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A

CHINESE CHRESTOMATHY

IN THE

CANTON DIALECT.

By E. C. BRIDGMAN.

MACAO.

S. WELLS WILLIAMS.

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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.

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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 Prémare, 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* 口 (a mouth) to the left side, indicates that the character is changed. For instance, the three characters 嘅 嵼 哈 used to express the sound of the word *hampaláng* (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 *mí sz'* for Mr.; 先 士 *sín sz'* for cents, &c.

The characteristics of the Canton dialect are limited to the pronunciation, choice, and collocation 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 express 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 *tun*, *pun*.
2. *á* pronounced as in *calm*, *balm*, *father*.
3. *é* pronounced as *a* in *may*, *lay*, and as *ei* in *neigh*.

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

Consonants.

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

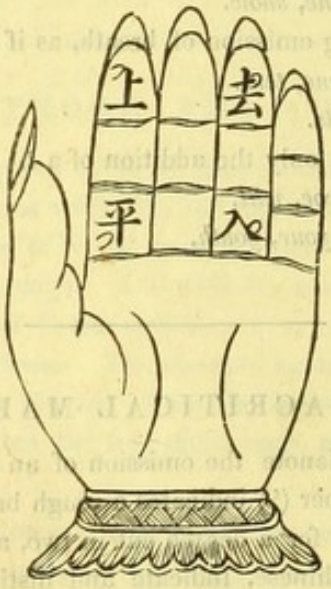
The authority for the intonations, as marked in the Chrestomathy, is a small Chinese Tonic Dictionary (see page 4), in which more than seven thousand of the most common characters are arranged into classes and orders, according to their tones. Systematic and close attention to these is especially important 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 adduced 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. Uniting 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 *Hónghi Tsz' Tin*, or Imperial Dictionary of Kanghe.

平 聲 平 道 莫 低 昂 ˌP'ing ˌshing, ˌp'ing tò² mók₂ ˌtai ˌngóng;
上 聲 高 呼 猛 烈 強 ˈShéung ˌshing, ˌkò ˌf'ú ˈmang lít₂ ˌkéung;
去 聲 分 明 哀 遠 道 H'ü' ˌshing, ˌfan ˌming ˌoi ˈün tò²;
入 聲 短 促 急 收 藏 Yap₂ ˌshing, 'tün tsuk, kap, ˌshau ˌch'óng.

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

2. *Shéung shing*, or Rising tone.



3. *H'ü shing*, or Receding tone.

1. *P'ing shing*, or Even tone.

4. *Yap shing*, or Entering tone.

1. *P'ing 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 whēre the gōrgeous Eāst, with richest hānd,
Shōw'rs on her kings barbāric, 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 learn'd that thou wast déad,
Say, wast thou conscious of the tears I shéd?
Hover'd thy spirit o'er thy sorrowing són,
Wretch even thén, life's journey just begún?

3. *H'ü 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.

Hènce! hòme, you idle creatures, get you hòme,
You blòcks, you stònes, you wòrse 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'ü 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.

Ords.	FIRST SERIES. Comprising the Upper Tones.								
No.	1	2	3	4	P'ing shing.	Shéung shing.	H'ü shing	Yap shing	Meaning of the words, the heads of the orders and classes.
1	先	蘚	線	屑	‹sín	'sín	sín'	sít›	Before, moss, thread, bits.
2	威	偉	畏		‹wai	'wai	wai'		Dignity, great, awe.
3	幾	紀	記		‹kí	'kí	kí'		Several, to record, to remember.
4	諸	主	著		‹chü	'chü	chü'		All, master, to publish.
5	修	叟	秀		‹sau	'sau	sau'		Adorn, venerable man, elegant.
6	東	董	凍	篤	‹tung	'tung	tung'	tuk›	East, to rule, cold, real.
7	英	影	應	益	‹ying	'ying	ying'	yik›	Excellent, shadow, answer, beneficial.
8	賓	稟	嬪	畢	‹pan	'pan	pan'	pat›	Guest, petition, court lady, ended.
9	張	掌	帳	着	‹chéung	'chéung	chéung'	chéuk›	To draw out, to rule, curtain, to order.
10	剛	講	降	角	‹kóng	'kóng	kóng'	kók›	Strong, to speak, to descend, horn.
11	朝	沼	照		‹chíú	'chíú	chíú'		Morning, pool, to illumine.
12	孤	古	故		‹kú	'kú	kú'		Alone, ancient, old.
13	鴛	婉	怨	乙	‹ün	'ün	ün'	üt›	Drake, yielding, animosity, curved.
14	皆	解	介		‹kái	'kái	kái'		All, to open, firm or uncorrupted.
15	登	等	凳	德	‹tang	'tang	tang'	tak›	Ascend, sort, stool, virtue.
16	師	史	四		‹sz'	'sz'	sz''		Master, history, four.
17	金	錦	禁	急	‹kam	'kam	kam'	kap›	Metal, embroidery, prohibit, hasty.
18	交	絞	教		‹káu	'káu	káu'		Intercourse, to strangle, to teach.
19	栽	宰	載		‹tsoi	'tsoi	tsoi'		To plant, to rule, to contain.
20	兼	檢	劍	刦	‹kím	'kím	kím'	kíp›	Joined, to examine, sword, to rob.
21	津	瞻	進	卒	‹tsun	'tsun	tsun'	tsut›	A ford, presents, to enter, soldiers.
22	雖	髓	歲		‹sui	'sui	sui'		Although, marrow, year.
23	科	火	貨		‹fo	'fo	fo'		Order or sort, fire, cargo.
24	緘	減	鑒	甲	‹kám	'kám	kám'	káp›	To bind, to diminish, mirror, armor.
25	翻	反	泛	發	‹fán	'fán	fán'	fát›	To fly, to rebel, to float, to issue.
26	家	賈	嫁		‹ká	'ká	ká'		House, price, to marry (a husband).
27	官	管	貫	括	‹kún	'kún	kún'	kút›	Officer, tube, to connect, to inclose.
28	魁	賄	誨		‹fúi	'fúi	fúi'		Headmost, a bribe, to teach.
29	遮	者	蔗		‹ché	'ché	ché'		Screen, this, sugar cane.
30	干	趕	幹	割	‹kón	'kón	kón'	kót›	A shield, to pursue, business, to cut.
31	甘	敢	紺	蛤	‹k'om	'k'om	k'óm'	k'op›	Sweet, daring, purple, a clam.
32	N. B. *In these two orders, no words occur in this series.*								
33									

Ords.	SECOND SERIES, Comprising the Lower Tones.								
No	1	2	3	4	P'ing shing.	Shéung shing.	H'ü shing	Yap shing	Meaning of the words, the heads of the orders and classes.
1	連	璉	鍊	列	ˌlín	ˢlín	lín²	lít₂	To unite, gem, chain, to separate.
2	迷	米	袂		ˌmai	ˢmai	mai²		To deceive, rice, cuff of the sleeve.
3	宜	議	貳		ˌí	ˢí	í²		Right, deliberate, the second.
4	除	佇	住		ˌchü	ˢchü	chü²		To exclude, to stand, to dwell.
5	留	柳	陋		ˌlau	ˢlau	lau²		To detain, willow, base or mean.
6	容	勇	用	欲	ˌyung	ˢyung	yung²	yuk₂	Manner, brave, use, to wish.
7	靈	領	令	力	ˌling	ˢling	ling²	lik₂	Spiritual, the neck, to order, strength.
8	文	敏	問	勿	ˌman	ˢman	man²	mat₂	Letters, celerity, to ask, do not.
9	陽	仰	樣	藥	ˌyéung	ˢyéung	yéung²	yéuk₂	Light, to look up, pattern, physic.
10	王	往	旺	鑊	ˌwóng	ˢwóng	wóng²	wók₂	King, to go, abundance, a pan.
11	察	了	料		ˌlíú	ˢlíú	líú²		A window, finished, to estimate.
12	無	母	務		ˌmú	ˢmú	mú²		Without, mother, business.
13	元	軟	願	月	ˌün	ˢün	ün²	üt₂	Origin, flexible, desire, moon.
14	鞋	蟹	懈		ˌhái	ˢhái	hái²		Shoes, crab, lazy.
15	盟	猛	孟	墨	ˌmang	ˢmang	mang²	mak₂	To swear, fierce, first, ink.
16	詞	似	自		ˌtsz'	ˢtsz'	tsz'²		Sentence, like, self.
17	吟	衽	任	入	ˌyam	ˢyam	yam²	yap₂	To chant, lappet, to sustain, to enter.
18	茅	卯	貌		ˌmáu	ˢmáu	máu²		Rushes, luxuriant, countenance.
19	臺	殆	代		ˌtᶜoi	ˢtᶜoi	tᶜoi²		Terrace, dangerous, instead of.
20	嚴	染	驗	業	ˌím	ˢím	ím²	íp₂	Severe, to dye, to examine, occupation.
21	倫	卵	論	律	ˌlun	ˢlun	lun²	lut₂	Relation, egg, discourse, law.
22	雷	累	類		ˌlui	ˢlui	lui²		Thunder, to involve, species.
23	鵝	我	臥		ˌngó	ˢngó	ngó²		Goose, I or we, to sleep.
24	藍	覽	纜	蠟	ˌlám	ˢlám	lám²	láp₂	Blue, to look, rope, wax.
25	閑	懶	爛	辣	ˌlán	ˢlán	lán²	lát₂	Fading, lazy, broken, pungent.
26	牙	雅	迓		ˌngá	ˢngá	ngá²		Teeth, elegant, to receive.
27	門	滿	悶	末	ˌmún	ˢmún	mún²	mút₂	Door, full, grief, the end.
28	梅	每	昧		ˌmúi	ˢmúi	múi²		Plum, each, obscure.
29	蛇	社	射		ˌshé	ˢshé	shé²		Snake, local deities, to shoot.
30	寒	旱	翰	褐	ˌhón	ˢhón	hón²	hót₂	Cold, drought, pencil, hempen cloth.
31	含	頷	憾	合	ˌhóm	ˢhóm	hóm²	hóp₂	To endure, jaws, indignation, to unite.
32	彭	棒	硬	額	ˌpᶜáng	ˢpᶜáng	ngáng²	ngák₂	Abundant, a mace, stiff, forehead.
33	吾	五	悟		ˌ'ng	ˢ'ng	'ng²		My or our, five, to perceive.

Each of these thirty-three orders is characterized by its termination. All words ending with *ín* and *ít*, for example, belong to the first order; all ending with *óng* and *ók* belong to the tenth; those with *ím* and *íp*, to the twentieth; and those in *ón* and *ót*, 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, *ˌsin*, *'sin*, *sín'*, *sítˌ*, form the first series, and *ˌlín*, *'lin*, *lín'*, *lítˌ*, the second series; *lín* and *lít* being substituted for *sin* and *sít*.

Order I. *Sín*, *sít*. 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 *ái* 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. *Kí*. 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 *í* sound approximates nearly to the *é* of the 29th order, pronounced like *ay* in *may*, *pay*, *say*, &c.

Order IV. *Chü*. Here the sound of the vowel remains throughout the same; there are a few instances, however, in which it closely resembles *ui*, in the 22d 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 *áu* in order 18th 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 *hing* 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 *á* of the 25th order; in which cases they are liable to be confounded with words of that order.

Order IX. *Chéung*, *chéuk*. The variations in the pronunciation of *éung* and *éuk* are few; in some instances the *u* approximates to the sound of *a*, in *quota*.

Orders X and XI. *Kóng*, *kók*. *Chíú*. There are no essential deviations under either of these orders.

Order xii. *Kú.* Probably in more than one half of the words forming this order, the *ú* is exchanged for *ȯ*; 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 *ú* or *ȯ* should be used. In some cases, the sound of the vowel will be heard approximating to the *ú* by one ear, while by other persons the same word will be sounded as if it terminated in *ȯ;* most of the words, however, are uniformly pronounced by all persons ending either in *ȯ* or *ú*.

Order xiii. *Ün, üt.* 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 *ái*; 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. *Káu.* Here the full broad sound of *á* is invariably retained, distinguishing the words under this from those in the 5th order.

Orders xix and xx. *Tsoi. Kim, kip.* The *oi* of order 19, in a very few cases approaches the *ái* of the 14th. The terminations *ím* and *íp* are throughout uniform.

Order xxi. *Tsun, tsut.* The sound of *u*, 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 xxii. *Sui.* In some words, the *ui* 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 xxiii. *Fó.* The long *ó* 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. Fán, fát. Ká.* The variations under these three orders are few or none, each one being easily distinguished from all others, and uniform within itself.

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

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

Order xxix. *Ché.* 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 *é* as here given.

Order xxx. *Kón, kót.* 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. *Kʻóm, kʻóp.* Not only are *m* and *p* here used instead of *n* and *t*, in the preceding order, but the vowel *ó* is slightly changed, by abruptly closing the mouth when

the sound is but half uttered;—the former is like the sound *brawn, lawn*, this more like *comb, roam*, the change in the sound of *ó* being occasioned by the different terminating consonant.

ORDER XXXII. *P'áng, 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 *á* 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 *sháng shing*, provincial city, &c.; the sounds *tsz'* and *sz'* are sounded like a hard hissing *tchí* and *chí* differing from the common *chí* 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 *í; ngín* or *ngún* (words) for *ín; ngít* (hot) for *ít; ín* (worthy) is pronounced *hín*. 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 Táng, 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 homophonous words, varying from three or four to twenty, thirty, and more. Thus under *tsing*, following the Tonic Dictionary, occur these six, viz., 精睛菁旌蜻晶 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*, *chó*, *chue*, *fá*, *hiá*, &c. It will be seen also, that analogy does not hold in all cases: thus *hiáng* becomes *héung* in one case, while *kiáng* becomes *kóng* in another; so *che* becomes *chíp* in one, and *chít* in another instance.

亞	á	á	春	chun	chun	協	hie	híp	惹	jé	yé
額	a	ngák	中	chung	chung	陷	hien	hám	熱	je *or* jue	ít
艾	'ai	ngai	撾	chwá	chá	忻	hin	yan	然	jen	in
安	'án	ón	嘬	chwái	chái	行	hing	hang	日	ji	yat
峴	'án	ngón	壯	chwáng	chóng	學	hió	hók	人	jin	yan
恩	'an	yan	乏	fá	fát	頊	hiu	huk	仍	jing	ying
卬	áng	ngóng	凡	fán	fán	休	hiú	yau	若	jó	yéuk
澳	'áu	ò	分	fan	fan	穴	hiue	yüt	汝	jü	yü
區	'au	au	方	fáng	fóng	玄	hiuen	hün	辱	ju	yuk
查	chá	chá	否	fau	fau	熏	hiun	fan	軟	juen	yün
閘	chá	cháp	非	fei	fí	凶	hiung	hung	芮	jui	yui
差	chái	chái	縛	fo	fók	火	hò	fo	閏	jun	yun
斬	chán	chám	父	fú	fú	合	hó	hóp	戎	jung	yung
章	cháng	chéung	弗	fu	fat	乎	hú	ú	改	kái	koi
召	chau	chiú	風	fung	fung	吁	hü	hü	干	kán	kón
仙	chau	chau	赫	ha	hak	紅	hung	hung	跟	kan	kan
者	ché	ché	害	hái	hoi	化	hwá	fá	抗	káng	kóng
折	che	chít	旱	hán	hón	滑	hwá	wát	更	kang	kang
摺	che	chíp	恨	han	han	淮	hwái	wai	告	káu	kò
占	chen	chím	杭	háng	hóng	喚	hwán	fún	忌	kí	kí
知	chí	chí	亨	hang	hang	昏	hwan	fan	及	ki	káp
尺	chi	chik	浩	háu	hò	黃	hwáng	wóng	加	kiá	ká
參	chin	chan	後	hau	hau	橫	hwang	wáng	甲	kiá	káp
正	ching	ching	希	hí	hí	活	hwó	út	介	kiái	kái
卓	chó	chéuk	撼	hi	hat	忽	hwu	fat	江	kiáng	kóng
主	chú *or* chù	chù	下	hiá	há	徊	hwui	úi	叫	kiáu	kíú
竹	chu	chuk	狹	hiá	háp	衣	í	í	茄	kié	ké
爨	chue	chüt	駭	hiái	hoi	讓	jáng	yéung	刼	kie	kíp
川	chuen	chün	向	hiáng	héung	饒	jáu	iú	劍	kien	kím
追	chúi	chui	孝	hiáu	háu	肉	jau	yuk	角	kió	kók

客	ka	hák	濫	lán	lám	貊	ma	mak	耨	nau	náu
口	kau	hau	浪	láng	lóng	買	mái	mái	囊	náng	nóng
巾	kin	kan	冷	lang	lang	曼	mán	mán	峽	ngang	ngáng
京	king	king	老	láu	lò	忙	máng	móng	訛	ngó	ngó
菊	kiu	kuk	里	lí	lí	孟	mang	mang	尼	ní	ní
决	kiue	küt	兩	liáng	léung	冒	máu	mò	娘	niáng	néung
犬	kiuen	hün	了	liáu	líú	牟	mau	mau	鳥	niáu	níú
均	kiun	kwan	列	lie	lít	乜	mé	mat	攝	nie	níp
窮	kiung	kung	連	lien	lín	米	mí	mai	年	nien	nín
九	kiú	kau	力	li	lik	妙	miáu	míú	匿	ni	nik
個	kò	kó	畧	lió	léuk	威	mie	mít	虐	nió	yéuk
各	kó	kòk	呂	lü	lü	面	mien	mín	牛	niú	ngau
古	kú	kú	劣	liue	lüt	妹	mei	múi	紉	nin	yan
去	kü	hü	綠	liuen	lün	密	mi	mat	寧	ning	ning
谷	ku	kuk	律	liu	lut	繆	miú	mau	挪	nò	nó
工	kung	kung	流	liú	lau	民	min	man	諾	nó	nók
瓜	kwá	kwá	勒	la	lak	名	ming	ming	奴	nú	nú
刮	kwa	kwát	林	lin	lam	摩	mò	mó	嫩	nun	nün
快	kwái	fái	令	ling	ling	末	mó	mút	女	nü	nü
官	kwán	kún	羅	lò	ló	母	mú	mò	恧	nu	nuk
困	kwan	kwan	洛	ló	lók	木	mu	muk	農	nung	nung
光	kwáng	kwóng	路	lú	lò	門	mun	mún	內	nui	noi
肱	kwang	kwang	樓	lau	lau	家	mung	mung	暖	nuán	nün
圭	kwei	kwai	陸	lu	luk	滿	muán	mún	疴	ò	ó
果	kwò	kwó	倫	lun	lun	那	ná	nó	偃	ó	ók
國	kwó	kwók	弄	lung	lung	納	na	náp	巴	pá	pá
圣	kwu	kwat	雷	lui	lui	乃	nái	nái	八	pá	pát
拉	lá	láp	卵	luán	lün	南	nán	nám	俳	pái	pái
喇	lá	lát	馬	má	má	能	nang	nang	扮	pán	pán
來	lái	loi	昧	má	mút	鬧	náu	náu	旁	páng	póng

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 those 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 fát*, or 'laws of language,' he will find all words arranged into two great divisions. Those in the first are called 實字 *shat 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 虛字 *hü tsz'*, or particles, which comprise, 起語辭 *hí yü tsz'*, initials; 接語辭 *tsip yü tsz'*, conjunctions; 歎語辭 *tán yü tsz'*, exclamations; 歇語辭 *hit yü tsz'*, finals; 轉語辭 *chün yü 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 *hü 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.

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 Shü 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 in 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 PÒ, 經部 CLASSICAL WRITINGS.

§1. Book of Changes.	易類	*Yik Lui.*
1. Tsz'hiá's Memoir on the Book of Changes, in eleven chapters. By Pu Tsz'hiá.	子夏易傳十一卷卜子夏撰	Tsz' há Yik Chün, shap yat kün. Puk Tsz' há chán.
2. Commentary on Chau's Book of Changes, in ten chapters. By Wáng Pei of Wei (i. e. of the dynasty Wei).	周易註十卷魏王弼撰	Chau Yik Chü, shap kün. Ngai Wóng Pak chán.
3. The original meaning of Chau's Book of Changes, in twelve chapters. By the philosopher Chü of Sung.	周易本義十二卷宋朱子撰	Chau Yik pún í, shap í kün. Sung Chü tsz' chán.

§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 *kün*, 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.

4. Treatise on the Diagrams in the Book of Changes, in three chapters. By Wú Jinkie of Sung.	易圖說三卷宋吳仁傑撰	Yik Tò Shüt, sám kün. Sung 'Ng Yan kít chán.
§2. Book of Records.	書類	*Shü Lui.*
5. Complete Exposition of the Ancient Records, in forty chapters. By Lin Chíkí of Sung.	尚書全解四十卷宋林之奇撰	Shéung Shü tsün kái, sz' shap kün. Sung Lam Chí kí chán.
6. Treatise on the Book of Records, in thirty-five chapters. By Lü Tsúhien of Sung.	書說三十五卷宋呂祖謙撰	Shü shüt, sám shap 'ng kün. Sung Lü Tsò hím chán.
7. Geographical Researches in the nine ancient provinces, in three chapters. By Sun Chingtsi of the reigning dynasty.	九州山水考三卷國朝孫承澤撰	Kau Chau shán shui Háu, sám kün. Kwók chíú Sün Shing chák chán.
8. The Meanings of the Book of Records compared, in six chapters. By Kiáng Cháusi of the reigning dynasty.	書經參義六卷國朝姜兆錫撰	Shü King tsám Í, luk kün. Kwók chíú Kéung Chíú sik chán.
§3. Book of Odes.	詩類	*Shí Lui.*
9. The true Meaning of Máu's Book of Odes, in forty chapters. By Máu Hang of Hán.	毛詩正義四十卷漢毛亨撰	Mò Shí ching í, sz' shap kün. Hón Mò Hang chán.
10. Miscellaneous Memoirs on the Book of Odes, in twenty chapters. By Sú Chi of Sung.	詩集傳二十卷宋蘇轍撰	Shí tsap Chün, í shap kün. Sung Sú Chít chán.
11. Geographical Researches on the Book of Odes, in six chapters. By Hwáng Ying-lun of Sung.	詩地理考六卷宋黃應麟撰	Shí Tí lí Háu, luk kün. Sung Wóng Ying lun chán.
12. Researches respecting the birds, beasts, plants, and trees mentioned in Máu's Book of Odes, in twenty chapters. By Wú Yü of Ming.	毛詩鳥獸艸木考二十卷明吳雨撰	Mò Shí níú, shau, tsò, muk, Háu, í shap kün. Ming 'Ng Yü chán.
§4. Book of Rites.	禮類	*Lai Lui.*
13. Critical Exposition of Chau's Ritual, in forty chapters. By Wáng Cháuyü of Sung.	周禮詳解四十卷宋王昭禹撰	Chau Lai tséung kái, sz' shap kün. Sung Wóng Chíú yü chán.

§2. To the foreign student the Shü 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 Shü 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.

14. Miscellaneous observations on Rites and Ceremonies, in seventeen chapters. By lord Ngau Kí of Yuen.

15. Miscellaneous Remarks on the Ceremonial Records, in one hundred and sixty chapters. By Wei Tei of Sung.

16. General Researches respecting the Five Ceremonies, in two hundred and sixty-two chapters. By Tsin Hwuitien of the reigning dynasty.

§5. Spring and Autumn Annals.

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

18. Commentary upon Kung-yáng's Memoir on the Spring and Autumn Annals, in twenty-eight chapters.

19. Commentary upon Kuliáng's Memoir on the Spring and Autumn Annals, in twelve chapters.

§6. Filial Duty.

20. The Correct Meaning of the classic Filial Duty, in three chapters, with Comments by Yuentsung the illustrious emperor of Táng.

21. A clear Exposition of the ancient text of the classic Filial Duty, in one chapter. By an anonymous writer.

§7. General Observations on the Five Classics.

22. Writings Explanatory of the classical and canonical Books, in thirty chapters. By Lu Yuenláng of Táng.

七撰 說十 集說 禮集 儀禮
百混 衛宋 說繼 公一 元放 卷禮
六撰 記十 集說 卷禮
百朝 國二 考通 禮禮 五百
秦憲 田撰 卷二 十二 六十
類秋春
義正 傳左 秋春
注 傳羊 公秋 疏二 十八 卷春
注 傳梁 穀秋 疏二 十卷 春
類經孝
卷三 義正 經孝
帝 皇明 宗元 唐
註 御
解 指經 孝文 古
輯 編著 不氏 名者 一卷
類義總經五
十撰 三朗 文元 釋陸 典唐 經卷

Í Lai tsap shüt, shap tsat kün. Yün Ngò Kai kung chán.

Lai Kí tsap shüt, yat pák luk shap kün. Sung Wai Tai chán.

'Ng Lai Tung Háu, í pák luk shap í kün. Kwók chíú Tsun Wai tín chán.

Chun Tsau Lui.

Chun Tsau Tsó Chün ching í, luk shap kün.

Chun Tsau Kung yéung Chün chü shó, í shap pát kün.

Chun Tsau Kuk léung Chün chü shó, í shap kün.

Háu King Lui.

Háu King Ching Í, sám kün, Tóng Yün tsung ming wóng tai yü chü.

Kú man Háu King chí kái, yat kün. Pat chü pín tsap ché ming shí.

'Ng King tsung i Lui.

King Tín shik man, sám shap kün. Tóng Luk Yün lóng chán.

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§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 Hiáu King 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.

23. The Plates of the Six Classics, in six books. By Yáng Kiá of the Sung dynasty.	六經圖六卷宋揚甲撰	Luk King Tò, luk kün. Sung Yéung Káp chán.
§8. The Four Books.	四書類	*Sz' Shü Lui.*
24. Various Inquiries on the Four Books, in thirty-nine chapters. By the philosopher Chü of Sung.	四書或問三十九卷宋朱子撰	Sz' Shü wák Man, sám shap kau kün. Sung Chü tsz' chán.
25. Researches respecting the persons and things mentioned in the Four Books, in forty chapters, with a supplement in eight chapters. By Sie Yingkí.	四書人物考四十卷補考八卷明薛應旂撰	Sz' Shü yan mat Háu, sz' shap kün; Pò Háu pát kün. Ming Sit Ying kí chán.
26. Exposition of the Four Books, made easy for young students, in ten chapters. By Cháu Sz'yáu of the reigning dynasty.	四書初學易知解十卷國朝邵嗣堯撰	Sz' Shü Ch'ó Hók í chí kái, shap kün. Kwók chíú Chíú Sz' yíú chán.
27. The Meaning of the Four Books explained by clauses and sentences, in nineteen chapters. By Fán Yingting of the reigning dynasty.	四書句讀釋義十九卷國朝范凝鼎撰	Sz' Shü Kü Tau shik í, shap kau kün. Kwók chíú Fán Ying ting chán.
§9. Musical Works.	樂類	*Ngók Lui.*
28. Writings on Music, in two hundred chapters. By Chin Yáng of Sung.	樂書二百卷宋陳暘撰	Ngók shü, í pák kün. Sung Chan Yéung chán.
29. Musical Pieces for the scholar's lute, in three chapters. By Wáng Háujen of Ming.	琴譜三卷明汪浩然撰	Kam Pò, sám kün. Ming Wóng Hò ín chán.
30. Musical canons, in thirty-six chapters. By Hwáng Tsó of Ming.	樂典三十六卷明黃佐撰	Ngók Tín, sám shap luk kün. Ming Wóng Tsó chán.
31. Treatise on Dancing, in twelve chapters. By Cháng Mí of Ming.	舞志十二卷明張敉撰	Mò Chí, shap í kün. Ming Chéung Mí chán.
§10. Normal Education.	小學類	*Síú Hók Lui.*
32. A Commentary on the Book of Elegances, in eleven chapters, commented upon by Kwó Pó of Tsin.	爾雅註疏十一卷晉郭璞註	Í Ngá Chü shó, shap yat kün. Tsun Kwók Puk chü.

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

§ 10. The *'Rh Yé* is a work which now commonly appears in three volumes, quarto, embellished with engravings, and is apparently an abridgment of that by Kwó Pó. It is highly valued by the Chinese: 'it is a kind of dictionary.'

33. Explanation of the Names of Things, in eight chapters. By Liú Hí of Hán.	劉漢卷八名撰 釋熙	Shik ming, pát kün. Hón Lau Hí chán.
34. Treatise on the Meaning of Words, in thirty-three chapters. By Hü Shin of Hán.	十三撰字愼解文 說卷漢許	Shüt Man Kái tsz', sám shap kün. Hón Hü Shan chán.
35. Classification of Words, in forty-five chapters. The original work written by Sz'-má Kwáng.	卷光馬五撰十四 類舊本題 篇	Lui Pín, sz' shap 'ng kün. Kau pún tai Sz' má Kwóng chán.
36. The six Sources for Derivation of Words, in thirty-three chapters. By Tái Tung of Yuen.	三十撰侗戴故書 六卷元	Luk Shü Kú, sám shap sám kün. Yün Tái Tung chán.
37. A Dictionary, in five chapters. By Lí Wanchung of Yuen.	李元卷典五鑑字 文仲撰	Tsz' Kám, 'ng kün. Yün Lí Man chung chán.
38. Kánghí's Dictionary, in forty-two chapters.	十四資目耳字熙 康二卷	Hóng hí Tsz' tín, sz' shap í kün.
39. Treatise on the Literature of Western Scholars. By Kin Níkó of the Ming dynasty.	明撰閣尼儒西金	Sai Yü í muk Tsz'. Ming Kam Ní kók chán.

Second Division.

SZ' PÒ, 史部 HISTORICAL WRITINGS.

§1. National Histories.

	正史類	*Ching sz' Lui.*
40. Historical Records, in one hundred and thirty chapters. By Sz'má Tsien of the Hán dynasty.	十三百一記史 撰遷馬司漢卷	Sz' Kí, yat pák sám shap kün. Hón Sz' má Tsín chán.
41. The Obscurities of the Historical Records investigated, in thirty chapters. By Sz'má Ching of Táng.	十三隱馬索記史 撰貞馬司唐卷	Sz' Kí Sók Yan, sám shap kün. Tóng Sz' má Ching chán.

The works arranged under the head of *Siú Hók Lui* are rudimental, having reference to explanations of things, and the words or names by which they are denoted. The *Shwó Wan* and *Lú Shü* are very often quoted in the Dictionary of Kánghí: 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. Kánghí'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.

42. History of the Hán dynasty, in one hundred and twenty chapters. By Pán Kò of Hán.

漢書一百二十
卷漢班固撰

Hón Shú, yat pák í shap kün. Hón Pán Kú chán.

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

三國志六十五
卷晉陳壽撰

Sám Kwók Chí, luk shap 'ng kün. Tsun Chan Shau chán.

§2. Annals.

編年類

Pín nin Lui.

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

資治通鑑二百
九十四卷宋司
馬光撰

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

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

續資治通鑑長
編五百二十卷
宋李壽撰

Tsuk Tsz' Chí Tung Kám chéung Pín, 'ng pák í shap kün. Sung Lí Shau chán.

§3. Complete Records.

紀事本末類

Kí sz' pún mút Lui.

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

欽定平定兩金
川方略一百五
十二卷

Yam ting Ping ting Léung Kam chün fong Léuk, yat pák 'ng shap í kün.

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

欽定臺灣紀略
七十卷

Yam ting Toi wán Kí Léuk, tsat shap kün.

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

繹史一百六十
卷國朝馬驌撰

Yik Shí, yat pák luk shap kün. Kwók chiú Má Sau chán.

§4. Separate Records.

別史類

Pit sz' Lui.

49. Ancient Records, in sixty chapters. By Sú Chi of Sung.

古史六十卷宋
蘇轍撰

Kú Sz', luk shap kün. Sung Sú Chít chán.

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

通志二百卷宋
鄭樵撰

Tung Chí, í pák kün. Sung Ching Tsiú 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 Kwáng'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.

欽定續通志五百二十七卷

Yam ting, Tsuk Tung Chí 'ng pák í shap tsat kün.

51. A Supplement to the Universal History, by imperial authority, in five hundred and twenty-seven chapters.

§ 5. Mixed Histories.

Tsap Sz' Lui.

雜史類

國語二十一卷 吳韋昭注

Kwók Yü, í shap yat kün. 'Ng Wai Chiú chü.

52. National Sayings, in two hundred and eleven chapters. By Wei Cháu of Wú.

弇山堂別集一百卷 明王世貞撰

Ím Shán Tóng pít tsap, yat pák kün. Ming Wóng Shai ching chán.

53. Miscellanies of the Shady-Hill Establishment in one hundred chapters. By Wáng Shíching of the Ming dynasty.

朝鮮紀事一卷 明倪謙撰

Chiú sín Kí sz', yat kün. Ming Ngai Hím chán.

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

楚紀六十卷 明廖道南撰

Tsò Kí, luk shap kün. Ming Liú Tò nam chán.

55. History of the Country of Tsú, in sixty chapters. By Liú Táunán of Ming.

§6. Official Papers.

Chiú ling tsau í Lui.

詔令奏議類

唐大詔令集一百三十卷

Tóng tái chiú ling tsap, yat pák sám shap kün.

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

諸臣奏議一百五十卷

Chü shan tsau í, yat pák 'ng shap kün.

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

歷代名臣奏議三百五十卷

Lik toi ming shan tsau í, sám pák 'ng shap kün.

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

§7. Memoirs.

Chün Kí Lui.

傳記類

孔子編年五卷 舊本題宋胡舜陟撰

Hung tsz' pín nín, 'ng kün. Kau pún tai Sung U Shun chik chán.

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

古列女傳七卷 續列女傳一卷 漢劉向撰

Kú lít Nü Chün, tsat kün; tsuk lít Nü Chün, yat kün. Hón Lau Héung chán.

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

元一卷記使西
撰郁都劉

Sai Sz' Kí, yat kün. Yün Lau Yuk chán.

§8. Historical Excerpta.

史鈔類

Sz' Sháu Lui.

62. The Seventeen Histories in complete and distinct parts, comprised in two hundred and seventy-three chapters. By Lü Tsúkien of the Sung dynasty.

二節詳史七十
宋三卷十七百
撰謙祖呂

Shap tsat Sz' Tséung Tsit, i pák tsat shap sám kün. Sung Lui Tsò hím chán.

63. Conversations on Ancient and Modern affairs, in twelve chapters. By Wáng Yingkiáu of Ming.

二十語彝今古
撰皎應汪明卷

Kú Kam í Yü, shap í kün. Ming Wóng Ying káu chán.

64. Historical Woof, in three hundred and thirty chapters. By Chin Yunsi of the reigning dynasty.

十三百三緯史
錫允陳朝國卷
撰

Sz' Wai, sám pák sám shap kün. Kwók chiú Chan Wan sik chán.

§9. Records of neighboring States.

載記類

Tsoi Ki Lui.

65. Account of Foreign States, in ten chapters. By Fán Chó of the Táng dynasty.

樊唐卷十書蠻
撰綽

Mán Shü, shap kün. Tong Fán Chéuk chán.

66. Account of the Uncultivated parts of Kiángnán, in ten chapters. By Lung Kwan of Sung.

卷十史野南江
撰袞龍宋

Kóng nám Yé Sz', shap kün. Sung Lung Kwan chán.

67. An Historical Narrative of Corea, in six chapters.

卷六略史鮮朝

Chiú sín Sz' Léuk, luk kün.

§10. Of Times and Seasons.

時令類

Shi Ling Lui.

68. An Extensive Record of the seasons of the Year, in four chapters. By Chin Yuentsing of Sung.

四卷記廣時歲
撰靚元陳宋

Sui shí Kwóng Kí, sz' kün. Sung Chan Yün tsing chán.

69. Miscellaneous Explanations of the four seasons, in four chapters. By Lí Tái of Ming.

解集候氣時四
撰泰李明卷四

Sz' Shí Hí Hau tsap kái, sz' kün. Ming Lí Tái chán.

§11. Geographical Treatises.

地理類

Ti Li Lui.

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

一記宇寰平太
宋卷三十九百
撰史樂

Tái ping wán Yü Kí, yat pák kau shap sám kün. Sung Ngók Sz' chán.

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§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 he northwest of Kwángtung come under this head.

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

五志六郡十玉
大清一統志朝通撰
百廣東卷等河國定二浮國
卷欽考羅卷撰

Tái Tsing yat Tung Chí, 'ng pák kün.

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

Kwóng tung Tung Chí, luk shap sz' kün. Kwók chíú Kók Yuk lun tang chán.

73. Memorials and other papers on the Management of Canals, in four chapters. By Kin Pú of the reigning dynasty.

四撰流
績書輔源
靳洲卷
奏朝滿十山朝
治卷

Chí Hó tsau chik Shü, sz' kün. Kwók chíú Kan Pò chán.

74. Researches respecting the origin of the Mántchous, in twenty chapters, by imperial authority.

Yam ting Mún chau ün lau Háu, í shap kün.

75. A Geographical Account of the *Lòfau* hills, in twelve chapters. By Táu Kingyi of the reigning dynrsty.

二益
十敬
志陶

Ló fau Shán Chí, shap í kün. Kwók chíú Tau King yik chán.

§12. On the Magistracy.

官職類

Kún Chik Lui.

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

卷帝
十皇
三明
典宗
六元撰

Tóng luk Tín, sám shap kün. Tóng Yün tsung ming wóng tai yü chán.

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

百官
一職
稟志
部卷

Lai Pò Chí Kò, yat pák shap kün.

78. A Description of the Magistracy in every age and of every rank, in sixty-three chapters; by imperial authority.

Yam ting lik toi chik kún píú, luk shap sám kün.

79. A Golden Mirror for the magistracy, in twelve chapters. By Niú Tiensu of the reigning dynasty.

二宿
十天
鑑牛
歷十金朝
定六僚國

Pák líú Kam Kám, shap í kün. Kwók chíú Ngau Tín suk chán.

§13. On the Constitution.

政書類

Ching shü Lui.

80. A complete Governmental Directory, in two hundred chapters. By Tò Yiú of Táng.

唐
卷
百
二
撰
通典佑杜

Tung Tín, í pák kün. Tóng Tò Yau chán.

§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 unequaled for its extent and minuteness in any country. No. 75 is a popular work: the Lòfau hills are in this province, about a hundred miles northwest from the city of Canton.

81. Complete Antiquarian Researches, in three hundred and forty-eight chapters. By Má Tuánlin of Yuen.	文獻通考三百四十八卷元馬端臨撰	Man Hín Tung Háu, sám pák sz' shap pát kün. Yün Má Tün lam chán.
82. Supplement to the Complete Antiquarian Researches, in two hundred and fifty-two chapters. By imperial authority.	欽定續文獻通考二百五十二卷	Yam ting Tsuk Man Hín Tung Háu, í pák 'ng shap í kün.
83. Collected Statutes of the Great Pure dynasty, in one hundred chapters. By imperial authority.	欽定大清會典一百卷	Yam ting Tá Tsing Úi Tín, yat pák kün.
84. Complete Statistical Account of the eight Banners first collection, in two hundred and fifty chapters.	八旗通志初集二百五十卷	Pát Kí Tung Chí chó tsap, í pák 'ng shap kün.
85. Laws and Statutes of the Great Pure dynasty, in forty-seven chapters.	大清律例四十七卷	Tái Tsing Lut Lai, sz' shap tsat kün.
§ 14. Books of Reference.	目錄類	*Muk Luk Lui.*
86. Chíchái's Catalogue of Books, with explanations of their contents, in twenty-two chapters. By Chin Chinsun of Sung.	直齋書錄解題二十二卷宋陳振孫撰	Chik chái Shü luk Kái tai, í shap í kün. Sung Chan Chan sün chán.
87. Catalogue of Books belonging to the house of *Tsienking*, in thirty-two chapters. By Hwáng Yütsi of the reigning dynasty.	千頃堂書目三十二卷國朝黃虞稷撰	*Tsín king* tóng Shü Muk, sám shap í kün. Kwók chíú Wóng Yü tsik chán.
§ 15. Criticisms on History.	史評類	*Sz' Ping Lui.*
88. Miscellaneous Remarks on the Three Kingdoms, in two volumes. By Táng King of Sung.	三國雜事二卷宋唐庚撰	Sám Kwók tsap sz', í kün. Sung Tóng King chán.
89. Observations on Men and Things, in thirty-four volumes. By Ching Hien of Ming.	人物論三十四卷明鄭賢撰	Yan Mat Lun, sám shap sz' kün. Ming Ching Ín chán.
90. Táisz' Observations on the Laws, in one hundred chapters. By Cháng Chísiáng of Ming.	太史史例一百卷明張之象撰	Tái sz' Sz' Lai, yat pák kün. Ming Chéung Chí tséung chán.

§ 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. 83, 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.

Third Division.

TSZ' PÒ, 子部 PROFESSIONAL WRITINGS.

§ 1. Philosophical Works.

儒家類

Yü Ká Lui.

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

孔子家語十卷 魏王肅註

Hung tsz' Ká Yü, shap kün. Ngai Wóng Suk chü.

92. Learning, of Emperors, in eight chapters. By Fán Tsúyü of Sung.

宋范祖禹撰 帝學八卷

Tai Hók, pát kün. Sung Fán Tsò yü chán.

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

小學集註六卷 宋朱子撰

Síú Hók tsap chü, luk kün. Sung Chü tsz' chán.

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

朱子語類一百四十卷

Chü tsz' Yü lui, yat pák sz' shap sz' kün.

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

讀書記十一撰 宋眞德秀撰

Tuk shü Kí, luk shap yat kün. Sung Chan Tak sau chán.

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

心經一卷 宋眞德秀撰

Sam King, yat kün. Sung Chan Tak sau chán.

97. Rules for Reading, by the philosopher Chü, in four chapters. Compiled by Chăng Hung and Tsí Hí of Sung.

朱子讀書法四卷 宋張洪齊熙同編

Chü tsz' Tuk shü Fát, sz' kün. Sung Chéung Hung Tsai Hí tung pín.

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

性理大全書十七卷

Sing Lí tái tsün shü, shap tsat kün.

99. Treatise on Filial Duty for women, in one volume. By lady Ching of Táng.

女孝經一卷 唐鄭氏撰

Nü Háu King, yat kün. Tóng Ching shí chán.

100. Plates and Remarks explanatory of the Great Extreme, in fourteen chapters. By Wáng Tsz'hwái of the reigning dynasty.

太極圖說論十四卷 國朝王嗣槐撰

Tái Kik Tò Shüt Lun, shap sz' kün. Kwók Chiú Wóng Tsz' wái chán.

§ 1. The *yü ká* 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 Liángchin of Ming.

104. Memoirs of a hundred Generals, in one hundred chapters. By Cháng Yü of Sung.

105. Soldier's Mirror, in eleven chapters. By Tang Tinglò of the reigning dynasty.

§ 3. Writers on Law.

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

107. Requisites for the proper execution of punishment. By Páng Tiensi of Yuen.

§ 4. Writers on Husbandry.

108. The chief Essentials regarding Husbandry, Silk, Clothes, and Food, in two chapters. By Lú Mingshen of the Yuen dynasty.

109. A complete Work on Agricultural Operations, in sixty chapters. By Shü Kwángkí of Ming.

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

§ 5. Medical Writers.

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

朝國卷六學女
鼎元編藍
兵家類
卷四錄城守
明卷四紀陣何
臣撰良
卷百傳一百將
撰預張宋
卷國一十鏡兵
撰羅廷鄧朝
法家類
四卷十二子管
仲撰管題本舊
卷一要類刑政
撰錫天彭元
農家類
撮要食衣桑農
魯元卷明善二
撰
十六書全政農
撰啟光除明卷
宋樓詩圖織耕
撰
醫家類
十二問素帝黃
冰王唐卷四註

Nü Hók, luk kün. Kwók chiú Lám Ting yün pín.

Ping Ká Lui.

Shau shing Luk, sz' kün. Chan Kí, sz' kün. Ming Hó Léung shan chán.

Pák Tséung Chün, yat pák kün. Sung Chéung Yü chán.

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

Fát Ká Lui.

Kún tsz', í shap sz' kün. Kau pún tai Kún Chung chán.

Ching Ying lui íú, yat kün. Yün Páng Tín sik chán.

Nung Ká Lui.

Nung Sóng í shik tsüt íú, í kün. Yün Lú Ming shín chán.

Nung Ching tsün shü, luk shap kün. Ming Chü Kwong kai chán.

King Chik Tá Shí. Sung Lau Chau chán.

Í Ká Lui.

Wóng tai sú Man, í shap sz' kün. Tóng Wóng Ping chü.

§ 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*.

112. Treatise on Difficult Cases, in two chapters. By Tsin Yuejin of Chau.	難經二卷周秦越人撰	Nán King, í kün. Chau Tsun Yüt yan chán.
113. Rules to aid in General Practice, in four hundred and twenty-six chapters. By Chau Ting and Wáng Su of Ming.	普濟方四百二十六卷明周定王橚撰	Pò Tsai Fóng, sz' pák í shap luk kün. Ming Chau Ting, Wóng Suk chán.
114. Treatise on the Buffalo, in three chapters. By Tsáu Fú of Táng.	水牛經三卷唐造父撰	Shui Ngau King, sám kün. Tóng Tsò Fú chán.
115. Veterinary Miscellany, in four chapters; with a supplementary work in one chapter. By Yü Jin and Yü Ki of Ming.	療馬集四卷附錄一卷明喻仁喻傑同撰	Líú Má tsap, sz' kün, fú luk yat kün. Ming Yü Yan, Yü Kít tung chán.
§6. Astronomical and Mathematical Writers.	天文算法類	*Tín Man Sün Fát Lui.*
116. New Treatise on the laws of Celestial Phenomena, in three chapters. By Sú Sung of Sung.	新儀象法要三卷宋蘇頌撰	San Í Tséung Fát íú, sám kün. Sung Sú Tsung chán.
117. A new work on Mathematics, in one hundred chapters. By Sü Kwángkí and the European Lunghwámin and others under the Ming dynasty.	新法算書一百卷明徐光啟及西洋人龍華民等撰	San Fát Sün shü, yat pák kün. Ming Tsü Kwóng kai kap Sai yéung yan *Lung-wá-man* tang chán.
§7. Magical Calculations.	術數類	*Shut Shò Lui.*
118. Treatise on the Great Original, in ten chapters. By Yáng Hiung of Hán.	太元經十卷漢揚雄撰	Tái Yün King, shap kün. Hón Yéung Hung chán.
119. On the Site for a House, two chapters: according to the original memoir called the House of Hwángtí.	宅經二卷舊本題日黃帝宅經	Chák King, í kün. Kau pún tai üt Wóng tai Chák King.
120. A Minute Inquiry into the Laws of Divination, in four chapters. By Hú Hü of the reigning dynasty.	卜法詳考四卷國朝胡煦撰	Puk Fát Tséung Háu, sz' kün. Kwók chíú U' Kü chán.

§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.

§8. Fine Arts.	藝術類	*Ngai Shut Lui.*
121. Records of Distinguished Painters of successive ages. By Cháng Yenyuen of Táng.	歷代名畫記十卷唐張彥遠撰	Lik toi Ming Wá Kí, shap kün. Tóng Chéung I'n yün chan.
122. Siuenhó's Works on Writing, in twenty chapters.	宣和書譜二十卷	Sün wó shü Pò, í shap kün.
123. A Collection of Seals, in eight chapters. By Chü Siánghien of the reigning dynasty.	印典八卷國朝朱象賢撰	Yan Tín, pát kün. Kwók chíú Chü Tséung ín chán.
124. Extensive and Complete collection of Musical Pieces, in ten chapters. By Yáng Piáuching of Ming.	琴譜大全十卷明楊表正撰	Kam Pò Tái Tsün, shap kün. Ming Yéung Píú ching chán.
125. Works on Archery, in four chapters. By Kú Yu of the Ming dynasty.	射書四卷明顧煜撰	Shé Shü, sz' kün. Ming Kú Yuk chán.
§9. Collections.	譜錄類	*Pò luk Lui.*
126. The Student's Apparatus, in five chapters. By Sú Yikien of Sung.	文房四譜五卷宋蘇易簡撰	Man Fóng Sz' Pò, 'ng kün. Sung Sú Yik kán chán.
127. Memoir on Tea, in three chapters. By Lu Yü of Táng.	茶經三卷唐陸羽撰	Chá King, sám kün. Tóng Luk Yü chán.
128. Memoir on the Wines of the northern hills. By Chü Yichung of the Sung dynasty.	北山酒經三卷宋朱翼中撰	Pak shán Tsau King, sám kün. Sung Chü Yik Chung chán.
129. The most Important Things to be known in diet, in eight chapters. By Kú Ming of Yuen.	飲食須知八卷元賈銘撰	Yam Shik sü chí, pát kün. Yün Kú Ming chán.
130. An Account of Insects, in ten chapters. By Shin Hungching of Ming.	蟲天志十卷明沈宏正撰	Chung Tín Chí, shap kün. Ming Sham Wing ching chán.
§10. Miscellaneous Authors.	雜家類	*Tsáp Ká Lui.*
131. Notices of Men and Things, in three chapters. By Liú Sháu of Wei.	人物志三卷魏劉邵撰	Yan mat che, sán kün. Ngai Líú Shíú chán.

§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 §5, with the Medical Writers. It is the *Pún Ts'ò* by Lí Shíchan; 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 Mie 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 Páng Táiyi of the Ming dynasty.

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

138. The Great Classical Work of Yungló in twenty-two thousand eight hundred and seventy-seven chapters.

139. Collection of Plates Illustrative of all Things, in 106 chapters. By Wáng Chí of Ming.

§12. Light Literature.

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

卷應十漢二撰一百陸卷
風俗錄撰義通一卷
附邵齊卷古四楫天明

十卷
語密海卷
野周說二
東宋今十編圭利

二百遺大
補彭韻四二七
類書類
堂肆考卷明
山二十翼御四永二七三六
十二撰定百樂千卷才

府卷萬十
文十典百
佩四大八
會王折百撰
圖明
小說類
六張
載唐
衆題
朝舊撰
野本

Fung Tsuk tung Í, shap kün, fú luk yat kün. Hón Ying Shiú chán.

Tsai Tung Yé Yü, í shap kün. Sung Chau Mat chán.

Kú Kam Shüt Hoi, yat pák sz' shap í kün. Ming Luk Tsíp pín.

Tín Chü Shat Í, í kün. Ming Lí Má tau chán.

Lui Shü Lui.

Shán Tóng sz' Háu, í pák í shap pát kün; pò wai shap í kün. Ming Páng Tái yik chán.

Yü Ting Púi Man Wan Fú, sz' pák sz' shap sz' kün.

Wing lók Tái Tín, í mán í tsín pát pák tsat shap tsat kün.

Sám Tsoi Tò Úi, yat pák luk kún. Ming Wóng Chít chán.

Siú Shüt Lui.

Chiú Yé Kím Tsoi, luk kün, kau pún tai Tóng Chéung Tsuk chán.

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

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

139. The *sám 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 Kwánghien of Sung.

142. Comments on the (monsters of the) Mountains and Seas, in eighteen chapters. By Wú Jinchin of the reigning dynasty.

143. Records of Researches concerning the Gods, in twenty chapters; according to the original of Hán Páu of Tsin.

十撰 二卷 宋 晁補之撰 雞肋集
十撰 十卷 宋 任淵註 山谷内集詩
十撰 十卷 吳 韋昭註 國語
二十卷 晉 干寶 搜神記

Pak mung shó ín, í shap kün. Sung Sün Kwóng hín chán.

Shán Hoi King kwóng Chü, shap pát kün. Kwók chíú 'Ng Yam shan chán.

Sau Shan Kí, í shap kün, kau pún tai Tsun Kón Pò chán.

§13. Budhistic Writings.

Shik ká Lui.

144. Concerning the origin of Budhism, in twenty chapters. Written by the Budhist Chíshing of the Táng dynasty.

145. Memoirs of the high Budhistic priests of Sung, in 30 chapters. By the Budhist Tsánning of Sung.

146. Complete Records of the Budhistic Fathers, in fifty-four chapters, by the Budhist Chímò of the Sung dynasty.

釋家類

二十撰 二卷 唐 釋智昇 開元釋教錄
十撰 三十卷 宋 釋贊寧 高僧傳
四十撰 五十卷 宋 釋志磐 佛祖統紀

Hoi Yün Shik káu luk, í shap kün. Tóng Shik Chí shing chán.

Sung Kò Tsang chün, sám shap kün. Sung Shik Tsán ning chán.

Fat tsò Tung Kí, 'ng shap sz' kün. Sung Tsang Chí mó chán.

§14. Writings of the Rationalists.

Tò Ká Lui.

147. An Exposition of the Canonical Work on True Virtue, in two chapters. By Sú Chi of Sung.

148. Memoirs of Demigods, in two chapters. By Liú Hiáng of Hán.

149. Memoirs of Gods and Demigods, in ten chapters. By Kó Hung of Tsin.

150. Expositions of the philosopher Chwáng, in three chapters. By Wú Shísháng of the present dynasty.

道家類

二卷 宋 蘇轍撰 道德經解
二卷 漢 劉向撰 列仙傳
十卷 晉 葛洪撰 神仙傳
三卷 國朝 吳世尙撰 莊子解

Tò Tak King Kái, í kün. Sung Sú Chít chán.

Lít Sín chün, í kün. Hón Laú Héung chán.

Shan Sín Chün, shap kün. Tsun Kót Hung chán.

Chóng tsz' Kái, Sám kún. Kwók chíú 'Ng Shai shéung chán.

§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.

Fourth Division.

TSAP PÒ, 集部 MISCELLANIES.

§1. Poetry of Tsu.

151. The Poetry of Tsú in paragraphs and sentences; seventeen chapters. By Wáng Yi of Hán.

152. Poetical Beauties illustrated with plates, in two volumes. Published by imperial authority.

153. Commentary on the Dissipation of Sorrows, in one volume. By Kú Shingtien of the reigning dynasty.

§2. Individual Collections.

154. Lí Táipa's Collection (of odes), in thirty chapters. By Lí Táipa of Táng.

155. Collection for Domestic Entertainment, in eighty chapters. By Sz'má Kwáng of Sung.

156. Tungpò's Complete Collection, in one hundred and fifteen chapters, by Sú Shi of Sung.

§3. General Collections.

157. The complete Poems of Táng, in nine hundred chapters; by imperial authority.

158. Poetry by ladies, in fourten chapters. Compiled by Tien Ihang of the Ming dynasty.

§4. On the art of Poetry.

159. Treatise on Poetical Composition, in one volume. By Chin Yitsang of Yuen.

楚辭類

楚辭章句十七卷 漢王逸撰

欽定補繪離騷全圖二卷

離騷解一卷 國朝顧成天撰

別集類

李太白集三十卷 唐李太白撰

傳家集八十卷 宋司馬光撰

東坡全集一百軾十五卷 宋蘇軾撰

總集類

御定全唐詩九百卷

詩女史十四卷 明田藝蘅編

文詩評類一卷 元陳繹曾撰

Tsò Tsz' Lui.

Tsò Tsz' Chéung kü, shap tsat kün. Hón Wóng Yat chán.

Yam ting Pò úi Lí Sò tsün tò, í kün.

Lí Sò Kái, yat kün. Kwók chíú Kú Shing tín chán.

Pít Tsap Lui.

Lí Tái pak Tsap, sám shap kün. Tóng Lí Tái pák chán.

Chün Ká Tsap, pát shap kün. Sung Sz' má Kwóng chán.

Tung pó Tsün Tsap, yat pák shap 'ng kün. Sung Sú Shik chán.

Tsung Tsap Lui.

Yü ting Tsün Tóng Shí, kau pák kün.

Shí nü Sz', shap sz' kün. Ming Tín Ngai hang pín.

Shí man Ping Lui.

Man Shüt, yat kün. Yün 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.

160. Poetical Sayings of successive ages, in eighty chapters. By Wú Kinghiu of the reigning dynasty.

十旭 八景 詩話 吳朝 詩代 國歷 卷撰

Lik toi Shí Wá, pát shap kün. Kwók chiú 'Ng King huk chán.

161. History of the Poetry of the Sung dynasty, in one hundred chapters. By Lí Ngó of this dynasty.

百撰 一鶚 事厲 紀朝 詩國 宋卷

Sung Shí Kí sz', yat pák kün. Kwok chiú Lai Ngók chán.

§5. Odes and Songs.

Tsz' Huk Lui.

162. Odes on Wine, in two chapters. By Tsz' Hwui of the Sung dynasty.

類曲詞 二卷 詞邊 撰諢 宋酒 子

Tsau pín Tsz', í kün. Sung Tsz' Wai chán.

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

八卷 詞雲 撰炎 白張 中宋 山卷

Shán chung Pák Wan Tsz', pát kün. Sung Chéung Í'm chán.

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

餘卷 詩代 十卷 歷二 定百 御一

Yü ting, Lik toi Shí ü, yat pák í shap kün.

165. Records of the odes of Táng, in sixteen chapters. By Tung Fungyuen of the Ming dynasty.

卷六 十元 紀逢 詞董 唐明

Tóng Tsz' Kí, shap luk kün. Ming Tung Fung ün chán.

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.

I. Classical Writings.

§ 1. Book of Changes.
§ 2. Book of Records.
§ 3. Book of Odes.
§ 4. Book of Rites.
§ 5. Spring and Autmn Annals.
§ 6. Filial Duty.
§ 7. General Observations on the Five Classics.
§ 8. The Four Books.
§ 9. Musical Works.
§10. Normal Education.

II. Historical Writings.

§ 1. National Histories.
§ 2. Annals.
§ 3. Complete Records.
§ 4. Separate Records.
§ 5. Mixed Histories.
§ 6. Official papers.
§ 7. Memoirs.
§ 8. Historical Excerpta.
§ 9. Records of neighboring states.
§10. Of Times and Seasons.
§11. Geographical treatises.
§12. On the Magistracy.
§13. On the Contitution.
§14. Books of Reference.
§15. Criticisms on History.

III. Professional Writings.

§ 1. Philosophical Works.
§ 2. Military Authors.
§ 3. Writers on Law.
§ 4. Writers on Husbandry.
§ 5. Medical Writers.
§ 6. Astronomical and Mathematical Writers.
§ 7. Magical Calculations.
§ 8. Fine Arts.
§ 9. Collections.
§10. Miscellaneous Authors.
§11. Encyclopedias.
§12. Light Literature.
§13. Budhistic Writings.
§14. Writings of the Rationalitss.

IV. Micellanies.

§ 1. Poetry of Tsú.
§ 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 some 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 Kánghí'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 Kánghí's dictionary, if Morrison's be not at hand.

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 sæpe 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 foreignes, 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. Thoghrout 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 whith the models thus furnished will follow of itself. The pratice 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 continned, in order to funish good supplies of these models. To his list of selections, it will be well for the studant occasionly 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.

CHINESE CHRESTOMATHY.

CHAPTER I.

STUDY OF CHINESE.

習唐話篇一

Tsáp₂ ₅T'óng wá²; ₆p'ín yat₁.

Section First.

EXERCISES IN CONVERSATION.

習言第一章

Tsáp₂ ₅ín; taì² yat₁ ₆chéung.

1. Teacher! (says the learner; to whom the former replies,)	先生	₆Sín ₆shang!
You compliment me.	好話	'Hò wá²!
2. I think of learning the Chinese language.	我想學唐話嘵	₅Ngó 'séung hók₂ ₅T'óng wá² pó'.
Do you indeed?	你要學唐話呀	₅Ní íú' hók₂ ₅T'óng wá² ₆mé?

Notes and Explanations.

Tsap 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'ín* is one of the terms used to denote a chapter; *yat* means one or first; *p'ín yat* is chapter first. *Ín* is the common term for word, to utter words; *tsáp ín*, 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. *Sínshang* is a phrase compounded of *sín*, before, and *shang*, born; hence it means a senior, a superior, a teacher. *Hò wá*, literally, well spoken, is a complimental phrase, equivalent to saying, I am unworthy of the excellent title you give me: *hò*, formed of *son* placed on the right of *daughter*, signifies good, excellent.

2. *Ngó* is the personal pronoun I, commonly used in conversation: *ní* 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.	係好唔好呢、 好吖、	Hai²; 'hò ₅'m 'hò ‹ní? 'Hò ‹á!
4. How shall I begin? First learn to speak in conversation.	起首點樣學呢、 先學講說話咯、	'Hí 'shau 'tím yéung² hók₂ ‹ní? ‹Sín hók₂ 'kóng shüt› wá² lók›.
5. Do you suppose I am able to learn? Most certainly you are able.	你估我學得唔 學得呢、 過頭咧、	⁵Ní 'kú ⁵ngó hók₂ tak› ₅'m hók₂ tak› ‹ní? Kwó' ₅t'au ‹lé.
6. I fear I am not. You need not fear, for you have good vocal organs.	我怕唔學得嘢、 唔怕你好鈡口、	⁵Ngó p'á' ₅'m hók₂ tak› kwá'. ₅'M p'á', ⁵ní 'hò ₅k'ím 'hau.

upper left hand 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: *tú*, directly below séung, means to seek, to desire; it is formed by writing *nü*, 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. *Hai* is a direct affirmative: *ní* 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 á*, is the direct, unqualified, affirmative answer.

4. *Híshau* is a compound phrase: *hí* 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; *híshau*, therefore, is equivalent to raising up, or making a beginning. *T'ím yéung* is a simple phrase: *tím*, 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; *yéung* is mode, fashion, manner; *tím yéung* is what manner, or simply how: begin how learn? that is, how shall I commence the study of the Chinese? *Sín*, as above, means before, first, or in the first place: *kóng*, *shüt*, and *wá*, each having *ín* 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'á* 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'á*, both the form and position of the *heart* are different from what they are in *séung* (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.	實守難呀、	Shat₂ ʻshau ₅nán á'.
Not so.	唔難、	₅'M ₅nán.
8. The tones are difficult.	聲音係難咯、	‹Shing ‹yam hai² ₅nán lók›.
You must carefully listen.	你用心聽呵、	₅Ní yung² ‹sam ‹tʻing ‹ó.
9. It is difficult to distinguish these tones.	難分個的聲睇、	₅Nán ‹fan kó' tik› ‹shing ‹é.
There are merely eight of them.	不過都係八聲啫、	Pat› kwó' ‹tò hai² pát› ‹shing ‹ché.
10. How are the eight tones uttered?	八聲點樣講呢、	Pát› ‹shing ʻtím yéung² ʻkóng ‹ní?
Four of them high, and four low.	四個上四個下、	Sz" kó' shéung² sz" kó' há².
11. What do you mean by high and low?	上下係乜野呀、	Shéung² há² hai² mat› ₅yé á'?
By and by you will understand.	慢慢就曉得咯、	Mán² mán² tsau² ʻhíú tak› lók›.
12. Where shall I commence?	向邊處埋手呢、	Héung' ‹pín chʻü' ₅mai ʻshau ‹ní?
Commence with the four high tones.	向上四聲先埋手咯、	Héung' shéung² sz" ‹shing ‹sín ₅mai ʻshau lók›.

common word for mouth: *kʻím*, 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. *Shatshau* 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 intensitive 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. *Sam* is the heart, or mind. *Tʻing* 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. *Oʻ* 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. *Tò* 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: *yé*, formed of *mile* placed on the left of the pronoun *I* or *me*, usually means wild, wilderness; but in the phrase *mat yé*, 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*. *Híú* 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: *pín chʻü* 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.

點樣講呢.
上四聲高而且
響、又輕、又清、
下四聲呢、
下四聲沉而且
啞、又重、又濁、
點樣至曉得呢、
睇分韻就曉得
咧、
分韻係也野呀、
分韻係書名、
我怕唔曉得讀
唐書喺、
我教你讀喺、
唔使我愛先學
講、

'Tím yéung² 'kóng ‹ní?

Shéung² sz" ‹shíng ‹kò, ˌí 'ch'é 'héung, yau² ‹hing, yau² ‹ts'ing.

Há² sz" ‹shing ‹ní?

Há² sz" ‹shing ˌch'am, ˌí 'ch'é 'á, yau² chung², yau² chukˌ.

'Tím yéung² chí' 'hiú takˌ ‹ní?

'T'ai ‹Fan Wan² tsau² 'hiú takˌ ‹lé.

'Fan Wan² hai² matˌ 'yé á'?

‹Fan Wan² hai² ‹shü ˌming.

'Ngó p'á' ˌ'm 'hiú' takˌ tukˌ ˌT'óng ‹shü ‹é.

'Ngó káu' 'ní tukˌ ‹é.

ˌ'M 'shai, 'ngó oi' ‹sín hokˌ 'kóng.

13, 14. *Kò* and *ch'am*, elevated and depressed, *héung* and *á*, shrill and grum, *hing* and *chung*, acute and grave, *ts'ing* and *chuk*, clear and dull, are opposites: the sounds of these eight words, in some degree, indicate their respective meanings, and to a practiced Chinese eye, the same is true also with respect to their forms. *I*, *ch'é*, and *yau*, 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. *Chí* 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 oftener 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. *Tuk*, formed by placing *words* on the left of *to sell*, means to read or to study. *Káu*, 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*

If so, then you must imitate the sounds of my voice.	咁話、你跟住我個口講嚟、	'Kóm wá², ˢní ‹kan chü² ˢngó kó' 'hau 'kóng lá'.
19. I fear I cannot do this.	怕唔學得你噉咋、	P'á' ˢ'm hók₂ tak› ˢní 'kóm chá'.
Try, try.	試一試喉、	Shí' yat› shí' ‹é.
20. I cannot utter the sounds correctly.	唔講得正嘅、	ˢ'M 'kóng tak› ching' ké'.
If so, then try again, repeating the experiment.	唔正、番轉頭再講、	ˢ'M ching', ‹fán 'chün ˢt'au tsoi' 'kóng.
21. How long before I shall be able to speak correctly?	幾耐至學得會呢、	'Kí noi² chí' hók₂ tak› ˢúi ‹ní?
Do not trouble yourself on that point.	唔使問幾耐、	ˢ'M 'shai man² 'kí noi².
22. But I wish quickly to be able to speak.	我想快的會、	ˢNgó 'séung fái' tik› ˢúi.
Then study assiduously, often repeating what you learn.	勤力學、多幾回囉、	ˢK'an lik₂ hók₂, ‹tô 'kí ˢúi ‹lô.
23. [Besides often repeating,] is there any other way to facilitate the study?	有乜捷徑有冇呢、	ˢYau mat› tsít₂ king' yau² ˢmò ‹ní?
Yes; it can be done by first clearly distinguishing the labials, linguals, gutturals, dentals, and nasals.	有、先分清唇、舌、喉、牙、鼻、等音囉、	ˢYau; ‹sín ‹fan ‹tsing ˢshän, shít₂, ˢhau, ˢngá, pí², 'tang ‹yam ‹lô.

to dare, or to presume. *Kanchü*, to follow, to imitate, derives its meaning from *foot*, which forms the left part of *kan: chü* 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. *Shí 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: *fán chün t'au* is a phrase nearly equivalent to *tsoi*, again.

21. *Kínoi*, a compound phrase, is formed of *kí* a distributive particle, and *noi*, duration, length of time: in what length of time, *chí* can I arrive at or acquire, *hók tak* by learning, *úi* the ability — of speaking the dialect correctly?

22. *Fáitik* is quickly: *fái* is compounded of *heart* and *flowing*. *Lik* is nerve, strength, and forms a part of *kan*, which itself means diligent: *tó* much, many, often, *kí* several, *úi* 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 mò* are opposites, have not have; in form *mò* differs from *yau* only in having the two strokes removed from the middle of the character. *Shan* the lips, *shít* 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.	咁多點樣分呢、 細心就分得啫、	Kóm' ‹tó, 'tím yéung² ‹fan ‹ní? Sai' ‹sam, tsau² ‹fan tak› ‹ché.
25. It is also necessary to hear them spoken.	都要聽過至做得、	‹Tò íú' ‹t'ing kwó' chí' tsò² ‹tak›.
Come then, listen while I repeat them.	咁話、你聽我講嚟、	'Kóm wá², ˢní ‹t'ing ˢngó 'kóng lá'.
26. Please proceed.	請講、	'Ts'ing 'kóng.
They are as follows: i. Pan, P'áng, Fán, are labials.	如、寘、彭、翻、就係唇音咧、	ˢÜ: ‹pan, ˢp'áng, ‹fán, tsau² hai² ˢshan ‹yam ‹lá.
ii. Tung, Tang, Tsoi, are linguals.	東、登、栽、就係舌音咧、	‹Tung, ‹tang, ‹tsoi, tsau² hai² shít₂ ‹yam ‹lá.
iii. Kóm, Káu, Kám, are gutturals.	甘、交、鍼、就係喉音咧、	‹Kóm, ‹káu, ‹kám, tsau² hai² ˢhau ‹yam ‹lá.
iv. Sín, Sau, Sz', are dentals.	先、修、師、就係牙音咧、	‹Sín, ‹sau, ‹sz', tsau² hai² ˢngá ‹yam ‹lá.
v. 'Ng, Ngáng, Ngák, are nasals.	吾、梗、額、就係鼻音咧、	ˢ'Ng, Ngáng², Ngák₂, tsau² hai² pí² ‹yam ‹lá.
27. Such then being the proper way to learn, what course shall I now pursue?	咁話、而家學乜野好呢、	'Kóm wá², ˢí ‹ká hók₂ mat› ˢyé 'hò ‹ní?
Whatever you find most convenient.	隨便學咯、	ˢTs'ui pín² hók₂ lók›.

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. *Kóm 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. *Tò* here has the sense of also—it is also necessary, *t'ing kwó* to have heard them pronounced, *chí* in order to arrive at, *tsò tak* the doing successfully—of the business in question. *Kóm 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. *Ts'ing kóng*, I beg you will repeat to me examples of the five classes which you have specified: *ú*, 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. *Kóm 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 *tsít king*, or best method of acquiring the language, and I wish now to know what course

28. I wish to learn the dialect of Canton.	我要學廣東省城俗話、	'Ngó íú' hók₂ 'Kwóng ‹tung 'sháng ₅shing tsuk₂ wá².
If so, then it is requisite to take up one topic after another and proceed in order.	咁樣就要逐一逐二學囉、	'Kóm yéung², tsau² íú' chuk₂ yat₁ chuk₂ í² hók₂ lá'.
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.	呀好、多得、多得、等遲幾日再請先生番嚟教、	A'² 'hò; ‹tó tak₁, ‹tó tak₁, 'tang ₅ch'í 'kí yat₂ tsoi' 'ts'ing ‹sín ‹shang ‹fán ₅lai káu'.
Good bye.	請呀、	'Ts'ing á'.
30. Good bye.	請呀、	'Ts'ing á'.

to pursue; how and where I shall commence: *íká* is a compound phrase, meaning now, a signification differing entirely from the original and common meaning, which is *í* and or also, *ka* family. *Tsui* to follow, *pín* convenient, agreeable; that is, in your study you may follow the course most agreeable and convenient to yourself.

28. *Kwóngtung*, (pronounced *Kwángtung* in the court dialect,) wide east, is the proper name of the province of which the city Canton is the metropolis: *sháng* province, *shing* city, are used for the provincial city, the capital of the province, the metropolis; *tsuk wá* is the common dialect. *Kóm yéung* such being your wishes, *tsau íú* then it is requisite, *chuk yat* to hasten one, *chuk í* to hasten two; that is, to take up one subject after another, and proceed methodically in your study.

29. *A' hò* yes good, this is what I like. *Tó tak* repeated is a common phrase for expressing gratitude; much I have received, much I have received by your kindness, and therefore thank you much. *Tang* wait, or please wait, *ch'í* delaying for, *kí yat* a few days, *tsoi* again or when again, *ts'ing* I will thank, *sínshang* you, *fán lai* back come, *káu* teach: i. e. please wait for a few days when I shall feel much obliged (and of course thank you,) if you will come again and give me further instruction. The teacher signifies his consent by saying *ts'ing á*, good bye.

Section Second.

EXERCISES IN CONVERSATION.

習言第二章
Tsáp₂ ₅ín; tai² í² ‹chéung.

1. Please sit down, (says the learner; and to whom the teacher replies,)	請坐、	'Ts'ing tsŏ².
Very well!	呀好、	A'² 'hò.

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?	而家想學讀書、喺乜野書起呢.	ˏI' ‹ká 'séung hók₂ tuk₂ ‹shü, 'hai mat› ˏyé ‹shü 'hí ‹ní?
With the three volumes in the large character.	三簿大字書起咯、	‹Sám pò² tai² tsz'² ‹shü 'hí lók›.
3. Where are those volumes to be obtained?	邊處有個的書呢.	‹Pín ch'u' ˏyau kó' tik› ‹shü ‹ní?
At the bookseller's shop.	書舖就有唎、	‹Shü p'ó' tsau² ˏyau ‹lé.
4. I beg you will buy a copy of them for me.	請你同我買一套、	'Ts'ing ˏní ˏt'ung ˏngó ˏmai yat› t'ò'.
I will do so.	做得、	Tsò² tak›.
5. Are you able to rehearse those volumes?	你念得過個簿書、唔念得呢、	ˏNí ním² tak› kwó' kó' pò² ‹shü, ˏ'm ním² tak› ‹ní?
Perhaps I can.	或者做得、	Wák₂ 'ché tsò² tak›.
6. Are you able to write them?	寫得出唔寫得呢、	'Sé tak› ch'ut› ˏ'm 'sé tak› ‹ní?
Some parts of them I can write.	寫得的.	'Sé tak› tik›.
7. Please write a few lines.	請你寫幾行.	'Ts'ing ˏní 'sé 'kí ˏhóng.
Very well.	呀好、	A'² 'hò.

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 Hók Shí*, 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. *T'ung ngó* is with me, or for me,—I beg you to purchase for me, *yat tò* one set or a copy of the three volumes. *Tsò tak*, do can, or can do,—what you request can be done; I will buy the books for you.

5. *Ním*, composed of *now* and *heart*, means to ponder, to read; in this dialect it means to recite a lesson without a book; *wákché* 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

Tsáp₁ tuk₂; tai² ‹sám ‹chéung.

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.

人之初 性本善
性相近 習相遠
苟不教 性乃遷
教之道 貴以專
昔孟母 擇鄰處
子不學 斷機杼

‹Yan ‹chí ‹ch'ó: sing' 'pún shín²;
Sing' ‹séung kan²: tsáp₁ ‹séung 'ün.
'Kau pat₁ káu': sing' 'nái ‹ts'ín.
Káu' ‹chí tò²: kwai' 'í ‹chün.
Sik₁ Mang² 'mò: chák₁ ‹lun 'ch'ù;
'Tsz' pat₁ hók₂: tün' ‹kí 'ch'ü.

Notes and Explanations.

1. These lines are taken from the Trimetrical Classic, or Sám Tsz' King. *Yan* is the generic term for man; *ch'ó*, beginning or man's beginning, is formed of *knife* placed on the right of *clothes;* in composition, the character *í* clothes or to clothe should be carefully distinguished from *shí* to manifest: *shí* has but one dot on the right side, while the other has two, as in *ch'ó*. *Sing*, composed of *heart* and *to be born*, signifies nature; *pún* is root or origin; man's original nature, *shín* 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. *Séung* has the sense of mutually, universally; men are universally, *kan* alike or kindred in their nature, but *ün* unlike, differing from one another, in their practice; *kan* and *ün* 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, *nái ts'ín* is removed from what it was originally.

4. *Tò* means the way or course of education; *káu chí tò* education's way, *kwai* is made high in value, of prime importance, *í* by, *chün* 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 *chák* selected, *lun* a neighborhood, in which *chü* 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. *Kí* the loom, and *ch'ü* a shuttle are, by metonymy, used to denote the cloth woven in the loom.

7. Tau of I'nshán: 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. Yung, when four years old: gave up his pears;

方揚過惰宜爲器義時儀席執梨
義俱之師之所何成知少禮溫當讓
有名父非老不不不方習能所能
山子教嚴學學學子友齡親歲
燕五不不不不人師九於四
竇教養教子幼玉人爲親孝融

Tau² ‹I'n ‹shán: 'yau í² ‹fóng;
Káu' ˢ'ng 'tsz': ₅ming ‹k'ü ₅yéung.
ˢYéung pat› káu': fú² ‹chí kwó';
Káu' pat› ₅ím: ‹sz' ‹chí tó².
'Tsz' pat› hók₂: ‹fí 'shó ₅í;
Yau' pat› hók₂: ˢlò ₅hó ₅wai?
Yuk₂ pat› téuk›: pat› ₅shing hí';
₅Yan pat› hók₂: pat› ‹chí í².
₅Wai ₅yan 'tsz': ‹fóng shíú' ₅shí,
'Ts'an ‹sz' ˢyau: tsáp› ˢlai ₅í.
‹Héung 'kau ₅ling: ₅nang ₅wan tsik₂;
Háu' ‹ü ‹ts'an: 'shó ‹tóng chap›.
₅Yung sz" sui²: ₅nang yéung² ₅lí;

7. Tau, the most celebrated master of his age, was a native of I'n (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, *fí í* improper.

12. *Yau*, composed of *small* and *strength*, is the opposite of *lò*, or persons advanced to old age; *hó wai*, 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, *í* 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, *shíú* 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 í* good manners.

17, 18. *Háu* is the duty which children owe, *ü* 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 musketoes from, and cool, his father's bed in summer, and warm it in winter.

20. Duty to seniors: ought early to be understood.	弟於長 宜先知	Tai² ‹ü ʻchéung: ˏí ‹sín ‹chí.
21. First practice filial and fraternal duties: next see and hear.	首孝弟 次見聞	ʻShau háuʼ tai²: ts'z" kínʼ ˏman.
22. Understand classification: investigate first principles.	知某數 識某文	‹Chí ˊmau shòʼ: shik› ˊmau ˏman.
23. Units advance to tens: tens ascend to hundreds;	一而十 十而百	Yat› ˏí shap₂: shap₂ ˏí pák›;
24. Hundreds to thousands: and thousands to myriads.	百而千 千而萬	Pák› ˏí ‹ts'ín: ‹ts'ín ˏí mán².
25. The three powers: are heaven, earth, and man.	三才者 天地人	‹Sám ˏts'oi ʻché: ‹t'ín tí² ˏyan.
26. The three lights: are the sun, moon, and stars.	三光者 日月星	‹Sám ‹kwóng ʻché: yat₂ üt₂ ‹sing.
27. There are three ties: that of prince and minister, justice;	三綱者 君臣義	‹Sám ‹kóng ʻché: ‹kwan ˏshan í²;
28. Of father and son, affection: of husband and wife, kindness.	父子親 夫婦順	Fú² ʻtsz' ‹ts'an: ‹fú ˊfú shun².
29. Spring and summer: autumn and winter,	曰春夏 曰秋冬	Ut₂ ‹ch'un há²: üt₂ ‹ts'au ‹tung,
30. These four seasons: revolve unceasingly.	此四時 運不窮	ʻTs'z' sz" ˏshí: wan² pat› ˏk'ung.
31. North and south: east and west,	曰南北 曰西東	Ut₂ ˏnám pak›: üt₂ ‹sai ‹tung,
32. These four points: converge to the centre.	此四方 應乎中	ʻTs'z' sz" ‹fóng: yingʼ ˏú ‹chung.

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, *ü chéung* to superiors or seniors, and which, *í sín chí*, ought early to be understood and observed: *nang*, in the phrases *nang wan* and *nang yéung*, 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, *hau tai*, we must do all our duty to our parents, and discharge all our obligations as younger brothers; *ts'z'* next, *kín man* see and hear, i. e. acquire general knowledge. *Chí mau shò*, 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 í 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. *Kóng* 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: *üt*, to speak, is used here to fill up the measure, and may be translated thus: *üt 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' fóng* 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,	曰水火 木金土	Üt$_2$ ʻshui ʻfó: muk$_2$ ‹kam ʻtʻò,
34. These five elements: are the original of material forms.	此五行 本乎數	ʻTsʻz' ˢ'ng ˏhang: ʻpún ˏú shò'.
35. Benevolence and justice: propriety, wisdom, and truth;	曰仁義 禮智信	Ut$_2$ ˏyan í^2: ˢlai chí' sun',
36. These five virtues: are not to be confounded.	此五常 不容紊	ʻTsʻz' ˢ'ng ˏshéung: pat› ˏyung lun^2.
37. Rice, millet, and pulse: wheat, panicum, and rye,	稻梁菽 麥黍稷	Tò^2 ˏléung shuk$_2$: mak$_2$ ʻshü tsik›,
38. Are the six kinds of grain: on which men subsist.	此六穀 人所食	ʻTsʻz' luk$_2$ kuk›: ˏyan ʻshó shik$_2$.
39. Horses, oxen, and sheep: poultry, dogs, and swine,	馬牛羊 鷄犬豕	ˢMá ˏngau ˏyéung: ‹kai ʻhün ʻchʻí,
40. Are six kinds of animals: which men rear.	此六畜 人所飼	ʻTsʻz' luk$_2$ chʻuk›: ˏyan ʻshó tsz'^{2}.
41. Joy and anger: sorrow and fear,	曰喜怒 曰哀懼	Üt$_2$ ʻhí nò^2: üt$_2$ ‹oi kü^2,
42. Love, hatred, and desire: are the seven passions.	愛惡欲 乃七情	Oi' ú' yuk$_2$: ʻnái tsʻat› ˏtsʻing.
43. Gourd, earth, and skin: wood, stone and metal,	匏土革 木石金	ˏPʻáu ʻtʻò kák›: muk$_2$ shek$_2$ ‹kam,
44. Silk and bamboo: form eight musical instruments.	絲與竹 乃八音	‹Sz' ˢü chuk›: ʻnái pát› ‹yam.
45. Gt.-grandsire's sire, gt.-gd-sire, grandsire: sire, and self;	高曾祖 父而身	ˏKò ‹tsang ʻtsò: fú^2 ˏí ‹shan;
46. One's own son: with one's grandson,	身而子 子而孫	‹Shan ˏí ʻtsz': ʻtsz' ˏí ‹sün,
47. Great-grandson: and great-grandson's son,	自子孫 至元曾	Tsz'^{2} ʻtsz' ‹sün: chí' ˏün ‹tsang,

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 *pún* or basis, *ú* in or of which, *shò* numbers or things numbered consist; i. e. they are the original elements of all things.

35, 36. *Yan*, genuine philanthropy, pure benevolence; *í*, justice, moral rectitude, good intention, guilelessness; *lai*, decorum, politeness, exact propriety; *chí*, discretion, knowledge, understanding, wisdom; *sun*, unsuspicious confidence, truth, a *man* of his *word;* these five are, *shéung* the great cardinal virtues, which, *pat yung* will not endure or allow of, *lun* disorder or derangement.

37, 38. *Tò* is the general name for rice, of which there are many varieties; *léung* is the spiked Barbadoes millet; *shuk* is the common name for pulse; *shü* is the panicled millet; *tsik* also may perhaps be a species of millet; *yan shó shik*, men things-which eat; i. e. the vegetables which they eat.

39, 40. *Má* includes horses, asses, and several kinds of mules; *ngau* designates the whole bovine race; *kai* is used here as a general term for all kinds of poultry; *hün* is also a general term for the many varieties of dogs; *chʻuk* is limited to domesticated animals; *tsz'* means to feed, to give food to; *yan shó tsz'*, men things-which feed, i. 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 uncontroled, they lead to evil: for the sake of euphony, *nái* is dropped in some editions, and another word is added to the end of the line to rhyme with *kü* above in the preceding line.

43, 44. *Nái pát 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.

倫之人夫婦則恭朋友則忠
從師弟則同志講讀初書
恭朋友則忠同志講讀究
忠同志講讀究竟四書
究竟四書篇
乃九族人之倫
父子恩夫婦從
兄則友弟則恭
長幼序友與則
君則敬臣則忠
此十義人所同
凡訓蒙須講究
詳訓詁明句讀
爲學者必有初
小學終至四書
論語者二十篇

ˢNái ʻkau tsukˌ: ˌyan ‹chí ˌlun.
Fú² ʻtsz' ‹yan: ‹fú ˢfú ˌtsʻung;
‹Hing tsak› ˢyau: tai² tsak› ‹kung;
ʻChéung yau' tsü²: ˢyau ˢú ˌpʻang;
‹Kwan tsak› king': ˌshan tsak› ‹chung:
ʻTsʻz' shap› í²: ˌyan ʻshó ˌtʻung.
ˌFán fan' ˌmung: ‹su ʻkóng kau';
ˌTsʻéung fan' ʻkú: ˌming kü' tau².
ˌWai hókˌ ʻché: pít› ˢyau ‹chʻó.
ʻSíú Hókˌ ‹chung: chí² Sz" ‹Shü.
Lun² ˢYü ʻché: í² shap› ‹pʻin.

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, and self, self and son, son and grandson, from son and grandson to great-grandson and great-grandson's son, are nine classes, men's relations. *Tsuk* means the successive generations of those who are united by blood.

49—53. The *yan chí 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: *fú 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; *tsʻung* in like manner here means both the kindness of the husband, and the gentleness of the wife: *hing tsak yau* elder brother then love, i. e. they must love their younger brothers, and these must respect elder brothers: *chéung yau tsü*, senior and junior's order, or the order of precedence must be observed, *yau ú pʻang* 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 í* the ten obligations, *yan shó tʻung* 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. *Tau* is in form the same as *tuk* 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, *hók ché* a scholar; i. e. the scholar, or every scholar, *pít yau* must have, *chʻó* a beginning—a suitable beginning of his studies.

57. The Primary Lessons were compiled about seven hundred years ago by Chü fútsz', and form six distinct parts, treating on education and the common duties of life; these lessons, *chung* being finished, the student next, *chí* enters on the study of the *Sz' Shü*, 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 fútsz', 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, *kí* 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 Tsz'sz'.
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 Fukhí and Shannung, with
71. That of the Chau dynasty: were three complete works.

羣弟子 記善言
孟子者 七篇止
講道德 說仁義
作中庸 子思筆
中不偏 庸不易
作大學 乃曾子
自修齊 至平治
孝經通 四書熟
如六經 始可讀
詩書易 禮春秋
號六經 當講求
有連山 有歸藏
有周易 三易詳

ˏKw'an taiʾ 'tsz': kíʾ shín² ˏín.
Mang² 'tsz' 'ché: ts'átˎ ˏp'ín 'chí;
'Kóng tò² takˎ: shütˎ ˏyan í².
Tsókˎ ˏChung ˏYung: 'Tsz' ˏsz' patˎ.
ˏChung patˎ ˏp'ín: ˏyung patˎ yikˎ.
Tsókˎ Tái² Hókˎ: ˏnái ˏTsang 'tsz';
Tsz'² ˏsau ˏts'ai: chíʾ ˏp'ing chí².
Háuʾ ˏKing ˏt'ung: Sz'ʾ ˏShü shukˎ,
ˏU lukˎ ˏking: 'ch'í 'hó tukˎ.
ˏShí ˏShü Yikˎ: ˏLai ˏCh'un ˏTs'au,
Hò² lukˎ ˏking: ˏtóng 'kóng ˏk'au.
ˏYau ˏLín ˏShán: ˏyau ˏKwai ˏCh'óng,
ˏYau ˏChau Yikˎ: ˏsám yikˎ ˏts'éung.

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 *fútsz'* are terms of respect, nearly equivalent to philosopher: *kóng* and *shüt* are synonyms, and the latter serves as a connective, at the same time it fills the measure of the verse.

62, 63. *Tsók* 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 Hók*, 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 *Síú Hók* or Primary Lessons.

65. *Tsz'* means from; *sau* is self-government; *tsai* is the government of a family; *chí* 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. *Háu 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; *ü* as, such as, or works such as, *luk king* the six classics, *ch'í* begin, *hó* 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, *hò* were styled, *luk king* the six classics, *tóng* deserving, *kóng* explanation, and *kau* investigation.

70, 71. *Yau* there was, *Lín Shán* 'connected hills,' a so named treatise on the changes, written by *Fukhí; yau* there was, *Kwai Ch'óng* 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); *sám yik* three systems of changes, *ts'éung* 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. Transmited 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.

誥 訓 有 謨 典 有
奧 之 書 命 誓 有
禮 周 作 官 周 我
體 治 存 戴 六 著
記 禮 註 言 風 詩
備 樂 禮 聖 四 亡
頌 雅 曰 國 詩 既
詠 諷 當 小 亡 褒
作 秋 春 惡 善 貶

ˢYau ʻtín ˌmò: ˢyau fanʼ kòʼ,
ˢYau shai² ming²: ‹shü ‹chí òʼ.
ˢNgó ‹Chau ‹kung: tsók› ‹Chau ˢLai.
Chüʼ luk₂ ‹Kún: ˌtsʻün chí² ʻtai.
Tái² ʻsíú Táiʼ: chüʼ ˢLai Kíʼ;
Shut₂ shingʼ ˌín: ˢlái ngók₂ pí².
Üt₂ Kwók› ‹Fung: üt₂ ˢNgá Tsung²,
Hò² Szʼʼ ‹Shí: ‹tóng fungʼ wing².
‹Shí kíʼ ˌmóng: ‹Chʻun ‹Tsʻau tsók›;
Yü² ‹pò ʻpín: pít₂ shín² ók›.

72, 73. *Shü*, the Book of Records, contains six different kinds of state papers, referring to times before Confucius: 1. *tín* were the imperial ordinances, which were regarded as unalterable; 2. *mò* 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 sovereign, opening and delineating the path in which he should walk; 4. *kò* 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. *ming* were the emperor's mandates, given to his great ministers.

74. *Kung* is an honorary title nearly equivalent to lord; *ngó Chau*, our Chau dynasty, i. e. my lord of the Chau (Chow) dynasty, *tsók* made, *Chau Lai* the Chau Ritual; he was the son of king Wan, mentioned above, and younger brother of the martial king (Wú 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 Cninese history, was *Kí*, and in some editions it is written *ngó Kí kung*.

75. *Chú* is to institute, lord Kí instituted six Boards, the prototypes, probably, of the modern ones; *tsün* to maintain, *chí* governmental, *tai* operations, i. e. to preserve and govern the body politic.

76, 77. These two brothers, *chü* wrote commentaries on the *Lai*, and their work was styled *Lai Kí*, the Book of Rites; it was divided into forty-nine *pʻín* 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 ngók pí* both the ritual and musical services were rendered complete.

78, 79. *Hò Szʼ Shí* named Four Odes, *üt* viz., *Kwók 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; *Ngá* Eulogies, forming two parts,—*Síú* the Lesser, and *Tái* the Greater;—these were employed on state occasions, at imperial audiences and banquets; *Tsung* were Songs of praises, used at the imperial sacrifices; *tóng* worthy, *fung wing* to be rehearsed and sung.

80, 81. The odes, *kí móng* 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 Shántung: *yü* in them are found recorded, *pò pín* commendations and censures, *pít* distinguishing, *shín* the good, *ók* from the bad. From this

82. [On the Annals] are three commentaries: by Kungyéung,	三傳者 有公羊	‹Sám Chün² 'ché: ˢyau ‹Kung ˛yéung,
83. The family of Tsó: and by Kukléung.	有左氏 有穀梁	ˢYau 'Tsó shí²: ˢyau Kuk› ˛léung.
84. The classics understood: read the philosophical writers;	經既明 方讀子	‹King kí' ˛ming: ‹fóng tuk˛ 'tsz';
85. Select important parts: and commit them to memory.	撮其要 記其事	Ts'üt› ˛k'í íú': kí' ˛k'í sz'².
86. Of these there are five: by Sun and by Yéung,	五子者 有荀揚	ˢ'Ng 'tsz' 'ché: ˢyau ‹Sun ˛Yéung,
87. By Manchung: and by Lò and Chóng.	文中子 及老莊	˛Man ‹chung 'tsz': kap˛ ˢLò ‹Chóng.
88. The classics and philosophers understood: read next general history.	經子通 讀諸史	‹King 'tsz' ‹t'ung: tuk˛ ‹chü 'sz'.

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.

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

84—87. *Tsz'* is here used to denote the philosophical writers; of these, *tsüt* select, *kí íú* the most eminent, or parts from the writings of the most eminent, and, *kí k'í 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.

88. *Chü sz'*, literally all histories, i. e. general history, which however refers only to their own country. From this line, the Sám 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

Tsáp˛ ˛ín; tai² sz'' ‹chéung.

1. Stop, stop! I wish to understand the meaning of what you have written.	莫自、莫自、我要曉得點解、至做得、	ˢMó tsz'², ˢmó tsz'²! ˢngó íú² 'híú tak› 'tím 'kái, chí' tsò² tak›.
It is easily understood, I will explain it to you.	易曉、我講你知呵、	I'² 'híú, ˢngó 'kóng ˢní ‹chí ‹ó.

Notes and Explanations.

1. *Mók* is the common pronunciation of *mó;* with this latter tone and sound it is frequently used in conversation. I wish now to understand, *tím kái* how explain, or what is the meaning of what you have written, *chí* then arrive at, *tsò* 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 Sám Tsz' King. N. B. The learner is supposed to interrupt his teacher, when he

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

呢個字默解呢、
呢個人字指凡人、

‹Ní kó' tsz'² 'tím 'kái ‹ní?
‹Ní kó' ₅*yan* tsz'², 'chí ₅fán ₅yan.

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

呢個呢、
呢個之字係虛字、

‹Ní kó' ‹ní?
‹Ní kó' ‹*chí* tsz'² hai² ‹hü tsz'².

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

我知係虛字、哟默解呢、

₅Ngó ‹chí hai² ‹hü tsz'², ‹chí 'tím 'kái ‹ní?

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

只係人於初生、個陣時、咁咯、

Chat› hai² ₅yan ‹ü ‹ch'ó ‹shang, kó' chan' ₅shí, 'kóm lók›.

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

呢個又默呢、
呢個初字就係始初、咁解、

‹Ní kó', yau² 'tím ‹ní?
‹Ní kó' ‹*ch'ó* tsz'² tsau² hai² ‹ch'í ‹ch'ó, 'kóm 'kái.

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.

三個合埋默呢、
人於初生離母胎時、咁解咯、

‹Sám kó' hóp₂ ₅mái 'tím ‹ní?
₅Yan ‹ü ‹ch'ó ‹shang ₅lí 'mó ‹t'oi ₅shí, 'kóm 'kái lók›.

7. What is the meaning of the next three?

下頭三個又默呢、

Há² ₅t'au ‹sám kó' yau² 'tím ‹ní?

They mean, that the nature of all men, when first born is good.

凡人初生之性本來係善、咁咯、

₅Fán ₅yan ‹ch'ó ‹shang ‹chí sing' 'pún ₅loi hai² shín², 'kóm lók›.

---

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

2. *Níkó* means this; *chí*, the finger, here signifies to point with the finger, *níkó yan tsz'* this man character points to all men; i. e. it denotes the species, or man generally.

3. *Níkó chí tsz'* this character *chí*, *hai* is, *hü 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 *chí tím kái ní?* the particle *chí* has the sense of but or yet: *chat* merely, *hai* is, *yan* man, *ü* at, *ch'ó* beginning, *shang* born, *kó* that, *chan* moment, *shí* time, *kóm* so, *lók* indeed; that is, the particle merely denotes the point of time, at which man is born. The phrase *yan chí ch'ó* may be rendered in various ways, thus; man's beginning, man at his birth, man at the time of his birth; &c.

6. 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 kó* the three, also how? All men beginning born 's nature

8. Is there really such a doctrine! Where did it originate?

眞有個的道理、
喺邊處黎呢、

‹Chan ‘yau kó’ tik› tò² ‘lí!
‘Hai ‹pín ch‘ü’ ₅lai ‹ní?

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

歷古聖賢都係
咁講嘅嚟、

Lik₂ ‘kú shing’ ₅ín ‹tò hai²
‘kóm ‘kóng ké’ lá’.

9. Were there any who doubted its correctness?

有人思疑有冇
呢、

‘Yau ₅yan ‹sz’ ₅í, ‘yau ‘mò
‹ní?

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

下孟裏頭公都
子思疑、

Há² Mang² lü² ₅t‘au ‹Kung
‹tò ‘tsz’ ‹sz’ ₅í.

10. How was this?

‘Tím ‹sz’ ₅í ‹ní?

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

點思疑呢、
佢先引幾說嚟
講、故此話、今曰
性善、然則彼皆
非與咁、

‘K‘ui ‹sín ‘yan ‘kí shüt› ₅lai
‘kóng, kú’ ‘ts‘z’ wá², ‹kam
üt₂ sing’ shín², ₅ín tsak› ‘pí
‹kái ‹fí ₅yü, ‘kóm.

11. What was the answer of Mencius?
He waved the question, by introducing the subject of the passions.

孟夫子點答呢、
孟夫子揨情嚟、
推度話佢知、

Mang² ‹fú ‘tsz’ ‘tím táp› ‹ní?
Mang² ‹fú ‘tsz’ ‹ning ₅ts‘ing
₅lai ‹ch‘ui tók₂ wá² ‘k‘ui ‹chí.

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

做得嚟聽日請
先生番嚟、

Tsò² tak› lá’; ‹t‘ing yat₂
‘ts‘ing ‹sín ‹shang ‹fán ₅lai.

---

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? *Tò lí* means what is reasonable, or right, a just sentiment, a true doctrine, or simply a doctrine, or sentiment: *hai pín ch‘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, *in* worthies, *tò* all, *hai* were, *kóm* so, *kóng* 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 yan* have men, *sz’ í* doubting, *yau mò ní* 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, *Kungtò tsz’* the philosopher Kungtò (who is there introduced), *sz’ í* doubted, i. e. called in question the correctness of the sentiment.

10. *K‘ui* refers to Kungtò, who having first, *yan* adduced, *kí shüt* several sayings, *lai kóng* come speak, *kú ts‘z’* with reference to these sayings, (which were in opposition to what Mencius had advanced,) *wá* 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? *yü* is an interrogative particle: *kóm* thus, or in this manner, Kungtò expressed his doubts of the correctness of the sentiment in question. See *Mang tsz’*, *kün luk*, *tai luk chéung*.

11. *Táp* is to answer, to give an answer: *ning* 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.	好、	'Hò.
13. Good morning.	請唎、請唎、	'Ts'ing lé' ! 'ts'ing lé' !
Good bye.	請呀、請呀、	'Ts'ing á'! 'ts'ing á'!

taking up the subject of the passions, *lai* brought it, *ch'ui* to push, *tók* 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 chí* speak him know, i. e. in his conversation with Kungtò.

12. *Tsò 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 *hò* good, or I 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

Tsáp₂ 'sé; tai² ⁵'ng ‹chéung.

1. How, Sir, do the Chinese commence learning to write?	先生、唐人點樣初學寫字呢、	‹Sín ‹shang, ₅T'òng ₅yan 'tím yéung² ‹ch'ó hók₂ 'sé tsz'² ‹ní?
The teacher is requested at first to guide the child's hand, holding the pencil, to write copies in red ink.	請先生把手執筆、寫紅硃字先咯、	'Tsing ‹sín ‹shang 'pá 'shau chap₂ pat₂ 'sé ₅hung ‹chü tsz'² ‹sín lók₂.
2. Are there any rules for writing?	寫字有乜方法、有冇呢、	'Sé tsz'² ⁵yau mat₂ ‹fóng fát₂, ⁵yau ⁵mò ‹ní?
Yes; there are rules for holding the pencil, for making the separate strokes, and for combining them into characters.	有喺、有執筆法、使筆法、裝字法、	⁵Yau ‹é; ⁵yau chap₂ pat₂ fát₂, 'shai pat₂ fát₂, ‹chóng tsz'² fát₂.

Notes and Explanations.

1. *Sínshang* 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 chü tsz'* red characters, *sín* 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. *Fóng 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 Wóng 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.

點樣執呢。
學王右軍執囉、
點知佢點樣執
呢、
睇佢個筆陣圖
囉、
睇都唔曉得啐
嘅、
我教你呵、頭指
挨身向外、二指、
中指、挨外向身、
咁樣執住個枝
筆、彼無名指、尾
指、疊埋、伸一半
入裏頭、指住自
己、咁樣執住、好
似半開嘅拳一
樣、總要拳空指
密、爲好。

'Tím yéung² chap› ‹ní?

Hók₂ ₅Wóng Yau² ‹kwan chap› ‹ló.
'Tím ‹chí ₅k'ui 'tím yéung² chap› ‹ní?

'T'ai ₅k'ui kó' pat› chan² ₅t'ò ‹ló.

'T'ai, ‹tò ₅'m 'híú tak› sái' ké'.

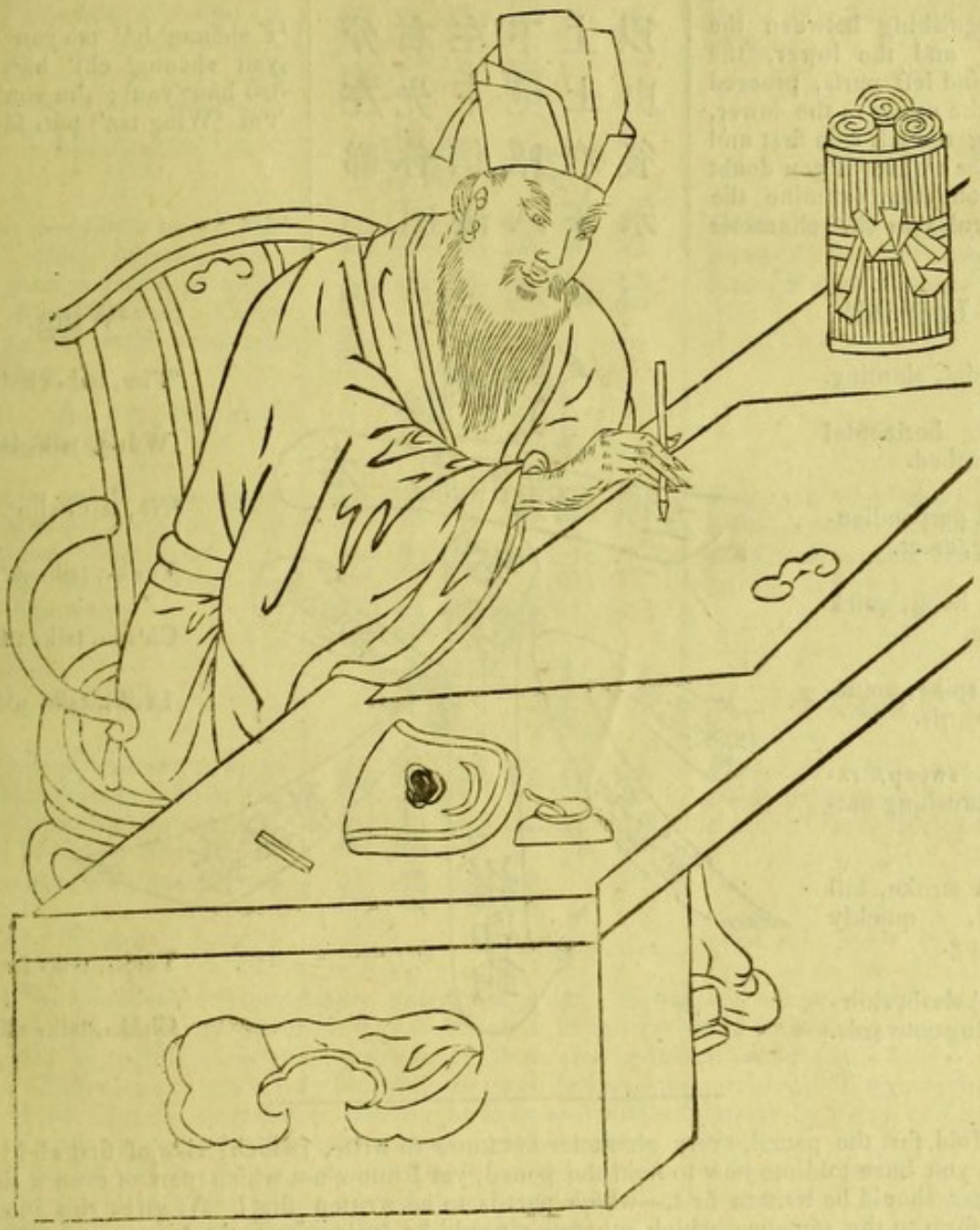
₅Ngó káu' ₅ní ‹ó: ₅t'au 'chí ‹ái ‹shan héung' ngoi²; í² 'chí, chung' 'chí, ‹ái ngoi² héung' ‹shan; 'kóm yéung² ‹chá chü² kó' ‹chí pat›: 'shai ₅mò ₅ming 'chí, ₅mí 'chí, típ₂ ₅mái, ‹shan yat› pún' yap₂ ₅lü ₅t'au, 'chí chü² tsz'² 'kí, 'kóm yéung² chap› chü², 'hò 'tsz' pún' ‹hoi ké' ₅k'ün yat› yéung², 'chung íú' ₅k'ün ‹hung 'chí mat₂; ₅wai 'hò,

3. *Wóng 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 t'ò* pencil order plates, i. e. plates illustrating the order, or manner, of holding the pencil.

5. *T'ai* I have looked, *tò* and yet, do not understand it, *sái ké* altogether, or entirely, i. e. I have examined the plates, and yet do not at all understand the subject.

6. *T'au chí* the thumb is also called *tái chí* the great finger: *í chí* the forefinger is also called *shik chí* 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 *mò ming chí* the nameless or the fourth, and *mí chí* the last or little finger, *típ mái* placed one on the other, *shan* be brought, *yat pún* one half, *yap* entering, *lüt'au* within [side of the pencil], *chí chü* pointing towards, *tsz' kí* yourself, *hò tsz'* just as, *pún* half, *hoi* opened, *ké* being (being opened), *k'ün* the fist, *yat yéung* in one and the same manner; *chung* moreover, *íú* it is required, *k'ün* that the fist, *hung* be hollow, *chí mat* with the fingers close together; *wai hò* 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.

執住個枝筆、每個字唔知寫邊的先呢、

Chap› chü² kó' ‹chí pat›, ˢmúi kó' tsz'² ˌ'm ‹chí 'sé ‹pín tik› ‹sín ‹ní?

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.

以上下左右分、由上至下、先左後右、唔信、你睇永字八法呵、

ˢÍ shéung² há² 'tsó yau² ‹fan, ˌyau shéung² chí' há², ‹sín 'tsó hau² yau²; ˌ'm sun', ˢní 't'ai ˢWing tsz'² pát› fát› ‹ó.

7. Eternal.

ˢWing.

i. A dot, slanting.

'Tím, tsik› chak›.

ii. A horizontal line, curbed.

‹Wáng, tsik› lak›.

iii. A perpendicular line, erect.

ˢNò, tsik› shü².

iv. A hook, quick leaping.

Yéuk›, tsik› ‹k'au.

v. A spike, pointed upwards.

Ch'ák›, tsik› t'íú'.

vi. A sweep, rapidly brushing outwards.

Léuk›, tsik› p'ít›.

vii. A stroke, bill shaped, quickly sweeping.

Téuk›, tsik› fat›.

viii. A dash, slowly moving outwards.

Chák›, tsik› nát›.

---

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? *Ní* 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; *í* using, *shéung há* upper and lower, *tsó yau* left and right, *fan* divisions, proceed in writing, *yau shéung* from the upper parts, *chí há* to the lower; also, *sín tsó* first write the left part, *hau yau* afterwards the right; *'m sun* not believing this, *ní t'ai* you may examine for confirmation, *Wing tsz' pát fát* the eight rules which are based on the eight parts of the character *Wing*. The Wing Tsz' Pát Fát is also used as the name of a little work on writing, from which the directions given above are chiefly selected.

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.

8. A dot. (i.)	側 丶	Chak,.
This is made by a slant of the pencil, which moving [first] towards the right, is then turned round towards the left. It has 18 forms. Avoid the ox-head shape.	側筆而成向右 轉左生一十八 法忌牛頭	Chak, pat, ˏí ˏshing, héung' ˏyau² 'chan 'tsó. ‹Shang yat, shap₂ pát, fát,. Kí² ˏngau ˏt'au.
9. A horizontal line. (ii.)	勒 一	Lak₂.
This is made by a leap of the pencil, which stopping short on a point is drawn off to the left. It has 6 forms. Avoid making it with drooping shoulders.	趯筆而成駐鋒 廻左生六法忌 垂肩	Yéuk₂ pat, ˏí ˏshing, chü' ‹fung ˏúi 'tsó. ‹Shang luk₂ fát,. Kí² ˏshui ‹kín.
10. A perpendicular line. (iii.)	努 丨	ˏNò.
Here the pencil must not be held perfectly erect, for then the stroke will lack body. It has 12 forms. Avoid the wasp-like waist.	筆不可直直則 無力生一十二 法忌蜂腰	Pat, pat, 'hó chik₂, chik₂ tsak, ˏmò lik₂. ‹Shang yat, shap₂ í² fát,. Kí² ‹fung ‹íú.
11. A hook. (iv.)	趯 亅	Yéuk₂.
The pencil brought down is made to diverge a little, and raised upwards with a jerk. It has 14 forms. Avoid a resemblance to a crane's knees.	殺筆斜行借勢 而起生一十四 法忌鶴膝	Shát, pat, ˏts'é ˏhang, tsé' shai' ˏí 'hí. ‹Shang yat, shap, sz'' fát,. Kí² hók₂ sat,.

8. This *chak*, slant, is commonly called *tím*, 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, often 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 *wáng*, a horizontal line; the pencil, being placed down carefully on the left, is carried rapidly off to the right, where, *chü fung* it is brought to a dead halt, *úi* thence recoiling, *tsó* 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. *Nò*, a strong line, is usually called *shü* 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.

策 ノ

鋒忌 仰法 畫六 異生 折揭 卽上 釘頭

Ch'ák›.

Tsik› chít› í² wák₂, ˢyéung ‹fung shéung' kít›. ‹Shang luk› fát›. Kí² ‹ting ₅t'au.

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.

掠 ノ

舒忌 肥法 出八 左生 鋒貴 筆爲 鼠尾

Léuk₂.

Pat› ‹fung 'tsò ch'ut›, ₅fí ‹shü ₅wai kwai'. ‹Shang pát₂ fát₂. Kí² 'shü ˢmí.

14. A stroke. (vii.)

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 broken splinter.

啄 ノ

帶二 畧十 掩一 疾生 筆意 臥瘦 法忌 斷柴

Téuk›.

Ngó² pat› tsat₂ 'ím, léuk₂ tái' sau' í'. ‹Shang yat› shap₂ í² fát›. Kí² tün² ₅shái.

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.

磔 乀

開忌 徐法 而六 仰生 微勢 筆其 撒帚

Chák₂.

Pat› ₅mí ˢyéung ₅í, ‹ch'ü ‹hoi ₅k'í shai'. ‹Shang luk₂ fát›. Kí² sát› 'chau.

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

呢先 喊琰 字邵 裝睇 有嚟 重你 呵帖 法個 寫生

Chung² ˢyau ‹chóng tsz'² ké' ní?
ˢNí ₅lai 't'ai Shíú² ‹Ying ‹sín ‹shang 'sé ‹ní kó' fát› t'íp› ‹ó.

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12. *Ch'ák*, a spike, is also called *t'íú*, 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 *p'ít* 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 *Shíú 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
Tsáp₂ ʻsé; tai² luk₂ ‹chéung.

1. Universe. Fixed. Repose.

宙 定 寧

Chau². Ting². ₍Ning.

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

天覆者凡畫皆
冒於其下

ʻT'ín fau² ʻché, ₍fán wák₂ ‹kái mò² ‹ü ₍k'í há².

2. Extreme. Sacred. A cover.

至 聖 蓋

Chí². Shing². K'oi².

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

地載者有畫皆
托於其上

Tí² tsoi² ʻché, ʻyau wák₂ ‹kái tók› ‹ü ₍k'í shéung².

3. A class. Youth. Immediately.

部 幼 即

Pò². Yau². Tsik₂.

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

讓左者左昂右
低

Yéung² ʻtsó ʻché, ʻtsó ‹ngóng, yau² ‹tai.

4. Read. Rainbow. Meritorious deeds.

讀 蝀 績

Tuk₂. Tung². Tsik².

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

讓右者右伸左
縮

Yéung² yau² ʻché, yau² ‹shan, ʻtsó shuk›.

Notes and Explanations.

1. These are the copies of Shiú 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'ín fau ché*, the celestial canopy, denotes the upper part of the character; and in this dialect is called *‹lam ₍p'ung ₍t'au:* 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 tsoi ché*, terrestrial support, denotes the lower line; *yau* there being, *wák* lines, *kái* all, *tók* [should be] supported, *ü* on, *k'í* 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.

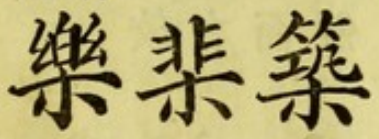
3, 4. The student will not fail to notice a correspondence—sometimes antithetical, some-

5. Glad. I or me. Rest.	喜吾安	ʻHí. ˏʼNg. ˏÓn.
In these, the transverse line through the middle should be well extended.	橫擔者中畫宜長	ˏWáng ˏtám ʻché, ˏchung wák˒ ˏí ˏchʻéung.
6. Armor. Even. Spear.	甲平干	Káp˒. ˏPʻing. ˏKón.
In these, the perpendicular line should be drawn perfectly straight through the middle.	直卓者中竪宜正	Chik˒ chʻéuk˒ ʻché, ˏchung shü² ˏí ching'.
7. Grapes. A caterpillar. A bean.	葡蜀葛	ˏPʻò. Chuk˒ Kót˒.
In characters of this form, the body of the hook should not be either too crooked or too short.	勾拏法其身不宜曲短	ˏKau ˏná fát˒, ˏkʻí ˏshan pat˒ ˏí hʻuk˒ ʻtün.
8. A sentence. A broad spoon. Do not.	句勺勿	Kui'. Chʻéuk˒. Mat˒.
In characters of this form, the shape of the hook should not be too straight or too long.	勾衄法其勢不可直長	ˏKau nuk˒ fát˒, ˏkʻí shai' pat˒ ʻhó chik˒ ˏchʻéung.
9. Left. In. Particolored.	左在尨	ʻTsó. Tsoi². ˏPʻóng.
In these, the horizontal line should be short, and the sweep long.	畫短撇長	Wák˒ ʻtün, pʻit˒ ˏchʻéung.

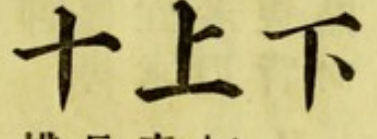
times correlative—in many of the following rules; there is likewise a similar correspondence between the terms used in the same rules; *ngóng* and *tai*, *shan* and *shuk*, are examples of this usage.

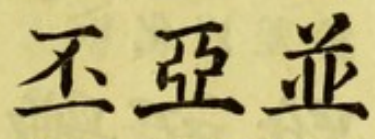
5, 6. The long horizontal line in the one, and the long perpendicular line in the other, of these are to be noted: the former should be well extended both ways; it has been by the Chinese compared to the two ends of a pole, on which a burden is suspended to be carried on the shoulders of two men.

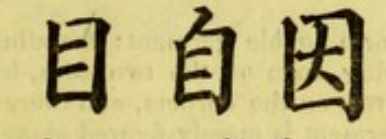
7, 8. In both of these the long crooked line should be noted; from the shape into which it is bent, it is called *kau* a hook; *ná* means to seize or catch; *nuk* is a sabre, or the nose made bloody by the sabre: *kau ná fát* the hook catching form, *kʻí shan* its body, *pat* not, *í* should be, *hʻuk* crooked, *tün* 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.



10. Right. Being. Ashes.	右有灰	Yau^{2}. ˢYau. ˏFúi.
In these, the horizontal line should be long, and the sweep short.	畫長撇短	Wák$_{2}$ ˏch'éung, p'ít, 'tün.
11. Wood. The origin. Vermilion.	木本朱	Muk$_{2}$ 'Pún. ˏChü.
Here the horizontal line should be short, the perpendicular long, the sweep and dash well extended.	畫短直長撇捺宜伸	Wák$_{2}$ 'tün, chik$_{2}$ ˏch'éung, p'ít, nát$_{2}$ ˏí ˏshan.
12. Joy. A wood. To build mud walls.	樂棐築	Lók$_{2}$. 'Fí. Chuk,.
Here the horizontal line should be long, the perpendicular short, the sweep and dash contracted.	畫長直短撇捺宜縮	Wák$_{2}$ ˏch'éung, chik$_{2}$ 'tün, p'ít, nát$_{2}$ ˏí shuk,.
13. Ten. Above. Below.	十上下	Shap$_{2}$. Shéung^{2}. Há^{2}.
In these, the transverse line should be long, and the perpendicular short.	橫長直短	ˏWáng ˏch'éung, chik$_{2}$ 'tün.
14. Talent. A dry measure. A well.	才斗井	ˏTs'oi. 'Tau. 'Tsing.
In these the transverse should be short, and the perpendicular long.	橫短直長	ˏWáng 'tün, chik$_{2}$ ˏch'éung.
15. Great. Second. Also or with.	丕亞並	ˏP'í. A'. Ping^{2}.
When there are horizontal lines at the top and bottom, the former must be short, the latter long.	上下有畫須上短而下長	Shéung^{2} há^{2} ˢyau wák$_{2}$, ˏsü shéung^{2} 'tün ˏí há^{2} ˏch'éung.
16. Eye. Self. Because.	目自因	Muk$_{2}$. Tsz'^{2}. ˏYan.
When there are perpendicular lines on the right and left, that on the left must be limited, and the right prolonged.	左右有直宜左收而右展	'Tsó yau^{2} ˢyau chik$_{2}$, ˏí 'tsó ˏshau, ˏí yau^{2} 'chín.







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.

17. A dry measure. Streams. A country.

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.

ˌShing. ˌCh'üin. ˌPóng.

'Tsó p'ít, yau² chik₂, ˌsü 'tsó shuk, ˌí yau² ˌshui.

18. Him. Disgrace. Large.

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.

ˌI. Luk₂. ˌCh'í.

'Tsó chik₂, yau² p'ít, ˌí 'tsó ˌlím, ˌí yau² fóng'.

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.

Yik₂. ˌI'n. ˌMò.

'Tím fuk 'ché, ˌí 'in ˌyéung héung' púi', ˌí ˌk'au pín'.

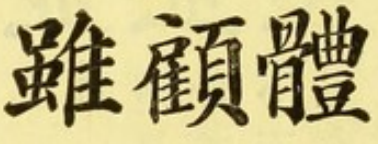
20. Three. Imperial order. Pencil.

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

ˌSám. Chák₂. Lut₂.

Wák₂ ˌch'ung 'ché, ˌí ˌlun ˌü ˌts'ám ˌts'z', ˌí fá' 'pán.

21. Although. Look back. A body.



ˌSui. Kú'. 'T'ai.

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; *ín*, to sleep, or lie 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, *í* ought, *héung* to correspond to each other, facing in towards, *púi* the back, which is formed by the two middle lines or dots, as the case may happen to be, *í k'au pín* 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, *í fá pán*, 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.	兩平者左右宜均	ˢLéung ˏp'ing 'ché, 'tsó yau² ˏí ˏkwan.
22. Thanks. Charioteer. Tree.	謝御樹	Tsé². Yü². Shü².
When three are united [side by side], the middle one should be made perfectly regular.	三合者中間務正	ˏSám hóp₂ 'ché, ˏchung ˏkán mò² ching'.
23. Imperial car. Sound. Detention.	鑾響留	ˏLün. 'Héung. ˏLau.
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.	二段者上下平分中微加饒減	I'² tün² 'ché, shéung² há² ˏp'ing ˏfan, ˏchung ˏmí ˏká ˏíú 'kám.
24. Essay. Ideas. To implicate.	章意累	ˏChéung. I'². Lui².
In these examples, three parts being united one above the other, the upper and the lower, though extended or contracted, must be evenly arranged.	三聯者頭尾伸縮間仍要勻停	ˏSám ˏlün 'ché, ˏt'au ˢmí ˏshan shuk, ˏkán, ˏying íú² ˏwan ˏt'ing.
25. Inhale. To call. Peak.	吸呼峰	Hap,. ˏFú. ˏFung.
When the left side is small, make its top even with the other.	左傍小者齊其上	'Tsó ˏpóng 'síú 'ché, ˏts'ai ˏk'í shéung².
26. To know. Lady's headdress. Small.	知鈿細	ˏChí. ˏTín. Sai'.
When the right side is small, make its bottom even with the other.	右邊少者齊其下	Yau² ˏpín 'shíú 'ché, ˏts'ai ˏk'í há².
27. To vociferate. Barbarous. Utensil.	囂嚚器	ˏHíú. ˏNgau. Hí'.

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.

外四叠者體格
必整方

Ngoi² sz" típ₂ 'ché, 't'ai kák› pít› 'ching ‹fóng.

28. Incisor teeth. You. A succession.

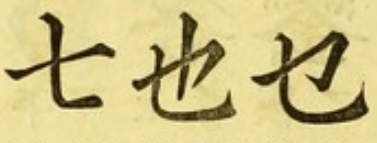
'Ch'í. ˢI'. Kai².

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

內四叠者布置
宜勻密

Noi² sz" típ₂ 'ché, pò² chí' ˢí ˢwan mat₂.

29. Seven. Also. What?



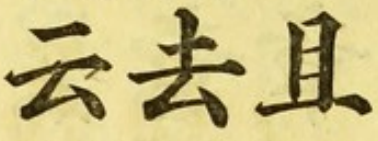
Ts'at,. ˢYá. Mat,.

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

斜勒者不宜平
平則失勢

ˢTs'é lak₂ 'ché, pat› ˢí ˢp'ing, ˢp'ing tsak› shat› shai'.

30. Say. Go away. Moreover.



ˢWan. Hü'. 'Ch'é.

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

平勒者不宜倚
倚則無儀

ˢP'ing lak₂ 'ché, pat› ˢí 'í, 'í tsak› ˢmò ˢí.

31. Ten cubits. A cubit. And.

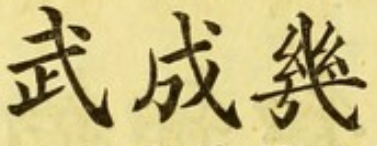
Chéung². Ch'ek,. Yau².

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

縱捺之字必要
攢頭收尾

Tsung' nát₂ ‹chí tsz"², pít› íú' tsün' ˢt'au ‹shau ˢmí.

32. Martial. Complete. Several.



ˢMò. ˢShing. ‹Kí.

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

縱戈之法最忌
力弱身灣

Tsung' ‹kwó ‹chí fát›, tsui' kí² lik₂ yéuk₂ ‹shan ‹wán.

27, 28. *Típ* is to repeat, or reiterate; and *típ 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, *wan* uniform, and, *mat* close together.

32. In these examples the hook is called *fí 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.

息 必 志

横戈不厭曲

Sik›. Pít›. Chí'.

‹Wáng ‹kwó pat› ím' h'uk›.

34. Chief. Throw. Diligence.

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

魁 拋 勉

伸勾貴抱持

‹Fuí. ‹P'au. ›Mín.

‹Shan ‹kau kwai' ›p'ò ›chí.

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.

天 父 文

承上之乂正中爲貴

‹T'ín. Fú². ›Man.

›Shing shéung² ‹chí ‹chá ching² ‹chung ›wai kwai'.

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.

馬 焉 為

馬齒法其拏勾之鋒宜注射四點之半

›Má. ›I'n. ›Wai.

›Má 'ch'í fát›, ›k'í ›ná ‹kau ‹chí ‹fung, ›í chü' shé² sz" 'tím ‹chí pún'.

37. To adjust. Conversation. Millet.

When the dash is repeated, it should vary, being now contracted, and now extended.

㸚 談 黍

重捺者須有縮有伸

Sít›. ›T'ám. 'Shü.

›Ch'ung nát› 'ché, ‹sü 'yau shuk› 'yau ‹shan.

38. Clear. Already. Wilderness.

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

明 既 野

上平之字宜齊首

‹Ming. Kí'. ›Yé.

Shéung² ›p'ing ‹chí tsz'², ›í ›ts'ai 'shau.

39. Morning. Time. After.

朝 辰 後

‹Chíú. ›Shan. Hau².

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.

齊宜字之平下足

Há² ₅p'ing ‹chí tsz'², ₅í ₅ts'ai tsuk›.

40. Prohibition. A grove. A forest.

禁林森

Kam'. ₅Lam. ‹Sham.

When the hook is repeated, sometimes it should retain the full form, at others it should be suppressed.

挑或當者趯疊或駐

Típ₂ yéuk₂ 'ché, ‹tóng wák₂ ‹t'íú wák₂ chü².

41. Dates. Small. Elder brother.

棗戈哥

'Tsò. ‹Tsín. ‹Kó.

When there is a hook above and one below, the latter should be more prominent than the other.

下者趯上勾暗而明勾下

Shéung² há² ‹kau yéuk₂ 'ché, há² ‹kau ₅ming, ₅í shéung² ‹kau óm².

42. Cap of manhood. A crown. To dwell.

冠冕宅

‹Kún. ₅Mín. Chák₂.

When one hook hangs downwards, and the other turns upwards, the former should be contracted, and the latter extended.

俯者挑勾仰俯伸而仰勾縮

'Fú ₅yéung ‹kau ‹t'íú 'ché, 'fú ‹kau shuk›, ₅í ₅yéung ‹kau ‹shan.

43. Mandarin duck. Pigeon. Brightness.

鶵鳩輝

‹Ün. ‹Kau. ‹Fai.

The bended hook in these examples ought to be turned back and contracted.

縮退勢之勾屈斯宜

Wat› ‹kau ‹chí shai', t'ui' shuk› ‹sz' ₅í.

44. Equal. Everywhere. All.

齊普皆

₅Ts'ai. 'P'ò. ‹Kái.

If the upper part of a character requires much space, give it an open appearance.

聽者步地占上其上寬

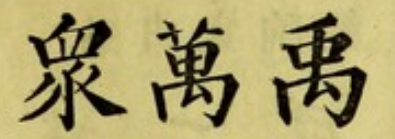
Shéung² chím' tí² pò² 'ché, t'ing' ₅k'í shéung² ‹fún.

---

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 *í* clothes, *chéung* long, &c.

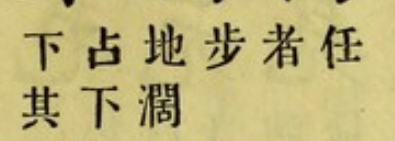
44, 45. *Chím* means to usurp: *tí pò* denotes a pace or measure of ground, much room: *t'ing*, differing both in its meaning and tone from the same form of the character in sec. i: 8, is here synonymous with *yam*, which means to allow or permit: this, however, is a metaphorical sense of the word, it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

45. The whole. Ten thousand. Solitary.



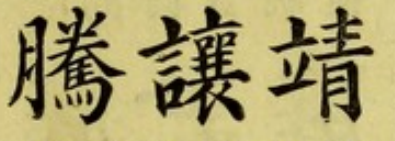
Chung'. Mán². ˢYü.

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



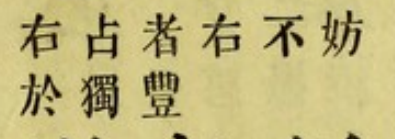
Há² chím' tí² pò² 'ché, yam² ‹k'í há² fút›.

46. Ascend. Yield. Tranquil.



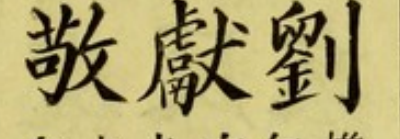
ˢT'ang. Yéung². Tsing².

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



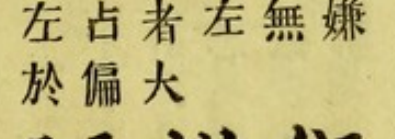
Yau² chím' 'ché, yau² pat₂ ˢfóng ‹ü tuk₂ ‹fung.

47. Respect. Offer. Arrange.



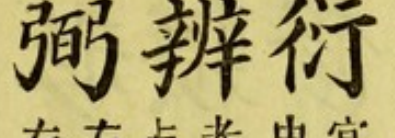
King'. Hín'. ˢLau.

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



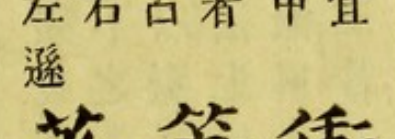
'Tsó chím' 'ché, 'tsó ˢmò ˢím ‹ü ‹p'ín tái².

48. Assistant. Distinguish. Spreading.



Pat₂. Pín². 'I'n.

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

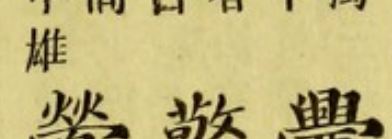


'Tsó yau² chím' 'ché, ‹chung ˢí sun'.

49. Much. Pencil. To excite.

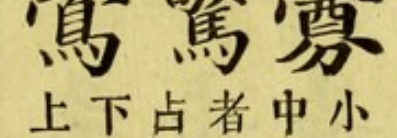
ˢFán. Pat₂. ‹Ch'ung.

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



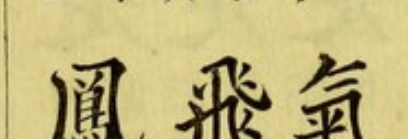
‹Chung ‹kán chím' 'ché, ‹chung tuk₂ ˢhung.

50. A thrush. Fear. To fumigate.



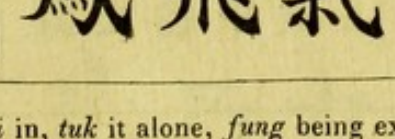
‹Ang. ‹King. Yau².

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



Shéung² há² chím' 'ché, ‹chung 'síú.

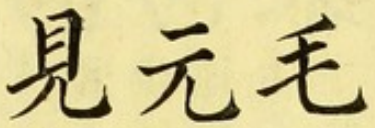
51. A phœnix. Fly. Breath.



Fung². ‹Fí. Hí'.

46, 47. *Pat fóng* no fear, *ü* in, *tuk* it alone, *fung* being expanded or extended: *mò ím* no dread, *ü* in, *p'ín* a one-sided, *tái* greatness or largeness; in these cases, the two sides are not required to balance each other.

縱腕宜曲勁



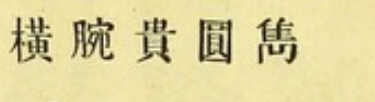
Tsung' 'ún, ⸢í h'uk⸣ king'.

The long hooked line in characters of this form ought to be bent and strong.

52. See. Original. Hair.

Kín'. ⸢Yün. ⸢Mò.

橫腕貴圓雋



⸢Wáng 'ún, kwai' ⸢ün tsun'.

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

53. Hall. To rule. Bottom.

⸢Ting. 'Wan. 'Tai.

縱撇惡鼠尾

Tsung' p'ít⸣, ú' 'shü 'mí.

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

54. Friend. Turn back. Skin.

'Yau. 'Fán. ⸢P'í.

聯撇忌排牙

⸢Lün p'ít⸣, kí² ⸢pái ⸢ngá.

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

55. To practice. Necessity. Figure.

⸢Sau. ⸢Sü. ⸢Yĭng.

三撇法以下撇
首頂上撇之腹

⸢Sám p'ít⸣ fát⸣, 'í há² p'ít⸣ 'shau, 'ting shéung² p'ít⸣ ⸢chí fuk⸣.

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

56. To rule. Flow. Sea.

Chí². ⸢Lau. 'Hoi.

三點法以下點
提鋒與上點應
筆相

⸢Sám 'tím fát⸣, 'í há² 'tím ⸢t'ai ⸢fung 'ü shéung² 'tím chü² pat⸣ ⸢séung ying'.

When 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.

Shí². 'Tsau. Ch'éuk.

卜字直無偏與
上截中縫正對

Puk⸣ tsz'² chik⸣ ⸢mò ⸢p'ín, 'ü shéung² tsít⸣ ⸢chung ⸢fung ching' tui'.

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

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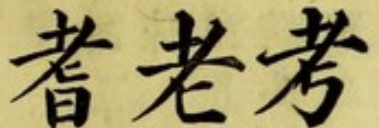
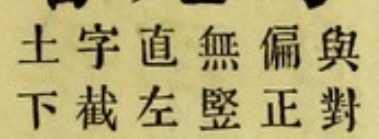
53. In this place, *ú* is used as a verb, and means nearly the same as *kí* (sec. v: 13); in the Sám Tsz' King (sec. iii: 42), it has the same sound but is there used as a noun.

58. A sexagenarian. Old. Examine.



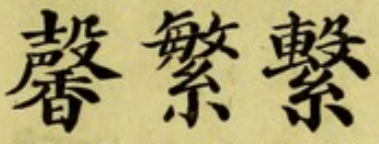
˛K'í. ˛Lò. 'Háu.

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



'*T'ò* tsz'² chik₂ ˛mò ‹p'ín, 'ii há² tsít₂ 'tsó shü² ching' tui'.

59. Perfume. Abundant. Bind.

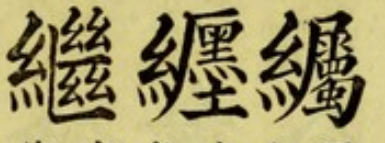


‹Hing. ˛Fán. Hai².

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

Ts'ók› ‹tsung 'ché, kwai' ˛ying yéung² ‹ch'ün ch'áp› ˛í ú' ‹fan ˛wan.

60. Succession. To bind. A girdle.



Kai'. ˛Ch'ín. Chuk›.

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

Shan² mat₂ 'ché, ˛í pò' chí' ‹ón ˛pái, ˛í ˛ím ‹tsai tsáp₂.

61. Carriage. Middle. Handkerchief.

‹Kü. ‹Chung. ‹Kan.

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

‹Ying ˛ün ‹cham 'ché, ˛í ˛shui lò² ˛ín, tsak› ˛mò wan².

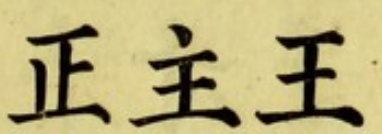
62. Eminent. Single. Ended.

Ch'éuk›. ‹Tán. Pat›.

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

‹Tóng ˛shui lò² 'ché, ˛í ˛ün ‹cham ˛ín, tsak› ˛mò lik₂.

63. Regular. Lord. King.



Ching'. 'Chü. ˛Wóng.

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

˛Ying 'pún tsz'² ching', ˛í kwat› lik₂ pít› ‹kín.

64. Change. But. Strength.

Yik₂. ˛Nái. Lik₂.

字而斜宜雖體
正必心

'T'ai ‹sui ˌí ˌts'é, ˌí tsz'² ‹sam pít› ching'.

Though the body of these ought to be slightly aslant, yet they must be regular in the centre.

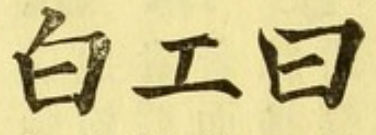
65. The body. Ear. Precious.

‹Shan. ˌI'. Púi'.

形其者瘦本字
短勿

Tsz'² 'pún shau' 'ché, ˌk'í ˌying mat› 'tün.

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



66. White. Work. To say.

Pák›. ‹Kung. Üt›.

筆用者矮本身
肥宜

‹Shan 'pún 'ai 'ché, yung² pat› ˌí ˌfi.

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

67. To unite. To assemble. Decree.

Hóp›. Úi². Ming².

捺撇法之下盖
均宜

K'oi' há² ‹chí fát›, p'ít› nát› ˌí ‹kwan.

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

68. A guitar. Each. Valley.

ˌK'am. Kók›. Kuk›.

勢之下趁
稱相

Ch'an' há² ‹chí shai', 'tsó yau² ‹séung ch'ing›.

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

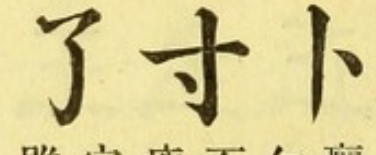
69. To stop. Hill. Male.

'Chí. ‹Shán. ‹Kung.

而勿肥宜雖
腫

‹Sui ˌí ˌfi, ˌí mat› 'chung.

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



70. To complete. Inch. Divination.

ˌLiú. Ts'ün'. Puk›.

而勿瘦宜雖
癯

‹Sui ˌí shau', ˌí mat› ˌk'ü.

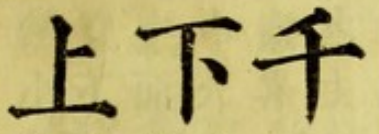
Although the lines ought to be slender in these, yet they must not be made too much so.

---

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 *tsz' sam pít ching*, the heart of the character must be kept right—which may be understood either verbally or tropically.

71. Above. Below. Thousand.

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



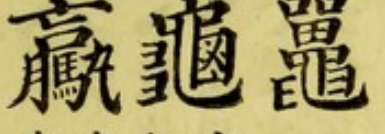
疎者豐之

Shéung². Há². ˌTs'ín.

‹Shó 'ché, ‹fung ‹chí.

72. Mule. Tortoise. Crocodile.

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



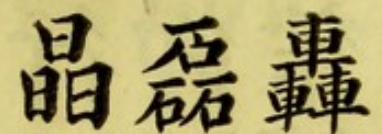
密者勻之

‹Ló. ‹Kwai. ˌT'ó.

Mat₂ 'ché, ˌwan ‹chí.

73. Bright. Accumulated rocks. Rumbling.

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



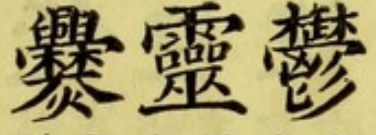
堆疊者消納之

ˌTsing. ˌLui. ‹Kwang.

ˌTui típ₂ 'ché, ‹síú nap₂ ‹chí.

74. A furnace. Spirit. Anxious.

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



積累者清晰之

'Ts'un. ˌLing. Wat₂.

Tsik₂ lui² 'ché, ‹ts'ing ts'ik₂ ‹chí.

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].

下畫宜微長以承右豎之末

Há² wak₂ ˌí ˌmí ˌch'éung, ˌí ˌshing yau² shü² ‹chí mút₂.

76. A man. Stem. A portico.

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

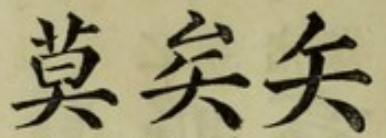
末勾宜微拖似有帶下之勢

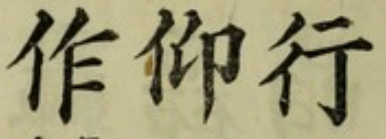
Mút₂ ‹kau ˌí ˌmí ˌt'ó, 'tsz' 'yau tai² há² ‹chí shai².

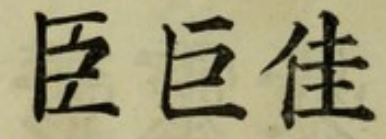
77. Distant. To repay. To reach to.

ˌÜn. ˌWán. Tai².

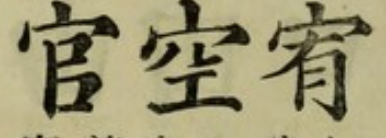
73, 74. *Tui típ* means to pile stones or other things on top of each other in a regular manner, and *tsik lui* implies that the things are heaped one upon another in the best manner they will admit of; *síú* disperse, *nap* receive, *chí* them, meaning, that the strokes must give and accommodate to each other in an orderly manner: again, *ts'ing* distinctly, *ts'ik* clearly,

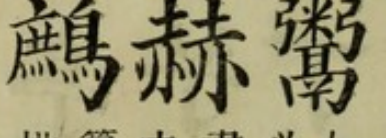


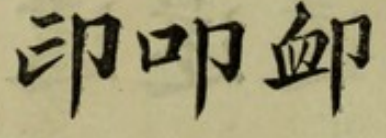




The part in the middle, when surrounded in this manner, ought to have its top rather larger than its bottom.	之遶中字宜於 上畧大而下小	ˏChí ˊíú ˏchung tsz'², ˏí ˏü shéung² léukˎ tai² ˏí há² ˊsíú.
78. Do not. A particle. A dart.	莫矣矢	Mókˎ. ˊI'. ˊCh'í.
When the horizontal line is long, and the sweep short, the dash on the right must not be used, (but a dot should be placed in its stead.)	畫長撇短者右 不宜用捺	Wákˎ ˏch'éung p'itˏ ˊtün ˊché, yau² patˏ ˏí yung² nátˎ.
79. Make. Look up. To walk.	作仰行	Tsókˏ. ˊYéung. ˏHang.
Here the left perpendicular line may be short, and the right long.	左竪不嫌短右 竪不嫌長	ˊTsó shü² patˏ ˏím ˊtün, yau² shü² patˏ ˏím ˏch'éung.
80. Minister. Great. Beautiful.	臣巨佳	ˏShan. Kü². ˏKái.
Here the left may be long, and the right short.	左竪不嫌長右 竪不嫌短	ˊTsó shü² patˏ ˏím ˏch'éung, yau² shü² patˏ ˏím ˊtün.
81. Palace. Empty. Indulgence.	官空宥	ˏKún. ˏHung. Yau².
Here the hook in the covering, when made to resemble a bird looking at its breast, is elegant.	寶盖之勾宛如 鳥之視胷乃妙	ˊPò k'oi' ˏchí ˏkau ˊün ˏü ˊníú ˏchí shí² ˏhung ˊnái míú.
82. Partridge. Luminous. Congee.	鷓赫鬻	Ché'. Hakˏ. Chukˏ.
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.	排纂之畫必如 工之鏤物乃佳	ˏP'ái ˊtsün ˏchí wákˎ pítˏ ˏü ˏkung ˏchí lau² matˎ ˊnái ˏkái.
83. A seal. To knock head. Compassionate.	印叩卹	Yan'. Kau'. Sutˏ.

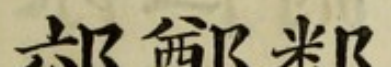


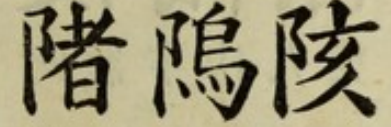




chí them, implying that the strokes should be regularly and distinctly written, preserving to each a due proportion in forming the whole.

82. *P'ái tsün* gives the idea of regularly arranged articles, as if for presentation to a superior, or as if arranging the materials of a book for publication, *chí wák* such strokes must be



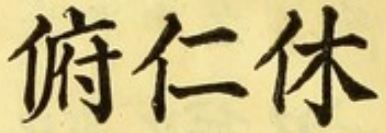


Characters in which *tsít*, 'a seal,' occurs, must conform to these examples.	從卩之字准此	ˏTs'ung *tsít*ˎ ˏchí tsz'^{2} 'chun 'ts'z'.
84. Wilderness. A surname. Neighbor.	郊鄭鄰	ˏKáu. Ching^{2}. ˏLun.
Characters in which *yap*, 'a city,' occurs, must conform to these.	從邑之字准此	ˏTs'ung *yap*ˎ ˏchí tsz'^{2} 'chun 'ts'z'.
85. Islet. Barracks. Step.	陼隖陔	'Chü. 'Ú. ˏHoi.
Characters in which *fau*, 'a mound,' occurs, must conform to these.	從阜之字准此	ˏTs'ung *fau*^{2} ˏchí tsz'^{2} 'chun 'ts'z'.
86. Ascend. Protruding. Horary character.	登發癸	ˏTang. Fát$_{2}$. Kwai'.
Characters in which *pút*, 'a mound,' occurs, must conform to these.	從癶之字准此	ˏTs'ung *pút*ˎ ˏchí tsz'^{2} 'chun 'ts'z'.
87. Sacrifice. A surname. To examine.	祭蔡察	Tsai'. Tsoi'. Chát$_{2}$.
Characters in which this nameless part occurs, must conform to these.	從夂之字准此	ˏTs'ung * * * ˏchí tsz'^{2} 'chun 'ts'z'.
88. Many voices. Whole. To collect.	臮衆聚	K'í'. Chung'. Tsui^{2}.
Characters in which *sám yan*, 'three men,' occurs, must conform to these.	從三从之字准此	ˏTs'ung ˏ*sám* ˏ*yan* ˏchí tsz'^{2} 'chun 'ts'z'.
89. A family. Elephant. Heroic.	家象豪	ˏKá. Tséung^{2}. ˏHò.
Characters in which *ch'í*, 'a pig,' occurs, must conform to these.	從豕之字准此	ˏTs'ung ˏ*ch'í* ˏchí tsz'^{2} 'chun 'ts'z'.

like the artist's, *lau mat* engraved thing or work, *nái* is, *kái* beautiful; *míú* in the preceding number implies beauty from grace, *kái* beauty from regularity.

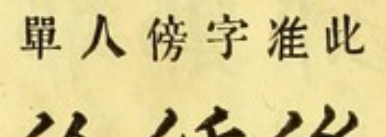
84, 85. The two characters *yap* and *fau* are radicals, and in composition are, with a few exceptions, always contracted as in these examples; the only difference is in their position with respect to the other part of the character, the former being placed on the right, and the latter on the left side.

90. To look down. Benevolence. Cease.



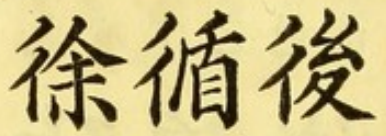
ˈFú. ˌYan. ˏYau.

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



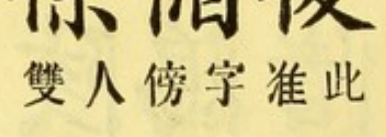
ˏTán ˌ*yan* ˌpˈóng tszˀ ˈchun ˈtsˈz.

91. Slowly. Compliance. Afterwards.



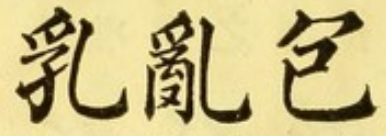
ˌTsˈü. ˌTsˈun. Hauˀ.

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



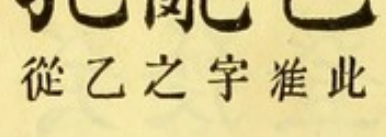
ˏShéung ˌ*yan* ˌpˈong tszˀ ˈchun ˈtsˈz.

92. Milk. Rebellion. To wrap.



ˌYü. Lünˀ. ˏPáu.

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



ˌTsˈung *üt*ˌ ˏchí tszˀ ˈchun ˈtsˈz.

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.

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禁林森懋棗戔哥柔冠冕冠宅雲普皆齊衆表萬禹
施騰讓靖敬獻歛劉弼辨衍仰蕃筆衝擲鸞鶯驚釁

風鳳飛氣先見元毛庭居尹底友及反皮參修須形
治洪流海是足走辵者耆老考馨聲繁繫繼纚纆纚
車申中巾卓犖單畢易乃毋力正主本王身目耳貝
白工曰四會合金命琴吝各谷土止山公了寸卜才
上下千小贏齋龜鼉晶磊轟森爨鬱靈糜口曰田由
丁芋寧亭遠邊逯逮莫矣矢契作仰冲行匠巨於佳
官空宥宰鷓赫鬬鬻卬印叩卹邙郊鄭鄰陼隖陔阪
登癸發癸祭蔡察登氶泉衆聚家象豪豪仁儀俯休
從徐循後乳亂色包

周官冬官考工記曰攻木之工七攻金之工五攻皮之工五設色之工五刮摩之工五搏埴之工二凡攻木之工輪輿弓廬匠車梓攻金之工築冶鳧栗段攻皮之工函人鞄人韗人韋氏裘氏設色之工畫繢鍾筐慌刮摩之工玉人雕人磬人矢人搏埴之工陶人瓬人旊人

書禹貢曰厥土青黎厥草惟繇厥木惟條厥土赤埴墳厥草惟夭厥木惟喬厥土白墳厥草惟叢厥木惟條厥土黑墳厥草惟繇厥木惟喬厥土黃壤厥草惟繁厥木惟條厥土青黎厥草惟繇厥木惟條

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書禹貢曰厥貢惟土五色羽毛齒革惟木楛幹篠簜惟箘簵楛三邦底貢厥名

書禹貢曰厥貢璆鐵銀鏤砮磬

書禹貢曰厥貢羽毛惟木

書禹貢曰厥貢漆絲厥篚玄纁璣組九江納錫大龜

書禹貢曰厥貢惟金三品瑤琨篠簜齒革羽毛惟木

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書有六體曰篆曰隸曰楷曰行曰草曰宋

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EXPLANATION OF THE PLATES.

The copies of Shíú 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:

꜀Shü ꜂yau luk꜁ ꜂t'ai; üt꜄ sün꜅, üt꜄ lai꜅, üt꜄ ꜂k'ái, üt꜄ ꜁hang, üt꜄ ꜂t'sò, üt꜄ Sung꜄.

Of writing, there are six forms, viz., the *sün* or seal character, the *lai* or style of official persons, the *k'ái* or pattern style, the *hang* or running hand, the *t'sò* 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 *Sün shü.* 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 *sün.* The former belongs more exclusively to seals and stamps, 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 shü*, style of official attendants. This was introduced during the Tsun 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'ái shü*, 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 shü.* This may be literally translated the running hand, and to a certain extent it is so; 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 habituated them, which in a measure serves to characterize their handwriting.

5. The *T'sò tsz'*, or 'plant character,' is 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 t'ai*, 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.

二篇體身

ˏShan ʻtʻai; ˏpʻín íʼ.

Section First.

SHAPE AND MOTIONS OF THE HEAD.

章一第類頭

ˏTʻau luiʼ; taiʼ yatˎ ˏchéung.

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1. Man's head.	人頭	ˏYan ˏtʻau.
2. The skull, or head.	頭壳	ˏTʻau hókˎ.
3. A great head.	大頭	Táiʼ ˏtʻau.
4. A small head.	細頭	Saiʼ ˏtʻau.
5. A long head.	長頭	ˏChʻéung ˏtʻau.
6. A round head.	圓頭	ˏÜn ˏtʻau.
7. A flat head.	扁頭	ʻPín ˏtʻau.

Notes and Explanations.

Shantʻai 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 *tʻai*, 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. *Tʻau 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 *tʻau* see chap. I. sec. i: 5, 20, &c. *Yan tʻau* 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. *Hók* literally means a covering; joined with *tʻau* 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.

8. The forehead.	額頭	Ngák₂ ₅t'au.
9. Droop the head.	垂頭	₅Shui ₅t'au.
10. Hang down the head.	低頭	‹Tai ₅t'au.
11. Lift up the head.	擧頭	'Kü ₅t'au.
12. Elevate the head.	擔頭	‹Tám ₅t'au.
13. Raise the head.	擡頭	₅T'oi ₅t'au.
14. Nod the head; or give assent.	點頭	'Tím ₅t'au.
15. Nod the head; or give permission.	噞頭	Ngap₂ ₅t'au.
16. Shake the head; or give a refusal.	擰頭	Ning² ₅t'au.
17. Shake the head; or refuse assent.	搖頭	₅Íú ₅t'au.
18. Move the head.	啣頭	Yuk› ₅t'au.
19. Incline the head.	側頭	Chak› ₅t'au.
20. Turn round the head.	回頭	₅Úi ₅t'au.
21. Turn back the head.	轉頭	'Chün ₅t'au.
22. Bow down the head to the ground.	嗑頭	‹K'ó ₅t'au.

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 *ngák₂ kók›*, 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 *íú*, 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; *yuk 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. *K'ó 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

23. Knock the head upon the ground.	叩頭	K'au' ₅t'au.
24. Wash the head.	洗 〃	'Sai ₅t'au.
25. Comb the head.	梳 〃	‹Shŏ ₅t'au.
26. Shave the head.	剃 〃	T'ai' ₅t'au.
27. Bind the head with a turban.	包 〃	‹Páu ₅t'au.
28. Bind the head with a bandage.	勒 〃	Lak› ₅t'au.
29. Lean the head on the hand.	托 〃	T'ók› ₅t'au.
30. Rest the head on a pillow.	枕 〃	'Cham ₅t'au.
31. Oil the head.	油 〃	₅Yau ₅t'au.
32. To decapitate.	斬 〃	'Chám ₅t'au.
33. Cut off the head.	斷 〃	Tün' ₅t'au.
34. Beat the head.	打 〃	'Tá ₅t'au.
35. A headach.	頭痛	₅T'au t'ung'.
36. Pain in the head.	頭疾	₅T'au ts'ek›.
37. Giddiness; or vertigo.	頭昏	₅T'au ‹wan.
38. Heaviness of the head.	頭重	₅T'au chung'.
39. Cut off men's heads.	殺人頭	Shát› ₅yan ₅t'au.

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 kau 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 Mantchou conquerers.

27, 28. In some parts of the empire the people occasionally dress their heads with a turban, which is denoted by *páu 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'ün* 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 *sickness* 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;

40. The head has pain.	頭有痛	₅T'au 'yau t'ung'.
41. The head is heavy.	頭係重	₅T'au hai² chung².
42. Did not nod the head; or give assent.	唔𡳞頭	₅'M ngap₂ ₅t'au.
43. Did not lift up the head.	不舉頭	Pat₅ 'kü ₅t'au.
44. Certainly will shake the head; or give a refusal.	必擰頭	Pít₅ ning² ₅t'au.
45. Certainly will cut off the head.	必斬丨	Pít₅ 'chám ₅t'au.
46. Wash the head clean.	洗淨丨	'Sai tsing² ₅t'au.
47. Comb the head smooth.	梳光丨	₍Shŏ ₍kwóng ₅t'au.
48. Shave the head smooth.	剃滑丨	T'ai' wát₂ ₅t'au.
49. Gray hairs come imperceptibly.	不覺白頭	Pat₅ kók₅ pák₂ ₍t'au.
50. Excessive headache.	頭疾到極	₅T'au tsek₅ tò' kik₂.
51. Being dejected, drooping the head.	喪氣垂頭	Sóng' hí' ₅shui ₅t'au.
52. So sick as not to be able to raise the head.	病不起頭	Peng² pat₅ 'hí ₅t'au.
53. Unwilling to bend down the head; or will not assent.	不肯低頭	Pat₅ 'hang ₍tai ₅t'au.
54. Private conversation.	交頭接耳	₍Káu ₅t'au tsíp₅ 'í.
55. A lady.	粉面油頭	'Fan mín² ₅yau ₅t'au.
56. Went away and never returned.	一去不回頭	Yat₅ hü' pat₅ ₅úi ₅t'au.
57. Meeting without bowing to each other.	相逢不點頭	₍Séung ₅fung pat₅ 'tím ₅t'au.
58. Refusing to bow on seeing each other.	撞見唔𡳞頭	Chóng² kín' ₅'m ngap₂ ₅t'au.

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

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

50. *Kik* is the extreme point, the highest degree, implying that the throbbing pain in the head, *tò kik* has reached an excessive degree.

51. *Sóng hí* 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 mín 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.	是必唔好嘴頭	Shí² pít› ₅'m 'hò ngap₂ ₅t'au.
60. On no account is it right to assent.	千祈唔好嘴頭	‹Ts'ín ₅k'í ₅'m 'hò ngap₂ ₅t'au.
61. The head is man's glory.	頭乃人之元首	₅T'au 'nái ₅yan ‹chí ₅ün 'shau.
62. I would rather be decapitated than do it.	情願割頭亦唔做	₅Ts'ing ün² kót› ₅t'au yik₂ ₅'m tsò².
63. Go and never return.	絕跡唔使回頭	Tsüt₂ tsik› ₅'m 'shai ₅úi ₅t'au.
64. I will go and never return here again.	呢處絕跡我唔回頭	‹Ní ch'ü' tsüt₂ tsik› 'ngó ₅'m ₅úi ₅t'au.
65. I beg to ask how this character *t'au* is used?	請問呢個頭字點使呢	'Ts'ing man² ‹ní kó' *₅t'au* tsz'² 'tím 'shai 'ní.
It is used in a great variety of ways.	有好多使處。	₅Yau 'hò ‹tó 'shai ch'ü'.
66. (Thus for example,) What price, Sir, do you want for this?	事頭公、個的貨要乜價錢呢、	Sz'² ₅t'au ‹kung, kó' tik₂ fó' íú' mat› ká' ₅ts'ín ‹ní?
67. This shop has certainly good wares and honest prices.	呢間舖頭果然係眞貨眞價實喇、	‹Ní ‹kán p'ò' ₅t'au 'kwó ₅ín hai² fo' ‹chan ká' shat₂ ‹lé.
68. That sort is of a good mark and of the best quality.	個樣係頭號、最好的野、	Kó' yéung² hai² ₅t'au hò² tsui' 'hò tik› ₅yé.
69. In doing an affair, he begins but never finishes.	做事有頭無尾、	Tsò² sz'² ₅yau ₅t'au ₅mò ₅mí.
70. All affairs are intrusted to me to manage.	乜事都係要我頭當、	Mat› sz'² ‹tò hai² íú' ₅ngó ‹tóng ₅t'au.

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 *ün shau* means the chief, that which guides and governs, or which has the preëminence; hence the crown or the glory.

62. *Ts'ing ün* is one's own wish or choice; if my head should be cut off in case I would not do a specified action, *yik 'm tsò* 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; *tsüt 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't'au*, '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.

眼類第二章

ˢNgán lui²; tai² í² ‹chéung.

1. Large eyes.	大眼	Tái² ˢngán.
2. Small eyes.	細 ˥	Sai' ˢngán.
3. Prominent eyes.	突 ˥	Tat₂ ˢngán.
4. Sunken eyes.	深 ˥	‹Sham ˢngán.
5. Bleareyed; lippitudo.	爛 ˥	Lán² ˢngán.
6. Good eyes; or healthy eyes.	好 ˥	ʿHò ˢngán.
7. Weeping eyes; epiphora.	淚 ˥	Lui² ˢngán.
8. Moist eyes.	濕 ˥	Shap₁ ˢngán.
9. Bright eyes; or keen-eyed.	慧 ˥	Wai² ˢngán.
10. Blindness; amaurosis.	盲 ˥	ₛMáng ˢngán.
11. Blindness; or closed eyes.	密 ˥	Mat₂ ˢngán.
12. Dim-eyed.	矇 ˥	ₛMung ˢngán.
13. Both eyes.	雙 ˥	‹Shéung ˢngán.
14. One eye.	單 ˥	‹Tán ˢngán.

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: *máng* 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.

15. Vacant eyes; haggard looks.	虛眼	˂H'ü ˢngán.
16. Acute ophthalmia.	熱眼	Ít˩ ˢngán.
17. Inflamed eyes.	赤眼	Ch'ik˃ ˢngán.
18. Red eyes.	紅眼	˧Hung ˢngán.
19. Cross-eyed or squinting; strabismus.	斜眼	˧Ts'é ˢngán.
20. Open the eyes.	開眼	˂Hoi ˢngán.
21. Shut the eyes.	閉眼	Pai' ˢngán.
22. Close the eyes.	合眼	Hóp˩ ˢngán.
23. Internal angle of the eye.	眼頭	ˢNgán ˧t'au.
24. External angle of the eye.	眼尾	ˢNgán ˢmí.
25. The corners of the eye.	眼角	ˢNgán kók˃.
26. The eyelids; palpebræ.	眼盖	ˢNgán koi'.
27. The eyebrows; supercilia.	眼眉	ˢNgán ˧mí.
28. The eyeball.	眼睛	ˢNgán ˂tsing.
29. The crystaline lens of the eye.	眼珠	ˢNgán ˂chü.
30. The pupil of the eye.	瞳人	˧T'ung ˧yan.
31. The pupil of the eye.	眸子	˧Mau 'tsz'.
32. The white of the eye.	眼白睛	ˢNgán pák˩ ˂tsing.
33. The iris of the eye.	眼黑睛	ˢNgán hak˃ ˂tsing.
34. The eyelashes; cilia.	眼揖毛	ˢNgán yap˃ ˧mò.

15. The *h'ü ngán* is that of the debauchee 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 eyes, whether occasioned by anger, by disease, or by excessive drinking.

19. *Ts'é ngán* may be used for any distortion of the eyes, or for looking askance, as well as for the strabismus.

28. This and all the 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.	勿割親眼	Mat₂ kót› ‹ts'an ˢngán.
36. Invisible; or what the eye has never seen.	目所不見	Muk₂ ˢshó pat› kín'.
37. Lawless; or regardless of the laws.	目無法紀	Muk₂ ₅mò fát› ˢkí.
38. Fixed attention; or the eyes riveted.	目不轉睛	Muk₂ pat› ˢchün ‹tsing.
39. In the twinkling of an eye.	一瞬之間	Yat› ˢshun ‹chí ‹kán.
40. Vanished in the twinkling of an eye.	轉眼成空	ˢChün ˢngán ₅shing ‹hung.
41. Open both eyes.	擘開雙眼	Mák› ‹hoi ‹shéung ˢngán.
42. You must not open your eyes.	唔好掙開眼	₅'M ˢhò ‹chang ‹hoi ˢngán.
43. This eye is ruined.	呢隻眼壞了	₅Ní chek› ˢngán wái² ˢlíú.
44. Unacquainted with the world.	有眼不識人	ˢYau ˢngán pat› shik› ₅yan.
45. The eyes are blurred, and cannot see distinctly.	眼花看不眞	ˢNgán ‹fá hón' pat› ‹chan.
46. Though my eyes are tired, I am indisposed to sleep.	倦眼尙未思眠	Kün² ˢngán shéung² mí² ‹sz' ₅mín.
47. The eye closed, and all sensation lost.	瞑目無所知覺	₅Ming muk₂ ₅mò ˢshó ‹chí kók›.
48. What is the disease in that man's eye?	個個人個隻眼係乜野症、	Kó' kó' ₅yan kó' chek› ˢngán hai² mat› ˢyé 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 tsing*, 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* vacant 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 confined 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. *Wái* expresses the act of destruction; and *líú*, 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.

係綠水灌瞳神.	Hai² luk₂ 'shui kún' ₅t'ung ₅shan.
戒語云言猶可	₅Shing 'yü ₅wan: ₅ín ₅yau
以僞爲眸子則	'hó 'í ngai² ₅wai ₅mau 'tsz'
有不容僞者	tsak₂ 'yau pat₂ ₅yung ngai²
存乎人者莫良	'ché.
於眸子.	₅Ts'ün ₅ú ₅yan 'ché, mók₂
	₅léung ₍ü ₅mau 'tsz'.

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: *t'ung shan* is here used for the pupil instead of *t'ung yan;* but the phrase *luk shui kún t'ung yan* is more frequently heard from the lips of the common people, than the former phrase, *luk shui kún t'ung 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 yü 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.

鼻類第三章
Pí² lui²; tai² ₍sám ₍chéung.

1. The nose.	鼻哥	Pí² ₍kó.
2. A false nose.	鑲鼻	₍Séung pí².
3. A flat nose.	扁鼻	'Pín pí².
4. A high nose.	高鼻	₍Kò pí².

Notes and Explanations.

Pí is one of the radical characters of the language, and is the common term for the organ of smelling: *kó* added to it in the first phrase, *pí kó*, 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 pí*, is, literally, an inlaid nose.

3—5. *Pín pí* is the common flat nose, characteristic of the people of the southern provinces of this empire; *kò pí* is the high Roman nose; and *kau pí* is a prominent and hooked nose.

5. A hooked nose.	勾鼻	‹Kau pí².
6. A great nose.	大𠯿	Tái³ pí².
7. A small nose.	細𠯿	Sai³ pí².
8. To bore the nose.	穿𠯿	‹Ch'ün pí².
9. To pinch the nose.	捻𠯿	Níp₂ pí².
10. Cover the nose.	掩𠯿	'Ím pí².
11. To snort, or blow through the nose.	噴𠯿	P'an³ pí².
12. To sneeze.	噴嚏	P'an³ t'ai³.
13. The nose free and open.	鼻通	Pí² ‹t'ung.
14. Stoppage of the nose.	鼻塞	Pí² sak›.
15. Obstruction of the nose.	𠯿萌	Pí² ₅mang.
16. Pain of the nose.	𠯿痛	Pí² t'ung³.
17. Polypus of the nose.	𠯿蛇	Pí² ₅shé.
18. Bridge of the nose.	𠯿梁	Pí² ₅léung.
19. Sides of the nose.	𠯿子	Pí² 'tsz'.
20. Cartilage of the nose.	𠯿柱	Pí² 'ch'ü.
21. End of the nose.	𠯿準	Pí² 'chun.
22. The nostrils.	𠯿吼	Pí² ‹lung.
23. The nose regaled with flowers.	花撲鼻	‹Fá p'ók› pí².
24. White nose; or a crafty fellow.	白鼻哥	Pák₂ pí² ‹kó.
25. Red nose.	紅鼻哥	₅Hung pí² ‹kó.
26. The nose affected by [the use of] wine.	酒攻鼻	'Tsau ‹kung pí².

11, 12. *P'an* expresses a forcible emission of breath from the mouth or nose, implying usually contempt or disgust. The colloquial phrase for sneezing is *'tá hat› ‹chí*, the sound of the two last words being an attempt to imitate the noise made in the act of sneezing.

13—15. *T'ung* 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 *pí lung*, but in books it is *pí 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 bellow, to vociferate.

27. A blotched nose.

酒渣鼻 'Tsau ‹chá pí².

28. Water flowing from the nose.

流鼻涕 ˏLau pí² t'ai'.

29. Nose bleeding; or hemorrhage of the nose.

流鼻血 ˏLau pí² hüt›.

30. An aquiline nose.

鷲哥鼻 ‹Ang ‹kó pí².

31. A snort of defiance.

鬬鼻氣 Tau' pí² hí'.

32. Bringing the nose near in order to smell.

以鼻就嗅 ˊÍ pí² tsau² ch'au'.

33. To inhale the effluvia.

以鼻取氣 ˊÍ pí² 'ts'ü hí'.

34. To judge of odors by the smell.

以鼻審氣 ˊÍ pí² 'sham hí'.

35. To distinguish odors by the smell.

以鼻辨氣 ˊÍ pí² pín² hí'.

36. What makes your nose bleed?

你爲乜事流鼻血 ˊNí wai² mat› sz'² ˏlau pí² hüt›.

It is caused by present excitement.

因爲呢排熱氣 ‹Yan wai² ‹ní ˏp'ái ít₂ hí'.

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

個個人個鼻生乜野 Kó' kó' ˏyan kó' pí² ‹shang mat› 'yé.

It is a polypus.

生鼻蛇 ‹Shang pí² ˏshé.

38. What is a polypus?

鼻蛇係乜野 Pí² ˏshé hai² mat› 'yé?

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

係鼻吼生一条肉塞住個鼻吼 Hai² pí² ‹lung ‹shang yat› ˏt'íú yuk₂, sak› chü² kó' pí² ‹lung.

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27. *T'sau chá pí*, 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 pí* or parrot nose is the same as that by *kau pí;* 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 *hí* 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; *pín* has here a sense analagous to *sham*, referring to the act of discriminating: *í pí* 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 sz'* for what reason? to which the answer is, *yan wai* for this reason, or because of. *ní p'ái* present, *ít hí* 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 lui²; tai² sz" ‹chéung.

1. A great mouth.	大口	Tái² 'hau.
2. A small mouth.	細口	Sai' 'hau.
3. A distorted mouth.	歪口	‹Wái 'hau.
4. Close the mouth.	緘口	‹Kám 'hau.
5. Open the mouth.	開口	‹Hoi 'hau.
6. Keep silence.	合口	Hóp₂ 'hau.
7. Stop the mouth; or to gag.	塞口	Sak₅ 'hau.
8. To procure a livelihood.	糊口	₅Ú 'hau.
9. Bitterness in the mouth.	口苦	'Hau 'fú.
10. Dryness of the mouth.	口乾	'Hau ‹kón.
11. The mouth eats.	口食	'Hau shik₂.
12. The mouth drinks.	口飲	'Hau 'yam.
13. To hold fluid in the mouth.	口含	'Hau ₅hóm.
14. To chew food; or to masticate.	口嚼	'Hau tséuk₂.
15. To gnaw with the teeth.	口齧	'Hau ngát₂.

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 Hónghí'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.	口唇	ʻHau ˏshun.
17. Polite.	好口	ʻHò ʻhau.
18. Veracious.	直口	Chik₂ ʻhau.
19. Loquacious.	多口	ˊTó ʻhau.
20. Obscene.	粗口	ˊTsò ʻhau.
21. A harelip.	崩口	ˊPang ʻhau.
22. Stammering.	漏口	Lau² ʻhau.
23. Open the mouth.	擘開口	Mák› ˊhoi ʻhau.
24. Close the mouth.	閉埋口	Pai' ˏmái ʻhau.
25. Embarrassed.	難開口	ˏNán ˊhoi ʻhau.
26. Indisposed to speak.	冇口講	ˏMò ʻhau ʻkóng.
27. True to his word.	有口齒	ˏYau ʻhau ʻchʻí.
28. Regardless of the truth.	冇口齒	ˏMò ʻhau ʻchʻí.
29. Very slow of speech.	吙口訥	Kóm' ʻhau nut₂.
30. Fluency of speech.	好口角	ʻHò ʻhau kók›.
31. Eloquent.	有口才	ˏYau ʻhau ˏtsʻoi.
32. Strife of words.	爭口氣	ˊChang ʻhau hí'.
33. Written testimony is necessary.	口話無憑	ʻHau wá² ˏmò ˏpʻang.

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, *yuk₂ nut₂ ˊü ˏin, ˏí ʻman ˊü hang²*, '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 dispostion, 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 pʻang* afford no proof, i. e. no sufficient evidence of the truth or fact in question.

34. Charming eloquence.	口角春風。	'Hau kók› ‹ch'un ‹fung.
35. It is useless to say more.	不用費唇舌。	Pat› yung² fai' ˌshun shít₂.
36. Talebearing is a fruitful source of mischief.	口舌是非多。	'Hau shít₂ shí² ‹fí ‹tó.
37. A sweet mouth and a slippery tongue.	口甜舌滑。	'Hau ˌtím shít₂ wát₂.
38. Words come from the mouth in perfect sentences.	出口成文。	Ch'ut› 'hau ˌshing ˌman.
39. He must be true to his word.	須用口憑。	‹Sü yung' 'hau 'ch'í.
40. Unable to procure a livelihood.	啞究糊口。	ˌ'M kau' ˌú 'hau.
41. I cannot endure such venomous words.	不堪毒口。	Pat› ‹hóm tuk₂ 'hau.
42. Bitter words are good medicine.	苦口凉藥。	'Fú 'hau ˌléung yéuk₂.
43. Disease enters by the mouth.	病從口入。	Peng² ˌts'ung 'hau yap₂.
44. Mischief proceeds from the mouth.	禍從口出。	Wó² ˌts'ung 'hau ch'ut›.
45. Yes in the mouth, and no in the heart.	口是心非。	'Hau shí² ‹sam ‹fí.
46. The mouth specious and the heart perverse.	口乖心歪。	'Hau ‹kwái ‹sam ‹wái.
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!	惟口出好興戎。 好善也戎兵也。 言發於口則有 二者之分利害 之幾可畏如此。	ˌWai 'hau ch'ut› 'hò ‹hing ˌyung. 'Hò, shín² 'yá: ˌyung, ‹ping 'yá; ˌín fát› ‹u 'hau, tsak› 'yau í² 'ché ‹chi ‹fan. Lí² hoi² ‹chí ‹kí 'ho wai' ˌü 't'sz'.

34. *Ch'un 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 shít*, 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 hò hing yung*, are from the closing part of an address of the ancient chieftain Shun to his successor U, found in the Shü 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.

耳類第五章

ʿÍ lui²; tai² ʿʾng ‹chéung.

1. The ear.	耳朵	ʿÍ ʿtó.
2. Cavity of the ear.	耳吼	ʿÍ ‹lung.
3. Deafness of the ears.	耳聾	ʿÍ ₍lung.
4. Acute ears.	耳聰	ʿÍ ‹tsʿung.
5. Ringing in the ears.	丁鳴	ʿÍ ‹ming.
6. Stoppage of the ear.	丁塞	ʿÍ sak›.
7. Dull ears.	唔好耳	₍ʾM ʿhò ʿí.
8. To feign deafness.	詐耳聾	Chá' ʿí ₍lung.
9. Regardless of admonition.	冇耳性	ʿMò ʿí sing'.
10. No ear to hear.	冇耳聽	ʿMò ʿí ‹tʿing.
11. No ear to receive what is said.	冇耳裝	ʿMò ʿí ‹chóng.
12. Incline the ear to hear.	側耳聽	Chak› ʿí tʿing'.
13. Give ear to hear.	附耳聽	Fú² ʿí tʿing'.

Notes and Explanations.

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

3, 4. The words *lung* and *tsʿung* 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 *tʿing* and *chóng* 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 í tʿing* is the turning of the ear in any direction which will facilitate hearing; *fú* denotes the act of bringing it near for this purpose. *Tʿing*, 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: 44.

14. A deaf ear.	耳無聞	ˢÍ ₅mò ₅man.
15. The ears pierced with flags.	插耳旗	Ch'áp› ˢí ₅kí.
16. To bore the lobes of the ears.	錐丁珠	‹Chui ˢí ‹chü.
17. An acute ear.	好丁鬼	ˈHò ˢí ˈkwai.
18. Both ears very long.	兩丁垂肩	ˢLéung ˢí ₅shui ‹kín.
19. He has many eyes and ears [in his employ].	佢丁目多、	ˈK'ui ˢí muk₂ ‹tó.
20. When I have washed my ears, I will listen to you.	洗丁聆音、	ˈSai ˢí ₅ling ‹yam.
21. Having heard you thro' I will now wash my ears.	聽過洗耳、	‹T'ing kwó' ˈsai ˢí.
22. His words are still sounding in my ears.	言猶在丁、	₅Ín ₅yau tsoi² ˢí.
23. Stop both ears.	塞埋兩丁、	Sak› ₅mái ˢléung ˢí.
24. Can cleanse the ear by candle-light.	燈前取丁、	‹Tang ₅tsín ˈts'ü ˢí.
25. The ear ought not to hear lewd sounds.	耳不聽淫聲、	ˢÍ pat› t'ing' ₅yam ‹shing.
26. Those who have long ears, will enjoy long life.	丁長命必長、	ˢÍ ₅ch'éung, ming² pít› ₅ch'éung.
27. Very charming sounds.	好撩丁旣聲、	ˈHò ₅líu ˢí ké' ‹shing.
28. Close both ears.	揜埋兩隻丁、	ˈAm ₅mái ˢléung chek› ˢí.

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 *kí* or flags are prepared, having shafts about a foot long, which are, *ch'áp í* 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, 21. 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 Yú, named Hüyau, 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, *‹Ín ₅yau tsoi² ˢí, ₅í hí' ‹chí yéuk₂ ₅hó?* 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.	切耳做記號、	Ts'ít, 'í tsò² kí' hò².
30. When her ears are bored she will become a lady.	錐了變姑娘、	‹Chui 'í pín' ‹kú ˌnéung.
31. Cut off your ears and make you a branded debtor.	割了變債墜、	Kót, 'í pín' chái' 'tan.
32. Draw an ear upon the wall to hear [your idle tales].	畫了上牆聽、	Wák₂ 'í 'shéung ˌts'éung ‹t'ing.
33. An ear may be behind the adjoining wall, take care!	隔牆防有耳、	Kák, ˌts'éung ˌfóng 'yau 'í.
34. Passes in at one ear and out at the other.	左了入右了出、	'Tsó 'í yap₂ yau² 'í ch'ut.
35. If he does not obey, then pull his ears.	唔聽話扭了仔、	ˌ'M ‹t'ing wá² 'nau 'í 'tsai.
36. A credulous ear receives everything that is said.	了朵軟信人講、	'Í 'tó 'yün sun² ˌyan 'kóng.
37. Sound ringing in both ears.	兩隻了嚶嚶聲、	'Léung chek, 'í ‹ying ‹ying ‹shing.
38. A sudden clap of thunder, giving no time to close the ears.	迅雷不及掩了、	Sun' ˌlúi pat, k'apˌ 'ím 'í.
39. When the mind is absent, the ear does not hear.	心唔在了就唔聽見	‹Sam ˌ'm tsoi² 'í tsau² ˌ'm ‹t'ing kín'.
40. Take him by the ear and lead him back.	扭住了朵拉佢番嚟、	'Nau chü' 'í 'tó ‹lái 'k'ui ‹fán ˌlai.
41. You do not at all give ear to what I say.	你都唔揑耳聽我講、	'Ní ‹tò ˌ'm 'pí 'í ‹t'ing 'ngó 'kóng.
42. My ears are a little dull of hearing.	我對耳有的咁多撞聾、	'Ngó túi' 'í 'yau tí, kóm' ‹tó chóng² ˌlung.

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. *Chái 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. *Kák ts'éung* the adjoining wall, *fóng* fear, *yau* have, *í* an ear; you must be careful what you say, for behind the adjoining wall there may be some one who will hear you speak.

36. *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.

42. *Túi í*, a pair of ears, is the same as *léung chek í*, two piece [of] ears, i. e. both ears; the phrase is idiomatic, and preceded by *ngó* simply means my ears: *tí-kóm-tó*, 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.

你講的晤入耳
旣說話、
塞埋兩耳、當作
晤聽見、
今日剃頭、未取
乾淨耳、
孟子曰、口之於
味也、目之於色
也、耳之於聲也、
鼻之於臭也、四
肢之於安佚也、
性也、有命焉、君
子不謂性也、

'Ní 'kóng tik› ₅'m yap₂ ₅í ké' shüt› wá².

Sak› ₅mái 'léung 'í, tóng' tsók› ₅'m ‹t'ing kín'.

‹Kam yat₂ t'ai' ₅t'au, mí² 'ts'ü ‹kón tsing² 'í.

Mang² 'tsz' üt₂, 'hau ‹chí ‹ü mí² 'yá, muk₂ ‹chí ‹ü shik› 'yá, 'í ‹chí ‹ü ‹shing 'yá, pí² 'chí ‹ü ch'au' 'yá, sz" ‹chí ‹chí ‹ü ‹ón yat₂ 'yá; sing' 'yá; 'yau ming² ₅ín, ‹kwan 'tsz' pat› wai² sing' 'yá.

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much, is a common local phrase, denoting 'a little,' in degree, or in quantity; *tí* is the same as *tik*, the change in pronounciation is made merely for the sake of euphony; in most cases the *k* in *tik* is sounded very slightly: *chóng lung* is a sudden stroke of deafness, not that which is habitual: the whole sentence, as used in conversation, is equivalent to our common phrase, 'I beg your pardon,'—meaning, I did not distinctly hear what you said, please repeat it.

43. *Ní kóng tik* you speak that, or, that which you speak; *ké* is of, or belongs to, *shüt wá* words, or that class of words, *'m* which is unfit, *yap í* to enter the ear.

44. The words *'m t'ing kín*, not hear see, mean not to perceive by the sense of hearing, or to be deaf; *tóng 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.

45. 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.

46. 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.

面類第六章

Mín² lui²; tai² luk₂ ‹chéung.

1. The human face.	人面	₅Yan mín².
2. A smiling face.	笑面	Síú' mín².
3. A square face.	方面	‹Fóng mín².
4. A round face.	圓面	₅Ün mín².
5. A broad face.	濶面	Fút₅ mín².
6. A lean face.	瘦面	Shau' mín².
7. The visage; or the human countenance.	面容	Mín² ₅yung.
8. The complexion.	面色	Mín² shik₅.
9. A flushed countenance.	面赤	Mín² ch'ik₅.
10. A pallid countenance.	面青	Mín² ‹ts'ing.
11. A dark countenance.	面黑	Mín² hak₅.
12. To meet together.	會面	Úi² mín².
13. A personal interview.	見面	Kín' mín².
14. To turn the back upon a person.	背面	Púi' mín².
15. Being face to face.	對面	Túi' mín².
16. Being in the presence of a person.	當面	‹Tóng mín².
17. Being of little reputation.	薄面	Pók₂ mín².

Notes and Explanations.

MÍN 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: *úi* means to come together, to associate; an association, a society, a band.

14—16. *Púi 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: *túi mín* is face to face, one being over against another: *tóng mín* is simply being in the presence of, without regard to the position of the parties.

18. Having a good reputation.	有面	ˢYau mín².
19. Having lost reputation.	失丁	Shat› mín².
20. Having preserved reputation.	留丁	ˏLau mín².
21. Reputation; or a good name.	體丁	ʻTʻai mín².
22. Mutually turning their backs on each other.	相背面	ˏSéung púi› mín².
23. A smiling face.	面帶笑	Mín² tái› síú›.
24. A very lank face.	丁太瘦	Mín² tʻái› shau›.
25. A benignant countenance.	丁寬容	Mín² ˏfún ˏyung.
26. A fair complexion.	好面色	ʻHò mín² shik›.
27. I did not see him.	不會面	Pat› úi² mín².
28. I did not obtain an interview.	不見丁	Pat› kín› mín².
29. To choose in the presence of others.	當面揀	ˏTóng mín² ʻkán.
30. A good reputation.	好體面	ʻHò ʻtʻai mín².
31. Without reputation.	冇體丁	ˢMò ʻtʻai mín².
32. To destroy one's reputation.	丟了丁	ˏTíú ˢlíú mín².
33. Personal esteem.	有情丁	ˢYau ˏtsʻing mín².
34. Seeking reputation.	想討丁	ʻSéung ʻtʻò mín².
35. Ashamed to be seen.	無體丁	ˏMò ˏtʻai mín².
36. It is difficult to get a sight of him.	難逢一面	ˏNán ˏfung yat› mín².

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

24. *Tʻái* 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 úi mín*, cannot meet the face, because the person sought does not choose to appear; *pat kín mín*, did not see the 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.

32. The reputation is here supposed to be destroyed by improper conduct; the phrase, therefore, is true to the letter, *tíú* 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.	許久一面	'Hü 'kau yat› mín².
38. A single conversation.	一面之詞	Yat› mín² ‹chí ˏts'z'.
39. A single interview.	一丨之交	Yat› mín² ‹chí ‹káu.
40. Praising to the face, and slandering to the back.	面舉背毀	Mín² 'kü púi' 'wai.
41. Excessive insolence.	過面相欺	Kwó' mín² ‹séung ‹hí.
42. An open mistake.	當丨錯過	‹Tóng mín² ts'ó' kwó'.
43. I have spoken with him.	覿丨講過	Tik› mín² 'kóng kwó'.
44. Gazing at each other in amazement.	面丨相窺	Mín² mín² ‹séung ‹kw'ai.
45. By a personal interview friendship is restored.	見丨着情	Kín' mín² chéuk₂ ˏts'ing.
46. There is joy upon his countenance.	面上有喜色	Mín² shéung² ˏyau 'hí shik›.
47. Its virtues will presently appear.	當面就見功	‹Tóng mín² ts'au² kín' ‹kung.
48. He turned away his face, without noticing me.	反面不識人	'Fán mín² pat› shik› ˏyan.
49. Leave me a little reputation.	留遠的薄面	ˏLau ˏwán tik› pók₂ mín².
50. If so, all reputation is lost.	咁樣冇體丨	'Kóm yéung², ˏmò 't'ai mín².
51. Repeatedly failed in seeing him.	幾次不見丨	'Kí tsz'' pat› kín' mín².
52. It is difficult to break from personal esteem.	情面上難過	ˏTs'ing mín² shéung² ˏnán kwó'.
53. Ashamed to go and see him.	無面去見人	ˏMò mín² hü' kín' ˏyan.
54. It is absolutely necessary to report in person.	必須面稟方可	Pít› ‹sü mín² 'pan ‹fóng 'hó.
55. Diligence will secure a reputation.	勤力方討得面	ˏK'an lik₂ ‹fóng 't'ò tak› mín².

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'ó 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 is 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 mín* 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 *mín*, 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 writng, nor intrusted to a second person.

56. There is no color in his face.	面上冇的血色	Mín² shéung² ‘mò tik› hüt› shik›.
57. His countenance is not as good as it was last year.	面色唔似舊年	Mín² shik› ₅'m ‘tsz' kau² ₅nín.
58. The debtor must frequently pay respects to the creditor.	欠債不離常見面	Him' chái' pat› ₅lí ‹shéung kín' mín².
59. Under the mask he may appear in public.	帶笑面致見得人	Tái' siú' mín² chí' kín' tak› ₅yan.
60. The man who has a bold face will get rich.	滿面春光必發財	‘Mún mín² ‹ch‘un ‹kwông pít› fát› ₅ts‘oi.
61. Men's minds differ like their faces.	人心不一如其面然	₅Yan ‹sam pat› yat› ₅ü ₅k‘i mín² ₅ín.

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 kwông* 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

Sz" ‹chí lui²; tai² ts'át› ‹chéung.

1. The palm of the hand.	手掌	‘Shau ‘chéung.
2. The finger nails.	手甲	‘Shau káp›.
3. The elbow.	手肱	‘Shau ‹cháng.
4. The arm.	手臂	‘Shau pí'.

Notes and Explanations.

Chí, formed of *flesh* placed on the left of *branches*, denotes branches of flesh, the extremities of the human body: *sz' chí*, the four extremities, are the hands and feet. Both parts of *chí* 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, in indicates some act performed by the hand, or to which it is related.

5. The wrist.	手腕	ʻShau ʻűn.
6. A paralytic hand.	跛手	‹Pai ʻshau.
7. The fist.	拳頭	ˌKʻün ˌtʻau.
8. A finger.	手指	ʻShau ʻchí.
9. The thumb.	公指	‹Kung ʻchí.
10. The forefinger.	食指	Shik› ʻchí.
11. The middle finger.	中指	‹Chung ʻchí.
12. Little finger.	小指	ʻSíú ʻchí.
13. Knuckles.	手節	ʻShau tsít›.
14. Striæ on the skin at the ends of the fingers.	指模	ʻChí ˌmò.
15. Ring finger.	無名指	ˌMò ˌming ʻchí.
16. Both hands.	一對手	Yat› túi² ʻshau.
17. One hand.	一隻手	Yat› chek› ʻshau.
18. A thievish hand.	三隻手	‹Sám chek› ʻshau.
19. Right and left hands.	左右手	ʻTsó yau² ʻshau.
20. Stretch out the hand.	伸開手	‹Shan ‹hoi ʻshau.
21. Draw back the hand.	縮埋手	Shuk› ˌmái ʻshau.
22. Walking hand in hand.	拖拉手	‹Tʻó ‹lái ʻshau.
23. Handcuffed.	鎖住手	ʻSó chü² ʻshau.
24. Burning the hand.	燒親手	‹Shíú ‹tsʻan ʻshau.

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. *Kʻün*, considered etymologically, signifies the hand rolled up, i. e. the fist: *tʻau* is an idiomatic addition, serving to make the phrase more definite and euphonic.

18. *Sám chek 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. *Tʻó lái 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. *Só* 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. *Tsʻan*, like *chü* in the preceding phrase, denotes that the action has already taken effect,—that the hand is in contact with the fire: *tsʻan shau* is also used for one's own hand, and sometimes it implies the whole arm, as *shau* alone frequently does.

25. Good workmanship.	好手勢	'Hò 'shau shai'.
26. To beat the palm of the hand.	打丫板	'Tá 'shau 'pán.
27. To mark with the finger.	打指模	'Tá ‹chí ₅mò.
28. A beginner; or one just entering upon a science.	初學手	‹Ch'ó hók₂ 'shau.
29. Not yet commenced.	未開丫	Mí² ‹hoi 'shau.
30. Crooked fingers.	手指攣	'Shau 'chí ‹lün.
31. Under the instep of the foot.	脚板堂	Kéuk› 'pán ₅t'óng.
32. The little toe.	脚指尾	Kéuk› 'chí 'mí.
33. The heel.	脚睜頭	Kéuk› ‹cháng ₅t'au.
34. Wound the feet.	打跛脚	'Tá ‹pai kéuk›.
35. Pain in the knees.	膝頭痛	Sat› ₅t'au t'ung'.
36. To shake hands with mutual joy.	握手相歡	Ak› 'shau ‹séung ‹fún.
37. To raise high with the hand.	一丫擎起	Yat› 'shau ₅king 'hí.
38. The extremities as cold as ice.	四肢冰冷	Sz" ‹chí ‹ping 'láng.
39. Restore to the original possessor.	交還原手	‹Káu ₅wán ₅ün 'shau.
40. Walking hand in hand.	携手同行	₅Kw'ai 'shau ₅t'ung ₅hang.
41. To use much gesticulation.	手舞足蹈	'Shau 'mú tsuk› tò².
42. Bear it in both hands.	兩手捧住	'Léung 'shau 'fung chü².

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 striæ on the finger tips are in divergent lines, they are called *ts'ám*, a corn fan; if they are convergent, and somewhat oval, around the little protuberance at the end of the finger, they are called *ló*, a spiral univalve. When a careless servant drops a vessel, the indignant mistress cries out, *'shau 'chí 'mò ₅ló?* have your fingers no shells? meaning that where the striæ 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, *tsuk* is often used in its stead: *pán* is a flat board, *t'óng* is a hall; the two words denote that part of the foot which is immediately under the instep: *kéuk chéung*, or *kéuk pán*, 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› 'chí ‹kung*, 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.	快手快脚	Fái' 'shau fái' kéuk›.
44. With depending hands he must stand and wait.	垂手侍立	₅Shui 'shau shí² lap₂.
45. Procure the assistance of another person.	假手於人	'Ká 'shau ‹ü ₅yan.
46. He folds his hands and waits for death.	斂手待斃	₅Lím 'shau toi² pai².
47. Being hand-bound he has no way to act.	束手無策	Ch'uk› 'shau ₅mò ch'ák›.
48. He is indifferent to those who are in distress.	袖手傍觀	Tsau² 'shau ₅p'óng ‹kún.
49. Two partners in trade.	對手夥計	Túi' 'shau 'fó kí'.
50. To make a display of one's skill.	演下手勢	'Ín 'há 'shau shai'.
51. Succeeding according to one's wishes.	得心應手	Tak› ‹sam ying' 'shau.
52. He avails himself of an experienced hand.	以資熟手	'Í ‹tsz' shuk₂ 'shau.
53. Counting by one's fingers.	屈指計算	Wat› 'chí kai' sün'.
54. Very beautiful fingers.	十指纖纖	Shap₂ 'chí ‹ts'ím ‹ts'ím.
55. Fingers like the vernal shoots of bamboo.	指如春笋	'Chí ₅ü ‹ch'un 'sun.
56. The beginning of an enterprise is difficult.	唔好入手	₅'M 'hò yap₂ '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. *Fóki* is a partner in business, a companion or comrade in the common pursuits of life, excepting only those of a literary character: *kí*, in other phrases, is pronounced *kai*.

52. The capitalist, for instance, in establishing a commercial house, will endeavor, *í tsz'* 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.

53. 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.

54, 55. *Shap chí*, ten fingers, is an idiomatic expression for *the* fingers; *ts'ím ts'ím*, small small, denote what is fine and delicate, and are here descriptive of tapering and beautiful fingers: *ch'un sun* expresses the same idea.

56. *Yap shau*, entering the hand, is the beginning of an undertaking; *'m hò* denotes that it is not easy, i. e. that it is beset with difficulties.

57. As easy as turning over the hand.	易如反掌	Í² ₅ü ʻfán ʻchéung.
58. More than can be numbered by the fingers.	指不勝屈	ʻChí pat› ‹shing wat›.
59. He acts in great confusion.	手忙脚亂	ʻShau ₅móng kéuk› lün².
60. He stands a tiptoe in expectation.	兀高脚望	Ngat› ‹kò kéuk› móng².
61. He is very swift on foot.	兩脚如飛	₅Léung kéuk› ₅ü ‹fí.
62. Limbs and body are very languid.	肢體怠倦	‹Chí ʻt'ai ₅t'oi kün².
63. The hands and feet are mutually dependent.	手足相依	ʻShau tsuk› ‹séung ‹í.
64. Dear to each other as the hands and feet.	手足至親	ʻShau tsuk› chí' ‹ts'an.
65. His feet are fettered, and he is unable to advance.	裹足不前	ʻKwó tsuk› pat› ₅ts'ín.
66. He embraced her feet and wept.	抱足而哭	₅P'ò tsuk› ₅í huk›.
67. The inferior must not tread on his superior's shadow.	足不履影	Tsuk› pat› ₅lí ʻying.
68. As intimate as the hands and feet.	情同手足	₅Ts'ing ₅t'ung ʻshau tsuk›.
69. I reside in the little cottage.	小廬寄¹	ʻSiú ₅lò kí' tsuk›.
70. He resides in the vallies of the mountain.	深山托¹	‹Sham ‹shán t'ók› tsuk›.
71. He comes to the river to wash his feet.	臨流濯¹	₅Lam ₅lau chók› tsuk›.
72. Languor spread over all the limbs.	四肢困懈	Sz" ‹chí kw'an' hái².
73. To feel with the hand.	以手探之	₅Í ʻshau t'ám' ‹chí.
74. To cover the face with the hand.	以¹掩面	₅Í ʻshau ʻím mín².
75. He impedes my progress.	拖¹帶脚	‹T'ó ʻshau 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.

63, 64. 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.

65. *Kwó* means to wrap up, to bandage; *kwó tsuk* denotes impediment of any kind which prevents one from advancing rapidly: *₅ch'ín kéuk›* is the phrase used to express the act of dressing the little foot of the females.

66. 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.

67. It is deemed disrespectful for an inferior person of any grade, to tread on the shadow of a superior.

68. The affection expressed here is nearly the same as that in No. 64, but the reference is, not to brothers, but to friends.

69, 70. 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.	雙手攬住	‹Shéung ʻshau ʻlám chü².
77. Transmitted from one to another.	上交下手	Shéung² ‹káu há² ʻshau.
78. An unskillful workman.	冇的手段	ˌMò tí› ʻshau tün².
79. Surely he cannot reside here.	斷難駐足	Tün² ˌnán chü² tsuk›.
80. Detained by the moonlight.	明月留足	ˌMing üt› ˌlau tsuk›.
81. Their feet are bound with scarlet bands.	赤繩繫足	Chʻik› ˌshing hai² tsuk›.
82. Lend a helping hand.	助一臂之力	Chó² yat› pí² ‹chí lik›.
83. Brothers are like hands and feet.	兄弟如手足	‹Hing tai² ˌü ʻshau tsuk›.
84. The palm of one hand laid on the back of the other.	手板踏丫背	ʻShau ʻpán táp› ʻshau púi².
85. Sitting down with the hands holding the knees.	丫抱膝頭坐	ʻShau ˌpʻò sat› ˌtʻau tsó².
86. His hands and feet have no place to rest.	丫足無所措	ʻShau tsuk› ˌmò ʻshó tsʻó².
87. He strikes as soon as he speaks.	口起手就起	ʻHau ʻhí ʻshau tsau² ʻhí.
88. You may look at it, but must not touch it.	眼看丫勿動	ˌNgán hón² ʻshau mat› tung².
89. Do not refuse to me the thing I desire.	莫個失手勢	Mók› kó² shat› ʻshau shai².
90. He has not yet commenced.	唔曾開丫做	ˌʼM ˌtsʻang ‹hoi ʻshau tsò².

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; *mò tí* 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. *Chʻik shing* is equivalent to hymeneal 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.

84. 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.

86. 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.

87. 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.

89. *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.	簾下露金蓮、	ˌLím há² lò² ‹kam ˌlín.
92. He holds my wrist, [and prevents my action.]	柜拗我手頸、	ˈK'ui ˈáu ˈngó ˈshau ˈkeng.
93. He cannot move hand or foot.	四肢不能舉、	Sz" ‹chí pat› ˌnang ˈkü.
94. In the palm of the hand to form strings of cash.	手板做錢串、	ˈShau ˈpán tsò² ˌtsín ch'ün².
95. Passed from one hand to another.	左手交右手、	ˈTsó ˈshau ‹káu yau² ˈshau.
96. Both the palm and the back of the hand are alike.	手板肉、手背肉、	ˈShau ˈpán yuk›, ˈshau púi² yuk›.
97. He lives from hand to mouth.	左手嘆右手去	ˈTsó ˈshau ˌlai yau² ˈshau h'ü².
98. Make motions with your hands to let me know.	打手面話我聽、	ˈT'á ˈshau mín² wá² ˈngó ‹ting.
99. No one can tell when we shall meet again.	未審何時握手、	Mí² ˈsham ˌhó ˌshí ak› ˈshau.
100. Never act without some motive.	手足不可妄動、	ˈShau tsuk› pat› ˈkó móng² tung².
101. Both hands and feet are asleep.	手又痺脚又痺、	ˈShau yau² pí² kéuk› yau² pí².
102. Always busily employed at work.	手不停脚不住、	ˈShau pat› ˌt'ing kéuk› pat› chü².
103. He has lost an intimate friend.	失一手足朋友、	Shat› yat› ˈshau tsuk› ˌp'ang ˈyau.
104. With the palm of his hand he is able to destroy men.	俾手板就殺人、	ˈPí ˈshau ˈpán tsau² shát› ˌyan.
105. For transacting business an experienced hand is the best.	辦事不如老手、	Pán² sz"² pat› ˌü ˈlò ˈshau.
106. When the heart is afraid, the hands and the feet tremble.	心驚手脚就振、	‹Sam ‹king ˈshau kéuk› tsau² chan².

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.

94. 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?

95. 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.

96. 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.

97. By the left hand it comes, by the right hand it goes: everything is expended and no surplus remains from day to day.

99. 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, *pí shau pán*, using the palm of his hand for a sword, i. e. without any weapon, is able to kill men.

Section Eighth.

THE COLLECTIVE PARTS OF THE BODY.

百體類第八章
Pák, 't'ai lui²; tai² pát, ‹chéung.

1. A very long neck.	好長頸、	'Hò ˏchéung 'keng.
2. A broad back.	背脊濶、	Púi' tsek, fút,.
3. Bones as naked as billets of wood.	骨瘦如柴、	Kwat, shau' ˏü ˏch'ái.
4. Mucus and tears mingle and flow down together.	涕淚交流、	ˏTai lui² ‹káu ˏlau.
5. Bowels in disorder.	肚腹不好、	ˏTò fuk, pat, 'hò.
6. Bind up the hair and take the book.	束髮受書、	Ch'uk, fát, shau² ‹shü.
7. The hair is as white as silver.	髮白如銀、	Fát, pák₂ ˏü ˏngan.
8. To beat the breast and stamp the feet.	捶胸頓足、	ˏCh'ui ‹hung tun² tsuk,.
9. The hairs of the head have become white.	頭毛轉白、	ˏT'au ˏmò 'chün pák₂.
10. The sinews and joints are not yet come to maturity.	筋節未足、	‹Kan tsít, mí² tsuk,.
11. Engraved on my bones, and inscribed on my heart.	刻骨銘心、	Hák, kwat, ˏming ‹sam.

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 Hónghí'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: *tò* and *fuk* are nearly synonymous terms for the belly.

6. This is said of the boy who has arrived at the age when he must, *ch'uk fát* have his hair tied up in two little tufts on the top of his head, and, *shau shü* 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. *Kan tsít* 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.

12. A firm and inflexible disposition.	鐵石心腸、	T'ít› shek› ‹sam ˛ch'éung.
13. He is very honest and faithful.	鐵膽銅肝、	T'it› 'tám ˛t'ung ‹kón.
14. Violent anger will injure the liver.	怒氣傷肝、	Nò² hí' ‹shéung ‹kón.
15. Bold and heaven-daring.	膽大包天、	'Tám tái² ‹páu ˛t'ín.
16. The lungs are affected with disease.	肺家受病、	Fai' ‹ká shau² peng².
17. The brains are run out.	腦漿迸出、	˛Nò ‹tséung ping' ch'ut².
18. The contents of the chest and of the abdomen.	五腑六臟、	˛'Ng 'fú luk˛ chóng².
19. Gray headed.	頭髮間花白、	˛T'au fát› kán' ‹fá pák˛.
20. Do you not fear he will pull out the roots of your tongue?	唔怕勾利根、	˛'M p'á' ‹kau lí² ‹kan.
21. The Adam's apple is remarkably prominent.	喉欖高過頭、	˛Hau 'lám ‹kò kwó' ˛t'au.
22. The tears trickle down upon his breast.	珠淚滴胸膛、	‹Chü lui² tik› ‹hung ‹t'óng.
23. The heart beats continually.	心口不歇跳、	‹Sam 'hau pat› hít› t'íú'.
24. Holding fast under the arm.	咖嗻底挾住、	Ká› lák› 'tai kíp˛ chü².
25. Do not fear breaking your ribs.	唔怕折拼骨、	˛'M p'á' chít› ‹p'eng kwat›.
26. The shoulders are higher than the ears.	膊頭高過耳、	Pók› ˛t'au ‹kò kwó' ˛'í.
27. The tears flow down in streams.	眼氷淋淋漓、	'Ngán 'shui ˛lam ˛lam ˛lí.
28. The hair of the head is all in confusion.	頭髮袒袒亂	˛T'au fát› lap˛ lap˛ lün'.

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.

18. *'Ng fú* and *luk chóng* 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.

20. 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? *Lí kan* are the roots of the tongue; *lí* 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; *t'óng* added to it renders the phrase more definite.

23. *Sam hau* the heart, *pat* does not, *hít* cease, *t'íú* to leap; it beats incessantly—said of a person under the excitement of fear.

24. *Ká lák tai* is the hollow place under the shoulder, the armpit; *kíp chü* 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.	壞到入骨髓、	Wái² tò' yap₂ kwat₂ 'sui.
30. His back is very stiff.	背脊實係硬、	Púi' tsek₂ shat₂ hai² ngáng².
31. His heels are bruised by excessive walking.	行爛脚脖皮、	₅Háng lán² kéuk₂ ₍cháng ₅p'í.
32. By three blows of the bamboo to break the skin.	三板打開皮、	₍Sám 'pán 'tá ₍hoi ₅p'í.
33. Peel off your skin and make a drum of it to beat upon.	剝皮揸鼓打、	Mók₂ ₅p'í ₅mún 'kú 'tá.
34. The skin is extremely rough.	皮膚粗到極、	₅P'í ₍fú ₍ts'ò tò' kik₂.
35. Do not insult a gray-headed man.	莫欺白髮人、	Mók₂ ₍hí pák₂ fát₂ ₅yan.
36. To shave the head in order to remove vexatious cares.	削髮除煩惱、	Séuk₂ fát₂ ₅chü ₅fán ₅nò.
37. His breast is devoid of all solid learning.	胸中無實學、	₍Hung ₍chung ₅mò shat₂ hók₂.
38. There is no fixed purpose in his breast.	胸中無定見、	₍Hung ₍chung ₅mò ting² kín'.
39. Not lost a single hair.	唔失一條毛、	₅'M shat₂ yat₂ ₅t'íú ₅mò.
40. Both cheek bones are very high.	兩拳骨太高、	₅Léung ₅k'ün kwat₂ t'ái' ₍kò.
41. Aged men's bones are weak.	年老筋骨衰、	₅Nín ₅lò ₍kan kwat₂ ₍shui.
42. In young persons the bones are strong.	年少好骨力、	₅Nín shíú' 'hò kwat₂ lik₂.
43. Singleness and sincerity of heart.	一副熱心腸、	Yat₂ fú' ít₂ ₍sam ₅ch'éung.
44. One who is very bold can kill robbers.	大膽殺得賊、	Tái² 'tám shát₂ tak₂ ts'ák₂.
45. The heart is in the middle of the body.	心在身之中、	₍Sam tsoi² ₍shan ₍chí ₍chung.
46. Green is related to wood, and affects the liver.	青屬木入肝、	₍Ts'ing shuk₂ muk₂ yap₂ ₍kón.

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, *sám 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, *chü* to remove, *fán nò* their vexatious cares.

38. *Kín* is frequently used in the sense of purpose, and *ting kín* is a fixed purpose: *mò* there is none, *hung chung* in the breast: the man has no decision of character.

43. *Yat fú* denotes several parts combined so as to form one whole; *ít*, fervid, ardent, in a secondary sense signifies sincerity; *sam ch'éung* the mind: the mind single and sincere.

46—50. The *'ng shik*, the *'ng hang*, and the *'ng fú* 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.	赤屬火入心、	Ch'ik› shuk₂ 'fó yap₂ ‹sam.
48. Yellow is related to earth, and affects the spleen.	黃屬土入脾、	₅Wóng shuk₂ 't'ò yap₂ ₅p'í.
49. White is related to metal, and affects the lungs.	白屬金入肺、	Pák₂ shuk₂ ‹kam yap₂ fai'.
50. Black is related to water, and affects the kidneys.	黑屬水入腎、	Hak› shuk₂ 'shui yap₂ shan'.
51. His personal appearance is extremely fine.	佢容貌極好、	₅K'ui ₅yung máu² kik₂ 'hò.
52. He is fond of quietude, and averse to moving about.	好靜不好動、	Hò' tsing² pat› hò' tung².
53. A most beautiful countenance.	了不得清秀、	₅Líú pat› tak› ‹ts'ing sau'.
54. It is difficult to find a person so dignified.	難得咁莊重、	₅Nán tak› kóm' ‹chóng chung².
55. In his demeanor he is more graceful than other men.	形容勝過人、	₅Ying ₅yung shing' kwó' ₅yan.
56. In excellence and elegance perfectly complete.	眞盡善盡美、	‹Chan tsun' shín² tsun² 'mí.
57. Neither a very fat nor a very lean man.	不肥不瘦人、	Pat› ₅fi pat› shau' ₅yan.
面皮起皺咯、	Mín² ₅p'í ‹hí tsau' lók›.	
58. His face begins to be furrowed with age.		
59. A homely face will insure a good fortune.	醜樣必好命、	'Ch'au yéung² pít› 'hò ming².
60. The pockmarks are marks of beauty.	痘皮痘得俏、	Tau² ₅p'í tau² tak› ts'íú'.
61. The whole face is covered with black spots.	一面都係蔴麥、	Yat› mín² ‹tò hai² ₅má mak₂.
62. No traces of him are left behind.	佢踪跡唔留的、	₅K'ui ‹tsung tsik› ₅'m ₅lau tik›.
63. To subdue men by strength is the rule of force.	以力服人者霸、	₅Í lik₂ fuk₂ ₅yan 'ché pá'.
64. Its shadow even I have not yet seen.	影都未曾見過、	'Ying ‹tò mí² ₅ts'ang kín' kwó'.
65. He walks as haughtily as if he would tread men under his feet.	推倒人咁豪氣、	‹T'úi 'tò ₅yan kóm' ₅hò hí'.

52. *Tsing* and *tung*, rest and motion, are opposites: *hò*, good, by a change of intonation becomes a verb, and means to esteem good, to be fond of, or to love.

53. *Líúpattak* is nearly equivalent to *shatshau*, Chap. I. Sec. i: 7; *ts'ing* clear, *sau* blooming; superlatively clear and beautiful.

55. *Ying*, form, shape; *yung*, manner, carriage; the two united denote conduct, demeanor; his form and manner rise above and overpass other men.

56. Truly consummately excellent and consummately good, may be said of either men or things, which are of superior excellence.

59, 60. *Yéung*, fashion or manner, here denotes the face; the phrase is used to console one who has a homely bride: the second phrase is similar, implying that the esteem for a person is so great and sincere, that his deformities, in the estimation of his friend, become marks of real beauty.

63. *Fuk yan* 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.

64. *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, not yet has been seen—by me.

66. Every enterprise depends on human energy.	全憑個點精神、	₅Ts'un₅ p'ang kó' 'tím ‹tsing ₅shan.
67. When a man ceases to breathe, then he dies.	呼吸停則氣斷、	‹Fú hap› ₅t'ing tsak› hí' tün'.
68. A man gapes because he is sleepy.	打喊嚏係眼瞌、	'Tá hám' lò² hai² ⁵ngán fan'.
69. His tears flow up over his forehead.	流淚流上額頭、	₅Lau lui² ₅lau ⁵shéung ngák₂ ₅t'au.
68. One sneezes because he has taken cold.	打乞痴係冷着、	'Tá hat› ‹ch'í hai² ⁵láng chéuk₂.
71. Do not laugh at those who are poor.	切勿笑人貧窮、	Ts'it› mat₂ síú' ₅yan ₅p'an ₅k'ung.
72. The calls of the rich are quickly answered.	發財呼喚就靈、	Fát› ₅ts'oi ‹fú fún' tsau² ₅ling.
73. Long whiskers render a person hateful.	胡連鬚令人憎、	₅Ú ₅lín ‹sü ling² ₅yan ím'.
74. Able to recognize persons by their tones of voice.	聽聲就認得人、	T'ing' ‹shing tsau² yan² tak› ₅yan.
75. Nothing is more feared than empty purses.	最怕腰頭無錢、	Tsui' p'á' ‹iú ₅t'au ₅mò ₅ts'ín.
76. You must brace up your chin when you talk.	托住下把至講、	T'ók› chü² há² ₅p'á chí' 'kóng.
77. The heart is the residence of divine intelligence.	心爲神明之舍、	‹Sam ₅wai ₅shan ₅ming ‹chí shé'.
78. Why regret a hair's expense.	何惜一毛之費、	₅Hó sik› yat› ₅mò ‹chí fai'.
79. A single hair even was not left.	一条毛都冇剩、	Yat› ₅t'iú ₅mò ‹tò ⁵mò shing².
80. Do not bequeath [to him] a single hair.	勿遺下一條毛、	Mat₂ ₅wai há² yat› ₅t'iú ₅mò.
81. The mouth has honey, the belly has a sword.	口有蜜腹有劍、	'Hau ⁵yau mít› fuk› ⁵yau kím'.
82. A shameful affair is called a sweaty countenance.	事可愧曰汗顏、	Sz'² 'hó, kwai' üt₂ hón² ₅ngán.
83. I do not fear pulling out a single hair.	拔一毛何畏焉、	Pát₂ yat› ₅mò ₅hó wai' ₅ín.
84. To be so pressed as to burn the eyebrows.	以應燃眉之急、	⁵Í ying' ₅ín ₅mí ‹chí kap›.

69. This is said of the truant boy, who, on being reproved, gives feigned tokens of sorrow; he sheds "dry tears."

73. *Ling yan ím*, 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. *I'ú* 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.

83. A man who is rich and well established in business does not mind the trifling losses which may happen to him; he is able to sustain exactions and mishaps.

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.

如見其肺肝然、
眼眉唔藏得沙、
萬事聽從命跌、
津液竭命數終、

精神者天之分、
骨骸者地之分、
美人稱紅杏臉、
櫻桃口楊柳腰、
秋波眼蓮花步、

請問人身何以
稱爲小天地、
答曰、週天三百
六十度、人身骨
節亦三百六十
度、天有星辰日
月、於其中、人亦
有心肝脾肺於
其內、故名之曰、
小天地、云云、

ˌÜ kín' ˌk'í fai' ‹kón ˌín.

ˈNgán ˌmí ˌ'm ˌchóng tak› ‹shá.

Mán² sz'² ‹t'ing ˌtsung ming² tít›.

‹Tsun yat₂ kít₂ ming² shò' ‹chung.

‹Tsing ˌshan 'ché ‹t'ín ‹chí ‹fan; kwat› ˌhoi 'ché tí² ‹chí ‹fan.

ˢMí ˌyan ‹ch'ing ˌhung hing' ˢlím, ‹ying ˌt'ò 'hau, ˌyéung ˢlau ‹íú, ‹ts'au ‹p'ó ˢngán, ˌlín ‹fá pò².

'Ts'ing man² ˌyan ‹shan ˌhó ˢí ‹ch'ing ˌwai 'síú ‹t'ín tí².

Táp› üt₂: ‹chau ‹t'ín ‹sám pák› luk₂ shap₂ tò²; ˌyan ‹shan kwat› tsit› yik₂ ‹sám pák› luk₂ shap₂ tò²; ‹t'ín ˢyau ‹sing ˌshan yat₂ üt₂ ‹ü ˌk'i ‹chung; ˌyan yik₂ ˢyau ‹sam, ‹kón, ˌp'í, fai', ‹ü ˌk'í noi²; kú' ˌming ‹chí üt› ‹síú ‹t'ín tí², ˌwan, ˌwan.

85. Here there had been, it is supposed, an opportunity for the person in question to show out 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.

三篇誼親

‹Ts'an í²; ‹p'ín ‹sám.

Section First.

OF PARENTS.

雙親類第一章

‹Shéung ‹ts'an lui²; tai² yat› ‹chéung.

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1. Pray sit down; (says the host, to whom his friend responds,)	請坐、	'Ts'ing tsó².
Pray sit down.	請坐、	'Ts'ing tsó².
2. What is your honorable surname? (asks the guest.)	尊姓呀、	‹Tsün sing' á'?
My humble surname is Lau; (replies the host.)	小姓劉、	'Síú sing' ₅Lau.
3. Is your honored father well?	尊大人納福喉、	‹Tsün tai² ₅yan náp₂ fuk› ‹é?
My father is very well, I thank you.	家父藉福、	‹Ká fú² tsik₂ fuk›.
4. Is your honored father at home?	令尊在家唔在、	Ling² ‹tsün tsoi² ‹ká ₅'m tsoi²?

Notes and Explanations.

Ts'AN í, used as a phrase, comprehends all the relations which are constituted by blood, marriage, adoption, &c. *Ts'an* near or akin; *í* 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.	家父出外未回、	‹Ká fú² ch'ut› ngoi² mí² ¸úi.
5. What is the age of your honored and aged father?	尊翁今年貫庚、	‹Tsün ‹yung ‹kam ¸nín kwai' ‹kang?
He has vainly passed eighty years.	家父虛度八十、	‹Ká fú² ‹h'ü tò² pát› shap¸.
6. So old, and yet gone abroad!	咁尊誠重出外、	Kóm' ‹tsün ¸shing, chung² ch'ut› ngoi²!
He is compelled to do so in order to gain a livelihood.	爲口奔馳呀、	Wai² 'hau ‹pan ¸ch'í á'.
7. Oh, you speak in too humble terms, for your honored father is very affluent indeed!	好話,你令尊優優有餘嘅咯、	'Hò wá²; ¸ní ling² ‹tsün ‹yau ‹yau ¸yau ¸ü ké' lók›!
He affluent! were he like you, sir, then truly he would be well off.	邊得,如尊駕咁就好咳、	‹Pín tak›! ¸ü ‹tsün ká' 'kóm tsau² 'hò ‹chí.
8. You speak in too humble terms, for your aged father is very strong and robust.	好話,你老人家就究壯健咯嘈、	'Hò wá²; ¸ní ¸lò ¸yan ‹ká tsau² kau' chóng² kín² lók› pò'.
Of late he has been rather feeble and infirm.	近日都帶腳咯、	Kan² yat¸ ‹tò tái' ‹chang lók›.
9. When you see your mother, I will thank you to present to her my compliments.	令壽堂處代我話聲請安、	Ling' shau² ¸t'óng ch'ü' toi² 'ngó wá² ‹shing 'ts'ing ‹ón.
She is unworthy to receive [such honor].	唔敢當、	¸'M 'kóm ‹tóng.
10. I must now beg to take my leave and return home.	我告辭番去咯、	'Ngó kò' ¸ts'z' ‹fán hü' lók›.
Good bye.	請呀、	'Ts'ing á'.

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'ü* 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 ch'í* 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, *yau yau, yau ü* is rich rich, having an overplus. *Pín tak*, literally, where get it? *tsün ká* 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 *cháng*,) denotes the heels; the phrase, *tò 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 kóm tóng*, cannot presume to receive—such unmerited honor.

10. I announce departure return go away; in this connection, *kò* has the sense of to beg, in the language of courtesy.

Good bye.	請呀、	'Ts'ing á'.
11. My father commands.	家嚴吩咐、	‹Ká ˌím ‹fan fú'.
12. My father does not believe.	父親唔信、	Fú² ‹ts'an ˌ'm sun'.
13. The orders of my mother.	家慈之命、	‹Ká ˌts'z' ‹chí ming².
14. Orders received from my repected mother.	承嚴慈命、	ˌShing ˌím ˌts'z' ming².
15. Is you papa well?	你阿爸好呀、	ˈNí á' ‹pá ˈhò ‹á?
16. Your father is willing.	老太爺情願、	ˈLò ta'i² ˌyé ˌts'ing ün².
17. My father's eyes are dim.	老人家眼眸、	ˈLò ˌyan ‹ká ˈngán tun².
18. No one knows a son so well as his father.	如子莫若父、	‹Chí 'tsz' mók₂ yéuk₂ fú².
19. Indulgent mothers spoil most of their children.	慈母多敗兒、	ˌTs'z' ˈmò ‹tó pái² ˌí.
20. Papa, do not listen to his deceitful words.	爹爹勿聽讒言、	‹Té ‹té mat₂ t'ing' ˌts'ám ˌín.
21. Your deceased father's good name still remains.	先君威名尚在、	‹Sín ‹kwan ‹wai ˌming shéung² tsoi².
22. The grave of a father [whose surname was] Wóng.	黃公府君之墓、	ˌWong ‹kung ˈfú ‹kwan ‹chí mò².
23. Filial respect and obedience are due to papa.	阿爹本應孝順、	A' ‹ché 'pún ‹ying háu' shun².
24. The years of papa complete a full cycle.	阿爺年登花甲、	A' ˌyé ˌnín ‹tang ‹fá káp₀.
25. His father is very affectionate.	佢老子實守慈、	ˈK'ui ˈlò 'tsz' shat₀ 'shau ˌts'z'.
26. When will papa alter his place of residence?	阿爹幾時遷居、	A' ‹té 'kí ˌshí ‹ts'ín ‹kü?
27. Your honored father's handwriting.	令尊大人筆跡、	Ling² ‹tsün tái² ˌyan pat₀ tsik₀.
28. Your father gives his consent.	老太君肯嘅咯、	ˈLò t'ái² ‹kwan 'hang ké' lók₀.

11, 12. *Ká ím* family's majesty; *ím* 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 *ím* 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, *tò* 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: *sín 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'ái kwan*, and *lò t'ái yé* (No. 16,) are applied to the father of the person addressed; they may also be applied to a third person's father.

家嚴病體未愈、 ‹Ká ₅ím ping² 't'ai mí² ü².
家君去了好耐、 ‹Ká ‹kwan hü' 'liú 'hò noi².
你老頭應承嘅、 ⁵Ní ⁵lò ₅t'au ‹ying ₅shing ké'.
老父冇出好耐、 ⁵Lò fú' ⁵mò ch'ut› 'hò noi².
令壽堂愛咁樣、 Ling² shau² ₅t'óng oi' 'kóm yeung².
老太安過幾耐、 ⁵Lò t'ái' ‹ón kwó' 'kí noi²?
母親年力漸衰、 ⁵Mò ₅ts'an ₅nín lik₂ tsím' ‹shui.
家母憂思過度、 ‹Ká ⁵mò ‹yau ‹sz' kwó' tò².
母親大人寬宥、 ⁵Mò ‹ts'an tái² ₅yan ‹fún yau².
令考先時做過、 Ling² 'hau ‹sín ₅shí tsò' kwó'.
令妣未曾見過、 Ling² 'pí mí² ₅tsang kín' kwó'.
老安人處祝壽、 ⁵Lò ‹ón ₅yan ch'ü' chuk› shau².

老太太好壯健、 'Lò t'ái' t'ái' 'hò chóng' kín².
聖諭云、敦孝弟、 Shing' Yü² ₅wan, ‹Tun háu' tai², ⁵í chung² ₅yan ₅lun.
以重人倫.

我聖祖仁皇帝、 ⁵Ngó shing' 'tsò, ₅yan ₅wóng
臨御六十一年、 tai', ‹lam yü² luk₂ shap₂ yat› ₅nín, fát› 'tsò ‹tsün ₅ts'an,
法祖尊親、孝思 háu' ‹sz' pat› kwai². ‹Yam
不匱、欽定孝經

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.
49. 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 Pious, 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-

30. *Ká kwan*, like *ká fú*, is for the most part used to designate one's own father; the family's prince, i. e. my father.
31. *Lò t'au* old head, and *lò ts'z'* 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. *Lò t'ái ón* differs from *ling shau t'óng* only in this, that the former is used in reference to the person both while living and when dead.
42. *Shing Yü* is the title of a book, usually published in two small volumes, octavo. It contains sixteen injunctions or commands, written by Hónghí, each containing seven characters, arranged as in the one here given.
(*a*) *Tun* zealously perform, *háu tai* the filial and fraternal duties, *í* in that way or thereby, *chung* give weight to, *yan lun* men's relative duties. (Chap. I. Sec. iii: 48.)
(*b*) *Yungching*, the son and successor of Hónghí, 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 thirty-two, of which about one third are here introduced.

tled, '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.

衍義一書；衍釋經文義理詳貫，無非孝治天下之意，故聖諭十六條，首以孝弟，開其端。

ting², Háu' ‹King 'In I'², yat› ‹shü; 'in shik› ‹king ˏman í' ˢlí ˏts'éung kún'. ˏMò ‹fí háu' chí² ‹t'ín há² ‹chí í'. Kú', shing' yü² shap₂ luk₂ t'íú, 'shau ˢí háu' tai², ‹hoi ˏk'í ‹tün.

(*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.

朕，丕承鴻業，追維往訓，推廣立教之思，先申孝弟之義，用是與爾兵民人等，宣示之。

Cham², 'p'í ˏshing ˏhung ip›, ‹chui ˢwai ˢwóng fan', ‹t'ui 'kwóng lap₂ káu' ‹chí ‹sz', ‹sín ‹shan háu' tai² ‹chí í². Yung² shí² ˢü ˢí ‹ping ˏman ˏyan 'tang, ‹sün shí² ‹chí.

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

夫孝者，天之經地之義，民之行也。

ˏFú háu' 'ché, ‹t'ín ‹chí ‹king tí² ‹chí í², ˏman ‹chí hang² ˢyá.

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

人不知孝父母，獨不思父母，愛

ˏYan pat› ‹chí háu' fú² ˢmò, tuk₂ pat› ‹sz' fú² ˢmò, oi'

Ngó is used like our, in such phrases as our ancestors, or rulers. *Shing tsò yan wóng tai* is an honorary title, which was given to Hónghí after his demise by his imperial son; it is called the *míú² hò²*, 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; *yü* 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 *Háu King*, see Chap. I, Sec. iii: 66, *ín í*, unfolding the meaning, is used as a part of the title of the book, denoting commentary or exposition; *yat shü* one volume: *king man* is the text, as distinguished from comments.

Mò fí in no other way than, *háu* by the influence of filial duty, *chí* to govern, *t'ín há* the empire, *chí í* 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 westeru potentates. *Yung shí* using these [instructions of Hónghí], *ü* to, *í ping man yan tang* you soldiers and people, *sün shí chí* 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!

其不能者色；啼動疾廢；於家計瘁同。

'tsz' ‹chí ‹sam ˌú? ‹Fóng ˌk'í mí² ˌlí ˌwái ˈp'ò, ‹kí pat› ˌnang tsz'² ‹pò, ˌhón pát› ˌnang tsz'² í', ˌwai fú² ˈmò 'ché 'sham ‹yam ‹shing ch'át› ˌying shik›; siú' tsak› ˌwai ‹chí 'hí; ˌt'ai tsak› ˌwai ‹chí ‹yau; ˌhang tung² tsak› ‹wá pò² pat› ˌlí; tsat› t'ung' tsak› 'ts'am shik› ‹k'ü fai'; ˈí ˈyéung ˈí káu'. Chì' ˈü ˌshing ˌyan, fuk› ˌwai shau² ‹ká shat›, ˌmau ‹shang ˈlí, pák› kai' ‹king ˌying, ‹sam lik› ‹k'ü sui². Fú² ˈmò ‹chí tak›, shat› ˌt'ung hò² ‹t'in ˈmóng kik›!

(e) Tuk pat sz' only not consider; while they regard everything else, how is it that they neglect only this one? that is, father and mother loving son's heart. The particle *ú* marks the interrogation.

Section Second.

OF ANCESTORS.

高曾祖類第二章

‹Kò ‹tsang 'tsò lui²; tai² í² ‹chéung.

1. What is your lofty surname, Sir?
My poor surname is Wóng..... And your's, Sir?

高姓呀、
賤姓黃、駕上呢、

‹Kò sing' á'?

Tsín² sing' ˌWóng ... Ká' shéung² ‹ní?

Notes and Explanations.

Kò, *tsang*, and *tsò*, 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. Léung .... And how, Sir, is your great-great-grandfather?

梁呀.尊駕令高祖呢、

ˌLéung á'! ‹Tsün ká' ling² ‹kò 'tsò ‹ní.

He is deceased.

高祖過身咯.

‹Kò 'tsò kwó' ‹shan lók›.

3. Where is your great-grandfather?

曾祖呢、

‹Tsang 'tsò ‹ní?

He has returned home with my grandfather.

曾祖共祖鄉旋、

‹Tsang 'tsò kung' 'tsò ‹héung ˌsün.

4. Are they both well?

佢二位好呀、

ˌK'ui í² wai² 'hò ‹á?

Very well, I thank you.

托賴、

T'ók› lái².

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

令公祖鄉旋.有乜貴幹呀、

Ling² ‹kung 'tsò ‹héung ˌsün, ˌyau mat› kwai' kón' á'?

They are living in quiet retirement.

閒居啫、

ˌHán ‹kü ‹ché.

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

好喇.享清福哩嘆.今年幾大蠻、

'Hò lé', 'héung ‹ts'ing fuk› ‹lé pé²! ‹Kam ˌnín 'kí tái' lá'?

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

曾祖兩個八.祖亦七十將來、

‹Tsang 'tsò 'léung kó' pát›, 'tsò yik› ts'át› shap› ‹tséung ˌloi.

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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, *ká shéung ní?* This phrase is derived from the equestrian period in the north of China, when every gentleman had his carriage: *ká shéung* 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 chariot, [what is your surname?]

2. He answers, [my surname is] Léung; and then proceeds to inquire for the ancestors of the family. *Tsünká* is here united, and conveys the simple idea of Sir; *ling* is you, and *kò tsò* 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, *kwó* has passed [from], *shan* the body—he is dead.

3. *Tsang tsò ní?* 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 tsò*, *kò sing*, and *kò tsò*,—and *tsò*, whether used separately or in the phrases *kò tsang tsò*, *kò tsò*, and *tsang tsò*,—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: *héung* is used to denote a village, a town, and also the country, in contradistinction to a residence in a city or metropolis; *sün* 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. *T'ók 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: *hán* in leisure, *kü* they dwell.

6. *Hò lé!* it is very good to do so, *héung* enjoying, *ts'ing fuk* pure happiness: *kam nín* this year, *kí tái lá* 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.

愛呀，唔怪得佢歸隱咯、

‹Ai ‹yá! ¸'m kwai' tak› ʻk'ui ‹kwai ʻyan lók›.

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

好話，亦係因身體有的唔爽，故此番去嘅、

ʻHò wá²! yik¸ hai² ‹yan ‹shan ʻt'ai ʻyau tí› ¸'m ʻshóng, kú' ʻts'z' ‹fán hü' ké'.

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?

係咯，老人家事如風前燭，有乜阨郁，就要鄉旋爲是，近日好呀、

Hai² lók›; ʻlò ¸yan ‹ká sz'¹ ¸ü ‹fung ¸ts'ín chuk›. ʻYau mat› ‹í yuk›, tsau³ íú² ‹héung ¸sün ¸wai shí². Kan² yat¸ ʻhò ‹á?

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

近日聽見都唔係實守好呀、

Kan² yat¸ ‹t'ing kín' ‹tò ¸'m hai² shat¸ ʻshau ʻhò á'.

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.

有乜書信回鄉、代我寫多句，在令太祖公前，叱名請吓安、

ʻYau mat› ‹shü sun' ¸ůi ‹héung, toi² ʻngó ʻsé ‹tó kü', tsoi² ling² t'ái' ʻtsò ‹kung ¸ts'ín, ch'ik› ¸ming ʻts'ing ʻhá ‹ón.

Truly they are unworthy of your honors.

豈敢，豈敢、

ʻHí ʻkóm! ʻHí ʻkóm!

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

我因有些賤事，改日再來聽教、

ʻNgó ‹yan ʻyau ‹sé tsín' sz'¹, ʻkoi yat¸ tsoi' ¸loi ‹t'ing káu'.

I am unworthy, I am unworthy of such attention.

不敢，不敢、

Pat› ʻkóm! pat› ʻkóm!

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7. *Ai yá* is an exclamation of surprise, uttered on hearing that they were so old: *'m kwai tak* it is not suprising—that they being so advanced in years, *kwai* should return, *yan* to private life—retirement; *hò wá* you flatter, for it is not simply to enjoy private life that they have gone to their home in the country, *yik* but also, *hai* it is, *yan* because, *shan t'ai* their bodies, *yau* have, *ti* a little, *'m shóng* indisposition; therefore, *kú ts'z'* because of this they have gone home, &c.

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. *Yau mat í yuk* 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. *T'ing káu*, to listen to instructions, is here used as a complimentary phrase. *Pat kóm, pat kóm*, which is equivalent to *hí kóm hí kóm*, and *pat kóm tóng*, is uttered in behalf of the speaker, in reply to the compliment just received.

11. Please return! please return! Only a step or two! only a step or two!	請回請回、 行吓啫行吓啫、	'Ts'ing ˏúi! 'ts'ing ˏúi! ˏHang 'há ‹ché! ˏhang 'há ‹ché!
12. Good bye! Good bye!	請呀、 請呀、	'Ts'ing á'! 'Ts'ing á'!
13. Great-great-grandfather departed this life long ago.	高祖去世已久、	‹Kò 'tsò h'ü' shai' ˢí 'kau.
14. Great-grandfather is about seventy [years old].	曾祖上下七十、	‹Tsang 'tsò shéung² há² ts'át₂ shap₂.
15. From ancestors it has come down to the present time.	太公留到而家、	T'ái' ‹kung ˏlau tò' ˢí ‹ká.
16. Possessions bequeathed by ancestors.	祖公遺下產業、	'Tsò ‹kung ˏwai há² 'ch'án íp₂.
17. My grandfather while living commanded it.	阿公在生吩咐、	A'' ‹kung tsoi² ‹shang ‹fan fú².
18. My grandfather's picture is as natural as life.	阿爺音容宛在、	A'' ˏyé ‹yam ˏyung 'ún tsoi².
19. When did your grandfather commence his fairy ramblings?	令祖幾時仙遊、	Ling² 'tsò 'kí ˏshí ‹sín ˏyau?
20. My father two months ago rejected this life.	家祖前月棄世、	‹Ká 'tsò ‹ts'ín üt₂ hí' shai'.
21. He was interred by the side of my deceased grandmother.	同先祖妣合葬、	ˏT'ung ‹sín 'tsò 'pí hóp₂ tsóng'.
22. This was previously determined by my deceased grandfather.	先祖考預定嘅、	‹Sín 'tsò 'háu ü² ting² ké'.
23. (*a*) Among the Sacred Commands is this, 'Cherish warm attachment to kindred, and so display union and concord.'	聖諭云篤宗族、 以昭雍睦、	Shing' Yü' ˏwan, Tuk₂ ‹tsung tsuk₂, ˢí ‹ch'íú ‹yung muk₂.

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!

18. *Yam* and *yung*, sound and countenance, are used for portrait, *ún* as if, *tsoi* in being; the portrait of my grandfather is as natural as life; the terms *á kung* and *á yé* here used for grandfather are the most frequently employed in common intercourse in this region; in the neighboring province of Fukkín, he is sometimes called *tái fú* great father, a term which corresponds to the English word.

19. *Sín yau*, fairy ramblings, are used for death: the sense of the question is, when did your father die? But to avoid the unwelcome term they use *sín yau*,—a phrase which gives the Chinese the same train of ideas that was awakened in a Greek or Roman by "walking the Elysian fields."

20. *Hí shai*, cast off life, is equivalent to *h'ü shai*, depart this life, both being used to denote death.

23. This is the second of the sixteen injunctions of Hónghí: like the first, given in the preceding section, it is comprised in seven characters: what follows is the amplification of his son Yungching.

(*b*) In the Book of Records it is said, "He thereby promoted attachment among all his kindred, who being at concord...." Thus the emperor Yiú commenced the promulgation of his instructions by promoting concord among his kindred.

書曰、以親九族、
九族既睦、是帝
堯首以睦族示
教也、

‹Shü üt₂, ʃí ‹ts'an 'kau tsuk₂ 'kau tsuk₂ kí' muk₂. Shí' tai' ₅Yiú 'shau ʃí muk₂ tsuk₂ shí² káu' ʃyá.

(*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.

禮曰、尊祖故敬
宗、敬宗故收族、

ʃLai üt₂, ‹tsün 'tsò kú' king' ‹tsung. King' ‹tsung kú' ‹shau tsuk₂.

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

明人道、必以睦
族爲重也、

₅Ming ₅yan tò² pít₂ ʃí muk₂ tsuk₂ ₅wai chung² ʃyá.

(*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.

夫家之有宗族、
猶水之有分派、
木之有分枝、雖
遠近異勢、踈密
異形、要其本源
則一、

₅Fú ‹ká ‹chí ʃyau ‹tsung tsuk₂, ₅yau 'shui ‹chí ʃyau ‹fan p'ái', muk₂ ‹chí ʃyau ‹fan ‹chí; ‹sui ʃün kan² í² shai', ‹sho mat₂ í² ₅ying, iú' ‹k'i 'pún ₅ün tsak₂ yat₂.

(*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.

故人之待其宗
族也、必如身之
有四肢百體、務
使血脉相通、而
疴癢相關、

Kú' ₅yan ‹chí toi² ₅k'í ‹tsung tsuk₂ ʃyá, pít₂ ₅ü ‹shan ‹chí, ʃyau sz" ‹chí pak₂ 't'ai, mò² 'sz' hüt₂ mak₂ ‹séung ‹t'ung, ₅í ‹hó ʃyéung ‹séung ‹kwán.

(*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

周禮本此意以
教民、著爲六行、
曰孝、曰友、而繼

‹Chau ʃLai 'pún 'ts'z' í', ʃí káu' ₅man chü' ₅wai luk₂ hang², üt₂ háu', üt₂ ʃyau, ₅i

(*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.

(*e*) 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.	曰睦誠古今不易之常道也、	kai' üt₂ muk₂. ˛Shing 'kú ‹kam pat› yik₂ ‹chí ˛shéung tò² ˢyá!

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.

子孫類第三章
'Tsz' ‹sün lui²; tai² ‹sám ‹chéung.

1. The emperor's son.	元子、	˛Yün 'tsz'.
2. The heir apparent.	太子、	T'ái' 'tsz'.
3. The eldest son.	長子、	'Chéung 'tsz'.
4. The eldest son by the wife.	冢子、	'Ch'ung 'tsz'.
5. A prodigal son.	浪子、	Lóng² 'tsz'.
6. A son; or heir.	子嗣、	'Tsz' tsz'².
7. The second son.	次子、	Ts'z" 'tsz'.
8. My own son.	親生仔、	‹Ts'an ‹shang 'tsai.
9. An adopted son.	承繼仔、	˛Shing kai' 'tsai.
10. An adopted son of a different surname.	螟蛉子、	˛Ming ˛ling 'tsz'.

Notes and Explanations.

1, 2. YÜN is the first, the principal—the principal sons in the empire; it is sometimes used like *t'ái 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'an* 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 *ulus* 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.	懷腹子、	₅Wái fuk› 'tsz'.
12. A prodigal son.	敗家仔、	Pái² ‹ká 'tsai.
13. Devising means for the support ofsons and grandsons.	爲子孫計、	Wai² 'tsz' ‹sün kai².
14. The son of a sister adopted as one's own.	姑子歸宗、	‹Kú 'tsz' ‹kwai ‹tsung.
15. Daily increasing family, [or population.]	生齒日繁、	‹Shang 'ch'í yat₂ ₅fán.
16. One taken and brought up as a foster-child.	攞嚟養嘅、	'Ló ₅lai 'yéung ké'.
17. The sons and daughters of others.	人仔人女、	₅Yan 'tsai ₅yan 'nü.
18. Sons and grandsons inheriting honors.	子孫襲蔭、	'Tsz' ‹sün tsáp₂ yam'.
19. Supported by labors of sons and grandsons.	子一代勞、	'Tsz' ‹sün toi² ₅lò.
20. A numerous and prosperous posterity.	子一發達、	'Tsz' ‹sün fát› tát₂.
21. A numerous and thriving posterity.	子一昌盛、	'Tsz' ‹sün ‹ch'éung shing².
22. Descendants few and impoverished.	子一衰微、	'Tsz' ‹sün ‹shui ₅mí.
23. An infant child fondled at the breast.	孩提之童、	₅Hoi ₅t'ai ‹chí ₅t'ung.
24. [Children] playing about the parent's knees.	依稀膝下、	‹Ī ‹hí sat› há².
25. Without sons and grandsons.	冇仔冇孫、	₅Mò 'tsai ₅mò ‹sün.
26. A grandson born of the wife of the eldest son.	長子嫡一、	'Chéung 'tsz' tik› ‹sün.
27. A dutiful son and a worthy grandson.	孝子賢一、	Háu' 'tsz' ₅hín ‹sün.
28. Being dependent on sons and grandsons.	倚賴子一、	'Ī lái² 'tsz' ‹sün.
29. May you have a hundred sons and a thousand grandsons.	百子千一、	Pák› 'tsz' ‹ts'ín ‹sün.

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'í hí* skin spirits, the external ap-

30. A childish disposition. 小兒皮氣、 'Síú ₅í ₅p'í hí'.

31. A childish judgment. 小兒度量、 'Síú ₅í tò² léung².

32. Childish pursuits. 小兒事業、 'Síú ₅í sz'² íp₂.

33. Childish conduct. 小兒所爲、 'Síú ₅í 'shó ₅wai.

34. Childlike sports. 小兒好反斗、 'Síú ₅í hò' 'fán 'tau.

35. They are not my own children. 唔係親生嘅、 ₅'M hai² ‹ts'an ‹shang ké'.

36. Sons and grandsons innumerable. 子孫不勝數、 'Tsz' ‹sün pat› ‹shing 'shò.

37. Involved by the conduct of one's sons and grandsons. 爲子孫所累、 Wai² 'tsz' ‹sün 'shó lui².

38. Children becoming great, rescue their parents from poverty. 仔大救爺貧、 'Tsai tái² kau' ₅yé ₅p'an.

39. A foster-child can never become dear as one's own. 養子唔得貼肉、 ₅Yéung 'tsz' ₅'m tak› t'ip› yuk₂.

40. An adopted child certainly will not prove true. 契仔斷冇眞心、 K'ai' 'tsai tün' ₅mò ‹chan ‹sam.

41. Little children are very fond of play. 小兒實守鴆鷂、 'Síú ₅í shat₂ 'shau ‹tsíú ₅líú.

42. My son has grown up to manhood. 小兒年已長大、 'Síú ₅í ₅nín ₅í 'chéung tái².

43. The boy is at school studying his books. 幼兒學裏攻書、 Yau' ₅í hók₂ ₅lui ‹kung ‹shü.

44. Clever children and grandchildren will be loved. 子孫乖令人愛、 'Tsz' ‹sün ‹kwái ling² ₅yan oi'.

45. A son's son mourns a year for his father's parents. 內𠊎係一年服、 Noi² ‹sün hai² yat› ₅nín fuk₂.

46. A daughter's children mourn nine months for their mother's parents. 外𠊎九個月服、 Ngoi² ‹sün 'kau kó' üt₂ fuk₂.

47. A great grandson is a distant relation. 曾𠊎已經疎的、 ‹Tsang ‹sün ₅í ‹king ‹shó tik›.

48. A great-great-grandson is of course still more distant. 玄𠊎自然更疎、 ₅Ün ‹sün tsz'² ₅ín kang' ‹shó.

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pearance 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. *Síú í*, 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 shü*, to attack books, is a common phrase for expressing the idea of studying.

47—49. *Tsang sün* is an added grandson; *chung sün* 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.
重孫曾孫一樣 Chung² ‹sün ‹tsang ‹sün yat› yéung².

50. Nephew's sons are somewhat remote relations.
姪 丨 疎皮隔節 Chat₂ ‹sün ‹shó ₅p'í kák› tsít›.

51. Children and grandchildren succeed to their parents' estates.
子 丨 承祖父業 'Tsz' ‹sün ₅shing 'tsò fú² íp₂.

52. A line of descendants as long as the vines of the melon.
子 丨 瓜瓞綿長 'Tsz' ‹sün ‹kwá tít₂ ₅mín ₅ch'éung.

53. Children and grandchildren laboring for the emperor.
子 丨 出力皇家 'Tsz' ‹sün ch'ut› lik₂ ₅wóng ‹ká.

54. Unsuccessful and unhappy posterity.
子 丨 晤承得福 'Tsz' ‹sün ₅'m ₅shing tak› fuk›.

55. To have ugly children is equal to being childless.
子 丨 醜如無有 'Tsz' ‹sün 'ch'au ₅ü ₅mò ₅yau.

56. Those born of the wife are the principal children.
正出就係嫡子 Ching' ch'ut› tsau² hai² tik› 'tsz'.

57. Those born of concubines are the common children.
庶出便是庶子 Shü' ch'ut› pín² shí² shü' 'tsz'.

58. Your son confesses his own guilt.
孩兒自知有罪 ₅Hoi ₅í tsz'² ‹chí ₅yau tsúi².

59. The child ought to comply with the parent's wishes.
兒子當體親心 ₅Í 'tsz' ‹tóng 't'ai ‹ts'an ‹sam.

60. An adopted son treated as one's own child.
義子當作親生 Í² 'tsz' tóng' tsók› ‹ts'an ‹shang.

61. My daughter is not yet betrothed.
小女尚未成人 'Síú ₅nü shéung² mí² ₅shing ₅yan.

62. My daughter has tasted the nuptial presents.
小女食人茶禮 'Síú ₅nü shik₂ ₅yan ₅ch'á ₅lai.

63. My daughter has no nuptial presents of value.
小女有也粧奩 'Síú ₅nü ₅mò mat› ‹chóng ₅lím.

64. My daughter has not yet exchanged her final nuptial presents.
小女未過大禮 'Síú ₅nü mí² kwó' tái² ₅lai.

65. My daughter has not commenced her nuptial lamentations.
小女未開嘆情 'Síú ₅nü mí² ‹hoi t'án' ₅ts'ing.

66. My niece carefully observes the domestic rites.
姪女謹守閨門 Chat₂ ₅nü 'kan 'shau ‹kwai ₅mún.

67. Laboring as a slave for one's posterity.
做子孫喫奴才 Tsò² 'tsz' ‹sün ké' ₅nò ₅ts'oi.

68. Good examples transmitted to posterity.
留規謨與子孫 ₅Lau ‹kwai ₅mò ₅ü 'tsz' ‹sün.

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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. *Kwá tít* is the vine of the melon: *mín ch'éung*, cotton extended, or spun out: the phrase denotes a long line of descendants.

55. *Ch'au* is ugly in person and manner, every way bad, base, vile; a child that is a curse and not a blessing to its parents.

69. When will the marriage of your son be consummated?

令郎幾時榮娶

Ling² ₅lóng 'kí ₅shí ₅wing ts'ü' ?

70. Your son has changed his heart and purpose.

令郎回心轉意

Ling² ₅lóng ₅úi ‹sam 'chün í'.

71. Your son does not yet give his consent.

令公郎未允肯

Ling² ‹kung ₅lóng mí² ˢwan 'hang.

72. According to what your son declared.

據你令郎講嘅

Kü' ˢní ling² ₅lóng 'kóng ké'.

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

孝順還生孝順子

Háu' shun² ₅wán ‹shang háu' shun² 'tsz'.

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

忤逆還生忤逆兒

ˢ'Ng yik₂ ₅wán ‹shang ˢ'ng yik₂ ₅í.

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

兒孫自有兒孫福

₅Í ‹sün tsz'¹ ˢyau ₅í ‹sün fuk›.

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

鷹生鷹子鶻生鶻兒

‹Ying ‹shang ‹ying 'tsz', wat₂ ‹shang wat₂ ₅i.

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

山居柴米足、只怕子孫愚

‹Shán ‹kü ₅chái ˢmai tsuk›, chat› p'á' 'tsz' ‹sün ₅ü.

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

若要小兒安、常帶三分饑與寒、

Yéuk₂ íú' 'siú ₅í ‹ón, ₅shéung tái' ‹sám ‹fan ‹kí 'ü ₅hón.

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

萬歲爺意思說、

Mán² sui' ₅yé í' sz" shüt›:

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

人生在世都有個九族、怎麼叫做九族呢、

₅Yan ‹shang tsoi² shai' ‹tò ˢyau kó' 'kau tsuk₂. 'Tsam ‹mó kiú' tsò² 'kau tsuk₂ ‹ní?

(*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

我自己是一輩、我的父親一輩、我的爺一輩、我

ˢNgó tsz'¹ 'kí shí² yat› púi' ; ˢngó tik› fú² ‹ts'an yat› púi' ; ˢngó tik› ₅yé yat› púi' ; ˢngó

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. i: 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.

輩、一輩共兒孫重玄是四算這兄的人九族、做戶的弟兄的各的呌我個這是各兒門共輩着連下又是邊我是親一又頭的的的輩、有已輩、自九的

₍yé tik› fú² ‹ts'an yat› púi'; 'ngó ₍yé tik› ₍yé yau² yat› púi'; shí² 'ngó shéung² ₍t'au kung² 'yau sz" púi'; 'ngó tik› ₍í 'tsz' yat› púi'; 'ngó tik› ‹sün 'tsz' yat› púi'; 'ngó tik› chung² ‹sün yat› púi'; 'ngó tik› ₍ün ‹sün yau² shí² yat› púi'; shí² 'ngo há² ‹pín 'yá 'yau sz" púi': ₍lín 'ngó tsz'² 'kí sün' chéuk›, kung² shí² 'kau púi'. Ché' 'kau púi' ₍í tik› tai² ‹hing ₍mún, kók› ₍mún kók› ú² tik› pín² shí² 'ngó tik› tsuk› ₍yan ₍liú. Ché' kó' kíú' tsò² 'kau tsuk›.

(*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.

人人都有祖宗、怎麽呌做祖宗是呢、我最上頭近些老祖、再親宗、就呌做這些人、那你們不是祖宗傳個個下來的、沒有個九族呢、

₍Yan ₍yan ‹tò 'yau 'tsò ‹tsung. 'Tsam ‹mó kíú' tsò² 'tsò ‹tsung ‹ní? ₍Ngó tsui' shéung² ₍t'au shí² ₍lò 'tsò; tsoi' ‹ts'an kan² ‹sé tsau² kíú' tsò² ‹tsung.

(*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?

₍Ní ₍mún ché' ‹sé ₍yan, 'ná kó' pat› shí² 'tsò ‹tsung ₍ch'ün há² ₍loi tik›, 'ná kó' mút› 'yau kó' 'kau tsuk› ‹ní?

(*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
‹Fú ˢfú lui²; tai² ‹sz' ‹chéung.

1. Originally coupled husband and wife.	原配夫妻	ˏYün p'úi' ‹fú ‹ts'ai.
2. Husband and wife affianced by their parents.	結髮夫妻	Kít› fát› ‹fú ‹ts'ai.
3. Mildness and gentleness between husband and wife.	和順夫婦	ˏWó shun² ‹fú ˢfú.
4. Husband and wife mild and gentle.	夫婦和順	‹Fú ˢfú ˏwó shun².
5. The husband mild and the wife gentle.	夫和婦順	‹Fú ˏwó ˢfú shun².
6. Kindness and love between husband and wife.	恩愛夫妻	‹Yan oi' ‹fú ‹ts'ai.
7. Husband and wife both living to a good old age.	夫婦偕老	‹Fú ˢfú ‹kái ˢló.
8. Husband and wife living in peace and harmony.	夫婦和諧	‹Fú ˢfú ˏwó ˏhái.
9. Husband and wife assist and protect each other.	夫妻保守	‹Fú ‹ts'ai 'pò 'shau.
10. Husband and wife turning their eyes from each other in dislike.	夫妻反目	‹Fú ‹ts'ai 'fán muk›.
11. The husband sings, and the wife follows in unison.	夫唱婦隨	‹Fú ch'éung' ˢfú ˏts'ui.
12. The husband is the regulator of the wife.	夫爲妻綱	‹Fú ˏwai ‹ts'ai ‹kóng.

Notes and Explanations.

Fú denotes one that may be depended on, or who is able to sustain important trusts or bear heavy burdens: *fú*, 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'úi* is a consort, to consort, or those who are consorted: *kít 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 controler of the wife.

13. Cherishing his wife, and supporting his children.	養妻活兒	ˢYéung ‹ts'ai út› ˛í.
14. A chaste widow, nourishing orphan children.	節婦撫孤	Tsít› ˢfú 'fú ‹kú.
15. My husband has gone out of the house.	丈夫去出門	Chéung² ‹fú h'ü' ch'ut› ˛mún.
16. My husband is not at home.	男人唔喺啞	˛Nám ˛yan ˛'m 'hai 'k'í.
17. The old man has not yet returned.	老公未番嚟	ˢLò ‹kung mí² ‹fán ˛lai
18. I do not see that the goodman has returned.	良人未見回	˛Léung ˛yan mí² kín' ˛úi.
19. My wife has no children.	正妻冇所出	Ching' ‹ts'ai ˢmò 'shó ch'ut›.
20. How many children has your concubine?	妾侍生幾個	Ts'íp› shí² ‹shang 'kí kó'?
21. My wife's conduct is in the highest degree correct.	正室極正大	Ching' shat› kik₂ ching' tái².
22. The old woman has been dead a long time.	老婆死好耐	ˢLò ˛p'ó 'sz' 'hò noi².
23. Husband and wife are like garments.	夫妻如衣服	‹Fú ‹ts'ai ˛ü ‹í fuk₂.
24. The husband and wife are like a ferry-boat.	夫妻渡客船	‹Fú ‹ts'ai tò² hák› ˛shun.
25. The husband is brave, and the wife gentle.	夫剛而婦柔	‹Fú ‹kóng ˛í ˢfu ˛yau.
26. If the husband is virtuous, the wife will also be virtuous.	夫賢婦亦賢	˛Fú ˛ín ˢfu yik₂ ˛ín.
27. The widow must not put on gay attire.	寡婦切勿粉飾	'Kwá ˢfú ts'ít› mat› 'fan shik›.
28. The eldest son's wife ought to govern the family.	家丨理應掌家	'Ch'ung ˢfú 'lí ‹ying 'chéung ‹ká.
29. The widow ought to be chaste in her conduct.	孀丨須要貞節	‹Séung ˢfú ‹sui íú' ‹ching tsít›.
30. The master has gone abroad to sell his goods.	官人負販在外	‹Kún ˛yan fú² fán' tsoi² ngoi².
31. The husband and wife happy as fish in the water.	夫妻如魚得水	‹Fú ‹ts'ai ˛ü ˛ü tak› 'shui.
32. Husband and wife both equally advanced in age.	夫妻白髮齊眉	‹Fú ˢfú pák₂ fát› ˛ts'ai ˛mí.

15—18. *Chéungfú*, *námyan*, and *lòkung*, are all in common use when speaking of one's own husband; *léungyan*, 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*.

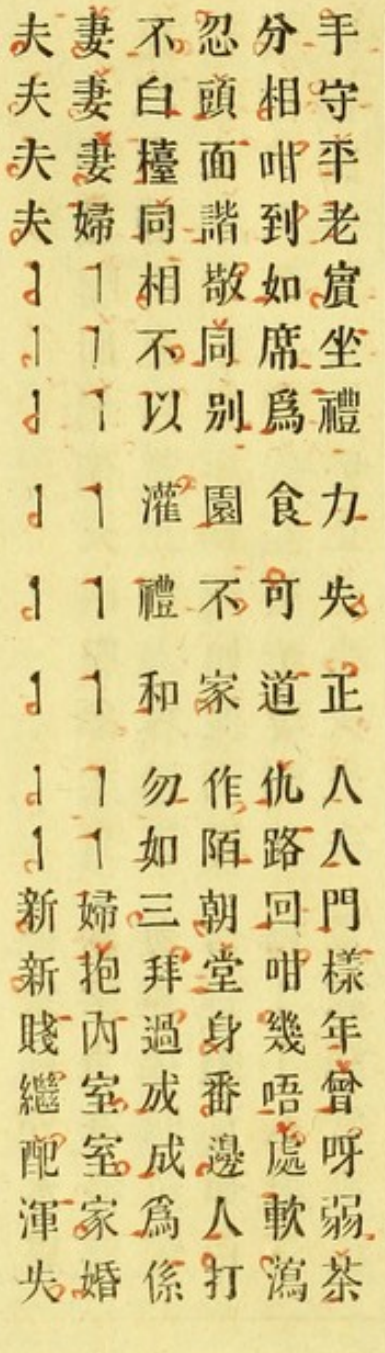
23. If one dies the other can marry again, just as one can procure a new garment when an old one is worn out.

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.

31. 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.

32. 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.

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 level.
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.



‹Fú ‹ts'ai pat› ˢyan ‹fan 'shau.
‹Fú ‹ts'ai pák₂ ˢt'au ‹séung 'shau.
‹Fú ‹ts'ai ˢtoi mín² kom' ˢp'ing.
‹Fú ˢfú ˢt'ung ˢhái tò' ˢlò.
‹Fú ‹ts'ai ‹séung king' ˢü ‹pan.
‹Fú ˢfú pat› ˢt'ung ts'ik₂ tsó'.
‹Fú ˢfú ˢí pít₂ ˢwai ˢlai.
‹Fú ˢfú kún' ˢün shik₂ lik₂.
‹Fú ˢfú ˢlai pat› 'hó shat›.
‹Fú ˢfú ˢwó ‹ká tò² ching'.
‹Fú ˢfú mat₂ tsók› ˢch'au ˢyan.
‹Fú ˢfú ˢü mak₂ lò² ˢyan.
‹San ˢfu ‹sám ‹chíu ˢúi ˢmún.
‹San ˢp'ò pái' ˢt'óng 'kóm yéung².
Tsín² noi² kwó' ‹shan 'ki ˢnin.
Kai' shat› ˢshing ‹fán ˢ'in ˢts'ang?
P'úi' shat› ˢshing ‹pín ch'ü' á'?
Wan² ‹ká ˢwai ˢyan ˢun yéuk₂.
Shat› ‹fan hai' 'tá sé' ˢch'á.

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 alloted 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 lò* 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 apartment 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.

女侍字室未愛砲飲酒今世緣錢妻罪罪在
頭妾識吓正有寵有蓋有前世有結婚有錢
青係係悟妻如人有人應使秤有緣夫人無
係係頗前繼如人有人應使秤有緣夫人無
塡房平妻拙前續絃尊夫如夫貫婦夫典故
塡房平妻拙前續絃尊夫如夫貫婦夫典故
列女傳
列女傳
上一之卷

ˌT'ín ˌfóng hai² ‹ts'ing ˌt'au ˈn'ü.

ˌP'ing ‹ts'ai ˌ'm hai² ts'ip› shí².

Chüt› ‹king 'p'ó shik› ˈhá tsz'².

Tsuk› ˌín ‹ts'ai ˌü ching' shat›.

‹Tsün ‹fú ˌyan ˈyau 'hí mí²?

ˌÜ ‹fú ˌyan ‹ying 'ch'ung oi'.

‹Fán ˌt'au ˌp'ó 'shai ch'ing' ˌt'ó.

Ling² 'ch'ung ˈyau ‹kéung 'tsau 'yam mí²?

ˌTs'ín shai' ˈyau ˌün, ‹kam shai' kít›.

‹Fú 'sai ˈyau ˌts'ín, ‹ts'ai tsau² kwai'.

ˈFú ˌyan ˌmò tsúi², tsúi² tsoi' ‹fú ˌnám.

'Tín kú' lít› ˈNü Chün².

'Kün ‹chí yat›; Shéung².

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'ín fóng*, 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 *p'íng ts'ai*, and to say to visitors that *'m hai ts'íp shí*, which is in fact an imposition.

54. *Chüt* 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. *I'n* is the string of a musical instrument, *tsuk* is to splice; the wife who succeeds the first after her decease, is every way her equal.

56, 57. *Fú yan* is a term of respect applied to wives of official people, and by courtesy to those of private gentlemen: *yau hí* 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: *ü fú yan* is a complimental appellation of a concubine.

58. *Fán t'au p'ó* is a woman who has married a second time, and such an one it is supposed, *shai* will use, *ch'ing t'ó* the weight of the steelyards—to throw at her children-in-law.

59. The idea is the same as in No. 56; *kéung* 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.

62. 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.

女子之學、一曰婦德、二曰婦言、三曰婦容、四曰婦工、

ˢNü 'tsz' ‹chí hók₂, yat› üt₂ ˢfú tak›; í² üt₂ ˢfú ˌín; ‹sám üt₂ ˢfú ˌyung; sz" üt₂ ˢfú ‹kung.

(*d*) Confucius said, Let the woman be in subjection to the man.

孔子曰、婦人伏於人也、

'Hung'tsz' üt₂, ˢFú ˌyan fuk₂ ‹ü ˌyan ˢyá.

(*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.

是故、無專制之義、有三從之道、在家從父、適人從夫、夫死從子、無所敢自遂也、

Shí² kú', ˌmò ‹chün chai' ‹chí í²; ˢyau ‹sám ˌts'ung ‹chí tò²; tsoi² ‹ká ˌts'ung fú²; shik› ˌyan ˌts'ung ‹fú; ‹fú 'sz' ˌts'ung 'tsz'; ˌmò 'shó 'kóm tsz'² sui² ˢyá.

(*f*) There are seven causes for putting away a wife; namely, disobedience to her parents, barrenness, wantonness, jealousy, incurable disease, loquacity, and thievishness.

婦有七去、不順父母去、無子去、淫去、妒去、有惡疾去、多言去、竊盜去、

ˢFú ˢyau ts'át› h'ü'; pat› shun² fú² ˢmò h'ü'; ˌmò 'tsz' h'ü'; ˌyam h'ü'; tò' h'ü'; ˢyau ók› tsat₂ h'ü'; ‹tó ˌín h'ü'; sít› tò² h'ü'.

(*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 capitally, 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.

女有五不取、逆家子不取、亂家子不取、世有刑人不取、世有惡疾不取、喪父長子不取、

ˢNü ˢyau ˢ'ng pat› 'ts'ü; yik₂ ‹ká 'tsz' pat› 'ts'ü; lün² ‹ká 'tsz' pat› 'ts'ü; shai' ˢyau ˌying ˌyan pat› 'ts'ü; shai' ˢyau ók› tsat₂ pat› 'ts'ü; sóng' fú² ‹chéung 'tsz' pat› 'ts'ü.

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63. (*a*) This is the title of a small work in two volumes: *tín kú* refers to the persons—those of classical and ancient times: *chün* biographical memoirs.

(*b*) *Kün* 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 *shéung*, the second *chung*, and the third *há*.

(*c*) *Yat üt*, &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 *Siú Hók*, or Primary Lessons; see *Kün i*, or Part second, in the last section of chapter 3d, which treats of the line of separation between husband and wife.

(*h*) 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.

有三不去、有所去、
取無所歸不去、不
與更三年喪不冨
去、前貧賤後冨
貴不去、

ʿYau ‹sám pat› hʻü'; ʿyau ʿshó ʿtsʻü ˌmò ʿshó ‹kwai pat› hʻü'; ʿü ‹kang ‹sám ˌnín ‹sóng pat› hʻü'; ˌtsʻín ˌpʻan tsín² hau² fú² kwai² pat› hʻü².

(*h*) 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.

兄弟類第五章

‹Hing tai² lui²; tai² ʿʻng ‹chéung.

1. Brothers having the same parents.
2. Cousins having the same grandfather.
3. Cousins having the same great-grandfather.
4. Cousins who have the same uncles.
5. Cousins having the same great-great-grandfather.
6. Cousins belonging to the same family.

同胞兄弟
嫡堂〃〃
疎堂〃〃
叔伯〃〃
同房〃〃
族中〃〃

ˌTʻung ‹páu ‹hing tai².
Tik› ˌtʻóng ‹hing tai².
‹Shó ˌtʻóng ‹hing tai².
Shuk› pák› ‹hing tai².
ˌTʻung ˌfóng ‹hing tai².
Tsuk› ‹chung ‹hing tai².

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. *Páu*, 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 tʻóng 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. *Tʻung fóng*, same room brothers, are those who spring from one and the same branch, or progenitor.

6. *Tʻsuk 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.	過繼兄弟	Kwó' kai' ‹hing tai².
8. Brothers who have different surnames.	異姓 丨 丅	Í' sing' ‹hing tai².
9. Brothers who are closely bound to each other.	結義 丨 丅	Kít› í' ‹hing tai².
10. Brothers who have passed through trials together.	過江 丨 丅	Kwó' ‹kóng ‹hing tai².
11. Brothers in trials and afflictions.	患難 丨 丅	Wán² náu² ‹hing tai².
12. Brothers who are living on terms of intimacy.	換帖 丨 丅	Ún² t'íp› ‹hing tai².
13. Brothers who are pledged for each other's support.	拜會 丨 丅	Pái' úi² ‹hing tai².
14. Brothers without sincere affection for each other.	酒肉 丨 丅	'Tsau yuk› ‹hing tai².
15. Love one another as brothers.	友于 丨 丅	'Yau ›yü ‹hing tai².
16. Friends through successive generations.	世兄世 丅	Shai' ‹hing shai' tai².
17. Elder and younger brothers by adoption.	蘭 丨 蘭 丅	›Lán ‹hing ›lán tai².
18. Good and affectionate brothers.	宜 丨 宜 丅	›Í ‹hing ›í tai².
19. The same to each other as brothers.	如 丨 如 丅	›Ü ‹hing ›ü tai².
20. The eldest brother acts in the father's stead.	長 丨 當父	'Chéung ‹hing tóng' fú².
21. The elder brother walks foremost.	阿哥先行	Á' ‹kó ‹sín ›hang.
22. The younger brother follows after him.	細佬跟尾	Sai' 'ló ‹kan 'mí.
23. The lesser portion belongs to the youngest brothers.	細佬少的	Sai' 'ló 'sháú tik›.
24. The larger portion belongs to the eldest brother.	大佬多的	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. *Kít í*, 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.

17. These are so called by the legitimate sons of the father who has adopted them; the son calls those older than himself *lán hing*, and the younger *lán tai*: here *lán*, the name of a fragrant and beautiful flower, the *Aglaia odorata*, has been substituted for *kai*, because the latter, in this connection, has become infamous.

20. 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.
手足分離 'Shau tsuk› ‹fan ˛lí.

26. Senior brothers take precedence of the junior.
兄先弟後 ‹Hing ‹sín tai² hau².

27. Elder brothers should be kind, and the younger ones respectful.
‹Hing ˊyau tai² ‹kung.

28. Brothers disagreeing among themselves.
弟唔和 ‹Hing tai² ˛'m ˛wó.

29. Calling each other brothers.
相稱 ‹Hing tai² ‹séung ‹chʻing.

30. Brothers living in perfect harmony.
怡怡 ‹Hing tai² ˛í ˛í.

31. Brothers living together without contention.
無故 ‹Hing tai² ˛mò kúˀ.

32. Patrimony divided among brothers.
分家 ‹Hing tai² ‹fan ‹ká.

33. Brothers obtaining honors at the same examination.
同科 ‹Hing tai² ˛tʻung ‹fó.

34. Brothers ought to live in harmony and concord.
要和睦 ‹Hing tai² íúˀ ˛wó muk₂.

35. Brothers help and support each other.
相扶持 ‹Hing tai² ‹séung ˛fú ˛chʻí.

36. The brothers are several in number.
有幾人 ‹Hing tai² ˊyau ˊkí ˛yan.

37. Brothers having different countenances.
不同貌 ‹Hing tai² pat› ˛tʻung máu².

38. The hearts of brothers are all different.
心各向 ‹Hing tai² ˛sam kók› héung›.

39. Brothers, the members of one family.
一家親 ‹Hing tai² yat› ‹ká ‹tsʻan.

40. The older brother cannot take care of the younger.
不能顧弟 ‹Hing pat› ˛nang kúˀ tai².

41. They are like truly affectionate brothers.
如果好兄 ˛Ü ˊkwó ˊhò ‹hing tai².

42. Cousins within the fifth generation.
五服內 'Ng fuk₂ noi² ‹hing tai².

43. Brothers with the same father but different mothers.
同父各母兄弟 ˛Tʻung fú² kók› ˊmò ‹hing tai².

44. Cousins belonging to the same generation.
同班輩喫 ˛Tʻung ‹pán púiˀ ké› ‹hing tai².

45. An only son, without any brothers.
孤獨存布 ‹Kú tuk₂ ˊtsai ˊmò ‹hing tai².

46. No elder brother above, no younger brother below me.
上無下無 Shéung² ˛mò ‹hing, há² ˛mò tai².

47. Think on the affection which subsists among brothers
念在弟之情 Ním² tsoi² ‹hing tai² ‹chi ˛tsʻing.

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.	佢丨弟爭家產	ˢK'ui ‹hing tai² ‹chang ‹ká ˢch'án.
49. Brothers with the same heart and united strength.	兄弟同心協力	‹Hing tai² ˢt'ung ‹sam híp› lik₂.
50. All men have brothers, but I alone have none.	人皆有丨丨我獨無	ˢYan ‹kái ˢyau ˢhing tai² ˢngó tuk₂ ˢmò.
51. All who dwell within the four seas are brothers.	四海之內皆兄弟也	Sz" ˢhoi ‹chí noi² ‹kái ‹hing tai² ˢyá.
52. The elder brother not acting the part of an elder brother, and the younger not acting the part of a younger.	丨唔似丨弟唔似弟	‹Hing ˢ'm ˢtsz' ˢhing, tai² ˢ'm ˢtsz' tai².
53. To dwell with a friend is easy, to dwell with a brother is difficult.	處朋友易處丨弟難	ˢCh'ü ˢp'ang ˢyau í², ˢch'ü ‹hing tai² ‹nán.
54. If the elder brother loves the younger, the latter will honor the former.	兄愛其弟弟必敬其兄	‹Hing oi' ˢk'í tai², taí² pít› king' ˢk'í ‹hing.
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?	有酒有肉多丨弟患難何曾見一人	ˢYau ˢtsau ˢyau yuk₂ ‹tó ‹hing tai²; wán² nán² ˢhó ˢts'ang kín' yat› ˢyan?
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.	當初山西平陽府、有個聖人、叫做堯帝、這個堯帝最是疼愛他族人的、	‹Tóng ‹ch'ó ‹Shán ‹sai ˢPing ˢyéung ˢfú, ˢyau kó' shing' ˢyan, kíú' tsò² ˢYíú tai'. Ché' kó' ˢYíú tai' tsui' shí' t'ung' oi' ‹t'á tsuk² ˢyan tik›.
(*b*) In an ancient book it is well said, If people truly honor and respect their ancestors, then there will be no	古書上說的好、人若果然尊敬	ˢKú ‹shü shéung² shüt› tik› ˢhò; ˢyan yéuk₂ ˢkwó ˢín

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.

一人沒有族人
再沒有愛
宗不疼
祖的、

‹tsün king' 'tsò ‹tsung, tsoi' mút› ˢyau yat› kó' pat› t'ung' oi' tsuk› ˌyan tik›.

(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.

我這人族甚麼
有遠都竟究、
的兒門親
有雖然的兒門
人族愛疼
他呢、
這
我
個一
宗祖
下留傳
來、
你
丁百幾
丁十幾
人個一是
總
却
就
派分有
如
Wai² sham² ‹mó tsuk› ˌyan ˢngó íú' t'ung' oi' ‹t'á ‹ní? Ché' ‹sé tsuk› ˌyan, ‹sui ˌín ˢyau ‹ts'an ˌmún ˌí tik›, ˢyau ˢün ˌmún ˌí tik›, kau' 'king ‹tò shí² ˢngó yat› kó' 'tsò ‹tsung ‹ch'ün ˌlau há² ˌloi. ˌP'ang ˢní 'kí shap› ‹ting, 'kí pák› ‹ting, kéuk› 'tsung shí' yat› kó' ˌyan.

(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.

你看一
般、
的一
水、
泉流將下去
作幾條、分作
幾十條、究竟都
是這一股兒泉
的水、并不曾有
兩股水、

Tsau² ˌü 'shui ˢyau ‹fan p'ái' tik› yat› ‹pún. ˢNí hón' yat› 'kú ˌts'ün ˌlau ‹tséung há² h'ü² ‹fan tsók› 'kí ˌt'íú, ‹fan tsók› 'kí shap› ˌt'íú. Kau' 'king ‹tò shí² ché' yat› 'kú ˌí ˌts'ün tik› 'shui, ping² pat› ˌts'ang ˢyau ˢléung 'kú 'shui.

(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.

又如樹木有枝
葉的一般、你看
一顆樹、長將起
來、千枝萬葉、究
竟都是一個根
兒上發出來的、

Yau² ˌü shu² muk›, ˢyau ‹chí íp› tik› yat› ‹pún. ˢNí hón' yat› 'fó shü², 'chéung ‹tséung 'hí ˌloi, ‹ts'ín ‹chí mán² íp›. Kau' 'king ‹tò shí² yat› kó' ‹kau ˌí shéung² fát› ch'ut› ˌloi tik›.

(f) So likewise it is with these kindred; they are all (offspring of) my one great

既然這些族人
都是我祖宗一

Kí' ˌín ché' ‹sé tsuk› ˌyan ‹tò shí² ˢngó 'tsò ‹tsung yat› kó'

(d) *Kú* a division is here used as the distinctive epithet of a fountain; *yat kú 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.

個人、祖宗就是一個身子、我和這些族人、就是兩手兩脚、手上的十個指頭、脚上的十個指頭、頭上的耳朵、眼睛、嘴、鼻子的一般了、

ˏyan. ʻTsò ‹tsung tsau² shí² yat› kó' ‹shan ʻtsz'; ˢngó ˏwó ché' ‹sé tsuk₂ ˏyan, tsau² shí² ˢléung ʻshau ˢléung kéuk›, ʻshau shéung² tik› shap₂ kó' ʻchí ˏtʻau, kéuk› shéung² tik› shap₂ kó' ʻchí ˏtʻau, ˏtʻau shéung² tik› ˢí ʻtó, ˢngán ‹tsíng, ʻtsui, pí² ʻtsz' tik› yat› ‹pún ˢlíú.

(*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?

你們想一想、假如、我身上有一處兒生個瘡、或者閃了手、跌了腿、渾身上難道受用麼、

ˢNí ˏmún ʻséung yat› ʻséung. ʻKá ˏü; ˢngó ‹shan shéung² ˢyau yat› chʻü' ˏí ‹shang kó' ‹chʻóng, wák₂ ʻché ʻshím ˢlíú ʻshau, tít› ˢlíú ʻtʻúi, wan² ‹shan shéung² ˏnán tò² shau² yung² ‹mó?

(*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?

你們若是在族人跟前陷害他、鏖騙他、叫他不得受用、難道你就得受用麼、

ˢNí ˏmún yéuk₂ shí² tsoi² tsuk₂ ˏyan ‹kan ˏtsʻín hám² hoi² ‹tʻá, ‹ò pʻín' ‹tʻá, kíú' ‹tʻá pat› tak› shau² yung², ˏnán tò² ˢní tsau² tak› shau² yung² ‹mó?

(*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.

所以人要着實疼愛族人、就如我一個身子、一處疼、便處處都疼、有一處癢、便處處都癢、這纔是和睦宗族呢、

ʻShó ˢí ˏyan íú' chéuk› shat₂ tʻung' oi' tsuk₂ ˏyan. Tsau² ˏü ˢngó yat› kó' ‹shan ʻtsz', ˢyau yat› chʻü' tʻung', pín² chʻü' chʻü' ‹tò tʻung', ˢyau yat› chʻü' ˢyéung pín² chʻü' chʻü' ‹tò ˢyéung. Ché' ˏtsʻoi shí² ˏwó muk₂ ‹tsung tsuk₂ ‹ní.

(*g*) *Ká ü* to borrow a comparison, or suppose a case for the sake of illustration: *nán tò*, hard to say, is used here, as often elsewhere, as an interrogative form of speech, to mark a strong negation.

Section Sixth.

OF NEAR AND DISTANT RELATIONS.

內外親類第六章

Noi² ngoi² ⸢ts'an lui²; tai² luk₂ ⸢chéung.

1. Great-great-grandfather.	高祖	⸢Kò 'tsò.
2. Great-great-grandmother.	高祖母	⸢Kò 'tsò ˈmò.
3. Great grandfather.	曾祖	⸢Tsang 'tsò.
4. Great-grandmother.	曾祖母	⸢Tsang 'tsò ˈmò.
5. Great-grandfather.	太公	T'ái' ⸢kung.
6. Great-grandmother.	太婆	T'ái' ˌp'ó.
7. Grandfather.	祖父	'Tsò fú².
8. Grandfather.	阿公	Á' ⸢kung.
9. Grandmother.	祖母	'Tsò ˈmò.
10. Grandmother.	阿婆	Á' ˌp'ó.
11. Father.	父親	Fú² ⸢ts'an.
12. Mother.	母親	ˈMò ⸢ts'an.
13. Father's concubine.	庶母	Shü' ˈmò.
14. Father's concubine.	阿姐	Á' 'tsé.
15. Sons.	兒子	ˌÍ 'tsz'.
16. Daughter-in-law.	媳婦	Sik› ˈfú.
17. Daughters.	女兒	ˈNü ˌí.
18. My daughter.	小女	'Síú ˈnü.
19. Son-in-law.	女婿	ˈNü sai'.

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.

20. Grandson's wife.	孫媳婦	‹Sün sik› ˈfú.
21. Granddaughter.	孫女	‹Sün ˈnü.
22. Granddaughter's husband.	孫婿	‹Sün sai².
23. Great-grandson.	曾孫	‹Tsang ‹sün.
24. Great-grandson's wife.	曾孫媳婦	‹Tsang ‹sün sik› ˈfú.
25. Great-great-grandson.	玄孫	ˌÜn ‹sün.
26. Great-great-grandson's wife.	玄孫媳婦	ˌÜn ‹sün sik› ˈfú.
27. Elder brother.	大哥	Tái² ‹kó.
28. Elder brother.	大佬	Tái² ˈlò.
29. Elder brother's wife.	大嫂	Tái² ˈsò.
30. Elder brother's wife.	阿嫂	Á› ˈsò.
31. Younger brother.	細佬	Sai› ˈlò.
32. Younger brother's wife.	弟婦	Tai² ˈfú.
33. Younger brother's wife.	細嬸	Sai› ˈsham.
34. Elder sister.	姊	ˈTsz.
35. Elder sister's husband.	姊丈	ˈTsz› chéung².
36. Elder sister's husband.	姊夫	ˈTsz› ‹fú.
37. Elder sister's husband.	姊婿	ˈTsz› sai².
38. Elder sister's husband.	外兄	Ngoi² ‹hing.
39. Younger sister.	妹	Múi².
40. Younger sister's husband.	妹夫	Múi² ‹fú.
41. Younger sister's husband.	妹丈	Múi² chéung².
42. Younger sister's husband.	妹婿	Múi² sai².
43. Father's elder brother.	伯父	Pák› fú².
44. Father's elder brother's wife.	伯母	Pák› ˈmò.
45. Father's younger brother.	叔父	Shuk› fú².
46. Father's younger brother's wife.	阿嬸	Á› ˈsham.

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.	姑母	‹Kú ˢmò.
48. Father's younger sister.	姑姊	‹Kú 'tsz'.
49. Father's sister's husband.	丨丈	‹Kú chéung².
50. Nephew; or brother's son.	姪	Chat₂.
51. Nephew's wife.	姪婦	Chat₂ ˢfú.
52. Niece; or brother's daughter.	姪女	Chat₂ ˢnü.
53. Niece's husband.	丨婿	Chat₂ sai².
54. Nephew's son.	丨孫	Chat₂ ‹sün.
55. Nephew's son's wife.	丨孫婦	Chat₂ ‹sün ˢfú.
56. Nephew's daughter.	丨孫女	Chat₂ ‹sün ˢnü.
57. Nephew's daughter's husband.	丨孫婿	Chat₂ ‹sün sai².
58. Father's paternal elder uncle.	伯公	Pák₅ ‹kung.
59. Father's paternal elder uncle's wife.	伯婆	Pák₅ ₅p'ó.
60. Father's paternal younger uncle.	叔公	Shuk₅ ‹kung.
61. Father's paternal younger uncle's wife.	丨婆	Shuk₅ ₅p'ó.
62. Maternal grandfather.	外祖	Ngoi² 'tsò.
63. Maternal grandfather.	外公	Ngoi² ‹kung.
64. Maternal grandmother.	外祖母	Ngoi² 'tsò ˢmò.
65. Maternal grandmother.	外婆	Ngoi² ₅p'ó.
66. Maternal grandfather's elder brother.	外伯公	Ngoi² pák₅ ‹kung.
67. Maternal uncles.	母舅	ˢMò ˢk'au.
68. Maternal uncles.	舅父	ˢK'au fú².
69. Maternal uncle's wife.	妗母	ˢK'am ˢmò.
70. Maternal uncle's wife.	舅母	ˢK'au ˢmò.
71. Mother's elder sister.	姨母	₅I ˢmò.
72. Mother's younger sister.	丨姐	₅Í 'tsé.
73. Mother's sister's husband.	丨丈	₅Í chéung².
74. Maternal grandmother's sister.	丨婆	₅Í ₅p'ó.
75. Maternal grandmother's sister's husband.	姨公	₅Í ‹kung.

76. Paternal grandfather's sister's husband.	丈公	Chéung² ‹kung.
77. Paternal grandfather's sister's husband.	姑公	‹Kú ‹kung.
78. Paternal grandfather's sister.	姑婆	‹Kú ₅p'ó.
79. Wife's father.	岳丈	Ngók₂ chéung².
80. Wife's father.	外父	Ngoi² fú².
81. Wife's mother.	岳母	Ngók₂ ⁵mó.
82. Wife's mother.	外母	Ngoi² ⁵mò.
83. Wife's elder brother.	大舅	Tái² ⁵k'au.
84. Wife's elder brother.	內兄	Noi² ‹hing.
85. Wife's younger brother.	細舅	Sai³ ⁵k'au.
86. Wife's younger brother.	內弟	Noi² tai².
87. Wife's brother's wife.	妗娘	⁵K'am ₅néung.
88. Wife's elder sister.	大姨娘	Tái² ₅í ₅néung.
89. Wife's elder sister's husband.	襟兄	‹K'ám ‹hing.
90. Wife's younger sister.	細姨娘	Sai³ ₅í ₅néung.
91. Wife's younger sister's husband.	襟弟	‹K'am tai².
92. Wife's nephew.	內姪	Noi² chat₂.
93. Wife's nephew's wife.	內亻婦	Noi² chat₂ ⁵fú.
94. Wife's niece.	內亻女	Noi² chat₂ ⁵nü.
95. Wife's niece's husband.	內亻婿	Noi² chat₂ sai³.
96. Elder male cousins of different surname.	表兄	'Piú ‹hing.
97. Wives of these elder cousins.	表嫂	'Piú 'sò.
98. Younger male cousins of different surname.	表弟	'Piú tai².
99. Wives of these younger cousins.	表弟婦	'Piú tai² ⁵fú.
100. Elder female cousins of different surname.	表姊	'Piú 'tsz'.
101. Husbands of these cousins.	表姊夫	'Piú 'tsz' ‹fú.

96—98. This includes, (1.) *kú piú hing*, my father's sisters' sons older than myself; (2.) *í 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.

102. Younger female cousins of different surname.	表妹	ʻPiú múi².
103. Husbands of these cousins.	表妹夫	ʻPiú múi² ‹fú.
104. Father's elder male cousins of different surname.	表伯	ʻPiú pák›.
105. The wives of these cousins.	表伯母	ʻPiú pák› ʻmò.
106. Father's younger male cousins of different surname.	表叔	ʻPiú shuk›.
107. Their wives.	表丨母	ʻPiú shuk› ʻmò.
108. Their wives.	表嬸	ʻPiú ʻsham.
109. Father's elder female cousins of different surname.	表姑母	ʻPiú ‹kú ʻmò.
110. Father's younger female cousins of different surname.	丨姑姐	ʻPiú ‹kú ʻtsé.
111. Their husbands.	丨丨丈	ʻPiú ‹kú chéung'.
112. Grandfather's elder male cousins of different surname.	丨伯公	ʻPiú pák› ‹kung.
113. Their wives.	丨伯婆	ʻPiú pák› ;pʻò.
114. Grandfather's younger male cousins of different surname.	丨叔公	ʻPiú shuk› ‹kung.
115. Their wives.	丨丨婆	ʻPiú shuk› ;pʻó.
116. Grandfather's female cousins of different surname.	丨姑婆	ʻPiú ‹kú ;pʻó.
117. Their respective husbands.	丨丈公	ʻPiú chéung' ‹kung.
118. Cousin's son.	丨姪	ʻPiú chat₂.
119. Cousin's son's wife.	丨丨婦	ʻPiú chat₂ ʻfú.
120. Cousin's daughter.	丨丨女	ʻPiú chat₂ ʻnü.
121. Cousin's daughter's husband.	丨丨婿	ʻPiú chat₂ sai'.
122. Cousin's grandson.	丨丨孫	ʻPiú chat₂ ‹sün.
123. Cousin's grandson's wife.	丨丨孫婦	ʻPiú chat₂ ‹sün ʻfú.
124. Cousin's granddaughter.	丨丨孫女	ʻPiú chat₂ ‹sün ʻnü.
125. Cousin's granddaughter's husband.	表丨孫婿	ʻPiú chat₂ ‹sün sai'.
126. Sister's son.	外甥	Ngoi² ‹shang.
127. Sister's son's wife.	外甥婦	Ngoi² ‹shang ʻfú.
128. Sister's daughter.	外甥女	Ngoi² ‹shang ʻnü.

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.	外甥婿	Ngoi² ‹shang sai'.
130. Sister's grandson.	外甥孫	Ngoi² ‹shang ‹sün.
131. Sister's grandson's wife.	外甥婦	Ngoi² ‹shang ‹sün ˢfú.
132. Father's maternal uncle.	舅公	ˢK'au ‹kung.
133. Father's maternal uncle's wife.	妗婆	ˢK'am ₅p'ó.
134. Father's maternal grandfather.	外太公	Ngoi² t'ái' ‹kung.
135. Father's maternal grandmother.	外太婆	Ngoi² t'ái' ₅p'ó.
136. Son's wife's father.	親家	‹Ts'an ‹ká.
137. Son's wife's mother.	親家母	‹Ts'an ‹ká ˢmò.
138. Son's wife's mother.	親家奶	‹Ts'an ‹ká ‹nái.
139. Son's wife's grandfather.	太親家	T'ái' ‹ts'an ‹ká.
140. Son's wife's grandfather.	老姻翁	ˢLò ₅yan ‹yung.
141. Son's wife's grandmother.	太姻母	T'ái' ‹yan ˢmò.
142. Husband's elder brother.	大伯	Tái² pák›.
143. Husband's elder brother.	伯爺	Pák› ₅yé.
144. Husband's elder brother's wife.	大伯母	Tái² pák› ˢmò.
145. Husband's younger brother.	細叔	Sai' shuk›.
146. Husband's younger brother.	叔爺	Shuk› ₅yé.
147. Husband's younger brother's wife.	細嬸	Sai' ˢsham.
148. Husband's sister.	姑娘	‹Kú ₅néung.
149. Husband's sister's husband.	姑爺	‹Kú ₅yé.

CHAPTER IV.

CLASSES OF MEN.

人品篇四

ˏYan ʻpan; ˏpʻín sz".

Section First.

OF SAGES.

聖人類第一章

Shing' ˏyan lui²; tai² yatˏ ˏchéung.

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1. Confucius is the chief of sages.	至聖孔子	Chí' shing' 'Hung 'tsz'.
2. The maxims of the sages are wide-spreading as the ocean.	聖謨洋洋	Shing' ˏmò ˏyéung ˏyéung.
3. The doctrines of the sages are profound as the abyss.	丨道淵源	Shing' tò² ˏün ˏyün.
4. The virtue of the sages is lofty and sublime.	丨德巍巍	Shing' takˏ ˏngai ˏngai.
5. The sages teach mankind.	丨人教人	Shing' ˏyan káu' ˏyan.
6. [Confucius] is the teacher and pattern of ten thousand generations.	爲萬世師表	ˏWai mán² shai' ˏsz' 'píú.
7. How great are the doctrines of the sages!	大哉聖人之道	Tái² ˏtsoi shing' ˏyan ˏchí tò²!
8. The three sovereigns are called ancient sages.	三皇號爲故聖	ˏSám ˏwóng hò² ˏwai kú' shing'.
9. The five monarchs are styled royal kings.	五帝皆曰聖王	ˏ'Ng tai' ˏkái ütˏ shing' ˏwóng.

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 appellative 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 Yíú, Shun, U, and T'óng.
11. The later sages were Man, Mò, and the prince of Chau.

湯禹舜堯聖先
公周武文丨後

‹Sín shing' ₅Yíú, Shun², ₅Ü, ‹T'óng.
Hau² shing' ₅Man, 'Mò, ‹Chau ‹kung.

12. An age without sages and worthies is unstable.

立不賢聖無世

Shai' ₅mò shing' ₅ín pat› lap₂.

13. The sages never yet were faultless.

過人未嘗無聖

Shing' ₅yan mí' ₅shéung ₅mò kwó'.

14. The sages established rules for man's instruction.

人立法教人丨

Shing' ₅yan lap₂ fát› káu' ₅yan.

15. Sages even are but men.

人亦猶人矣丨

Shing' ₅yan yik₂ ₅yau ₅yan ₅í.

16. The government of sages is an unofficial rule.

人之政不蒞丨而治

Shing' ₅yan ‹chí ching' pat› lí², ₅í chí².

17. To the virtue of the sages nothing can be added.

聖人之德無以加矣

Shing' ₅yan ‹chí tak› ₅mò ₅í ‹ká ₅í.

18. How vast are the doctrines of the sages! unchangeable through the lapse of ages.

聖德悠悠百世不改

Shing' tak› ₅yau ₅yau pák› shai' pat› 'koi!

19. The sages are the messengers of heaven and earth.

聖人者天地之使也

Shing' ₅yan 'ché ‹t'ín tí² ‹chí sz" ₅yá.

20. The great and renovating: — this is called sage.

大而化之之謂聖

Tái² ₅í fá' ‹chí, ‹chi wai² shing'.

21. The love of the sages towards mankind is seen in their virtuous conduct.

丨人之愛人以德

Shing' ₅yan ‹chí oi' ₅yan ₅í tak›.

22. The sages at their birth are possessed of knowledge.

聖人則生而知之

Shing' ₅yan tsak› ‹shang ₅í ‹chí ‹chí.

23. He, who looking upward comprehends the celestial phenomena, and downward perceives the terrestrial operations, is a sage.

仰識天文俯明地理者聖也

₅Yéung shik› ‹t'ín ₅man, 'fú ₅ming tí' ₅lí 'ché, shing' ₅yá.

24. The moral maxims of the early and the later sages are the same.

先聖後丨其揆一也

‹Sín shing' hau² shing' ₅k'í. ₅kw'ai yat› ₅yá.

25. Confucius said, The people of the west have sages.

孔子曰西方之人有聖者

'Hung 'tsz' üt₂, ‹Sai ‹fông ‹chí ₅yan ₅yau shing' 'ché.

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25. This phrase is found in Hónghí'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.	凡非妙奧道聖人所能及	Shing' tò² ò' míú², ‹fi ₅fán ₅yan 'shó ₅nang kap₂.
27. Without the institutes of sages, how can future generations be stable?	後法之人聖無能以何世立	₅Mò shing' ₅yan ‹chí fát›, hau² shai' ₅hó ⁵í ₅nang lap₂?
28. Those who in ancient times were called wise men, are now esteemed fools!	今聖之所謂愚也古之所謂	'Kú ‹chí 'shó wai² shing', ‹kam ‹chí 'shó wai² ₅yü ⁵yá!
29. Sacrificial Ritual for the Temple of Sages; with plates.	考圖典祀廟聖	Shing' míú² tsz'' 'tín; ₅t'ò 'háu.
30. Confucius! Confucius! How great is Confucius!	孔子孔子大哉	'Hung 'tsz'! 'Hung 'tsz'! Tái² ‹tsoi 'Hung 'tsz'!
Before Confucius, there never was a Confucius!	孔子之前無從孔子。	'Hung 'tsz' ‹chí ₅ts'ín, ₅Ts'ung ₅mò 'Hung 'tsz'!
Since Confucius, there never has been a Confucius!	無更後之孔子。	'Hung 'tsz' ‹chí hau², Kang' ₅mò 'Hung 'tsz'!
Confucius! Confucius! How great is Confucius!	孔子孔子大哉孔子。	'Hung 'tsz'! 'Hung 'tsz'! Tái² ‹tsoi 'Hung 'tsz'!

inquiry. To what region the words refer, and whether they point to one or more persons, are points which remain to be ascertained: the sentence is literally, Western region's people have sage, or sages.

29, 30. This is an interesting book, comprised in twelve, (sometimes in thirteen) volumes, containing portraits and brief accounts of Confucius, and of 144 other distinguished persons. In a few instances the portraits are wanting. The extract here given is taken from the eleventh volume of the work, which contains a series of seventy plates, illustrative of Confucius' life.

Section Second.

OF WORTHIES.

賢人類第二章

₅Ín ₅yan lui²; tai² í² ‹chéung.

1. Worthy, having many talents.	賢多才也	₅Ín ‹tó ‹ts'oi ⁵yá.
2. Worthy, synonymous with good.	賢猶善也	₅Ín ₅yau shín² ⁵yá.

Notes and Explanations.

Worthies hold the next rank after the sages, as will be seen in the following phrases. The *in yan* is the man of genius, endowed with superior intellectual faculties.

1, 2. In the dictionary of Hónghí these two phrases are given to define the word *ín*; it de-

3. In retirement he left no worthy man.	野無遺賢	ʿYé ₅mò ₅wai ₅ín.
4. The worthies retire from the world.	賢者辟世	₅Ín ʿché pí² shaiʾ.
5. A kingdom without able men is unstable.	國無賢不立	Kwók› ₅mò ₅ín pat› lap₂.
6. Having the capacities of a worthy man.	有賢人之才	ʿYau ₅ín ₅yàn ‹chí ₅tsʿoi.
7. Great worthies are second only to the sages.	大丨幾亞聖	Tái² ₅ín ‹kí áʾ shingʾ.
8. When you see a worthy man, try to equal him.	見丨思齊焉	Kínʾ ₅ín ‹szʾ ₅tsʿai ₅ín.
9. Without able men, how can the world be governed?	無丨何以治世	₅Mò ₅ín ₅hó ʿí chí² shaiʾ?
10. In the school of Confucius were seventy-two worthies	孔門七十二賢	ʿHung ₅mún tsát› shap› í² ₅ín.
11. The worthy man never does aught that is mean or contracted.	刻薄之事非賢者所爲	Hak› pók₂ ‹chí szʾ² ‹fi ₅in ʿché ʿshó ₅wai.
12. From being an able, one may become a wise, man.	由賢而後能至聖	₅Yau ₅ín ₅í hau² ₅nang chíʾ shingʾ.
13. The perfect man does honor to those of superior worth, and is indulgent to all.	君子尊賢而容衆	‹Kwan ʿtszʾ ‹tsün ₅ín ₅í ₅yung chungʾ.
14. The inmost thoughts of the worthy abide constantly in the paths of sages.	賢者之深心存於聖道	₅Ín ʿché ‹chí ‹sham ‹sam ₅tsʿün ‹ü shingʾ tò².
15. The words and actions of worthies may be made the patterns for succeeding ages.	賢人之言行可爲後世法	₅Ín yan ‹chí ₅ín hang² ʿhó ₅wai hau² shaiʾ fát›.
16. When men have attained the rank of worthies they can be admitted to the sacrifices in the temple of sages.	賢者而後能入於聖祠	₅Ín ʿché ₅í hau² ‹nang yap₂ tszʾ² ‹ü shing' ₅tsʿz'.
17. Do men of worth enjoy such pleasures as these?	賢者有此樂乎	₅Ín ʿché ʿyau ʿtsʿzʾ lók₂ ₅ú?
18. They enjoy it only after they become men of worth.	賢者而後樂此	₅Ín ʿché ₅í hau² lók₂ ʿtsʿz'.

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 Yükú, 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.

君子類第三章

‹Kwan 'tsz' lui²; tai² ‹sám ‹chéung.

1. Worthy of praise and joy is the perfect man!	嘉樂君子	‹Ká lók₂ ‹kwan 'tsz'!
2. The excellent man labors on fundamentals.	君子務本	‹Kwan 'tsz' mò² 'pún.
3. The excellent man is not a mere tool.	君子不器	‹Kwan 'tsz' pat› hí'.
4. The excellent man rises in knowledge.	君子上達	‹Kwan 'tsz' shéung² tát₂.
5. The excellent man is humble and lowly.	謙謙君子	‹Hím ‹hím ‹kwan 'tsz'.
6. The perfect man keeps in the path of rectitude.	君子中庸	‹Kwan 'tsz' ‹chung ₅yung.
7. An eminent man of learning.	爲學之君子	₅Wai hók₂ ‹chí ‹kwan 'tsz'.
8. An eminently sincere and faithful man.	誠實之君子	₅Shing shat₂ ‹chí ‹kwan 'tsz'.
9. An eminently kind and virtuous man.	良善之君子	₅Léung shín² ‹chí ‹kwan 'tsz'.
10. The excellent man examines himself.	君子求諸己	‹Kwan 'tsz' ₅k'au ‹chü 'kí.
11. The excellent man is never contentious.	君子無所爭	‹Kwan 'tsz' ₅mò 'shó ‹chang.
12. The excellent man is deeply versed in justice.	君子喻於義	‹Kwan 'tsz' ü² ‹ü í².
13. The perfect man is always in the right.	君子而時中	‹Kwan 'tsz' ₅í ₅shí ‹chung.
14. Be thou a scholar of eminent virtue!	女爲君子儒	₅Yü ₅wai ‹kwan 'tsz' ₅ü!
15. The eminent man's influence is like the wind.	君子之德風	‹Kwan 'tsz' ‹chí tak› ‹fung.
16. The excellent man is ardently attached to his kindred.	君子篤於親	‹Kwan 'tsz' tuk› ‹ü ‹ts'an.

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. *Pún* 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, *há tát* 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

17. The perfect man does not repine at heaven.	君子不怨天	‹Kwan 'tsz' pat› ün' ‹t'ín.
18. The excellent man's will abides by justice.	君子志存乎義	‹Kwan 'tsz' chí' ‹ts'ün ˛ú í².
19. The excellent man's first care is virtue.	君子先愼乎德	‹Kwan 'tsz' ‹sín shan² ˛ú tak›.
20. He conforms to reason in all his conduct.	君子遵道而行	‹Kwan 'tsz' ‹tsun tò² ˛í ˛hang.
21. He never takes food to excess.	君子食無求飽	‹Kwan 'tsz' shik› ˛mò ˛k'au 'páu.
22. He encourages others in good works.	君子成人之美	‹Kwan 'tsz' ˛shing ˛yan ‹chí ˛mí.
23. He is one who has read extensively.	君子博學於文	‹Kwan 'tsz' pók› hók› ‹ü ˛man.
24. He neither grieves nor mourns to excess.	君子不憂不懼	‹Kwan 'tsz' pat› ‹yau pat› kü›.
25. He is a man of perfect virtue.	君子成德之名	‹Kwan 'tsz' ˛shing tak› ‹chi ˛ming.

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. *Kwantsz'* is the name or designation of one possessing perfect virtue. This is the definition given by Hónghí 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.

義士類第四章

Í² sz'² lui²; tai² sz" ‹chéung.

1. The just man is unmindful of himself.	義士忘身	Í² sz'² ˛móng ‹shan.
2. The charitable man succors the poor.	義士濟貧	Í² sz'² tsai' ˛p'an.
3. The just man never utters empty words.	義士無虛言	Í² sz'² ˛mò ‹h'ü ˛ín.
4. The honorable man does not disgrace himself.	義士不辱身	Í² sz'² pat› yuk› ‹shan.
5. The just man vindicates the oppressed.	義士打報不平	Í² sz'² 'tá pò' pat› ‹p'ing.
6. The just man seeing one in danger rescues him.	義士見危必拯	Í² sz'² kín' ˛ngai pít› 'ch'ing

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, *tá pò* he pays back what is due from him to his adversary.

7. The word of the just man is sure.
義士一言爲定 Í² sz'² yat› ₅ín ₅wai ting².

8. The just man does not fear in the prospect of death.
義士見死不怕 Í² sz'² kín' 'sz' pat› p'á'.

9. It is difficult to change a just man's determination.
義士志操難易 Í² sz'² chí' ‹ts'ð ₅nán yik₂,

10. The just man utterly disregards poverty and riches.
義士竟忘貧富 Í² sz'² 'king ₅móng ‹p'an fú'.

11. In his intercourse with friends, he forgets himself.
義士處友忘身 Í² sz'² 'chü 'yau ₅móng ‹shan.

12. His words are precious as gold and gems.
義士言如金石 Í² sz'² ₅ín ₅ü ‹kam shek₂.

13. His word is worth a thousand pieces of gold.
義士千金一諾 Í² sz'² ‹ts'ín ‹kam yat› nók₂.

14. The just man will die for his country.
義士爲國亡身 Í² sz'² ₅wai kwók› ₅móng ‹shan.

15. He will sooner die than disgrace his trust.
義士死不辱命 Í² sz'² 'sz' pat› yuk₂ ming².

16. The honorable man is not offended by things of no importance.
義士不以小事介懷 Í² sz'² pat› 'í 'siú sz'² kái' ₅wái.

17. In whatsoever the just man does, he neither seeks for fame nor gain.
義士所爲不計名利 Í² sz'² 'shó ₅wai pat› kai' ₅ming lí².

18. It is difficult to find a just man among those who are rich.
義俠之士當中難求 Í² háp₂ ‹chí sz'² fú' ‹chung ₅nán ₅k'au.

19. The just man will sooner die than swerve from his integrity.
義士之節寧死不屈 Í² sz'² ‹chí tsít› ₅ning 'sz' pat› wat›.

20. To spoil those who are rich for the relief of the poor, is worthy of a just man.
刦富濟貧者亦義士也 Kíp› fú' tsai' ₅p'an 'ché yik₂ Í² sz'² 'yá.

21. The just man's heart cannot be swayed by riches or honors.
義士之心當貴不能動 Í² sz'² ‹chí ‹sam fú' kwai' pat› ₅nang tung'.

22. In the prosecution of duty, the just man is not influenced by personal considerations.
義士操守不問己之有無 Í² sz'² ‹ts'ð 'shau pat› man² 'kí ‹chí 'yau ₅mð.

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

ˌYan ˌyan lui²; tai² ˢˈng ‹chéung.

1. Philanthropy is humanity.	仁者人也	ˌYan ʻché ˌyan ˢyá.
2. The philanthropist loves mankind.	仁者愛人	ˌYan ʻché oiʼ ˌyan.
3. He finds his delight in benevolence.	仁者安仁	ˌYan ʻché ‹ón ˌyan.
4. He does not grieve to excess.	仁者不憂	ˌYan ʻché patˌ ‹yau.
5. The benevolent man has no equal.	仁者無敵	ˌYan ʻché ˌmò tik₂.
6. The benevolent man is fearless.	仁者有勇	ˌYan ʻché ˢyau ˢyung.
7. Philanthropy is love to man.	愛仁者爲仁	Oiʼ ˌyan ʻché ˌwai ˌyan.
8. Possessing the air of a philanthropist.	有仁者之風	ˢYau ˌyan ʻché ‹chí ‹fung.
9. The benevolent man bears others on his heart.	仁者以人爲心	ˌYan ʻché ˢí ˌyan ˌwai ‹sam.
10. He is known by his munificence.	仁者以財發身	ˌYan ʻché ˢí ˌtsʻoi fátˌ ‹shan.
11. He is guarded in his words.	仁者其言也訒	ˌYan ʻché ˌkʻí ˌín ˢyá yan².
12. The philanthropist only can love mankind.	惟仁者能好人	ˌWai ˌyan ʻché ˌnang hòʼ ˌyan.
13. Philanthropic thoughts are cherished in his heart.	心存仁人之念	‹Sam ˌtsʻün ˌyan ˌyan ‹chí ním².
14. When I truly desire to be benevolent, then I am benevolent.	我欲仁斯仁至矣	ˢNgó yuk₂ ˌyan ‹szʼ ˌyan chíʼ ˢí.

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 chí tak* virtue of the heart, and *oi chí lí* 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.

惟仁人放流之
克己復禮爲仁
汎愛衆而親仁
殘忍非仁者之所爲
仁者愛人由親及疎
仁者常以恤憐爲念
不仁者不可以久處約
凡仁人必推己以度人
不愛人者不可以爲仁人
人孰無仁惟人不行仁矣
仁人之念不疑人作不仁

ˌWai ˌyan ˌyan fŏng' ˌlau ‹chí.
Hak› 'kí fuk₂ ˈlai ˌwai ˌyan.

Fán' oi' chung', ˌi ‹ts'an ˌyan.

ˌTs'án ˈyan ‹fí ˌyan 'ché ‹chí 'shó ˌwai.

ˌYan 'ché oi' ˌyan ˌyau ‹ts'an kap₂ ‹shó.

ˌYan 'ché ˌshéung ˈi sut› ˌlín ˌwai ním².

Pat› ˌyan 'ché pat› 'hó ˈi 'kau 'ch'ü yéuk›.

ˌFán ˌyan ˌyan pit› ‹t'úi 'kí ˈi tók₂ ˌyan.

Pat› oi' ˌyan 'ché pat› 'hó ˈi ˌwai ˌyan ˌyan.

ˌYan shuk₂ ˌmò ˌyan? ˌWai ˌyan pat› ˌhang ˌyan ˈi.

ˌYan ˌyan ‹chí ním² pat› ˌi ˌyan tsŏk› pat› ˌyan.

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15. *Chí* 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 *i*. 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

Shín² ˌyan lui²; tai² luk₂ ‹chéung.

1. A lover of virtue.	樂善之人	Lók₂ shín² ‹chí ˌyan.
2. Delights in doing good, and loves to communicate.	好↑樂施	Hò' shín², lók₂ ‹shí.
3. The excellent man loves virtue.	樂↑君子	Lók₂ shín² ‹kwan 'tsz'.
4. Advancing in virtue, and forsaking evil.	遷↑改過	‹Ts'ín shín², 'koi kwó'.
5. Goodness only is precious.	惟↑爲寶	ˌWai shín² ˌwai 'pò.
6. A man of pure goodness.	純↑之人	ˌShun shín² ‹chí ˌyan.
7. The good men became rich.	善人是富	Shín² ˌyan shí² fú'.
8. Equally associated with good men.	與善人爲偶	ˋÜ shín² ˌyan ˌwai ˋngau.
9. The good man does virtuous deeds.	善人行善事	Shín² ˌyan ˌhang shín² sz'².
10. The good man's heart is perfectly upright.	善人心端正	Shín² ˌyan ‹sam ‹tün ching'.
11. The good man will understand reason.	↑人必明道	Shín² ˌyan pít› ˌming tò².
12. Loving virtue, he is unmindful of power.	好善而忘勢	‹Hò' shín² ˌí ˌmóng shai'.
13. Seeing a good man, fear lest you be not his equal.	見善如不及	Kín' shín² ˌü pat› k'ap₂.
14. When U heard good words he bowed.	禹聞善言則拜	ˋÜ ˌman shín² ˌín tsak› pái'.
15. The good man's heart abides in virtue.	善人心恒存善	Shín² ˌyan ‹sam ˌhang ˌts'ün shín².
16. The good man desires others to become good.	↑人欲人爲善	Shín² ˌyan yuk₂ ˌyan ˌwai shín².

Notes and Explanations.

GOOD, 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. *Shín* 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.	有善心行善事	ʿYau shín² ‹sam ₅hang shín² sz'².
18. If there be good men, then keep near them.	善人則親近之	Shín² ₅yan tsak› ‹ts'an kan² ‹chí.
19. The doing of good can remove evil.	爲善可以消災	₅Wai shín² ʿhó ʿí ‹siú ‹tsoi.
20. The doing of good will induce great happiness.	爲善則招百福	₅Wai shín² tsak› ‹chiú pák› fuk›.
21. The good man is worthy to be a guide.	善人可以爲師	Shín² ₅yan ʿhó ʿí ₅wai ‹sz'.
22. He led on all the people to do good.	取諸人以爲善	ʿTsü ‹chü ₅yan ʿí ₅wai shín².
23. Select (for imitation) those who are good, and follow them.	擇其善者而從之	Chák₂ ₅k'í shín² ʿché ₅í ₅ts'ung ‹chí.
24. It is only the good man who can protect himself from miseries.	惟善人可以保身	₅Wai shín² ₅yan ʿhó ʿí ʿpó ‹shan.
25. Those who are able to do virtuously may be styled good men.	人能行善則曰善人	₅Yan ₅nang ₅hang shín² tsak› üt₂ shín² ₅yan.
26. The virtuous man does not do deeds of wickedness.	行惡之事善人弗爲	₅Hang ók› ‹chí sz'² shín² ₅yan fat› ₅wai.
27. The good man's heart is pure, and free from evil.	善人之心純一而無惡	Shín² ₅yan ‹chí ‹sam ₅shun yat› ₅í ₅mò ók›.

22. This was the ancient monarch Ü, who himself taking great delight in virtue, encouraged and led on all his people in the same good paths.

Section Seventh.

OF HEROES.

英雄類第七章

‹Ying ₅hung lui²; tai² ts'át› ‹chéung.

1. A youthful hero.	年少英雄	₅Nín shíú² ‹ying ₅hung.
2. Convene the heroes.	招集英〕	‹Chíú tsap₂ ‹ying ₅hung.
3. The hero of the age.	當世英〕	‹Tóng shai² ‹ying ₅hung.

Notes and Explanations.

Yinghung 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.	結識英雄	Kít₂ shik› ‹ying ₅hung.
5. The spirit of a hero.	英雄氣概	‹Ying ₅hung hí' koi'.
6. A hero buried in obscurity.	英〡埋沒	‹Ying ₅hung ₅mái mút₂.
7. The heroes assemble together.	英〡聚會	‹Ying ₅hung tsü² úi'.
8. The hero does not ask if there be evil omens.	英〡不問咎	‹Ying ₅hung pat› man² kau'.
9. Two heroes cannot dwell in the same place.	英〡不並立	‹Ying ₅hung pat› ping² lap₂.
10. Never inquire whence the hero's origin.	英〡莫問出處	‹Ying ₅hung mók₂ man² ch'ut› ch'ü'.
11. Of a hero's actions it is difficult to judge.	英〡作事難測	‹Ying ₅hung tsók› sz" ₅nán chak›.
久聞英雄之名		'Kau ₅man ‹ying ₅hung ‹chí ₅ming.
12. Long have I heard of the hero's name.		
一世英〡安在		Yat› shai' ‹ying ₅hung ‹ón tsoi'!
13. Where now are the heroes of the past age!		
遍訪天下英雄		P'ín' 'fóng ‹t'ín há² ‹ying ₅hung.
14. All around seek for the heroes of the land.		
英雄視死如歸		‹Ying ₅hung shí² ˢsz' ₅ü ‹kwai.
15. The hero views death like going home.		
英〡無用武之地		‹Ying ₅hung ₅mò yung' ˢmò ‹chí tí².
16. A hero without opportunity to display his prowess.		
英〡問死不問生		‹Ying ₅hung man² ˢsz' pat› man² ‹shang.
17. The hero seeks death, and is not solicitous about his life.		
英〡之名如雷貫耳		‹Ying ₅hung ‹chí ₅ming ₅ü ₅lúi kún' ˢí.
18. The hero's name penetrates the ear like the voice of thunder.		
山林內英雄歸隱		‹Shán ₅lam noi² ‹ying ₅hung ‹kwai 'yan.
19. In the mountain forests the heroes lie concealed.		
勿使天下英雄貽笑		Mat₄ ˢsz' ‹t'ín há² ‹ying ₅hung ₅í síú².
20. Do not make the heroes of the world ridicule you.		
床頭金盡英〡失志		₅Chóng ₅t'au ‹kam tsun² ‹ying ₅hung shat› chí'.
21. When the purse is drained of gold the hero becomes dispirited.		
英雄志氣非聲色貨利所能移		‹Ying ₅hung chí' hí' ‹fí ‹shing shik› fo' lí' ˢshó ₅nang ₅í.
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.

騷人類第八章
‹Sò ₍yan lui²; tai² pát› ‹chéung.

1. The bard is a retired scholar.	騷人逸士	‹Sò ₍yan yat› sz'².
2. The intoxicated bard sings boisterously.	騷人醉酒狂吟	‹Sò ₍yan tsui' 'tsau ₍kw'ong ₍yam.
3. He will put off his vests of fur to exchange them for wine.	騷人解裘換酒	‹Sò ₍yan 'kái ₍k'au ún² 'tsau.
4. He seeks the wine-shop to sooth his passions.	騷人覓肆怡情	‹Sò ₍yan mik› sz" ₍í ₍ts'ing.
5. The bard finds his delight in poetry and wine.	騷人詩酒自娛	‹Sò ₍yan ‹shí 'tsau tsz'² ₍yu.
6. He uses a gem-goblet to purchase the spring wines.	騷人玉壺買春	‹Sò ₍yan yuk₂ ₍ú 'mái ‹ch'un.
7. The bard will pawn his clothes to pay his bills for wine.	騷人典衣以償酒債	‹Sò ₍yan 'tín ‹í ²í ₍ch'éung 'tsau chái'.
8. The bard always satisfies his poetical cravings with wine.	騷人常以酒充詩饑	‹Sò ₍yan ₍shéung ²i 'tsau ‹ch'ung ‹shí ‹kí.
9. The bard is a debtor for wine wherever he may reside.	騷人酒債恒處不無	‹Sò ₍yan 'tsau chái' ₍hang ch'ü' pat› ₍mò.
10. In purchasing wine the bard does not heed an empty purse.	騷人沽酒不計囊空	‹Sò ₍yan ‹kú 'tsau pat› kai' ₍nóng ₍hung.
11. The bard prides himself on his poetical and drinking powers.	騷人以詩酒傲性情	‹Sò ₍yan ²í ‹shí 'tsau ngò² sing' ₍ts'ing.

Notes and Explanations.

Sò YAN is a popular term for those who devote themselves to the writing of poetry, deriving its origin from a composition written by *Wat Yün*, a talented minister of state under the Chau dynasty; the poem was called *Lí Sò*, or the Dissipation of Sorrows. *Wat Yün* 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 cel-

12. Great fondness for wine, and wild enthusiasm in poetry, are characteristics of the bard.

酒僻詩狂騷人態度

'Tsau p'ik› ‹shí ˌkw'óng ‹sò ˌyan t'ái' tò².

13. The bard regards his sojourn in the world as a long journey.

騷人以處世爲大夢

‹Sò ˌyan ˊí 'ch'ü shai' ˌwai tái² mung².

14. The poet esteems riches and honors light as the dust of the earth.

騷人輕富貴如塵土

‹Sò ˌyan ‹hing fú' kwai' ˌü ˌch'an 'tò.

15. The genius of the poet never goes beyond the bounds of what is pure and elevated.

騷人志氣不外清高

‹Sò ˌyan chí' hí' pat› ngoi² ‹ts'ing ‹kò.

16. Those who are charmed with poetry and wine are called bards.

凡於詩酒謂之騷人

‹Tám ‹ü ‹shí 'tsau wai² ‹chí ‹sò ˌyan.

17. The bard in purchasing wine does not grudge the money on the head of his staff.

騷人沽酒不計杖頭錢

‹Sò ˌyan 'kú 'tsau pat› kai' chéung² ˌt'au ˌts'ín.

18. 'Catch the moon in the midst of the sea,' was the incoherent language of an intoxicated bard.

海中撈月騷人酒後狂言

'Hoi ‹chung ‹láu üt₂, ‹sò ˌyan 'tsau hau² ˌkw'óng ˌín.

19. The poet, though he encounters dangers, never grieves thereat.

騷人卽遭危困未見其憂

‹Sò ˌyan tsik› ‹tsò ˌngai kw'an' mí² kín' ˌk'í ‹yau.

20. The poet accomplishes what other men have not the power to effect.

騷人作事爲人所不能爲

‹Sò ˌyan tsók› sz'² ˌwai ˌyan 'shó pat› ˌnang ˌwai.

21. In his songs the bard celebrates his wine, and he takes his wine to give spirit to his songs.

騷人以詩言酒意以酒道詩情

‹Sò ˌyan ˊí ‹shí ˌín 'tsau í', ˊí 'tsau tò² ‹shí ˌts'ing.

22. Who is it, except the bard, that daily returns home full of wine from the booths on the banks of the river?

每日江頭盡醉而歸者非騷人何哉

ˊMúi yat₂ ‹kóng ˌt'au tsun² tsui' ‹kwai 'ché ‹fí ‹sò ˌyan ˌí ˌhó ‹tsoi?

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lars, and opened usually only in spring; and hence the spring purchase became a current phrase for filling the domestic goblets.

17. It is said that, in ancient times, aged men when going abroad with staff in hand, bind a few pieces of money around the staff's head, for cases of special emergency: even these the bard would willingly give for his wine.

18. This is said of the celebrated *Lí Táipák*, who, in consequence of some designs which he supposed were formed against his life, committed suicide by plunging into the sea, to catch the moon!

22. 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.

中品類第九章
‹Chung 'pan lui²; tai² 'kau ‹chéung.

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.

上品之人不教而善、中品之人教而後善、下品之人教而不善、

Shéung² 'pan ‹chí ₅yan pat› káu' ₅í shín²; ‹chung 'pan ‹chí ₅yan káu' ₅í hau² shín²; há² 'pan ‹chí ₅yan káu' ₅í pat› shín².

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.

聖、賢、君、仁、善、義、忠、孝、烈、英、騷、儒、才、智、謂之上品、

Shing', ₅in, ‹kwan, ₅yan shín¹, í², ‹chung, hau', lít₂, ‹ying, ‹sò, ₅yü, ₅ts'oi, chí', wai² ‹chí shéung² 'pan.

3. Husbandmen, mechanics, physicians, diviners, astrologers, soldiers, woodcutters, fishermen, hunters, musicians, and watchmen, are of the middling class.

農、工、醫、卜、星、兵、樵、漁、獵、樂、更、保、謂之中品、

₅Nung, ‹kung, ‹í, puk›, ‹sing, ‹ping, ₅ts'íú, ₅ü, líp₂, ngók₂, ‹kang 'pò, wai² ‹chí ‹chung 'pan.

4. Players, servants, jugglers, vagabonds, robbers, thieves, pettifoggers, gamblers, swindlers, and cheats, are of the lowest class.

戲、奴、術、爛、盜、賊、訟、賭、光、詭、惡、牙、謂之下品、

Hí', ₅nò, shut₂, lán², tò², ts'ak₂, tsung², 'tò, ‹kwóng, 'kwai, ók› ₅ngá, wai² ‹chí há² 'pan.

5. Those who till and reap the fields are called *husbandmen*.

耕耘田畝謂之農夫、

‹Kang ₅wan ₅t'ín ₅mau wai² ‹chí ₅nung ‹fú.

6. Those who traffic in goods, going and coming from place to place, are called *merchants*.

往來販貨則謂商人、

₅Wóng ₅loi fán' fó' tsak› wai² ‹shéung ₅yan.

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; *lít* is applied to those who are constant and faithful and steadfast in what is good; *yü* are the literati, once the pure lovers of learning.

6, 7. *Shéung* 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.*

是之貨坐行賈謂店

Tím' ‹hóng tsó² fó' shí² ‹chi wai² 'kú.

8. Those who by the cure of diseases succor mankind, are called *physicians.*

稱便世濟疾療醫生

₅Líú tsat₂ tsai' shai' pín² ‹ch'ing ‹í ‹shang.

9. Those who drop the screen and sell divinations, are called *diviners,* or masters of divination.

曰號卜賣簾垂占卦先生

₅Shui ₅lím mái² puk› hò² üt₂ ‹chím kwá' ‹sín ‹shang.

10. Those who examine the stars and calculate destinies are called *astrologers,* or the calculators of fates.

爲稱理度星推擇日先生

‹T'úi ‹sing tók₂ ⁵lí ‹ch'ing ₅wai chák₂ yat₂ ‹sín ‹shang.

11. Those who defend and protect forts, garrisons, and guardhouses are called *soldiers.*

汎營塋砲護防號曰兵丁

₅Fóng ú² p'áu' ₅t'oi ₅ying sun' hò² üt₂ ‹ping ‹ting.

12. Those who go to the hills and gather faggots are named *woodcutters.*

爲名薪採山入樵子

Yap₂ ‹shán 'ts'oi ‹san ₅ming ₅wai ‹ts'iú 'tsz'.

13. Those whose occupation is in fishing are called *fishermen.*

之謂業爲魚捕漁翁

Pò² ₅ü ₅wai íp₂ wai² ‹chí ₅ü ‹yung.

14. Those who play on the eight kinds of musical instruments are called *musicians.*

之謂音八奏掌樂生

'Chéung tsau' pát› ‹yam wai² ‹chí ngók₂ ‹shang.

15. Those who report the hour [of the night] in the streets are called *watchmen.*

曰號漏報閭閻更夫

₅Líu ₅ím pò' lau² hò² üt₂ ‹kang ‹fú.

16. Those who abandon their families and shave clean their heads are called *Buddhists.*

曰名髮削家出禪僧

Ch'ut› ‹ká séuk› fát› ₅ming üt₂ ₅shím ‹sang.

17. Those who gather their hair into a tuft and pin it in a knob are called *rationalists.*

爲則冠叅髮束道士

Ch'uk› fát› ‹ts'ám ‹kún tsak₂ ₅wai tò² sz'².

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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.

下品類第十章

‹Há² 'pan lui²; tai² shap₂ ‹chéung.

1. Those who do not engage in any occupation are called *drones*.

布曰一藝不執用人

Pat› chap› yat› ngai² üt₂ 'mò yung² ₅yan.

2. Those who decapitate thieves and robbers are called *executioners*.

呼爲盜賊斬誅殺手

‹Chü 'chám ts'ak₂ tò² ‹fú ₅wai shát› 'shau.

3. Those who take care of prisons and prisoners are named *jailers*.

曰名犯監管收禁卒

‹Shau 'kún ‹kám fán² ₅ming üt₂ kam' tsut›.

4. Those who personate the ancients, and exhibit themselves as actors are called *players*.

謂之劇演古倣戲子

'Fóng 'kú 'ín k'ek₂ wai² ‹chí hí' 'tsz'.

5. Those whose persons have been sold to others are called *slaves*.

名爲人與身賣奴僕

Mái² ‹shan 'ü ₅yan ₅ming ₅wai ₅nò puk₂.

6. Those who perambulate the streets, begging their bread, are called *beggars*.

謂之食丐途沿乞兒

₅Ün ₅t'ò k'oi' shik₂ wai² ‹chí hat› ₅í.

7. Those who are expert and dexterous in playing tricks are called *jugglers*.

謂之法巧弄演術士

'Ín lung² 'háu fát› wai² ‹chí shut₂ sz'².

8. Abandoned fellows who wander about regardless of life are called *vagabonds*.

呼爲徒之命亡爛仔

₅Móng ming² ‹chí ₅t'ò ‹fú ₅wai lán² 'tsai.

9. Those who plunder in large bands are called *robbers*.

名爲刦打夥大強盜

Tái² 'fo 'tá kíp› ₅ming ₅wai ₅k'éung tò².

10. Those who procure a livelihood by stealing and secreting goods are called *thieves*.

號爲生爲竊偷賊仔

₅T'au sít› ₅wai ‹shang hò² ₅wai ts'ak₂ 'tsai.

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.*	包攬詞訟謂之訟棍	‹Páu ˢlám ˏtsz' tsung² wai² ‹chí tsung² kwan'.
12. Those who make themselves adepts in all kinds of gambling are called *gamblers.*	精通賭具名爲賭棍	‹Tsing ‹t'ung 'tò kü² ˏming ˏwai 'tò kwan'.
13. Those who deceive their intimate friends are called *swindlers.*	欺騙親朋謂之光棍	‹Hí p'ín' ‹ts'an ˏp'ang wai² ‹chí ‹kwóng kwan'.
14. Those who practice deception the world calls *cheats.*	圖詐僞世號詭譎人	ˏTò chá' ngai² shai' hò² 'kwai kwat› ˏyan.
15. Those who never do well, whether moving or at rest, are called *wicked men.*	動靜不善謂之惡人	Tung² tsing² pat› shín² wai² ‹chí ók› ˏyan.
16. Women who act as talebearers are called *tattlers.*	女爲說客名曰牙婆	ˢNü ˏwai shui' hák ˏming üt₂ ˏngá ˏp'ó.

11—13. *Tsung kwan* a contentious stick, *tò kwan* a gambling stick, and *kwóng 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 *shüt*, with nearly the same meaning.

CHAPTER V.

DOMESTIC AFFAIRS.

日用篇五

Yat$_2$ yung^2; ‹p'ín ʿ'ng.

Section First.

OF RENTING HOUSES.

租賃房屋第一章

‹Tsò yam^2 ˏfóng uk›; tai^2 yat› ‹chéung.

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1. To whom do the houses in the city of Canton really belong?	廣東省城之屋究屬何人	'Kwóng ‹tung 'sháng ˏshing ‹chí uk› kau' shuk$_2$ ˏhó ˏyan?
Every house has its own landlord.	各業各主	Kók› íp$_2$ kók› 'chü.
2. If [as it is commonly said,] there is not a foot of ground that does not belong to the sovereign, by what tenure do the people hold the ground as their own?	尺地莫非王土何得自專爲己所有	Ch'ik› tí^2 mók$_2$ ‹fí ˏwóng 't'ò ˏhó tak› tsz'^{2} ‹chün ˏwai 'kí 'shó ʿyau?
They receive the right of occupancy thereof, for building, from the magistracy, with a stamped deed, which they retain in testimony of their right; after this they may sell the houses [built thereon].	與官承地盖造領紅契收執爲憑後方能轉賣其屋	ʿÜ ‹kún ˏshing tí^2 k'oi' tsò^2, ʿling ˏhung k'ai' ‹shau chap› ˏwai ˏp'ang; hau^2 ‹fong ˏnang 'chün mái^2 ˏk'í uk›.

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 the province Kwóngtung really belong? *Kók íp* every possession, *kók chü* every master, i. e. each and every possession of houses has its appropriate owner.

2. *Wóng t'ò* is the royal domain, a classical expression, in which *wóng* 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.

5. 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 pasted 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.

是則置買房屋
聽息有幾多
多則一分少則
八厘

要納稅唔要呢
要咯

分每年納抑或
分每月呢

每年納一次

納幾多爲額呢
量地多寡良歹
而納又名納地
租

假如有人想租
屋向邊處埋呢
業主將租帖標
起承賃者或自
行問到議租或
托來人來問

既議定租後以
何爲憑

承賃者有擔保
業主亦設租簿

Shí² tsak› chí' ˢmái ˌfóng uk›, chán² sik› ˢyau 'kí ‹tó?

‹Tó tsak› yat› ‹fan; ˢshíu tsak› pát› ˌlí.

Íu' náp₂ shui', ˌ'm íu' ‹ní?

Íu' lók›.

‹Fan ˢmúi ˌnín náp₂, yik› wák₂ ‹fan ˢmúi üt₂ ‹ní?

ˢMúi ˌnín náp₂ yat› ts'z".

Náp₂ 'kí ‹tó ˌwai ngák₂ ‹ní?

Léung² tí² ‹tó 'kwá ˌléung 'tái ˌí náp₂; yau² ˌming náp₂ tí² ‹tsò.

'Ká ˌü ˢyau ˌyan 'séung ‹tsò uk›, héung' ‹p'ín ch'ü' ˌmái ‹ní?

Íp₂ 'chü ‹tséung ‹tsò t'íp› ‹píu 'hí, ˌshing yam² 'ché wák₂ tsz² ˌhang man² tò' ˢí ‹tsò, wák₂ t'ók› ˌloi ˌyan ˌloi man².

Kí' ˢí ting² ‹tsò hau² ˢí ˌhó ˌwai ˌp'ang?

ˌShing yam² 'ché ˢyau ‹tám 'pò; íp₂ 'chü yik₂ ch'ít› ‹tsò pò².

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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 candareen is one hundredth part of a tael, which is paid for each month, making twelve per cent. annually; eight *lí* or cash is four fifths of that sum, or nine and a half per cent.

7. The *ts'ò típ* 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'ün, 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 Kingshan 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 Tòkwóng.

租簿裏頭點樣
寫呢

好似批咁樣不
過寫明落簿頭
立明據人陳穎
川堂有屋一所
坐落十八甫平
排四間深三進
每間二十一桁
板障門扇厨井
一切俱全今租
與敬愼堂余住
居宅眷不得私
設違禁之事言
明每月租銀三
十兩另每年鞋
金銀二元按月
清租如有拖欠
爲擔保是問臨
遷之日租銀清
結將屋交回業
主不得轉租別
人此據

道光十八年八
月十五日起租
立據

‹Tsò pò² ˢlui ˏt'au 'tím yéung² 'sé ‹ní?

'Hò ˢts'z' ‹p'ai 'kóm yéung², pat› kwó' 'sé ˏming lók₂ pò² ˏt'au.

Lap₂ ˏming kü' ˏyan ˏCh'an Wing² ‹ch'ün ˏt'óng, ˢyau uk₂ yat› 'shó, tsó² lók₂ Shap₂ pát› 'pò, ˏp'ing ˏp'ái sz" ‹kán, ‹sham ‹sám tsun', ˢmúi ‹kán í² shap₂ yat› ‹háng; 'pán chéung', ˏmún shín', ˏch'ü, 'tsing, yat› ts'ít› ‹k'ü ˏts'ün; ‹kam ‹tsò ˢü King' shan² ˏt'óng ˏYü chü² ‹kü chák₂ kün'. Pat› tak› ‹sz' ch'ít› ˏwai kam' ‹chí sz'². ˏÍn ‹ming ˢmúi üt₂ ‹tsò ˏngan ‹sám ˏshap₂ 'léung, líng² ˢmúi ˏnín ˏhái ‹kam ˏngan í² ˏün, ón' üt₂ ‹ts'ing ‹tsò, ˏüˢ yau ‹t'ó hím' ˏwai ‹tám 'pò shí² man². ˏLam ‹ts'ín ‹chí yat₂, ‹tsò ˏngan ‹ts'ing kít›, ‹tséung uk› ‹káu ˏúi íp₂ 'chü, pat› tak› 'chün ‹tsò pít₂ ˏyan, 'ts'z' kü'.

Tò² ‹kwóng shap₂ pát› ˏnín, pát› üt₂, shap₂ ˢ'ng yat₂, 'hí ‹tsò lap₂ kü'.

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; *Wingch'ün t'óng* 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?

以屋每幾幾有至過中等小屋惟則居 廣而月多多幾大四公者者更過業多 東論收次至多者五館六一大主 省至租等小 每十居七二者非自 城大銀者者 月兩多元錢非分居 之者有有又 不其次至然無賃者

ʿI ʿKwóng ‹tung ʿshang ˏshing ‹chí uk› ˏí lun², chí' tái² ʿché ʿmúi üt₂ ‹shau ‹tsò ˏngan ʿyau ʿkí ‹tó, ts'z" ʿtang ʿché ʿyau ʿkí ‹tó, chí' ʿsíú ʿché yau' ʿyau ʿkí ‹tó?

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.

Chí' tái² ʿché ʿmúi üt₂ pat› kwó' sz' ʿ'ng shap₂ ʿléung, ˏk'í ‹chung ‹kung ʿkún ‹kù ‹tó; ts'z" ʿtang ʿché luk₂ ts'at› ˏün; chí' ʿsíú ʿché yat› í² ˏts'ín: ˏín uk› kang' tái² ʿché ‹fí ˏmò, ˏwai kwó' tái² ‹fí ‹fan yam², tsak› íp₂ ʿchü tsz'² ‹kù ʿché ˏkù ‹tó.

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.

房屋類第二章

ˏFóng uk› lui²; tai² í² ‹chéung.

1. The *inner apartments* are not to be entered irregularly.

內室不許亂進、

Noi² shat› pat› ʿh'ü lün² tsun'.

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.

若係冇欄杆、我就跌落去、

Yéuk₂ hai² ʻmò ˏlán ‹kón, ʻngó tsau² tít› lók₂ hʻü'.

3. The thieves, even without lifting up the *bar* across the doors, burst them open.

個賊冇揸起門閂、咁就開門、

Kó' tsʻak₂ ʻmò ʻtau ʻhí ˏmún ‹shán, ʻkóm tsau² ‹hoi ˏmún.

4. The wind is very boisterous, and you must put the *bars* in the windows.

翻風太要落窓壓、

‹Fán ‹fung ‹tʻái íú' lók₂ ‹chʻéung át›.

5. The water in the *bathing-room* is ready.

洗身房水便蟒、

ʻSai ‹shan ˏfóng ʻshui pín² lá'.

6. Is there any fire in the *bedroom* fireplace?

瞓房火爐有火冇呀、

Fan' ˏfóng ʻfó ˏlò ʻyau ʻfó ʻmò á'?

7. Open the Venetian *blinds* in the front veranda, and fasten them open.

開正面天臺嘅住牛百葉窓鈎住、

‹Hoi ching' mín² ‹tʻín ˏtʻoi ké' ˏngau pák› íp₂ ‹chʻéung, ‹kau chü².

8. Shut the Venetian *blinds*.

閂埋板簾窓門、

‹Shán ˏmái ʻpán ˏlím ‹chʻéung ˏmún.

9. The *ceiling* needs to be swept.

要掃吓天花板、

Ɪ́ú' sò' ʻhá ‹tʻín ‹fá ʻpán.

10. Let us repair to the *guest chamber* to converse.

請到客廳叙話、

ʻTsʻing tò' hák› ‹tʻing tsui² wá².

11. The *chimney* is clogged, the smoke does not ascend.

烟通塞唔上烟、

‹Ɪ́n ‹tʻung sak›, ˏʼm ˏshéung ‹ín.

12. Put that pair of shoes away in the *closet*.

個對鞋擠房仔、

Kó' túi' ˏhái ‹chai ˏfóng ʻtsai.

13. Spacious *cow-houses* are the best.

牛槽闊的致好、

ˏNgau ‹tsʻò fút› tí› chí' ʻhò.

14. The *dining-room* is too small to accommodate so large a number of people.

大飯樓細唔坐得咁多人、

Tái² ‹tsʻán ˏlau sai' ˏʼm tsó² tak› kóm' ‹tó ˏyan.

15. The *door* was closed, but not locked.

房門虛掩未關、

ˏFóng ˏmún ‹hʻü ʻím, mí² ‹kwán.

16. From the *side door* he turned and went away.

在橫門轉過去、

Tsoi² ˏwáng ˏmún ʻchün kwó' hʻü'.

17. The *great door* is always shut in the daytime.

大門日裏常關、

Tái² ˏmún yat₂ ʻlui ˏshéung ‹kwán.

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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 *kí*, to lift, or raise.

6. *Lò* is a place to contain fire, and, with or without *fó* preceding it, may be translated either, a furnace, a stove, a fireplace, or grate.

7. *Tʻín tʻoi* is applied both to verandas and to terraces; *ngau pák íp*, 'cow's hundred leaves' is an allusion to the internal folds of the omasum or manyplus, 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: *chʻéung* is a window, and is usually followed by *mún*, the two words retaining the same meaning.

18. Open the *middle door* to receive the guests.	打開中門接客也、	'Tá ‹hoi ‹chung ₅mún tsíp› hák›.
19. The *low door* is a short door.	矮門卽短門也、	'Ai ₅mún tsik› 'tün ₅mún ⁵yá.
20. Stop at the *inner door* and call.	宅門止步揚聲、	Chák₂ ₅mún 'chí pò² ₅yéung ‹shing.
21. Bamboos were planted about the *round door*.	月門外皆種竹、	Ut₂ ₅mún ngoi² ‹kái chung² chuk›.
22. That apartment has a small *dressing-room* belonging to it.	個間房裏頭有間替身房仔、	Kó² ‹kán ₅fóng ⁵lui ₅t'au ⁵yau ‹kán t'ai² ‹shan ₅fóng 'tsai.
23. He took leave of the guest in the *entry*.	送客出門官廳、	Sung² hák› ch'ut› ₅mún ‹kún ‹t'ing.
24. Make a fire in that *fireplace*.	起着個火爐龕、	'Hí chéuk› kó² 'fó ₅lò ham².
25. Call the coolie to wipe the *floor*.	叫管店抹樓板、	Kiú² 'kún tím² mút› ₅lau 'pán.
26. The bars of the *grate* ought not to be made very close to each other.	火爐嘅鐵柱唔好密、	'Fó ₅lò ké² t'ít› ⁵chü ₅'m 'hò mat₂.
27. The *great hall* is full of noble friends.	大廳高朋滿座、	Tái² ‹t'ing ‹kò ₅p'ang ⁵mún tsó².
28. He passed over to the *side hall*.	轉過橫廳個邊、	'Chün kwó² ₅wáng ‹t'ing kó² ‹pín.
29. He went to the middle of the *second hall*.	入到二廳堂中、	Yap₂ tò² í² ‹t'ing ₅t'óng ‹chung.
30. Brush together and take away the ashes from the *hearth*.	拂火爐底個的灰去、	Fat› 'fó ₅lò 'tai kó² tik› ‹fúi h'ü².
31. The *hen-house* is in the garden.	鷄欄喺園裏嚟、	‹Kai ₅lán 'hai ₅ün ⁵lui ₅lai.
32. The *jambs* are on each side of the fireplace.	火爐兩傍柱整、	'Fó ₅lò 'léung ₅p'óng 'chü 'tau.

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 usuallyleads into the garden or some open area.

23. This entry is a small space between the great door and the middle door, and is called *mún kún ting*, '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. *Tonic Dict. 'hóm'*

27. This is the principal room of the house, in which levees are held, and large parties are assembled: the *hák t'ing* is inferior to it, being generally a *wáng t'ing* or side apartment: the *tái t'ing* is in the middle of the house, and in the rear of it, the *í t'ing* or second hall is situated.

30. *Fó lò 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.

吩咐廚房熄火、
挑起門鬼、致開
得門、

‹Fan fú' ₅ch'ü ₅fóng sik› 'fó
‹T'íú 'hí ₅mún 'kwai chí' ‹hoi tak› ₅mún.

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.

書房筆硯縱橫、
門楣戶頂橫木、
鎖埋個度房門、

‹Shü ₅fóng pat› ín² ‹tsung ₅wáng.
₅Mún ₅mí ú² 'ting ₅wáng muk₂.
'Só ₅mái kó' tò² ₅fóng ₅mún.

38. The *mantle-piece* of that fireplace is made of stone.

火爐額個塊係
石板、

'Fó ₅lò ngák₂ kó' fái' hai² shek› 'pán.

39. She did not go three steps from the *nursery*.
40. Is there an *oven* belonging to the kitchen?

三步不出閨門、
廚房有局爐有
冇呀、

‹Sám pò² pat› ch'ut› ‹kwai ₅mún.
₅Ch'ü ₅fóng ⁵yau kuk₂ ₅lò ⁵yau 'mò á'?

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.

管事房好闊落、
個個細蚊仔、喺
板障罅裏吓睇
老子喺處唔喺、

'Kún sz'² ₅fóng 'hò fút› lók₂.
Kó' kó' sai' ₅man 'tsai 'hai 'pán chéung' lá' ‹chóng 'há, 't'ai ⁵lò 'tsz' 'hai ch'ü' ₅'m 'hai.

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.

徘徊兩廊之間、
厠所更宜潔淨、
噤住扶手致上
樓梯、

₅P'úi ₅úi ⁵léung ₅lóng ‹chí ‹kán.
Ts'z" 'shó kang' ₅í kít› tsing².
Kam² chü² ₅fú 'shau chí' ⁵shéung ₅lau ‹t'ai.

46. The *roof* of this house is damaged, call the mason to repair the leak.

屋背爛、叫泥水
佬執漏、

Uk› púi' lán², kíú' ₅nai 'shui ⁵lò chap› lau².

47. Call the coolie here to brush down the spider's webs in this *room*.

叫管店黎、撩呢
間房嘅蜘蛛網、

Kíú' 'kún tím' ₅lai 'líú ‹ní ‹kán ₅fóng ké' ‹chí ‹chü ⁵móng.

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 *noi shat*, and is applied to the apartments of females who are young and unmarried: the term is also applied to the harems 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. *Kún 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.

48. The *basement rooms* are usually damp.	地下嘅房總帶濕的	Tí² há² ké' ₅fóng 'tsung tái' shap› tí›.
49. Fasten up the *glass sash*.	頂起玻璃蕩窓	'Ting 'hí ‹pó ₅lí t'óng' ‹ch'éung.
50. Fix that shell *sky-light*.	整的明瓦天窓	'Ching tik› ₅ming 'ngá ‹t'ín ‹ch'éung.
51. Has this house a *stable* for horses?	呢間屋有馬房冇呀	‹Ní ‹kán uk› ⁵yau ⁵má ₅fóng ⁵mò á'?
52. He ascended the *stairs* step by step.	一步步上樓梯	Yat› pò² pò² ⁵shéung ₅lau ‹t'ai.
53. The *stair-case* is quite too dark.	樓梯房黑過頭	₅Lau ‹t'ai ₅fóng hak› kwó' ₅t'au.
54. This house is two *stories* high.	呢間屋兩層高	‹Ní ‹kán uk› 'léung ₅ts'ang ‹kò.
55. Together ascend the *terrace* to enjoy the moonlight.	共登天臺玩月	Kung² ‹tang ‹t'ín ₅toi ún² üt₂.
56. He sat on the *threshold* of the door.	佢喺門檻瞓坐	⁵Kü 'hai ₅mún ₅ch'án ₅lai tsó².
57. Stanzas written on the plastering of the *wall*.	喺粉壁上題詞	'Hai 'fan pik› ⁵shéung ₅t'ai ₅tsz'.
58. That *well* is not very deep.	個個井冇幾深	Kó' kó' 'tsing ⁵mò 'kí ‹sham.
59. Open the *glass windows*.	掩開玻璃窓門	'Ím ‹hoi ‹pó ₅lí ‹ch'éung ₅mún.
60. Do not open the *windows*.	唔好推開窓門	₅'M 'hò ‹t'ui ‹hoi ‹ch'éung ‹mún.

49. These are the windows which are made to slide up and down like a sash, the word *t'óng* 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.

第三章 類用器

Tai² ‹sám ‹chéung; lui² yung² Hí'.

1. Call the coolie to roll up the *bamboo awning*.	叫管店扯竹簾	Kiú' 'kún tím' ‹ch'é chuk› ₅lím.
2. Open the *cloth awning* to shade from the sun's glare.	開布帳遮日晒	‹Hoi pò' chéung' ‹ché yat› shái'.

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 *barrel*.
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.

雨傘、
水盤、
風漏面爲之、
指桶筒以竹盒去、
針琶個個皆仔弓、
雨琶個淨箇挽籃、
風個啱筐妹挽、

送、
買羅、
盒、
去、
仔、
羅、
羅、
羅、

去、
銀仔、
趁去、
拈籃、
喫紙笠、
寄賣、
藤籃、
眼藤、
起佢、
身盤、
落擔杆、
吔佢嚟、

‹Fung ˢü ‹cham ʻchí ‹fung ˢü.

Kʻ ·pʻí ₅pʻá ʻtʻung lau² ʻshu..
ʻSháng tsing² kó' ₅tʻung mín² ₅pʻún.
‹Kóng ‹kái ˢí chuk› ₅wai ‹chí
‹Múi ʻtsai ˢwán hóp› ₅ló ₅lai.
ˢWán ‹kung ₅lám hʻü' ˢmái sung'.

‹Ning ‹ní ₅ló ʻtsai ₅ngan hʻü'.
‹Tám tám' ₅ló hʻü' chʻan' ‹hʻü.
‹Hoi shik› kák› ₅lám ‹nim ₅lai.
‹Shíú tsz'² ʻchí lap› kéˇ ʻchí.
Kók› ʻfún ₅tʻang ₅lám kí' mái².
ˢMái kò' ‹shó ˢngán ₅tʻang lap›.
ʻShai chik› ‹lí kwá' ʻhí ˢkʻü.

ʻTá ʻshui lók› ʻsai ‹shan ₅pʻún.
‹Ting ‹fán ʻmáu lók› tám' ‹kón.
₅Ťú ‹chung ʻtsai kíú' ˢkʻü ₅lai.

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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. *Pʻún*, a vessel, is usually joined with some other word, which modifies its meaning; thus, *mín pʻún*, face basin or a basin used in washing the face and hands; *sai shan pʻún*, a 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 *má* as well as *máu*.

18. This word *ťú*, to shake, is in use for *ngò*, which is commonly used in speaking, but for which there is no written character.

19. Work the *bellows* to make the fire burn.
20. Shut the doors of that *book-case*.
21. Move away this *book-stand*.
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.

扯	風	箱	使	火	猛
掩	埋	個	書	櫃	門
移	開	呢	個	書	架
擠	好	個	的	酒	罇
抹	乾	呢	隻	碗	嘹
如	氷	盤	咁	大	隻
一	筒	湯	碗	十	隻
漆	箱	大	小	出	賣
漆	文	具	唔	主	固
執	好	藤	盒	嘅	嘢
工	夫	箱	有	牙	器
竹	掃	易	去	泥	積
椰	衣	掃	去	油	氣
禾	稈	掃	掃	樓	淨
衣	服	擦	猪	鬃	做
放	個	吊	桶	落	井
掛	雀	籠	在	門	口
拮	油	瓶	來	整	燈
擦	靚	個	蠟	燭	盤
銀	燭	檯	易	打	磨

'Ch'é ‹fung ‹séung 'shai 'fo ₅mang.
'Ï'm ₅mái kó' ‹shü kwai² ₅mún.
₅Ï ‹hoi ‹ní kó' ‹shü ká'.
‹Chai 'hò kó' tik› 'tsau ‹tsun.
Mút› ‹kón ‹ní chik› 'ün ₅lai.
₅Ü ‹ping ₅p'ún kóm' tái² chik›.
Yat› ₅t'ung ‹tóng 'ün shap₂ chik›.
Ts'at› ‹séung tái² 'síú ch'ut₂ mái².
Ts'at› ₅man kü² ₅'m 'chü kú'.
Chap› 'hò ₅t'ang hóp₂ ké' ₅yé.
‹Kung ‹fú ‹séung ₅yau ₅ngá hí'.
Chuk› sò' í² h'ü' ₅nai tsik›.
₅Yé ‹í sò' h'ü' ₅yau hí'.
₅Wó 'kón sò' sò' ₅lau tsing².
‹Í fuk₂ tsát› ‹chü ‹tsung tsò².
Fóng' kó' tíú' 't'ung lók₂ 'tsing.
Kwá' tséuk› ₅lung tsoi² ₅mún 'hau.
‹Ním ₅yau ₅p'ing ₅loi 'ching ‹tang.
Ts'át› ling' kó' láp₂ chuk› ₅p'ún.
₅Ngan chuk› ₅t'oi í² 'tá ₅mó.

22, 23. *Chai* is sometimes pronounced *tsai;* and *mút* is almost invariably read *mát*: either may be used, though *chai* and *mút* are the best.

27. 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.

28. *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 tsz'*, to set types, or a printer's composing.

29. *Kung fú séung* is the lady's work-box, and the *ngá hí* 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.

31. Called *yé í sò* cocoa-nut clothes broom, because it is made of the outer covering of the cocoa nut; this substance is employed by the Chinese in manufacturing not only brooms, but ropes, cordage, cables, rain-cloaks, and other articles.

34. *Tíú t'ung*, 'suspended bucket,' is that which is used for drawing water from wells; *tíú* denotes to suspend, suspended, hanging.

39. Put out the light on the *candlestick*.	熄蠟燭整嘅火、	Sik› láp$_2$ chuk› 'tan ké' 'fo.
40. Rub the glass *candle-shade* clean.	抹凈玻璃燈罩、	Mút› tsing^2 ‹pó ˏlí ‹tang cháu'.
41. Every description of leaden *tea canisters*.	各樣鉛茶葉礶、	Kók› yéung^2 ˏün ˏch'á íp$_2$ kún'.
42. Spread down the *carpet* in the parlor.	鋪番地毡落廳、	‹P'ò ‹fán tí^2 ‹chín lók$_2$ ‹t'ing.
43. Bargained for a new *castor*.	定新樣五味架、	Ting^2 ‹san yéung^2 ˢ'ng mí^2 ká'.
44. A set of new tin *censers*.	一副新錫香案、	Yat› fú' ‹san sik› ‹héung ón'.
45. Twelve *easy chairs*.	十二張學士椅、	Shap$_2$ í^2 ‹chéung hók$_2$ sz'^{2} 'í.
46. Arrange a dozen of *chairs*.	擺一副燈掛椅、	'Pái yat› fú' ‹tang kwá' 'í.
47. Open the *camp-chair* at the gate.	開馬极喺門口、	‹Hoi ˢmá cháp$_2$ 'hai ˏmún 'hau.
48. A set of lacquered *arm-chairs*.	一堂漆圈手椅、	Yat› ˏt'óng ts'at› ‹hün 'shau 'í.
49. Bring an *elbow-chair* and place it near me.	擰張交椅埋嚟、	ˏNing ‹chéung ‹káu 'í ˏmái ˏlai.
50. Foreign *chandeliers* are very brilliant.	洋枝燈份外光、	ˏYéung ‹chí ‹tang fan^2 ngoi^2 ‹kwóng.
51. An iron *treasure chest* is safer than a wooden one.	鐵甲萬岭過木、	T'ít› káp› mán^2 ‹kam kwó' muk$_2$.
52. All the tea in the *tea chest* is consumed.	茶箱茶葉食晒、	ˏCh'á ‹séung ˏch'á íp$_2$ shik$_2$ sái'.
53. Bamboo *chopsticks* are not good looking.	竹快子唔好睇、	Chuk› fái' 'tsz' ˏ'm 'hò 't'ai.
54. A *churn* is used to make butter.	牛油銃整牛油、	ˏNgau ˏyau ch'ung' 'ching ˏngau ˏyau.
55. Wood is easily split with a heavy *cleaver*.	柴刀重易破柴、	ˏCh'ái ‹tò chung^2 í^2 p'ó' ˏch'ái.
56. Wind up the *clock*.	上番時辰鐘鍊、	ˢShéung ‹fán ˏshí ˏshan ‹chung lín^2.
57. It is hard to repair a broken *coffee-mill*.	㗎啡磨爛難整、	Ká' ‹fí mó^2 lán^2 ˏnán 'ching.
58. Without a *corkscrew* it is difficult to draw a cork.	冇酒鑽難開櫛、	ˢMò 'tsau tsün' ˏnán ‹hoi chat›.

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 sz' í* (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 kwá í* 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 *hün shau í* 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, *káu í*, 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. *Fái tsz'*, 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. *Ká fí* 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 bail 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.

交子床藤織底、
大小錫盖一百、
缸飲器汲水器、
打番個牛油盅、
吉時杯冇乜大、
牛乳盅一筒嘴、
門埋碗碟櫃門、
扯開呢塊綢簾、
藤絨兩面椅墊、
砧板平好切肉、
玻璃酒罇通照、
抽埋寫字箱話、
抽呢盤菓碟嚟、
揩椰殼撈水𠝹、
食剩等乞鉢𠝹、
魚油盅冇乜高、
擰𣇉布撟净碟、
拈撈斗撈攞𢳂、
掃地須用竹箒、
使藤柄鷄毛掃、
抹過個銀蛋盅、
哔銀匠打蛋架、
火爐圍窗嘅好、
快擰洗手盅嚟、

‹Káu 'tsz' ₅ch'óng ₅t'ang chik› 'tai.
Tái² 'síú sik› koi' yat› pák›.

‹Fau 'yam hí' kap› 'shui hí'.

'Tá ‹fán kó' ₅ngau ₅yau ‹chung.
Kat› ₅shí ‹púi ⁵mò mat› tái².

₅Ngau ⁵yü ‹chung yat› ₅t'ung 'tsui.
‹Shán ₅mái 'ún típ₂ kwai² ₅mún.
'Ch'é ‹hoi ‹ní fái' ₅ch'au ₅lím.
₅T'ang ₅yung ⁵léung mín² ⁵í tín².
‹Cham 'pán ₅p'ing 'hò ts'ít› yuk₂.
‹Pó ₅lí 'tsau ‹tsun ‹t'ung chíú'.
'Nau ₅mái 'sé tsz'² ‹séung wá².
‹Ch'au ‹ní ₅p'ún 'kwó típ₂ ₅lai.
‹Nim ₅yé hók› fat› 'shui ₅lai.

Shik₂ shing² 'tang h'at› pút› ₅lai.
₅U ₅yau ‹chung ⁵mò mat› ‹kò.

‹Ning 'tsín pò' 'kíú tsing² típ₂.
‹Nim fat› 'tau fat› láp₂ sáp›.

Sò' tí² ₅sü yung² chuk› 'ch'ám.
'Shai ₅t'ang ping' ‹kai ₅mò sò'.
Mút› kwó' kó' ₅ngan tán² ‹chung.
Kíú' ₅ngan tséung² 'tá tán² ká'.
'Fó ₅lò ₅wai mat₂ ké' 'hò.

Fái' ‹ning 'sai 'shau ‹chung ₅lai.

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no name for this article. So *kat shí púi* for custard cups, *sám pin púi* for champagne glasses, and other phrases.

70. *Nau* expresses the wringing motion of the hand in locking a bolt, turning a screw, &c.; *mái* 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 *grater* 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.

脚踏櫈咁高嘅、	Kéuk› táp₂ tang' kóm' ‹kò ké'.
使銀釵叉過嚟、	'Shai ₅ngan ‹ch'á ‹ch'á kwó' ₅lai.
古老花瓶冇價、	'Kú ₅lò ‹fá ₅p'ing 'mò ká'.
用鐵鍋哩炕餅、	Yung² t'ít› ‹wó ₅lé hóng' 'ping.
濕風爐難着火、	Shap› ‹fung ₅lò ₅nán chéuk› 'fo.
勘盅擠唔漏氣、	Hóm² ‹chung ‹chai ₅'m lau² hí'.
三鞭酒杯最高、	‹Sám ‹pín 'tsau ‹púi tsui' ‹kò.
遞隻紅酒杯嚟、	Tai² chik› ₅hung 'tsau ‹púi ₅lai.
入墻火爐極暖、	Yap₂ ₅ts'eung 'fo ₅lò kik₂ ₅nün.
取薑汁要薑擦、	'Ts'ü ‹kéung chap› íú' ‹kéung ts'át›.
移開吓個汁盅、	₅I' ‹hoi ₅há kó' chap› ‹chung.
燒鐵耙火要勻、	‹Shíú t'ít› ₅p'á 'fo íú' ₅wan.
用灰掃整净爐、	Yung² ‹fúi sò' 'ching tsing² ₅lò.
天寒必用火鍋、	‹T'ín ₅hón pít› yung² 'fó ‹wó.
桶箍咆了漏氷、	'T'ung ‹fú páu' ₅líú lau² 'shui.
琵琶桶仔裝麪、	₅P'í ₅p'á 't'ung 'tsai ‹chóng mín².
銅𣲗𣲗氷易滾、	₅T'ung ‹pò ‹pò 'shui í² 'kwan.
兩條匙就有聲、	₅Léung ₅t'íú ₅shí tsau² ₅yau ‹shing.
使大鐵鍍炒野、	'Shai tái² t'ít₂ wók₂ shap₂ ₅yé.
破柴花好嘯爐、	P'ó' ‹ch'ái ‹fá 'hò lau² ₅lò.
換過張大餐刀、	Ún² kwó' ‹chéung tái² ‹ts'án ‹tò.
牛肉刀莫磨薄、	₅Ngau yuk₂ ‹tò mók₂ ₅mó pók₂.

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 that 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*.
109. Nine *jars* and ten covers.
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 *ladles* are easily scoured.
115. Bring a *soup ladle* to serve out the soup.
116. Wooden *ladles* 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* andyou need not fear the wind.
122. *Lampwicks* are made of cotton thread.
123. If the *rush lampwick* be small the oil hardly ascends.

菜刀切過咁齊、
遮一張魚刀嚟、
摺鉸刀仔兩開、
菓刀使板磨好、
九個罌十個噂、
眞好似塔咁肚、
捭甕缸你做膽、
去擔兩埕山水、
點高燈用梯攞、
銅殼容易打抹、
擰湯殼擾湯嚟、
橫紋木做木殼、
大堂吊盞頭燈、
點着金魚缸燈、
點番着個琉璃、
跌擎呢枝燈檯、
使燈筒唔怕風、
棉紗繩做燈心、
燈草細惡上油、

Ts'oi' ‹tò ts'it› kwó' kóm' ˌts'ai.
Tai² yat› ‹chéung ˌü ‹tò ˌlai.
Chíp› káu' ‹tò 'tsai ˈléung ‹hoi.
'Kwó ‹tò 'shai 'pán ˌmó 'hò.
‹Kau kó' ‹áng shap› kó' ˈts'un.
‹Chan 'hò ˈtsz' táp› kóm' ˈt'ò.
'Pí ung' ‹kóng ˈní tsò² 'tám.
H'ü' ‹tám ˈleung ˌch'ing ‹shán 'shui.
'Tím ‹kò ‹tang yung² ‹t'ai tang'.
ˌT'ung hók› ˌyung í² 'tá mút›.
‹Ning ‹t'óng hók› ˈíú ‹t'óng ˌlai.
ˌWáng ˌman muk› tsò² muk› hók›.
Tái² ˌt'óng tíú' ‹kw'ai ˌt'au ‹tang.
'Tím chéuk› ‹kam ˌü ‹kóng ‹tang.
'Tím ‹fán chéuk› kó' lau² ˌlí.
Tít› ‹lün ‹ní ‹chí ‹tang ˌt'oi.
'Shai ‹tang ˌt'ung ˌ'm p'á' ‹fung.
ˌMín ‹shá ˌshing tsò² ‹tang ‹sam.
‹Tang 'ts'ò sai' ók› ˈshéung ˌyau.

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 *lò tang*, a way lamp.
118. Literally, 'the gold-fish bowl lamp,' so called because the globular bowl in which the *lau lí* 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 lí* 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 *ü ngán wat*, from its resemblance to the crystaline 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 *pails* 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*.

點燈籠去出街、
呢把鎖唔開得、
暑天換過藤墊、
藤碟墊大餐用、
用草蓆鋪大廳、
連灘草蓆墊樓、
揸竹筒做米升、
推石磨羊嗲倦、
洗大樓用布嚟、
擂舂砍舂氷糖、
洗吓個芥末盅、
呢條茶布汚漕、
梗盒籮鎖主固、
擔一擔氷桶嚟、
鑊乃煮肉之器、
鏡過塊玻璃片、
胡椒罇盖漏眼、
舂杵重唔好梗、
揭開八音琴盖、
整畫架要合式、
抹吓個照身鏡、

'Tím ‹tang ₍lung h'ü' ch'ut› ‹kái.
‹Ní 'pá 'só ₍'m ‹hoi tak›.

'Shü ‹t'ín ún² kwó' ₍t'ang tín².
₍T'ang típ› tín² tái² ‹tsán yung².
Yung² 'ts'ò tsik₂ ‹pò tái² ‹t'ing.
‹Lín ‹t'án 'ts'ò tsik₂ tín² ₍lau.

'Pí chuk› ₍t'ung tsò' ₍mai ‹shing.
‹T'úi shik₂ mó² 'shau ₍úi kün².
'Sai tái² ₍lau yung² pò' mak›.

₍T'oi ‹chung 'hóm ‹chung ‹ping ₍t'óng.
'Sai ₍há kó' kái' mút₂ ‹chung.
‹Ní ₍tíú ₍ch'á pò' ‹ú ‹tsò.

'Shai hóp₂ ₍lò 'só 'chü kú'.

‹Tám yat› tám' 'shui 't'ung ₍lai.
Wók₂ ₍nái 'chü yuk₂ ‹chí hi'.
‹Séung kwó' fái' ‹pó ₍lí p'ín'.

₍Ú ‹tsíú ‹tsun koi' lau² ₍ngán.
‹Chung ₍ch'ü chung² ₍'m 'hò 'shai.
K'ít› ‹hoi pát› ‹yam ₍k'am koi'.
'Ching wá² ká' íú' hóp₂ shik›.
Mút› ₍há kó' chíú' ‹shan king'.

124. *Ch'ut 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 *pát yam k'am*, or eight sounding harp: this, however, may not be the most appropriate term, the phrase *pát 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 *chíú shan*, reflect the whole person, such as are set above a fireplace, or mounted on a frame.

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-cellars* 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.

擰	烟	筒	跟	人	尾、
係	吹	火	筒	出	身、
鑲	起	個	烟	筒	斗、
銚	缸	裝	水	好	斟、
替	過	隻	淨	碟	漿、
漆	碟	唔	使	得	耐、
推	開	隻	大	銀	碟、
揭	起	呢	口	兜	盖、
火	爐	邊	嘅	火	杵、
將	單	放	在	書	挾、
叫	管	店	扯	風	扇、
使	麵	棍	開	麵	薄、
在	地	毡	擦	過	鞋、
紗	風	燈	擠	宿	肉、
時	興	塩	盅	精	緻、
奉	茶	要	用	茶	碟、
茶	船	凹	要	整	番、
老	鼠	跌	落	天	平、
天	平	盤	吊	得	高、
磨	利	鉸	剪	裁	衣、

‹Ning ‹ín ˏt'ung ‹kan ˏyan ˋmí.
Hai² ‹ch'ui 'fó ˏt'ung ch'ut› ‹shan.
‹Séung 'hí kó' ‹ín ˏt'ung 'tau.
Tíú² ‹kóng ‹chóng 'shui 'hò ‹cham.
T'ai' kwó' chik› tsing² típ› ˏlai.
Ts'at› típ₂ ˏ'm 'shai tak› noi².
‹T'úi ‹hoi chik› tái² ˏngán típ₂.
K'it› 'hí ‹ní 'k'am ‹tau koi'.

'Fó ˏlò ‹pín ké' 'fó ˋch'ü.

‹Tseung ‹tán fong' tsoi² ‹shü káp₂.
Kíú' 'kún tím' 'ch'é ‹fung shín'.
'Shai mín² kwan' ‹hoi mín² pók₂.
Tsoi² tí² ‹chín tsát› kwó' ˏhái.
‹Shá ‹fung ‹tang ‹chai suk› yuk₂.
ˏShí ‹hing ˏím ‹chung ‹tsing chí'.
Fung² ˏch'á íú' yung² ˏch'á típ₂.
ˏCh'á ˏshün nap› íú' 'ching ‹fán.
ˋLò 'shü tít› lók₂ ‹t'ín ˏp'ing.

‹T'ín ˏp'ing ˏp'ún tíú' tak› ‹kò.
ˏMo lí² káu' 'tsín ˏts'oi ‹í.

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 *fó t'ung* 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 *t'ín p'ing* are the common scales.

165. It is well to keep scissors in a *scissor-case.*	剪有匣好收藏、	ʻTsín ˢyau háp₂ ʻhò ‹shau ₛts'óng.
166. Behind the *screen* he listened to their words.	屏風後聽佢講、	ₛP'ing ‹fung hau² ‹t'ing ˢk'ü ʻkóng.
167. Open the *folding screen* to set off an apartment.	開圍屏閘間房、	‹Hoi ₛwai ₛp'ing cháp₂ ‹kán ₛfóng.
168. A new *steaming screen* gives a taste of bamboo.	新烝籠有竹氣、	‹San ₛching ₛlung ˢyau chuk› hí'.
169. He has gone in a *sedan* to repay visits.	擡乘轎去拜會、	ₛToi shing² kíú' h'ü' pái' úi'.
170. A black *lacquered server* is substantial.	黑漆托盤老實、	Hak› ts'at› t'ók› ‹p'ún ˢlò shat₂.
171. A *bamboo settee* is very cool in warm weather.	竹床暑天貪凉、	Chuk› ‹ch'óng ʻshü ‹t'ín ‹tám ₛléung.
172. *Shears* should shut close together.	大鉸剪要哈口、	Tái² káu' ʻtsín íú' kóp› ʻhau.
173. The *betel-nut shears* will not cut it open.	梹榔鈒鈒唔開、	‹Ping ₛlóng cháp₂ cháp₂ ₛ'm ‹hoi.
174. Nail a *shelf* in the corner of the wall.	墻角釘狗肶架、	ₛTs'éung kók› ‹ting ʻkau ʻpí ká'.
175. Use the *shovel* to take away the ashes.	使火鏟去爐灰、	ʻShai ʻfó ʻch'án h'ü' ₛlò ‹fúi.
176. The *rice shovel* can be used on either side.	鑊鏟致轉得便、	Wók₂ ʻch'án chí' ʻchün tak› pín².
177. An iron *skimmer* takes the scum from the broth.	鐵漏殼起湯糜、	T'ít› lau² hók› ʻhí ‹t'óng ₛmí.
178. Use a *sieve* to winnow the chaff from the rice.	使篩箕簸米糠、	ʻShai ‹shai ‹kí pó' ˢmai ‹kóng.
179. A *sieve* is required to sift rice flour.	米粉用羅斗篩、	ˢMai ʻfan yung² ₛló ʻtau ‹shai.
180. On the *oil slings* it is easily upset.	油絡安佢唔穩、	ₛYau lók› ‹ón ˢk'ü ₛ'm ʻwan.
181. A pair of the *twine slings* is lost.	失去一對線絡、	Shat› h'ü' yat› túi' sín' lók›.
182. *Snuffers* prevent the candle from becoming dim.	燭剪唔怕火暗、	Chuk› ˢtsín ₛ'm p'á' ʻfó óm'.
183. A *sofa* of horse hair is pleasant to recline upon.	馬尾睡椅好㗎、	ˢMá ˢmí shui² ʻí ʻhò fan'.
184. Bargained for a new fashioned *soy-stand.*	定新樣豉油架、	Ting² ‹san yéung² shí² ₛyau. ká'.
185. Take the *spoon* away and wash it clean.	擰匙羹去洗净、	‹Ning ‹hí ‹kang h'ü' ʻsai tsing².
186. I have not seen the *sugar spoon.*	唔見減枝糖羹、	ₛ'M kín' ʻkám ‹chí ₛt'óng ‹kang.
187. Put the *salt spoon* back in its place.	擠番枝塩羹處、	‹Chai ‹fán ‹chí ₛím ‹kang ch'ü'.

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 *wók ch'án* 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 lók* 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 *sín lók* 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.*	換過呢枝汁羹、	Ún^{2} kwó' ‹ní ‹chí chap› ‹kang.
189. Make another *rice spoon.*	打番一枝飯羹、	'Tá ‹fán yat› ‹chí fán^{2} ‹kang.
190. *Egg-green spoons* are in common use.	蛋青調羹通用、	Tán^{2} ‹ts'ing ˏt'íú ‹kang ‹t'ung yung^{2}.
191. It is easy to go up and down upon a *step-ladder.*	用板梯易上落、	Yung^{2} 'pán ‹t'ai í^{2} 'shéung lók$_{2}$.
192. *Steaming-sticks* are used in pairs.	烝箸須用一對、	‹Ching chü^{2} ‹sui yung^{2} yat› túi'.
193. The *steelyards* are not at all too large.	司碼秤冇大的、	‹Sz' ˢmá ˏch'ing ˢmò tái^{2} tik›.
194. The thing is as square as a *stool.*	似斗方椅咁正、	ˢTs'z' 'tau ‹fóng 'í kóm' ching'.
195. *Earthen stools* are cool to sit upon.	好貪凉坐瓦鼓、	'Hò ‹t'ám ˏléung tsó^{2} ˢngá 'kú.
196. *Bamboo stools* are cooler than wooden ones.	竹椅凉過木嘅、	Chuk› 'í ˏléung kwó' muk$_{2}$ ké'.
197. Eight *stone bottomed stools.*	八張石面馬瓠、	Pát› ‹chéung shik› mín^{2} ˢmá ˏú.
198. Take away the *sugar bowl.*	搬開冰糖盅去、	‹Pún ‹hoi ‹ping ˏtóng ‹chung h'ü'.
199. The whole family eating at one *table.*	大家同檯食飯、	Tái^{2} ‹ká ˏt'ung ˏt'oi shik$_{2}$ fán^{2}.
200. Change the top of the *stone table.*	換過塊石枱面、	Ún^{2} kwó' fái' shik$_{2}$ ˏt'oi mín^{2}.
201. A *bamboo table* is light and easily moved.	竹枱輕容易搬、	Chuk› ˏt'oi ‹hing ˏyung í^{2} ‹pún.
202. Lay the *table-cloth* straight on the table.	大枱布要齊整、	Tái^{2} ˏt'oi pò' íú' ˏts'ai 'ching.
203. Brush those *tea-poys.*	掃過個張茶机、	Sò' kwó' kó' ‹chéung ˏch'á ‹kí.
204. Engaged to have a *tea-strainer* made ready.	定打便個茶漏、	Ting^{2} 'tá pín^{2} kó' ˏch'á lau^{2}.
205. Use a *tea-kettle* to boil medicine.	使茶煲做藥煲、	'Shai ˏch'á ‹pò tsò^{2} yéuk$_{2}$ ‹pò.
206. The tin *tea-kettle* goes with the dowry.	錫茶提隨嫁用、	Sik› ˏch'á ˏt'ai ˏts'ui ká' yung^{2}.
207. Use a *tea-spoon* to stir it up.	使茶匙攪起佢、	'Shai ˏch'á ˏshí 'káu 'hí ˢk'ü.
208. All kinds of tin *tea-pots.*	各欵錫器茶壺、	Kók› 'fún sik› hí' ˏch'á ˏú.
209. The covered *tea-cup* is inferior to the tea pot.	局盅唔似茶壺、	Kuk$_{2}$ chung ˏ'm ˢts'z' ˏch'á ˏú.

190. 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.

192. 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.

193. These steelyards are those used by the government, or like them: the public offices are called *sz'*; and *má* denotes the weights, with which the steelyards are poised: hence *sz' má*, 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.

195. The *ngá kú*, 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.

210. The *tea-cup* with a single handle.	茶杯有單耳嘅、	₅Ch'á ‹púi ˈyau ‹tán ˢí ké'.
211. With a *tea-tray*, the table will not be wet.	有茶盤唔濕檯、	ˈYau ₅ch'á ₅p'ún ₅'m shap› ₅t'oi.
212. One tin *tea-canister*.	一個錫茶葉罐、	Yat› kó' sik› ₅ch'á íp₂ ‹tsun.
213. If you cannot see, then use a *telescope*.	唔見打千里鏡、	₅'M kín' 'tá ‹ts'ín ˢlí king'.
214. How does the *thermometer* stand?	寒暑針到幾度、	₅Hón ˈshü ‹cham tò' 'kí tò²?
215. Lost a *toast-rack*.	失一個多時架、	Shat› yat› kó' ‹tó ₅shí ká'.
216. A coal has jumped out, take it up quickly in the *tongs*.	炭射出快鉗去、	T'án' shé² ch'ut› fái' ₅kím h'ü'.
215. Fasten some bait on the rat *trap*.	綁的餌在鼠挾、	ˈPong tik› ní² tsoi² ˈshü káp›.
216. Carry the presents in an *eating tray*.	檯食箱去送禮、	₅T'oi shik₂ ‹séung h'ü' sung' ˢlai.
217. A lacquered *tray* well gilded is wanted.	漆托盤要好金、	Ts'at› t'ók› ₅p'ún íú' 'hò ‹kam.
218. Put it into the *tray-basket*, and place it in the sun.	窩籃裝起去晒、	‹Wó ₅lám ‹chóng 'hí h'ü' shái'.
219. Take care of that *clothes' trunk*.	提防吓個衣箱、	₅T'ai ₅fŏng ˢhá kó' ‹í ‹séung.
220. A *leathern trunk* is light and easily carried.	皮槓輕出門便、	₅P'í ˢlung ‹hing ch'ut› ₅mun pín².
221. A *low tub* for washing clothes.	扁身洗衣服盤、	ˈPín ‹shan ˈsai ‹í fuk₂ ₅p'ún.
222. A *high tub* for washing jackets.	高身嘅洗衫盤、	‹Kò ‹shan ké' ˈsai ‹shám ₅p'ún.
223. Bring me a *tumbler* of cold water.	擰一杯凍水嚟、	‹Ning yat› ‹púi tung' ˈshui ₅lai.
224. Find a *tunnel* to put in the wine.	搵漏斗嚟入酒、	ˈWan lau² ˈtau ‹lai yap₂ ˈtsau.
225. A chinaware soup *tureen* with two handles.	磁器兩耳湯兜、	₅Ts'z' hí' ˢléung ˢí ‹t'óng ‹tau.
226. Artificial flowers put into a flower *vase*.	紙蓮花插花瓶、	ˈChí ‹t'ung ‹fá ch'áp› ‹fá ₅p'ing.
227. A *well rope* with buckets on each end.	兩頭繩綁吊桶、	ˢLéung ₅t'au ₅shing ˈpóng tíú' 't'ung.
228. Be careful of that *wine glass*.	小心吓隻脚杯、	ˈSíú ‹sam ˢhá chik› kéuk› ‹púi.
229. A low *wine jar* with an even top.	平盖矮身酒壺、	₅P'ing koi' 'ai ‹shan 'tsau ₅ú.
230. A *whetstone* should be very smooth.	磨刀石要幼凍、	₅Mó ‹tò shik› íú' yau' tung'.

213. If unable to see an object at a distance with the naked eye, then use the thousand *lí* glass: *ts'ín lí king* is applied to the common telescope.

216. In this phrase, the word *kím* is used as a verb; *fái* 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.

218. The *shik séung* 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.

220. The *wó lám* 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.

首飾衣服類第四章

'Shau shik› ‹í fuk₂ lui²; tai² sz" ‹chéung.

1. Tie on an *apron*.	勒番條帷裙咋、	Lak₂ ‹fán ₅t'íú ₅wai ₅kw'an chá'.
2. Ancient *court bonnets* were made of leather.	古視朝以皮弁、	'Kú shí² ₅ch'íú ⁵í ₅p'í pín².
3. All the ancient *bonnets* were black.	凡古冠皆用玄、	₅Fán 'kú ‹kún ‹kái yung² ₅ün.
4. Modern hats are the ancient *bonnets*.	今帽卽古冠弁、	‹Kam mò² tsik› 'kú ‹kún pín².
5. Fasten back that *bonnet-ring*.	釘番個帽圈咋、	‹Ting ‹fán kó' mò² ‹hün chá'.
6. The straps which are tied beneath the chin are called *bonnet-strings*.	綁住下耙底下、	'Póng chü² há² ₅p'á 'tai há², kò' ₅t'íú kíú' tsò² mò² p'án'.
	個條呼做帽掇、	
7. The button is fitted into the *bonnet-cylinder*.	安帽頂係帽竈、	‹Ón mò² 'ting hai² mò² ‹lung.
8. Put the *bonnet* in the bandbox.	擠卜落帽盒嚟、	‹Chai mò² lók₂ mò² h'óp₂ ₅lai.
9. Brush that pair of *boots* clean.	擦乾淨個對靴、	Ts'át› ‹kón tsing² kó' túi' ‹h'éu.
10. In cold weather we must put on *leather boots*.	天冷要着皮靴、	‹T'ín ⁵lang íú' chéuk› ₅p'í ‹h'éu.
11. In warm weather we must put on *satin boots*.	天熱要着絲靴、	‹T'ín ít₂ íú' chéuk› ‹sz' ‹h'éu.
12. Expose that *breast-pin*.	打出枝胸針來、	'Tá ch'ut› ‹chí ‹hung ‹cham ₅loi.

Notes and Explanations.

SHAUSHIK are ornaments for the head; *ífuk* 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 headdresses, by which in this, as in other countries, rank was designated; the *pín* was made in different forms, some of which resembled the trencher cap of European universities, and others a tiara or mitre; the *kún* was worn by inferior officers: they may be indifferently rendered caps or bonnets.

5. *Mò hün*, 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. *Mò 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.

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 *woolen 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. Sow 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.

牛頭褲到膝頭、
唔見個帽帶扣、
扣番釦入鈕門、
擠頂小帽去邊、
細蚊仔拖帽縫、
落雪要着大蓑、
落雨天穿屐鞋、
幾多銀買長袍、
個件大衫太短、
天冷着長衫好、
黑絨風領致着、
各國衣服唔同、
呢條頸帶唔着、
古冕前後有旒、
挑番袖口線步、
絨裏褲實首暖、
拈棉布裏褲暖、
上下各等人嘅
衣服亦係唔同、
衣裳唔論貴總
要乾净嘅就好、

ˌNgau ˌt'au fú' tò' sat› ˌt'au.

ˌ'M kín' kó' mò² tái' k'au'.

K'au' ‹fán 'nau yap₂ 'nau ˌmún.

‹Chai 'ting 'síú mò² h'ü' ‹pín?

Sai' ˌman 'tsai ‹t'ó mò² sui².

Lók₂ süt› íú' chéuk› tái² ‹lau.

Lók₂ ˢü ‹t'ín ‹ch'ün k'ik› ˌhái.

'Kí ‹tó ˌngan ˢmái ˌch'éung ˌpáu?

Kó' kín² tái² ‹shám t'ái' 'tün.

‹T'ín ˢlang chéuk› ˌch'éung ‹shám 'hò.

Hak› ˌyung ‹fung ˢling chí' chéuk›.

Kók› kwók› ‹í fuk₂ ˌ'm ˌt'ung.

‹Ní ˌt'íú 'king tái' ˌ'm chéuk›.

'Kú ˢmín ˌts'ín hau² ˢyau ˌlau.

‹T'íú ‹fán tsau² 'hau sín' pò².

ˌYung ˢlui fú' shat₂ 'shau ˢnün.

‹Ním ˌmín pò' ˢlui fú' ˌlai.

Shéung² há² kók› 'tang ˌyan ké' ‹í fuk₂ yik₂ hai² ˌ'm ˌt'ung.

‹Í ˌshéung ˌ'm lun² kwai', 'tsung íú' ‹kón tsing² ké' tsau² 'hò.

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13. The *ngau t'au fú*, 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 hái* water shoes, and *muk hái* wooden shoes.

21, 22. *Táisham* 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'éung sham* 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.	裝好公仔衣服、	‹Chóng ‘hò ‹kung ‘tsai ‹í fuk$_2$.
33. An *earpick* is useful to take wax from the ear.	要耳挖取耳屎、	I‘ú’ ˢí wat› ‘tsü ˢí ‘shí.
34. This is a very good *fan*.	呢把扇實首好、	‹Ní ‘pá shín’ shat$_2$ ‘shau ‘hò.
35. Buy for inspection several *fans*, of *ivory*, *feather*, *paper*, and *leaf*, one of each kind.	牙毛紙葵各等扇、買把番嚟睇、	ˢNgá ˢmò ‘chí ˢkw‘ai kók› ‘tang shín’ ˢmái ‘pá ‹fán ˢlai ‘t‘ai.
36. Hang the *fancase* on the girdle, and arrange it in its proper place.	駝番個扇插落腰帶襯吓罷囉、	ˢT‘ó ‹fán kó’ shín’ ch‘áp› lók$_2$ ‹íú tái’ ch‘un’ ˢhá ‘pá ‹ló.
37. Put a *fob* into the pantaloons.	整個標袋落褲、	‘Ching kó’ ‹píú toi^2 lók$_2$ fú’.
38. Grasscloth *frocks* are very good.	夏布大衫致好、	Há^2 pò’ tái^2 ‹shám chí’ ‘hò.
39. Purchase a pair of *gaiters*.	買對脚嗌番嚟、	ˢMái túi’ kéuk› ‹máng ‹fán ˢlai.
40. I purchased a pair of new *garters*.	我買對新襪帶、	ˢNgó ˢmái túi’ ‹san mat$_2$ tái’.
41. A leathern *girdle* is worn around the waist.	皮帶係束腰物、	ˢP‘í tái’ hai^2 ch‘uk› ‹íú mat$_2$.
42. My pair of *gloves* is ragged.	我對手笠爛咯、	ˢNgó túi’ ‘shau lap› lán^2 lók›.
43. I like *grasscloth handkerchiefs*.	我巾意夏布巾、	ˢNgó ‹chung í’ há^2 pò’ ‹kan.
44. This *hat* is made of wool.	呢頂帽羊毛嘅、	‹Ní ‘ting mò^2 ˢyéung ˢmò ké’.
45. Put on a *rain-hat* to shelter from the rain.	戴件雨帽遮雨、	Tái’ kín^2 ˢü mò^2 ‹ché ˢü.
46. *Felt hats* are very good.	毡毛做丨更好、	‹Chím ˢmò tsò^2 mò^2 kang’ ‘hò.
47. The *summer hat* is made of bamboo splints.	凉帽用竹絲胎、	ˢLéung mò^2 yung^2 chuk› ‹sz’ ‹t‘oi.
48. *Straw hats* are worn in summer.	草丨天熱戴着、	‘Ts‘ò mò^2 ‹t‘ín ít$_2$ tái’ chéuk›.
49. Orders to change and put on the *winter hat*.	牌示換戴暖帽、	ˢP‘ái shí^2 ún^2 tái’ ˢnün mò^2.
50. The *red hat* is worn on ceremonial occasions.	有事致戴紅丨、	ˢYau sz’^{2} chí’ tái’ ˢhung mò^2.
51. The seam of the *jacket* is broken open.	巾衫甩了線步、	‹Chung ‹shám lat› ˢlíú sín’ pò^2.

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.

37. The Chinese carry their watches suspended from the girdle in a case, which just exposes the face; their's is literally a *píú toi*, watch pocket.

42. 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.

49. 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 versâ* according to the season.

50. The cap is in the shape of a cone, and is called the *hung mò* 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.	絨馬褂係便服、	ˏYung ˊmá ʻkwʻá hai^2 pín^2 fuk$_2$.
53. With *kneepads* it is not painful to kneel.	纜包膝跪唔痛、	Lám^2 ‹páu sat› kwai^2 ˏ'm tʻung'.
54. A nicely turned *lappet* looks well.	斂好衫襟好睇、	ˊLím ʻhò ‹shám ‹kʻam ʻhò ʻtʻai.
55. Make a pair of *leggins* lined with cotton.	做棉套褲嚟着、	Tsò^2 ˏmín tʻò' fú' ˏlai chéuk›.
56. Bring me a *neckcloth*.	拈條頸巾嚟我、	‹Ním ˏtʻíú ʻking ‹kan ˏlai ˊngó.
57. Where are my *pantaloons?*	我大褲在邊處、	ˊNgó tái^2 fú' tsoi^2 ‹pín chʻü'?
58. The ancient *pattens* had only one strap.	古人屐一條面、	ʻKú ˏyan kʻek› yat› ˏtʻíú mín^2.
59. The many plaited *petticoat* is a ceremonial dress.	百摺裙係禮服、	Pák› chíp› ˏkwʻan hai^2 ˊlai fuk$_2$.
60. Bid him make a *pocket* in the vest.	吩咐背心做袋、	‹Fan ˏfú púi' ‹sam tsò^2 toi^2.
61. Put on a *rain cloak*, and go to put out the fire.	摟蓑衣去救火、	‹Lau ‹só ‹í hʻü' kau' ʻfó.
62. The garment opened before and behind, with the cuffs of the sleeves like a horse's hoof, is called a *robe*.	前後開詫、左右馬蹄袖、謂之袍、	ˏTsʻín hau^2 ‹hoi chʻá' ʻtsó yau^2 ˊmá ˏtʻai tsau^2 wai^2 ‹chí ˏpʻò.
63. The courier's *sandals* have leathern soles.	千里馬皮底鞋、	‹Tsʻín ˊlí ˊmá ˏpʻí ʻtai ˏhái.
64. *Sandals* are bound on with cords.	草鞋使繩綁緊、	ʻTsʻò ˏhái ʻshai ˏshing ʻpóng ʻkan.
65. Throw on an embroidered *shawl*.	摟條花搭膊巾、	‹Lau ˏtʻíú ‹fá táp$_2$ pók› ‹kan.
66. He has put on his *shirt*.	佢着件貼身衫、	ˊKʻü chéuk› kín^2 tʻíp› ‹shan ‹shám.
67. Has the *shirt* been washed or not?	汗衫洗了唔曾、	Hón^2 ‹shám ʻsai ˊlíú ˏ'm ˏtsʻang?
68. Brush that pair of *shoes* clean.	擦乾凈個對鞋、	Tsʻát› ‹kón tsing^2 kó' túi' ˏhái.
69. Do not go out with *shoes* down at the heel.	撻踭鞋唔出街、	Tát› ‹chang ˏhái ˏ'm chʻut› ‹kái.
70. Ladies' small tricolored *shoes* are handsome.	纏脚鞋三鑲好、	ˏChʻín kéuk› ˏhái ‹sám ‹séung ʻhò.
71. The *sleeves* of the robe of a priest trail on the ground.	和尚袍袖拖地、	ˏWó shéung^2 ˏpʻò tsau^2 ‹tʻó tí^2.

51. This is an outside garment made large and short, furnished with short sleeves; it is seen in a great variety of patterns, is worn by all classes of people, and on almost all occasions.

59. The apron of No. 1. is also called *kwʻan*, 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.

61. This is an excuse used by a man to avoid helping his neighbor; the *só í* 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.

62. This is the dress of honor with the Chinese, and its shape differs but little from the *chʻéung 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.

72. The pantaloons should be long when *socks* are worn.
73. Crystal *spectacles* preserve the eyes.
74. A *stock* is worn round the neck.
75. Give me a pair of *woolen stockings*.
76. In Canton *silk stockings* are cheap.
77. When taking off the shirt put on a *stomacher*.
78. [Priests] put on a *surplice* when sitting at the altar.
79. *Suspenders* are cross bands.
80. My *trowsers* need to be washed.
81. Women ought to wear *turbans*.
82. Gauze *veils* are in use among foreigners.
83. Women wore *veils* in the time of Hón.
84. Make a *vest*.
85. Bring a new *waistcoat*.
86. The *wallet* is used as a purse.

着襪頭落褲脚、
氷晶眼鏡養眼、
頸帶係圍頸喫、
捭對毡襪過我、
省城絲襪係平、
脫衫要纜暖肚、
披袈裟坐正壇、
褲帶卽十字帶、
我條褲要洗蠔、
女人應纜頭帕、
外國有障面紗、
漢時婦有面衣、
做件背心嘥着、
擰件新背心嘥、
荷包擠錢銀喫、

Chéuk› mat₂ ₅t'au lók₂ fú' kéuk›.
'Shui ‹tsing 'ngán king' ₅yéung 'ngán.
'King tái' hài² ₅wai 'king ké'.
'Pí túi' ‹chín mat₂ kwó' ₅ngó.
'Shang ₅shing ‹sz' mat₂ hai² ₅p'ing.
Tùt› ‹shám íú' lám² 'nün ₅tò.
‹P'í ‹ká ‹shá tsó' ching' ₅tán.
Fú' tái' tsik› shap₂ tsz'² tái'.
₅Ngó ₅t'íú fú' íú' 'sai lá'.
₅Nü ₅yan ‹ying lám² ₅t'au p'á'.
Ngói² kwók› ₅yau chéung' mín² ‹shá.
Hón' ₅shí ₅fú ₅yau mín² ‹í.
Tsò² kín² púi' ‹sam ₅lai chéuk›.
‹Ning kín² ‹san púi' ‹sam ₅lai.
₅Hó ‹páu ₅chai ₅ts'ín ₅ngan ké'.

77. Careful mothers put this garment upon their children to keep, (as its name imports,) the belly warm; adults also sometimes wear it.

Section Fifth.

OF THE TOILET.

粧扮類第五章

‹Chóng pán' lui²; tai² ₅"ng ‹chéung.

1. Hang the *amulets* on the collar.
2. Put on again that pair of *anklets*.

駝香包落襟頭
戴番對脚鐲咋

₅T'ó ‹héung ‹páu lók₂ ‹k'am ₅t'au.
Tái' ‹fán túi' kéuk› ák› chá'.

Notes and Explanations.

CHÓNGPÁN 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.

叫剃頭佬聽早
天朦朧嘹同我
剪髮剃鬚、

Kiú' t'ai' ₅t'au 'lò ‹t'ing 'tsò
‹t'ín ₅mung ₅lung ₅lai ₅t'ung
⁵ngó 'tsín fát› t'ai' ‹sò.

4. The water in the *bath* is too cold, pour in a little warm water and stir it up.

洗身氷凍、侵的
熱氷和吓添、

'Sai ‹shan 'shui tung' ‹ts'am
tik› ít₂ 'shui wó' ⁵há ‹tím.

5. I am going to the sea-shore to *bathe*, bring me my *bathing-dress.*

我想去海邊洗
身、擰洗身衫嘹、

⁵Ngó 'séung h'ü' 'hoi ‹pín
'sai ‹shan, ‹ning 'sai ‹shan
‹shám ₅lai.

6. Bring a string of *court beads*, and hang them carefully on my neck.

拈串朝珠、小心
掛落我頸、

‹Ním ch'ün' ₅ch'íú ‹chü 'síú
‹sam kwá' lók₂ ⁵ngó 'king.

7. Put on again quickly the string of *aromatic beads.*

8. He wets himself in eating, you must put a *bib* on him.

快駝番串香珠、
食野流濕身、共
佢着番口氷肩、

Fái' ₅t'ó ‹fán ch'ün' ‹héung
‹chü.
Shik₂ 'yé ₅lau shap› ‹shan
'kung ⁵k'ü chéuk› ‹fán 'hau
'shui ‹kín.

9. Just try on this *bonnet* and see if it will suit you.

你試吓個件帽、
睇中意唔中意、

⁵Ní shí' ⁵há kó' kín² mò²
't'ai ‹chung í' ₅'m ‹chung í'.

10. Look at this pair of *boots* of mine, and see if they are well made.

你睇我呢對靴、
好工作唔好呵、

⁵Ní 't'ai ⁵ngó ‹ní túi' ‹h'éu
'hò ‹kung tsók› ₅'m 'hò ‹ó.

11. Have you a *boot-jack?*

有脫靴板冇呀、

⁵Yau t'üt› ‹h'éu 'pán ⁵mò á'?

12. Where are my *bracelets?*

我的釧在邊處、

⁵Ngó tik› ch'ün' tsoi² ‹pín
ch'ü'?

---

for the purpose of guarding one's person from any offensive fumes, but oftener to ward off imaginary evils; the character *t'ó* 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 lò*, 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 pín*, 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 *ák* 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 ák;* both are worn

13. Bring my *bracelets* and put them on for me.	擰鈪嚟同我戴、	‹Ning ák› ˏlai ˏt'ung ˊngó tái'.
14. Brush the dust from my coat with the *clothes' broom.*	衣服掃掃衫塵、	‹I' fuk₂ sò' sò' ‹shám ˏch'an.
15. The *shaving brush*, dipped in soap, is used to lather the beard.	鬚擦忝覷搽鬚、	‹Sò ts'át› ˊt'ím 'kán ˏch'á ‹sò.
16. Give me a *tooth-brush* to clean my teeth.	捭牙擦我擦牙、	'Pí ˏngá ts'át› ˊngò ts'át› ˏngá.
17. Brush your head with a *hair-brush.*	使髮丨擦頭髮、	'Shai fát› ts'át› ts'át› ˏt'au fát›.
18. Your coat does not set well, *unbutton* and set it right, and then *button* it again.	你件衫唔齊整、除鈕着好佢、致扣番鈕啦、	ˊNí kín² ‹shám ˏ'm ˏts'ai 'ching; ˏch'ü ˊnau, chéuk› 'hò ˊk'ü, chí' k'au' ‹fán ˊnau ‹lá.
19. Do you use a *cane* when you go in the streets?	遊街用鞭杆唔、	ˏYau ‹kái yung² ‹pín ‹kón ˏ'm?
20. Put the cards in the *card box.*	擠帖落帖盒囉、	‹Chai t'íp› lók₂ t'íp› hóp₂ ló'.
21. The jewels are in the *casket.*	珠寶喺首飾箱、	‹Chü 'pò 'hai 'shau shik› ‹seung.
22. Help me to fasten this *clasp* again.	帮我扣番帶扣、	‹Póng ˊngó k'au' ‹fán tái' k'au'.
23. Hang the dresses on the *clothes' horse.*	掛衣服落衣架、	Kwá' ‹í fuk₂ lók₂ ‹í ká'.
24. Is the *collar* of the coat in its place?	衫領齊整唔呀、	‹Shám ˊling ˏts'ai 'ching ˏ'm á'?
25. Comb the head smooth with a *comb.*	使梳梳光頭髮、	'Shai ‹shó ‹shó ‹kwóng ˏt'au fát›.
26. The teeth of the *comb* are so close they hardly enter the hair.	篦齒密難入髮、	Pí² 'ch'í mat₂ ˏnán yap₂ fát›.
27. Put the *tortoise-shell comb* in my hair.	插玳瑁梳落頭、	Ch'áp› toi² múi² ‹shó lók₂ ˏt'au.
28. Do not put on a *corset* to-day.	今日莫纜捫胸、	‹Kam yat₂ mók₂ lám² ˏmán ‹hung.
29. Is the *cosmetic* well applied?	水粉搽勻唔呀、	'Shui 'fan ˏch'á ˏwan ˏ'm á'?
30. Tie my *cravat* properly for me.	同我綁好頸巾、	ˏT'ung ˊngó 'póng 'hò 'king ‹kan.

by 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'ím* 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 plait the *cue*.
32. Empty and cleanse the *cuspidor*.
33. Lock that case of *drawers*.
34. See whether this *dress* fits me well or not?

清晨洗面打辮、
倒乾淨個痰罐、
鎖埋衣服櫃桶、
你睇我件衣服
着齊整未、

35. Will you allow me to set your *dress* to rights for you?

等我同你扯正
吓個件衣服喉、

36. Give me a *dressing gown*.

押頭髮衫過我、

37. Have you put my *dressing table* in order yet?

你攞好我個張
梳頭檯唔曾呀、

38. Open my *dressing case*.

撐開我個鏡粧、

39. Take these *earrings* from my ears.

同我除對耳環、

40. Is there water in that *ewer*?

個水甕有水冇、

41. Char some sprigs of willow, and let me give a good black color to your *eyebrows*.

燒的柳枝炭、我
畫好個對眼眉、

42. I forgot to put the *fan* in its case.

忘記帙番扇插、

43. My dress must be according to the *fashion*.

我衣服要時興、

44. Put that *fingerring* on my little finger.

套隻戒指落我
個隻尾指處瞭、

45. Bring a cluster of *flowers* to put on my head.

擰朵花戴落頭、

46. Bring the *girdle* and put it on.

擰腰帶瞭束腰、

47. Cut the *hair* on the left side of my head a little shorter.

同我剪短吓左
邊個的長頭髮、

48. Put in order your flowing *locks of hair*.

挑好個的髶呵、

‹Ts'ing ₅shan 'sai mín² 'tá ‹pín.
'Tò ‹kón tsing² kó' ₅t'ám kún'.
'Só ₅mái ‹í fuk₂ kwai² 't'ung.

⁵Ní 't'ai ⁵ngó kín² ‹í fuk₂ chéuk› ₅ts'ai 'ching mí²?

'Tang ⁵ngó ₅t'ung ⁵ní 'ch'é ching' ⁵há kó' kín² ‹í fuk₂ ‹é?

'Pí ₅t'au fát› ‹shám kwó' ⁵ngó.
⁵Ní 'pái 'hò ⁵ngó kó' ‹chéung ‹shó ₅t'au ₅t'oi ₅'m ₅ts'ang á'?

‹Ch'ang ‹hoi ⁵ngó kó' king' ‹chóng.
₅T'ung ⁵ngó ₅ch'ü túi' ⁵í ₅wán.
Kó' 'shui ‹ang ⁵yau 'shui ⁵mò?
‹Shíú tik› ⁵lau ‹chí t'án' ⁵ngó wák₂ 'hò kó' túi' ⁵ngán ₅mí.

₅Móng kí' ngáp› ‹fán shín' ch'áp›.
⁵Ngó ‹í fuk₂ iú' ₅shi hing'.

T'ò' chik› kái' 'chí lók₂ ⁵ngó kó' chik› ⁵mí 'chí ch'ü' ₅lai.

‹Ning 'tó ‹fá tái' lók₂ ₅t'au.

‹Ning ‹iú tái' ₅lai ch'uk› ‹iú.

₅T'ung ⁵ngó 'tsín 'tün ⁵há ‹tsó ‹pín kó' tik› ₅ch'éung ₅t'au fát›.

‹T'íú 'hò' kó' tik› ‹yam ‹ó.

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. *Yam* 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.	金釵墜落枕邊、	‹Kam ‹ch'ái chui² lók₂ 'cham ‹pín.
50. Shake clean the *handkerchief*.	抰乾净條手巾、	'Yéung ‹kón tsing² ₛt'íú 'shau ‹kan.
51. The *handkerchief* is tucked under the girdle.	腰帶㗎條襯巾、	‹I'ú tái' ngáp› ₛt'íú ch'an' ‹kan.
52. That lady's *headdress* is handsome.	姑娘梳粧好睇、	‹Kú ₛnéung ‹shó ‹chóng 'hò 't'ai.
53. A pouch and *knife* hung [one] on each side.	兩邊襯袋佩刀、	ˢLéung ‹pín ch'an' toí² p'úi' ‹tò.
54. Bring a small *knife* to pare your nails.	拈刀仔批指甲、	‹Ním ‹tò 'tsai ‹p'ai 'chí káp›.
55. Put the *looking-glass* on the dressing table.	擠個照面鏡嘥、	‹Chai kó' chíú' mín² king' 'hai kó' ‹chéung ‹shó ₛt'au ₛt'oi ₛlai.
	個張梳頭檯嚟、	
56. The *looking-glass* stand should be well fastened.	鏡架要準頭好、	King' ká' íú' 'sun ₛt'au 'hò
57. Use a hand *mirror* to give a double reflection.	使手鏡能映照、	'Shai 'shau king' ₛnang 'yéung chíú'.
58. Where is my *necklace?*	我個條頸鍊呢、	ˢNgó kó' ₛt'íú 'king lín² ‹ní?
59. Thread a *needle* and sew this garment.	穿管針聯衣服、	‹Chün 'kún ‹cham ₛlín ‹í fuk₂.
60. When the sun is hot you should carry a *parasol.*	日頭猛要擔遮、	Yat₂ ₛt'au ˢmáng íú' ‹tám ‹ché.
61. Have you any *perfumery* for me?	有香物我搽冇、	ˢYau ‹héung mat₂ ˢngó ₛch'á ˢmò?
62. Bring a *pin* and fasten the cuff.	擰鼓槌針撟袖、	‹Ning 'kú ₛch'ui ‹cham 'kíú tsau².
63. Go and buy a *pin-case.*	去買個針筒嚟、	H'ü' ˢmái kó' ‹cham ₛt'ung ₛlai.
64. What has become of that *pin-box?*	個針箱去邊處、	Kó' ‹cham ‹séung h'ü' ‹pín ch'ü'?
65. Where has the *pin-cushion* gone to?	個針毡去邊處、	Kó' ‹cham ‹chín h'ü' ‹pín ch'ü'?
66. Where is my *pomatum?*	我個的香油呢、	ˢNgó kó' tik› ‹héung ₛyau ‹ní?
67. The *razor* is dull and needs honeing.	剃鬚刀斷要磨、	T'ai' ‹sò ‹tò tün² íú' ₛmó.
68. Give me a *razor-strop* to sharpen the edge of this razor.	捭喝刀皮、喝吓、	'Pí hót› ‹tò ₛp'í hót› ˢhá kó' ‹chéung ‹tò 'hau ké' ‹fung.
	個張刀口嘅鋒、	
69. Have you yet found those *ribbons?*	絲帶仔搵番未、	‹Sz' tái' 'tsai 'wan ‹fán mí²?

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 fancase, 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. *Héung yau* may be applied to any kind of oleaginous or greasy perfume, as well as to pomatm.

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 shirt.*

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 *trowsers* 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.

你	有	梅	桂	油	布、
口	唇	搽	的	胭	脂、
拮	把	鉸	剪	嚟	我、
打	枝	高	銀	利	刮、
揭	開	個	剃	鬚	箱、
澡	刨	花	我	枝	頭、
綿	棉	布	汗	衫	我、
綁	起	我	條	鞋	帶、
拮	的	香	靦	嚟	我、
揼	凍	氷	濕	氷	泡、
拮	嚟	我	抹	額	頭、
襟	頭	符	驅	邪	物、
帶	針	頂	行	衣	服、
解	子	絲	線	挑	衫、
襟	頭	一	副	牙	簽、
開	個	新	牙	灰	盒、
拮	呢	條	面	巾	去、
外	褲	脚	係	太	闊、
鑷	鉗	撂	齊	額	毛、
開	個	把	遮	揼	我、
請	寬	衣	埋	位	坐、
披	番	個	雲	肩	吖、
擠	障	面	紗	落	櫃、

ˈNí ˈyau ˌmúi kwaiˈ ˌyau ˈmò?
ˈHau ˌshun ˌchˈá tik› ‹ín ‹chí
‹Ním ˈpá káuˈ ˈtsín ˌlai ˈngó.
ˈTá ‹chí ‹kò ˌngan lí² kwát›.
Kˈít› ‹hoi kóˈ tˈaiˈ ‹sò ‹séung.
Luk› ˌpáu ‹fá ˈngó ˈman ˌtˈau.
ˈPí ˌmín pòˈ hón² ‹shám ˈngó.
ˈPong ˈhí ˈngó ˌtˈíú ˌhái táiˈ.
‹Ním tik› ‹héung ˈkán ˌlai ˈngó.
ˈPí tungˈ ˈshui shap› ˈshui ˈpò ‹ním ˌlai ˈngó mút› ngák₂ ˌtˈau.
‹Kˈam ˌtˈau ˌfú ‹kˈü ˌtsˈé mat₂.
Táiˈ ‹cham ˈting ˌhóng ‹í fuk₂.
ˈKái ˈtszˈ ‹szˈ sínˈ ‹tˈíú ‹shám.
‹Kˈam ˌtˈau yat› fúˈ ˌngá ‹tsˈím.
‹Hoi kóˈ ‹san ˌngá ‹fúi hóp₂.
‹Ním ‹ní ˌtˈíú mín² ‹kan hˈüˈ.
Ngoi² fúˈ kéuk› hai² tˈáiˈ fút›.
Níp› ˌkˈím ‹tsˈím ˌtsˈai ngák₂ ˌmò.
‹Hoi kóˈ ˈpá ‹ché ˈpí ˈngó.
ˈTsˈing ‹fún ‹í ˌmái wai² tsó².
‹Pˈí ‹fáu kóˈ ˌwan ‹kín ‹á.
‹Chai chéungˈ mín² ‹shá lók₂ kwai².

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 *lín;* (No. 59.) 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 *tˈíú:* to embroider is *sau.*

92. Open the *wardrobe* and lay out my woolen dress.

開衣服櫃、擰我
個的絨衣服來、

‹Hoi ‹í fuk₂ kwai³ ‹ning ˢngó kó' tik› ₅yung ‹í fuk₂ ₅loi.

93. Pour a little *water* on my hands.

斟的氷落我手、

‹Cham tik› 'shui lók₂ ˢngó 'shau.

94. I wish to shave, go quickly and bring me some *hot water*.

我愛剃鬚、快去
拮的熱氷嚟我、

ˢNgó oi' t'ai' ‹sò fái' h'ü' ‹ním tik› ít₂ 'shui ₅lai ˢngó.

95. Place the soap on the *wash-stand*.

擠靦落面盤架、

‹Chai 'kán lók₂ mín² ₅p'ún ká'.

96. Have you yet found the *workbag?*

搵着針線包布、

'Wan chéuk₂ ‹cham sín' ‹páu ˢmò?

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'oi* or table.

Section Sixth.

OF THE BEDROOM.

瞓房類第六章

Fan' ₅fong lui²; tai² luk₂ ‹chéung.

1. Where is my bedroom?

我個間瞓房喺
邊處呀、

ˢNgó kó' ‹kán fan' ₅fong 'hai ‹pín ch'ü' ‹á?

It is in the third story.

喺第三層樓處、

'Hai tai² ‹sám ₅ts'ang ₅lau ch'ü'.

2. How many windows are there in the room?

房裏頭有幾多
度窓門呢、

₅Fong ˢlui ₅t'au ˢyau 'kí ‹tó tò² ‹ch'éung ₅mún ‹ní?

There are two.

兩度啫、

ˢLéung tò² ‹ché.

3. Can the morning sun shine into the room?

朝頭早熱頭晒
得入房唔呀、

‹Chíú ₅t'au 'tsò ít₂ ₅t'au shái' tak› yap› ₅fong ₅'m á'?

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 pannels, 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.

唔晒得着、一度喺北、
喺南、一度喺北、
個間房、乾净凉
爽唔呀、

'M shái' tak› chéuk›, yat› tò² 'hai ˌnám yat› tò² 'hai pak›.

4. Is the room, clean, cool, and pleasant?

Kó' ‹kán ˌfong ‹kón tsing², ˌléung, 'shóng, ˌ'm á'?

It is a fine airy room, and also admits the wind on two sides.

房裏頭好氣息、
兩頭又有風嚟、
房內嘅野、齊備
唔呀、

ˌFóng ˈlui ˌt'au 'hò hí' shik› ˈléung ˌt'au yau² ˈyau ‹fung ˌlai.

5. Is the room supplied with furniture?

The bed, bedding, and curtains, are all complete.

床鋪被帳俱全、
個張床有褥有
冇呀、

ˌCh'óng ‹p'ò ˈp'í chéung' ‹k'ü ˌts'üin.

6. Is there a matress on the bed?

Kó' ‹chéung ˌch'óng ˈyau yuk₂ ˈyau ˈmò á'?

There is one, filled with rattan shavings.

有張係藤絲嘅、

ˈYau ‹chéung hai² ˌt'ang ‹sz' ké'.

7. Can you find a feather bed for me?

你同我搵張鵝
毛嘅呵、

ˈNí ˌt'ung ˈngó 'wan ‹chéung ‹kai ˌmò ké' ‹ó?

The Chinese have none.

唐人冇喺、

ˌT'óng ˌyan ˈmò ‹é.

8. Have you had the room opened and aired?

你有打開間房
吹吓冇呀、

ˈNí ˈyau 'tá ‹hoi ‹kán ˌfóng ‹chui ˈhá ˈmò á'?

Yes; to-day the windows have been kept open all day long.

有、今日的窓門、
成日打開處、

ˈYau ‹kam yat₂ tik› ‹ch'éung ˌmún ˌshing yat₂ 'tá ‹hoi ch'ü'.

9. Have you made my bed this morning?

你今早鋪好我
個張床唔曾呀、

ˈNí ‹kam 'tsò ‹p'ò 'hò ˈngó kó' ‹chéung ˌch'óng ˌ'm ˌts'ang á'?

I have not yet made it, for the sheets have just now come back from being washed, and are a little damp.

唔曾喇、被單正
話洗完番嚟都
重濕濕地、

ˌ'M ˌts'ang lé'; ˈp'í ‹tán ching' wá² 'sai ˌün ‹fán ˌlai ‹tò chung² shap› shap› tí².

5. *Yé ts'ai pí*, things fully prepared, is a phrase expressing that all is in order; *yé* means articles, things, &c. *Ch'óng* is the bedstead; *p'ò* is the coverlet; *p'í* denotes sheets and blankets; and *chéung* the musketoe curtains. The phrase is intended to include whatever is necessary to render the bed complete.

9. Here *p'ò* is used as a verb, and means to spread out, to make or put in order; and *ch'óng* denotes the bed: thus they often say, in the language of command, *p'ò ch'óng*, make the bed. *Tí*, 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?

你有擠佢喺熱頭嚟晒冇呀。

ˢNí ˢyau ‹chai ˢk'ü 'hai ít₂ ₅t'au ₅lai shái' ˢmò á'?

No, but I have hung them up before the kitchen fire to dry.

冇、我不過晾倒厨房嚟焙啫、

ˢMò, ˢngó pat₅ kwó' lóng' 'tò ₅ch'ü ₅fong ₅lai púi² ‹ché.

11. Has the tailor brought back the coverlet?

個裁縫擰番張花被面嚟未呀、

Kó' ₅ts'oi ₅fung ‹ning ‹fán ‹chéung ‹fá ˢp'í mín² ₅lai mí² á'?

No, not yet, but he promised to bring it this evening.

唔曾、佢話挨晚至擰嚟和、

₅'M ₅ts'ang ˢk'ü wá² ‹ái ˢmán chí' ‹ning ₅lai wó'.

12. Change that pair of sheets, take away the dirty ones, and put on a clean pair.

換過個兩張被單、拈開兩張污漕嘅、揸過兩張乾淨嘅嚟。

Ún² kwó' kó' ˢléung ‹chéung ˢp'í ‹tán ‹ním ‹hoi ˢléung ‹chéung ‹ú ‹tsò ké', 'pí kwó' ˢléung ‹chéung ‹kón tsing² ké' ₅lai.

I have already changed them.

我已經換咯、

ˢNgó ˢí ‹king ún² lók₅.

13. Bring a bolster.

拈過一個長枕頭嚟、

‹Ním kwó' yat₅ kó' ₅ch'éung 'cham ₅t'au ₅lai.

I have just now brought one.

我而家就至拈滅個嚟咋、

ˢNgó ₅í ‹ká tsau² chí' ‹ním 'kám kó' ₅lai chá'.

14. Have you also changed the pillow-cases?

你有揾過枕頭布冇呀、

ˢNí ˢyau ún² kwó' 'cham ₅t'au pò' ˢmò á'?

Yes.

揾咯、

Ún² lók₅.

15. Are there any blankets in the house?

屋裏頭有白毡冇呀、

Uk₅ ˢlui ₅t'au ˢyau pák₂ ‹chín ˢmò á'?

There are some new ones.

有的新過嘅處、

ˢYau tik₅ ‹san kwó' 'hai ch'ü'.

16. Call the tailor to mend the musketoe curtains.

叫個裁縫補番個張蚊帳呀、

Kíu' kó' ₅ts'oi ₅fung 'pò ‹fán kó' ‹chéung ‹man chéung' á'.

17. When you make the bed, do not let any musketoes get inside of the curtains.

鋪床囉、咪揜蚊趨入去呀、

‹P'ò ₅ch'óng ‹ló ˢmai 'pí ‹man tik₅ yap₂ h'ü' á'.

12. The phrase *íking* 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.

擠呢的𧐢𥲍衣服落笠呵、

‹Chai ‹ní tik› lá' 'chá ‹í fuk₂ lók₂ lap› ‹ó.

19. One cannot turn in the bed, it is so narrow.

床窄冇定轉身、

₅Ch'óng chák› ⁵mò ting² 'chün ‹shan.

20. Have you a sleeping-gown that you can give me?

有睡袍掰過我、

⁵Yau shui² ₅p'ò 'pí kwó' ⁵ngó?

21. The bed is supported by a pair of forms.

一對條櫈扛床、

Yat› túi' ₅t'íú tang' ‹hóng ₅ch'óng.

22. In a cradle children easily go to sleep.

撽床孩子易瞓、

₅Ngò ₅ch'óng ₅hoi 'tsz' í² fan'.

23. The curtains adorned with poetry and pictures.

蚊帳彜篤詩畫、

₅Man chéung' ₅yam 'sé ‹shí wá².

24. The curtains hung up on the tenter hooks.

𠊎帳鈎掛蚊帳、

₅Man chéung' ‹kau kwá' ₅man chéung'.

25. Hang the musketoe whip upon the curtain hook.

掛鈎枝蚊拂在帳鈎處、

Kwá' ‹chí ₅man fat› tsoi² chéung' ‹kau ch'ü'.

26. Tell the coolie to put the chamber-pot under the bed, and place the chamber lamp by the side of the fire-place.

叫管店擠個便壺落床下底、又火放盞暗燈喺爐邊嚟、

Kiú' 'kún tím' ‹chai kó' pín² ₅ú lók₂ ₅ch'óng há² 'tai; yâu² fóng' 'chán òm' ‹tang 'hai 'fó ₅lò ‹pín ₅lai.

27. There are too many clothes on the bed, take off a blanket.

床上衣服多得去、嚫拮減張毡、

₅Ch'óng shéung² ‹í fuk₂ ‹tó tak› tsai² ‹ním 'kám ‹chéung ‹chín h'ü'.

28. Will this do?

咁做得未呀、

'Kóm tsò² tak› mí² á'?

It will do.

做得咯、

Tsò² tak› lók›.

29. Call me to-morrow morning at five o'clock.

聽朝五點鐘叫醒我起身吓、

‹T'ing ‹chíú ⁵'ng 'tím ‹chung kíú' 'sing ⁵ngó 'hí ‹shan ⁵há.

30. There was so much noise in the street last night that I could not sleep at all.

昨晚街咁嘈整𣍐都瞓得我成夜着、

Tsók₂ ⁵mán ‹kái kóm' ts'ò' 'ching tak› ⁵ngó ₅shing yé² ‹tò fan' ₅'m chéuk›.

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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.

食物類第七章

Shik$_2$ mat$_2$ lui^2; tai^2 ts'át$_\rangle$ ‹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.	欲糟魚解得味、必須六七個月咁耐、然後做得、	Yuk$_2$ ‹tsò ˏü 'kái tak$_\rangle$ mí^2, pít$_\rangle$ ‹sü luk$_2$ ts'át$_\rangle$ kó' üt$_2$, kóm' noi^2, ˏín hau^2 tsò^2 tak$_\rangle$.
2. We want some *dried apples.*	要幾件乾平果、	Íú' 'kí 'kín^2 ‹kón ˏp'ing 'kwó.
3. *Beans* taken with ham improve its flavor.	火腿得荳角、更加一味、	'Fó 't'úi tak$_\rangle$ tau^2 kók$_\rangle$ kang' ‹ká yat$_2$ mí^2.
4. Fry some plantains covered with *batter.*	煠蕉外搽麵料、	Cháu' ‹tsíú ngoi^2 ˏch'á mín^2 líú^2.
5. The flesh of slaughtered cattle is called *beef.*	牛劏後名牛肉、	ˏNgau ‹t'óng hau^2, ˏming ˏngau yuk$_2$.
6. I want some *boiled beef* for dinner.	大餐使烚牛肉、	Tái^2 ‹ts'án 'shai shap$_2$ ˏngau yuk$_2$.
7. Tell the cook to *roast* some *beef.*	叫厨子燒牛肉、	Kíú' ˏch'ü 'tsz' ‹shíú ˏngau yuk$_2$.
8. Taste a little of this *rolled beef.*	嘗吓捲筒牛肉、	ˏShéung ˏhá 'kün ˏt'ung ˏngau yuk$_2$.
9. On board ship [at sea] *salt beef* is eaten.	行船食鹹牛肉、	ˏHang ˏshün shik$_2$ ˏhám ˏngau yuk$_2$.
10. Change this for *beef-steak.*	改轉鐵耙牛肉、	'Koi 'chün tít$_\rangle$ ˏp'á ˏngau yuk$_2$.
11. In roasting *birds* string them on a spit.	燒雀仔穿成串、	‹Shíú tséuk$_\rangle$ 'tsai ‹ch'ün ˏshing ch'ün'.
12. *Biscuit* will keep a long time.	麵餅乾安得耐、	Mín^2 'ping ‹kón ‹ón tak$_\rangle$ noi^2.
13. Go and buy two loaves of *bread*, and also three loaves of *bran bread.*	去買麵頭二個、麥糠麵頭三個、	H'ü' ˏmái mín^2 ˏt'au í^2 kó', mak$_2$ ‹hóng mín^2 ˏt'au ‹sám kó'.

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 *tít p'á* iron rake or gridiron; and meat or vegetables, when sliced and cooked by broiling, bear the same name.

13. *Mín t'au* is, literally, wheaten-flour head; *mín* 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.	好啤酒氣性猛、	ʻHò ‹pé ʻtsau hʻíʼ singʼ ˢmáng.
15. In winter, then drink [hot] *broth*.	冬日則飲湯、	‹Tung yat$_2$ tsak› ʻyam ‹tʻóng.
16. It is necessary to use *butter*.	必須用牛奶油、	Pít› ‹sü yung^2 ˏngau ˢnái ˏyau.
17. *Cabbage* is palatable whether it be eaten raw, or boiled, or pickled [as sour crout].	椰菜擰嚟生食、熟食、醋醃、都好、	ˏYé tsʻoiʼ ‹ning ˏlai ‹shang shik$_2$, shuk› shik$_2$, tsʻòʼ ‹ím, ‹tò ʻhò.
18. Bring a wheaten *cake* here.	攞一個麵餅嚟、	ʻLó yat› kóʼ mín^2 ʻping ˏlai.
19. All kinds of *cakes* are prepared [here].	各色餅食俱全、	Kók› shik› ʻping shik$_2$ ‹kʻü ˏtsʻün.
20. *Wine cake* requires poached egg upon it.	酒餅要落蛋泡、	ʻTsau ʻping íúʼ lók$_2$ tán^2 ˢpʻò.
21. A *capon* should be hung up [a few days] to make it tender, and also more delicate when roasted.	刦鷄弔鬆、重要燒得嫩、	Sínʼ ‹kai tíúʼ ‹sung chung^2 íúʼ ‹shíú tak› nün^2.
22. *Carrots* require boiling a full hour before they become fit to be eaten.	紅蘿蔔要烚得一點鐘正食得、	ˏHung ˏló pák$_2$ íúʼ sháp$_2$ tak› yat› ʻtím ‹chung chingʼ shik$_2$ tak›.
23. *Celery* when prepared in pickle is very tender.	塘蒿醃過甚脆、	ˏTʻóng ‹hò ‹ím kwóʼ sham^2 tsʻuiʼ.
24. It is easy to get intoxicated with *champagne*.	三鞭酒易飲醉、	‹Sám ‹pín ʻtsau í^2 ʻyam tsuiʼ.
25. I am fond of good *cheese*.	愛上好牛奶餅、	Oiʼ shéung^2 ʻhò ˏngau ˢnái ʻping.
26. I wish to have a *chicken* cooked cased in paper.	要辦味紙袋鷄、	Íʻúʼ pán^2 mí^2 ʻchí toi^2 ‹kai.
27. Cook a *boned chicken*.	弄一隻褪骨鷄、	Lung^2 yat› chik› tʻanʼ kwat› ‹kai.
28. Prepare some *chocolate* for supper.	晚茶使揸古聿、	ˢMán ˏchʻá ʻshai ‹chá ˢkú lut$_2$.
29. To make *chowder*, take fish, pork, onions, dried biscuit, pepper, flour, and	做魚羹須用魚、猪肉、葱頭、乾餅、	Tsò^2 ˏü ‹kang ‹sü yung^2 ˏü, ‹chü yuk$_2$, ‹tsʻung ˏtʻau, ‹kón ʻping, ˏú ‹tsíú, mín^2 ʻfan,

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 *kílím*.

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 *chíshí*.

27. *Lung* means to play with, to toss in the hands, and here alludes to the preparation of a fowl by, *tʻan kwat*, retracting or pulling out the bones from the flesh; the word *tʻan* 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.	胡椒、麵粉、塩、等烹而爲羹、	ˏím, ʻtang ‹pʻang ˏí ˏwai ‹kang.
30. The taste of *cider* is a little sour.	平菓酒味道酸、	ˏPʻing ʻkwó ʻtsau mí² tò² ‹sün.
31. The fringe of your hat is made of *cives*.	韭菜係你帽纓、	ʻKau tsʻoi' hai² ˏní mò² ‹ying.
32. *Claret* is a very fine beverage.	紅酒甚是好飲、	ˏHung ʻtsau sham² shí² ʻhò ʻyam.
33. *Coffee* must be thoroughly roasted to be good.	㗎啡炒焦致好、	Ká' ‹fí ʻchʻáu ‹tsiú chí' ʻhò.
34. Pure hot *congee* always ready.	明火白粥常便、	ˏMing ʻfó pák₂ chuk₂ ˏshéung pín².
35. *Cream* collects on milk set in pans.	牛乳捭碟凝油、	ˏNgau ˏyü ʻpí típ₂ ˏking ˏyau.
36. Poor people make their relish of *bean curd*.	貧窮荳腐做送、	ˏPʻan ˏkʻung tau² fú² tsò² sung'.
37. *Curry stuff* may be used for seasoning.	黃薑材料辦菜、	ˏWóng ‹kéung ˏtsʻoi líú' pán² tsʻoi'.
38. Boil four cups of *custards*.	燉四杯吉時嚟、	Tun' sz'' ‹púi kat› ˏshí ˏlai.
39. Do you know how to prepare fowl *cutlets?*	你識辦吉烈鷄唔呀、	ˏNí shik› pán² kat› lít₂ ‹kai ˏ'm á'?
40. *Deer's sinews* thoroughly boiled are nourishing.	鹿筋煲腍有益、	Luk₂ ‹kán ‹pò ˏnam ˏyau yik›.
41. *Ducks* are dried in the northerly winds of winter.	北風天晒臘鴨、	Pak› ‹fung ‹tʻín shái' láp₂ áp›.
42. This *roast duck* has no stuffing in it.	呢隻燒鴨都冇釀肚嘅、	‹Ní chik› ‹shíú áp› ‹tò ˏmò yéung² ˏtʻò ké'.
43. Both boiled and fried *eggs* are good.	鷄蛋炒烚都好、	‹Kai tán² ʻchʻáu sháp₂ ‹tò ʻhò.
44. Beautiful as a [boiled] *egg* when the shell is taken off.	鷄春剝殼叫靚、	‹Kai ‹chʻun mók› hók› kóm' ling'.
45. *Cow's feet* when thoroughly boiled are good food.	牛脚煲腍好食、	ˏNgau kéuk› ‹pò ˏnam ʻhò shik₂.

31. *Kau tsʻoi*, &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 yü*, 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'nt overdo it.	燒猪肶砧莫烘、	‹Shíú ‹chü 'pí ‹cham mók₂ ‹nung.
47. From the *fish* and prawns in the water I select fresh ones at pleasure.	氷上魚蝦、任我採鮮、	'Shui shéung² ₛü ‹há yam² ˢngó 'ts'oi ‹sín.
48. Foreign *salt fish* has an unusually good flavor.	來路鹹魚、分外野味、	ₛLoi lò² ₛhám ₛü fan² ngoi² ˢyé mí².
49. The best *flour* is used for making pastry.	使標麵做點心、	'Shai ‹píú mín² tsò² 'tím ‹sam.
50. In roasting *fowls* do not crack their skins.	燒鷄莫燒裂皮、	‹Shíú ‹kai mók₂ ₛshíú lít₂ ₛp'í.
51. The skin of this *fricasseed fowl* is fried very tough.	呢的佛蘭哂嘅鷄燀硬皮、	‹Ní tik› fat₂ ₛlán ‹sai ké' ‹kai cháu' ngáng² ₛp'í.
52. Roast a *rabbit fowl*.	燒一隻老鼠鷄、	‹Shíú yat› chik› ˢlò 'shü ‹kai.
53. In procuring various kinds of *fruits*, select those which are the most thoroughly ripe.	辦幾樣菓子要熟嘅、	Pán² 'kí yéung² 'kwó 'tsz' íú' shuk₂ ké'.
54. Every body dislikes the smell of *garlic*.	青蒜氣逢人厭、	‹Ts'ing sün' h'í' ₛfung ₛyan ím'.
55. Bid him prepare a *giblet pie*.	叫整好鵞頭龜、	Kíú' 'ching 'hò ₛngó ₛt'au ‹kwai.
56. Can you roast a *goose* with stuffing in it?	噲釀燒鵞唔噲、	ˢU'i yéung² ‹shíú ₛngó ₛ'm ˢúi?
57. The roasted flesh of the *wild goose* is very tough.	燒鴈鵞肉極肕、	‹Shíú ngán² ₛngó yuk₂ kik₂ yan'.
58. Go and buy some *grape wine*.	去買葡萄酒嚟、	H'ü' ˢmái ₛp'ò ₛt'ò 'tsau ₛlai.
59. That which drips from roast meat is called *gravy*.	熟肉餘水曰汁、	Shuk₂ yuk₂ ₛü 'shui üt₂ chap›.
60. Boil some *rice gruel* to feed the baby.	煮米糊嚟噦仔、	'Chü ˢmai ₛú ₛlai wai' 'tsai.
61. *Hams* thoroughly boiled are very good.	火腿烚透至好	'Fó 't'úi sháp₂ t'au' chí' 'hò.
62. Keep the beef till tomorrow and make a *hash* of it.	留番聽日做乞食牛肉、	ₛLau ‹fán ‹t'ing yat₂ tsò² hat› shik₂ ₛngau yuk₂.

47. 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. *Tím 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*, *chíshí*, *katlít*, *pé* for beer, *katshí* for custards, *chélí* 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.*	唔够一邊羊肉、	ˏ'M kau' yatˎ ‹pín ˏyéung yukˎ.
64. Flatulence is most to be feared in eating *honey.*	食蜜糖最忌風、	Shikˎ matˎ ˏt'óng tsui' kí² ‹fung.
65. Give me a little whampe *jam.*	挑的黃皮膏我、	‹Tíú tikˎ ˏwóng ˏp'í ‹kò ˊngó.
66. Pig's foot *jelly* is eaten in winter.	冬天食猪脚凍、	‹Tung ‹t'ín shikˎ ‹chü kéukˎ tung'.
67. *Jellies* will not acquire consistence in warm weather.	天暖車厘唔埋、	‹T'ín 'nün ‹ch'é ˏlí ˏ'm ˏmái.
68. If *lard* is used there will be no oily taste.	使猪油冇油益、	‹Shai ‹chü ˏyau ˊmò ˏyau yikˎ.
69. *Laichís* dried by fire are not so good as those which are dried in the sun.	火焙荔枝乾、唔似生晒嘅、	'Fó púi² lai² ‹chí ‹kón ˏ'm ˊts'z' ‹shang shái' ké'.
70. Open that bottle of *Madeira* for use.	開罇白酒嚟飲、	‹Hoi ‹tsun pákˎ 'tsau ˏlai 'yam.
71. His beard is as long as the silk of *maize.*	一包粟咁長鬚、	Yatˎ ‹páu sukˎ kóm' ˏch'éung ‹sò.
72. *Indian meal* spoils if kept a long time.	粟米粉耐漚壞	Sukˎ ˊmai 'fan noi² au' wái².
73. He is like a large winter *melon.*	佢似個大冬瓜、	ˊK'ü ˊts'z' kó' tái² ‹tung ‹kwá.
74. I wish some *milk* poured into my tea.	愛牛奶嚟撞茶、	Oí' ˏngau ˊnái ˏlai chóng² ˏch'á.
75. *Molasses* is spread upon eatables.	桔水糖點野食、	Katˎ 'shui ˏt'óng 'tím ˊyé shikˎ.
76. Do not make the *mulligatawny* so hot.	黃薑湯莫整咁辣嚿、	ˏWóng ‹kéung ‹t'óng mókˎ 'ching kóm' látˎ pó'.
77. *Mustard* is eaten with beef.	食牛肉用芥末、	Shikˎ ˏngau yukˎ yung² kái' mútˎ.
78. Without getting any *mutton* to eat, you may become frowzy therewith.	唔得羊肉食、惹得一身臊、	ˏ'M takˎ ˏyéung yukˎ shikˎ, ˊyé takˎ yatˎ ‹shan ‹sò.
79. The *mutton* steak is not yet ready.	饑耙羊肉未整、	T'ítˎ ˏp'á ˏyéung yukˎ mí² 'ching.
80. To roast a *leg of mutton* much care is needed.	燒羊肶要用心、	‹Shíú ˏyéung 'pí íú' yung² ‹sam.
81. Boil a joint of *nelumbium root* by itself.	白烚一節蓮藕、	Pákˎ shápˎ yatˎ tsítˎ ˏlín ˊngau.
82. Bring some of the best *nutmegs.*	拈上好荳蔻嚟、	‹Ním shéung² 'hò tau² k'au' ˏlai.
83. *Sweet oil* is eaten fresh.	生菜油生食嘅、	‹Shang ts'oi' ˏyau ‹shang shikˎ ké'.

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.

芝蔴油味極香、
來路葱頭爽甜、
局蠔麵龜要起好酥、

‹Chí ₅má ₅yau mí² kik₂ ‹héung.
₅Loi lò² ‹ts'ung ₅t'au 'shóng ₅t'ím.
Kuk₂ ₅hò mín² ‹kwai íú' 'hí 'hò ‹sò.

87. To fry the *liver* of beef a good deal of skill is necessary.

煎牛肝必要好手勢、

‹Tsín ₅ngau ‹kón pít› íú' 'hò 'shau shai'.

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.

飯班戟要煎嫩、
我要買旱芹菜、
鷓鴣身死重暖、
麵食弄幼細的、
菜豆揸氷淋就出芽菜、

Fán² ‹pán kik› íú' ‹tsín nün².
₅Ngó íú' ₅mái ₅hón ₅kan ts'oi'.
Ché' ‹kú ‹shan 'sz' chung' ₅nün.
Mín² shik₂ lung² yau' sai' tik›.
Luk₂ tau² 'pí 'shui ₅lam tsau² ch'ut› ₅ngá ts'oi'.

93. Black *pepper* is not so pungent as Cayenne.

胡椒唔似花椒咁辣、

₅Ú ‹tsíú ₅'m ₅ts'z' ₅fá ‹tsíú kóm' lát₂.

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.

局猪豚極全味、
拈罈酸菓埋嚟、
揸心機燒班鳩、
白鴿蛋會燕窩、
做個鬆酥白鴿麵龜、

Kuk₂ ‹chü ₅tün kik₂ ₅ts'ün mí².
‹Ním ‹tsun ‹sün 'kwó ₅mái ₅lai.
'Pí ‹sam ‹kí ‹shíú ‹pán ‹kau.
Pák₂ kóp› tán² úi² ín' ‹wó.
Tsò² kó' ‹sung ‹sò pák₂ kóp› mín² ‹kwai.

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.

要整盤波囉飯、
愛食燒猪排骨、
試吓小炒猪肉、
鹹猪肉先浸氷致好炰、

Íú' 'ching ₅p'ún ‹pó ₅ló fán².
Oi' shik₂ ‹shíú ‹chü ₅p'ái kwat›.
Shí' 'há 'síú 'ch'áu ‹chü yuk₂.
₅Hám ‹chü yuk₂ ‹sín tsam' 'shui chí' 'ho sháp₂.

103. Pour out a full glass of *Port* for me.
104. Baked *potatoes* should be a little brown.

斟滿杯砵酒我、
局薯仔要黃淨、

‹Cham 'mún ‹púi pút› 'tsau 'ngó.
Kuk₂ ₅shü 'tsai íú' ₅wóng tsing².

84. The oil of the Sesamum orientale, and also of the Ricinus communis or castor oil plant, are both used by the Chinese in cooking; the latter is used to the greatest extent in

105. The *potatoe* has fallen into the ash-hole of the furnace to be roasted!

番薯跌落電窟、該煨、 ‹Fán ₅shü tít› lók₂ tsò' fat› ‹koi ‹úi!

106. The slices of *sweet potatoes* should be thin.

鐵耙紅薯切薄、 T'ít› ₅p'á ₅hung ₅shü ts'it› pok₂.

107. The tavern is furnished with wines and *provisions*.

高樓酒菜麵食、 ‹Kò ₅lau 'tsau ts'oi' mín² shik₂.

108. Boil a *bread pudding*.

燉個麵頭布顛、 Tun' kó' mín² ₅t'au pò' ‹tín.

109. I cannot make stewed *rabbit*.

唔喺做會兎子、 ₅'M ⁵úi tsò² úi² t'ò' 'tsz'.

110. In making the rice pudding put some *raisins* into it.

整飯布顛落菩提子、 'Ching fán² pò' ‹tín lók₂ ₅pò ₅t'ai 'tsz'.

111. *Old man's rice* is glutinous when thoroughly done.

糯米煮熟膠煉、 Nó² ⁵mai 'chü shuk₂ ‹káu lín².

112. The price of *rice* at present is high.

現在米價高昂、 Ín² tsoi² ⁵mai ká' ‹kò ₅ngóng.

113. When one has eaten fully of *rice*, he forgets hunger.

飯飽却就忘饑、 Fán² 'páu k'éuk› tsau² ₅móng ‹kí.

114. You ought to remember that not a grain of *rice* or a drop of congee comes without toil.

一粥一飯當思來處不易、 Yat› chuk› yat› fán² ‹tóng ‹sz' ₅loi ch'ü' pat› í².

115. Eat a bowl of *sago* for tiffin.

食碗西米做晏、 Shik₂ 'ún ‹sai ⁵mai tsò² án'.

116. Add a pecul of *salt* and it will still be tasteless.

落擔塩都冇味、 Lók₂ tám' ₅ím ‹tò ⁵mò mí².

117. *Sausages* are dried in the northerly winds.

北風晒臘猪腸、 Pak› ‹fung shái' láp₂ ‹chü ₅ch'éung.

118. In roasting *snipes* they should not be opened.

燒沙椎唔開肚、 ‹Shíú ‹shá ‹chui ₅'m ‹hoi ⁵t'ò.

119. Make *beef soup* this evening.

今晚做牛肉湯、 ‹Kam ⁵mán tsò² ₅ngau yuk› ‹t'óng.

120. To-day make *mutton soup*.

今日整羊肉湯、 ‹Kam yat₂ 'ching ₅yéung yuk₂ ‹t'ong.

121. Boiled *turtle soup* is strengthening.

燉脚魚湯有補、 Tun' kéuk› ₅ü ‹t'ong ⁵yau 'pò.

122. *Souse* should be stewed till it is tender.

猪利脚要會腍、 ‹Chü lí² kéuk› íú' úi² ₅nam.

123. Cut for me a little of the *spare rib*.

斬的猪尾龍嚟、 'Chám tik› ‹chü ⁵mí ₅lung ₅lai.

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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. *Kò lau* is the tavern, inn, or hotel, of the Chinese; for the two latter terms, however, *hit tím*, resting or stopping place, is the most common and appropriate phrase. The *kò lau*, or lofty room, is strictly a victualing-house, furnished with, *tsau* wines, and *ts'oi mín shik* 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."

124. He will by and by take away all your *soy* from you.	當豉油、都噲點乾你、	Tóng² shi² ˏyau ‹tò ˊúi ‘tím ‹kón ˊní.
125. *Stockfish* and green vegetables are the common family dishes.	鹹魚青菜、係家常送、	ˏHám ˏü ‹ts‘ing ts‘oi’ hai² ‹ká ˏshéung sung’.
126. Really as sweet as *sugar candy*.	眞正冰糖咁甜、	‹Chan ching’ ‹ping ˏt‘óng kóm’ ˏt‘ím.
127. Beef *suet* is used in making puddings.	牛骨髓做布顛、	ˏNgau kwat› ‘sui tsò² pò’ ‹tín.
128. Bring the *sweetmeats* here.	拈蜜餞糖菓嚟、	‹Ním mat₂ tsín’ ˏt‘óng ‘kwó ˏlai.
129. Boil the *taro* till it is mealy.	烚熟芋頭鬆嘅、	Sháp₂ shuk₂ ú’ ˏt‘au ‹sung ké’.
130. Cut me a piece of the carambola *tart*.	切一塊三捻噠、	Ts‘ít› yat› fái’ ‹sám ním² tát›.
131. Tell him to prepare some *tea*.	叫佢冲壺茶嚟、	Kíú’ ˊk‘ü ‹ch‘ung ˏú ˏch‘á ˏlai.
132. You must not make the *toast* so hard.	炕多時勿嘅烘、	Hóng’ ‹tó ˏshí mat₂ ké’ hóng’.
133. The *beef's tongue* is too salt, tell him to boil it till it is more fresh.	鹹牛利叫佢烚淡的嚟、	ˏHám ˏngau lí², kíú’ ˊk‘ü sháp₂ tám² tik› ˏlai.
134. Order a *turkey* to be roasted.	吩咐使燒火鷄、	‹Fan fú² ‘shai ‹shíú ‘fó ‹kai.
135. It is not necessary to have any *veal*.	不必使牛仔肉、	Pat› pít› ‘shai ˏngau ‘tsai yuk₂.
136. While boiling dried *venison*, occasionally try it.	烚塊鹿脯試試、	Sháp₂ fái’ luk₂ ‘fú shí’ shí’.
137. Put some *vermicelli* into the boiling soup.	要落粉絲滾湯、	Íú’ lók₂ ‘fan ‹sz’ ‘kwan ‹t‘óng.
138. Provide plenty of *victuals* when you voyage.	行船多辦火食、	ˏHang ˏshün ‹tó pán² ‘fó shik₂.
139. They both have been drinking *vinegar*.	兩個食起醋嚟、	ˊLéung kó’ shik₂ ‘hí ts‘ò’ ˏlai.
140. Pour out a tumbler of *spring water* for me.	去倒杯山水嚟、	H‘ü’ ‘tò ‹púi ‹shán ‘shui ˏlai.
141. The tea in this pot is very strong, pour in some *boiling water* to make it weaker.	呢盅茶濃到刼、冲滾水和淡吓、	‹Ní ‹chung ˏch‘á ˏyung tò’ kíp›, ‹ch‘ung ‘kwan ‘shui wó² ˊtám ˊhá.
142. Come let us go together and take some *wine*.	相請去飲燒酒、	‹Séung ‘ts‘ing h‘ü’ ‘yam ‹shíú ‘tsau.
143. *Yams* when boiled soft are very mealy.	大薯甑腍極鬆、	Tái² ˏshü tsang’ ˏnam kik₂ ‹sung.
144. To make bread it is necessary to put *yeast* into it.	發麵包須落酵、	Fát› mín² ‹páu ‹sü lók₂ káu’.

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.

買辦類第八章

ˢMái pánˀ luiˀ; taiˀ pátˋ ᶜchéung.

1. Steward, what is your name?	買辦你叫做乜名呀、	ˢMái pánˀ, ˢní kíúˇ tsòˀ matˋ ˢming á ˇ ?
My name is *Aloi*.	我叫做阿來、	ˢNgó kíúˇ tsòˀ Áˇ ˢloi.
2. What wages do stewards commonly receive [monthly]?	買辦平時受幾多工錢呢、	ˢMái pánˀ ˢpʻing ˢshí shauˋ ʻkí ᶜtó ᶜkung ˢtsín ᶜní ?
There is no fixed rate; sometimes they receive ten or twenty [dollars], or it may be less than these sums.	唔定、有時一二十個、或者少的、	ˢʼM tingˀ; ʻyau ˢshí yatˋ iˇ shapˋ kóˇ, wákˋ ʻché ʻshíú tikˋ.
3. Do stewards receive any perquisites in addition to their wages?	除人工外買辦有賞有冇呢、	ˢChʻü ˢyan ᶜkung ngoiˀ ˢmái pánˀ ˢyau ʻshéung ˢyau ˢmò ᶜní ?
I think they do.	我睇得有、	ˢNgó ʻtʻai takˋ ˢyau.
4. What is the amount of these annually?	每年有幾多呢、	ˢMúi ˢnín ˢyau ʻkí ᶜtó ᶜní ?
It is not fixed, but varies according as the business is great or small.	唔定、睇事幹大小嚟湊.	ˢʼM tingˀ; ʻtʻai szˀ kónˇ táiˀ ʻshíú ˢlai chʻauˋ.
5. Are stewards required to make any presents?	買辦使送禮孝敬人、唔使呢、	ˢMái pánˀ ʻshai sungˇ ˢlai hauˋ kingˋ ˢyan, ˢʼm ʻshai ᶜní ?
They are, and these are not a few.	使呀、而且多呀、	ʻShai áˇ, ˢí ʻchʻé ᶜtó áˇ.

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 cháu*, 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?	呢行內一總有幾多人呀、	‹Ní ˏhóng noi² yat› ʻtsung ˁyau ʻkí ‹tó ˏyan á'?
Nine persons.	九個、	ʻKau kó'.
7. How are they employed?	做乜野嘅呀、	Tsò² mat› ˁyé ké' á'?
Three are personal servants, three are coolies, one is a cowkeeper, one a porter, and one is a cook.	三個事仔,三個管店,一個看牛,一個看門、一個做厨、	‹Sám kó' sz'² ʻtsai, ‹sám kó' ʻkún tím', yat› kó' hón' ˏngau, yat› kó' hón' ˏmún, yat› kó' tsò² ˏch'ü.
8. What wages do they receive?	佢哋受幾多工錢呢、	ˁK'ü tí² shau' ʻkí ‹tó ‹kung ˏts'ín ‹ní?
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.	事仔每人五個銀錢、管店看門每人四個、做厨七個、看牛三個、每月共支工銀四十元、	Sz'² ʻtsai ˁmúi ˏyan ˁ'ng kó' ˏngan ˏts'ín; ʻkún tím' hón' ˏmún ˁmúi ˏyan sz'' kó', tsò² ˏch'ü ts'át› kó', hón' ˏngau ‹sám kó'; ˁmúi üt₂ kung² ‹chí ‹kung ˏngan sz'' shap₂ ˏün.
9. When do they receive their wages?	各人幾時支人工呢、	Kók› ˏyan ʻkí ˏshí ‹chí ˏyan ‹kung ‹ní?
On the first day of each month they receive the wages for the preceding month.	每月一號支上月嘅銀、	ˁMúi üt₂ yat› hò² ‹chí shéung² üt₂ ké' ˏngan.
10. Have they any perquisites?	佢哋有賞冇呢、	ˁK'ü tí² ˁyau ʻshéung ˁmò ‹ní?

act as stewards, and to the police, etc; in addition, they are also subjected to various irregular extortions from officers of government, which are exacted whenever a pretense can be found for so doing; and which coming upon them at uncertain seasons, and from different causes usually beyond their control, accounts in a measure for their timidity.

6. These nine are exclusive of his own personal servants and claws. Those natives who are attached to the factories are thought to demean themselves by attending on the orders of foreigners; and hence, to avoid the appearance of lowering their character, a somewhat singular nomenclature has come into vogue, derived from the shop, and not from the family. These personal servants call themselves, and are called, 'children of the business,' or subordinates, while their masters are styled, 'heads of the business,' or principals. And the coolies,—servants who do all manner of work,—are named 'overseers of the shop.'

10. This reply must be limited to those employers who transact little or no commercial business, for where extensive dealings are carried on either in money or barter, by the 'principal,' the 'subordinate' usually manages also to secure something for himself.

They have, but not of any considerable amount.

有幾有係總總、有多哋、

'Yau ‹á, 'tsung hai² 'mò 'kí ‹tò ‹ché.

11. Do you keep an account of the daily expenses of the house?

有冇有日用、有行出數冇呀、有出入日日我都親手上、

₅Hóng noi² ké' yat₂ yung² 'yau ₅shéung shò' 'mò á'?

Yes, I keep a daily account with my own hand.

'Yau, yat₂ yat₂ 'ngó ‹tò ‹ts'an 'shau ₅shéung.

12. Bring yesterday's account for examination.

擰昨日數嚟對、呢已經擰定喺處嚟嘞、

‹Ning tsók₂ yat₂ shò' ₅lai túi'.

I have already brought it, and here it is.

'Í ‹king ‹ning ting² 'hai ‹ní ch'ü' ₅lai lá'.

13. What are the items of it?

有的乜野呢、

'Yau tik₂ mat₂ 'yé ‹ní?

Do you, sir, wish me to read it to you?

東家你要我念過你聽呀、

‹Tung ‹ká 'ní íú' 'ngó ním² kwó² 'ní ‹t'ing ‹mé?

14. Yes, and read it very slowly and distinctly.

係係慢慢得倫倫、

Hai², mán² mán² ním² tak₂ ₅ling ₅ling lí² lí² tik₂ ₅lai.

[It is as follows:]

	Catty.		Can.		T. m. c.
Rice,	2½	at	4	is	0 1 0
Beef,	4	"	9	"	0 3 6
Sugar,	10	"	8	"	0 8 0
Flour,	8	"	5	"	0 4 0
Eggs,	12	"	5	cash	0 0 6
				Total,	1 7 2

白米二斤半、四算、銀一錢、
牛肉四斤、九算、銀三錢六分、
冰花糖十斤、八算、銀八錢、
白麵八斤、五算、銀四錢、
鷄蛋十二隻、五算、銀六分、
共銀一兩七錢二分、

Pák₂ 'mai, í² ‹kan pún', sz" sün', ₅ngan yat₂ ts'ín; 'Ngau yuk₂, sz" ‹kan, 'kau sün', ₅ngan ‹sám ts'ín [luk₂ ‹fan; 'Ping ‹fá ‹t'ong, shap₂ ‹kan, pát₂ sün', ₅ngan pát₂ ts'ín; Pák₂ mín², pát₂ ‹kan, 'ng sün', ₅ngan sz" ts'ín; ‹Kai tán², shap₂ í² chik₂ 'ng sün', ₅ngan luk₂ ‹fan; Kung², ₅ngan, yat₂ 'léung, ts'át₂ ts'ín, í² ‹fan.

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.	我睇你計唔準、擰算盤再覆過我看、	ˢNgó ʻtʻai ˢní kaiʼ ˏʼm ʻsün, ‹ning sünʼ ˏpʻún tsoiʼ fukˏ kwóʼ ˢngó hónʼ.
It is unnecessary, for I have already repeated the reckoning two or three times.	不用囉、我已經再三算眞咖囉、	Patˏ yungʼ ‹ló; ˢngó ˢí ‹king tsoiʼ ‹sám sünʼ ‹chan ‹ká ‹ló.
16. What is the amount of this sum in dollars and cents?	咁多係幾元零幾多個先士呢、	Kómʼ ‹tó hai² ʻkí ˏün ˏling ʻkí ‹tó kóʼ ‹sín szʼ² ‹ní?
Reckoning each dollar at seven mace and two candareens, for each one hundred cents, the whole amounts to two dollars and twenty-nine cents.	以每元七錢二分、每元一百個先士、計總共二元二毫九先士、	ˢÍ ˢmúi ˏün tsʻátˏ ˏtsʻín í² ‹fan, ˢmúi ˏün yatˏ pákˏ kóʼ ‹sín szʼ², kaiʼ ʻtsung kung² í² ˏün í² ˏhò ʻkau ‹sín szʼ².
17. For breakfast to-morrow morning, get some fish, eggs, and rice, with coffee, tea, and toast.	聽朝整的魚、鷄蛋、白飯、冲的㗎啡茶、炕的麵包嚟做早餐、	‹Tʻing ‹chíú ʻching tikˏ ˏü, ‹kai tán², pákˏ fán² ‹chʻung tikˏ káʼ ‹fí ˏchʻá, hʻóngʼ tikˏ mín² ‹páu ‹lai tsò² ʻtsò ‹tsʻán.
18. Do you wish for anything else?	重要的乜野添、唔要呀、	Chung² íúʼ tikˏ matˏ ˢyé ‹tʻím, ˏʼm íúʼ áʼ?
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.	唔要嘢、總係用心整好、我話過你知、個的野就做得嘢、〇八點鐘就好整便嘢係咯、	ˏʼM íú láʼ; ʻtsung hai² yung² ‹sam ʻching ʻhò ˢngó wá² kwóʼ ˢní ‹chí kóʼ tikˏ ˢyé tsau² tsò² takˏ láʼ. Pátˏ ʻtím ‹chung tsau² ʻhò ʻching pín² láʼ hai² lókˏ.
19. For how many, Sir, shall I make tea to-morrow morning?	事頭聽早做幾多個人茶嘢、	Szʼ² ˏtʻau ‹tʻing ʻtsò tsò² ʻkí ‹tó kóʼ ‹yan ˏchʻá láʼ?
Besides the three members of the family, which you count, I have invited three other gentlemen.	你打算自家屋三位、另外請三位添、	ˢNí ʻtá sünʼ tszʼ² ‹ká ukˏ ‹sám wai², ling² ngoi² ʻtsʻing ‹sám wai² ‹tʻím.

19. *Ling ngoi* is the usual phrase for besides, over and above; *wai*, composed of *man* and

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.

四大食各的、要帖、梯、買地、有的、候細出打係嘅

Yat› kó' ‹tung ‹ká ˢyau sz'' kó' ‹kan ‹pán; ˢléung kó' tái² tik›, tsz'² hau² ‹tung ‹ká shik₂ fán², líú² ˢlí ‹í fuk₂, kók₂ yéung² sz'²; ˢléung kó' sai' tik›, ‹kan ‹tung ‹ká ch'ut› ‹kái íú' ‹chóng ‹ín, 'tá shín', tai' t'íp›.

He has also four domestics; the older carry water, and go to the bazars; the younger sweep the floors, light the lamps, and wipe the chairs and tables.

有個家人服侍兩個出入打掃抹台凳一個跟出街買菜一個煮飯一個洗衣裳

ˢYau sz'' kó' chü² ₍níu 'tai; tái² tik› íú' ‹tám 'shui ˢmái ˢyé, sai' tik› íú' sò' tí², 'tím ‹tang, mút› ₍t'oi 'í.

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.

Yat› kó' ‹tung 'chü ₍néung 'yau sz'' kó' 'shai múi'; tai² tik›, líú² ˢlí ‹í fuk₂, tsz'² hau² ‹tung 'chü ₍néung shik₂ fán²; sai' tik› ‹kan ‹tung 'chü ₍néung ch'ut› ‹kái, tai' ₍ch'á, ‹chóng ‹ín, 'tá shín'; kó' tik› 'shai múi' hai² tsz'' 'kí ˢmái ₍loi yung² ké' ‹á ₍t'au.

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.

另外又僱幾個亞頭、一個洗衣裳、一個煮飯、一個跟出街、

Ling² yau² kú' 'kí kó' á' 'má; yat› kó' ‹shó ₍t'au, yat› kó' 'chü fán², yat› kó' 'sai ‹í ₍shéung, yat› kó' ‹kan ch'ut› ‹kái.

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to establish is the common term of respect for strangers, or others, and corresponds in its usual acceptation to the word gentleman.

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 Ninth.

OF THE BREAKFAST TABLE.

早膳類第九章

'Tsò shín² lui²; tai² 'kau ‹chéung.

1. *Ásám*, is breakfast ready?	阿三、早茶便末曾呀、	Á' ‹sám, 'tsò ‹ch'á pín² mí² ˏts'aug á'?
It is all ready, Sir.	齊備嘥咯、	ˏTs'ai pí² sái' lók›.
2. Don't you see that this table is not set in a proper manner? Put it to rights quickly.	你睇鋪呢張檯唔着咁擺設、快的鋪過囉、	'Ní 't'ai ‹p'ò ‹ní ‹chéung ˏt'oi ˏ'm chéuk› 'kóm 'pái ch'ít›? Fái' tik› ‹p'ò kwó' ‹ló.
3. Go and invite the gentlemen to come to breakfast.	去請齊的人嚟食囉、	H'ü' 'ts'ing ˏts'ai tik› ˏyan ˏlai shik₂ ‹ló.
Yes, Sir.	呀好唎、	Á² 'hò ‹lé.
4. Take off the dish covers from the curry and rice.	揭起個碟黃薑同飯嘅嗰盖、	K'ít› 'hí kó' típ₂ ˏwóng ‹kéung ˏt'ung fán² ké' 'k'am koi'.
5. Give this plate to the gentleman nearest to me on my right hand.	捭呢碟過我右邊至得近個個人客喉、	'Pí ‹ní típ₂ kwó' ˏngó yau² ˏpín chí' tak› kan² kó' kó' ˏyan hák› ‹é.
6. Bring the eggs and the butter cup.	擰個的鷄蛋同牛油盅嚟、	‹Ning kó' tik› ‹kai tán² ˏt'ung ‹ngau ˏyau ‹chung ˏlai.
7. That gentleman's napkin seems dirty, change it for another.	個位人客嘅抹手巾怕汚漕、換轉條嚟。	Kó' wai² ˏyan hák› ké' mut› 'shau ‹kan pá' ‹ú ‹tsò, ún² 'chün ˏt'iú ˏlai.

Notes and Explanations.

THE character *shín* 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 *tsò ch'á*, and *tsò 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.

擰呢隻碟去,替個的魚嚟、

‹Ning ‹ní chik› típ₂ h'ü' t'ai' kó' tik› ₅ü ₅lai.

9. Bring the castor here.

拈個五味架嚟、

‹Nim kó' ⁵'ng mí² ká' ₅lai.

10. Have you prepared any toast?

你有炆定的多時唔曾呀、

⁵Ní ⁵yau hóng' ting² tik› ‹tó ₅shí ₅'m ₅ts'ang á'?

I have not yet.

唔曾、

₅'M ₅ts'ang.

11. Put a little more tea into the teapot, and pour in some hot water also.

擠的茶葉落茶壺嚟,冲的滾氷添、

‹Chai tik› ₅ch'á íp₂ lók₂ ₅ch'á ₅ú ₅lai, ‹ch'ung tik› 'kwan 'shui ‹t'ím.

12. Ask that gentleman if his tea is agreeable or not.

問吓個位人客,睇吓佢嫌茶濃唔嫌、

Man² ⁵há kó' wai² ₅yan hák›, 't'ai ⁵há ⁵k'ü ₅ím ₅ch'á ₅yung ₅'m ₅ím.

13. Which gentleman?

邊位人客呀、

‹Pín wai² ₅yan hák› á'?

The one opposite to me.

我對面個個呢、

⁵Ngó túi' mín² kó' kó' ‹ní.

He says it is agreeable.

佢話啱咯.

⁵K'ü wá² ‹ngám lók›.

14. Ask this lady if she wishes for an egg or not.

問呢位阿娘愛鷄蛋唔吖、

Man² ‹ní wai² á' ₅néung oi' ‹kai tán² ₅'m ‹á?

15. Bring a cup of tea, and some sugar, for her.

拈一杯茶同的糖遮過佢、

‹Nim yat› ‹púi ₅ch'á ₅t'ung tik› ₅t'óng tai² kwó' ⁵k'ü.

16. Put a little more milk into my tea.

揑的牛乳落我杯茶添、

'Pí tik› ₅ngau ⁵yü lók› ⁵ngó ‹púi ₅ch'á ‹t'ím.

17. Remove the table-cloth, and bring the finger-bowls.

收檯布去,擰洗手盅嚟、

‹Shau ₅t'oi pò' h'ü', ‹ning 'sai 'shau ‹chung ₅lai.

18. After the gentlemen have retired from the table, bid the coolie to rub it down.

人客散之後,叫管店攃乾淨個張枱嚟、

₅Yan hák› sán' ‹chí hau², kiú' 'kún tím' ts'át› ‹kón ts'ing² kó' ‹chéung ₅t'oi ₅lai.

Section Tenth.

OF THE DINNER TABLE.

大餐類第十章
Tái² ‹ts'án lui²; tai² shap₂ ‹chéung.

1. *Álun*, make ready the dinner to-day at three o'clock.	阿倫、今日三點鐘齊備大餐嚟、	Á' ₅lun, ‹kam yat₂ ‹sám 'tím ‹chung ₅ts'ai pí² tái² ‹ts'án lá'.
2. Is the dinner ready?	大餐便唔曾呀、	Tái² ‹ts'án pín² ₅'m ₅ts'ang á'?
3. Request the gentlemen to come to dinner. Take your seats:—take your seats.	請列位入席、請呀、請呀、	'Ts'ing lít₂ wai² yap₂ tsik₂. 'Ts'ing á'! 'ts'ing á'!
4. This crab soup has the appearance of being good, who will like some of it?	呢的蠔湯似得幾好、也誰要唔呢、	‹Ní tik› ₅hái ‹t'óng 'ts'z' tak› 'kí 'hò, mat› ₅shui íú' ₅'m ‹ní?
5. I will thank you to send me a little of it.	我請你遞的過我吖.	₅Ngó 'ts'ing ₅ní tai² tik› kwó' ₅ngó ‹á.
6. Remove this soup tureen, and bring that plate of roast beef.	擰呢個湯兜去、拈個碟燒牛肉嚟.	‹Ning ‹ní kó' ‹t'óng ‹tau h'ü', ‹ním kó' típ₂ ‹shíú ₅ngau yuk₂ ₅lai.
7. This beef cuts very good; allow me to send you a slice of it?	呢的牛肉切開實守好、等我遞塊過你呵、	‹Ní tik› ₅ngau yuk₂ ts'ít› ‹hoi shat₂ 'shau 'hò; 'tang ₅ngó tai² fái' kwó' ₅ní ‹ó?

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 *táits'án* 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 extravagent, 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, *pro re natâ*.

8. If you please.	隨便啦、	ˏTs'ui pín² ‹lá.
9. I beg you will carve that capon.	請你割開個隻剋鷄呵、	'Ts'ing ˏní kót› ‹hoi kó' chik› sín' ‹kai ‹ó.
10. Bring that dish of sauce.	拈個汁盅嚟.	‹Ním kó' chap› ‹chung ˏlai.
11. Bring a salt cellar.	拈個塩盅丨.	‹Ním kó' ˏím ‹chung ˏlai.
12. Do you prefer beef which is roasted rare, or that which is thoroughly done?	食牛肉,你愛燒得嫩嘅,還是中意老嘅嘢、	Shik₂ ˏngau yuk₂, ˏní oi' ‹shíú tak› nün² ké', ˏwán shí² ‹chung í' ˏlò ké' lá'?
13. Take away those knives and forks.	收個的刀釵去、	‹Shau kó' tik› ‹tò ‹ch'á h'ü'.
14. I will thank you to send me some of the boiled fowl.	請你遞的白烚鷄來我、	'Ts'ing ˏní tai² tik› pák₂ sháp› ‹kai ˏloi ˏngó.
15. Are you, Sir, a good carver?	你好手勢割野,唔好呀.	ˏNí 'hò 'shau shai' kót› ˏyé, ˏ'm 'hò á'?
16. I will thank you to cut up that duck, and help my friend *Man* to a slice of it.	請你械個隻鴨來,切開一塊塊、遞塊過文哥呵.	'Ts'ing ˏní ˏkái kó' chik› áp› ˏloi, ts'ít› ‹hoi yat› fái' fái', tai² fái' kwó' ˏMan ‹kó ‹ó.
17. Take a little of the ginger to sharpen your appetite.	食的薑開吓個胃呵、	Shik₂ tik› ‹kéung ‹hoi ˏhá kó' wai² ‹ó.
18. Help me to a little pepper to sprinkle [on my food.]	帮我滲的椒末添吖、	‹Póng ˏngó 'sham tik› ‹tsíú mút₂ ‹t'ím ‹á.
19. Do you think that pastry fried in fat is good?	好食油燂麵食唔呢.	'Hò shik› ˏyau ch'áu' mín² shik₂ ˏ'm ‹ní?
20. It is palatable enough, but quite indigestible.	個的係利口,唔利腹嘅.	Kó' tik› hai² lí² 'hau ˏ'm lí² fuk› ké'.
21. I beg you will take more food, for we shall have nothing to eat with our tea this evening.	請你再用,晚茶冇乜食設嘢、	'Ts'ing ˏní tsoi' yung², ˏmán ˏch'á ˏmò mat› shik₂ ch'ít› lá'.

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 *sáng 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.	呀、我自己噲打理、平時我一日都係食兩餐啫、	Á' ˢngó tsz'² 'kí 'úi 'tá ˢlí; ˢp'ing ˢshi ˢngó yat› yat₂ ‹tò hai² shik₂ ˢléung ‹ts'án ‹ché.
23. Formerly, I was accustomed to eat an evening meal, and then was unable to sleep, and was restless and disturbed all night long.	先日我都食夜餐、整得我成夜都瞓唔着、掩掩惉惉咁、	‹Sín yat₂ ˢngó ‹tò shik₂ yé² ‹ts'án, 'ching tak› ˢngó ˢshing yé² ‹tò fan' ˢ'm chéuk₂, ‹ím ‹ím ‹chím ‹chím 'kóm.
24. Why is it, Sir, that you utterly forbear to take any wine?	乜咁量貴總唔肯飲唏、	Mat› kóm' léung² kwai' 'tsung ˢ'm 'hang 'yam pò'?
25. It is because I have lately been unwell, and have adopted a close regimen.	爲因近來唔爽飲食所以節戒、	Wai² ‹yan kan² ˢloi ˢ'm 'shóng 'yam shik₂ 'shó ˢí tsít› kái'.
26. You really eat but a very little; allow me to send you some of this stewed beef?	乜你咁細食嘅呀、等我遞的會牛肉過你添呵、	Mat› ˢní kóm' sai' shik₂ ké' á'? 'tang ˢngó tai² tik› úi² ˢngau yuk₂ kwó' ˢní ‹t'ím ‹ó?
27. I thank you, I am reserving my appetite for a wing of that turkey.	多謝咯、我食開隻火鷄翼處、	‹Tó tsé² lók›, ˢngó shik₂ ‹hoi chik› 'fó ‹kai yik₂ ch'ü'.
28. May I ask you to help me to a slice of that ham?	請你遞塊火腿嚟我吖、	'Ts'ing ˢní tai² fái' 'fó 't'úi ˢlai ˢngó ‹á?
29. With much pleasure; do you prefer the fat, or that which is lean?	好唎、愛肥嘅吖、抑或要瘦嘅呢、	'Hò lé'; oi' ˢfí ké' ‹á, yik› wák₂ íú' shau' ké' ‹ní?
30. A part of both, if you please.	半肥瘦啦、	Pún' ˢfí shau' lá'.
31. Shall I add a little of this gravy?	揔的汁你擄吓食呀、	Fat› tik› chap› ˢní ‹lò ˢhá shik₂ á'?
32. I fear it is not well boiled.	我怕唔曾烚得好呀、	ˢNgó p'á' ˢ'm ˢts'ang sháp› tak› 'hò á'.
33. Allow me to send you some of that partridge.	等我遞的鷓鴣過你罷啦、	'Tang ˢngó tai² tik› ché' ‹kú kwó' ˢní pá' lá'.

24. 'What such ability of your honor,' is a literal rendering of the first four words in this sentence; *léung* 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?

你中意脾吖、彼中意翼呢、

ˢNí ‹chung ì' 'pí ‹á, pí' ‹chung ì' yik₂ ‹ní?

35. It is quite immaterial.

都係一樣啫、

‹Tò hai² yat₂ yéung² ‹ché.

36. How do you like it?

好食唔好吖、

'Hò shik₂ ₅'m 'hò ‹á?

37. It is really very fine, and has also an excellent flavor.

眞正好、兼之又好味道添、

‹Chan ching' 'hò, ‹kím ‹chí yau² 'hò mí² tò' ‹t'ím.

38. What is there in that dish?

裝個碟係乜野呀、

‹Chóng kó' típ₂ hai² mat₂ ˢyé á'?

39. There are some snipes.

係沙堆嘥、

Hai² ‹shá ‹chui ₅lai.

40. Send me one.

遞隻過我呀、

Tai² chik₂ kwó' ˢngó á'.

41. I will thank you to send me one of the smallest.

請你遞隻至細嘅嘥我、

'Ts'ing ˢní tai² chik₂ chí' sai' ké' ₅lai ˢngó.

42. Allow me to send you a little of this flour pudding.

等我遞啲的麵粉布頓過你呵、

'Tang ˢngó tai² ‹fán tik₂ mín² 'fan pò' ‹tín kwó' ˢní ‹ó?

43. None of it, I thank you, I have already taken quite sufficient.

好咯、多謝咯、我够算咯、

'Hò lók₂, ‹tó tsé² lók₂, ˢngó kau² sün' lók₂.

44. I beg you will take one of these very light custards.

請飲杯稀稀哋吉時呵、

'Ts'ing 'yam ‹púi ‹h'í ‹h'í tí² kat₂ ₅shí ‹ó.

45. Will you join me in taking a glass of claret?

請你面杯飲呢杯紅酒、

'Ts'ing ˢní mín² ‹púi 'yam ‹ní ‹púi ₅hung 'tsau?

46. I thank you, I have taken enough already, and dare not drink any more to-day.

好咯、多謝咯、今日不敢頓、

'Hò lók₂, ‹tó tsé² lók₂, ‹kam yat₂ pat₂ 'kóm ˢling.

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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 múi*, which resembles the *micare digitis* 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.	唔係、飲少的喉、	ˏ'M hai², 'yam 'shíú tikˎ ‹é.
48. I have taken enough already; I will thank you for a tumbler of water.	好喀、請你捭杯水過我罷咯、	'Hò lákˎ, 'ts'ing ˏní 'pí 'púi 'shui kwó' ˏngó pá² lókˎ.
49. Take away these things, and bring on the dessert.	收呢的野去、拈菓子嚟咯、	‹Shau ‹ní tikˎ ˏyé h'ü', ‹ním 'kwó 'tsz' ˏlai lókˎ.
50. This is most excellent fruit.	呢的菓子實守好呀、	‹Ní tikˎ 'kwó 'tsz' shat₂ 'shau 'hò á'.
51. Please eat freely of the fruit before you, at your pleasure.	隨意食的、生菓都好吖.	ˏTsui í' shik₂ tikˎ ‹shang 'kwó ‹tò 'hò ‹á.
52. Which kind do you prefer?	你中意邊的呢、	ˏNí ‹chung í' ‹pín tikˎ ‹ní?
53. They are all alike very good.	喊嚟啥都係一樣啫、	Ham² páng² láng² ‹tò haì² yatˎ yéung² ‹ché.
54. Bring the finger bowls; and after we have used them, remove all the things from the table.	拈洗手盅嚟、洗手就設檯嚟、	‹Ním 'sai 'shau ‹chung ˏlai, 'sai 'shau tsau² ch'ítˎ ˏt'oi lá'.

53. The phrase *ham páng láng*, or as it is always abbreviated *hampaláng*, is in constant use to express a collected quantity or a number of things when taken together; in Macao, the word *tò tò*, from the Portuguese *todo*, is frequently employed.

Section Eleventh.

OF THE TEA TABLE.

晚茶類第十一章

ˏMán ˏch'á lui²; tai² shap₂ yatˎ ‹chéung.

1. *Álung*, make ready the tea this evening at eight o'clock.	阿聾、今晚、八點鐘預便晚茶嚟、	Á' ‹lung, ‹kam ˏmán, pátˎ 'tím ‹chung ü² pín² ˏmán ˏch'á lá'.
2. Is the tea ready?	晚茶便唔曾呀、	ˏMán ˏch'á pín² ˏ'm ˏts'ang á'?

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.

擠呢個托茶嘅盤喺檯上我右手便嚟。

‹Chai ‹ní kó' t'ók› ₅ch'á ké' ₅p'ún 'hai ₅t'oi shéung² 'ngó yau² 'shau pín² ₅lai.

4. Bring the tea-canister.

擰個茶葉罇嚟。

‹Ning kó' ₅ch'á íp₂ ‹tsun ₅lai.

5. Take the lid off the tea-canister.

揭開茶葉罇個盖囉。

K'ít› ‹hoi ₅ch'á íp₂ ‹tsun kó' koi' ‹ló.

6. Pour a little tea into this cup.

倒的茶葉喺隻杯嚟。

'Tò tik› ₅ch'á íp₂ 'hai chik› ‹púi ₅lai.

7. Take off the lid from the tea-pot, and put the tea into it.

揭開個茶壺盖，擠的茶葉落去。

K'ít› ‹hoi kó' ₅ch'á ₅ú koi' ‹chai tik› ₅ch'á íp₂ lók₂ h'ü'.

8. Bring some boiling water, and fill the tea-pot half full.

擰的滾氷嚟，冲半壺咁多。

‹Ning tik› 'kwan 'shui ₅lai ‹ch'ung pún' ₅ú kóm' ‹tó.

9. That is enough.

咁多够咯。

Kóm' ‹tó kau² lók›.

10. What kind of tea do you prefer?

你中意也野嘅茶呢。

₅Ní ‹chung í' mat› 'yé ké' ₅ch'á ‹ní?

11. I fear, Sir, your tea is too strong.

我睇得你杯茶濃佢呀。

₅Ngó 't'ai tak› 'ní ‹púi ₅ch'á ₅yung 'kú á'.

12. *Álung*, see if that gentleman wishes some hot water in his tea.

阿蓉，睇吓個位人客要滾氷唔。

Á' ₅lung, 't'ai 'há kó' wai² ₅yan hák› íú' 'kwan 'shui ₅'m.

13. May I add a little water to your tea?

等我冲的滾氷喺呢處添喺。

'Tang 'ngó ‹ch'ung tik› 'kwan 'shui 'hai ‹ní ch'ü' ‹t'ím ‹é?

14. My tea is too weak, change it for another cup.

我杯茶淡得嚟，擰過一杯嚟囉。

₅Ngó ‹púi ₅ch'á tám² tak› tsai², ‹ning kwo' yat› ‹púi ₅lai ‹ló.

15. Bring another tea saucer.

擰過隻茶碟嚟。

‹Ning kwó' chik› ₅ch'á típ₂ ₅lai.

16. This tea has really an excellent flavor.

呢的茶眞正係香咯。

‹Ní tik› ₅ch'á ‹chan ching' hai² ‹héung lók›.

8. 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?

你的茶啱唔呀、

'Ní tik› ₅ch'á ‹ngám ₅'m á'?

18. *Álung*, bring me the milk-cup.

阿聾拈呢盅牛乳嚟我、

Á' ₅lung, ‹ním ‹ní ‹chung ₅ngau ⁵yü ₅lai ⁵ngó.

19. Take some of this warmed bread along with your tea.

你搦的炕麵包嚟送茶呵、

⁵Ní ⁵kái tik› hóng' mín² ‹páu ₅lai sung' ₅ch'á ‹ó.

20. This preserved ginger is very good; will you try some of it?

呢的糖薑實守好、你試吓好啲、

‹Ní tik› ₅t'óng ‹kéung shat₂ 'shau 'hò, ⁵ní shí' ⁵há 'hò kwá'?

21. I beg you will take a little honey with your bread.

請你食的蜜糖共麵頭呵、

'Ts'ing ⁵ní shik₂ tik› mat₂ ₅t'óng kung² mín² ₅t'au ‹ó?

22. I think you will rather prefer some cake, will you not?

我睇得你中意麵餅咕呀、

⁵Ngó 't'ai tak› ⁵ní ‹chung í' mín² 'ping 'kú á'?

23. These preserved peaches are from abroad, help yourself to some of them, and see if they are good.

呢的係來路嚟嘅蜜餞糖桃嘯、你揀的試吓呵、

‹Ní tik› hai² ₅loi lò² ₅lai ké' mat₂ tsín' ₅t'óng ₅t'ò pó', ⁵ní ‹ning tik› shí' ⁵há ‹ó.

24. Will you take another cup of tea?

用過杯茶喉、

Yung² kwó' ‹púi ₅ch'á ‹é?

25. Yes, if you please.

好咯、隨便咯、

'Hò lók›, ₅ts'ui pín² lók›.

26. Allow me to send you another cup.

等我遞杯你喉、

'Tang ⁵ngó tai² ‹púi ⁵ní ‹é.

27. I thank you, two cups are quite sufficient.

多謝嚟、兩杯够有凸嚟、

‹Tó tsé² lá', ⁵léung ‹púi kau² ⁵yau tat₂ lá'.

28. When you have drank tea, does it ever produce unpleasant sensations of dizziness?

你飲茶、有見昏昏沌沌有呀、

⁵Ní 'yam ₅ch'á, ⁵yau kín' ‹wan ‹wan tan' kóm' ⁵mò á'?

29. Never, because tea is not injurious, but on the contrary, a very wholesome beverage.

有、因爲茶有乜害、而且係最好歡之物。

⁵Mò, ‹yan wai² ₅ch'á ⁵mò mat› hoi², ₅í 'ch'é hai² tsui' 'hò 'yam ‹chí mat₂.

30. Do the Chinese use milk and sugar with their tea?

唐人有搦牛乳共糖嚟攪茶有有呢、

₅T'óng ₅yan ⁵yau ⁵kái ₅ngau ⁵yü kung² ₅t'óng ₅lai 'káu ₅ch'á ⁵yau ⁵mò ‹ní?

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.	冇、都係飲清茶多啫、	ˢMò, ‹tò hai² ʻyam ‹ts'ing ˢch'á ‹tó ‹ché.
32. When do they drink tea?	佢哋幾時正飲茶呢、	ˢK'ü tí² ʻkí ˢshí ching' ʻyam ˢch'á ‹ní?
33. Several times a day sometimes more, and sometimes less, frequently.	一日飲幾回、有時多、有時少、	Yat› yat₂ ʻyam ʻkí ˢúi, ˢyau ˢshí ‹tó, ˢyau ˢshí ʻshíú.
34. Do they ever experience any injury from it?	飲了有壞冇呢、	ʻYam ˢlíú ˢyau wái² ˢmò ‹ní?
35. I have seen them drink it freely at all times, but have never yet heard of its producing any injurious effects.	我見佢哋都係時時隨便飲、唔曾聽見話有飲壞過嘅、	ˢNgó kín' ˢk'ü tí² ‹tò hai² ˢshí ˢshí ˢts'ui pín² ʻyam, ˢ'm ˢts'ang ‹t'ing kín' wá² ˢyau ʻyam wái² kwó' ké'.

Section Twelfth.

RULES OF VISITING.

交接儀容類第十二章

ˢKáu tsip› ˢí ˢyung lui²; tai² shap₂ í² ‹chéung.

1. Supposing that a person is going to visit a friend, what are the forms of etiquette to be observed?	設有一人往拜客、當如何儀注、	Ch'ít› ˢyau yat› ˢyan ˢwóng pái' hák›, ‹tóng ˢü ˢhó ˢí chü'?
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 salutation." Or, he simply writes his name on the upper half of the card at the [right] side,	於是用一帖、在下半截書、愚弟張敬愼頓首拜、或於帖上截傍	‹Ü shí², yung² yat› t'íp›, tsoi² há² pún' tsít₂ ‹shü, ˢU tai² ‹Chéung King' shan² tun² ʻshau pái'; wák₂ ‹ü t'íp› shéung² tsít₂ ˢp'óng ‹pín,

Notes and Explanations.

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 *í chü* 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.

印即名、一可書亦的、

‹shü, yat› ₅ming tsik› yan' tik› yik₂ 'hó.

或或帽、衣穿或是轎、行步、

‹Ü shí² ‹ch'ün ‹í mò², wák₂ 'tá kíú², wák₂ p'úi² ⁵má, wák₂ pò² ₅hang, ⁵wóng pái'.

隨扣愼將相至敬拜、有小子張到進、

Yéuk₂ ⁵yau 'síú 'tsz' ‹séung ₅ts'ui, tsak›' 'síú 'tsz' ‹sín chí' k'au' ₅mún, shüt› tò², ‹Chéung King' shan² ⁴lò ₅yé, ‹ts'an tò' pái', ‹tséung ₅ming t'íp› tai² tsun'.

其小子說老爺名帖、

‹K'í ₅shí 'chü ‹ká yik₂ ⁵yau 'síú 'tsz' tsip› t'íp›, yap₂ noi² 'pan ₅ming ₅k'í 'chü, ₅ü pat› yuk₂ úi², shüt› tò², 'tóng ká'.

時小子接帖、入其生、說小子出、

Tsak› 'síú 'tsz' ch'ut›, ₅í tsoi² hák› kíú² ₅ts'ín, 'tá yat› ‹ts'ín, shüt› tò², 'tóng ká'.

有丙、不駕、在禾、寡欲、則小子前打躂、

Hák› tsik› ₅úi h'ü'.

回去、

₅Ü 'chü üt₂, 'ts'ing, 'síú 'tsz' ch'ut›, ‹fan fú' ‹hoi ‹chung ₅mún.

客即請小子門、

'Chü ₅yan ch'ut› ₅ying yap› hák› yap₂ ‹shing ₅t'óng ‹fan ‹pan 'chü ₅í tsó².

如生曰吩咐開中揖客、

出迎、

生入升堂分賓主、

入而坐、

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. *Tá yat ts'ín* is used to denote the bending, half way to the ground, of one knee. There are occasions (such as when an inferior is seeking to visit a superior, or when the master is absent,) in which the card may be retained; but its being *returned*, as in the present instance, does not prevent the visitor from repeating his call.

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."

客曰、許久不面、特來候駕、

Hák› üt₂, 'hü 'kau pat› mín², tak₂ ₅loi hau² ká'.

9. The host replies, "I am unworthy the honor you have taken the trouble to do me. I hope, Sir, you are well."

主曰、豈敢、有勞貴步、駕上好叼、

'Chü üt₂, 'hi 'kóm, ₅yau ₅lò kwai' pò². Ká' shéung² 'hò ‹á ?

10. "Very well, I thank you," rejoins the guest.

客答曰、托賴、

Hák› táp› üt₂, t'ók› lái².

11. At this time the servants present betel and tea, and after these are ended, pipes with tobacco for smoking are brought in.

斯時、小子們奉檳欵茗茶罷、繼奉以烟、

‹Sz' ₅shí, 'síú 'tsz' ₅mún fung² ‹pan, 'fún ₅ming ₅ch'á, pá² kai² fung² ₅í ‹ín.

12. The guest again says, "I beg you will mention my name to her ladyship (your mother), and present my compliments and best wishes."

客又曰、在老太太處、代我叱名請安、

Hák› yau² üt₂, tsoi² ₅lò t'ái' t'ái' ch'ü', toi² ₅ngó ts'ik› ₅ming, 'ts'ing ‹ón.

13. The host replies, "I thank you, you are very kind,but [my mother] is unworthy of such attention."

主曰、不敢當多謝有心、

'Chü üt₂, pat› 'kóm ‹tóng, ‹tó tsé², ₅yau ‹sam.

14. "Does your honored mother," (adds the host,) "enjoy good health?"

令壽堂實守壯健哿、

Ling² shau² ₅t'óng shat₂ 'shau chóng' kín² kwá' ?

15. The guest replies, "I am much obliged for your kind inquiries; recently she has been very unwell."

客答、托賴、近來病痛多咯、

Hák› táp›, t'ók› lai², kan² ₅loi ping² t'ung' ‹tó lŏk›.

16. The host says, "This is a matter of course with a person of advanced age; pray, what is the age of your parent?"

主曰、高年人自貴當如此、今年貴庚呢、

'Chü üt₂, ‹kò ₅nín ₅yan tsz'² ‹tóng ₅ü 'tsz'; ‹kam ₅nín kwai' ‹kang ‹ní ?

17. "Her age this year is seventy-one."

今年七十有一、

‹Kam ₅nín ts'át› shap₂ ₅yau yat›.

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."

主又曰、古云、人生七十古來稀、算是老當益壯、

'Chü yau² üt₂, 'kú ₅wan, ₅yan ‹shang ts'át› shap₂ 'kú ₅loi ‹hí; sün' shi² ₅ló ‹tóng yik› chóng'.

19. "Very good indeed, I thank you," says the guest; [and then inquires] "how

客曰、皆藉洪福、駕上近來添到

Hák› üt₂, ‹kái tsik₂ ₅hung fuk›; ká' shéung² kan² ₅loi

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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.

many sons, Sir, have been presented to you?"

20. The host answers, "I am an unfortunate man, and have had but one poor boy."

21. "I remember," says the guest, "that formerly, I came to your house to celebrate the birth of a son; I cannot realize that six years have since elapsed; I suppose the boy is already learning to read."

22. "This year," says the host, "he commenced going to school."

23. Again it is asked, "Since your son has grown up to boyhood I have not seen him; he must, I think, be very apt in learning, is he not?"

24. "He possesses only ordinary abilities," is the reply.

25. The guest says, "I beg you will let me see him."

26. The master of the house then bids a servant go to the study, and ask the lad to make his appearance.

27. The boy follows the servant into the hall, and the host, pointing [to the visitor,] says, "This is my honored friend Chéung, come up before him, make your bow, and ask him how he does."

28. The child then turning to him, says, "Honored friend;" and in a hurried manner kneels down before him, and makes a low bow.

29. The guest immediately reaches forward, raises him up, and bows in return for his salutation.

幾多個公郎呢、
主曰、命鄙、只得
一個小蟲、
客曰、記得從前
我曾到府飲薑
酒、不覺又六年、
現在讀書估罅、
主云、今年正話
啟蒙啫、
又問、公郎大了、
我未曾見過、讀
書想必伶俐、
答曰、姿質有限、
客曰、請來一見、
主命小子往書
房請相公回來、
其兒隨小子登
堂、主指曰、此位
是張世伯、上前
叩頭、請安呀、
子即向前、叫一
聲世伯、忙即跪
下叩頭、
客隨扶起、回答
一揖、

‹t'ím tò' 'kí ‹tó kó' ‹kung ˏlóng ‹ní?

'Chü üt₂, ming² 'p'í, chat› tak› yat› kó' 'síú ˏch'ung.

Hák› üt₂, kí' tak› ˏts'ung ˏts'ín ˏngó ˏts'ang tò' 'fú 'yam ‹kéung 'tsau; pat› kók› yau² luk₂ ˏnín; ín² tsoi² tuk₂ ‹shü 'kú lá'.

'Chü ˏwan, ‹kam ˏnín ching' wá² 'k'ai ˏmung ‹ché.

Yau² man², ‹kung ˏlóng tái² ˏlíú, ˏngó mí² ˏts'ang kín' kwó'; tuk₂ ‹shü 'séung pít› ˏling lí².

Táp› üt₂, ‹tsz' chat› ˏyau hán'.

Hák› üt₂, 'ts'ing ˏloi yat› kín'.

'Chü ming² 'síú 'tsz' ˏwóng ‹shü ˏfóng, 'ts'ing séung' ‹kung ˏúi ˏloi.

ˏK'í ˏí ˏts'ui 'síú 'tsz' ‹tang ˏt'óng, 'chü 'chí üt₂, 'tsz' wai² shí² ‹Chéung shai' pák›, ˏshéung ˏts'ín, k'au' ˏt'au, 'ts'ing ‹ón á'.

'Tsz' tsik› héung' ˏts'ín, kíú' yat› ‹shing shai' pák›, ˏmóng tsik› kwai² há², k'au' ˏt'au.

Hák› ˏts'ui ˏfú 'hí ˏúi táp› yat› yap›.

19, 20. A constant endeavor is made in Chinese etiquette to speak slightingly 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.

其子侍立於下、
面朝上、
客曰、果然生得繼
聰慧、將來足
書香、
主曰、山田福薄、可
不敢妄想、但
覓食足矣、
客曰、太謙了、請
回書房讀書罷、
其子揖客曰、少
陪、遂出、
於是言罷、客起
告辭曰、改日再
來領教、
主曰、豈敢、弟當
明日回候、
客曰、不敢、請呀、
主、請呀、
此時小子先出、
吩咐打轎、其轎
後擡起、轎前倒
下、以低其扛、客
踏入轎扛內、退
行入轎、坐定、轎
夫起膞、

ˢK'í 'tsz' shí² lap₂ ᶜü há², mín² ˢch'iú shéung²;

Hákˌ üt₂, 'kwó ˢín ᶜshang takˌ ᶜts'ung wai², ᶜtséung ˢloi tsukˌ kai' ᶜshü ᶜhéung.

'Chü üt₂, ᶜshán ˢtín fukˌ pók₂; patˌ 'kóm móng² 'séung; tán² 'hó mik₂ shik₂ tsukˌ ˢí.

Hákˌ üt₂, t'ái' ᶜhím 'líú, 'ts'ing ˢúi ᶜshü ˢfong tuk₂ ᶜshü pá².

ˢK'í 'tsz' yapˌ hákˌ, üt₂, 'shíú ˢp'úi; sui² ch'utˌ.

ᶜÜ shí² ˢín pá², hákˌ 'hí kò' ˢts'z', üt₂, 'koi yat₂ tsoi' ˢloi 'ling káu'.

'Chü üt₂, 'hí 'kóm! tai² ᶜtóng ˢming yat₂ ˢúi hau².

Hákˌ üt₂, patˌ 'kóm, 'ts'ing á'!
'Chü üt₂, 'ts'ing á'!

'Ts'z' ˢshí 'síú 'tsz' ᶜsín ch'utˌ, ᶜfan fú' 'tá kíú², ˢk'í kíú² hau² ᶜtau 'hí, kíú² ˢts'ín 'tò há², ˢí ᶜtai ˢk'í kóng'; hákˌ táp₂ yap₂ kíú² kóng' noi², túi' ˢhang yap₂ kíú², tsó² ting², kíú² ᶜfú 'hí pókˌ.

34. *Shíú p'úi* 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'ò Chí-man'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."

客在轎內俯身、
把頭一低曰請
回請回、
主立拱手亦曰、
請呀請呀、
轎去後主人乃容、
入凡交接儀、
大畧倣此、
又或邀客到家
敘慶等事則預
日寫一帖寫於
上截右傍云十
五日薄酌候、
頂寫一光字帖
下截左邊寫曹
治文拜如此吩
咐小子送去、
是日衣冠待客、
客至赴席主人
迎入見禮分賓
主而坐、
主曰便飯虛邀、
毫無敬意、
客曰足領之至、

Hák› tsoi² kíú² noi² 'fú ‹shan, 'pá ₅t'au yat› ‹tai, üt₂, 'ts'ing ₅úi, 'ts'ing ₅úi.

'Chü lap₂ 'kung 'shau, yik₂ üt₂, 'ts'ing á'! 'ts'ing á'!

Kíú² h'ü' hau², 'chü ₅yan ⁵nái yap₂. '₅Fán ‹káu tsíp› ₅í ₅yung, tái² léuk₂ 'fong 'tsz'.

Yau² wák₂ ‹íú hák› tò' ‹ká tsü² hing' 'tang sz'², tsak› ü² yat₂ 'sé yat› t'íp›; 'sé ‹ü shéung² tsít₂ yau² ₅p'óng, ₅wan, Shap₂ ⁵ng yat₂ pók₂ chéuk› hau²; ‹chung 'ting 'sé yat› ‹kwóng tsz'²; t'íp› há² tsít₂ 'tsó ‹pín 'sé, ₅Ts'ò Chí² ‹man pái'; ₅ü 'ts'z', ‹fan fú' 'síú 'tsz' sung' h'ü'.

Shí² yat₂ ‹í ‹kún toi² hák›, hák› chí' fú' tsik₂ 'chü ₅yan ₅ying yap₂ kín' ⁵lai, ‹fan ‹pan 'chü ₅í tsó².

'Chü üt₂, pín² fán² ‹hü ‹íú, ₅hò ₅mò king' î'.

Hák› üt₂, tsuk› ⁵ling ‹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'ò Chíman's compliments. We dine at six o'clock." Instead of *pók chéuk*, they sometimes write *Kít ming*, "I will prepare tea," &c.

47. The servants now present tea, and offer pipes and tobacco to the visitor.

斯時小子奉茶遞烟、

‹Sz' ₅shí, 'siú 'tsz' fung' ₅ch'á tai² ‹ín.

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."

主曰、別無他客、所有皆屬世好、且請脫冠寬衣、

'Chü üt₂, pít₂ ₅mò ‹t'á hák›, 'shó ₅yau ‹kái shuk₂ shai' 'hò, 'ch'é 'ts'ing ‹shing ‹kún ‹fún ‹í.

49. The guest replies, "As there is no distinguished guest present, I will do as you suggest."

客曰、果無嬌客、弟當從命、

Hák› üt₂, 'kwó ₅mò ‹kiú hák›, tai² ‹tóng ₅tsung ming².

50. The master of the house commands his servants to lay the table.

於是主人吩咐小子擺席、

'Ü shí² 'chü ₅yan ‹fan fú' 'síú 'tsz' 'pái tsik₂.

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."

擺備、小子以手掩口、附主耳邊低聲曰、席已擺好、請客入席、

'Pái pí², 'síú 'tsz' ₅í 'shau 'im 'hau fú² 'chü ₅í ‹pín, ‹tai ‹shing üt₂ tsik₂ ₅í 'pái 'hò, 'ts'ing hák› yap₂ tsik₂.

52. The gentleman of the house rises and says, "Please to take your seats at table."

主人起曰、請入席、請入席、

'Chü ₅yan 'hí, üt₂, 'ts'ing yap₂ tsik₂, 'ts'ing yap₂ tsik₂.

53. "I thank you," says the guest.

客曰、多謝、

Hák› üt₂, ‹tó tsé².

54. "You will smile at our fare," says the host.

主曰、見笑之至、

'Chü üt₂, kín' síú' ‹chí chí².

55. The host and guest, after attempting to yield precedence to each other, take their seats.

主與客遂謙遜而坐、

'Chü ₅ü hák› sui² ‹hím sun' ₅í tsó'.

56. The host says, "It is several years since we feasted together, we must now enjoy ourselves to the utmost before you leave."

主曰、不共飲數年、務必要盡歡而返、

'Chü üt₂, pat› kung² 'yam shò' ₅nín, mò² pít› íú' tsun² ‹fún ₅í 'fán.

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."

客曰、量甚淺狹、務盡主人之歡、惟是費財太甚、實爲過意不去、

Hák› üt₂, léung² sham² 'ts'in háp₂, mò² tsun² 'chü ₅yan ‹chí ‹fún, ₅wai shí² fai' ₅ts'oi t'ái' sham², shat₂ ₅wai kwó' í' pat› h'ü'.

58. Says the other, "I am quite ashamed that I have

主答、並無佳品、

'Chü táp›, ping' ₅mò ‹kái

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.

飲酒之至、請盡一大觥、
客曰、好酒、
主曰、好肉、
客曰、多食就腻、
主曰、請用飯、
客曰、飯後還有湯、
主曰、請用湯、
客曰、湯後用茶、
主曰、請用茶、
客曰、茶後送人揖而出門外、一揖而別、

'pan, sít› tuk₂ ‹chí chi', 'ts'ing 'yam ‹sham tik›.

Hák› üt₂, ₅ts'ui léung² 'hò lók›.

'Chü üt₂, kan² ₅loi wai² 'hau ‹tò sham² 'hò ‹chá.

₅'M ⁵tsz' shéung² yat₂, ‹tó shik₂ 'kí kíh² ₅fí ní², tsau² ⁵tsz' kók› ⁵úi chai²; ‹kam ⁵mán 'tsau ‹tó ⁵líú, 'ts'ing 'hí án' pá².

'Chü tsik› ‹fan fú' tsoi' fán², üt₂, 'shíú 'yam ₅ín hau² yung² fán², shik₂ pat›, tsik₂ sán'.

Hák› kò' ₅ts'z', 'chü ₅yan sung' ch'ut› ₅mún ngoi², yat› yap› ₅í pít₂.

Tái² 'tai ‹káu tsíp› ₅í ₅yung, pat› ngoi² ₅ú 'ts'z', ₅k'í ₅ü, ₅wai ₅lam ₅shí ₅ts'ui ‹kí ying' pín' ₅í ⁵í.

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 yik₂; ‹p'ín luk₂.

Section First.

OF RENTING SHOPS.

批賃鋪店第一章

‹P'ai yam² p'ò' tím²; tai² yat› ‹chéung.

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1. How are those persons, who have shops to let, denominated?	有舖出賃嘅人、 點樣稱呢、	ˢYau p'ò' ch'ut› yam² ké' ˢyan, 'tím yéung² ‹ch'ing ‹ní?
Some men call them shop-owners, others call them landlords.	有人叫舖主、有 人叫業主、	ˢYau ˢyan kíú' p'ò' 'chü, ˢyau ˢyan kíú' íp₂ 'chü.
2. And what do the landlords style those who have hired their shops?	業主稱租賃嘅、 又點呢、	Íp₂ 'chü ‹ch'ing ‹tsò yam² ké', yau² 'tím ‹ní?
They call them tenants.	稱做舖客、	‹Ch'ing tsò² p'ò' hák›.
3. In leasing and hiring, what securities are taken?	一租一賃、有乜 憑據呢、	Yat› ‹tsò, yat› yam², ˢyau mat› ˢp'ang kü' ‹ní?
A lease and a bond.	有批有頭、	ˢYau ‹p'ai, ˢyau ˢling.
4. What are these two instruments?	批係點樣、頭係 點樣嘅呢、	‹P'ai hai² 'tím yéung², ˢling hai² 'tím yéung² ké' ‹ní?

Notes and Explanations.

Mau yik 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. *Tím* and *p'ò* 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.

批客係回他寫樣點批、張批、張呢、呵、

‹P‘ai hai² ⁵í ₅man tsz’² ‹p‘ai ₅ming ‹ii ‘chí, ‹káu p‘ò’ hák› ‹shau chap› ₅wai kü’. ₅Ling hai² hón’ ‹p‘ai ₅loi í’ ‘sé ₅úi yat› ‹chéung ⁵ling, ⁵ling tò’ ‹t‘á p‘ò’ ‹chí í’.

5. What are the forms to be observed in writing the lease?

Kó’ ‹chéung ‹p‘ai ‘tím yéung² ‘sé fát› ‹ní?

You can here see a specimen.

⁵Ní ‘t‘ai ‹ó.

The family of Wáipún, 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 Kwóngí, to be opened as a money changer's shop, with the sign Ying Shing. 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

以文字舖客係回他
於紙交舖領寫到
執爲據、意、領、領
來領、意、
之意、
張批、點樣寫
張呢、
睇呵、

Lap₂ fát› ₅ming p‘ò’ ‹p‘ai ₅yan ₅Wái ‘pún ₅t‘ong ₅Hó, ⁵yau p‘ò’ yat› ‹kán, tsoi² T‘ái’ ₅P‘ing ₅mún ngoi², Shap₂ ‹sám ₅Hóng, ₅nám héung’. ‹Sham ⁵léung tsun’, fút› shap₂ ‘kau ‹hang; shéung² koi’ ⁵ngá mín², ‹chau ₅wai ₅lau kók›, ‹ch‘éung shín’ chéung’ ₅fong, yat› ying’ ‹k‘ü ₅ts‘ün. ‹Kam ‹p‘ai ⁵ü ₅Yau ‘Kwóng í², ‹hoi ‹chéung ₅Ying ₅Shing, tím’ ‘cháu ún² ₅ts‘ín ₅ngan ‹shang ‘lí. ₅I’n ₅ming ⁵múi ₅nín ‹tsò ₅ngan yat› pák› í² shap₂ ‘léung ching’, tsing² ₅ün ‹sz’ ⁵má ‹p‘ing túi²; ling² ⁵múi ₅nín ₅hái ‹kam ₅ngan í² ₅ün; yun² üt₂ chíú’ sün’; yau² ‹sín ‹káu át› kwai² ₅ngan í² pák› ‘léung. ‘Ts‘z’ p‘ò’ ₅ün ₅mò ‘ting ‘shau;

立發明舖批人、
懷本堂何、有舖
一間、在太平門向、
外十三行南十九
深兩進、潤无面、週
桁、上蓋閣窓扇賬
圍樓閣窓俱全、今
房、一應俱全、義開
批與游廣義、我換
張榮盛店、我言明
錢銀生理、言、一百
每年租銀一淨元
二十兩正、淨另每
司碼秤兌、另二元、
年鞋金銀二又先
閏月照算、又二百
交押櫃銀二無頂
兩、此舖原無

6. Shops in China are always known abroad by the *hò* 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.

小舖牆木出係業十之其清另交任扣期舖後得物等任另端頂願得憑

有係遇瓦所皆與批滿批交倘舖租兩批據之不貨匪獘回多私情不有

倘俱如磚主價理議期新季欠將欠銀以詞賃生禁窩此取得及家後欲

後飾理頹舖工辦涉期換四拖業有櫃得爲自營違賭有主無與二日令

嗣粉自傾乃餘客無爲另分得別如押不滿租分頓聚倘舖亦阻與人係

手修客壁石其舖主年日租毋圖回將足未拖安貯及情從租措別此之異

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-

tsz'² hau³ 't'óng ˢyau 'síú ‹sau 'fan shik›, ‹k'ü hai² p'ò' hák› tsz'² ˢlí; ˢü yü² ˌts'éung pik› ‹king ˌt'úi, ‹chün, ˢngá, muk₂, shek₂, ˢnai p'ò' 'chü 'shó ch'ut›; ˌk'í ˌü ‹kung ká', ‹kái hai² p'ò' hák› pán² ˢlí, ˢü íp₂ 'chü ˌmò shíp›. ˢI' ‹p'ai shap₂ ˌnín ˌwai ˌk'í, ˌk'í ˢmún ‹chí yat₂, ling² ún² ‹san ‹p'ai. ˌK'i ‹tsò ‹fan sz" kwai' ‹káu ‹ts'ing, ˌmò tak› ‹t'ó hím'. 'T'óng ling² ˌt'ò pít₂ íp₂, ‹tséung p'ò' ‹káu ˌúi. ˌU ˢyau hím' ‹tsò, yam² ‹tséung át› kwai² ˌngan 'léung k'au' tsuk›; pat› tak› ˢí ‹p'ai ˌk'í mí² ˢmún ˌwai ˌtsz', kü' p'ò' ‹t'ó ‹tsò. Tsz'² yam² ‹chí hau², ‹ón fan² ˌying ‹shang, pat› tak› ˢchü tun² ˌwai kam' fó' mat₂; kap₂ tsü' 'tò ‹wó 'fí 'tang ˌtsing; 't'óng ˢyau 'ts'z' pai², yam² ˌtsung p'ò' 'chü 'tsü ˌúi ling² ‹tsò, yik₂ ˌmò tak› ‹tó ‹tün k'ang' 'tsó, ˢü kap₂ ‹sz' 'ting pít₂ ˌyan.

'Ts'z' hai² í² ‹ká ˌtsing ün² ‹chí sz'², yat₂ hau³ pat› tak› í² ˌín. ‹Kam yuk₂ ˢyau

ing to afford evidence, prepare this lease, and give it to the tenant of the shop Ying Shing, to be kept as a testimony of the agreement.

Written this 10th day of the 7th month of the 18th year of Tòkwóng, by Hó, of the family Wáipún, who grants this lease of the shop.

6. In what manner is the bond written?

Here also you have a formula of it.

Yau Kwóngí, the tenant (or shopman) who makes this bond, has now received a shop, let to him by Hó, of the family Wáipún, 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

紙收一批盛榮據、
店與此舖
執爲立交
七年八十日發懷
舖堂本
何宅立、
呢寫樣點又領
後、於列看
廣本間、號、理、銀淨年閏先百頂堅粉之日其
游人舖領令
懷到宅舖一字盛錢銀年十二百司金銀租銀櫃銀舖此及新修小佳至於
張榮換明
開我言一元鞋月交兩、
人領
義、堂
租押兩、
另每元、照算、原無
修
修
舖
理、
頽
牆壁

ₛp'ang, lap₂ 'ts'z' p'ò' ‹p'ai yat› 'chí, ‹káu ⁵ü ₅Ying ₅Shing tím', ‹shau chap› ₅wai kü'.

Tò² ‹kwóng shap₂ pát› ₅nín, ts'át› üt₂, ‹chò shap₂ yat›, fát› p'ò' ‹p'ai ₅yan ₅Wái ⁵pún ₅t'óng ₅Hó chák₂ lap₂.

⁵Ling yau² 'tím yéung² 'sé ‹ní?
Hón' lít₂ ‹ü hau².

Lap₂ ⁵ling, p'ò' ₅yan ₅Yau 'Kwóng í² ‹kam ⁵ling tò' ₅Wái 'pún ₅t'óng ₅Hó chák₂ p'ò' yat› ‹kán, ‹hoi ‹chéung ₅Ying ₅Shing tsz'² hò², 'cháu ún² ₅ts'ín ₅ngan ‹shang ⁵lí. ₅I'n ₅ming ⁵múi ₅nín ‹tsò ₅ngan yat› pák› í² shap₂ 'léung, tsing² ₅ün ‹sz' ⁵má; ling² ⁵múi ₅nín ₅hái ‹kam ₅ngan í² ₅ün; yun² üt₂ ‹tsò ₅ngan chíú' sün'; ‹sín ‹káu át› kwai² ₅ngan í² pák› 'léung. 'Ts'z' p'ò' ₅ün ₅mò 'ting 'shau. ⁵U kap₂, ‹san ‹sau ‹kín kú', 't'óng ⁵yau 'síú ‹sau 'fan shik₂, ‹k'ü² hai² chù² p'ò' ‹chí ₅yan tsz'² ⁵lí; chí' ‹ü yat₂ 'kau ₅tséung pik› ‹king ₅t'úi, ₅k'í

6. The sign-board of a money-changer's shop usually reads, *ts'ín ngan pín ún*, 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, which being completed, 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 Wáipún, to be kept as a tesmony of the agreement.

Written this 15th day of the 7th month in the 18th year of Tòkwóng, by Yau Kwóngí, who makes and gives this deed, in testimony of his having received the lease.

舖乃、石木无所出、其餘客自舖理、毋得以滿另圖回、欠租照數、若欠銀扣、其季欠、分四拖安、貯頓窩匪、及情、等賭、聚禁貨物、不得在內、斷無異言、後之、不得生端、

舖工行租爲新業、主將交任足、租交自營違匪、後欲領堂本、據爲、憑立舖的、主將交回、業別圖另、舖開、不得異言、此懷、交執、光十五年、十人、

‹chiin, ˢngá, muk₂, shik₂, ˢnái pʻò' ʻchü ʻshó chʻut›; ₅kʻí ₅ü ‹kung ká', ˢnái pʻò' hák› tsz'² ₅hang pán² ˢlí, ₅mò tak› ‹tséung ‹tsò kʻau' ₅chʻü. ˢI' shap₂ ₅nín ₅wai hán² ₅kʻí ˢmún ling² ʻchün ‹san ‹pʻai. ʻTʻóng ling² ₅tʻò pít₂ íp₂, ‹tséung pʻò' ‹káu ₅úi íp₂ ʻchü. ₅Ú pat› hím' ‹tsò, tsik› ‹tséung át› kwai² ₅ngan chíú' shò' ‹káu ₅úi; 'tʻóng yéuk› hím' ‹tsò, yam² ‹tséung át› kwai² ₅ngan kʻau' tsuk›; ₅mò tak› í² ₅ín. ₅Kʻí ‹tsò ₅ngan hán² ‹fan sz" kwai' ‹káu ‹tsʻing, tün² ₅mò ‹tʻó hím'. Tsz'² ˢling ‹chí hau², ‹ón fan² ₅ying ‹shang; pat› tak› ˢchʻü tun² ₅wai kam' fó' mat₂; kap› ‹wó ʻfí tsü² ʻtò ʻtang ₅tsʻing.

ʻTsʻz' ˢnái ‹tóng mín² ₅ín ₅ming, í² ‹ká ˢwan ʻhang, yat₂ hau² pat› tak› í² ₅ín. ‹Kam yuk₂ ˢyau ₅pʻang, lap₂ ʻtsʻz' pʻò' ˢling yat› ʻchí, ‹káu ₅Wái ʻpún ₅tʻóng ‹shau chap› ₅wai kü'.

Tò² ‹kwóng shap₂ pát› ₅nín, tsʻát› üt₂, shap₂ ˢ'ng yat₂, lap₂ pʻò' ˢling ₅yan ₅Yau ʻKwóng í² tik› pat›.

7. What is the usual rate of rent for the year or month?

每年每月租銀幾多呢、

ˢMúi ˌnín, ˢmúi üt₂, ‹tsò ˌngan ˢkí ‹tó ‹ní?

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.

租銀論本取息、亦看地與時價、然後議租、

‹Tsò ˌngan lun² ˢpún ˢtsʻü sik›, yik₂ hón› tí² ˢü ˌshí ká›, ˌín hau² ˢí ‹tsò.

8. When the money is to be received monthly, in what manner is it paid?

每月收銀、點樣交收呢、

ˢMúi üt₂ ‹shau ˌngan, ˢtím yéung² ‹káu ˌshau ‹ní?

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.

凡租賃舖者、除批頂外、舖客另設一小簿、交舖主收執、至期則憑此簿收租、

ˌFán ‹tsò yam² pʻò› ˢché, ˌchʻü ‹pʻai ˢling ngoi², pʻò› hák› ling² chʻít› yat› ˢsíu pò², ‹káu pʻò› ˢchü ‹shau chap›; chí› ˌkʻí tsak› ˌpʻang ˢtsʻz› pò² ‹shau ‹tsò.

9. What is the deposit money?

點樣係押櫃呢、

ʻTím yéung² hai² át› kwai² ‹ní?

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.

押櫃者、原係包封、押於櫃內而不用、倘有欠租、在此扣除、

Aʻt› kwai² ʻché, ˌün hai² ‹páu ‹fung át› ‹ü kwai² noi², ˌí pat› yung², ʻtʻóng ˢyau hím› ‹tsò, tsoi² ʻtsʻz› kʻau² ˌchʻü.

10. What is the payment called the shoe money?

乜野叫做係鞋金呢、

Mat› ˢyé kíú² tsò² hai² ˌhái ‹kam ‹ní?

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 backwards and forwards; and hence it is called shoe money.

收租之人多於奔走、故舖客於租之外、另加鞋金、送與收租之人買鞋、以謝其往返之勞、故曰鞋金、

‹Shau ‹tsò ‹chí ˌyan, ‹tó ‹ü ‹pan ʻtsau; kú› pʻò› hák› ‹ü ‹tsò ‹chí ngoi², ling² ‹ká ˌhái ‹kam, sung› ˢü ‹shau ‹tsò ‹chí ˌyan ˢmái ˌhái ˢí tsé² ˌkʻí ˢwóng ʻfán ‹chí ˌlò; kú› üt₂, ˌhái ‹kam.

11. What is the inviting of purchase?

召頂點解呢、

Chíú² ʻting ʻtím ˢkái ‹ní?

7. The phrase *tsʻü sik* means to collect or gather interest; *pún* 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.

其頂有慳、頂項、招意、呢、取時、保租呢、保租又事之舖合、舖月人二、客呼、到、

'Ting 'ché, pat› kwó' 'ting ₅k'í ‹ká ⁵fo shap› mat₂ ‹fi 'ting ₅k'i p'ò'. ₅Fán ₅héung ₅loi ⁵yau 'ting 'shau, tsak› ₅mò át› kwai'; ‹yan ⁵yau 'ting 'shau ‹chí hóng' ⁵i ‹ts'ing kau² ‹tsò. Chíú² ‹chíú ⁵yá, ‹chíú ₅yan 'ting ‹chí i'.

頂者伙舖手有頂招定銀不定推租人清招定不過物向無手則有頂舊頂不足於內扣擔係擔承欠

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.

Yau² ting² ₅ngan 'tím ⁵kái ‹ní?

₅Mò ting² pat› tsuk› ⁵í 'ts'ii sun'; ₅wai ‹ü ‹shau ‹tsò ₅shi tsoi² ‹tsò noi² k'au' ₅wán.

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.

'Tím yéung² hai² ‹tám 'pò ‹ní?

‹Tám 'ché ‹tám ₅shing ⁵yá; 'pò shi², 'pò ₅k'í ₅mò him² ‹tsò 'tang sz'².

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 beween those two men.

⁵Yau ‹tsò wai' mat› sz'² yau⁵ íú' ‹p'ai ₅t'au ‹ni?

有租爲也事要批頭呢、批頭乃也、中有主亦有故取他頭、爲用、

‹P'ai ₅t'au ⁵nái ‹p'ai p'ò' ‹chi ‹ch'au ₅t'au ⁵yá; ₅ün ‹tsò p'ò' pit› ⁵yau ‹chung ₅yan shiit› hop₂ ip₂; 'chü yik₂ ⁵yau hón' p'ò' ‹chí ₅yan. Kú' 'tsü yat› üt ‹p'ai ₅t'au, ₅wai ‹t'á i⁵ ₅yan ‹fan yung².

15. Do the landlord and tenant then receive no part of the lease fee?

'Kóm wà' p'ò' 'chü p'ò' hák› ‹tò ⁵mò tak› ‹shau á'?

If a man goes himself and makes all the inquiries about

問有自行問都有得收

Kán' ⁵yau tsz'² ₅hang man²

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.

者、無批
人亦則半、
中主人、一
無業之得一
賃及舖各閏
租與看頭又
月、半、噢
一交算
交照有何爲又呢、
或交多、
久、算者少、
日照交者
舖半、不
租、一
按月季
輕、客、
數舖繁、
其力、
以爲拖欠
月於少知
四季、
分有故
按月
見
人必
又
其
欠紛
不
者、繁、

tò' ‹tsò yam² ₅mò ‹chung ₅yan 'ché; ⁴ü kap₂ ip₂ 'chü yik₂ ₅mò hón' p'ò' ‹chí ₅yan; tsak› ‹p'ai ₅t'au kók› tak› yat› pún'.

Yau² yun² üt₂ hai² ‹tó yat› üt₂, wai² ₅hó ⁴yau ‹káu yat› pún', yau² ⁴yau chiú' sün' ‹káu ké' ‹ní?

‹Tsò p'ò' yat₂ 'kau, wák₂ ‹káu yat› pún'; chiú' sün' 'ché ‹tó; pat› ‹káu 'ché 'shiú.

Wai² ₅hó yau² ⁴yau ón' üt₂ ‹ts'ing ‹tsò, yau² ⁴yau ón' kwai' ké' ‹ní?

Ón' üt₂ ⁴í ₅k'í shò' ‹hing í² ‹ü ₅wai lik₂; p'ò' hák› 'shiú ‹t'ó hím' ‹chí pai'; yéuk› ‹chí ₅k'i ₅yan pít› pat› hím' 'ché, yau² kín' ón' üt₂ ‹fan ₅fán kú' ⁴yau ‹fan sz'' kwai'.

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 fán* or *fan wan* means a confused multiplicity of things or affairs, ensuing upon a large business, which tend unnecessarily to distract the mind.

Section Second.

COMMERCIAL ARTICLES AND TERMS.

通商名字類第二章

‹T'ung ‹shéung ₍ming tsz'² lui²; tai² í² ‹chéung.

減少的如欲人
速交銀於我其
請如此壞貨請
關減稅者亦同、
掌櫃者、執掌櫃
內賬目數簿也、
討據銀卽定銀、
招帖乃出賣貨
與出賃舖戶等
招人之帖、
托代照單交銀
信、如人有銀、欲
在別處收回應
交者、寫一單與
他、到某處憑單
收銀、另寫此信
寄與交銀之人、

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.

'*Kám 'shíú* tik›, ₍ü yuk₂ ₍yan ts'uk› ‹káu ₍ngan ‹ü ₍ngó, ₍k'í 'ts'ing ₍ü 'ts'z'; wái² fó' 'ts'ing ‹kwán 'kám shui' 'ché, yik₂ ₍t'ung.

2. *Accountants* are those who within the counter have charge of keeping accounts in the account-books.

'*Chéung kwai*² 'ché, chap› 'chéung kwai² noi² chéung' muk₂ shò' pò² ₍yá.

3. *Advance* on a contract is the earnest money.

*Ting' kü*² ₍*ngan*, tsik› ting² ₍ngan.

4. *Advertisement* is a public notice of the sale of goods, renting of shops, houses, and such like.

‹*Chiú t'íp*›, ₍nái ch'ut› mái² fó', ₍ü ch'ut› yam² p'ò' ú² 'tang, ₍chiú ₍yau ‹chí t'íp›.

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.

T'ók› toi² chiú' ‹tán ‹*káu ₍ngan sun'*; ₍ü ₍yan ₍yau ₍ngan, yuk› tsoi² pít₂ ch'ü' ‹shau ₍úi; ‹ying ‹káu 'ché, 'sé yat› ‹tán ₍ü ‹t'á, tò² ₍mau ch'ü' ₍p'ang ‹tán ‹shau ₍ngan; ling² 'sé 'ts'z' sun' kí' ₍ü ‹káu ₍ngan ‹chí ₍yan.

Notes and Explanations.

THIS section is intended to include those words and phrases which are appropriated to commerce as techinal 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 shò 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.	粵省造賣瑪瑙器者、同立會館、	Üt$_2$ ʻsháng tsò^2 mái^2 ʻ*má* ʻ*nò* hí' ʻché, ˏtʻung lapˎ úi^2 ʻkún.
7. *Agents* are those who act for, or in the place of, others, [by whom they are commissioned.]	替身乃代理代辦之人、	*Tʻai'* ‹*shan*, ʻnái toi^2 ʻlí toi^2 pán^2 ‹chí ˏyan.
8. *Almonds*, both from the north and south, are used as medicine.	南北杏仁、皆屬藥材、	ˏNám pakˎ *hang*^{2} ˏ*yan*, ‹kái shuk$_2$ yéuk$_2$ ˏtsʻoi.
9. *Aloes-wood* newly arrived, for sale.	新到沉香發客、	‹San tò' ˏ*chʻam* ‹*héung* fátˎ hákˎ.
10. *Alum*,* when put into water, precipitates the smallest impurities contained in it.	白礬入水、其水微必墜、	*Pák*$_2$ ˏ*fán* yap$_2$ ʻshui, ˏkʻí ʻshui ˏmí pítˎ chui^2.
11. *Amber;* the price of this is very high in Canton.	琥珀土價最高、	ʻ*Fú pʻákˎ;* ʻtʻò ká' tsui' ‹kò.
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.	蜜珀乃奉禁五十三欵內入口之貨、應歸洋商販賣、	*Mat*$_2$ *pʻákˎ;* ʻnái fung^2 kam' ʻ'ng shap$_2$ ‹sám ʻfún noi^2 yap$_2$ ʻhau ‹chí fó', ‹ying ‹kwai ˏyéung ‹shéung fán' mái^2.
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.	錨乃船灣泊時、拋下水止船不行者、以鐵爲之、	ˏ*Náu;* ʻnái ˏshün ‹wán pók$_2$ ˏshí, ‹pʻáu há^2 ʻshui ʻchí ˏshün patˎ ˏhang ʻché, ʻí tʻítˎ ˏwai ‹chí.
14. *Anchorage* is a place of deep water, free from rocks, fitted for the mooring of vessels.	泊船頭、乃水深無石、應停舟處、	*Pókˎ* ˏ*shün* ˏ*tʻau*, ʻnái ʻshui ‹sham ˏmò shik$_2$, ‹ying ˏtʻing ‹chau chʻü'.

proper particulars of advice, is in the hands of the drawee by the time the bill is to be paid, because for want of such advice the bill is liable to be dishonored.

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. *Annisseed stars;** these have an aromatic flavor, and the body of each has eight prongs; hence the name.

八角味香、以其體有八角故名、

Pát› kók›; mí² ‹héung ˢí ₛk'í, 't'ai ˢyau pát› kók›; kú' ₛming.

16. *Antelopes' horns* are used as refrigerant medicine.

羚羊角藥性凉、

ₛLing ₛyéung kók›, yéuk₂ sing' ₛléung.

17. *Arrack* is the name of a foreign spirituons liquor.

啞叻酒乃外洋之酒名、

A' lik› 'tsau, ˢnái ngoi² ₛyéung ‹chí 'tsau ₛming.

18. *Arrow-root;* this is a fecula made from the inspissated juice of the water lily.

藕粉即蓮藕汁所凝之粉、

ˢNgau 'fan; tsik› ₛlín ˢngau chap› 'shó ₛying ‹chí 'fan.

19. *Arsenic* is also called *p'aiséung;* those who swallow it will certainly die.

信石一名砒霜、食者必死、

Sun' shik₂ yat› ₛming *‹p'ai ‹séung;* shik₂ 'ché pít› 'sz'.

20. *Asafœtida*† is brought from Persia.

阿魏出波斯國、

‹Ó ngai² ch'ut› ‹Pó ‹sz' kwók₂.

21. *Assets* are the entire property of all sorts, belonging to a firm, available for the payment of its debts.

產業乃家產財物、可抄償債者、

'Ch'án íp₂ ˢnái ‹ká 'ch'án ₛts'oi mat₂ 'hó ‹ch'áu ₛch'éung chái' 'ché.

22. *Auction sale;* this is done by exhibiting goods to public inspection, and then afterwards selling them to those who offer the highest price.

出投乃以貨視衆而出、價高者得之、

Ch'ut› ₛt'au ˢnái ˢí fó' shí² chung' ₛí ch'ut› ká' ‹kò 'ché tak› ‹chí.

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.

落標投貨、標者紙單也、各默寫價於內、後開看、價高者得、

Lók› ‹píú ₛt'au fó', ‹píú 'ché 'chí ‹tán ˢyá; kók› mak₂ 'sé ká' ‹ü noi², hau² ‹hoi hón' ká' ‹kò 'ché tak›.

24. *Auctioneer* is the person who invites people to come together for the purchase of goods by auction.

掌投貨者、乃招聚投買賣之人、

'Chéung ₛt'au fó' 'ché, ˢnái ‹chíú tsui² ₛt'au ˢmái mái² ‹chí ₛyan.

25. A *bale of goods:* bales are of two kinds, whole bales and half bales.

一包貨、有大包、中包、兩種、

Yat› ‹páu fó', ˢyau tái² ‹páu, ˢchung ‹páu, ˢléung 'chung.

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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 Curcuma, 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, *tái séung*, *chung séung*, and *síú séung*, 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.	船墜乃恐其船上重下輕、故放石或鐵於艙底、	*ˏShün chui*^{2}*;* ˢnái ʻhung ˏkʻí ˏshün shéung^{2} chung^{2} há^{2} ‹hing, kú' fóng' shik$_{2}$, wák$_{2}$ tít› ‹ü ‹tsʻóng ʻtai.
27. *Bamboos* are used to make the handles of umbrellas, the stems of tobacco pipes &c.	竹杆、用作雨傘柄、烟筒等項、	*Chuk› ‹kón*, yung^{2} tsók› ˢü sán' ping', ‹ín ˏtʻung ʻtang hóng^{2}.
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.	生放、傾銷、便換、俱稱銀舖、生放者、將銀放出生息之意、	*‹Shang fóng'*, ‹kʻing ‹síú, pín^{2} ún^{2}, ‹kʻü ‹chʻing ˏngan pʻò'; ‹shang fóng' ʻché, ‹tséung ˏngan fóng' chʻut› ‹shang sik› ‹chí í'.
29. *Bankruptcy* is this; in the prosecution of commerce, if one is unable to succeed, his capital is wastde, so that his establishment becomes insolvent.	折本、乃生意不遂、折耗其本、如倒行也、	*Chít› ʻpún*, ˢnái ‹shang í' pat› sui^{2}, chít› hò' ˏkʻí ʻpún, ˏü ʻtò ˏhóng ˢyá.
30. *Beads;* these are of several different kinds, as pearl, gem, glass, wood, and such like.	珠、有珍、寶、料、木、各等不同、	*‹Chü*, ˢyau ‹chan, ʻpò, líú^{2}, muk$_{2}$, kók› ʻtang pat› ˏtʻung.
31. *Beeswax;* the color of this is a bright yellow; it is a product of the honey bee.	蜜蠟、其色黃潔、亦出於蜂、	*Mat$_{2}$ láp›*, ˏkʻí shik› ˏwóng kít›; yik$_{2}$ chʻut› ‹ü ‹fung.
32. *Betel nut* † is masticated with lime and siri leaf.	檳榔、兼灰荖食、	*‹Pan ˏlóng* ‹kím ‹fúi ‹lau shik$_{2}$.
33. *Bezoar* † is produced when the cow is diseased.	牛黃、牛病然後生黃、	*ˏNgau ˏwóng*, ˏngau ping^{2}, ˏín hau^{2} ‹shang ˏwóng.
34. *Biche de mer*, † black and thin, is the best.	海參、黑薄尤佳、	*ʻHoi ‹sham*, hak› pók$_{2}$ ˏyau ‹kái.
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.	會單、乃應交銀人寫明一單、到某處收回、	*Ui*^{2} *‹tán*, ˢnái ‹ying ‹káu ˏngan ˏyan ʻsé ˏming yat› ‹tán, tò' ˢmau chʻü' ‹shau ˏúi.
36. *Birdsnests* † which are free from feathers are the best, and are called *kún ín*.	燕窩、以毛淨者爲上、名曰官燕、	*Ín*^{2} *‹wó*, ˢí ˏmò tsing^{2} ʻché ˏwai shéung^{2}, ˏming üt$_{2}$ ʻkún ín^{2}.

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 birdsnests* † are placed among the fifty-three restricted articles, as separate and distinct from the true birdsnests.

毛燕於奉禁五十三欵內另列與燕窩不同、

ˏMò ín', ‹ü fung² kam' ˊ'ng shap₂ ‹sám 'fún noi² ling² lít₂, ˊü ín' ‹wó pat› ˏt'ung.

38. *Blacking* is applied to leathern shoes with a brush, for the purpose of giving them a fine polish.

墨水用以擦皮鞋、其意欲靚也、

Mak₂ 'shui, yung² ˊí ts'át› ˏp'í ˏhái, ˏk'í í' yuk₂ tsing' ˊyá.

39. *Blacklead* is like coal, but of a much greater specific gravity.

黑鉛如煤、其體最重、

Hak› ˏün, ˏü ˏmúi, ˏk'í 't'ai tsui' chung².

40. *Bombasin* † is made of silk, and is brought from beyond sea.

羽布以絲爲之、來自外洋、

ˊÜ pò', ˊí ‹sz' ˏwai ‹chí, ˏloi tsz'² ngoi² ˏyéung.

41. *Book-keeping* is the art of keeping and regulating mercantile accounts in a book.

司理數目簿、乃管理其數目者、

‹Sz' 'lí shò' muk₂ pò², ˏnái 'kún ˊlí ˏk'í shò' muk₂ 'ché.

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.

典船乃船家無資有欠、故將船典與別人、

'Tín ˏshün, ˊnái ˏshün ‹ká ˏmò ‹tsz' ˊyau hím', kú' ‹tséung ˏshün 'tín ˊü pít› ˏyan.

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.

賞銀如人將國中最要之物帶出、入口餉固不納、尤賞之以銀、

'Shéung ˏngan, ˏü ˏyan ‹tséung kwók› ‹chung tsui' íú' ‹chí mat₂, tái' ch'ut› yap₂ 'hau, héung' kú' pat› náp₂, ˏyau 'shéung ‹chí ˊí ˏngan.

44. *Brass* is used for the manufacture of rings, hooks, and many kinds of things.

黃銅用作環扣諸色等物、

ˏWóng ˏt'ung, yung² tsók› ˏwán k'au', ‹chü shik› 'tang mat₂.

45. *Brass leaf* is hammered from small pieces of molten brass.

銅薄乃銅鎔化鑄片而捶薄也、

ˏT'ung pók›, ˊnái ˏt'ung ˏyung fá' chü² pín' ˏí ˏch'ui pók₂ ˊyá.

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.

46. The best *brimstone* is brought in foreign ships.

硫磺番舶者良、

ˌ*Lau* ˌ*wóng*, ‹fán pók₂ 'ché ˌléung.

47. *Bristles* are made into brushes.

猪鬃毛用作擦、

‹*Chü* ‹*tsung* ‹mò, yung² tsók› ts'át›.

48. *Broadcloth*, † otherwise called woolens, comes [to China] from foreign countries.

大絨卽大呢來自外國、

*Tái*² ˌ*yung*, tsik› tái² ˌní, ˌloi tsz'² ngoi² kwók›.

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.

浮桴用一木下墜錨放水面能知水深淺亦能護船而行、

ˌ*Fau* ‹*fú*, yung² yat› muk›, há² chui² ˌnáu, fóng' 'shui mín² ˌnang ‹chí 'shui ‹sham ‹ts'ín, yik₂ ˌnang ú² ˌshün ˌí ˌhang.

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.

錨練以鐵打成、連環相扣於錨身上、拋下於海中、使船不動、

ˌ*Náu lín*², ˋí t'ít› 'tá ˌshing, ˌlín ˌwán ‹séung k'au' ‹ü ˌnáu ‹shan shéung², ‹p'áu há² ‹ü 'hoi ‹chung, 'sz' ˌshün pat› tung².

51. *Rope cables* are made of coir, and may be used instead of chain cables.

錨纜以棕打成、或用以代鐵練、

ˌ*Náu lám*², ˋí ‹tsung 'tá ˌshing, wák₂ yung² ˋí toi² t'ít› lín².

52. *Camlets* † are articles of foreign manufacture.

羽紗外洋所製之物、

ˋ*Ü* ‹*shá*, ngoi² ˌyéung ˋshó chai' ‹chí mát₂.

53. *Camlets;* † those called *ütün* are from Holland, while the *üshá* come from England.

羽緞出荷蘭羽紗出暎咭唎國、

ˋ*Ü tün*², ch'ut› ˌHó ‹lán, ˋü ‹shá ch'ut› ‹Ying kat› lí² kwók›.

54. *Camphor* * † is produced from the camphor tree; it is also called 'ice petals,' 'dragon's brains,' and 'Borneo perfume.'

樟腦出於樟樹、有冰片龍腦波羅香等別名、

‹*Chéung* ˋ*nò*, ch'ut› ˌü ‹chéung shü², ˋyau ‹ping p'ín', ˌlung ˋnò, ‹Pó ˌló ‹héung, 'tang pít₂ ˌming.

55. *Canes* are sometimes made of bamboo, and sometimes of rattan.

鞭竿或竹或藤爲之、

‹*Pín* ‹*kón*, wák₂ chuk›, wák₂ ˌt'ang ˌwai ‹chí.

56. Native *cassia* * has a pungent, aromatic taste; the fresh is esteemed the best.

土桂皮其味辛香、鮮者爲佳、

'T'ò *kwai'* ˌ*p'í*, ˌk'í mí² ‹san ‹héung; ‹sin 'ché ‹wai ‹kái.

57. *Cassia buds* * are purchased in the provincial city Canton, where also they are sold for exportation.

桂子由粵東省城販賣出洋、

Kwai' *'tsz'*, ˌyau Üt₂ ˌtung 'sháng ˌshing fán' mái² ch'ut› ˌyéung.

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.

茯苓皮赤肉白、形如薑、

Fuk₂ ₅ling, ₅p'í chik›, yuk₂ pák›, ₅ying ₅ü ‹kéung.

58. *China root* * has a carnation skin, white flesh, and in form resembles ginger.

桐油灰將桐油入灰舂煉而成、

₅T'ung ‹yau ‹fúi ‹tséung ₅t'ung ₅yau yap₂ ‹fúi, ‹chung lín² ₅í ₅shing.

59. *Chunam* is made by putting the oil of the Jatropha with lime, and beating them thoroughly together.

孖姑烟、用紙捲烟葉成筒吹之、

‹Má ‹kú ‹in, yung² 'chí 'kün ‹ín íp₂ ₅shing ₅t'ung, ‹ch'ui ‹chí; ngoi² ₅yéung tsak› ₅í ‹ín íp₂ 'kün ₅shing.

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.

外洋則以烟葉捲成、

玉桂以安邊者爲佳、

Yuk₂ kwai', ₅í ‹Ón ‹pín 'ché ₅wai ‹kái.

61. *Cinnamon;* the best is from the frontiers of Cochin-china.

時辰鐘報時刻、

₅Shí ₅shan ‹chung, pò' ₅shí hak›.

62. *Clocks* report the hours and minutes.

各色布疋可販賣出口、惟洋商能之、

Kók› shik› pò' p'at›, 'hó fán' mái² ch'ut› 'hau, ₅wai ₅yéung ‹shéung ₅nang ‹chí.

63. All kinds of *cloth piece goods* * can be bought and sold for exportation only by the hong merchants.

丁香有雌雄兩種不同、

‹T'ing ‹héung, ₅yau ‹tsz' ₅hung, ₅léung 'chung pat› ₅t'ung.

64. *Cloves* * † are of two distinct kinds, male and female.

呀嚩米來自外洋、用以染色、

₅Ngá ‹lán ₅mai, ₅loi tsz'² ngoi² ₅yéung, yung² ₅í ₅ím shik›.

65. *Cochineal* * † comes from foreign countries, and is used in dyeing.

椰子出自海南、

₅Yé 'tsz' ch'ut› tsz'² 'Hoi ₅nám.

66. *Cocoanuts* are produced in [the island of] Hainan.

番錢銅銀金皆爲之、

‹Fán ₅ts'ín, ₅t'ung, ₅ngan, ‹kam, ‹kái ₅wai ‹chí.

67. Foreign *coins* are made of copper, silver, and gold.

貿易有遠近各處通商、

Mau² yik₂, ₅yau ₅ün kan², kók› ch'ü' ‹t'ung ‹shéung.

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 *fúi shá*, or sanded lime.

64. 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 lán* 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 exported, have both marks attached to them.

69. *The compass* is used for determining direction, and distinguishing the four cardinal points.

羅經用以定向、而分別四方、

Ló ‹king, yung² ˢí ting² héung', ˌí ‹fan pít₂ sz" ‹fong.

70. *Contraband;* all nations have prohibitory regulations; whatever is carried in opposition to these is termed contraband.

犯禁、凡國皆有例禁、悖之者曰犯禁、

Fán² kam'; ˌfán kwók› ‹kái ˢyau lai² kam', púi' ‹chí ˢché, üt₂ fán² kam'.

71. *Convoys* are vessels designed for protective service, to prevent piracies, and plundering of goods, on the high seas.

護貨船、恐海中有賊刼貨、故設以護之、

Ú² fó' ˌshün, ˢhung ˢhoi ‹chung ˢyau tsák₂ kíp› fó', kú' ch'ít› ˢí ú² ‹chí.

72. *Foreign copper* † is of a light red color.

番銅、其色淡紅、

‹Fán ˌt'ung, ˌk'í shik› tám² ˌhung.

73. *Cordage* is made of hemp twisted together; when small it is called a cord; when large it is called a rope.

纜、蔴草攪之、小曰繩、大曰纜、

Lám², ˌmá ˢts'ò ˢkáu ‹chí; ˢsíú üt₂ ˌshing, tái² üt₂ lám².

74. *Cornelians* (or agates) are of different colors, red, white, yellow, &c.

瑪瑙石、有紅白黃等色、

ˢ*Má ˢnò* shik₂, ˢyau ˌhung, pák₂, ˌwóng, ˢtang shik›.

75. *Cotton* † from beyond sea, is in great abundance.

棉花、外洋最盛、

ˌ*Mín ‹fá*, ngoi² ˌyéung tsui' shing².

76. *Crape* is made of silk by weaving, and has a crisped appearance.

縐紗、以絲織成縐者也、

Tsau' ‹shá, ˢí ‹sz' chik› ˌshing tsau' ˢché ˢyá.

77. *Credit;* goods are said to be on credit, when they are received before the money is paid.

賒、無銀而先取貨曰賒、

‹Shé, ˌmò ˌngan ˌí ‹sín ˢts'ü fó', üt₂ ‹shé.

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.

債主如展限三月後、欠者復不還、則稟官押追、

Chái' ˢchü, ˌü ˢchín hán² ‹sám üt₂ hau², hím' ˢché fuk₂ pat› ˌwán, tsak› ˢpan ‹kún áp› ‹chui.

79. *Custom-houses* are established in order to prevent the evils of smuggling and the loss of duties.

關口設以查走私漏稅之弊、

‹Kwán ˢhau, ch'ít› ˢí ˌch'á ˢtsau ‹sz' lau² shui² ‹chí pai².

80. *Cutch* † is used to dye cloth of an umber color.

兒茶、用以染布、其色赤、

ˌ*Í ˌch'á* yung² ˢí ˢím pò' ˌk'í shik› ‹chik›.

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.

利器、即鐵器之利者也、

Lí^{2} *hí*', tsik› t'ít› hí' ‹chí lí^{2} ʿché ˢyá.

82. *Damaged goods;* all kinds of merchandise which have been drenched in water are called damaged goods.

氷漬貨、凡貨被氷浸濕、則曰氷漬貨、

'*Shui tsik*› *fó*'; ˢfán fó' pí^{2} 'shui tsam' shap›, tsak› üt$_{2}$ 'shui tsik› fó'.

83. *Damar* is used for covering packages of goods to prevent them from being damaged by water.

打嘛油、包貨後用此塗上、不妨氷沾、

'*Tá* ˢ*má* ˢ*yau*, ‹páu fó' hau^{2} yung^{2} 'ts'z' ˢtò ˢshéung, pat› ˢfóng 'shui ‹chím.

84. *Damask* is of two kinds, linen and silk.

布緞、皆有大花、

Pò' tün^{2} ‹kái ˢyau *tái*^{2} ‹*fá*.

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.

流水簿、即每日登記之草簿、以其每日自上而下如流水、故名、

ˢ*Lau* '*shui pò*^{2}, tsik› ˢmúi yat$_{2}$ ‹tang kí' ‹chí 'ts'ò pò^{2}, ˢí ˢk'í ˢmúi yat$_{2}$ tsz'^{2} shéung^{2} ˢí há^{2} ˢü ˢlau 'shui, kú' ˢming.

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.

欠主其負欠私債、違約不還者、五兩以上、違三月、笞一十、

Hím' '*chü*, ˢk'í fú^{2} hím' ‹sz' chái', ˢwai yéuk› pat› ˢwán 'ché, ˢ'ng 'léung ˢí shéung^{2}, ˢwai ‹sám üt$_{2}$, ‹ch'í yat› shap$_{2}$.

87. *Demurrage* is money paid for the detention [of a ship] beyond a specified time.

逾限銀、即過限另加之銀也、

Ü^{2} *hán*^{2} ˢ*ngan*, tsik› kwó' hán^{2} ling^{2} ‹ká ‹chí ˢngan ˢyá.

88. Foreign *dimity* † is so named because the cloth is woven with the figures in a diagonal form.

番斜紋布、因經斜織之故、

‹Fán ‹*ts'é* ˢ*man pò*' ‹yau ‹king ˢts'é chik› ‹chí kú'.

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],

扣頭銀、即除頭銀也、買賣先言明八扣、或九扣、

K'au' ˢ*t'au* ˢ*ngan*, tsik› ˢch'ü ˢt'au ˢngan ˢyá; ˢmái mái^{2} ‹sín ˢín ˢming pát› k'au', wák$_{2}$ 'kau k'au', ˢk'í ˢü

82. This term, *shui tsik*, is applied to all goods which have been damaged by water while being transported from one place to another.

86. This punishment, according to Chinese law, is to go on increasing one degree each month, till it amounts to forty blows. Also, when the debt is fifty taels, the punishment is twenty blows; when one hundred taels, it is thirty blows.

89. The *pát k'au*, or [ten parts] diminished to eight, according to Chinese phraseology, is equivalent to a discount of twenty per cent.; and *kau k'au*, or nine diminishings, (i. e. ten diminished to nine,) is ten per cent.

the difference is called the discount.	其餘銀、則曰扣頭銀、	₅ngan, tsak› üt₂ k'au' ₅t'au ₅ngan.
90. *Dividend;* in the prosecution of commerce, whether there be profit or loss, the division is made according to the capital invested.	均攤、貿易中不拘賠折、以多少而分也、	₅*Kwan ₅t'án*, mau² yik₂ ‹chung pat› ‹k'ü chán² chít›, ⁵í ‹tò ⁵shíú ₅í ‹fan ⁵yá.
91. *Docks* are places in which ships are made fast for the purposes of repairing, for loading and unloading their cargoes.	橫涌步頭、乃修葺船、與上落貨、船停泊之所、	₅*Wáng ‹ch'ung pò*² ₅*t'au* ⁵nái ‹sau ts'ap› ₅shün, ⁵ü ⁵shéung lók₂ fò' ₅shün ₅t'ing pók₂ ‹chí ⁵shó.
92. *Drawback;* the repayment of duties on goods which, not being sold, are re-shipped is so called.	賠還稅銀、乃貨未賣帶回、故曰賠還、	₅*P'úi ₅wán shui*' ₅*ngan*, ⁵nái fò' mí² mái³ tái' ₅úi, ká' üt₂ ₅p'úi ₅wán.
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.	定銀、凡買貨必落些銀以取信、即定而不易意、	*Ting*² ₅*ngan*, ₅fán ⁵mái fò' pít› lók₂ ‹sé ₅ngan ⁵í 'ts'ü sun', tsik› ting² ₅í pat› yik₂ í'.
94. *Ebony* † is very hard and heavy.	烏木而最堅重、	‹*Ú muk*² ₅í tsui' ‹kín ₅chung.
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.	囤積居奇、凡貨必設法買盡、然後高擡市價、	₅*T'ün tsik›* ‹*kü* ₅*k'í*, ₅fán fò' pít› ch'ít› fát› ⁵mái tsun², ₅ín hau² ‹kò ₅t'oi ⁵shí ká'.
96. *Exports* are those goods which are carried abroad out of the ports of a country.	出口貨物、由本地出海口之貨、	*Ch'ut›* *'hau fò' mat*₂, ₅yau 'pún tí² ch'ut› 'hoi 'hau ‹chí fò'.
97. *Factor* is one who conducts the mercantile business of his friends at a distance.	代辦商、與遠友代辦買賣事者、	*Toi*² *pán*² *‹shéung*, ⁵ü ⁵ün ⁵yau toi² pán² ⁵mái mái² sz'² 'ché.
98. *Fairs* are markets, which are opened once in	趁墟、墟者市也、	*Ch'an*' *‹hü;* ‹hü 'ché, ⁵shí

90. The phrase *kwan t'án* 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.	數日一次趂者、及時到墟貿易之意、	ˢyá; shò' yat₂ yat› tsz'' ch'an' 'ché, kap₂ ₛshí tò' ‹hü mau² yik₂ ‹chí í'.
99. *Fireworks* are curiously formed into boxes; and when they are set on fire, they are accompanied by crackers.	烟火、以盒載故事、燒時有火炮隨之	‹*Ín* '*fó*, ˢí hóp₂ tsoi' kú' sz'², ‹shíú ₛshí ˢyau 'fó páu' ₛts'ui ‹chí.
100. *Fishmaws*† are among the dainties from the sea.	魚肚、皆是海味、	ₛ*Ü* ‹*t'ò* ‹kái shí² 'hoi mí².
101. *Flints*† emit sparks on being struck by iron.	火石、以鐵擊之、其火即射、	'*Fó shik*₂, ˢí t'ít› kik› ‹chí ₛk'í 'fó tsik› sh'é².
102. *Forestalling* is when one purchases the whole of an article, and then fixes his own price for it.	壟斷居奇、自網盡其貨而勒價、	ˢ*Lung tün*² ‹*kü* ₛ*k'í*, tsz'² ˢmóng tsun² ₛk'í fó', ₛí lak₂ ká'.
103. *Freight* is the money which is paid for the transportation of goods by ship.	水脚銀、用船載貨之使用也、	'*Shui kéuk*› ₛ*ngan*, yung² ₛshün tsoi' fó' ‹chí 'sz' yung² ˢyá.
104. *Funds* are the original sums of money laid out in the purchase of goods.	貨本、即買貨之本錢也、	*Fó*' '*pún*, tsik› ˢmái fó' ‹chí 'pún ₛts'ín ˢyá.
105. *Furs* are the hairy skins of animals; fur dresses are these sewed into garments.	皮、獸之皮毛也、裘則拚而成衣、	ₛ*P'í*, shau' ‹chí ₛp'í ₛmò ˢyá; ₛk'au, tsak› ‹p'ún ₛí ₛshing ‹í.
106. *Galangal** is produced in the province of Canton.	良薑、產粵東省、	ₛ*Léung* ‹*kéung* 'ch'án Üt₂ ‹tung 'sháng.
107. *Galbanum* is a fragrant, resinous substance; its color is white, tinged with yellow.	楓脂香、即白松香、色白微黃、	‹*Fung* ‹*chí* ‹*héung*, tsik› pák₂ ₛtsung ‹héung, shik› pák› ₛmí ₛwóng.
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.	五棓子、殼輕脆而中虛、可以染皂、或生或炒用、	ˢ'*Ng púi*² '*tsz*', hók› ‹hing ts'ui', ₛí ‹chung ‹hü, 'hó ˢí ˢím tsò², wák₂ ‹shang, wák₂ 'ch'au yung².
109. *Gambier* is a gelatinous substance used to size fishing-nets, and to dye cloth which is to be made into garments.	薯莨、用膠以漿罟網、或膠布以爲衣服、	ₛ*Shü* ₛ*léung*, yung² ‹káu ˢí ‹tséung 'kú ˢmóng, wák₂ ₛkáu pò' ˢí ₛwai ‹í fuk₂.

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

藤黃用以塗畫作色、

ˌT'ang ˌwóng yung² ˈí ˌt'ò wá² tsok› shik›.

110. *Gamboge* * is used in painting as a pigment.

黃連味苦色黃、

ˌWóng ˌlín mí² ˈfú, shik› ˌwóng.

111. *Gentian* has a bitter taste, and a yellow color.

洋參以其由外洋而至、故曰洋參、實與本土土木人參無異、

ˌYéung ‹sham, ˈí ˌk'í ˌyau ngoi² ˌyéung ˌí chí', kú' iit› ˌyéung ‹sham; shat₂ ˈii 'pún 't'ò, 't'ò muk₂ ˌyan ‹sham ˌmò i².

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.

燒料用作玻璃器杯觶器皿、

ˌShíu liú' yung² tsók› ‹pó ˌlí hí', ‹púi ‹tsan hí' ˈming.

113. *Glass stuff* † is used to make glass ware, such as tumblers, decanters, and dishes.

牛皮膠以明亮者爲佳、

ˌNgau ˌp'í ‹káu ˈí ˌming léung' 'ché ˌwai ‹kai.

114. *Glue* which is clear and translucent is the best.

樹膠樹中之汁、破皮而取之、

Shü² ‹káu, shü² ‹chung ‹chí chap›, p'ó' ˌp'í ˌí 'ts'ü ‹chí.

115. *Gums* are the juices of trees, obtained by cutting their bark.

火藥以硝磺杉炭爲之、

'Fó yéuk₂, ˈí ‹síú, ˌwóng, ch'ám' tán', ˌwai ‹chí.

116. *Gunpowder* is made of saltpetre, sulphur, and pine charcoal.

港口即人烟稠密、客商雲集之處、水口也、

'Kóng 'hau, tsik› ˌyan ‹ín ˌchau mat₂, hák› ‹shéung ˌwan tsap₂ ‹chí ch'ü' 'shui 'hau ˈyá.

117. *Harbor* (or port) is a place surrounded by land, where houses are crowded together, and merchants assembled in great numbers.

鐵器以鐵打成器皿、故名、

T'it› hí', ˈí t'it› 'tá ˌshing hí' 'ming; kú' ˌming.

118. *Hardware;* implements and utensils made of iron are so called.

販仔即遊街喊賣貨者、

Fán' 'tsai, tsik› ˌyau ‹kái hám' mái² fó' 'ché.

119. *Hawkers* are those who go through the street, crying out that they have goods for sale.

胡蘇有粗幼、粗則攪繩、幼則織夏布等物、

ˌÚ ˌmá, ˈyau ‹tsò yau'; ‹tsò, tsak› 'káu ˌshing; yau', tsak› chik› há² pò' 'tang mat₂.

120. *Hemp* is both coarse and fine; the former is made into cordage, while the latter is woven into various kinds of grass-cloth.

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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 *kóng 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 unwalled 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.

行、貿易之家、大稱行、小稱店、

ˢHóng, mau² yik₂ ‹chí ‹ká; tái² ‹ching ˢhóng, ʻsiú ‹ching tim².

122. *Imports* are foreign goods.

入口之貨、即洋貨也、

Yap₂ ʻhau ‹chí fó², tsik› ˢyéung fo² ˢyá.

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.

賠補單、如失人財物、不能以原物還人、則立單言明、曰賠補單、

ˢP'úi ʻpò ‹tán, ˢü shat› ˢyan ˢts'oi mat₂, pat› ˢnang ˢí ˢün mat₂ ˢwán ˢyan, tsak› lap₂ ‹tán ˢín ˢming, üt₂ ˢp'úi ʻpò ‹tán.

124. *Indian rubber* is tough and not easily broken, and letters written with a lead pencil can be rubbed out with it.

抹紙膠、韌而難斷、鉛書之字、抹之即去、

Mút› ʻchí ‹káu ngan² ˢí ˢnán tün², ˢün ‹shü ‹chí tsz'² mút› ‹chí tsik› h'ü².

125. Native *indigo* is a blue coloring stuff.

土靛、即青黛也、

ʻT'ò tín², tsik› ‹ts'ing toi² ˢyá.

126. *Insurance companies* exist for securing ships, houses, and human life.

擔保會、功保人船舍人命等事、

‹Tám ʻpò úi², ˢnái ʻpò ˢyan ˢshün shé² ˢyan ming² ʻtang sz'².

127. *Interest* is a certain rate of profit on capital, paid monthly by the borrower for the use of money.

利息、以銀借人、每月於本中生息也、

Li² sik›, ˢí ˢngan tsé² ˢyan ˢmúi üt₂ ‹ü ʻpún ‹chung ‹shang sik› ˢyá.

128. *Invoice* is a bill containing the description and prices of goods purchased in trade.

貨單、即買賣所書之貨價單也、

Fó² ‹tán, tsik› ˢmái mái² ʻshó ‹shü ‹chí fo² ká² ‹tán ˢyá.

129. *Foreign iron* † is as hard and firm as steel; it is made into plates and rods, and other forms.

洋鐵、堅硬如鋼、造成板條款式、

ˢYéung t'ít› ‹kín ngáng² ˢü kóng²; ts'ò² ˢshing ʻpán ˢt'íú ʻkún shik›.

130. *Isinglass;* this is made of the sounds of fishes which are boiled till they become glue.

魚膠、取魚肚熬之成膠、

ˢÜ ‹káu ʻts'ü ˢü ˢt'ò ngò² ‹chí ˢshing ‹káu.

131. *Ivory* † is the tusks of the elephant.

象牙、象獸牙也、

Tséung² ˢngá tséung² shau² ˢngá ˢyá.

132. *Ivory cuttings* are valued according to their

牙片價錢相應、

ˢNgá pín² ká² ˢts'ín ‹séung ‹ying.

133. *Gum lac* † is used as a dye, and also for filling up the small crevices in cabinet-work.

紫梗用和染料、或補椅棹小孔、

ʻTsz' ʻkang, yung² ˢwó ˢím liú², wák₂ ʻpò ʻí chéuk› ʻsiú ʻhung.

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126. Under a despotic government like that of China, there is no sufficient security from governmental exactions, and consequently no mutual confidence among mercantile classes,

134. *Gold and silver lace* is woven of gold and silver thread.	金銀線帶、以金銀線織成帶也、	‹*Kam* ˏ*ngan sín*' *tái*', ˊí ‹kam ˏngan sín' chik› ˏshing tái' ˊyá.
135. *Lackered ware* comprises such articles of furniture as are lackered, and sometimes gilded.	漆器、以漆抹其器皿、外或描金、	*Ts'at*› *hí*', ˊí ts'at› mút› ˏk'í hí' ˊming, ngoi² wák₂ ˏmúi ‹kam.
136. *Lapis lazuli;* the color of this mineral is a light blue, and hence its name.	青金、其金之色畧青、故名、	‹*Ts'ing* ‹*kam*, ˏk'í ‹kam ‹chí shik› léuk₂ ‹ts'ing, kú' ˏming.
137. *Lead* † is obtained from the hills, and when alloyed with tin, is used in the manufacture of tea-canisters.	鉛、出山中、與錫類彷彿、用作茶礶等物、	ˏ*Ün*, ch'ut› ‹shán ‹chung, ˊü sik› lui² 'fóng fat›, yung² tsók› ˏch'á kún' 'tang mat₂.
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.	總簿、即收支截數埋總存貯過數之簿、	'*Tsung pò*², tsik› ‹shau ‹chí tsít₂ shò', ˏmái 'tsung ˏts'ün ˊch'ü kwó' shò' ‹chí pò².
139. *License* is a paper so called, which being examined allows one to proceed (or act).	牌、請驗放行之紙曰牌、	ˏ*P'ái*, 'ts'ing ím² fóng' ˏhang ‹chí 'chí, üt₂ ˏp'ái.
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.	光樓、即船望樓、建海傍、如塔、內設燈火遠照、船見以知近岸、	‹*Kwóng* ˏ*lau*, tsik› ˏshün móng² ˏlau; kín² 'hoi ˏp'óng ˏü t'áp›; noi² ch'ít› ‹tang 'fó 'ün chíú' ˏshün kín² ˊí ‹chí kan² ngón².
141. *Linen* is the cloth which is woven from hemp.	蔴布、以蔴織成之布也、	ˏ*Má pò*', ˊí ˏmá chik› ˏshing ‹chí pò' ˊyá.
142. *The loadstone* attracts iron; a vulgar name is *shíp shik*.	磁石、能攝鐵、俗名攝石、	ˏ*Ts'z' shik*₂ ˏnang shíp› t'ít›; suk₂ ˏming *shíp*› *shik*₂.
143. *Madder* has a bitter taste and a carnation color.	丹參、味苦赤色、	‹*Tán* ‹*sham*, mí² 'fú, ch'ik› shik›.
144. *Manifests* are given by custom-house officers, signifying that goods, having been examined, may pass.	牌照、官給以爲關隘驗貨放行、	ˏ*P'ái chíú*', ‹kún kap› ˊí ˏwai ‹kwán ái', ím² fó' fóng' ˏhang.
145. *A market* is a place where all sorts of goods are collected together for sale.	市、乃各貨雲集之所、	ˊ*Shí*, ˊnái kók› fó' ˏwan tsap₂ ‹chí 'shó.

both of which are indispensably requisite to establish associations like our insurance companies, and they are of course unknown.

蓆草藤等爲之、
桔水糖、做白糖
剩之糖底、以爲
浸桔果、因爲名、
糖膠、將糖鎔化
攪冷成膠、
獨市生意、其貨
只自己有而別
人無者、是也、
與當房舍與人、
雲母殼、造玩物、
麝香、麝乃鹿類、
此獸之香臍也、
設藥出南洋、色
赤、類琥珀、
紫花布、即赤布
也、其綿色紫者
織之、故名、
荳蔻、又名玉菓、
色白、外洋者良、
馬前有毒、犬食
必死、
乳香、形如乳頭、
外洋明透者良、

146. *Mats* are made of straw or rattans.

Tsik₂ ʻts'ò ₅t'ang ʻtang ₅wai ‹chí.

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.

Kat₆ ʻ*shui* ₅*t'óng* tsò² pák² ₅t'óng shing² ‹chí ₅t'óng ⁵tai ⁵í ₅wai cham² kat₆ ʻkwó ‹yan ₅wai ₅ming.

148. *Molasses glue* is made by melting sugar, and stirring it till it is cold and forms a glue.

₅*T'óng ‹káu* ‹tséung ₅t'ong ₅yung fá' ʻ*káu* ⁵lang ₅shing ‹káu.

149. *Monopoly* is a traffic carried on by a single party, which is allowed to trade in articles, while others are not allowed so to do.

Tuk₂ ⁵*shi ‹shang i'*, ₅k'í fò' ʻchat tsz'² ʻkí ⁵yau, ₅í pít₂ ₅yan ₅mò ʻché shí² ⁵yá.

150. *Mortgage* houses to other people.

ʻ*Tín* tóng' ₅fóng shé' ⁵ü ₅yan.

151. *Mother o' Pearl* * is used to make fancy articles.

₅*Wan* ʻ*mò* hók₆ ts'ò' ún² mat₂.

152. *Musk* is from a species of deer; it is the fragrant navel of the animal.

Shé² ‹*héung;* shé² ⁵nái luk₂ lui'; ʻts'z' shau' ‹chí ‹héung ₅ts'z' ⁵yá.

153. *Myrrh* † is brought from southern countries; it has a flesh color, and is classed with amber.

Mút₂ yéuk₂, ch'ut₆ ₅nám ₅yéung, shik₆ ch'ik₆, lui² ʻfú pák₆.

154. *Nankeen* is a carnation colored cloth; it is woven of cotton of that color, and hence its name.

ʻ*T'sz'* ‹*fá pò'*, tsik₆ ch'ik₆ pò' ⁵yá; ₅k'í ₅mín shik₆ ʻtsz' ʻché chik₆ ‹chí, kú' ₅ming.

155. *Nutmegs*,* † also called gem fruit, have a white color; those from abroad are the best.

T'au² *k'au'* yau² ₅ming yuk₂ ⁵kwó, shik₆ pák₆; ngoi² ₅yéung ʻché ₅léung.

156. *Nux vomica* is poisonous, and if eaten by dogs it will certainly cause their death.

⁵*Má* ₅*ts'ín* ⁵yau tuk₂, ʻhün shik₂ pít₆ ʻsz'.

157. *Olibanum* † resembles milk; the foreign and transparent is the best.

⁵*Yü ‹héung* ₅ying ₅ü ⁵yü ₅t'au; ngoi² ₅yéung ₅ming t'au' ʻché ₅léung.

148. This substance is made from the *wóng t'óng* 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 lackered ware and other fine work, and is said to resist dampness better than common glue.

154. The English term nankeen is derived from the city of Nanking in the province of Kóngsú, where this cloth is extensively manufactured. It is made of unbleached cotton, *tsz' fá* 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.

橄欖、一名青菓、中大而兩頭尖、

'Lám, yat› ₅ming ‹ts'ing 'kwó, ‹chung tái², ₅í ⁵léung ₅t'au ‹tsím.

159. *Opium* is also called *ófúyung;* the flower resembles that of the Hibiscus, whence its name.

鴉片、又名阿芙蓉、其花似芙蓉、因名之、

‹Á p'ín' yau² ₅ming ‹ó ₅fú ₅yung; ₅k'í ‹fá 'ts'z' ₅fú ₅yung, ‹yan ₅ming ‹chí.

160. *Paper* is made by reducing bamboo to a pulp in a mortar.

紙、以漚爛竹、舂而作之、

'Chí, ⁵í au' lán² chuk› ‹chung ₅í tsók› ‹chí.

161. *A parcel;* whatever things are bound up together, form a parcel.

一包、各物包束裝成是也、

Yat› *‹páu;* kók› mat₂ ‹páu chuk› ‹chóng ₅shing shí' ⁵yá.

162. *Partner* is the joint owner of capital, which is employed in commerce.

夥伴者、即合本做生意之人也、

'Fó pún² *'ché*, tsik› hóp₂ 'pún tsò² ‹shang í' ‹chí ₅yan ⁵yá.

163. *Pass* is a place at which goods, &c., must all undergo examination, after which they may pass.

關津之所、必須盤驗而後放行、

‹Kwán *‹tsun* ‹chí 'shó, pít› ‹sü ₅pún ím² ₅í hau² fóng' ₅hang.

164. *Passenger* is one who goes as a friend in a ship.

搭客、附船同行之人、

T'áp› *hák›*, fú² ₅shün ₅t'ung, ₅hang ‹chí ₅yan.

165. *Passport* is a license bearing the official seals of government.

紅牌、乃有官印之牌照也、

₅Hung ₅p'ái ⁵nái ⁵yau ‹kún yan' ‹chí ₅p'ái chiú' ⁵yá.

166. *A pattern*, that is a model or an examplar.

樣子、即規模也、

Yéung² *'tsz'*, tsik› ‹kw'ai ₅mò ⁵yá.

167. *A pawnbroker* is one who lends money on a pledge or deposit of goods.

當舖、人以物押、然後借銀者、

Tóng' p'ò' ₅yan, ⁵í mat₂ át›, ₅ín hau² tsé' ₅ngan 'ché.

168. *Pearls* are precious beads.

珍珠、珍寶珠也、

‹Chan *‹chü*, ‹chan 'pò ‹chü ⁵yá.

169. *Pencils* are used for writing, and are made of bamboo stems and wolf's hair.

筆、書字者也、以竹竿狼毛作之、

Pat› ‹shü tsz'² 'ché ⁵yá; ⁵í chuk› ‹kón ₅lóng ₅mò tsók› ‹chí.

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.

鵝毛筆、以鵝毛管削成、貫墨水書之、

₅Ngó ₅mò pat›, ⁵í ₅ngó ₅mò 'kún séuk› ₅shing, kún' mak₂ 'shui ‹shü ‹chí.

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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; tsun* 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.	胡椒、其味甚辣、	ˏ*Ú* ‹*tsíú*, ˏk'í mí^2 sham^2 lát$_2$.
172. *Porcelain* is made of earthy substances, and burnt in the fire.	磁器、以土爲之、後燒以火、	ˏ*Ts'z' hí'*, ˊí 't'ò ˏwai ‹chí, hau^2 ‹shíú ˊí 'fó.
173. *Porters* are persons who carry cargo.	挑夫、挑貨之人、	‹*T'íú* ‹*fú*, ‹t'íú fó' ‹chí ˏyan.
174. *Postage* is the money which is paid to the carrier of letters.	信資、以錢謝帶信之人也、	*Sun'* ‹*tsz'*, ˊí ˏts'ín tsé^2 tái' sun' ‹chí ˏyan ˊyá.
175. *Posting of accounts;* this is taking the accounts of the day-book, and, having arranged them in chronological order, transferring them to a leger.	過數、日中草簿之數、隨時分別另抄過大簿也、	*Kwó' shò'*, yat$_2$ ‹chung 'ts'ò pò^2 ‹chí shò', ˏts'ui ˏshí ‹fan pít$_2$ ling^2 ‹ch'áu kwó' tái^2 pò^2 ˊyá.
176. *Price current* is a paper, which, having the current prices of goods put down in order, is circulated for general information.	時價紙、將貨以現今價錢列紙上、派人觀覽、	ˏ*Shí ká' 'chí*, ‹tséung fó' ˊí ín^2 ‹kam ká' ˏts'ín lít$_2$ 'chí shéung' p'ái' ˏyan ‹kún ˊlám.
177. *Prussian blue* † is of a delicate blue color, and is manufactured from cowhides.	洋靛、色藍而嬌、出於牛皮中、	ˏ*Yéung tín^2* shik› ˏlám ˏí ‹kíú, ch'ut› ‹ü ˏngau ˏp'í ‹chung.
178. *Putchuck* † has a white color, an aromatic taste, and is used as a medicine.	木香、色白味香、可入藥、	*Muk$_2$* ‹*héung*, shik› pák$_2$, mí^2 ‹héung, 'hó yap$_2$ yéuk$_2$.
179. *Quicksilver* * † is vulgarly said to be the concrete effluence of the hills.	氷銀、俗云山之精而結、	'*Shui* ˏ*ngan*, suk$_2$ ˏwan ‹shán ‹chí ‹ts'ing ˏí kít›.
180. *Raisins* are of two kinds, red and white.	菩提乾、有紫白兩種、	ˏ*P'ò* ˏ*t'ai* ‹*kón* ˊyau 'tsz' pák$_2$, ˊléung 'chung.
181. *Rattans* † are brought from abroad, and are used for binding up packages of goods.	沙藤、來外洋、用以綑束貨物、	‹*Shá* ˏ*t'ang*, ˏloi ngoi^2 ˏyéung yung^2 ˊí 'kwan ch'uk› fó' mat$_2$.

174. 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.

182. *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.

收單、收到銀兩或貨物、寫一紙交來人拿回以爲憑、

‹*Shau ‹tán*, ‹shau tò' ₅ngan 'léung, wák₂ fò' mat₂, 'sé yat› 'chí ‹káu ₅loí ₅yan ₅ná ₅úi, ⁵í ₅wai ₅p'ang.

183. *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.

船丁册、出口船憑錄此呈驗、以憑稽核、

₅*Shün ‹ting ch'ák›*; ch'ut› 'hau ₅shün luk₂ 'ts'z' ₅ch'ing ím², ⁵í ₅p'ang ‹k'ai hat₂.

184. *Report of a ship's cargo;* on entering the port this is drawn up and presented to the custom-house officers, that they may know the amount of cargo.

報貨單、入口船錄此呈閱、以便知貨多少、

Pò' fò' ‹tán; yap₂ 'hau ₅shün luk₂ 'ts'z' ₅ch'ing üt₂, ⁵í pín² ‹chí fò' ‹tó 'shíú.

185. *Rhubarb* * has a yellow color, and removes disease.

Tái² ₅wóng shik› ₅wóng 'kái tuk₂.

186. *Rice;* when the paddy is deprived of the husk it is called rice.

夫黃色黃解毒、米將穀而碾其皮曰米、

₅*Mai*, ‹tséung kuk› ₅í 'chín ₅k'í ₅p'í, üt₂ ⁵mai.

187. *Ropes;* these are made either of hemp or grass, by being twisted together.

繩索、或蔴或草攪埋、曰繩索、

₅*Shing sók›*, wák₂ ₅má, wák₂ 'ts'ò 'káu ₅mai; üt₂ ₅shing sók›.

188. *Rose maloes*, † if rubbed upon the person, will remove distempers.

蘇合酒、搽之可以厭風、

‹*Sú hóp₂ ₅yau ₅ch'á ‹chí 'hó ⁵í ‹k'ü ‹fung.

189. *Rosin* * is the gum of the pine.

松香、卽松脂膏、

₅*Tsung ‹héung*, tsik› ₅tsung ‹chí ‹kò.

190. *Sago* † is also called *shákuk* grain.

西米、卽砂穀米、

‹*Sai ⁵mai*, tsik› ‹shá kuk› ⁵mai.

191. *Salt* is made by evaporating salt water to dryness.

塩、以鹹水晒乾作之、

₅*Ím*, ⁵í ₅hám 'shui shái' ‹kón tsók› ‹chí.

192. *Saltpetre* is obtained from walls after a long time, which when lixiviated produce it.

硝、牆日久卽有、煎而後出、

‹*Síú*, ₅tséung yat₂ 'kau tsik› 'yau tsín' ₅í hau² ch'ut›.

193. *Sample* is a pattern after which a thing must be made.

樣子、卽規模定式也、

Yéung' 'tsz', tsik₂ ‹kw'ai ₅mò ting² shik› ⁵yá.

191, 192. The manufacture and sale of salt is a governmental monopoly, in the hands of a distinct department, whose agents are found in every maritime place to enforce the laws against making it, and to carry on the trade in it; in consequence of its high price, the poorer Chinese endeavor in all possible ways to economize its use. Saltpetre, powder, bows and arrows, cannon, and whatever pertains to military affairs are prohibited as articles of trade in this market.

檀香木燒之極香、

ˌT'án ‹héung muk₂ ‹shíú ‹chí kik₂ ‹héung.

194. *Sandal wood* † is exceedingly fragrant when burnt.

蘇木色赤、用作染料、

‹Sò muk₂ shik₂ ch'ik› yung² tsók› ˌím liú².

195. *Sapan wood* † is of a red color, and is used as a dyestuff.

氷手即駕船之氷揹人也、

'Shui 'shau, tsik› ká' ˌshün ‹chí 'shui ‹sháu ‹yan ˌyá.

196. *Seamen* are the sailors who work the ship.

海菜煮成膠用、

'Hoi ts'oi' 'chü ˌshing ‹káu yung².

197. *Seaweed* † is boiled into a glue for use.

攬保人乃一力攬當、認保其人無不善之事、

‹T'ám 'pò ˌyan, ˈnái yat› lik₂ ‹tám ‹tóng, yan² 'pò ˌk'í ˌyan ˌmò pat› shín' ‹chí sz'².

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.

清數將所欠之賬還足之謂、

‹Ts'ing shò' ; ‹tséung, 'shó hím' ‹chí chéung' ˌwán tsuk› ‹chí wai².

199. *Settlement of accounts;* to take an account of that which is owed, and pay it, is so called.

魚翅魚身兩傍之翅、藉以掉氷、洗淨烹調可食、

ˌÜ ch'i', ˌü ‹shan ˈléung ˌp'óng ‹chí ch'i', tsik₂ ˈí cháu² 'shui; 'sai tsing² ‹p'ang ˌt'iú 'ho shik₂.

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.

招牌乃行店招人買賣貨木牌、

‹Chiú ˌp'ái, ˈnái ˌhóng tím' ‹chiú ˌyan ˈmái mái² fó' muk₂ ˌp'ái.

201. *Signboards* are wooden boards placed on warehouses and shops to invite men to buy and sell goods.

絲髮綢紗總名、各項皮張、皆歸洋商所辦、

‹Sz' fát› ˌchau ‹shá 'tsung ˌming.
Kók› hóng² ˌp'í ‹chéung ‹kái ‹kwai ˌyéung ‹shéung 'shó pán².

202. *Silks** are a general name for satins, crapes, &c.

203. Every kind of *skins* † are restricted to the hong merchants.

大青其色深藍、以畫磁器花草、

Tái² ‹ts'ing ˌk'í shik› ‹sham ˌlám, ˈí wák₂ ˌts'z' hí' ‹fá 'ts'ò.

204. *Smalts* † have a very deep blue color, and are used to paint flowers upon porcelain.

鼻烟幼如末、以鼻吸之、

Pí² ‹ín yau' ˌü mút›, ˈí pí² hap› ‹chí.

205. *Snuff* is fine as dust, and inhaled into the nose.

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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.

203. 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 importations. Lamb skins from Tartary are also much used by the Chinese for dresses.

206. *Soap* comes from foreign countries, and is used in baths for cleansing the body.	番鹼來外洋浴身極去垢、	*‹Fán 'kán, ₅loi ngoi² ₅yéung, yuk₂ ‹shan kik₂ h'ü' 'kau.*
207. *Soy* 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.	豉油以黑荳向日晾過熬水再加香料等然後取其湛下之水、	*Shí² ₅yau ⁵í hak› tau² héung' yat₂ lóng' kwó', ngò² 'shui tsoi² ‹ká ‹héung líú² 'tang, ₅ín hau² 'ts'ü ₅k'í sham² há² ‹chí 'shui.*
208. *Spermaceti* is obtained by boiling the blubber of the whale.	鯨油以鯨脂煎油也、	*₅King ₅yau, ⁵í ₅king ‹chí ‹tsín ₅yau ⁵yá.*
209. *Spices* are aromatics which are used to improve the taste of food.	香物以製味之馨香也、	*‹Héung mat₂, ⁵í chai' mí² ‹chí ‹hing ‹héung ⁵yá.*
210. *Spirits:* 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.	酒以米飯猜酒餅發透而蒸、其倒汗水、卽酒也、	*'Tsau, ⁵í ⁵mai fán² ‹ch'ái 'tsau 'ping, fát› t'au' ₅í ‹ching ₅k'í tò' hón² 'shui, tsik› 'tsau ⁵yá.*
211. *Steel;* † this is hardened iron.	鐵鋼、鐵之堅者、	*T'ít› ‹kóng, t'ít› ‹chí ‹kín 'ché.*
212. *Sugar** is boiled from the sweet cane.	糖以甘蔗熬成、	*₅T'óng, ⁵í ‹kóm ché' ngò² ₅shing.*
213. *Sugar candy** is crystalized white like ice.	氷糖、結白似氷、	*‹Ping ₅t'óng, kít› pák₂ 'ts'z' ‹ping.*
214. *Sulphur;* pulverized brimstone is so called.	硫磺粉、以硫磺研末曰粉、	*₅Lau ₅wóng 'fan, ⁵í ₅lau ₅wóng ₅ín mút₂, üt₂ 'fan.*
215. *Tariff* is a list of goods with the duties required thereon at the custom-house.	則例、關稅貨物之定例銀也、	*Tsak› lai², ‹kwán shui² fo' mat₂ ‹chí ting² lai² ₅ngan ⁵yá.*
216. *Tea** boiled in water affords a beverage.	茶葉泡滾氷然後飲、	*₅Ch'á íp₂, p'áu' 'kwan 'shui ₅ín hau² 'yam.*
217. *Thread* is spun out of silk and hemp.	線以絲蔴搓成、	*Sín', ⁵í ‹sz' ₅má ‹ch'ó ₅shing.*
218. *Gold and silver thread* † is made by winding gold and silver around silk into a thread.	金銀線、以金銀裹絲成線也、	*‹Kam ₅ngan sín', ⁵í ‹kam ₅ngan 'kwó ‹sz' ₅shing sín' ⁵yá.*
219. *Tin* † is alloyed with copper and iron to make various utensils.	錫、侵銅鐵、可作器皿、	*Sik› ‹ts'am ₅t'ung t'ít› 'hó tsók› hí' 'ming.*

207. *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.	馬口鐵、出自來路、以錫鐵而成、	ˢ*Má ʻhau tʻit*, chʻut, tsz'^{2} ˏloi lò^{2} ˢí sik, tʻít, ˏí ˏshing.
221. *Tonnage* of a ship is its measurement, taken so as to know how much cargo it will contain.	艙量、丈量其艙、知貨多少、	‹*Chʻóng ˏléung*, chéung^{2} ˏléung ˏkʻí ‹chʻóng ‹chí fó' ‹tó ʻshíú.
222. *Tortoiseshell* is from the turtle, whose shell is procured to make articles.	玳瑁、即鼈、取其甲以爲器、	*Toi^{2} múi^{2}*, tsik, pít, ʻtsʻü ˏkʻí káp, ˢí ˏwai hí'.
223. *Treaty* is an agreement between two nations, respecting their mutual intercourse.	相約、兩國相約共事也、	‹*Séung yéuk*, ˢléung kwók, ‹séung yéuk, kung^{2} sz'^{2} ˢyá.
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.	截數、數目日久必多、恐錯亂難計、故以即截止其數而埋總、	*Tsít$_{2}$ shò'*, shò' muk$_{2}$ yat$_{2}$ ʻkau pít, ˏtó, ʻhung tsʻó' lün' ˏnán kai', kú' ˢí tsik, tsít$_{2}$ ʻchí ˏkʻí shò' ˏí ˏmái ʻtsung.
225. *Tripang*, [meaning] gems of the sea, is served up as an article of food at feasts.	海參、海珍也、用以上筵爲饌、	ʻ*Hoi ‹sham*, ʻhoi ‹chun ˢyá; yung^{2} ˢí ˢshéung ˏín ˏwai chán^{2}.
226. *Tutenague* * is used to make utensils.	白鉛、以作器用、	*Pák$_{2}$ ˏün*, ˢí tsók, hí' yung^{2}.
227. *Verdigris;* when copper remains unused for a long time, verdigris collects upon it.	銅綠、銅貯日久即生綠、	ˏ*Tʻung luk$_{2}$*, ˏtʻung ʻchʻü yat$_{2}$ ˢkau tsik, ‹shang luk$_{2}$.
228. *Vermilion;* * quicksilver is heated until it flakes, and then by triturating, it becomes vermilion.	硍硃、水銀製鍊成塊、磨爲硍硃、	ˏ*Ngan ‹chü*, ʻshui ˏngan chai' lín^{2} ˏshing fái', mó^{2} ˏwai ˏngan ‹chü.
229. *Blue vitriol* is made by combining sulphur and copper.	膽礬、乃銅與硫磺合而爲之、	ʻ*Tám ˏfán*, ˢnái ˏtʻung ˢü ˏlau ˏwóng hóp, ˏí ˏwai ‹chí.
230. *Walking sticks* are made of the culms of bamboo.	竹竿、即竹枝榦、	*Chuk, ‹kón*, tsik, chuk, ‹chí kón'.
231. *Watches* are brought from foreign countries.	時辰標、乃外洋所來之物、	ˏ*Shí ˏshan ‹píú*, ˢnái ngoi^{2} ˏyéung ʻshó ˏloi ‹chí mat$_{2}$.
232. *Whanghees* are the roots of bamboo beneath the earth.	竹強、即竹頭入地之根、	*Chuk, ʻkʻéung*, tsik, chuk, ˏtʻau yap$_{2}$ tí^{2} ‹chí ‹kan.

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. *Woolens* † 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.

波頭、波船所抵之岸、	*Tò*² ₅*t'au*, tò³ ₅shün 'shó 'tai ‹chí ngón².
綿羊毛、販賣與人作呢毡、	₅*Mín* ₅*yéung* ₅*mò*, fán' mái² ⁵ü ₅yan tsók› ₅ní ‹chín.
哆囉絨、卽大小呢之總名、	‹*T'ó* ₅*ló* ₅*yung*, tsik› tái² 'síú ₅ní ‹chí 'tsung ₅ming.
白鉛、鉛、黑鉛、乃三金分而名之、	*Pák*₂ ₅*ün*, ₅ün, hak› ₅ün, ⁵nái ‹sám ‹kam ‹fan ₅í ₅ming ‹chí.

236. Zinc, spelter, and tutenague are all called *pák ün*, 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

⁵Yan 'shui ‹chéung ₅ching; tai² ‹sám ‹chéung.

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,

各國客商來粵貿易、船到見岸、必請熟識水路之人、方敢進港、因山水口深淺不定、是以必請	Kók› kwók› hák› ‹shéung ₅loi Ut₂ mau² yik₂, ₅shün tò' kín' ngón², pít› 'ts'ing shuk₂ shik› 'shui lò² ‹chí ₅yan, ‹fóng 'kóm tsun' 'kóng. ₅Yan ‹shán 'shui 'hau, ‹sham 'tsín pat› ting², shí² ⁵í pít› 'ts'ing ngoi² ₅yéung tái' 'shui.

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 fú*, the sub-prefect of Ts'ínshán 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 supercagoes 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 Cabreta 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 quan-

帶之工、多元之價、他論、口、頭、仃、僱駕帶商多劍

其帶水、即今是也、

酬工銀十元、十元、風工與爭山、鷄頸、或伶仃、即自叫、明砲、鳥鎗、

水帶人、船帶水、須講一二五、看其取工、而船主免了泊、泊、或澳、到牌、報大、項、

之人是於須或定或定其逆須至滙灣澳、澳、請多少、各、

外洋水之漁艇至必少不不順必講既入或寄或沙已埋板水稍少、

ₛK'í tái' 'shui ‹chí ₛyan, tsik› ‹kam ‹chí ₛü ⁵ting shí² ⁵yá.

Chí' ‹ü tái' 'shui ₛch'au ‹kung pít› ‹sü 'kóng ₛming ₛngan ‹tó 'shíú; wák₂ yat› ⁵í shap₂ ₛün pat› ting², wák₂ ⁵'ng shap₂ ₛün pat› ting², hón' ₛk'í ‹fung ‹chí shun² yik₂ ₛí 'ts'ü ‹kung ká', pít› ‹sü ₛshün 'chü ⁵ü ‹t'á 'kóng ₛming, ⁵mín chí' ‹chang lun².

Kí' yap₂ 'líú ‹shán 'shui 'hau, wák₂ kí' pók₂ ‹Kai 'king ₛt'au, wák₂ ‹Shá lek›, wák₂ ₛLing ‹ting, ₛshün ⁵í ‹wán ˏpók₂, tsik› kú' ⁵t'ing ₛmái Ó', wák₂ tsz'² ká' ‹sám 'pán tò' O' kíú' tái' 'shui 'ts'ing ₛp'ai pò' ₛming ‹shéung ‹sháu ‹tó 'shíú, tái² p'áu' ‹tó 'shíú, kók› hóng² ⁵níú

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, probaby do not receive more than fifteen or twenty dollars, perhaps not even so much.

3. Near the Chinese custom-house station and landing-place on the Praya Grande, is a *yanshui kún*, 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.

"To his honor, the sub-prefect of Ts'ínshán (or Casa Branca) &c. &c.

"A report from the pilot Pò Shángan. 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 Kwóngtung; and that on examination, it appears the said vessel has no foreign ladies on board. Now, therefore, I, the said pilot, before conduct-

tity 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

多報方門、此口以程
子彈貨、氷帶入虎門
彈或米牌、船入虎門
或領引船入虎門帶
領牌、帶氷出入六
牌帶氷回虎門、
帶氷埋駛船
氷埋駛船國船
埋駛國船來
駛船來回船、
船國來回船、
國來回船、
來回船、
回船、
船、

'ch'éung kím' ‹tò 'fō yéuk₂, ₁án² 'tsz' ‹tó 'shíú, wák₂ ₅mai, wák₂ fō'. Pò' ₅ming ₅ling ₅p'ái, tái' 'shui ‹fóng ₅nang ₅yan ₅shün yap₂ 'Fú ₅mún.

Ká' ₅shün yap₂ 'Fú ₅mún, 'ts'z' tsai' tái' 'shui ch'ut› yap₂ 'hau, ‹kung ₅ngan luk₂ shap₂ ₅ün, ₅í ₅ts'un chíú' shéung² yat₂ ‹chéung ₅ch'ing ₅yá.

須虎門、必須
虎門、必埋虎
門、必埋虎船
必埋虎船船
埋虎船船來
虎船船來回
船船來回船
船來回船、
來回船、
回船、
船、

Yéuk₂ tò' 'Fú ₅mún, pít₂ ‹sü kí' pók₂, tái' 'shui ₅mái 'Fú ₅mún páu' ‹t'oi, ₅ch'ing ím² ₅shün ₅p'ái; ím² ₅ming ₅hó kwók›, ₅shün chik› ‹chóng ₅hó fō' mat₂ ₅loi Ut₂, tsz'² tái' 'shui ₅úi ₅shün, ‹fóng ₅nang tsun' 'Fú ₅mún.

亦僱
路、亦僱
一路、亦僱
門一路、亦僱
虎門一路、亦僱
門、亦僱
亦僱
僱
、

Yap₂ 'Fú ₅mún yat› lò² yik₂ ₅yau ‹sham 'ts'in, pít₂ ‹sü kú' tuk› 'shui ₅shün shò' chik›, wák₂ shap₂ ₅ü chik›, ₅múi chik› ká' ₅ngan yat›

ing the ship to the anchorage at Whampoa where she is to be moored, respectfully report that the following are the number of men and amount of munitions on board, to wit: 60 seamen, 4 cannon, 20 muskets, 20 swords, 100 catties of powder, and 100 balls.

"Tòkwóng, 18th year, 11th month, 26th day."

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 slacking 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

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.

銀一元、若到蠔
墪淺口、篤水必
先頭豎立物件、
以爲暗號、洋船
看見、便知淺處、
而過蠔墪、

ˏün. Yéukˏ tò' ˏHò ‹tan 'ts'ín 'hau tuk› 'shui pít› ‹sín ˏt'au shü² lapˏ matˏ kín², ˊí ˏwai óm' hò² ˏyéung ˏshün hón' kín' pín² ‹chí 'ts'ín ch'ü', ˏí kwó' ˏHò ‹tan.

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.

已過蠔墪淺口、
又到大蠔頭、該
處有魚頭石、亦
要篤水先行豎
立物件爲號、以
便於過石口也、

ˊÍ kwó' ˏHò ‹tan 'ts'ín 'hau yau² tò' Tái² ˏhò ˏt'au ‹koi ch'ü' ˊyau ˏU ˏt'au ‹shikˏ, yikˏ íú' tuk› 'shui ‹sín ˏhang shü² lapˏ matˏ kín² ˏwai hò², ˊí pín² ‹ü kwó' shikˏ 'hau ˊyá.

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.

過了石口、纔到
黃埔、泊穩船隻、
帶水方能離船、
往各關口報明
何國船隻、進口
貿易、

Kwó' ˊlíú shikˏ 'hau, ˏts'oi tò' ˏWóng 'pò pókˏ 'wan ˏshün chik›. Tái' 'shui ‹fóng ˏnang ˏlí ˏshün, ˊwóng kók› ‹kwán 'hau pò' ˏming, ˏhó kwók› ˏshün chik› tsun' 'hau mau² yikˏ.

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.

船進了埔、灣泊
一二日、必有押
船官艇到押兩
便艙口、此乃海
關差役、總督材
官等矣、

ˏShün tsun' ˊlíú 'pò, ‹wán pókˏ yat› í² yatˏ, pítˏ ˊyau áp› ˏshün ‹kún ˊt'ing tò' áp› ˊléung pín² ‹ts'óng 'hau; 'ts'z' ˊnái 'hoi ‹kwán ‹ch'ái yikˏ 'tsung tuk› ˏts'oi ‹kún 'tang 'í.

10. After the ship has obtained a security merchant and linguist, she may discharge her cargo.

後船定了保商
通事、方能起貨、

Hau² ˏshün ting² ˊlíú 'pò ‹shéung ‹t'ung sz'², ‹fóng ˏnang 'hí fo'.

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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.

落行、簿、張、商收
復開其二保主船與
貨、將先牌出、交
完船則紅發、執、
起、商發牌、
猶滿保請其必

'T'óng 'hí ₅ün fô' fuk₂ lók₂ ˢmún fô›, ₅shün ‹tséung ‹hoi ₅hang, 'pó ‹shéung tsak› ‹sín kü² ˢpan 'ts'ing fát› ₅hung ₅p'ái i² ‹chéung; ₅k'í ₅p'ái fát› ch'ut›, 'pò ‹shéung pít› ‹káu ˢü ₅shün 'chü ‹shau chap›.

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.

身出塾、氷然回
開船引蠔塾、帶氷
船俟船出口、帶紅
回國、一路過蠔牌、
口、到虎門口、驗
到虎呈驗行、
亦放行、

Tái' 'shui tsz'² ₅shün ‹hoi ‹shan ₅úi kwók›, ₅ying 'yan ‹shün ch'ut› 'hau; yat› lò² kwó' ₅Hò ‹tan tó' 'Fú ₅mún 'hau, tái' 'shui yik₂ ₅ch'ing ím² ₅hung ₅p'ái ₅ín hau² fóng' ₅hang.

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.

伶氷回
到帶帆
門、頸、揚
虎鶏後
出或然
仃、返、
虎、國也、

Kí' ch'ut› 'Fú ₅múu tò' ₅Ling ‹ting, wák₂ ‹Kai 'king, tái' 'shui 'fán, ₅ín hau² ₅yéung ₅fán ₅úi kwók› ˢyá.

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 Kínlung, 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

$_{s}$Ch'á íp$_{2}$ lui^{2}; tai^{2} sz'' ‹chéung,

1. From whence is the tea leaf obtained?	茶葉出在邊處嚟嘅呢、	$_{s}$Ch'á íp$_{2}$ ch'ut› tsoi^{2} ‹pín ch'ü' $_{s}$lai ké' ‹ní?
Much comes from the Mòí (Bohea) hills in Fukkín; and also from the province of O'nfai, and Wóp'ing [in Kwóngtung]; but there are not more than two general names, the black tea, and the green tea.	福建、武彝嘅多、安徽、和平、都有、但係總名不過兩個啫、一名黑茶、一名綠茶、	Fuk$_{2}$ kín^{2}, ^{s}Mò $_{s}$í, ké' ‹tó; ‹O'n ‹fai, $_{s}$Wó $_{s}$p'ing, ‹t'ò ^{s}yau; tán^{2} hai^{2} 'tsung $_{s}$ming pat› kwó' ^{s}léung kó' ‹ché; yat› $_{s}$ming hak› $_{s}$ch'á, yat› $_{s}$ming luk$_{2}$ $_{s}$ch'á.
2. From whence are the black teas brought?	邊處出黑茶呢、	‹Pín ch'ü' ch'ut› hak› $_{s}$ch'á ‹ní?
The greater part comes from the Bohea hills.	出於武彝嘅多、	Ch'ut› ‹ü ^{s}Mò $_{s}$í ké' ‹tó.
3. How many different names are there?	有幾多名目呢、	^{s}Yau 'kí ‹tó $_{s}$ming muk$_{2}$ ‹ní?

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 Fukkín pronunciation of Bú-í, are in lat. 27° 47′ N., and long. 118° 17′ E., bordering on the two provinces of Fukkín and Kóngsai. They include two ranges, one of which is called the Mò hills, and the other the I′ hills, and are situated in the department of Kínnang, and the district of Tsungón, 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, Mò 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 Mòí. There is a temple to their memory, in which incense is burnt. The circuit of the hills is 120 *lí*, in all of which the tea is raised. A stream divides the hills, the I′ being on the north side, and the Mò 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 *Hungmuey;* 'nelumbium kernel;' 'sparrow's tongue;' 'fir-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'ünk'ai tea,' or *Twankay;* 'Tsungló 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?

有好多嚲、如白毫、上香、君眉、紫毫、紅梅、蓮子心、雀舌、松製、龍團、龍鬚、小種、包種、工夫、秋露、珠蘭、揀焙、等就係黑茶名唎、

ˢYau 'hò ‹tó lá'; ˢü Pak‹ ˢhò, ˢShéung ‹héung, ‹Kwan ˢmí, 'Tsz' ˢhò, ˢHung ˢmúi, ˢLín 'tsz' ‹sam, Tséuk› shít₂, ˢTsung chai', ˢLung ˢt'ün, ˢLung ‹sü, 'Síú 'chung, ‹Páu 'chung, ‹Kung ‹fú, ‹Tsau lú', ‹Chü ˢlán, 'Kán púi², 'tang, tsau² hai² hak› ˢch'á ˢming lé'.

綠茶出於何處、又有幾多名呢、

Luk₂ ˢch'á ch'ut› ‹ü ˢhó ch'ü', yau² ˢyau 'kí ‹tó ˢming ‹ní?

多出安徽、其名雨前、梅片、熙春、熙皮、屯溪、松蘿、蔴珠、大珠、珠蘭、皮茶、等即是綠茶唎、

‹Tó ch'ut› ‹Ón ‹fai. ˢK'i ˢming ˢU ˢts'ín, ˢMúi p'ín², ‹Hí ‹ch'un, ‹Hí ˢp'í, ‹T'ün ‹k'ai, ˢTsung ˢló, ˢMá ‹chü, Tái² ‹chü, ‹Chü ˢlán, ˢP'í ˢch'á, 'tang, tsik› shí² luk₂ ˢch'á lé'.

武夷山裏、茶點樣種呢、

ˢMò ˢí ‹shán ˢlí, ˢch'á 'tím yéung² chung² ‹ní?

3. 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 Hungmuey, 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 *chülán* 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 *kuk ü tsít*, 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.

上年春間，先將
茶子用沙濕透
和勻，待茶子發
芽，後春雨淋漓，
地生泥濘，便將
茶子種下，其芽
向上，則茶自然
發生，不用澆淋，
得天雨定然茂
盛，但看其生厚
薄，地厚則年零
便有收成，如地
生薄，則必須二
年後，纔能有茶
採摘，

Shéung² ₅nín ‹ch'un ‹kán, ‹sín ‹tséung ₅ch'á 'tsz' yung² ‹shá shap› t'au² wó' ₅wan, toi' ₅ch'á 'tsz' fát₂ ₅ngá. Hau² ‹ch'un ⁵ü ₅lam ₅lí, tí² 't'ò ₅nai ‹ning, pín² ‹tséung ₅ch'á 'tsz' chung² há², ₅k'í ₅ngá héung² ⁵shéung; tsak› ₅ch'á tsz'² ₅ín fát₂ ‹shang, pat› yung² ‹shiú ₅lam; tak› ‹t'ín ⁵ü ting² ₅ín mau' shing². Tán' hon' ₅k'í 't'ò hau² pók₂; tí² hau² tsak› ₅nín ₅ling pín² ⁵yau ‹shau ₅shing; ₅ü tí² 't'ò pók₂, tsak› pít› ‹sü í² ₅nín hau², ‹tsoi ₅nang ⁵yau ₅ch'á 'ts'oi chák›.

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

其次則論天時，
如雨水過多，其
葉則霉爛而黃
不旺，若天大旱，
其葉則稀少而
黃葉多，但雨水
調和，於大雨後，
又有太陽，則其
葉繁盛而益壯，
味亦香而且長，

₅K'í ts'z", tsak› lun² ‹t'ín ₅shí. ₅U ⁵ü 'shui kwó' 't'ó, ₅k'í íp₂ tsak› ₅múi, lán², ₅í ₅wóng, pat› wóng'; yéuk₂ ‹t'ín tái² hón², ₅k'í íp₂ tsak› ‹hí 'síú, ₅í ₅wóng íp₂ ‹tó. Tán' ⁵ü 'shui ₅t'íú ₅wó, ₅ü tái² ⁵ü hau², yau² ⁵yau t'ái' ₅yéung, tsak› ₅k'í íp₂ ₅fán shing², ₅í yik› chóng'; mí² yik₂ ‹héung, ₅í 'ch'é ₅ch'éung,

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.

色青葉厚條子
結而壯大然以
擇地爲要肥潤
者佳也、

shik› ‹ts'ing, íp₂ hau², ₅t'íú 'tsz' kít₂, ₅í chóng' tái². ₅I'n ₅í chák₂ tí² ₅wai íú'; ₅fí yan' 'ché ‹kai ₅yá.

6. Are there any particular rules for picking the leaf?

採摘有也方法
有呢、

'Ts'oi chák₂ ₅yau mat› ‹fóng fát› ₅mò ‹ní?

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.

採茶之法最要
得時如葉色鮮
明長足之日即
須採摘若早一
日則葉太嫩而
無味無色如遲
一日則葉老硬、
做不成條色味
俱不可、

'Ts'oi ₅ch'á ‹chí fát› tsui' íú' tak› ₅shí; ₅ü íp₂ shik› ‹sín ‹ming 'ch'éung tsuk› ‹chí yat₂, tsik› ‹sü 'ts'oi chák₂. Yéuk₂ 'tsò yat› yat₂ tsak› íp₂ t'ái' nün', ₅í ₅mò mí², ₅mò shik› ; ₅ü ₅ch'í yat› yat₂, tsak› íp₂ ₅lò ngáng², tsò² pat› ₅shing ₅t'íú, shik› mí² ‹k'ü pat› 'hó.

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,

又天暗而作風
雨切不可採摘、
須待天晴氣爽、
方可動手是以
種則宜取地利、
採亦宜察天時
也然採時觀其
葉之多後定數

Yau² ‹t'ín om², ₅í tsók› ‹fung ₅ü, ts'ít› pat› 'hó 'ts'oi chák₂ ‹sü toi' ‹t'ín₅ tsing hí' 'shóng, ‹fóng 'hó tung² 'shau. Shí² ₅í chung² tsak› ₅í 'ts'ü tí² lí², 'ts'oi yik₂ ₅í ch'át› ‹t'ín ₅shí ₅yá. ₅I'n 'ts'oi ₅shí, ‹kún ₅k'í íp₂ ‹chí ‹tó, hau² ting² shò' yung² ₅yan, pat› k'ü

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 Ankoi 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 those 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.

女、男拘不人用
爲者快手以總
趁日赶其以上
越日之故時

;nám ʿnü; ʻtsung ʿí ʻshau fái' ché' ;wai shéung², ʿí ;kʻí ʻkón yat₂ chʻan' ;shí ‹chí kú'.

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.

採約每日每人
工每斤每斤文
帶須文六五錢
免以身在糧乾
須又擱躭返往
葉老採不咐吩
此採葉嫩太與
也畧大之摘

ʿMúi ;yan ʿmúi yat₂, yéuk₂ ʻtsʻoi shap₂ ;ü ‹kan, ʿmúi ‹kan ‹kung ;tsʻin ʿʼng luk₂ ;man. ‹Sü tai' ‹kón ;léung tsoi² ‹shan, ʿí ʻmín ʿwóng ʻfán ‹tám kók›. Yau² ‹sü ‹fan fú² pat› ʻtsʻoi ʿlò íp₂, ʿü tʻái' nün² íp₂. ʻTsʻz' ʻtsʻoi chák₂ ‹chí tái² léuk₂ ʿyá.

7. When the leaves are picked and brought home, how are they cured?

來番了摘樣點
製造呢。

Chák› ʿlíú ‹fán ;loi, ʻtím yéung² chai' tsʻò' ‹ní?

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

採摘回來再將
揀過去淨黃爛
過老過嫩等葉
然後用竹窩裝
載攤薄放於當
風下再用木架
子每架晾十餘

ʻTsʻoi chák› ;úi ;loi, tsoi² ‹tséung ʿkán kwó' hʻü² tsing² ;wóng, lán², kwó' ʿlò, kwó' nün², ʻtang íp₂. ;Iʻn hau², yung² chuk› ‹wó ‹chóng tsoi² ‹tʻán pók₂, fong' ‹ü ‹tóng ‹fung há'; tsoi² yung² muk₂ ká' ʻtsz', ʿmúi ká' lóng² shap₂ ʿü ‹wó. Ḷóng' chí'

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 thickly upon the shrub, but the produce of single plants seldom exceeds two catties, and the quantity commonly gathered is from eight taels to a catty. There are three pickings in a season; the first, in which the delicate leaf buds are collected, is in Tsʻingming 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 *í chʻun* 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 *sám chʻun* 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 equably and frequently rubbed, for which reason the tea is called [Congo 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

窩晾至其葉一
軟便在窩裏細
挪細擦務擦至
起紅黜爲度其
後泡氷起金邊
者其造法在於
手勻多擦名曰
工夫卽此意也。
挪好時放於鐵
鍋中妙要得法、
燒紅鏤取茶一
把撒在鏤內待
其匏粒爆勻快
手一撈齊奔取
上遲恐成炭後
之色味盡於此
時得法以後便
發焙籠之火則

ₛk'í íp₂ yat› 'ün ; pín² tsoi² ‹wó ⁵lí sai² ₛnó, sai² ch'át›, mò² ch'át› chí² 'hí ₛhung 'tím ₛwai tò². ₛK'í hau² p'áu² 'shui 'hí ‹kam ‹pín 'ché. ₛK'í ts'ò² fát› tsoi² ‹ü 'shau ₛwan ‹tó ch'át›, ₛming üt₂ ‹Kung ‹fú ; tsik› 'ts'z' í² ⁵yá.

ₛNó 'hò ₛshí fong' ‹ü t'ít› ‹wó ‹chung 'ch'áu íú' tak› fát›. ‹Shíú ₛhung wók₂, 'ts'ü ₛch'á yat› 'pá, sát› tsoi² wók₂ noi², toi² ₛk'í ⁵múi nap› páu² ₛwan, fái² 'shau yat› ₛlau, ₛts'ai ₛts'ai 'ts'ü ⁵shéung; ₛch'í, 'hung ₛshing tán². Hau² ‹chí shik› mí² tsun² ‹ü 'ts'z' ₛshí tak› fát›. ⁵Í hau² pín² fát› púi² ₛlung ‹chí 'fo, tsak›

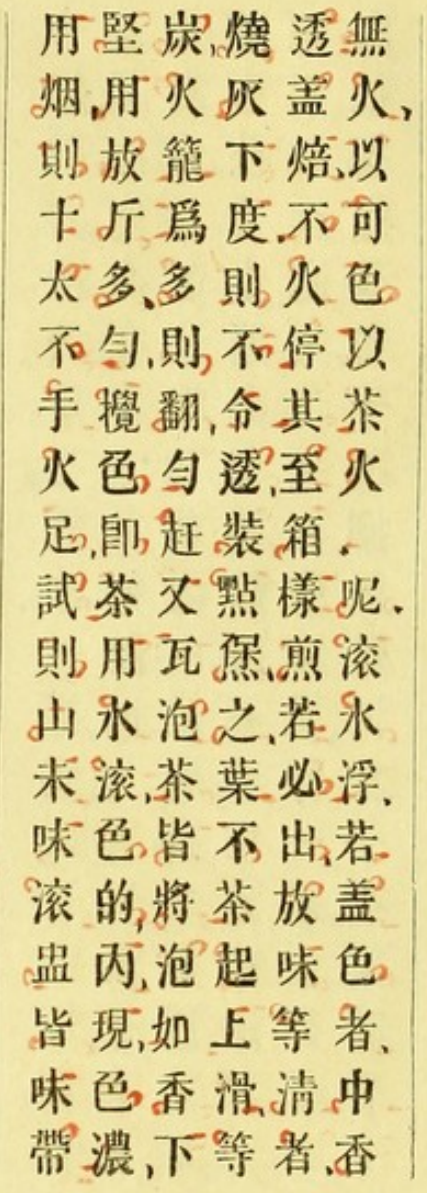
7. The curing performed at the hills is not repeated, unless the tea becomes damaged during its passage to Canton. The operation of roasting the leaves is attended with some inconvenience to the workman by reason of a yellowish, acrid fluid which exudes from the leaves, and irritates the hands. Pecco 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 Hungmuey 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 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

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 unceasingly 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 aromatous and oily, and a clear yet strong fluid is in the cup. The inferior sorts are known by



yung² ‹kín tán²; ‹shíu t'au' ₅mò ‹ín, yung² 'fó ‹fúi koi' 'fò; tsak› fong' ₅lung há² pûi². ²Ï shap₂ ‹kan ₅wai tò², pat› 'hó t'ái' ‹tó; ‹tó tsak› 'fò shik› pát› ₅wan. Tsak› pat› ₅ting ²í 'shau 'káu ‹fán, ling² ₅k'í ₅ch'á 'fò shik› ₅wan t'au²; chí' 'fò tsuk›, tsik› 'kòn ‹chóng ‹séung.

Shí' ‹ch'á yau² 'tím yéung² ‹ní?

Tsak› yung² ²ngá ‹pò, ‹tsín 'kw'an ‹shán 'shui p'áu' ‹chí; yéuk₂ 'shui mí² 'kw'an, ₅ch'á íp₂ pít› ₅fau, mí² shik› ‹kái pat› ch'ut›. Yéuk₂ 'kw'an tik›, ‹tséung ₅ch'á fong' koi' ‹chung noi², p'áu' 'hí mí² shik› ‹kái ín². ₅Ú shéung² 'tang 'ché, mí² shik› ‹héung wát₂, ‹ts'ing ‹chung tai' ₅yung. Há² 'tang 'ché, ‹héung pít› 'yé,

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 curing 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 aromatous; 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 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.

必野清必寡以
沉氷葉放不爛
者爲佳餘法未
盡述惟善觀者
量時度價而已
不可以一律觀

‹ts‘ing pít› ‘kwá. ˢÍ ₅ch‘am ‘shui íp₂, fóng’ pat› lán² ‘ché, ₅wai ‹kai. ₅U fát› mí² tsun² shut₂; ₅wai shín² ‹kún ‘ché, léung² ₅shí, tók₂ ká’, ₅í ˢí; pat› ‘hó ˢí yat› lat₂ ‹kún.

9. Are teas also produced in the province of Canton?

至於粵東有茶
出唔呢。

Chí’ ‹ü Üt₂ ‹tung ˢyau ₅ch‘á ch‘ut› ₅’m ‹ní?

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 Kúlò, and the districts of Ts‘ingün, and Wóp‘ing. [The district of] Hókshán, Hónám, and Sámtóchuk [in the district of Wóp‘ing], are the principal places which afford green tea. There is the Hungkam tea, so named because it grows partly in Námhung [in Kwóngtung], and partly in Kam chau [in Kóngsai]. The Shamk‘ai is produced in Kwóngsai, and the O´nk‘ai (Ankoi), in Fukkín, province; but of the varieties in the other provinces, it is unnecessary to speak minutely.

亦有總係不甚
多惟幾處地方
有種皆以此地
之名爲名如天
石古勞清遠和
平俱是以製黑
茶又鶴山河南
三多竹製爲綠
茶又有雄贛因
南雄贛州界地
所產故也又岑
溪乃廣西茶也
又安溪福建茶
也別省皆有未
便盡述。

Yik₂ ˢyau, ‘ts‘ung hai² pat› sham² ‹tó; ₅wai ‘kí ch‘ü’ tí² ‹fóng ˢyau chung², ‹kái ˢí ‘ts‘z’ tí² ‹chí ₅ming, ₅wai ₅ming. ₅U Tái² shik₂ ‘Kú ₅lò, ‹Ts‘ing ‘ün, ₅Wó ₅p‘ing, ‹k‘ü shí² ˢí chai’ hak› ₅ch‘á. Yau² Hók₂ ‹shán, ₅Hó ₅nám, ‹Sám ‹tó chuk›, chai’ ₅wai luk₂ ₅ch‘á. Yau² ˢyau ₅Hung kam’, ‹yan ₅Nám ₅hung, Kam’ ‹chau, kái² tí² ‘shó ‘chán, kú² ˢyá. Yau² ₅Sham ‹k‘ai, ˢnái ‘Kwóng ‹sai ₅ch‘á ˢyá; yau² ‹O´n ‹k‘ai, Fuk› kín’ ₅ch‘á ˢyá; pít₂ ‘sháng ‹kái ˢyau, mí² pín² tsun² shut₂.

10. What distance in miles is the length of the road [by which the tea comes]?

沿途路程幾多
里呢、

₅Ün ₅t‘ò lò² ₅ching ‘kí ‹tó ‘lí ‹ní?

9. Both black and green tea are produced in this province, but the quantity is not so great as in Fukkín and O´nfai. 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 Wannám 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.

From the provincial city of Kwóngtung to the Mòi hills in Fukkín is reckoned upwards of two thousand, eight hundred and eighty *lí* (or about 900 miles). [From Canton] to Súchau fú in the province of Kóngsú, is reckoned upwards of three thousand, five hundred and eighty-one *lí* (or about 1200 English miles).

由廣東省城至福建武夷山、計程二千、八百、八十五里、至江蘇、蘇州府、計程三千、五百、八十有一里。

ˌYau ʻKwóng ‹tung ʻsháng ˌshìng chíʼ Fuk› kínʼ, ʻMò ˌí ‹shán, kaiʼ ˌching íˀ ‹tsín, pát› pák›, pát› shapˌ ˌʻng ʻlí. Chíʼ ‹Kóng ‹sú, ‹Sú ‹chau ʻfú, kaiʼ ˌching ‹sám ‹tsín, ˌʻng pák›, pát› shapˌ ˌyau yat› ʻlí.

11. How are the duties collected at the various passes on the road hither.

沿途關津稅餉、點樣報呢。

ˌÜn ˌtʻò ‹kwán ‹tsun shuiˀ ʻhéung, ʻtím yéungˀ pòˀ ‹ní?

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 with him transporting 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.

先寫一稟、書明何處人氏、某名、隨帶茶葉若干箱、運回粵東販賣、懇恩查驗放行之意、納過關稅後、能裝回。

‹Sin ʻsé yat› ʻpan, ‹shū ˌming ˌhó chʻüʼ ˌyan shíˀ, ʻmau ˌming, ˌtsui taiʼ ˌchʻáˌ ípˌ yéukˌ ‹kón ‹séung, wánˀ ˌúi Utˌ ‹tung fánˀ máiˀ; ʻhan ‹yan ˌchá ímˀ fongʼ ˌhang ‹chí íʼ. Napˌ kwóˀ ‹kwán shuiˀ hauˀ ˌnang ‹chóng ˌúi.

12. When the tea reaches Canton, how is it sold to go abroad?

茶到省、點樣發賣別國呢。

‹Chʻá tòʼ ʻsháng, ʻtím yéungˀ fát› máiˀ pít› kwók› ‹ní?

This commodity is all carried to the hong merchants who manage it among them, for other shops are not permitted to receive and send it out of the port.

此係歸洋商分辦、各舖戶不能濫辦出口耳、

ʻTsʻzʼ haiˀ ‹kwai ˌyéung ‹shéung ‹fan pánˀ; kók› pʻòʼ úˀ pat› ˌnang lámˀ pánˀ chʻut› ʻhau ˢí.

Such are the general particulars concerning the planting, picking, curing, and selling of teas.

此則種、採、製、販、茶之大畧、情形乃本乎此。

ʻTsʻzʼ tsak› chungˀ, ʻtsʻoi, chaiʼ, fánˀ, ˌchʻá ‹chí táiˀ léukˌ, ˌtsing ˌying ˢnái ʻpún ˌú ʻtsʻzʼ.

10. Many streams have their sources in the Bohea hills, a part of which flow to the northwest, emptying themselves into the lakes of Kóngsai. The tea is carried down these streams into the lakes, and then passing around enter the river Kam, 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 Múi ling, a chain of mountains which lie in the northern part of Kwóngtung, and reshipped on the river Chú, by which it raches Canton. The green tea is brought down to the lakes of Kóngsai by water carriage, from whence its route is the same as the black.

Section Fifth.

DIALOGUE ON BUYING WOOLENS.

買賣疋頭問答第五章

ˢMái mái² p'at› ˢt'au man² táp›; tai₂ ˢ'ng ‹chéung.

1. Are you well, Sir?	大班好吖,	Tái² ‹pán, 'hò ‹á?
I am well;—and you, are you well?	好, 你好吖.	'Hò! ˢNí 'hò ‹á?
2. Well! If you only say so, I'm well.	好, 你話過,就好咯.	'Hò! ˢNí wá² kwó', tsau² 'hò lók›.
What business have you to-day?	你今日有乜事幹呢.	ˢNí ‹kam yat₂ ˢyau mat› sz'² kón' ‹ní?
3. I have come to call on you to-day to see if you will patronize me or not.	我今日嚟探你. 睇你有乜帮襯我冇.	ˢNgó ‹kam yat₂ ˢlai t'ám' ˢní, 't'ai ˢní ˢyau mat› ‹póng ch'an' ˢngó ˢmò.
In what way patronize you? Let me know, if you please.	點樣帮襯你呢. 你話我知囉.	'Tím yéung² ‹póng ch'an' ˢní ‹ní? ˢNí wá² ˢngó ‹chí ‹lo.
4. I have come to request, that you will be good enough to give me the different colors of your woolens; I wish, at the same time to inquire of you, if any new goods have arrived; for if so, then I will invite some	我就係嚟,請你俾個的大呢嘅花色過我,乘機問你有乜新貨	ˢNgó tsau² hai² ˢlai 'ts'ing ˢní 'pí kó' tik› tái² ˢní ké' ‹fá shik› kwó' ˢngó; ˢshing ‹kí man² ˢní ˢyau mat› ‹san

Notes and Explanations.

VERY much of the business of buying and selling in Canton is effected through the agency of native brokers, called *kingkí 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 mái* means buying and selling; *p'at t'au* is a general term for woolens; and *man táp* are question and answer, or dialogue.

1. The broker commences the dialogue by addressing his foreign friend with the compellative *táipán*, 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'an* 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. *Tái ní* are the common broadcloths, the various colors of which are spoken of collectively under the term *fá-shik*, 'flower-colors.' *Síú ní* is the narrow description of woolens, used in opposition to the *tái ní* or broad kind.

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.

到冇,等我叫人
客嚟買,出多的
價俾你,等我又
嘅的用錢,咁都
好吖。

fó' tò' ˢmò; 'tang ˢngó kíú' ˌyan hák› ˌlai ˢmái, ch'ut› ‹tó tik› ká' 'pí ˢní, 'tang ˢngó yau² chán² tik› yung² ˌtsˢín; 'kóm ‹tò 'hò ‹á?

Very well! I have here two hundred pieces of woolens.

好喇,我有大呢
二百疋。

'Hò ‹lé! ˢngó ˢyau tái² ˌní í² pák› pˢat›.

5. What kind of goods are they?

係也野呀。

Hai² mat› ˢyé á'?

They are Company's woolens.

係公司大呢。

Hai² ‹Kung ‹sz' tái² ˌní.

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.

俾我睇吓呵,噤
咁呢的貨吟得
齊,唔係公司貨,
怕係船主貨。

'Pí ˢngó 'tˢai ˢhá ‹ó? ‹Ái ˢyá! ‹ní tik› fó' ˢyai tak› tsai². ˌ'M hai² ‹Kung ‹sz' fó'; pˢá' hai² ˌshün 'chü fó'.

Not so, they are really very nice goods, only the mode of packing is not quite what it ought to be.

唔係,貨都係好
貨,總係裝頭爭
的啫。

ˌ'M hai², fo' ‹tò hai² 'hò fó', 'tsung hai² ‹chóng ˌtˢau ‹chang tik› ‹ché.

7. The body of the article is poor; it is thin; it has no nap upon it.

身分又唔好,又
薄,又冇毛。

‹Shan fan² yau² ˌ'm 'hò; yau² pók₂, yau² ˢmò ˌmò.

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.

幾假嘥,你想買
平貨,所以就話
我的貨唔好之;
掣倒你舖頭賣,
個陣時,你就話
好嘅之哩。

'Kí 'ká ‹né. ˢNí 'séung ˢmái ˌpˢing fó', 'shó ˢí tsau² wá² ˢngó tik› fó' ˌ'm 'hò ‹chí; ‹chai 'tò ˢní pˢò' ˌtˢau mái², kó' chan² ˌshí, ˢní tsau² wá² 'hò ké' ‹chí lé'.

5. These broadcloths are styled *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. *Shün chü fó*, shipmaster's cargo, denotes a second quality of broadcloths, such having been formerly imported by the masters of the Company's ships. *Yai tak tsai* designates very poor and worthless commodities.

7. *Kí ká*, several falsities, is a way of telling another that he is mistaken. The phrase *kó chan shí* or *ní chan shí* 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.	唔係咁話,你我都係老相與,唔通重噤你呀.	ˏ'M hai^{2} ʻkóm wá^{2}, ˏní ˏngó ‹tò hai^{2} ˏlò ‹séung ˏü; ˏ'm ‹tʻung chung^{2} tʻam' ˏní ‹mé.
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.	我唔知你點心事,我不管你,總係你會買,我亦會賣,我係老廣東,你想噤我,亦唔得咁容易.實在話你知呵.	ˏNgó ˏ'm ‹chí ˏní ʻtím ‹sam sz'^{2}, ˏngó pat› ʻkún ˏní. ʻTsung hai^{2} ˏní ˏúi ˏmái, ˏngó yik$_{2}$ ˏúi mái^{2}; ˏngó hai^{2} ˏlò ʻKwóng ‹tung, ˏní ʻséung tʻam' ˏngó, yik$_{2}$ ˏ'm tak› kóm' ˏyung í^{2}, shat$_{2}$ tsoi^{2} wá^{2} ˏní ‹chí ‹ó.
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?	好嘢,好嘢,咪講閒話嘢,實在你要幾多銀一碼呢.	ʻHò lá', ʻhò lá', ˏmai ʻkóng ˏhán wá^{2} lá'. Shat$_{2}$ tsoi^{2} ˏní íú' ʻkí ‹tó ˏngan yat› ˏmá ‹ní?
The true and real price is one dollar and thirty-five cents,—besides the duty.	實價一個三毫半另餉.	Shat$_{2}$ ká' yat› kó' ‹sám ˏhò pún', ling^{2} ʻhéung.
10. It does not sell at so high a rate; the current price is by no means so high as this.	唔賣得咁價,而家冇咁行情.	ˏ'M mái^{2} tak› ʻkóm ká'; ˏí ‹ká ˏmò kóm' ˏhóng ˏtsʻing.
Well, if you talk in this manner, pray tell me what you will give?	咁話,你俾乜野價呢.	ʻKóm wá^{2}, ˏní ʻpí mat› ˏyé ká' ‹ní?
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	現在本地價賣得個半,要九七扣.又要除餉二毫半,又除行用,每疋一吱,算起嚟至多俾你一	Ín^{2} tsoi^{2} ʻpún tí^{2} ká' mái^{2} tak› kó' pún'; íú' ʻkau tsʻat› kʻau'; yau^{2} íú' ˏchʻü ʻhéung í^{2} ‹hò pún'; yau^{2} ˏchʻü ˏhóng yung^{2}, ˏmúi pʻat› yat› ‹man. Sün' ʻhí ˏlai chí' ‹tó ʻpí

8. *T'am* 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 *lò Kwóngtung* 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.	個一毫六、係交現銀、	ˢní yat› kó' yat› ˢhò luk₂, hai² ‹káu ín² ˢngan.
That's too bad! I can never lose so much.	嘥、唔餂得咁多、	ˢHái! ˢ'm shít₂ tak› kóm' ‹tó.
12. All kinds of woolen goods, which are imported, are selling below their prime cost.	個的來路疋頭、所有都要餂的本𡃁、	Kó' tik› ˢloi lò² p'at› ˢt'au, 'shó ˢyau ‹tò íú' shít₂ tik› 'pún lá'.
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?	餂係餂、餂幾厘就唔相干、你要我餂二三分錢、點做得呢	Shít₂ hai² shít₂; shít₂ 'kí ˢlí tsáu² ˢ'm ‹séung ‹kón; ˢní íú' ˢngó shít₂ í² ‹sám ‹fan ˢts'ín, 'tím tsò² tak› ‹ní?
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?	嘮、呢宗唔講得啱、又講別樣、你有衣着大呢有冇嚱、	Ó, ‹ní ‹tsung ˢ'm 'kóng tak› ‹ngám, yau² 'kóng pít₂ yéung². ˢNí ˢyau ‹í chéuk› tái² ˢní ˢyau ˢmò ‹né?
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.	冇、先兩年我都帶嚟、總係你的本地人唔出得價、要餂本、所以總唔帶嚟、況且又唔消得幾多。	ˢMò; ‹sín ˢléung ˢnín ˢngó ‹tò tai' ˢlai, 'tsung hai² ˢní tik› 'pún tí² ˢyan ˢ'm ch'ut› tak› ká', íú' shít₂ 'pún, 'shó ˢí 'tsung ˢ'm tai' ˢlai; fóng' 'ch'é yau² ˢ'm ‹síú tak› 'kí ˢtó.
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.	唉吔、可惜、美士某某、大前日賣個一百幾疋、四個銀錢、連餉咋、而家賣得咁好價、	‹Ái ˢyá, ˢ'hó sik›! ˢMí sz'² ˢMau ˢmau, tái² ˢts'ín yat₂ mái² kó' yat› pák› 'kí p'at›, sz'' kó' ˢngan ˢts'ín, ˢlín 'héung chá'; ˢí ‹ká mái² tak› kóm' 'hò ká'.
What kind of stuff was it?	點樣嘅貨呀、	'Tím yéung² ké' fó' á'?

13. *Ngám* and *ó*, 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.	又唔係頂上衣着,係冲衣着,花袋橫開裝嘅.	Yau^{2} ˏ'm hai^{2} 'ting shéung^{2} ‹í chéuk›, hai^{2} ‹ch'ung ‹í chéuk›, ‹fá toi^{2} ˏwáng ‹hoi ‹chóng ké'.
Do you know whether it was packed in bales, or whether it was put up in wooden boxes?	你知係包仔裝頭,備丨木箱裝頭呢.	ˏNí ‹chí hai^{2} ‹páu 'tsai ‹chóng ˏt'au, pí^{2} hai^{2} muk$_{2}$ ‹séung ‹chóng ˏt'au ‹ní?
16. It was put up in wooden boxes, the inside of which were lined with tin, and ten pieces were packed in each box.	係木箱裝嘅,裡頭有馬口鐵礶,每箱裝十疋.	Hai^{2} muk$_{2}$ ‹séung ‹chóng ké', ˏlí ˏt'au ˏyau ˏmá 'hau t'ít› kún', ˏmúi ‹séung ‹chóng shap$_{2}$ p'at›.
Just now what kinds of goods are in the highest demand in the market?	而家邊宗貨至好賣呢.	ˏÍ ‹ká ‹pín ‹tsung fó' chí' 'hò mái^{2} ‹ní?
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, are all sold with difficulty.	而家至好賣係金紙頭,橫開月亮,其餘龍鳳頭都好,總係個的雙翼,懶梳粧,粉頭,象頭,雙工字,素袋,鷄頭,都係惡賣的.	ˏÍ ‹ká chí' 'hò mái^{2} hai^{2} ‹kam 'chí ˏt'au, ˏwáng ‹hoi üt$_{2}$ léung^{2}. ˏK'i ˏü ˏlung fung^{2} ˏt'au ‹tò 'hò. 'Tsung hai^{2} kó' tik› ‹shéung yik$_{2}$, ˏlán ‹shó ‹chóng, 'fan ˏt'au, tséung^{2} ˏt'au, ‹shéung ‹kung tsz'^{2}, sü' toi^{2}, ‹kai ˏt'au, ‹tò hai^{2} ók› mái^{2} tik›.
Those narrow woolens, 32½ inches wide (worleys), how are they doing at present?	個的二尺二小呢點樣呢.	Kó' tik› í^{2} ch'ik› í^{2} 'síú ˏní 'tím yéung^{2} ‹ní?
18. At present they command no price at all.	而家冇乜價錢.	ˏÍ ‹ká ˏmò mat› ká' ˏts'ín.
And coarse stuffs (such as baize), how are they?	粗嘅呢.	‹Ts'ò ké' ‹ní?
19. Nobody wants them.	冇人愛.	ˏMò ˏyan oi'

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 *kai 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 *chü 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?

而家個的大呢、
點樣配色好呢、

ˌÍ ‹ká kó' tik› tái² ˌní, 'tím yéung² p'úi' shik› 'hò ‹ní?

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.

總要蒲青、寶藍、
花紅、元青、配得
多就好、其餘雜
色就惡賣嘞、你
要配番舊公司
個陣時、咁樣就
好嘞。

'Tsung íú' ˌp'ò ‹ts'ing, 'pò ˌlám, ‹fá ˌhung, ˌün ‹ts'ing, p'úi› tak› ‹tó tsau² 'hò; ˌk'í ˌü tsáp₂ shik› tsau² ók› mái² lá'. ˈNí íú' p'úi' ‹fán kau² ˌKung ‹sz' kó' chan² ˌshí; kóm' yéung² tsau² 'hò lák›.

No doubt of it.

係喇、

Hai² ‹lé.

21. In reference to your goods, I should like to know how the custom-house officer measured them for duty?

而家你的貨、唔
知老太驗算幾
長呀、

ˌÍ ‹ká ˈní tik› fò' ˌ'm ‹chí ˈlò t'ái' ím² sün' 'kí ˌch'éung á'?

Why is it, now, that you trouble me, by asking this question?

你做乜問起我
個的嚟呀、

ˈNí tsò² mat› man² 'hí ˈngó kó' tik› ˌlai á'?

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.

唔係、因爲我從
前上過當嚟、我
先唔知到佢驗
長咁多、要我暗
虧咁多銀、眞正
唔抵。

ˌ'M hai², ‹yan wai² ˈngó ˌts'ung ‹ts'ín ˈshéung kwó' tóng' ˌlai; ˈngó ‹sín ˌ'm ‹chí tò' ˈk'ü ím² ‹ch'éung kóm' ‹tó, íú' ˈngó óm' shít₂ kóm' ‹tó ˌngan: ‹chan ching' ˌ'm 'tai.

On this occasion you have no cause to fear, for he examined them very favorably indeed, reckoning each piece at fifty cubits.

呢回唔怕、佢都
驗得好、每疋作
五丈算、

‹Ní ˌúi ˌ'm p'á'; ˈk'ü ‹tò ím² tak› 'hò 'múi p'at› tsók› ˈ'ng chéung² sün'?

23. Well, have you on hand any long-ells or not?

你重有嗶嘰有
冇呀、

ˈNí chung² ˈyau pat› ‹kí ˈyau ˈmò á'?

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 *shéung kwó tóng* 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.

有、 ʻYau.

24. What assortment of colors are they?

係乜野配色嘅、 Hai² mat› ʻyé pʻúi² shik› ké² ?

I'll let you see them, so that you may write down the different colors.

我俾你睇、等你抄花色去呵、 ʻNgó ʻpí ʻní ʻtʻai, ʻtang ʻní ‹chʻáu ‹fá shik› hʻü² ‹ó.

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.

唉吔、咁雜色嘅嘢、都係綠、黃、灰、多、咁就費事惡賣。 ‹Ái ʻyá! kóm² tsáp₂ shik› ké² pí² ; ‹tò hai² luk₂, ₅wóng, ‹fúi ‹tó, kóm² tsau² fai² sz'² ók› mái²?

If you will only examine the article, you will find that it is good and strong, though the assortment of colors is somewhat inferior.

你睇雖然配色唔係好、到底身分好、又結實、 ʻNí ʻtʻai ‹sui ₅ín pʻúi² shik› ₅'m hai² ʻhò, tò² ʻtai ‹shau fan² ʻhò, yau² kít› shat₂.

26. I see, however, that the goods are rather narrow.

我睇呢個貨窄得的、 ʻNgó ʻtʻai ‹ní kó² fó² chák› tak› tik›.

If so, I will accordingly reduce the price, that I may sell them to you—indeed I will.

係窄的、我減的價賣過你、係咧、 Hai² chák› tik›, ʻngó ʻkám tik› ká² mái² kwó² ʻní, hai² ‹lé.

27. Now really and truly, how much money do you want for this article?

你實在要幾多銀呢、 ʻNí shat₂ tsoi² íú² ʻkí ‹tó ₅ngan ‹ní ?

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.

我話個老實價、至少七個半你、出餉。 ʻNgó wá² kó² ʻlò shat₂ ká², chí² ʻshíú tsʻat› kó² pún², ₅ní chʻut› ʻhéung.

28. I cannot give you so high a price, the very utmost I can give is seven dollars and twenty-five cents.

我唔俾得咁高、至多俾你七個二毫半、 ʻNgó ₅'m ʻpí tak› kóm² ‹kò; chí² ‹tó ʻpí ʻní tsʻat› kó² í² ₅hò pún².

You ought to add a little to your price, then it will do very well.

你要添起的至做得、 ʻNí íú² ‹tʻím ʻhí tik› chí² tsò² tak›.

29. You ought to abate a little from your price, then it will do very well.

你又要減的至做得、 ʻNí yau² íú² ʻkám tik› chí² tsò² tak›.

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24. *Pʻúi* 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.

Well, well, then, let us split the difference.	好唎、好唎、拗開佢丨、	ʻHò ‹lé, ʻhò ‹lé, ʻáu ‹hoi ˢkʻü ‹lé.
30. Ah! that will do very well. What will be the price, when thus computed?	呀就好唎、算係幾多嘁、	Áʼ! tsau² ʻhò ‹lé. Sünʼ hai² ʻkí ‹tó ‹né?
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.	算係七個三毫七絲半、你要交現銀俾我、	Sünʼ hai² tsʻat› kóʼ ‹sám ˢhò tsʻat› ‹szʼ púnʼ; ˢní íúʼ ‹káu ín² ˢngan ʻpí ˢngó.
31. No, never, I am reckoning it at two month's credit.	冇呀、我算兩月期呀、	ˢMò áʼ; ˢngó sünʼ ˢléung üt₂ ‹kʻí áʼ.
This will never do; I want to pay money to the *I'wó hóng* (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.	唔係、我要俾銀過怡和、你去交銀過佢、叫佢入我數、就係唎。	ˢʼM hai²; ˢngó íúʼ ʻpí ˢngan kwóʼ ˢIʼ ˢwó. ˢNí hʻüʼ ‹káu ˢngan kwóʼ ˢkʻü, kíúʼ ˢkʻü yap₂ ˢngó sòʼ; tsau² hai² ‹lé.
32. Very good; and what other cargo have you on hand?	好唎、你重有乜野貨呢、	ʻHò ‹lé; ˢní chung² ˢyau mat› ˢyé fóʼ ‹ní?
I have still a thousand pieces of long-ells, 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.	我重有一千疋單鉛錢嗶嘰、唔係雙鉛錢、又唔係雙翼、又唔係花籃、算係鷄頭兩翼、	ˢNgó chung² ˢyau yat› ‹tsʻín pʻat› ‹tán ˢün ˢtsʻín pat› ‹kí, ˢʼm hai² ‹shéung ˢün ˢtsʻín; yau² ˢʼm hai² ‹shéung yik₂; yau² ˢʼm hai² ‹fá ˢlám, sünʼ hai² ‹kai ˢtʻau ˢléung yik₂.
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 til-	唉吔、呢個貨越法要平、比方係大小狗、蚊蟻、都重好的、呢個鷄	‹Ái ˢyá! ‹Ní kóʼ fóʼ üt₂ fát› íúʼ ˢpʻing. ʻPí ‹fóng hai² tái² ʻsíú ˢkau, ‹man ‹tszʼ, ‹tò chung² ʻhò tik›. ‹Ní kóʼ

29. The phrase *áu hoi kʻü*, 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. *Kʻí* 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 *tsʻín* as a general term for all coins bearing devices, and by a further extension, include stamped seals like those here described.

lots, are sold with extreme difficulty. And I perceive, moreover, that this kind of goods has no substance—they are coarse and loose.

頭花袋、至難賣
嘅、我睇呢個貨
又冇身分、又粗、
又鬆、

‹kai ¸t'au ‹fá toi², chí' ¸nán mái² ké'. ˈNgó 't'ai ‹ní kó' fó' yau² ˈmò ‹shan fan², yau² ‹ts'ò, yau² ‹sung.

Well, granting that they are, will you nevertheless, make me an offer for them?

雖係咁樣、你都
俾個價錢我嗟、

‹Sui hai² 'kóm yéung², ˈní ‹tò 'pí kó' ká' ¸ts'ín ˈngó ‹é?

34. The very utmost I can give is eight dollars, including the duty.

我至多俾八個
銀錢過你、連餉、

ˈNgó chí' ‹tó 'pí pát› kó' ¸ngan ¸ts'ín kwó' ˈní, ¸lín 'héung.

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.

咁樣唔做得、只
管等吓、睇試起
的價至賣咯、

'Kóm yéung² ¸'m tsò² tak›; chat› 'kún 'tang ˈhá, 't'ai shí' 'hí tik› ká' chí' mái² lók›.

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.

嗟吔、你想起價
唔輕易、我睇得
有跌冇起、咁嘅
吩貨、你要趕快
賣至着、

‹Ái ˈyá! ˈNí 'séung 'hí ká' ¸'m ‹hing í²; ˈngó 't'ai tak› ˈyau tít› ˈmò 'hí. 'Kóm ké' ˈyai fó', ˈní íú' 'kón fái' mái² chí' chéuk›.

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.

好喇、你睇有人
肯換茶葉等貨、
就易、商量的、

'Hò ‹lé, ˈní 't'ai ˈyau ¸yan 'hang ún² ¸ch'á íp› 'tang fó'; tsau² í², ‹shéung ¸léung tik›.

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; 't is of the utmost importance to do so.

你千萬要寫信
話過你伙計知、
唔好辦呢個牌
頭貨嚟、至緊、至
緊呀、

ˈNí ‹ts'ín mán² íú' 'sé sun' wá² kwó' ˈní 'fó kí' ‹chí, ¸'m 'hò pán² ‹ní kó' ¸p'ái ¸t'au fó' ¸lai; chí' 'kan, chí' 'kan á'.

So indeed it is, and I thank you much for your

係咯、多得、多得、

Hai² lók›, ‹tó tak›, ‹tó tak›.

36. *Fóki* is a familiar phrase applied by one to his companions, or comrads: *fó* signifies a man who messes with another, or has his food cooked at the same fire with him, compounded of man and fire; *ki* 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, as 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.

我呢處有羽紗拜托你賣、

ˢNgó ‹ní ch'ü' ˢyau ˢü ‹shá pái' t'ók› ˢní mái².

37. Unfortunate indeed! of all things, camlets are the most difficult to sell; now-a-days these goods are not in general consumption.

嗟吔、至唔好賣係羽紗、而家個宗貨總唔消流、

‹Ái ˢyá! chí' ˌ'm 'hò mái² hai² ˢü ‹shá; ˌsí ‹ká kó' ‹tsung fó' 'tsung ˌ'm ‹síú ˌlau.

Why is this?

乜原故呢、

Mat› ˌün kú' ‹ní?

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.

所有外江都唔興着佢、因爲本地綢緞重好、又聆、又好睇、

'Shó ˢyau ngoi² ‹kóng ‹tò ˌ'm ‹hing chéuk› ˢk'ü, ‹yan wai² 'pún tí² ˌch'au tün² chung² 'hò, yau² ‹k'am, yau² 'hò 't'ai.

Well then, see if you can barter them for some commodity or other.

好喇、你睇以貨易貨都好喇、

'Hò ‹lé, ˢní 't'ai ˢí fó' yik› fo' ‹tò 'hò ‹lé.

39. For what kinds of produce would you like to exchange them?

你想換乜野貨嘅、

ˢNí 'séung ún² mat› ˢyé fó' ‹né?

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.

茶葉、湖絲、大黃、雜貨都得、你俾貨客好的價、我的羽紗就易賣、

ˌCh'á íp₂, ˌú ‹sz', tái² ˌwóng, tsáp₂ fo', ‹tò tak›. ˢNí 'pí fó' hák› 'hò tik› ká', ˢngó tik› ˢü ‹shá tsau² í² mái².

40. Very good; if you please let me see of what quality they are, and how they are packed.

好喇、俾我睇乜野號、乜野裝頭、

'Hò ‹lé; 'pí ˢngó 't'ai mat› ˢyé hò², mat› ˢyé ‹chóng ˌt'au.

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.

一、二、三、號都有、你睇個的番字、D S SS都寫明在牌頭呢、

Yat›, í², ‹sám, hò², ‹tò ˢyau; ˢní 't'ai kó' tik› ‹fán tsz'², *de*, *ess*, *double-ess* ‹tò 'sé ˌming tsoi² ˌp'ái ˌt'au ‹ní.

38. The phrase *ngoi kóng*, 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 Fukkín.

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.

呢個牌頭唔係雙白魚眼、係個藍間線、假裝公司貨、

‹Ní kó' ₅p'ái ₅t'au ₅'m hai² ‹shéung pák₂ ₅ü ⁵ngán, hai² kó' ‹lám kán² sín', 'ká ‹chóng ‹Kung ‹sz' fó'.

Very true; but only observe the [low] price of the goods, and among them are some having the green fish-eyes.

係咯、你睇七野價錢喺裡頭亦有綠魚眼噪、

Hai² lók›; ⁵ní 't'ai mat› ⁵yé ká' ₅ts'ín ‹é, ⁵lí ₅t'au yik₂ ⁵yau luk₂ ₅ü ⁵ngán ké'.

42. Enough, enough! Have you on hand any Dutch camlets or not?

罷嘢、你有荷蘭羽緞冇喊、

Pá² lá'; ⁵ní ⁵yau ₅Hó ‹lán ⁵ü tün² ⁵mò ‹né?

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?

個的荷蘭羽緞賣啡咯、重有的羽緞仔、你愛唔愛呢、

Kó' tik› ₅Hó ‹lán ⁵ü tün² mái² sái' lók›, chung² ⁵yau tik› ⁵ü tün² 'tsai, ⁵ní oi' ₅'m oi' ‹ní?

43. I do not want any of your English imitations of Dutch; nobody will wear them. What other goods have you?

唔愛、你的紅毛羽緞冇人着、重有乜貨呢、

₅'M oi', ⁵ní tik› ₅Hung ₅mò ⁵ü tün² ⁵mò ₅yan chéuk›; chung' ⁵yau mat› fó' ‹ní?

I have got bombazetts, Angola cloths, lastings, figured bombazetts, merinoes, coarse bunting, and worsted thread;—will you purchase or not?

有羽紗仔、羽綢、羽綾、扯花羽綢、羽斜、羽布、毛線、買唔買呢、

⁵Yau ⁵ü ‹shá 'tsai, ⁵ü ₅ch'au, ⁵ü ₅ling, 'ch'é ‹fá ⁵ü ₅ch'au, ⁵ü ₅ts'é, ⁵ü pò', ₅mò sín'; ⁵mái ₅'m ⁵mái ‹ní?

44. These articles of merchandise are, at present, not at all in vogue.

個的貨而家總唔通行、

Kó' tik› fó' ₅í ‹ká 'tsung ₅'m ‹tung ₅hang.

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!

唔通行、都要賣呀、唔通總冇人愛、依你咁話、不如關了門、唔做生意咯。

₅'M ‹tung ₅hang, ‹tò íú' mái² á'. ₅'M ‹tung 'tsung ⁵mò ₅yan oi'? ‹Í ⁵ní 'kóm wá², pat› ₅ü ‹kwán ⁵líú ₅mún, ₅'m tsò² ‹shang í' lók›.

42. The meaning of *ütün tsai*, in the closing part of this paragraph, is explained in the beginning of the next, by *Hungmò*, 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?

唔係咁話、不過未
時價冷淡、你未
必肯角手、不如必
再過幾日、是必
起的價、你重有
也新貨到有呀、

ˌ'M hai² 'kóm wá'; pat› kwó' ˌshí ká' ˈlang tám², ˈní mí² pít› 'hang lat› 'shau. Pat› ˌü tsoi² kwó' 'kí yat₂, shí² pít› 'hí tik› ká'. ˈNí chung² ˈyau mat› ‹san fó' tò' ˈmò á'?

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.

我的洋布在黃
埔、未曾起、重有
新到個幫船、大
約我都有貨在
內、總係未曾收
到貨單、貨辦、唔
話得實你知、

ˈNgó tik› ˌyéung pò' tsoi² ˌWóng pò', mí² ˌts'ang 'hi. Chung² ˈyau ‹san tò' kó' ‹póng ˌshün, tái² yéuk› ˈngó ‹tò 'yau fo' tsoi² noi²; 'tsung hai² mí² ˌts'ang ‹shau tò' fó' ‹tán, fo' pán², ˌ'm wá² tak› shat₂ ˈní ‹chí.

46. Very well. So soon as your samples do arrive, will you be so good as to inform me?

好咧、貨辦就到、
你就通知我囉、

'Hò ‹lé. Fó' pán² tsau² tò', ˈní tsau² ‹tung ‹chí ˈngó ‹lo?

Certainly I will.

自然咧、

Tsz'² ˌín ‹lé.

47. Upon this understanding, I'll bid you good bye, wishing you success in your sales.

叫話、請咯、你好
賣至囉、

'Kóm wá², 'ts'ing lók›, ˈní 'hò mái² chí' ‹ló.

Go in peace! you will, of course, come again and patronize me.

好行、咧、再來幫
襯、

'Hò ˌhang ‹lé; tsoi² ˌloi ‹póng ch'an'.

48. You are very kind. Good bye!

好話、請、

'Hò wá². 'Ts'ing!

Good bye!

請、

'Ts'ing!

45. *Fópán*, 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.

買賣布疋問答第六章
ˢMái mái² pò' p'at› man² táp›; tai² luk₂ ‹chéung.

1. You have opened a shop for the sale of all kinds of piece goods, have you not?	你開一間舖賣各樣布疋,係嗎?	ˢNí ‹hoi yat› ‹kán p'ò' mái² kók› yéung² pò' p'at›, hai² ˢmá?
Yes, yes. No mistake!	冇錯,冇錯.	ˢMò ts'ó'! ˢmò ts'ó'!
2. Have you foreign long-cloths?	你有洋布,冇呀?	ˢNí ˢyau ˢyéung pò', ˢmò á'?
I have both white long-cloths, and gray long-cloths; but those domestics are all sold off.	有唎,白丨,元色布,都有個的粗丨賣嘥咯.	ˢYau ‹lé; pák₂ pò', ˢün shik› pò', ‹tò ˢyau; kó' tik› ‹ts'ò pò' mái² sái' lók›.
3. If you have samples, will you let me see them?	你有辦俾我睇吓呵?	ˢNí ˢyau pán² 'pí ˢngó 't'ai ˢhá ‹ó?
Here I have some small samples.	呢處有小辦、	‹Ní ch'ü' ˢyau 'síú pán².
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.	小辦唔中用,唔睇得清楚,撍疋成疋嘅俾我睇。	'Síú pán² ˢ'm ‹chung yung², ˢ'm 't'ai tak› ‹ts'ing 'ch'ó; ˢtsím p'at› ˢshing p'at› ké' 'pí ˢngó 't'ai.
Here is a piece which has a six gold thread end.	呢處有一疋係六金頭,	‹Ní ch'ü' ˢyau yat› p'at› hai² luk₂ ‹kam ˢt'au.
5. I want a seven gold thread end.	我要七金頭,	ˢNgó íú' ts'at› ‹kam ˢt'au.
I have it; I have also three red thread ends, and twelve red thread ends.	有,重有三紅頭,十二紅頭,	ˢYau; chung² ˢyau ‹sám ˢhung ˢt'au, shap₂ í² ˢhung ˢt'au.

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.	好唎,重攞一疋紅夾金嘅,	ʻHò ‹lé; chung² ʻló yat› pʻat› ˏhung káp› ‹kam ké'.
I have it also here.	都有,	‹Tò ˏyau.
7. Have you also any tape ends? No, I have not.	你重有素頭嘅,冇咯,	ˏNí chung² ˏyau sú' ˏtʻau ké'? ˏMò lók›.
8. I know the most saleable kind are these tape-ends, but as for those stamped with St. George and the Dragon, nobody wants them.	我知到素頭係好賣,總係個的人馬印,就冇人愛嘅喀,	ˏNgó ‹chí tò' sú' ˏtʻau hai² ʻhò mái², ʻtsung hai² kó' tik› ˏyan ˏmá yan' tsau² ˏmò ˏyan oi' ké' lák›.
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.	冇錯,冇錯,而家重算刦儿兩樣通流,呢處都有.	ˏMò tsʻó'! ˏmò tsʻó'! ˏí ‹ká chung² sün' tsʻat›-í² luk₂-luk₂ ˏléung yéung² ‹tʻung ˏlau; ‹ní chʻü' ‹tò ˏyau.
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?	喉吔,個的都係粉漿嘅,刮漿嘅;如果係凈水布,就好,你的貨係單疋,備係雙疋嘅嚱,	‹Ái ˏyá! kó' tik› ‹tò hai² ʻfan ‹tséung ké', kwát› ‹tséung ké'; ˏü ʻkwó hai² tsing² ʻshui pò', tsau² ʻhò. ˏNí tik› fó' hai² ‹tán pʻat›, pí² hai² ‹shéung pʻat› ké' ‹né?
I have some of eighty yards in length, and also of forty yards, which you may have at your pleasure.	亦有八十碼嘅,又有四十碼丫,隨你要啫.	Yik₂ ˏyau pát₂ shap₂ ˏmá ké'; yau² ˏyau sz" shap₂ ˏmá ké'; ˏtsʻui ˏní íú' ché.'
10. Give me some of your goods, I wish to see if they are long enough, and broad enough.	俾呢的貨,我睇吓够長够闊唔够呵,	ʻPí ‹ní tik› fó', ˏngó ʻtʻai ˏhá, káu' ˏchʻéung kau' fút› ˏ'm káu' ‹ó.
They are full breadth, but they are not quite long	闊就够,長就唔	Fút› tsau² káu', ˏchʻéung

8. Goods stamped with St. George and the Dragon, are styled by the shopmen, *yan má yan*, or man horse stamp. The phrase *mò tsʻó* is used to express whatever is right, or correctly said, having no confusion or mistake; *tsʻó* originally meant the confused appearance of gold or metal as it occurs in the ore.

10. *Kóm 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.	够爭一碼咁上下處。	tsau^{2} ˏ'm kau', ‹chang yat› ˏmá kóm' shéung^{2} há^{2} ch'ü'.
11. How much will you deduct on that account?	割番幾多銀呢?	Kót› ‹fán 'kí ‹tó ˏngan ‹ní?
Why, when I see what the whole amount will be, then I can tell you how much.	照數計幾多,就割幾多係唎。	Chíú' shò' kai' 'kí ‹tó, tsau^{2} kót› 'kí ‹tó hai^{2} ‹lé.
12. Tell me now, what is the true and real price you want for these goods?	呢的貨,實價要幾多銀呢。	‹Ní tik› fó', shat$_{2}$ ká' íú' 'kí ‹tó ˏngan ‹ní?
What quantity of goods do you want?	你要幾多貨。	ˏNí íú' 'kí ‹tó fó'?
13. I want 100 pieces of the seven gold thread ends, 200 of the red gold crossed ends, 300 of the 66s and 72s half and half; and see now that you do not charge an exorbitant price.	我要一百七金頭,二百紅夾金,三百刦儿對半,你莫個開咁大價呀,	ˏNgó íú' yat› pák› ts'at› ‹kam ˏt'au, í^{2} pák› ˏhung káp› ‹kam, ‹sám pák› ts'at›-í^{2} luk$_{2}$-luk$_{2}$ túi' pún'; ˏní mók› kó' ‹hoi kóm' tái^{2} ká' ‹á.
I always set a just price; my merchandise is good, and my price fair. The seven gold thread ends sell at $5. 80; the red and gold crossed ends at $5. 60; and the 72s and 66s, half and half, sell at $5.40. Lumping them all together and summing up the whole, I make the average price just $5.56, at which price I will sell them to you.	我講公道價錢,貨眞價實,個的七金頭,賣五個八,紅夾金五個六,刦儿對半,五個四,喊嗰哈拉扯算,作五個五毫六,賣過你。	ˏNgó 'kóng ‹kung tò^{2} ká' ˏts'ín, fó' ‹chan, ká' shat$_{2}$. Kó' tik› ts'at› ‹kam ˏt'au, mái^{2} ˏ'ng kó' pát›; ˏhung káp› ‹kam, ˏ'ng kó' luk$_{2}$; ts'at›-í^{2} luk$_{2}$-luk$_{2}$ túi' pún', ˏ'ng kó' sz'^{2}. Ham^{2} páng^{2} láng^{2} ‹lá 'ch'é sün', tsók› ˏ'ng kó' ˏ'ng ˏhò luk$_{2}$, mái^{2} kwó' ˏní.
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.	硬得嚌,你要減的我俾你五個四毫半,一罟錨買就係唎,	Ngáng' tak› tsai'! ˏNí íú' 'kám tik›; ˏngó 'pí ˏní ˏ'ng kó' sz'' ˏhò pún', yat› ‹kú 'náu ˏmái tsau^{2} hai^{2} ‹lé.
That will never do, for it does not equal the prime	唔做得,唔够本;	ˏ'M tsò^{2} tak›; ˏ'm kau' 'pún;

13. *Túi pún*, half and half, that is, one half of the 66s, and the other half of the 72s.

14. *Yat kú náu* or *yat kú 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 kú 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.	我就減個六絲就係唎。	ˢngó tsau² ʻkám kóʼ luk₂ ‹szʼ tsau² hai² ‹lé.
15. That will suit to a hair. Book the sale, and let there be no backing out of it afterwards.	咁就咬線憾上簿冇反口嘅嚟。	ʻKóm tsau² ˢngáu sínʼ hʻam². ˢShéung pò² ˢmò ʻfán ʻhau kéʼ láʼ.
Ah! when once a sale is entered in the book, there is indeed no way for recanting. A'mat, bring that chintz, and let the gentleman see it.	呀一上簿自然唔反悔亞乜擰個的花布嚟俾人客睇。	ˏÁ! yat› ˢshéung pò² tszʼ² ˏín ˏʼm ʻfán fúiʼ. Áʼ mat›, ‹ning kóʼ tik› ‹fá pòʼ ˏlai, ʻpí ˏyan hák› ʻtʻai.
16. What kind of chintz have you?	你有乜野花布？	ˢNí ˢyau mat› ˢyé ‹fá pòʼ?
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.	各樣都有，有五彩花布，有錦地軟枝，有洋紅花布，擺開你睇。	Kók› yéung² ‹tò ˢyau; ˢyau ˢʼng ʻtsʻoi ‹fá pòʼ, ˢyau ʻkam tí² ˢiin ‹chí, ˢyau ˏyéung ˏhung ‹fá pòʼ; ʻpái ‹hoi ˢní ʻtʻai.
17. Lackaday! All these chintzes are taken up soft, they will never do; glazed chintzes are all the rage just now.	唉吔呢個淨水嘅唔好，而家時興都要蠟面嘅。	‹Ái ˢyá! ‹ní kóʼ tsing² ʻshui kéʼ ˏʼm ʻhò; ˏí ‹ká ˏshí ‹hing ‹tò íúʼ láp₂ mín² kéʼ.
In buying these chintzes, pray what use do you intend to make of them?	你買呢個花布，着乜用？	ˢNí ˢmái ‹ní kóʼ ‹fá pòʼ, chéuk› mat› yung²?
18. I am buying them for the purpose of making bed-covers, door-screens, awnings, linings for sedans, chair cushions, and so forth.	我哋買嚟做被面門簾天遮轎襯椅褥各樣。	ˢNgó tí² ˢmái ˏlai tsò² ˢpʻí mín², ˏmún ˏlím, ‹tʻín ‹ché, kíú² chʻanʼ, ʻí yuk₂, kók› yéung².
If so, then will not this white ground article be just the thing for you?	咁話呢個白地嘅至好啲？	Kómʼ wá², ‹ní kóʼ pák₂ tí² kéʼ chíʼ ʻhò kwáʼ?
19. It gets dirty very easy.	容易整污漕，	ˏYung í² ʻching ‹ú ‹tsò.
This dark mottled ground then, will suit you.	呢個古銅好，	‹Ní kóʼ ʻkú ˏtʻung ʻhò.
20. Dark mottled ground will not suit, it makes no sort of display at all.	古銅又唔好，唔得霎。	ʻKú ˏtʻung yau² ˏʼm ʻhò, ˏʼm tak› sháp›.

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.

呢個單色好。

‹Ní kó' ‹tán shik› 'hò.

21. This is miserably inferior, it is coarse, and very thin, and the threads are far apart; the article is of no use whatever.

呢個呀過頭又粗又稀削又疎；唔着使。

‹Ní kó' ₅yai kwó' ₅t'au, yau² ‹ts'ò, yau² ‹h'í shéuk›, yau² ‹shó ; ₅'m chéuk₂ 'shai.

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.

嗟哋你叫師傅骨唔交得你准咯你嘅野要加料嘅至做得。

‹Ái ₅yá! ₅Ní kóm' ‹sz' fú² kwat›, ₅'m ‹káu tak› ₅ní 'chun lók›. ₅Ní ké' ₅yé íú' ‹ká líú² ké' chí' tsò² tak›.

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.

呢的花布都唔愛你揀一疋彩紅地大花葉俾我做家用。

‹Ní tik› ‹fá pò' ‹tò ₅'m oi'. ₅Ní 'kán yat› p'at› 'ts'oi ₅hung tí² tái² ‹fá íp₂, 'pí ₅ngó tsò² ‹ká yung².

Here you have it.

呢處有。

‹Ní ch'ü' ₅yau.

23. This piece is so rumpled, it won't do; pick out another piece for me, one that is spick and span new.

呢疋咁皺唔做得搵過一疋新鮮嘅囉。

‹Ní p'at› kóm' ₅ch'áu ₅'m tsò² tak›; 'wan kwó' yat› p'at› ‹san ‹sín ké' ‹ló.

Here is a piece for you, which has never before been out of the fold.

呢處有疋原來頭拿。

‹Ní ch'ü' ₅yau p'at› ₅ün ₅loi ₅t'au ₅ná.

24. How much do you want for it?

愛點價錢？

Oi' 'tím ká' ₅ts'ín ?

Six dollars, ready money.

六吃現銀。

Luk₂ ‹man ín² ₅ngan.

25. I think five and half is enough, is it not?

五個半都做得佔嘢。

₅'Ng kó' pún' ‹tò tsò² tak›, 'kú lá' ?

No, it is not.

唔做得。

₅'M tsò² tak›.

26. Well, as you say so, then get me another piece.

咁話，穩疋添囉。

'Kóm wá², 'wan p'at› ‹tím ‹ló.

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21. *Sz' fú 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. *Ká 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.

Ámat, 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.

亞七,照樣攞疋添過嚟,重有的斜紋布,竹布,蔴布,唔知你愛唔愛。

Á' mat›, chíú' yéung² 'ló p'at› ‹tím kwó' ₅lai. Chung² 'yau tik› ₅ts'é ₅man pò', chuk› pò', ₅má pò', ₅'m ‹chí 'ní oi' ₅'m oi'.

27. I do not want any of them. Have you on hand any cambrics?

唔愛,你有衆洋布冇嘅?

₅'M oi'. 'Ní 'yau ‹ká ‹shá pò' 'mò ‹né?

I have none.

冇咯。

'Mò lók›.

28. Give me a look at some of your checks and stripes, if you have them.

俾個的棋盤布,柳條布,我睇吓有。

'Pí kó' tik› ₅k'í ₅p'ún pò', 'lau ₅t'íú pò' 'ngó 't'ai 'há.

Here we have them.

'Yau.

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.

唉吔,呢的棋盤布盤眼太細,柳條又闊過頭,都唔合式。

‹Ái 'yá! ‹Ní tik› ₅k'í ₅p'ún pò' ₅p'ún 'ngán t'ái' sai'; 'lau ₅t'íú yau² fút› kwó' ₅t'au; ‹tò ₅'m hóp₂ shik›.

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.

你唔啱,我重有宗藍線經,紅線緯,俾你睇,呢宗都話唔好,你就唔使攞買咯。

'Ní ₅'m ‹ngám, 'ngó chung² 'yau ‹tsung ₅lám sín' ‹king, ₅hung sín' 'wai, 'pí 'ní 't'ai; ‹ní ‹tsung ‹tò wá² ₅'m 'hò, 'ní tsau² ₅'m 'shai 'wan 'mái lók›.

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.

唉吔,你送過我都唔愛,俾的手巾過我睇罷啦。

‹Ái 'yá! 'ní sung² kwó' 'ngó ‹tò ₅'m oi'. 'Pí tik› 'shau ‹kan kwó' 'ngó 't'ai ‹pá ‹lá.

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.

有,有,有。你呢惡打發都費事呀。要梅紅嘅,睇好唔好。

'Yau, 'yau, 'yau. 'Ní kóm' ók› 'tá fát› ‹tò fai' sz'² á'. I'ú' ₅múi ₅hung ké'? 't'ai 'hò ₅'m 'hò.

29. The *k'í p'ún* 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 [handkerchiefs] 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

色水咁淺,算係
水紅,唔係梅紅。
呢個花紅,點呢
深過頭,花樣又
唔精緻。
洋紅嘅,你就中
意咯。
嗚嘩,呢個係假
洋紅,聞佢都冇
隨,一洗就甪色
嘅咯,你咪嚟混
我囉。
唉吔,晦氣㗎,眞
正撞板。
唔相干,俾個的
白地二藍花;個
宗你哋是必有
好嘅。
一的貨都係好
嘅,總係你冇厭
足,難講唉
呢的二藍花嘅,
掣開一邊,再睇

Shik› 'shui kóm' 'ts'ín, sün' hai² 'shui ˏhung, ˏ'm hai² ˏmúi ˏhung.

‹Ní kó' ‹fá ˏhung, 'tím ‹ní?

‹Sham kwó' ˏt'au; ‹fá yéung² yau² ˏ'm ‹tsing chí'.

ˏYéung ˏhung ké', ˋní tsau² ‹chung í' lók›.

ˏÚ ˏwá! ‹Ní kó' hai² 'ká ˏyéung ˏhung. ˏMan ˋk'ü ‹tò ˋmò ˏts'ui, yat› 'sai tsau² lat› shik› ké' lók›. ˋNí 'mai ˏlai wan² ˋngò ló'.

‹Ái ˋyá! Fúi' hí' ‹tau, ‹chan ching' chóng² ˋpán.

ˏ'M ‹séung ‹kón! 'Pí kó' tik› pák› tí² í² ˏlám ‹fá; kó' ‹tsung ˋní tí² shí² pít› ˋyau 'hò ké'.

Yat› tik› fó' ‹tò hai² 'hò ké'; 'tsung hai² ˋní ˋmò ím' tsuk›; ˏnán 'kóng ‹é.

‹Ní tik› í² ˏlám ‹fá ké', ‹chai ‹hoi yat› ‹pín, tsoi' 't'ai ‹sám

33. *Ts'ui* is here used in a local sense, meaning the scent of a thing, or any peculiar smell that marks it; *lat* is also a provincial term for taking out, or depriving of. *Fúi hí*, dusky aspect, refers to the clouded countenance of a man who has suddenly been disappointed, alluding to the dusky appearance of the sky at twilight; *chóng pán* or impinging boards, means in this connection, a discord between two players, or a want of harmony in parties, from one not agreeing with, or disappointing, the other.

35. You afford me no patronage, literally, you are not to me a god, or genius, of wealth. Near the doors of Chinese shops is a small niche, within which is a shrine to Plutus, and by offering incense to it the tradesman hopes to get rich; very often the names of other divinities are inscribed in the niche along with that of the god of wealth.

blues. Ah, these surely are not square, their form is that of a parallelogram; they are of no kind of use whatever.	三藍花嘅,唉呢的唔係結方,係日字樣嘅,唔着使。	ˏlám ‹fá ké'. ‹Ái! ‹ní tik› ˏ'm hai² kít› ‹fóng, hai² yat₂ tsz'² yéung² ké'; ˏ'm chéuk₂ 'shai.
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!	混屁賬;睇你個樣都唔係財神,足足混我大半日、	Wan² p'í' chéung'; 't'ai ˢní kó' yéung² ‹tò ˏ'm hai² ˏts'oi ˏshan, tsuk› tsuk› wan² ˢngó tái² pún' yat₂.
36. Have a little patience. Don't get angry!	忍耐吓,唔使怒.	ˢYan noi² ˢhá; ˏ'm 'shai nò².
Well, well, all sorts of colors are here mixed together. Come now, select for yourself.	好喀,好喀,各樣顏色,都齊呢處喀、你自己揀喀.	'Hò lák₂! 'hò lák₂! kók› yéung² ˏngán shik› ‹tò ˏts'ai ‹ní ch'ü' lák₂. ˢNí tsz'² 'kí 'kám lák₂.
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.	嚡,各樣顏色都係食飽煎堆嘅咯,實的咯事頭,咪混我咁多咯,俾過的眞蘭貨,我睇罷喀。	ˏHái! Kók› yéung² ˏngán shik› ‹tò hai² shik₂ 'páu ‹ts'ín ‹túi ké' lók›! Shat₂ tik› lók›, sz'² ˏt'au, 'mai wan² ˢngó kóm' ‹tó lók›; 'pí kwó' tik› ‹chan ‹lán fó', ˢngó 't'ai p'á' lák₂.
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.	好貨,又怕你唔出得價錢嘯,呢的鶴絨巾,唔憂唔好咯,總係貴的啫.	'Hò fó'! Yau² p'á' ˢní ˏ'm ch'ut› tak› ká' ˏts'ín pó'. ‹Ní tik› hók₂ ˏyung ‹kan, ˏ'm ‹yau ˏ'm 'hò lók›, 'tsung hai² kwai' tik› ‹ché.
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-	唉吔,平都冇人愛,好唎,就講個的白地二藍花	‹Ái ˢyá! ˏP'ing ‹tò ˢmò ˏyan oi'. 'Hò ‹lé, tsau² 'kóng kó' tik› pák₂ tí² í² ˏlám ‹fá

37. *Ts'ín túi* 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 páu*, eaten sufficient, means that the goods have been on hand a long time, and are, like these cakes, still carried over to another year.

terns; 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

嘅;幾多價錢嘁?
我打過嚥。每打
臣一個八、承本;
加起盤費使用、
每條該銀一錢
二分算。

我俾一錢一分
算過你我要買
一千條

好唎、好唎,我就
減個五厘;你買
一萬條都係咁
價咯、

係咯,都係賒賬
啫;冇現銀俾你;
肯唔肯呀、

唔做得,賒就唔
使講咯、

古怪咯、咁都唔
信得呀,隨時要,
隨時俾你,就係
唎。

唔係唔信得,總
係本錢少,要嚟
轉動、因爲各賬
都唔收得起;日
日係咁催都唔

ké'; 'kí ‹tó ká' ˏts'ín ‹né?

ˊNgó 'tá kwó' ché'. ˊMúi 'tá ˏshan yat› kó' pát›, ˏshing 'pún; ‹ká 'hí ˏp'ún fai' 'shai yung², ˊmúi ˏt'íú ‹koi ˏngan yat› ˏts'ín í² ‹fan sün'.

ˊNgó 'pí yat› ˏts'ín yat› ‹fan sün' kwó' ˊní; ˊngó íú' ˊmái yat› ‹ts'ín ˏt'íú.

'Hò ‹lé, 'hò ‹lé! ˊNgó tsau² 'kám kó' ˊ'ng ˏlí; ˊní ˊmái yat› mán² ˏt'íú ‹tò hai² kóm' ká' lók›.

Hai² lók›! ‹tò hai² ‹shé chéung' ‹ché; ˊmò ín² ˏngan 'pí ˊní; 'hang ˏ'm 'hang á'?

ˏ'M tsò² tak›; ‹shé tsau² ˏ'm 'shai 'kóng lók›.

'Kú kwái' lók›! 'Kóm ‹tò ˏ'm sun' tak› ‹mé? ˏTs'ui ˏshí íú', ˏts'ui ˏshí 'pí ˊní, tsau² hai² ‹lé.

ˏ'M hai² ˏ'm sun' tak›, 'tsung hai² 'pún ˏts'ín 'shíú, íú' ˏlai chün' tung². ‹Yan wai² kók› chéung' ‹tò ˏ'm ‹shau tak› 'hí; yat› yat› hai² kóm'

41. *Ts'ui shí íú, ts'ui shí pí*, according to the time want, according to the time give; *ts'ui shí* are here used as correllative terms, like when and then.

in. And were I now again to grant credit, I should not find a moment's leisure, which would still more prejudice my business.

收得,番再要賒出去,個陣日日唔得閒,越法悞事。

‹tsúi ‹tò ˏ'm ‹shau tak› ‹fán. Tsoi² íú' ‹shé ch'ut› h'ü', kó' chan² yat₂ yat₂ ˏ'm tak› ˏhán, üt₂ fát› 'ng² sz'².

42. Well then, if I pay you ready money, what discount ought you to make in your price for the cash down?

好唎,我交現銀過你,應扣現幾多呢。

'Hò ‹lé! ˊNgó ‹káu ín² ˏngan kwó' ˊní, ‹ying k'au' ín² 'kí ‹tó ‹ní?

Make what discount? Why, we arranged at first for paying down the cash.

扣乜現呀,本來講現銀嘅.

K'au' mat› ín² á'? 'Pún ˏloi 'kóng ín² ˏngan ké'.

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.

你睇我都係孖孖夫,湊你愛啫、邊欄又俗,貨又窄,我都唔計較;扣現你都重唔肯呀、

ˊNí 't'ai ˊngó ‹tò hai² ‹má ‹má ‹fú, ts'au' ˊní oi' ‹ché. ‹Pín ˏlán yau² suk₂, fó' yau² chák›, ˊngó ‹tò ˏ'm kai' káu'; k'au' ín² ˊní ‹tò chung² ˏ'm 'hang ‹mé!

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.

喉吔,我的貨都够三十三個烟治足够,二尺二寸半,你重動乜擔杆呢,你已經講成,有乜反悔呢;幾好處咯,俾個九七現銀過我,就係唎,喉吔!眞眞利害,唔慌有人聽得你銀倒咯。

‹Ái ˊyá? ˊNgó tik› fó' ‹tò kau' ‹sám shap₂ ‹sám kó' ‹ín chí² tsuk› kau', í² ch'ik› í² ts'ün' pún'. ˊNí chung² tung² mat› tám' ‹kón ‹ní? ˊNí ˊí ‹king 'kóng ˏshing, ˊyau mat› 'fán fúi' ‹ní? 'Kí 'hò ch'ü' lók›, 'pí kó' 'kau ts'at› ín² ˏngan kwó' ˊngó, tsau² hai² ‹lé. ‹A'i ˊyá! ‹chan ‹chan lí² hoi²; ˏ'm ‹fóng ˊyau ˏyan chán² tak› ˊní ˏngan 'tò lók›.

43. *Má má fú* is a doltish, silly person, one who does what others request him to do, without reflecting upon the consequences.

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.	你重要嬲、添、我重扣四個秤頭呀。	ˢNí chung² íú' ‹nau ‹nau ‹t'ím, ˢngó chung² k'au' sz" kó' ch'ing' ˢt'au á'.
Mind you, Sir, this is the way we calculate the prices with foreigners; we Chinese [among ourselves] have no regulation of this sort.	喉吔呢宗係番人算法、我吔本地冇呢宗例.	‹Ái ˢyá! ‹ní ‹tsung hai² ‹fán ˢyan sün' fát›; ˢngó tí² 'pún tí² ˢmò ‹ní ‹tsung lai².
45. Enough, enough! Have you got any cotton yarn, or any cotton thread?	罷唎、罷唎、你有綿線、綿紗、冇呀。	Pá² ‹lé! pá² ‹lé! ˢNí ˢyau ˢmín sín', ˢmín ‹shá, ˢmò ‹á?
I have got cotton yarn, but my cotton thread is all sold off.	綿紗有、綿線賣嘥咯、	ˢMín ‹shá ˢyau, ˢmín sín' mái² sái' lók›.
46. Is your cotton yarn water twist, or is it mule twist?	你的綿紗係水紡備、係火紡嘅?	ˢNí tik› ˢmín ‹shá hai² 'shui ˢfóng pí² hai² 'fó ˢfóng ké'?
I have got both.	兩樣都有、	ˢLéung yéung² ‹tò ˢyau.
47. Of what assortment of numbers is it?	係乜號數呀、	Hai² mat› hò² shò' á'?
The assortment ranges from Nos. 18 to Nos. 40.	十八號至四十號止.	Shap₂ pát› hò² chí' sz" shap₂ hò² 'chí.
48. How many pounds are there packed in a single bale?	裝幾多磅做一包呢.	‹Chóng 'kí ‹tó póng² tsò² yat› ‹páu ‹ní?
The bales are each 400 lbs., and the bundles are 10 lbs. exactly.	大包四百磅、包仔十磅.	Tái² ‹páu sz" pák› póng², ‹páu 'tsai shap₂ póng².
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.	俾我睇吓、喉吔、呢個貨又鬆、又紗節多、唔做得絲經、只可做棉緯啫。	'Pí ˢngó 't'ai ˢhá; ‹ái ˢyá! ‹ní kó' fó' yau² ‹sung, yau² ‹shá tsít› ‹tó, ˢ'm tsò² tak› ‹sz' ‹king, 'chí ˢhó tsò² ˢmín 'wai ‹ché.
And this quality?	呢宗呢、	‹Ní ‹tsung ‹ní?

45. *Pá lé* or *pá líú* 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 *ínchí* is inches, and *táshan* 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.	呢宗,雖然緊淨又係白滑;到底重有黑泡紗屎、你要平的賣。	‹Ní ‹tsung, ‹sui ˏín ʻkan tsing² yau² hai² pák₂ wát₂; tò' ʻtai chung² ˏyau hak› ‹páu ‹shá ʻshí, ˏní íú' ˏp'ing tik› mái².
Arranging one number with another, I will put it at thirty-one dollars per pecul.	拉扯算,每擔三十一員。	‹Lá ʻch'é sün' ˏmúi tám' ‹sám shap₂ yat› ˏün.
51. Well, well, there is no occasion for so much talk about the matter, say thirty dollars and the bargain is settled at once.	好咯,唔使講咁多咯,三十吱,就係咯。	ʻHò lók›, ˏ'm ʻshai ʻkóng kóm' ‹tó lók›; ‹sám shap₂ ‹man, tsau² hai² lók›.
Good, good! I will yield the difference, and say no more about it.	係咯,係咯,讓俾你係唎。	Hai² lók›! hai² lók›! yéung² ʻpí ˏní hai² lé'.
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.	呢包有水漬,個包又爛,你要減咁的,至做得呀。	‹Ní ‹páu ˏyau ʻshui tsik›, kó² ‹páu yau² lán²; ˏní íú' ʻkám ʻkóm tik›, chí' tsò² tak› á².
Yes, yes, we will again consult about that, there will be no difficulty on that point.	係咯,再斟酌個的容易。	Hai² lók›; tsoi² ‹cham chéuk› kó' tik› ˏyung í².
53. You must procure me a bill from the hong merchants, and also an invoice of the goods.	你要攞行單,兼開貨單俾我。	ˏNí íú' ʻló ˏhóng ‹tán ‹kím ‹hoi fó' ‹tán ʻpí ˏngó.
To be sure I must.	自然唎。	Tsz'² ˏín ‹lé.
54. Be seated!	你坐。	ˏNí tsó²!
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.	好行、嘩:又係一個芝蔴銼,蝦春鈒、唔帮襯第一,帮襯第二啫。	ʻHò ˏhang. ˏHái! yau² hai² yat› kó' ‹chí ˏmá ts'ó', ‹há ‹ch'un cháp₂! ˏ'M ‹póng ch'an' tai² yat›, ‹póng ch'an' tai² í² ‹ché.

54. *Chí 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.

國寶類第七章

Kwók› ‘pò lui²; tai² ts‘at› ‹chéung.

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-

貴處有也寶貝、
時常使得嘅呢、
有金銀銅錢、
金每兩約換銀又
多少、銀每兩呢、
找錢多少
金價每兩約換每四
銀十七兩、銀千
兩找錢一
五百文、
銅錢、點樣做嚟
使嘅呢、
銅錢、係常使之
錢新錢鼓鑄規
矩、由部頒式、各
省城立一錢局、
內設一委員、於
鑄錢時、將銅兌
過斤兩、發交鑄

Kwai‘ ch‘ü‘ ‘yau mat› ‘pò púi‘ ₅shí ₅shéung ‘shai tak› ké‘ ‹ní?

‘Yau ‹kam, ₅ngan, ₅t‘ung ₅ts‘ín.

‹Kam ‘múi ‘léung yéuk› ún² ₅ngan ‹tó ‘shíú? ₅ngan ‘múi ‘léung yau² ‘cháu ₅ts‘ín ‹tó ‘shíú ‹ní?

‹Kam ká‘ ‘múi ‘léung yéuk› ún² ₅ngan shap ₂ts‘at› ‘léung; ₅ngan ‘múi ‘léung ‘cháu ₅ts‘ín yat› ‹ts‘ín sz” ‘ng pák› ₅man.

₅T‘ung ₅ts‘ín ‘tím yéung² tsò² ₅lai ‘shai ké‘ ‹ní?

₅T‘ung ₅ts‘ín hai² ₅shéung ‘shai ‹chí ₅ts‘ín; ‹san ₅ts‘ín ‘kú chü‘ ‹kw‘ai ‘kü. ₅Yau Pò² ‹pán shik›, kók› ‘sháng ₅shing láp₂ yat› ₅ts‘ín kuk₂, noi² ch‘ít› yat› ‘wai ₅ün. ‹U chü‘ ₅ts‘ín ₅shí, ‹tséung ₅t‘ung túi² kwó‘ ‹kan ‘léung, fát›

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.

cording to the quantity given; but it often happens that these workmen throw sand into the mold with the metal, and are thus enabled to purloin 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 obverse (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, *Mánlik's current money*, is an instance in point. Afterwards when the metal has become cold and hard, it is turned out of the mold.

鑄但砂取銅鎔印面、代國二如字銅出、一錢、厘一文、五工、藩造局出

‹káu chü' ₅ts'ín ‹chí ₅yan, ⁵í ₅wai chü' ₅shing ₅úi túi² ‹chí kai'; tán² ₅shí ₅yan ‹tó ⁵í 'síú ‹shá tsáp₂ noi², tsak› 'ho sit› 'ts'ü ₅k'í ₅t'ung. Chü' ₅shí ‹tséung ₅t'ung fóng' ‹ü ₅hung ₅lò noi², ₅yung fá'; hau² ‹k'ing ‹ü ₅nai yan' noi². ₅K'í yan' ⁵yau 'tai mín²; mín² tsak› 'múi ₅ch'íú 'múi toi² yat› shik›; 'tai tsak› ‹tséung kwók› hò² ‹ká ⁵shéung ‹t'ung 'pò í² tsz'², kung¹ ₅shing sz" tsz'²; ₅ü Mán² lik₂ ‹t'ung 'pò sz" tsz'² pín² shí². Hau² chí' ₅k'í ₅t'ung tung' ⁵lang, ₅ín hau² ‹k'ing ch'ut›.

The weight of each piece of the money is one mace *(ts'ín)*, 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.

'Múi ₅ts'ín yat› ₅man, chung² yat› ₅ts'ín, kú' ₅ming ‹chí üt₂ ₅ts'ín; ‹kún ká' ting' ⁵í yat› ₅lí ₅ngan, tsók› ₅ts'ín yat› ₅man.

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

Yau² ⁵múi üt₂ ⁵í í² ⁵'ng pát› yat₂ ₅wai ₅k'í ‹hoi ‹kung; ‹sám luk₂ 'kau yat₂ ⁵shéung ₅fán ‹sz' túi² ‹káu ‹chí 'héung. Ts'ò' ₅ts'ín ‹chí ₅yan ₅shéung tsoi² kuk₂ noi², pat› ₅nang yam² í' ch'ut› yap₂; ₅wai ₅lun

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?

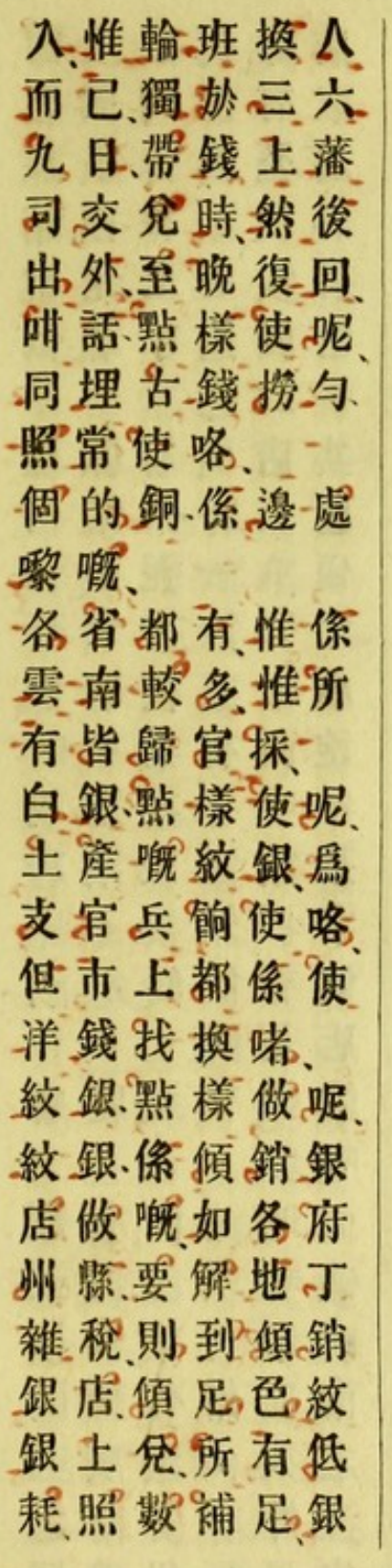
It is found in all the provinces, but the greatest supplies are from Wannám; and in all cases the working of the mines is under the direction of the government.

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



‹pán úⁿ² ₅yan ₅í ⁵í: tuk₂ ‹ii ‹sám luk₂ 'kau yat₂, tái' ₅ts'ín ⁵shéung ₅fán ‹sz' ‹káu túi² ₅shí ₅ín hau² ch'ut› ngoi², chí' ⁵mán fuk₂ ₅úi.

'Kóm wá², 'tím yéung² 'shai ‹ní?

₅Tung ₅mái 'kú ₅ts'ín ‹lò ₅wan, chíú' ₅shéung 'shai lók›.

Kó' tik› ₅t'ung hai² ‹pín ch'ü' ₅lai ké'?

Kók› 'sháng ‹tò ⁵yau, ₅wai hai² ₅Wan ₅nám káu' ‹tó; ₅wai 'shó ⁵yau ‹kái ‹kwai ‹kún 'ts'oi.

Pák› ₅ngan 'tím yéung² 'shai ₅ní?

'T'ò 'ch'án ké' ₅man ₅ngan, ₅wai ‹chí ‹kún ‹ping 'héung 'shai lók›; tán² ⁵shí shéung² ‹tò hai² 'shai ₅yéung ₅ts'ín 'cháu ún² ‹ché.

₅Man ₅ngan 'tím yéung² tsò² ‹ní?

₅Man ₅ngan hai² ‹k'ing ‹síú ₅ngan tím' tsò² ké'. ₅U kók› 'fú, ‹chau, ün², íú' kai' tí² ‹ting, tsáp₂ 'shui², tsak› tò' ‹k'ing ‹síú ₅ngan tím' ‹k'ing tsuk› shik› ₅man ₅ngan ⁵shéung túi² 'shó ⁵yau ‹tai hò', chíú' shó' 'pò tsuk›.

7. There are a great many of these *ngantím* 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.

店即代爲上庫、
取有藩司回照
爲凴、其餘塩課
各稅、則往傾銷
店傾足上兌、其
色與地丁畧低
一二色、

ˏNgan tím' tsikˎ toi² ˏwai ˢshéung fú', 'ts'ü ˢyau ˏfán ‹sz' ˏúi chíú' ˏwai ˏp'ang. ˏK'í ˏü ˏím fó' kókˎ shui', tsakˎ ˢwóng ‹k'ing ‹síú tím', ‹k'ing tsukˎ ˢshéung túi², ˏk'í shikˎ ˢü tí² ‹ting léukˏ ‹tai yatˎ í² shikˎ.

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.

其店內有銀爐、
匠人將銀鎔化、
傾入一泥印、如
元寶錠、有大有
小、冷凍後取出、
錠面有某年的
年號、有某縣或
某餉銀匠某店
字樣、然後上庫、
倘有低僞、爲該
店是問、

ˏK'í tím' noi² ˢyau ˏngan ˏlò, tséung² ˏyan ‹tséung ˏngan ˏyung fá', ‹k'ing yapˏ yatˎ ˏnai yan', ˏü ˏün 'pò ting², ˢyau tái² ˢyau 'síú. ˢLang tung' hau² 'ts'ü ch'utˎ, ting² mín² 'yau ˢmau ˏnín tikˎ ˏnín hò², ˢyau ˢmau ün², wákˎ ˢmau 'héung, ˏngan tséung² ˢmau tím' tsz'² yéung². ˏI'n hau² ˢshéung fú', 't'óng ˢyau ‹tai ngai², ˏwai ‹koi tím' shí² man².

8. Where is the sycee silver found?

紋銀、在邊處嚟
嘅呢、

ˏMan ˏngan tsoi² ‹pín ch'ü' ˏlai ké' ‹ní?

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 Fóshán, on the frontiers of Burmah, belonging to Tséungchau in Wannám, and at Sungsing in Cochin-

內地諸山、有銀
礦者、或已採盡、
或奉封禁、惟滇
南匠州、有緬屬
之火山廠、廣西
邊外、有安南之
宋星廠、銀礦極

Noi² tí² ‹chü ‹shán ˢyau ˏngan kw'óng' 'ché, wákˏ ˢí 'ts'oi tsun² wákˏ fung² ‹fung kam'; ˏwai ˏTín ˏnám Tséung² ‹chau ˢyau ˢMín shukˏ ‹chí 'Fó ‹shán 'ch'óng, 'Kwóng ‹sai ‹pín ngoi² ˢyau ‹O'n ˏnám ‹chí Sung' ‹sing 'ch'óng ˏngan kw'óng' kikˏ

9. The facts here stated, respecting the mines at Fóshán and Sungsing, are obtained from a recent memorial to the throne respecting the exportation of sycee, the state of the finances, &c.

china, on the frontiers of Kwóngsai.

旺紋銀多由此出、

wóng² ₅man ₅ngan ‹tó ₅yau 'ts'z' ch'ut›.

9. Are these mines open to any who please to work them?

可是人人能取係唔係呢、

'Hó shí² ₅yan ₅yan ₅nang 'ts'ü hai² ₅'m hai² ‹ní?

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.

唔係、乃設商投稅、聽內地人採取、兩處每歲常役四五萬、所得不過二百萬兩、賫回內地啫、

₅'M hai², ⁵nái ch'ít› ‹shéung ₅t'au shui³, ting³ noi² tí² ₅yan 'ts'oi 'ts'ü, ⁵léung ch'ü² ⁵múi sui³ ₅shéung yik› sz'' ₅'ng mán², 'shó tak› pat› kwó² í² pák› mán² 'léung, ‹tsai ₅úi noi² tí² ‹ché.

10. How is it with regard to gold?

金點樣呢、

‹Kam 'tím yéung² ‹ní?

The establishments which deal in gold purchase it at the current price, and sell it again in the same manner.

金店以時價採買番嚟、以時價發賣咯、

‹Kam tím³ ⁵í ₅shí ká³ 'ts'oi ⁵mái ‹fán ₅lai ⁵í ₅shí ká³ fát› mai² lók›.

11. Is there a large amount of gold in your country?

你地貴處有幾多金呢、

⁵Ní tí² kwai³ ch'ü² ⁵yau 'kí ‹tó ‹kam ‹ní?

There is but little, and therefore it is dear.

金係少、故此貴、

‹Kam hai² 'shíu, kú³ 'ts'z' kwai³.

12. Where is it found?

在邊處嚟嘅呢、

Tsoi² ‹pín ch'ü² ₅lai ké³ ‹ní?

Some is obtained from copper after it is melted, and some is obtained from sand by washing.

有在銅內傾出、有在砂裏淘出嚟嘅、

⁵Yau tsoi² ₅t'ung noi² ‹k'ing ch'ut›, ⁵yau tsoi² ‹shá ⁵lu ₅t'ò ch'ut› ₅lai ké³.

13. What are the ancient coins?

古錢點樣嘅呢、

'Kú ₅ts'ín 'tím yéung² ké³ ‹ní?

There are, you see, several kinds of these coin; such as the celestial deity's, that which rained down in Hámyeung, the golden five pearl, &c. &c. Besides these there are several kinds of foreign coin.

你睇天帝錢、咸陽雨錢、金五銖錢就係喇、其餘又有別國嘅呀、

⁵Ní 't'ai ‹t'ín tai³ ₅ts'ín, ₅Hám ₅yéung ⁵ü ₅ts'ín, ‹kam ⁵'ng ‹chü ₅ts'ín, tsau² hai² ‹lé. ₅K'í ₅ü yau² ⁵yau pít› kwók› ké³ á³.

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?

番國有幾多樣銀使嘅呢、

‹Fán kwók› ˢyau ‘kí ‹tó yéung² ˌngan ‘shai ké’ ‹ní?

There are a good many kinds.

有好幾樣喇、

ˢYau ‘hó ‘kí yéung² ‹lé.

The ‘tribute eagle money’ is made in the country of Mexico.

貢鷹銀乃係覓士哥國鑄的喇、

Kung³ ‹ying ˌngan ˢnái hai² Mak› sz’² ‹kó kwók› chü’ tik› ‹lé.

The ‘single eagle money’ comes from the United States of America.

單鷹銀乃咪喇加國出嘅、

‹Tán ‹ying ˌngan ˢnái Mí’ lí² ˌká kwók› ch‘ut› ké’.

The ‘four I I I I money,’ or the ‘large petticoat fringes,’ or ‘the old head’ money comes from Spain.

四工銀、即大裙腳、又舊頭、乃大呂宋銀也、

Sz” ‹kung ˌngan tsik› tái² ˌkw‘an kéuk›, yau² kau² ˌt‘au, ˢnái Tái² ‘Lü sung’ ˌngan ˢyá.

The ‘beautiful tribute money’ is that which comes from France.

考貢銀、係佛蘭西國、

‘Háu kung’ ˌngan hai² Fat› ‘lán ‹sai kwók›.

General names for dollars are ‘flower edged,’ and ‘devil’s head.’

又喚之花邊、及鬼頭、此之總名、

Yau² ún² ‹chí ‹fá ‹pín, kap› ‘kwai ˌt‘au, ‘ts‘z’ ‹chí ‘tsung ˌming.

15. Besides these, the *Sám ts‘oi t‘ò* also speaks of the coins of the U′-yik-shán-lí country, of the O′n-sik, the Hó, the Kóng, and other countries.

三才圖云、另有烏弋山離國錢、安息國錢、何國康國等錢、就係喇、

‹Sám ˌts‘oi ˌt‘ò ˌwan, ling² ˢyau ‹U′ yik› ‹shan ˌlí kwók› ˌts‘ín, ‹O′n sik› kwók› ˌts‘ín, ˌHó kwók›, ‹Kóng kwók›, ‘tang ˌts‘ín, tsau² hai² ‹lé.

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; *pò 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 *lám t‘ung chü*, ‘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 *Sám Ts‘oi T‘ò*, a Chinese encyclopedia, to which the antiquarian, if disposed, can refer for further information respecting this subject.

Section Eighth.

VARIETIES OF SILK.

各欵綢緞第八章

Kók, ʻkún ˏchʻau tün'; tai² pát, ‹chéung.

1. The produce of a single silkworm is called a floss, ten of which make a [thread of] silk. The ends taken up and drawn out of the simple cocoons are also called silk.	一蠶所吐爲忽、十忽爲絲、抽引精繭出緒、亦曰絲、	Yat, ˏtsʻám ʻshó tʻò' ˏwai fat, shap₂ fat, ˏwai ‹sz'. ‹Chau ˏyan ‹tsing ʻkín chʻut, ʻshü, yik₂ üt₂ ‹sz'.
2. One piece of silk costs the lives of a thousand silkworms.	一片之絲、千蠶之命、	Yat, pʻin² ‹chí ‹sz' ‹tsʻín ‹tsʻám ‹chí ‹ming.
3. The culture of the mulberry and hemp, raising of the silkworm and spinning, commenced with Yünfí.	桑麻蠶績、自元妃而始興、	‹Sóng ˏmá ˏtsʻám chik, tsz'² ˏYün ‹fí ˏí ʻchí ‹hing.
4. Nanking [raw] silk is that which comes from the department of Uchau; Canton [raw] silk is produced in this province.	湖絲、乃湖州府絲、土絲、乃本土之絲也、	ˏÚ ‹sz' ˏnái ˏÚ ‹chau ʻfú ‹sz'; ʻtʻò ‹sz' ˏnái ˏpún ʻtʻò ‹chí ‹sz' ˏyá.
5. The Nanking silk, when woven, is called Nanking senshaw. The native silk, when woven, is called	湖絲織、名喚湖牛郎、土絲織、名	ˏÚ ‹sz' chik, ˏming ún² ˏú ˏngau ˏlóng. ʻTʻò ‹sz' chik,

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 Cæsar; 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. Yünfí was consort of the ancient monarch, Wóngtai, the yellow emperor, who lived according to Chinese chronologists, about 4300 years ago.

4. The Nanking raw silk is called *ú sz'* or lake silk, from the name of the department of Úchau in Chítkóng, 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 Chítkóng and Kóngsú. 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.

Canton senshaw; a distinction is made between the two, and they are thus named.	兩有則、郎牛生 種分別而名之、	₅ming ʻtʻò ₅ngau ₅lóng, tsak› ⁵yau ⁵léung ʻchung ‹fan pít› ₅í ₅ming ‹chí.
6. Superior fine wove plain lutestring.	上等結素薄絹、	Shéung² ʻtang kít› sü' pók› kün'.
7. Second quality mixed lutestring.	二等班絹、	Iʻ² ʻtang ‹pán kün'.
8. My own loom's best flowered lutestring.	本機上紡彩絹、	ʻPún ₅kí shéung² ʻfóng ʻtsʻoi kün'.
9. Yellow flowered lutestring.	黃色織花絲絹、	₅Wóng shik› chik› ‹fá ‹sz' kün'.
10. Light ground lutestring with various colors.	粉地五色絲丨、	ʻFan tí' ⁵'ng shik› ‹sz' kün'.
11. Every description of flowered lutestring.	各式花薄絹、	Kók› shik› ‹fá pók› kún'.
12. Superior plain satin of every color.	上頂五色素緞、	Shéung² ʻting ⁵'ng shik› sü' tün'.
13. Second quality of flowered striped satin.	二頂花柳條緞、	Iʻ² ʻting ‹fá ʻlau ₅tʻíú tün'.
14. New and fashionable changeable satin.	新織時樣閃緞、	‹San shik› ₅shí yéung² ʻshím tün'.
15. Flowered satin of a brownish red color.	古銅色花局緞、	ʻKú ₅tʻung shik› ‹fá kúk› tün'.
16. Plain crimson satin with eight threads.	呀嚨素八絲緞、	₅Ngá ‹lán sü' pát› ‹sz' tün'.
17. Figured eight threaded satin with raised flowers on a white ground.	白地五彩扯起花八絲緞、	Pák› tí² ⁵'ng ʻtsʻoi ʻchʻé ʻhí ‹fá pát› ‹sz' tün'.
18. Deep blue twilled Levantine satin with five threads.	深藍斜紋花五絲緞、	‹Sham ₅lám ₅tsʻé ₅man ‹fá ⁵'ng ‹sz' tün'.
19. Second quality of cross barred twilled Levantine satin, with five threads.	次等革斜紋五絲緞、	Tsʻz" ʻtang kik› ₅tsʻé ₅man ⁵'ng ₅sz' tün'.
20. The satin used by the Chinese officers is of the very best kind.	漢府緞、乃緞之最好者、	Hón² ʻfú tün' ʻnái tün' ‹chí tsü' ʻhò ʻché.
21. In camlets, the threads are straight not crossed.	線縐紋直無斜、	Sín' tsau² ₅man chik› ₅mò ₅tsʻé.

13. *Lau tʻíú*, 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. *Shím* 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 pó man* or water waved streaks, which is very near the English term.

20. *Hón fú* is literally officers of Hón, i. e. Chinese officers. The Chinese often call themselves sons of Hón, esteeming it an honor to bear the name of that ancient dynasty; this explanation is doubted by some, who say the term refers to Hónyéung fú, one of the departments in the province of Uʻpak.

22. Superior plain black camlets.

上等素黑線縐、

Shéung² 'tang sü' hak› sín' tsau².

23. There are two kinds of camlets, one packed for foreign, and one for domestic, use.

洋裝土裝兩等線縐、

₅Yéung ‹chóng 't'ò ‹chóng ⁵léung 'tang sín' tsau².

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 surnamed Luk, whence this sort of pongee has since been thus called.

陸家花綢、身滑而起花、其花樣幾種、顏色亦十餘色、乃陸姓人始織此綢、故而名之、

Luk₂ ‹ká ‹fá ₅ch'au ‹shan wát₂ ₅í 'hí ‹fá, ₅k'í ‹fá yéung² 'kí 'chung ₅ngán shik› yik₂ shap₂ ₅ü shik›; ⁵nái Luk₂ sing' ₅yan 'chí chik›, 'ts'z' ₅ch'au, kú² ₅í ₅ming ‹chí.

25. The pongee from Hóngchau fú is very thick and lustrous resembling satin.

府綢、厚結光滑似緞、

'Fú ₅ch'au hau² kít› ‹kwóng wát₂ 'ts'z' tün'.

26. Sz'ch'ün pongee comes from Sz'ch'ün [province].

四川綢、出四川、

Sz" ‹ch'ün ₅ch'au ch'ut› Sz" ‹ch'ün.

27. Cassia flowered pongee has figures like the flowers of cassia woven into it.

桂花綢、爲其織出桂花、

Kwai² ‹fá ₅ch'au wai² ₅k'í chik› ch'ut› kwai² ‹fá.

28. Ornamented pongees are flowered, and used for the inner part of double garments [as lining].

錦綢、皆有花、爲夾納裏用、

'Kam ₅ch'au ‹kái ⁵yau ‹fá ₅wai káp› náp₂ ⁵lí yung².

29. The pongee known by the name *puk ün* has no flowers, and is also much used for lining.

卜原綢、無花、亦多爲納裏、

Puk› ₅ün ₅ch'au ₅mò ‹fá yik₂ ‹tó ₅wai náp₂ ⁵lí.

30. Stiff pongee, which is woven of loose threads, is used for summer dresses.

生綢、生紗織、皆作夏衣、

‹Shang ₅ch'au ‹shang ‹shá chik› ‹kái tsók› há² ‹í.

31. Soft pongee has a soft yet solid texture, and is worn in the second and eighth months.

熟綢、身軟熟、爲二八月用、

Shuk₂ ₅ch'au ‹shan 'ün shuk₂ ₅wai í² pát› üt₂ yung².

32. Reeled pongee is woven of the best reeled threads, and is the most expensive kind.

紡綢、上紡紗織、比之猶貴、

'Fóng ₅ch'au shéung² 'fong ‹shá chik› 'pí ‹chí ₅yau kwai².

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.

寧紬、厚結、多爲冬天禮服、

33. *Ningch'au* pongee is thick and firm, and is much used for ceremonial winter dresses.

ˌNing ˌch'au hau² kít› ‹tó ˌwai ‹tung ‹t'ín 'lai fuk›.

椒卜綢、織成花、如椒點墳起、

34. *Tsíú puk* pongee is woven with raised flowers which resemble those of the pepper.

'Tsíú puk› ˌch'au chik› ˌshing ‹fá ˌü ‹tsíú 'tím ˌpan 'hí.

薯莨紬、以薯莨鴉膠染紬、染晒數次、膠現於面、光亮色赤、

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.

ˌShu ˌléung ˌch'au ⁵í ˌshu ˌléung 'tò ‹káu 'ím ˌch'au 'ím shái' shò' tsz'² ‹káu ín² ‹ü mín² ‹kwóng léung' shik› chik›.

黑膠綢、亦用膠染晒而成、

36. Black senshaw is also dyed in a jelly, and then exposed in the sun to make it complete.

Hak› ‹káu ˌch'au yik› yung² ‹káu 'ím shái' ˌí ˌshing.

串紬、湖絲所織、比之猶佳、

37. *Chün* senshaw is woven from Nanking silk, and is the best kind.

Ch'un' ˌch'au ˌÚ ‹sz' 'shó chik› 'pí ‹chí ˌyau ‹kai.

白懷紬、原來色白、加染各色、

38. *Pák wái* senshaw is at first of a white color, and is afterwards dyed of various hues.

Pák› ˌwái ˌch'au ˌün ˌloi shik› pák› ‹ká 'ím kók› shik›.

棉紬、以棉雜絲而織、皆染各色、不甚光亮、亦無嬌艷、

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.

ˌMín ˌch'au ⁵í ˌmín tsáp› ‹sz', ˌí chik› ‹kái 'ím kók› shik› pat› sham² ‹kwóng léung' yik› ˌmò ‹kíú yím².

沈紬、乃沈姓始製、古人甚尚之、

40. The *Sham* senshaw was first woven by a man surnamed Sham; formerly, it was held in high repute.

'Sham ˌch'au ⁵nái 'Sham sing² 'chí chai'; 'kú ˌyan sham² shéung² ‹chí.

縐紗、因有縐紋而名、有素有花、花樣數十種、顏色各異、惟色最嬌艷、人多貴之、

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.

Tsau² ‹shá ‹yan ⁵yau tsau² ˌman ˌí ˌming; ⁵yau sü' ⁵yau ‹fá; ‹fá yéung² shò' shap› 'chung ˌngán shik› kók› í' ˌwai shik› tsü' ‹kíú yím² ˌyan ‹tó kwai² ‹chí.

熟羅、有五梭、有三梭之名、

42. There is fine law with five [threads in a] bar, and another with three [threads in a] bar.

Shuk› ˌló ⁵yau ⁵'ng ‹só ⁵yau ‹sám ‹só ‹chí ˌming.

35, 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.

生羅以生絲織、以便夏天用、

‹Shang ₅ló ʻí ‹shang ‹sz' chik› ʻí pín² há² ‹tʻín yúng².

44. Damask silk is light and thin; its surface is lustrous, and there are plain and figured kinds.

綾輕薄、面而有靚色、亦有花素、

₅Ling ‹hing pók₂ mín² ₅í ʻyau ling² shik› yik₂ ʻyau ‹fá sü'.

45. Hóngchau damask silk has a smooth and brilliant surface; it is woven in the department of Hóngchau.

杭綾、面光滑、杭州所出、

₅Hóng ₅ling mín² ‹kwóng wát₂; ₅Hóng‹chau ʻshó chʻut›.

46. Gauze is assorted into the transparent and dark ground varieties.

紗有通紗、有窗地紗之分、

‹Shá ʻyau ‹tʻung ‹shá ʻyau mat₂ tí² ‹shá ‹chí ‹fan.

47. Glazed gauze is very lustrous.

亮紗、爲色有亮、

Léung' ‹shá wai² shik› ʻyau léung'.

48. Spring gauze is so called because it is adapted for wearing in that season.

春紗、謂當春時能着、

‹Chʻun ‹shá wai' ‹tóng ‹chʻun ₅shí ₅nang chéuk₂.

49. Watered gauze has the figures like clouds.

響雲紗、其花如雲、

ʻHéung ₅wan ‹shá ₅kʻí ‹fá ₅ü ₅wan.

50. Musketo curtain gauze is used to make bed curtains.

蚊帳紗、乃爲帳所用、

₅Man cheung² ‹shá ʻnái ₅wai chéung² ʻshó yung².

51. Coarse gauze is very thin and light, and is employed for festoons, and for pasting paper upon.

機紗、稀薄、以爲結彩裱紙、

‹Kí ‹shá ‹hí pók₂ ʻí ₅wai kít› ʻtsʻói ʻpíú ʻchí.

52. Every sort of silk ribands.

各式絲扁帶、

Kók› shik› ‹sz' ʻpín tái'.

53. Embroidered and figured crape handkerchiefs.

顧繡花縐紗巾、

Kò' sau¹ ‹fá tsau² ‹shá ‹kan.

54. Floss is made of silk and is dyed of various colors for embroidering.

絨以絲加染各色、爲之顧繡、

₅Yung ʻí ‹sz' ‹ká ʻím kók› shík› ₅wai ‹chí kò² sau².

55. [Silk] yarn is spun from raw silk, for making the warp and woof when weaving silk goods.

紗紡絲成之、以作織疋頭經緯、

‹Shá ʻfong ‹sz' ₅shing ‹chí ʻí tsók› chik› pat₂ ₅tʻau ‹king ʻwai.

56. Velvet is woven from both cotton and silk.

剪絨、以棉與絲而織成之、

ʻTsín ₅yung ʻí ₅mín ʻü ‹sz' ₅í chik› ₅shing ‹chí.

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.

諭令繳鴉片第九章

U² ling² ʻkíú ‹á pín²; tai² ʻkau ‹chéung.

臣廣論悉、廣厚、船、十一多、貨、置辦、如尚否、視

大湖林、知到甚利前來數至之何欲立頭、可覓一帝

差書堂人船獲以及不帶全無地市處皇

欽尚部夷夷商、從年十所銷不問、馬別

朝部督部國得通是歲近數論不貨天利有

天兵總各照每隻百不無何試此我

‹T'ín ₅ch'íú, ‹yam ‹ch'ái, tái² ₅shan ‹Ping Pò² shéung² ‹shù, ₅Ú ʻkwóng ʻtsung tuk›, pò² ₅t'óng, ₅Lam, ü² kók› kwók› ₅í ₅yan ‹chí sik›.

Chíú' tak› ₅í ₅shün tò' ʻKwóng ‹t'ung ‹shéung, wók₂ lí² sham² hau². Shí² ⁵í ₅ts'ung ₅ts'ín ₅loi ₅shün, ⁵múi sui' pat› k'ap₂ shò' shap₂ chik›; kan² ₅nín ₅loi ch.' yat› pák› shò' shap₂ chik› ‹chí ‹tó; pat› lun² ʻshó tái' ₅hó fó', ₅mò pat› ₅tsün ‹síú; yuk₂ chí' ₅hó fó' ₅mò pat› lap₂ pán². Shí' man² ‹t'in tí² ‹kán, ₅ü ʻts'z' lí² ⁵shí ʻmá ₅t'au, shéung² ⁵yau pít₂ ch'ü' ʻhó mik₂ ʻfau? ⁵Ngó tái² ₅wóng tai' yat› shí² ₅t'ung

1. Lam, high imperial commissioner of the celestial court, a director of the Board of War, and governor of Ú'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 inappropiate 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 *ü* 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: *ü ling kíú*, an edict commanding the delivery of *ápín*, 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 stint or grudge granted you year by year for exportation beyond sea. Favors never have been greater.

同仁、准爾貿易、
爾纔沾得此利、
倘一封港、爾各
國何利可圖、況
茶葉大黃、外夷
若不得此、即無
以爲命、乃聽爾
年年販運出洋、
絕不靳惜、恩莫
大焉、

ˏyan ʻchun ˢí mau² yikˏ ˢí ˏtsʻoi ‹chím tak› ʻtsʻz' lí². ʻTʻóng yat› ‹fung ʻkóng ˢí kók› kwók› ˏhó li² ʻhó ˏtʻò? Fóng' ˏchʻá ípˏ, tái² ˏwóng, ngoi² ˏí yéukˏ pat› tak› ʻtsʻz', tsik› ˏmò ˢí ˏwai ming², ˢnái tʻing' ˢí ˏnín ˏnín fán' wan² chʻut› ˏyéung, tsütˏ pat› kan' sik›. ‹Yan mók› tái² ˏín.

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

爾等感恩、即須
畏法、利已不可
害人、何得將爾
國不食之鴉片
烟、帶來丙地、騙
人財、而害人命
乎、查爾等以此

ˢÍ ʻtang ʻhám ‹yan? Tsik› ‹sü wai' fát›, lí² ʻkí pat› ʻhó hoi² ˏyan. ˏHó tak› ‹tséung ˢí kwók› pat› shikˏ ‹chí ‹á pʻín' ‹ín, tái' ˏloi noi² tí², pʻín' ˏyan ˏtsʻoi, ˏí hoi² ˏyan ming² ˏú? ˏChʻá ˢí ʻtang ˢí

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 *(shéungshü)*, Lake-broad general government office-occupier *(pò-tóng)*, Lam. Foreigner is a mild translation of *í;* there are within the boundaries of the empire numerous tribes of uncivlized mountaineers, who are designated *í yan;* thus there are two classes of *í yan;* those within the empire are called *noi í* and all without the empire are *ngoi í*. The term is used here nearly in the sense in which the Greeks and Romans used the word barbarian. *Chí shik*, fully to know, i. e. for your full information.

2. *Chíú tak* is a technical phrase: *chíú* light shining forth, information respecting any subject, *tak* obtained, appears, or is manifest. *Kwóng* is an abbreviation of Kwóngtung. *Tung shéung* an open market, one accessible to all without distinction. *Shí í* here by, i. e. the fact stated in the preceding clause *is* confirmed *by this*, what is hereinafter adduced. *Tái wóng tai* may be rendered great august ruler, or dread sovereign; *tái wóng* 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 *tái wóng tai* at the same time; and to him, as vicegerent of heaven, all other rulers are subordinate. *Tsik mò í 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; *fóng* but, moreover, and what is still worse, you, *ngoí í* foreign brbarians, not being able to procure tea and rhubarb, will then have nothing to subsist upona

3. *Pat shik chí áp'ín ín*, not eaten of opium smoke, i. e. t.he smoke of opium which is not

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.

已得可所所禁可帝盡所販者、食爾地地度、切悉

'ts'z' mat₂ 'kú wák₂ ₅Wá ₅man, ⁵í lik₂ shò' shap₂ ₅nín, 'shó tak› pat› í² ‹chí ₅ts'oi pat› 'hò ‹shing kai'. 'Ts'z' ₅yan ‹sam 'shó kung² ⁵fan, yik₂ ‹t'ín ⁵lí 'shó ₅nán ₅yung.

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.

₅Ts'ung ₅ts'ín, ‹t'ín ₅ch'íú lai² kam' shéung² ‹fún; kók› 'hau ₅yau 'hó ‹t'au lau². ‹Kam tái² ₅wóng tai' ₅man, ₅í chan' nò², pít› tsun² ₅chü ‹chí, ₅í hau² ⁵í. 'Shó ⁵yau noi² tí² ₅man ₅yan fán' ‹á p'ín', ‹hoi ‹ín 'kún 'ché, lap₂ tsik› ching' fát›; k'ap› shik₂ 'ché, yik₂ ⁵í 'sz' tsúi². ⁵Í 'tang ₅loi chí' ₅t'ín ₅ch'íú tí² ‹fong, tsik› ‹ying ⁵ü noi² tí² ₅man ₅yan ₅t'ung ‹tsun fát› tò².

5. I, the commissioner, having my home in the maritime province of Fukkín, had early a profound acquaintance with all the arts

'Pún tái² ₅shan ‹ká ‹kü ₅Man 'hoi, ‹ü ngoi² ₅í yat› ts'ít› chí² ⁵léung, 'tsò ‹kái ‹sham s'ik› ₅k'í ₅ts'éung.

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inhaled. *Noí 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, *t'ò lau* a clandestine leaking—in of opium, or out of sycee. *Chan nò*, 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 Fukkín; the commissioner is from the department of Fukchau, the capital of the province. The terms of his commission run thus, literally; *ping ting* pacifier and settler, *ngoi wák* of the outer regions, *lui tsz'* repeatedly, *lap* established in, *kung chí* 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 offings, 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

蒙平立臣辦人罪容人有明不伶船萬售口復送嚴敢鴉人何
特給次大查夷之姑遠知與忍泊甍數行海豈護皆處時行毒
以頒屢差來該賣可係未今不現之片私思挐爲亦何此不鴆
是帝域欽前究販不究尚禁法誅等洋鴉欲不嚴敢省有售止爲
詳皇外之防追年已念前嚴約而爾等有意獨此人各更銷禁知
其大定功關若積即惟從此申教查仃存箱賣如有而挐與片人

Shí² ˢí tak₂ ˢmung tái² ˢwóng tai' ‹pán k'ap› ˢp'ing ting² ngoi² wák₂, ˢlü ts'z" lap₂ ‹kung ‹chí ‹yam ‹ch'ái tái² ˢshan, ‹kwán ˢfóng ‹ts'ín ˢloi ˢch'á pán².

Yéuk₂ ‹chui kau' ‹koi ˢí ˢyan tsik› ˢnín fán' mái² ‹chí tsúi², tsik› ˢí pat› 'hó ‹kú ˢyung. ˢWai ním' kau' hai² ˢün ˢyan, ˢts'ung ˢts'ín shéung² mí² ‹chí ˢyau 'ts'z' ˢím kam', ‹kam ˢü ˢming ‹shan yéuk› fát›, pat› 'yan pat› káu' ˢí ‹chü.

ˢCh'á ˢí 'tang ín² pók₂ ‹Ling ‹ting, 'tang, ˢyéung ‹chí ‹tun ˢshün, ˢts'ün ˢyau ‹á p'ín' shò' mán² ‹séung, í'yuk₂ ‹sz' ˢhing kau² mái², tuk₂ pat› ‹sz' 'hoi 'hau ˢü 'ts'z' ˢím ˢná. 'Hí fuk₂ ˢyau ˢyan 'kóm ˢwai ú² sung'? ˢI' kók› 'shang yik₂ ‹kái ˢím ˢná. Kang' ˢyau ˢhó ch'ü' 'kóm ˢü ‹síú kau²? 'Ts'z' ˢshí ‹á p'ín² kam' 'chí, pat› ˢhing. ˢYan ˢyan ‹chí ˢwai ˢsham tuk›.

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tái shan high minister. The remaining six characters, *kwán fóng ts'ín loi chá pán*, belong to what precedes the words, ping ting, &c. It is to be construed thus, *pán k'ap . . . . . kwán fóng ts'ín loi ch'á pán*, conferred and gave previleges and powers . . . . . to come forward to examine and act.

6. *Yün yan*, 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 punish ment will be submitted to willingly."

人枉火、到即鴉由人干斤呈燬不字結、船、鴉一沒情
躉、獨風也、諭速船官、何若干册、明害、匿、夷甘來帶來、盡法、樣、
夷不恐測飭、等、躉繳明、出若清收其藏其同後夾帶貨正字
在洋、貲、可諭商將數查繳共具驗絕毫出合嗣敢有出、即罪
貯大工不行夷照、盡商下、統造點以絲面字明不如查人服
苦掟費更合該遵片、洋名箱、兩、官化、得一漢聲永片、經官、甘

‹Hó ʻfú ˢchʻü tsoi² ˏí tun² ʻkau ting² tái² ˏyéung, pat› tuk₂ ʻwóng faiʼ ‹kung ‹tszʼ ʻkung ‹fung ʻfó, kangʼ pat› ʻhó tsak› ˢyá.

Hóp› ˏhing ü² shik›. Ü² tòʼ ‹koi ˏí ‹shéung ʻtang, ‹tsʻuk tsik› ‹tsün chíúʼ, ‹tséung ʻtun ˏshun ‹á pʻínʼ tsun² shòʼ ʻkíú ‹kún. ˏYau ˏyéung ˏshéung ˏchʻá ˏming ˏhó ˏyan ˏming há² ʻkíú chʻut› yéuk₂ ‹kón ‹séung, ʻtʻung kungʼ yéuk₂ ‹kón ‹kan ʻléung. Tsòʼ kü² ‹tsʻing chʻák›, ˏchʻing ‹kún ʻtím ʻím ‹shau ˏming ʻwai fáʼ, ˢí tsüt₂ ˏkʻí hoiʼ. Pat› tak› ‹szʼ ˏhò ˏchʻóng nik›.

Yat› mín² chʻut› kü² ˏí tszʼ² hónʼ tszʼ² hóp₂ ˏtʻung ‹kóm kít₂, ‹shing ˏming, tszʼ² hau² ˏloi ˏshün, ˏwing pat› ʻkóm káp› táiʼ ‹á pʻínʼ; ˏü ˢyau táiʼ ˏloi, yat› ‹king ˏchʻá chʻut›, fóʼ tsun² mút₂ ‹kún, ˏyan tsik› chingʼ fát›, ˏtsʻing ‹kóm fuk₂ tsúi² tszʼ² yéung².

7. *Tun shün*, store-house ships, ships remaining stationary and serving as depôts. *Sham tuk* is a nauseous, deadly, or virulent poison.

9. *Hóp* 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 — *hing ü shik* I proceed to issue my commands. *Tím ím* is an examination made of goods according to a list, on which the several items of goods are *tím*, or marked, as soon as they are *ím*, examined and verified. The phrase *wai fá* means utter destruction: *wai* is destruciton by fire, and *fá* si a change wrought in the nature of any substance or being. *Yung fá* is another phrase for expressing the same idea.

10. *Kóm Kít*, a sweet knot, a voluntary bond: the phrase is used on all accasion in which the people bind themselves to observe specific regulations.

11. I have heard that you foreigners always attach great importance to the word *good faith*. If then you will really do as I, the commissioner, have commanded, will deliver up the entire amount already here, and assuredly prevent the introduction of that which has not arrived,—thus evincing contrition for guilt and a dread of punishment,—the past need not be investigated. And I, the commissioner, will then, in conjunction with the governor, and lieutenant-governor, address the throne, imploring the great emperor to vouchsafe extraordinary favors, not only to forgive former errors, but also—as we will request—to confer rewards, to encourage a spirit of contrition and fear. After this, commercial intercourse will be enjoyed as formerly; and your character as good foreigners will not be lost. Moreover, by an honorable traffic, you may freely acquire profits and become rich. Will not this be most honorable?

12. But if you obstinately adhere to folly, and will not

聞該夷平日重
一信字、果如本
大臣所諭、已來
者盡數呈繳、未
來者斷絕不來、
是能悔罪畏刑、
尚可不追既往、
本大臣即當會
同督部堂撫部
院、奏懇大皇帝、
格外施恩、不特
寬免前愆、並請
酌予賞犒、以獎
其悔懼之心、此
後照常貿易、既
不失爲良夷、且
正經買賣、儘可
獲利致富、豈不
體面、
倘執迷不悟、猶

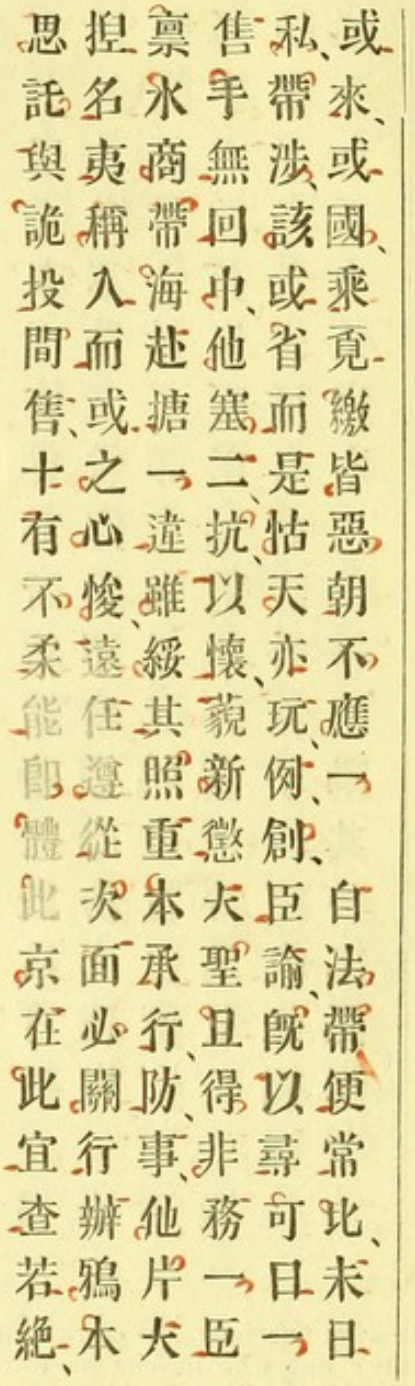
ˏMan ‹koi ˏí ˏp'ing yatˏ chung² yatˏ *san'* tsz'². 'Kwó ˏü 'pún tái² ˏshan 'shó ü², ˏí ˏloi 'ché tsun² shò' ˏch'ing 'kiú, mí² ˏloi 'ché tün² tsütˏ patˏ ˏloi, shí² ˏnang fúi' tsúi² wai' ˏying, shéung² 'hó patˏ ‹chui kí' ˏwóng. 'Pún tái² ˏshan, tsikˏ ‹tóng úi² ˏt'ung tukˏ pò² ˏt'óng, 'fú pò² ün' tsau' 'han tái² ˏwóng tai' kákˏ ngoi² ‹shí ‹yan, patˏ takˏ ‹fún ˏmín ˏts'ín ‹hín, ping² 'ts'ing chéukˏ ˏü 'shéung hò', ˏí 'tséung ˏk'í fúi' kü² ‹chí ‹sam. 'Ts'z' hau² chíú' ˏshéung mau² yikˏ, kí' patˏ shatˏ ˏwai ˏléung ˏí. 'Ch'é ching' ‹king ˏmái mái² 'tsun 'hó wókˏ lí² chí' fú'. 'Hí patˏ 't'ai mín²?

'T'óng chapˏ ˏmai patˏ 'ng²;

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, *shat 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. *Kák ngoi shí yan*, limits beyond extend favors; that is, vouchsafe extraordinary favors. *Shéung hò* are rewards, such as are conferred on heroes and others, who have acted in a manner to merit favor. *I' tséung* to encourage, *k'í fúi kü 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'óng* 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, *níp* falsely, *pan* to address me. *T'ók ming*, to commit to the name, *shui 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'óng sik*, to bar and shut up, to bar any inquiry, *í kíú* and deliver, *shap chí yat í* 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.



ˌyau ‹sz' níp₂ 'pan kau² ‹sz'; wák₂ t'ók› ˌming 'shui 'shau tái' ˌloi, ⁵ü ˌí ‹shéung ˌmò shíp›; wák₂ 'kwai ‹ch'ing tái' ˌúi ‹koi kwók›, ˌt'au yap₂ 'hoi ‹chung; wák₂ ˌshing ‹kán ˌí fú² ‹t'á 'sháng mik› kau²; wák₂ ˌt'óng sik› ˌí 'kíú shap₂ ‹chí yat› í²: shí² ‹kái ⁵yau ‹sam ˌwai k'óng', fú² ók› pat› ‹só. ‹Sui ⁵í ‹t'ín ˌch'íú ˌyau ⁵ün ‹shü ˌwái, yik₂ pat› ˌnang yam² ˌk'í ⁵míú ún², ‹ying tsik› ‹chün chíú' ‹san lai', yat› 't'ai ˌts'ung chung² 'ching ch'óng'.

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 unexterminated, so long will I, the

"Ts'z' ts'z" 'pún tái² ˌshan tsz'¹ ‹king mín² ˌshing shing' ü², fát› tsoi² pít› ˌhing. 'Ch'é kí' tái' 'ts'z' ‹kwán ˌfong tak› ⁵í pín² ˌí ˌhing sz'², ‹fí ˌts'am ˌshéung ˌch'á pán² ‹t'á mò² 'hó 'pí: yéuk₂ ‹á p'ín' yat› yat₂ mí² tsüt₂, 'pún tái² ˌshan yat› yat₂ pat› ˌúi.

parts. So much is this the case, that to say *yat í fan*, one or two parts, expresses the same thing as to say *shap chí yat í*, 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. *T'sz' king* [coming] from the capital, *mín ching* have face to face received, *shing ü*, the sacred [that is, the emperor's] commands. *Kwán fóng* is a compound term, here meaning powers to prohibit, stop up, and regulate everything pertaining to the traffic. *Ts'am shéung*, searchingly constant, is a common term for the constant and ordinary routine of things, for whatever is common and usual. *Chai* swearing, *ü ts'z' sz'* that in this affair, *séung ch'í 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

事中民倘悔、但威民制而久難中輿、不爾此出知與哉、販
此無地憤改非軍召足餘艙、何我版並恐從遠不形勢慣
與斷內公知圖兵號已有封更通里盈貨計等尚殊異中
誓終理看動不是官即壯而則港交萬豐夷生爾豈之之館
回始之察皆夷利陸盛丁命暫封其數產資國矣商逸寡夷
不相止況情該惟永壯間其且則絕原百藉各休經勞衆至

Chai² ˢü ʻtsʻz' sz'² ‹séung ʻchʻí ‹chung: tün'ˢmò ‹chung ʻchí ‹chí ˢlí.

Fóng' chʻát› hón' noi² tí² ˢman ˢtsing, ‹kái tung² ‹kung ˢfan, ʻtʻóng ‹koi ˢí pat› ‹chí ʻkoi fúi', ˢwai lí² shí² ˢtʻò, ‹fí tán² ʻshui luk₂ ‹kún ‹ping ‹kwan ‹wai chóng' shing²; tsik› hò² chíú² ˢman ‹kán ‹ting chóng', ˢí tsuk› chai' ˢkʻí ming² ˢí ˢyau ˢü. ˢI' ʻchʻé tsám² tsak› ‹fung ‹chʻóng, ʻkau tsak› ‹fung ʻkóng, kang' ˢhó ˢnán tsüt₂ ˢkʻí ‹káu ‹tʻung? ˢNgó ‹chung ˢün shò' mán² ˢlí ʻpán ˢü, pák› ʻchʻán ‹fung ˢying; ping² pat› tsik₂ ‹tsz' ˢí fó'; ʻkung ˢí kók› kwók› ‹shang kai', ˢtsʻung ʻtsʻz' ‹yau ˢí. ˢI' ʻtang ˢün chʻut› ‹king ‹shéung, ʻhí shéung² pat› ‹chí ˢlò yat₂ ‹chí ˢshü ˢying, ˢü chung' ʻkwá ‹chí í² shai² ‹tsoi!

Chí' ˢí ʻkún ‹chung kwán'

14. *Hò chíú man kán 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 chʻóng* 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.

本記鴉不有責並即臣賞、其
夷、備賣、亦白、夷、片、者、大獎惟
奸已不夷、剖奸鴉結本加辱、
之早而良爲出繳其夷、優榮
片臣名、之不指呈先良先福取、
鴉大其片可能令首是必禍自

fán' ‹á p'ín' ‹chí ‹kán ˏí, 'pún tái² ˏshan 'tsò ˏí pí² kí' ˏk'í ˏming. ˏÍ pat› mái² ‹á p'ín' ‹chí ˏléung ˏí, yik₂ pat› 'hó pat› ˏwai 'pau pák₂. ˏYau ˏnang 'chí ch'ut› ˏkán ˏí, chák› ling² ˏch'ing ˏkíú ‹á p'ín' ping² 'shau ‹sín kü² kít› 'ché, tsik› shí² ˏléung ˏí; 'pún tái² ˏshan pít› ‹sín ‹yau ‹ká] 'tséung 'shéung. Wó² fuk› ˏwing yuk₂ ˏwai ˏk'í tsz'² 'ts'ü.

16. Now I am about to command the hong merchants, *'Ng Shíúwing* [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 Tòkwóng, 2d month, 4th day. [March 18th, 1839.]

紹導、稟、實同院得悔
伍開回切會部毋後
商館內具候撫繳、延、諭、
洋到日取聽堂收諉特
令等、三面結、部期望及、
今榮限一甘督示觀無道月

‹Kam ling² ˏyéung ‹shéung ˏ'Ng Shíú² ˏwing 'tang, tò' 'kún ‹hoi tò². Hán² ‹sám yat₂ noi², ˏúi 'pan; yat› mín² 'ts'ü kü² ts'ít› shat₂ ‹kóm kít›; t'ing' hau² úi² ˏt'ung tuk› pò² ˏt'óng 'fú pò² ün² shí² ˏk'í ‹shau 'kíú. ˏMò tak› ‹kún móng² 'wai ˏín, hau² fúi' ˏmò k'ap₂. Tak₂ ü².

Tò² ‹kwóng, shap₂ 'kau ˏnín, í² üt₂, ‹ch'ó sz'' yat₂.

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. *Shò mán lí pán ü*, several myriads of *lí* registered and mapped, *pák ch'án fung ying*, and having a hundred (or all) products in exuberant fullness.

CHAPTER VII.

MECHANICAL AFFAIRS.

工藝篇七

‹Kung ngai²; ‹p'ín ts'at›.

Section First.

NAMES OF ARTIFICERS.

名匠第一章

‹Ming tséung²; tai² yat› ‹chéung.

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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 skillfully work it into the form of flowers.

4. *Artisan* is a general name for all skillful handicraftsmen; and whoever is thus skillful in one occupation, confining himself to that alone, is then called this or that artificer, or this or that workman.

工匠、營造起居所類者、
軍器匠、作兵械、
紙蓮花師傅、將蓮紙巧造如花、
工作者、乃手藝人之總名、凡藝擅專門、則云某匠、或曰某師傅、

‹*Kung tséung*², ‹ying tsò² 'hí ‹kü 'shó lui² 'ché.

‹*Kwan hí' tséung*², tsok› ‹ping hái².

'*Chí* ‹*t'ung* ‹*fá* ‹*sz'* *fú*², ‹tséung ‹t'ung 'chí 'háu tsò² ‹ü ‹fá.

‹*Kung tsók*› '*ché*, ˢnái 'shau ngai² ‹yan ‹chí 'tsung ‹ming; ‹fán ngai² shín² ‹chün ‹mún, tsak› ‹wan ˢmau tséung², wák₂ üt₂ ˢmau ‹sz' fú².

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 ch'é*, '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. *Tséung* denotes simply an artisan or an artificer.

1. *Kung tséung* is literally defined thus, 'build make rising dwelling places kinds the agents;' i. e. *kung tséung*, 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. *Tsók* means to do, to make; preceded by *kung* work, and followed by *ché*, it denotes

5. An *awning maker*, by using matting, bamboos, and posts, constructs rooms and houses.	棚匠、以篷竹杉、搭成樓屋、	ˏ*Pᵗáng tséung*², ˊí ˏpᵗung chukˎ, chᵗám', tápˎ ˏshing ˏlau ukˎ.
6. A *baker* is one who makes and bakes bread, and so forth.	饅頭師傅、乃炕造麵飽者、	*Mán*² ˏ*tᵗau* ‹*sz*' *fú*², ˊnái hóng' tsò² mín² ‹páu 'ché.
7. *Barbers* are those persons who improve the appearance, and shave the hair.	剃頭師傅、乃整容落髮人也、	*Tᵗai*' ˏ*tᵗau* ‹*sz*' *fú*², ˊnái 'ching ˏyung lók₂ fátˎ ˏyan ˊyá.
8. *Basket makers*, using bamboo splints, weave them into different kinds of baskets.	竹器師傅、以竹篾編織籃笠者、	*Chukˎ hí*' ‹*sz*' *fú*², ˊí chukˎ mít₂ ‹pín chikˎ ˏlám lapˎ 'ché.
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.	法帖匠、先將紙鋪碑上浸透、用棉花捶紙、於字中外過墨、起之、則成法帖字、	*Fátˎ tᵗípˎ tséung*², ‹sín ‹tséung 'chí ‹pᵗò ‹pí shéung² tsam' tᵗau', yung² ˏmín ‹fá 'chᵗui 'chí ‹ü tsz'² ‹chung, ngoi² kwó' mak₂, 'hí ‹chí, tsakˎ ˏshing fátˎ tᵗípˎ tsz'².
10. *Blacksmiths* are those who beat and make iron utensils.	打鐵匠、乃打造鐵器者、	'*Tá tᵗítˎ tséung*², ˊnái 'tá tsò² tᵗítˎ hí' 'ché.
11. A *bookbinder* is one who binds and trims books, prepares stationary, and so forth.	釘裝匠、乃釘裝書籍等物、	‹*Ting* ‹*chóng tséung*², ˊnái ‹ting ‹chóng ‹shü tsikˎ 'tang mat₂.
12. Those who make bows and arrows are named *bowmakers*.	製造弓箭、名爲弓箭匠、	Chai' tsò² ‹kung tsín', ˏming ˏwai ‹*kung tsín*' *tséung*².
13. A *brazier* is one who fuses and casts utensils of brass.	打銅匠、即鍛鍊銅器者、	'*Ta* ˏ*tᵗung tséung*², tsikˎ tün' lín² ˏtᵗung hí' 'ché.

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. *Shín 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: *shín chün mún*, is to select and confine one's self to a single occupation.

5. *Pᵗáng* is applied the most frequently to mere temporary buildings, such as the tents and barracks of soldiers in field service, small mat sheds for victualers in the streets and market-places, and the large temporary structures erected for theatrical exhibitions.

7. *Tᵗai tᵗau 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 *shü* implies all kinds of books, letter-paper, &c.

14. *Brickmakers* build furnaces, make and burn bricks and tiles.	磚瓦師傅、結窰燒造磚瓦、	‹*Chün* ˢ*ngá* ‹*sz*' *fú*², kít› ˛íú ‹shíú tsò² ‹chün ˢngá.
15. Those who slaughter and dress living animals are named *butchers*.	宰殺生者、名曰屠人、	'Tsoi shát› ‹shang 'ché, ˛ming üt₂ ˛*t*ʿ*ò* ˛*yan*.
16. A *cabinet maker* is one skilled in the manufacture of trunks, boxes, and so forth.	甲萬師傅、精造甲萬槓箱等物、	*Káp*› *mán*² ‹*sz*' *fú*², ‹tsing tsò² káp› mán² ˢlung ‹séung 'tang mat₂.
17. The *calenderer*, by the use of a calendering stone, makes the cloth smooth and glossy.	碾布師傅、以石碾滑其布者也、	*Shín*' *pò*' ‹*sz*' *fú*², ˢí shik₂ shín' wát₂ ˛kʿí pò' 'ché ˢyá.
18. *Carpenters* construct rafters and build houses, lodges, temples, and such like edifices.	木匠、架桁盖成樓閣祠宇、	*Muk*₂ *tséung*², ká' ‹háng kʿoi' ˛shing ˛lau kók› ˛tsʿz' ˢü.
19. A *cartwright* makes carriages with wheels.	輿匠、造輪輿者、	˛*Ü tséung*², tsò² ˛lun ˛ü 'ché.
20. A *carver* of *wood* cuts and engraves flowers, and so forth, very finely on all kinds of utensils.	細花木匠、雕刻花草等物、幼細器皿、	*Sai*' ‹*fá muk*₂ *tséung*², ‹tíú hak› ‹fá 'tsʿò 'tang mat₂ yau' sai' hí' ˢming.
21. A *chandler*, having mixed [vegetable] tallow with oil, dips the wicks and makes candles.	澆燭師傅、以蠟和油、澆淋成燭、	‹*Kíú chuk*› ‹*sz*' *fú*², ˢí láp₂ ˛wó ˛yau ‹kíú ˛lam ˛shing chuk›.
22. A *clothes' mender*, when garments have been rent, weaves and mends them the same as before.	織補師傅、衫若破穿、織補如故、	*Chik*› '*pò* ‹*sz*' *fú*², ‹shám yéuk₂ pʿó' ‹chʿün chik› 'pò ˛ü kú'.

16. The student will not fail to notice the manner in which *tsò*, to make, is connected with other words: here it is *tsing tsò;* in No. 3, it is *háu tsò;* in No. 6, *hóng tsò;* in No. 10, *tá tsò;* in No. 12, *chai tsò;* and in No. 14, *shíú tsò*, 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 shoemender [or an old man who mends shoes].

補爛鞋者、俗呼爲補鞋佬、

'Pò lán² ₅hái 'ché, suk₂ ‹fú ₅wai 'pò ₅hái 'lò.

24. A *coffin-maker* cuts and makes coffins and cases of longevity.

鬪壽板師傅、製造棺槨長生者、

Tau' shau² 'pán ‹sz' fú², chai' tsò² ‹kún kwók› ₅ch'éung ‹shang 'ché.

25. *Colliers* are those who go to the hills and dig coals.

採煤人、入山掘煤炭者、

'Ts'oi ₅múi ‹yan, yap₂ ‹shán kwat₂ ₅múi t'án' 'chí.

26. Those who are said by the world to make wooden combs are *comb-makers*.

世號做木梳者、爲整梳師傅、

Shai' hò² tsò² muk₂ ‹shó 'ché, ₅wai *'ching ‹shó ‹sz' fú²*.

27. *Compositors* are those who take moveable types, and arrange them into pages for printing.

擺板人、乃執活字、擺成書板而印之、

'Pái 'pán ₅yan, ⁵nái chap› út₂ tsz'² 'pái ₅shing ‹shü 'pán ₅í yan' ‹chí.

28. A *confectioner* takes green fruit and stews it in sugar.

蜜餞師傅、用糖而煮生菓、

Mat₂ tsín' ‹sz' fú², yung² ₅tóng ₅í 'chü ‹shang 'kwo.

29. The *cooper*, when casks and tubs are about to fall to pieces, binds them together again with hoops.

箍桶佬、桶盆將裂、乃以箍箍回、

‹Fú 't'ung 'lò, 't'ung ₅p'ún ‹tséung lít₂, ⁵nái ⁵í mit₂ ‹fú ₅úi.

30. The *currier* first tans the skins, and then dyes them with colors.

皮匠、先銷其皮、後染其色、

₅P'í tséung², ‹sín ‹siú ₅k'í ₅p'í hau² ⁵ím ₅k'í shik›.

31. A *cutler* is one who forges and tempers knives and scissors.

利器匠、乃鋼鍊造刀剪之人、

Lí² hí' tséung², ⁵nái kóng' lín² tsò² ‹tò 'tsín ‹chí ₅yan.

32. A *distiller* is one who distills grain, and makes spirits.

蒸酒師傅、乃蒸米作酒者、

‹Ching 'tsau ‹sz' fú², ⁵nái ‹ching ⁵mai tsók› 'tsau 'ché.

33. A *dyer* is one who dyes silks, satins, and piece-goods.

染房師傅、乃染絲髮綢綾布疋、

⁵Ím ₅fóng ‹sz' fú², ⁵nái ⁵ím ‹sz' fát› ₅ch'au, ₅ling, pò' p'at›.

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24. Literally, this name means, 'wrangle longevity board master;' *kún*, or *kúntsoi*, is the most common name for coffin; *kwók* is a case occasionally used now, but very often in former times, for inclosing coffins; *ch'éung shang*, 'long life,' is nearly equivalent to *shau pán*: the idea of the four characters, *kún kwók ch'éung shang*, is simply coffin.

27. The Chinese have wooden types, which have however seldom been used for printing books. *Pái 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.

顧繡師傅、精繡錦於衣巾等物之中、

Kú' sau' ‹sz' fú², ‹tsing sau' 'kam ‹yü ‹í ‹kan 'tang mat, ‹chí ‹chung.

35. A *falconer* breeds hawks in order to catch other birds.

捕雀手、畜鷹以攫禽者、

Pò² tséuk› 'shau, ch'uk› ‹ying ˌí wók, ˌk'am 'ché.

36. The *fan-maker* constructs all kinds of fans.

扇工、製各款扇、

Shín² ‹kung, chai' kók› 'fún shín'.

37. The *farrier* is a man who cures the diseases of oxen and horses.

獸醫、治牛馬病人也、

Shau' ‹í, chí² ˌngau 'má ping² ˌyan 'yá.

38. A *florist* carefully plants and rears all kinds of flowers.

花王、精種花卉者也、

‹Fá ˌwóng, ‹tsing chung' ‹fá 'wai 'ché 'yá.

39. A *founder* is one who fuses metal, and casts cannon and brazen tripods.

鼓鑄手、即鼓鑄大炮銅鼎之人、

'Kú chü' 'shau, tsik› 'kú chü' tái² p'au' ˌt'ung 'ting ‹chí ˌyan.

40. A *glassblower* melts and cuts glass into various articles of furniture.

吹玻璃師傅、燒解玻璃料器等、

‹Ch'ui ‹pó ˌlí ‹sz' fú², ‹shíú 'kái ‹pó ˌlí líú² hí' 'tang.

41. A *glass-mender* is one who mends broken and cracked porcelain and crockery.

補瓷缸匠、乃補破爛瓷器缸瓦、

'Pò ˌts'z' ‹kóng tséung², 'nái 'pò p'ó' lán² ˌts'z' hí' ‹kóng 'ngá.

42. A *glazier* takes flat pieces of glass, measures and cuts them into panes and glazes them.

鑲玻璃師傅、將玻璃片、裁度而鑲之、

‹Séung ‹pó ˌlí ‹sz' fú², ‹tséung ‹pó ˌlí p'íu' ˌts'oi tók, ˌt ‹séung ‹chí.

43. The *goldsmith* makes golden ornaments of dress.

金匠、製金首飾、

‹Kam tséung² chai' ‹kam 'shau shik›.

44. A *gunsmith* is one who makes all kinds of firearms.

鎗銃火器匠、乃造各款火器人、

‹T's'éung ch'ung' 'fó hí' tséung², 'nái tsò² kók› 'fún 'fó hí' ˌyan.

45. The *hatter* ingeniously makes fashionable hats of every description.

裝帽師傅、精裝各式時款帽、

‹Chóng mò² ‹sz' fú² ‹tsing ‹chúng kók› shik› ˌshí 'fún mò².

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34. 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.

採藥先生、乃採
山藥而賣與人、
客寓歇店內之
生人、曰店生、

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*.

玉器師傅、雕琢
各款玉石器皿、
造窓木匠、承辦
窓門等物、

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.

石器匠、乃精琢
各項石器者、
畫工、精寫山水
人物花草、

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.

燒灰匠、以蠔殼
燒而成灰、
泥水師傅、承接
建造樓房祠宇、

52. A *lime 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.

織蓆師傅、用草
編織成蓆、
省鏡匠、乃擦磨
舊鏡之人、

54. The *matmaker* takes grass, and weaving it together, makes mats.

55. *Mirror grinders* are those men who brush and polish old mirrors.

車寶匠、車造珠
寶玩器、
作樂師傅、調製
樂器人也、
童子八音、吹彈

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

'Ts'oi yéuk₂ ‹sín ‹shang, ˢnái 'ts'oi ‹shán yéuk₂ ˢí mái² ˢii ˢyan.

Hák› yü² hít› tím' noi² ‹chí 'chü ˢyan üt₂ tím' 'chü.

Yuk₂ hí' ‹sz' fú² ‹tíú téuk› kók› 'fún yuk₂ shik₂ hí' ˢming.

Ts'ò² ‹ch'éung muk₂ tséung² ˢshing pán² ‹ch'éung ˢmún 'tang ˢmat.

Shik₂ hí' tséung², ˢnái ‹tsing téuk› ‹kók› hóng² shik₂ hí' 'ché.

Wák› kung, ‹tsing 'sé ‹shán 'shui ˢyan mat₂ ‹fá 'ts'ò.

‹Shíú ‹fúi 'lò ˢí ˢhò hók› ‹shíú ˢí ˢshing ‹fúi.

ˢNai 'shui ‹sz' fú² ˢshing tsíp› kín' tsò² ˢlau ˢfóng ˢts'z' ˢii.

Chik› tsik₂ ‹sz' fú² yung² 'ts'ò ‹pín chik› ˢshing tsik₂.

'Sháng king' tséung², ˢnái ts'át› ˢmó kau² king' ‹chí ˢyan.

‹Ch'é 'pò tséung², ‹ch'é tsò² ‹chü 'pò ún² hí'.

Tsók› ngók₂ ‹sz' fú² ˢt'íú chai' ngók₂ hí' ˢyan ˢyá.

ˢT'ung 'tsz' pát› ‹yam ‹ch'ui

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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.	八音絃索、以助唱者、	ˏtʻán pát, ˏyam ˏín sók, ˊí chó² chʻéung' ʻché.
59. The *presser of oil* takes ground-nuts and sesamum seeds, and so forth, and presses them and makes oil.	搾油師傅、將花生芝蔴等物搾成油、	*Chá' ˏyau ˏsz' fú²* ˏtséung ˏfá ˏshang ˏchí ˏmá ʻtang mat, chá₂ ˏshing ˏyau.
60. Those who take glass, to melt and work it into ornaments, are denominated *ornament workers.*	以料燒作首飾、稱爲燒料師傅、	ˊÍ líú² ˏshíú tsók, ʻshau shik, ˏchʻing ˏwai *ˏshíú líú² ˏsz' fú²*.
61. A *house-painter*, taking oil and varnish, paints and ornaments houses and temples.	油漆師傅、以油漆粉飾屋宇者、	*ˏYau tsʻat, ˏsz' fú²* ˊí ˏyau tsʻat, ʻfan shik, uk, ˊü ʻché.
62. The *portrait-painter* deliniates the human form and expression to the very life.	寫像先生、以描繪人容貌爲生、	*ʻSé tséung² ˏsín ˏshang*, ˊí ˏmíú ʻfúi ˏyan ˏyung máu² ˏwai ˏshang.
63. A *paper-maker* is one who manufactures paper.	紙匠、製紙爲工、	*ʻChí tséung²* chai' ʻchí ˏwai ˏkung.
64. A *pedler* first buys articles and then afterwards carries them through the streets for retail.	販仔、先買而後挑上街零賣者、	*Fán' ʻtsai*, ˏsín ˊmái ˏí hau² ˏtʻíú ˊshéung ˏkái ˏling mái² ʻché.
65. A *pencil-maker* manufactures all kinds of pencils which are of any note.	筆匠、精製各色名筆、	*Pat, tséung²* ˏtsing chai² kók, shik, ˏming pat.
66. Those who make pewter utensils of all descriptions, the world denominate *pewterers.*	打造各式錫器、世稱打錫師傅、	ʻTá tsò² kók, shik, sik, hí' shai' ˏchʻing *ʻtá sik, ˏsz' fú²*.
67. A *potter* makes and burns all descriptions of pots and jars.	缸瓦師傅、燒造各項缸瓦、	*ˏKóng ˊngá ˏsz' fú²* ˏshíú tsò² kók, hóng² ˏkóng ˊngá.
68. The *printer* spreads ink on the blocks, and then prints from them.	刊刷匠、刷墨於板上、而後印之、	*ʻHón sát, tséung²* sát, mak₁ ˏü ʻpán shéung², ˏí hau² yan' ˏchí.

64. The number of these pedlers 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 hogsheads; 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.

採石人、入山開鑿取石者、

'Ts'oi shik₂ ₅yan yap₂ ‹shán ‹hoi tsók₂ 'ts'ü shik₂ 'ché.

70. *Rope-makers* manufacture ropes from coir, hemp, or grass.

絞纜師傅、以棕或蔴或草絞成、

'Káu lám² ‹sz' fú², ⁵í ‹tsung wák₂ ₅má, wák₂ 'ts'ò 'káu ₅shing.

71. A *saddler* is one especially engaged in the manufacture of saddles.

馬鞍師傅、專造馬鞍者、

⁵Má ‹ón ‹sz' fú², ‹chün tsò² ⁵má ‹ón 'ché.

72. *Sail-makers* sew together cloth or matting for sails.

縫帊人、或布或草蓆縫之、

₅Fung ⁵lí ₅yan, wák₂ pò' wák₂ 'ts'ò tsik₂ ₅fung ‹chí.

73. A *seal-maker* engraves all forms of devices and characters on stone for seals.

鐫圖章匠、刻各體文字圖書上、

Tsun' ₅t'ò ‹chéung tséung² hak› kók› 't'ai ₅man tsz'² ₅t'ò ‹shü shéung².

74. The *shipwright* carefully constructs vessels of every form and description.

裝船匠、精裝各式船隻、

‹Chóng ₅shün tséung² ‹tsing ‹chóng kók› shik› ₅shün chik›.

75. The *shoemaker* is a manufacturer of shoes.

鞋匠、乃造鞋者、

₅Hái tséung² ⁵nái tsò² ₅hái 'ché.

76. The *spectacle-maker* takes quartz crystals, and turning them in a lathe, makes spectacles.

眼鏡匠、以水晶車成如眼鏡、

⁵Ngán king' tséung² ⁵í 'shui ‹tsing ‹ch'é ₅shing ₅ü ⁵ngán king'.

77. The *spinner* takes cotton and spins it into thread (or yarn).

紡紗人、將棉花紡成紗條、

'Fóng ‹shá ₅yan ‹tséung ₅mín ‹fá 'fóng ₅shing ‹shá ₅t'iú.

78. *Hemp-spinners* take hemp and form it into thread by rolling it [like a cobbler].

織蔴人、以蔴搓成線、

Chik› ₅má ₅yan, ⁵í ₅má ‹ts'o ₅shing sín'.

79. The *tailor* cuts out, sews and makes garments of apparel.

裁縫師傅、裁剪布帛、縫成衣服、

₅Ts'oi ₅fung ‹sz' fú² ₅ts'ói 'tsín pò' pák₂ ₅fung ₅shing ‹í fuk₂.

80. The *tinker* takes and mends broken and fractured iron dishes.

補鏆佬、收補破爛鐵鏆、

'Pò wók₂ 'lò, ‹shau 'pò p'o' lán² t'it› wók₂.

81. The *tinsel-maker* takes brass, hammers it thin, cuts it

金花匠、以銅鎚

‹Kam ‹fá tséung² ⁵í ₅t'ung

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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 employes 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.	薄剪花找結成枝以敬神、	ˏch'ui pók˒ 'tsín ‹fá 'cháu kít› ˏshing ‹chí ˊí king' ˏshan.
82. *Typecutters* are those who engrave characters.	刻書板匠、即雕字者也、	*Hak› ‹shü 'pán tséung*², tsik› ‹tíú tsz'² 'ché ˊyá.
83. *Washermen* rinse and wash garments to make them clean from dirt and stains.	洗衣服佬、漂洗衫之漬垢者、	*'Sai ‹í fúk˒ 'lò* p'íú' 'sai ‹shám ‹chí tsik› 'kau 'ché.
84. The *watchmaker* repairs clocks and watches, and makes them go correctly.	修標師傅、修整時辰鐘標、	*‹Sau ‹píú ‹sz' fú*² ‹sau 'ching ˏshí ˏshan ‹chung ‹píú.
85. *Weavers* are those who are employed in the business of weaving and making cloth.	機女以織製布疋爲事者、	*‹Kí ˊnü*, ˊí chik› chai' pò' p'at› ˏwai sz'² 'ché.
86. *Hired workmen* are those who do [any and] all kinds of work.	僱工者、乃作各樣工夫、	*Kú' ‹kung* 'ché, ˊnái tsók› kók› yéung² ‹kung ‹fú.

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

Pák› ngai² lui²; tai² í² ‹chéung.

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	爁炎凡造料與玻璃等物、熱極時、另放入局爐、	*Kám' ˏím;* ˏfán tsò² líú² ˊü ‹pó ˏlí 'tang mat˒, ít˒ kik˒ ˏshí, ling² fóng' yap˒ kuk˒

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 *pák 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

內、令其由漸而
冷、不迫其凍也、
傾礦將採出之
礦、傾辦高低與
眞僞、

漂晒、布帛原色
赤、乃以水漂晒、
使其白也、

錐鑽、用錐或鑽、
以穿圓孔、

彈棉花、棉花亂
且實、故用→槌、
乱彈弓之絃、而
打鬆之、

刮削凡金銀方
器、不能車新、故
用刀刮削、使其
光滑、

振刷、以刷板振
作而刷棉蔴羊
毛等物、梳刷其
亂、而使其淨、

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. *Bowing 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.

ˌlú noi², ling² ˌkʻí ˌyau tsím² ˌí ˢlang, pat› pik› ˌkʻí tung' ˢyá.

‹*Kʻing kw²óng'*; ‹tséung 'ts²oi chʻut› ‹chí kwʻóng', ‹kʻing pán² ‹kò ‹tai, ˢü ‹chan ngai².

Pʻíu' shái'; pò' pák› ˌun shik› chʻik› ˢnái ˢí 'shui pʻíu' shái', 'sz' ˌkʻí pák› ˢyá.

‹*Chui tsün'*, yung² ‹chui wák› tsün' ˢí ‹chʻün ˌün 'hung.

ˌ*Tʻán ˌmín ‹fá;* ˌmín ‹fá lün² 'chʻé shat›, kú' yung² yat› ˌchʻui kwát› ˌtʻán ‹kung ‹chí ˌín, ˌí 'tá ‹sung ‹chí.

Kwát› séuk›; ˌfán ‹kam ˌngan ‹fong hí', pat› ˌnang ‹chʻé ‹san, kú' yung² ‹tò kwát› séuk›, 'sz' ˌkʻí ‹kwóng wát›.

Chan' shát, ˢí shát› 'pán chan' tsók› ˌí shat› ˌmín, ˌmá, ˌyéung ˌmò, 'tang mat›, ‹sho shát› ˌkʻí lün², ˌí 'sz' ˌkʻí tsing².

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can be formed by the scholar in a similar manner to those here given; in a few cases, the operations described are probably new to the Chinese.

1. *Líú* is one of those peculiar words, which, though often used, are sometimes employed in such a manner as scarcely to admit of an exact translation. It answers to the French word *materièl*, the raw stuff from which utensils are made. That which is here intended is sometimes called *shíú líú*, burning stuff, denoting the various substances employed in the manufacture of glass. It is very commonly applied as a name to a kind of semi-translucent glass, usually tinged 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.

鎔鑄以金銀鎔化傾入模內印成器皿、

ˏYung chü', ˢí ‹kam ˏngan ˏyung fá', ‹kʻing yap₂ ˏmò noi², yan' ˏshing hí' ˢming.

9. *Cementing;* things are joined together by wiping the surfaces [to be brought in contact] with glue, varnish, paste, &c.

粘貼用膠漆糊等物抹上、合貼粘之、

‹*Chím tʻíp*›, yung² ‹káu, tsʻat›, ˏú, ʻtang mat₂ mút› ˢshéung hóp₂ tʻíp› ‹chím ‹chí.

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.

燋木以火烙木而曲、或入土之不致易爛、

Tsíú' muk₂ ˢí ʻfó lók› muk₂ ˏí huk› wák₂ yap₂ ʻtʻò ‹chí, pat› chí' í² lán².

11. *Collating;* this is the taking of leaves after they are printed, and putting them together fit for binding.

撿篇將印起之書、撿齊釘裝、

ʻKʻím ‹pʻín ‹tséung yan' ʻhí ‹chí ‹shü ʻkʻím ˏtsʻai ‹ting ‹chóng.

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.

安字用好板一片、量書面夫小、四圍作欄、右邊擺滿安界欄、以木搨搨之、先作小竹片如字、有低邪隨字形襯甍搨之、至字體平穩、然後刷印、

‹*Ón tsz'²*; yung² ʻhò ʻpán yat› pʻín', léung² ‹shü mín² tai² ʻsíú, sz'' ˏwai tsók› ˏlán, yau² ˏpín ʻpái ˢmún, ‹ón kái' ˏlán, ˢí muk₂ síp› síp› ‹chí, ‹sín tsók› ʻsíú chuk› pʻín', ˏü tsz'² ˢyau ‹tai ˏtsʻé, ˏtsʻui tsz'² ˏying tsʻan' tím' síp› ‹chí, chí' tsz'² ʻtʻai ˏpʻing ʻwan, ˏín hau² shat› yan'.

13. *Composing* is the arrangement of movable types so as to form sentences and sections.

執字將活字叠成章句、

Chap› tsz'², ‹tséung út₂ tsz'² típ₂ ˏshing ‹chéung kü'.

14. *Currying* of leather is performed by covering the skin with oil and causing it

湛皮以油抹皮面、令其毛管湛

Chám' ˏpʻí, ˢí ˏyau mút› ˏpʻí mín², ling² ˏkʻí ˏmò ʻkún

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12. This account of composing is abridged from the *Sám Tsoi Tʻò*, fourth *kün*, under the head of *yan mat*, where may be found brief notices of the *út 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.	入皮身、自然軟熟、不致防有透水之患、	chám' yap$_2$ $_s$p^{t}í ‹shan, tsz'^{2} $_s$ín ^{s}ün shuk$_2$, pat› chí' $_s$fóng ^{s}yau t^{t}au' 'shui ‹chí wán^2.
15. *Distributing* types; taking those which have been already used, they are carefully separated and each returned to its proper place.	歸原字、先將曾用之字、尋出分別、各歸各號、	‹*Kwai* $_s$*ün tsz'*^{2}, ‹sín ‹tséung $_s$ts^{t}ang yung^2 ‹chí tsz'^{2} $_s$ts^{t}am ch^{t}ut› ‹fan pít$_2$, kók› ‹kwai kók› hò^2.
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.	交齒、凡造箱槓合角處鑿齒互合而成箱槓也、	‹*Káu* '*ch^{t}í;* $_s$fán tsò^2 ‹séung ^{s}lung hóp$_2$, kók› ch^{t}ü', tsók$_2$ 'ch^{t}í ú^2 hóp$_2$, $_s$í $_s$shing ‹séung ^{s}lung ^{s}yá.
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.	描畫、乃對山川景象、描繪圖形、儼如真然景物、	$_s$*Míú wák*$_2$, ^{s}nái túi' ‹shán ‹ch^{t}ün 'king tséung^2, $_s$míú f^{t}úi' $_s$t^{t}ò $_s$ying, ^{s}ím $_s$ü ‹chan $_s$ín 'king mat$_2$.
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.	繒綵、用各色顏料、分染布帛、使各色鮮妍不變、	‹*Tsang* '*ts^{t}oi,* yung^2 kók› shik› $_s$ngán líú^2 ‹fan ^{s}ím pò' pák$_2$ 'sz' kók› shik› ‹sín $_s$ín pat› pín'.
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.	哽花、因金片薄、不能刻凸花、故於底哽花、凸出面而成形影、	'*Ang* ‹*fá;* ‹yan ‹kam p^{t}ín' pók$_2$ pat› $_s$nang hak› tat$_2$ ‹fá, kú' ‹ü 'tai 'ang ‹fá tat$_2$ ch^{t}ut› mín^2 $_s$í $_s$shing $_s$ying 'ying.
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.	雕刻、乃用刀械雕刻各欵人物等於石牙木之上者、	‹*Tíú hak*›; ^{s}nái yung^2 ‹tò kái^2 ‹tíú hak› kók› 'fún $_s$yan mat$_2$ 'tang ‹ü shik$_2$, $_s$ngá, muk$_2$ ‹chí shéung^2 'ché.
21. *Folding* paper is taking that which has been printed, and properly folding it.	摺紙、將印起之紙編摺之、	*Chíp*› '*chí;* ‹tséung yan' 'hí ‹chí 'chí ‹pín chíp› ‹chí.

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 ün tsz'*, which is correct, while the unlettered workman says *pái 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.

煅煉將鐵鍛鍊
其性使其堅耳
淨也、

Tün' lín²; ‹tséung tʻít› tün' lín² ˌkʻí sing', 'sz' ˌkʻí ‹kín 'chʻé tsing² ˢyá.

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.

炕焙將各金秦
成放微熱火內、
待其和埋軟熟
而未鎔之際、拿
出以作物、

Hóng' púi²; ‹tséung kók› ‹kam tsʻau' ˌshing, fông' ˌmí ít₂ 'fó nói²; toi² ˌkʻí wó² ˌmái, ˢyün shuk₂ ˌí mí² ˌyung ‹chí tsai', ˌná chʻut› ˢí tsók› mat₂.

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.

撥齒乃以大輪
之齒、撥傍小輪
之齒、使小輪相
隨轉也、

Pút₂ 'chʻí ˢnái ˢí tái² ˌlun ‹chí 'chʻí, pút₂ ˌpʻóng 'síú ˌlun ‹chí 'chʻí, 'sz' 'síú ˌlun ‹séung ˌtsʻui 'chün ˢyá.

25. *Gilding* is done by cementing gold upon the surface of various articles, so as to embellish them with golden ornaments.

鑲金、用金鑲於
別物之上、以成
金花、

‹Séung ‹kam, yung² ‹kam ‹séung ‹ü pít₂ mat₂ ‹chí shéung², ˢí ˌshing ‹kam ‹fá.

26. *Hooping;* in the manufacture of wooden tubs and casks, either iron or bamboo slats are hooped round them to make them close.

箍束、乃造木盤
木桶、或鐵或篾、
箍束而成、

‹Fú chʻuk›; ˢnái tsò² muk₂ ˌpʻún muk₂ 'tʻung, wák₂ tʻít›, wák₂ mít›, ‹fú chʻuk› ˌí ˌshing.

27. *Imposing* is arranging several pages so that they can be printed all at once.

合板、或合數板、
然後齊印、

Hóp₂ 'pán; wák₂ hóp₂ shò² 'pán, ˌín hau² ˌtsʻai yan².

28. *Japanning;* by varnish being rubbed upon implements and utensils they become bright and smooth.

抹漆、以漆抹器
皿上、取其光潤、

Mút› tsʻat›; ˢí tsʻat› mút› hí² ˢming shéung² 'tsʻü ˌkʻí ‹kwóng yun².

29. *Lackering;* this is done by taking different colors and mixing them with varnish, so as to render the different colors fresh, clear, and brilliant.

較漆、以各色較
入漆內、使各色
鮮研而明亮、

Káu' tsʻat›; ˢí kók› shik› káu' yap₂ tsʻat› noi², 'sz' kók› shik› ‹sín ˌín ˌí ˌming léung².

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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. *Tsʻat* 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.

銷鎔以火鎔化其金也、

‹*Síú* ˏ*yung;* ˊí ‘fó ˏyung fá’ ˏkʻí ‹kam ˊyá.

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.

甄陶以木先刻成模、後以砂坭塡封、待坭乾固、褪出內木、將坭模卽鑄成器矣、

‹*Yan* ˏ*tʻò*, ˊí muk₂ ‹sín hak› ˏshing ˏmò, hau² ˊí ‹shá ˏnai ˏtʻín ‹fung, toi² ˏnai ‹kón kú’, tun’ chʻut› noi² muk₂, ‹tséung ˏnai ˏmò tsik› chü’ ˏshing hí’ ˊí.

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.

鬥榫兩頭交搭處、鑿孔入榫而後架也、

Tau’ ‘sun; ˊléung ˏtʻau ‹káu táp› chʻü’, tsók₂ ‘hung yap₂ ‘sun, ˏí hau² ká’ ˊyá.

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.

吹玻璃、用一模將玻璃吹起、放模內合之復吹、卽吹成器皿矣、

‹*Chʻui* ‹*pó* ˏ*lí;* yung² yat› ˏmò, ‹tséung ‹pó ˏlí ‹chʻui ‘hí, fóng’ ˏmò noi², hóp₂ ‹chí fuk₂ ‹chʻui, tsik₂ ‹chʻui ˏshing hí’ ˊming ˊí.

34. *Painting* is the overlaying of various kinds of furniture with oil and paints, so as to protect them from moisture.

抹油、以各色油、先抹各器之上、以免水漬、

Mút› ˏ*yau;* ˊí kók› shik› ˏyau ‹sín mút› kók› hí’ ‹chí shéung², ˊí ˊmín ‘shui tsik›.

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.

畫像、乃畫人物規矩、至於有時更變、則在乎人心之巧思、手之運筆、不可拘泥、

Wák₂ tséung²; ˊnái wák₂ ˏyan mat₂ ‹kwai ˊkü, chí’ ‹ü ˊyau ˏshí ‹kang pín’, tsak› tsoi² ˏú ˏyan ‹sam ‹chí ‘háu ‹sz’, ‘shau ‹chí wan² pat›, pat› ‘hó ‹kʻü ní².

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.

鍍銀、以銀燒鎔敷銅等物上、欲如銀之光彩也、

Tò² ˏ*ngan;* ˊí ˏngan ‹shíú ˏyung ‹fú ˏtʻung ‘tang mat₂ shéung², yuk₂ ˏü ˏngan ‹chí ‹kwóng ‘tsʻoi ˊyá.

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 *Sám Tsoi Tʻò*, (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.

擦毛用乃書印、後而板於墨掃、之印紙鋪。

Yan' ‹shü; ˢnái yung² ₅mò ts'át› sò' mak₂ ‹ü ˋpán, ₅í hau² ‹p'ò ˋchí yan' ‹chí.

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.

之細小將、蟠紗過纏蟠、另條紗、以便織架大於、時用也。

₅P'ún ‹shá; ‹tséung ˋsíú ₅ts'un ‹chí ‹shá ₅t'íú, ling² ₅p'ún ₅ch'ín kwó' ‹ü tái² ká', ˢí pín² chik› ₅shí yung² ˢyá.

39. *Sawing* is done by the use of an iron-toothed saw, sawing the timber, so as to divide it into two parts.

齒鐵將、乃木鋸、鋸木分而爲二者。

Kü' muk₂; ˢnái ‹tséung t'ít› ˋch'í kü' kü' muk₂, ‹fan ₅í ₅wai í² ˋché.

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.

化、燒殼凡、灰發、透酒水以、即化成灰粉、而是篩之後。

Fát› ‹fúi; ₅fán hók› ‹shíú fá', tsik› ˢí ˋshui ˋshá t'au', ‹ü shí² fá' ₅shing ‹fúi ˋfan, ₅í hau² ‹shai ‹chí.

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.

厚器利凡、磨剮鈍難、則先以剮剮之。

ˋCh'án ₅mó; ₅fán lí² hí' hau² tun² ₅nán ₅mó, tsak› ‹sín ˢí ˋch'án ˋch'án ‹chí.

42. *Shroffing* 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.

偽、眞辨分、銀睇、而鑽錐以、時或觀也。

ˋT'ai ₅ngan; ‹fan pín² ‹chan ngai², wák₂ ₅shí ˢí ‹chui tsün' ₅í ‹kún ˢyá.

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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 agoing. 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 Héungshán, many tens of large boats are constantly employed in dredging for oyster-shells to be burned into lime. The shells of small molluscæ 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 per centage; 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.

預煉將礦燒煉、
以取足金、

43. *Smelting* consists in taking the native ore, and fusing it so as to extract the pure metal.

‹*K'ing lín*², ‹tséung kw'óng' ‹shíú lín², ˢí 'ts'ü tsuk› ‹kam.

釬口凡五金合
口處以百草霜
和碎金鎔釬之、

44. *Soldering;* all metallic substances which are united by their edges, are soldered by the application of solders with a carbonaceous substance in a state of fusion.

*Hón*² *'hau;* ₅fán ˢ'ng ‹kam hóp₂ 'hau ch'ü', ˢí pák›, 'ts'ò ‹séung ‹wó sü' ‹kam ₅yung hón² ‹chí.

紡線以絲棉毛、
紡成圓結紗條、

45. *Spinning* is the drawing out and making round and firm threads of silk, cotton, and wool.

'Fóng sín', ˢí ‹sz' ₅mín ₅mò 'fóng ₅shing ₅ün kít› ‹shá ₅t'íú.

屈曲凡直竹木、
欲製其曲、曲者
製其直、即以火
熨屈之、

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.

Wat› huk›; ₅fán chik₂ chuk› muk₂ yuk₂ chai' ₅k'í huk›, huk› 'ché chai' ₅k'í chik₂, tsik› ˢí 'fó ₅tám wat› ‹chí.

淹皮將皮入灰
水淹過、取易刮
毛削肉、後晒用、

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.

‹*Ím ₅p'í;* ‹tséung ₅p'í yap₂ ‹fúi 'shui ‹ím kwó' 'ts'ü í² kwát› ₅mò séuk› yuk₂, hau² shái' yung².

硝皮以硝硝過
其皮、然後能用
以作裘、

48. *Tawing;* the skins, having been tanned by the use of saltpetre, are afterwards ready for use in the manufacture of garments.

‹*Síú ₅p'í;* ˢí ‹síú ‹síú kwó' ₅k'í ₅p'í, ₅ín hau² ₅nang yung² ˢí tsók› ₅k'au.

切磋凡造圓柱
圓珠必上車架、
而車成之、

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.

Ts'ít› ‹ts'ó; ₅fán tsò² ₅ün ˢch'ü ₅ün ‹chü, pít› ˢshéung ‹ch'é ká', ₅í ‹ch'é ₅shing ‹chí.

鑲線邊、凡檯邊
用別色木鑲入、
取其出色可觀、

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.

‹*Séung sín' ‹pín;* ₅fán ₅t'oi ‹pín yung² pít₂ shik› muk₂ ‹séung yap₂, 'ts'ü ₅k'í ch'ut› shik› 'hó ‹kún.

耕紗以紗佈機
上作經、

51. *Warping* is the taking of threads and arranging them on the loom so as to form the warp.

Kang ‹shá, ˢí ‹shá pò' ‹kí shéung² tsók› ‹king.

織布拋杼織成
布疋也、

52. *Weaving* is the throwing of the shuttle and the moving of the loom so as to make pieces of cloth.

Chik› pò'; ‹p'áu 'ch'ü chik› ₅shing pò' p'at› ˢyá.

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.

器具第三章

Hí' kü²; tai² ‹sám ‹chéung.

斫曲柄砍平之
鑽令名之鐵砧、
螺絲鑽於頭鐮
橫木兩手鑽孔、
頭懸梁錐刺股、
斧頭代柯之器、
絞軸輪徒收放
拖線前轉拖後
轉之線也、
鑼引剃頭者响
之以爲報號、
魚笈盛魚之具、
斗角象形而名、
製方角器也、

‹*Kan*, huk› ping' 'hóm ₍p'ing ‹chí.
Chat›, ‹kam ₍ming ‹chí t'ít› ‹cham.
₍*Ló* ‹*sz' tsün*' ₍ü ₍t'au ‹séung ₍wáng muk₂, 'léung 'shau tsün' 'hung.
₍T'au ₍ün ₍léung, ‹*chui* sik› 'kú.
'*Fú* ₍*t'au* fat₂ ‹ó ‹chí hí'.
'Káu *chau*² ₍lun 'sz' ‹shau fóng'.
‹*T'ó sín*' ₍ts'ín 'chün ‹t'ó hau² 'chün ‹chí sín' 'yá.
₍*Ló* '*yan*, t'ai' ₍t'au 'ché 'héung ‹chí 'í ₍wai pò' hò².
₍*Ü káp*› shing² ₍ü ‹chí kü².
'*Tau kók*›, tséung² ₍ying ‹í ₍ming chai' ‹fóng kók› hí' 'yá.

Notes and Explanations.

This section is intended to include the names of tools of various sorts used by artificers in their mechanical operations. *Hí 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.

4. This sentence is quoted from the Sám 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.

11. A *blowpipe* is used to blow with in soldering.	燈吹、用吹釬口、	‹*Tang* ‹*ch'ui* yung^{2} ‹ch'ui hón^{2} 'hau.
12. A *bodkin* is used for pulling and changing types.	鋏攝、攝換活字、	*Káp*› *níp*$_{2}$ níp$_{2}$ ún^{2} út$_{2}$ tsz'^{2}.
13. A *cotton bow* is the bow used to flock cotton.	彈弓、彈棉花弓、	$_{s}$*T'án* ‹*kung* $_{s}$t'án $_{s}$mín ‹fá ‹kung.
14. A *lacker bowl* is used for containing lacker.	漆盆、用爲載漆、	‹*Ts'at*› $_{s}$*p'ún* yung^{2} $_{s}$wai tsoi' ts'at›.
15. A *paint bowl* is used in grinding paints.	顏色砵、擂顏色、	$_{s}$*Ngán shik*› *pút*› $_{s}$lúi $_{s}$ngán shik›.
16. A *paint box* contains all sorts of colors.	研色盆、載各色、	$_{s}$*I'n shik*› $_{s}$*p'ún* tsoi' kók› shik›.
17. A *painter's box* contains paints, oils, lackers, and so forth, with his various implements.	油漆箱、載顏料油漆等器、	$_{s}$*Yau ts'at*› ‹*séung* tsoi' $_{s}$ngán líú^{2} $_{s}$yau ts'at› 'tang hí'.
18. A *brick-knife* is one which is used to trim bricks, so as to make them work into their proper places.	磚刀、削改青磚入砌者、	‹*Chün* ‹*tò* séuk› 'koi ‹ts'ing ‹chün yap$_{2}$ ts'ai' 'ché.
19. A *hemp-root broom* is used for priming.	蔴強掃、用打底、	$_{s}$*Má* '*kéung sò*' yung^{2} 'tá 'tai.
20. A *brass-wire brush* is used for brushing ornamental articles, which have been washed with gold.	銅絲、擦打磨鍍金首飾、	$_{s}$*T'ung* ‹*sz*' *ts'at*› 'tá $_{s}$mó tò^{2} ‹kam 'shau shik›.
21. A *priming brush* is used to lay on clear oil.	絲根、用上明油、	‹*Sz*' ‹*kan* yung^{2} ^{s}shéung $_{s}$ming $_{s}$yau.
22. A *small priming brush* is a small plated brush, which is used for laying on lacker.	小刪、上漆刪之小者、	'*Síú* ‹*shán* ^{s}shéung ts'at› ‹shán ‹chí 'síú 'ché.
23. A *lacker priming brush* is made of bristles.	漆刪、猪鬃毛作、	*Ts'at*› ‹*shán* ‹chü ‹tsung $_{s}$mò tsók›.
24. An *agate burnisher* is an instrument used to burnish articles, after they have been gilded.	瑪瑙研、鍍金後、以其研光、	^{s}*Má* ^{s}*nò* $_{s}$*ín*, tò^{2} ‹kam hau^{2} ^{s}í $_{s}$k'í $_{s}$ín ‹kwóng.
25. An *iron burnisher* is an instrument used to lay on the gilding, and then to rub it bright.	鍍金棒、凡鍍起之後、研之使耀、	*Tò*^{2} ‹*kam* ^{s}*páng*, $_{s}$fán tò^{2} 'hí ‹chí, hau^{2} $_{s}$ín ‹chí 'sz' íú^{2}.
26. The *calendering stone* is like the ingot of sycee.	碾布石、如銀錠、	*Shín*' *pò*' *shik*$_{2}$ $_{s}$ü $_{s}$ngan ting^{2}.
27. A *calendering roll* calenders cloth smooth.	光布軸、碾光布、	‹*Kwóng pò*' chau^{2} shín' ‹kwóng pò'.
28. In the large *cases* for [Chinese] types, each of the several classes of characters is arranged in order.	列字大架、將每字佈列其中、	*Lít*$_{2}$ *tsz*'^{2} *tái*^{2} *ká*', ‹tséung ^{s}múi tsz'^{2} pò' lít$_{2}$ $_{s}$k'í ‹chung.
29. A *case* is divided into apartments for holding types.	字盤、間隔裝字、	*Tsz*'^{2} $_{s}$*p'ún*, kán' kák› ‹chóng tsz'^{2}.

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, hedge 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.

繩鑽、繩纏車之、
鐵練、用鐵打成
連環扣也、
繩、爲直制度、墨
斗線同之、
埋板架、埋字成
板、而後印之、
大鑿、木中開孔、
石鑿、鑿石以取
平滑、
花鑿、雕刻花草、
堦磚鑿、用以裁
堦甎、
馬釘、凡盤硾破
裂、用此馬回、
規以造圓、基剪
今之俗名、
執字架、執字疊
成行句於此者、
鎔銀鍋、以堀作
成、如小銅鐘樣、
銅鍋、用以鎔銅、
砂盤、內有牙齒、
搥鼓、左右兩鈕
齊調、擊報雜貨、

Shing tsün shing ch'ín ché chí.
T'ít, lín yung t'ít tá shing lín wán k'au yá.

Shing, wai chik chai tò, mak tau sín t'ung chí.

Mái pán ká, mái tsz' shing pán, í hau yan' chí.

Tái tsók muk chung choi hung.
Shik tsók kik, shik í ts'ü p'ing wát.

Fá tsók tíú hak fá ts'ò.

Kái chün tsók yung í ts'oi kái chün.

Má ting, fán p'ún pút, p'ó' lít, yung ts'z' má úi.

Kw'ai, í tsò ün kí 'tsín kam chí tsuk ming.

Chap, tsz' ká', chap tsz' típ shing hang kü' ü ts'z' ché.

Yung ngan wó, í nai tsók, shing ü síú t'ung chung yéung.

T'ung wó yung í yung t'ung.
Shá p'ún noi yau ngá ch'í.
Luk, kú, tsó yau léung nau ts'ai tíú, kik, pò' tsáp fó'.

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 sín* 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 *fleam* 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.

小銅鼓、擊報賣
豆腐花、
靛缸、載靛瓦缸、
晒布掤、晒染布、
消塞鴨絨扎成、
耳挑、爲之取耳、
耳鉗、用捻耳中
垢漬、
眼珠、用以洗眼、
銼、以銼滑鐵器、
三角銼、名象形、
鼠尾銼、象形而
名、所用皆同、
放馬血刀少用、
隔紙捻、隔紙用、
打錫爐、用煮錫、
夾板、枋夾板旁、
安字板備列此、
手鑽、穿孔入釘、
蘇鑼、擊報收買
零碎什物、
月鏟、形如灣月、
蛾眉鑿、開圓孔、
魚叉、造成五齒、

'Síú ₅t'ung 'kú, kik› pò' mái² tau² fú² ‹fá.

T'in² ‹kóng, tsoi' tin² 'ngá ‹kóng.
Shái' pò' ₅p'ang shái' 'ím pò'.
‹Síú sak› áp› ₅yung chát› ₅shing.
'I ‹t'íú, ₅wai ‹chí 'ts'ü 'i.

'Í ₅k'ím yung² níp₂ 'í ‹chung 'kau tsik›.

'Ngán ‹chü yung² 'í 'sai 'ngán.
Ts'ó' 'í ts'ó' wát₂ t'ít› hí'.

‹Sám kók› ts'ó' ₅ming tséung² ₅ying.
'Shü 'mí ts'ó' tséung² ₅ying ₅í ₅ming, 'shó yung² ‹kái ₅t'ung.

Fóng' 'má hüt› ‹tò 'shíú yung².
Kák› 'chí 'k'am kák› 'chí yung².
'T'á sik› ₅lò, yung² 'chü sik›.

Káp› 'pán 'fóng káp› 'pán ₅p'ong.
‹On tsz²² 'pán pí² lít₂ 'ts'z'.

'Shau tsün' ‹ch'ün 'hung yap₂ ‹ting.
‹Sú ₅ló, kik› pò' ‹shau 'mái ₅ling sui' shap₂ mat₂.

Üt₂ 'ch'án ₅ying ₅ü ‹wán üt₂.

₅Ngó ₅mí ts6k₂ ‹hoi ₅ün 'hung.

₅Ü ‹ch'á tsè² ₅shing 'ng 'ch'í.

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 doubtless to the injury of the eye.

64. The *grindstone*, by turning round and round like a wheel, grinds things sharp.	磨刀石輪、攪其輪轉而磨之、	ˏ*Mó* ‹*tò shik*$_2$ ˏ*lun* ʻkáu ˏkʻí ˏlun ʻchün ˏí ˏmó ‹chí,
65. A *gauge* is an instrument for marking wood so as to saw it into dovetails.	交齒揦畫木以鋸交齒、	‹*Káu* ʻ*chʻí lát*$_2$ wák$_2$ muk$_2$ ʻí kü' ‹káu ʻchʻ í.
66. A *stone-hammer* is an implement used to strike the chisel in working stone.	石鎚、打鑿而擊石者、	*Shik*$_2$ ˏ*chʻui* ʻtá tsók$_2$ ˏí kik› shik$_2$ ʻché.
67. A *shoe-hammer* is used by shoemakers.	鞋槌、造鞋所用、	ˏ*Hái* ˏ*chʻui* tsò^2 ˏhái ʻshó yung^2.
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.	打庄槌、新土築垣、必打杉入土爲庄、以取堅固、	ʻ*Tá* ‹*chóng* ˏ*chʻui* ‹san ʻtʻò chuk› ˏún, pít› ʻtá chʻám' yap$_2$ ʻtʻò ˏwai ‹chóng, ʻí ʻtsʻü ‹kín kú'.
69. A *tinman's hammer* has a curved handle.	打錫槌、其柄曲、	ʻ*Tá sik*› ˏ*chʻui* ˏkʻí ping' huk›.
70. The *harness* divides the warp into upper and lower.	綜上下經交隔、	‹*Tsung* shéung^2 há^2 ‹king ‹káu kák›.
71. The present name of a *harpoon* is fish spear.	矟今之爲魚標、	‹*Sáu*, ‹kam ‹chí ˏwai ˏü ‹píú.
72. A *helve* is the handle of an axe.	柯、乃斧柄也、	‹*Ó*, ʻnái ʻfú ping' ʻyá.
73. A *hod* is filled with mortar.	灰斗、盛灰坭者、	‹*Fúi* ʻ*tau* shing^2 ‹fúi ˏnai ʻché.
74. A *basket-hod* is used for holding mortar.	灰篸、載灰坭用、	‹*Fúi* ʻ*tsʻám* tsoi' ‹fúi ˏnai yung^2.
75. *Hooks*, both great and small, are made of brass and iron, and vary according to circumstances.	鈎、銅鐵所作、大小各用不同、	‹*Kau*, ˏtʻung tʻít› ʻshó tsók› tái^2 ʻsíú, kók› yung^2 pat› ˏtʻung.
76. An *ink-cup* is for holding ink.	墨升、以爲裝墨、	*Mak*$_2$ ‹*shing* ʻí ˏwai ‹chóng mak$_2$.
77. An *ink-roller* is for rolling out ink upon a table.	墨轆、開墨於檯、	*Mak*$_2$ *luk*› ‹hoi mak$_2$ ‹ü ˏtʻoi.
78. *Ink-shovel* is a bamboo for taking out ink.	墨挑、挑墨竹也、	*Mak*$_2$ ‹*tʻíú*, ‹tʻíú mak$_2$ chuk› ʻyá.
79. An *ink-table* is for distributing the ink.	丨檯、轆勻墨者、	*Mak*$_2$ ˏ*tʻoi* luk› ˏwan mak$_2$ ʻché.
80. *Pottery-kiln* is a place where articles of pottery are made and burnt.	瓦窰、結廬燒瓦器處、	ʻ*Ngá* ˏ*íú* kít› ˏlò ‹shíú ʻngá hí' chʻü'.
81. A *lime-kiln* burns shells into lime.	灰爐、燒殼成灰、	‹*Fúi* ˏ*lò* ‹shíú hók› ˏshing ‹fúi.

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.

82. A *beveled knife* has an angular edge.

83. A *drawing-knife* has crooked handles on both ends.

84. A *scraping-knife* is a knife which is used for scraping things bright and clean.

85. A *last* is a mold on which shoes are made.

86. *Tinman's lathe;* whatever tin utensils are of a round form, must be put in a lathe and turned.

87. *Leads* are for separating lines [of types].

88. A *lever* is for raising stones.

89. *Links* are bent and joined together.

90. A *loom* is a frame made of wood, upon which yarn is spread and woven into cloth.

91. A *mallet* drives the quoins of furniture.

92. A *marking line* is the same as the ink measure line.

93. *Marking lines* are shaved thin for marking black.

94. A *tin mold* is a matrix used in manufacturing utensils from molten tin.

95. A *lime mortar* contains lime for pounding.

96. A *physic-mortar* is for rolling the medicine to a powder; its present name is the rolling vessel.

97. A *muller;* the crude paints are put into a basin or bowl, and are ground fine by rubbing them with this stone.

98. A *nail* is wrought of iron to nail things.

99. A *net* is woven of hemp, and daubed with the white of duck's eggs, which serves for bait.

劖刀、刀口斜落、
刀剷、兩頭曲柄、
刮刀、打磨光亮
之刀也、
鞋券、造鞋模也、
錫車、凡圓樣錫
器、必上架車之、
鉛間隔分行數、
動釗、釗起石者、
連環扣、圈相拖、
機、以木造架一
座、佈紗而織之、
木槌、打尖書板、
間尺、即墨斗線、
篾竹、削扁間墨、
錫模、鎔鑄錫器
之印、
灰坎、載灰舂之、
藥碾、研藥爲末、
今名之曰研船、
研色石、顏色粗、
放砵內、以此石
圍幼之、
釘、鐵鑄釘什物、
網、以蔴織成、鴨
蛋白漿之、爲餌、

Tsám^{2} ‹*tò*, ‹tò ‘hau ˏts‘é lók$_{2}$.

‹*Tò* ‘*chá‘n* ˏléung ˏt‘au huk› ping’.

Kwát› ‹tò, ‘tà ˏmó ‹kwóng léung^{2} ‹chí ‹tò ˏyá.

ˏ*Hái hün*’ tsò^{2} ˏhái ˏmò ˏyá.

Sik› ‹*ch‘é* ˏfán ˏün yéung^{2} sik› hí’ pít› ˏshéung ká’ ‹ch‘é ‹chí.

ˏ*Ün kán*’ *kák*› ‹fan ˏhang shò’.

Tung^{2} ‹*chíú* ‹chíú ‘hí shik$_{2}$ ‘ché.

‹*Lín* ˏ*wán kau*^{2} ‹kün ‹séung tó’.

‹*Kí*, ˏí muk$_{2}$ tsò^{2} ká’ yat› tsó^{2}, pò’ ‹shá ˏí chik› ‹chí.

Muk$_{2}$ ˏ*ch‘ui* ‘tá ‹tsím ‹shü ‘pán.

Kán’ *chik*› tsik› mak$_{2}$ ‘tau sín’.

‹*Ts‘am chuk*› séuk› ‘pín kán’ mak$_{2}$.

Sik› ˏ*mò* ˏyung chü’ sik› hí’ ‹chí yan’.

‹*Fúi* ‘*hóm* tsoi’ ‹fúi ‹chung ‹chí.

Yéuk› ‘*chín* ˏín yéuk$_{2}$ ˏwai mút$_{2}$ ‹kam ˏming ‹chí üt$_{2}$ ˏín ˏshün.

ˏ*In shik*› *shik*$_{2}$; ˏngán shik› ‹ts‘ò fóng’ pút› noi^{2} ˏí ‘ts‘z’ shik$_{2}$ ˏü yan’ ‹chí.

‹*Ting*, t‘ít› chü’ ‹ting shap$_{2}$ mat$_{2}$.

ˏ*Móng*, ˏí ˏmá chik› ˏshing áp› tán^{2} pák$_{2}$ ‹tséung ‹chí ˏwai ní^{2}.

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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.

罟、以二船分牽捕魚者、

'Kú, ˢí í² ˏshün ‹fan ‹hín pò² ˏü 'ché.

101. A *lifting net* is an apparatus of net work fastened to bamboos, by raising which the fish are taken up.

罾、繫竹牽拘魚之器、

‹T'sang hai² chuk› ‹hín 'áu ˏü ‹chí hí'.

102. *Crab nets* are woven of bamboo in such a manner that fish can enter but not go out of them.

徧、鬚籠、竹織成、魚入而不能出、

'Tò ‹sü ˏlung chuk› chik› ˏshing ˏü yap₂, ˢí pat› ˏnang chʰut›.

103. An *oil-press* is used to press fresh oil.

榨、用搾生油者、

Cha', yung² chá' ‹shang ˏyau 'ché.

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.

較色板、以各色放板上、和勻較試深淺、

Káu' shik› 'pán, ˢí kók› shik› fóng' 'pán shéung² wó² ˏwan, káu' shí' ‹shtam 'tsʰín.

105. A *paste-bowl* is for holding paste.

糊盤、載糊之盤、

ˏÚ ˏpʰún, tsoi' ˏú ‹chí ˏpʰún

106. A *paste-brush* is for pasting paper.

槳糊掃、以裱紙、

‹Tséung ˏú sò' ˢí 'píú 'chí.

107. *Pasting table* is for spreading paper on for pasting.

裱床、鋪畫裱之、

'Píú ˏchʰóng ‹pʰò wá² 'píú ‹chí.

108. A *spread pencil* is made fo several bound together.

排筆、數枝貫成、

ˏPʰái pat› shò' ‹chí kún' ˏshing.

109. A *gilding pencil* is one which is used to brush off the gold after it has been laid [on a surface].

掃金筆、差金後以掃餘金、

Sú' ‹kam pat› ‹tsʰz' ‹kam hau² ˢí sò' ˏü ‹kam.

110. *Pestles* are used in mixing lime and mortar.

舂杵、搗鍊灰垢、

‹Chung ˢchʰü 'tʰò lín² ‹fúi ˏnai.

111. A *plane* is a tool for leveling and smoothing wood.

鉋、平滑木之器、

ˏPʰáu, ˏpʰing wát₂ muk₂ ‹chí hí'.

112. A *bead plane* raises a line on the edge of the board.

線鉋、木邊起線、

Sín' ˏpʰáu, muk₂ ‹pín 'hí sín'.

113. A *gouge plane* is used for planing crooked things.

灣𠃌曲用此鉋、

ˏWán ˏpʰáu huk› yung² 'tsʰz' ˏpʰáu.

114. A *sash plane* is used for cutting a deep line.

柳𠃌起深線者、

ˢLau ˏpʰáu 'hí ‹sham sín' 'ché.

115. *Smoothing plane* is a small plane used after one planing to give a greater smoothness.

光𠃌器小鉋後再以此器𠃌光、

‹Kwóng ˏpʰáu léuk₂ 'síú ˏpʰáu hau² tsoi' ˢí 'tsʰz' léuk₂ ˏpʰáu ‹kwóng.

116. *Casting plates* are for forming sheets of lead.

倒錫板、鑄錫片、

'Tò sik› 'pán' chü sik› píⁿ'.

117. *Paper poles* are used for drying wet paper.

晾紙竹、晾濕紙、

Léung² 'chí chuk› léung² shap› 'chí.

118. A *fish pole* has a hook strung to it for fishing.

釣竿、繫鉤釣魚、

Tíú' ‹kón hai² ‹kau tíú' ˏü.

119. *Bookbinder's press* is for pressing books.

襯盤、攪夾書者、

'Káu ˏpʰún 'káu káp› ‹shü 'ché.

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116. 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 woof 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.

印書架鐵爲之、
一印數板、
書稿文雖成而
格未定欲改者、
木尖以迫實板、
大銼鐵器也、以
此銼滑之、
撥拑運竹捲紗、
繅車絞繭出絲、
絡梡亦理捲絲、
鉸釘兩頭畧大、
銅片隔間行而
疊砌之、
小鋸齒分左右、
大鋸解木爲二、
手鋸其肉斜鑲、
撈網在舀撈魚、
錫剪裁片成條、
木撞槌撞尖木、
杼藏緯以拋織、
漏珠大小不等、
洗花鈕時同放
袋內擦之、毋使
鑞隙有不耀意、

Yau' ‹*shü ká'*, t'ít› ˌwai ‹chi, yat› yau' shò' 'pán.

‹*Shü 'kò;* ˌman ‹sui ˌshing, ˌí kák› mí² ting², yuk₂ 'koi ‹ché.

Muk₂ ‹*tsím*, ˋí pik› shat₂ 'pán.

Tái' ts'ó' t'ít› hí' ˋyá, ˋí 'ts'z' ts'ó' wát₂ ‹chí.

Pút₂ fú² wan² chuk› 'kün ‹shá.

'*Tsò ‹k'ü* 'káu 'kín ch'ut› ‹sz'.

Lók› ˌ*ní* yik₂ ˋlí 'kün ‹sz'.

Káu', ‹ting ˋléung ˌt'au léuk› tái².

ˌ*T'ung p'ín' kák›* kán' ˌhang ˌí típ₂ ts'ai' ‹chí.

'*Siú kü'* 'ch'í ‹fan 'tsó yau².

Tái² kü' kái' muk₂ ˌwai í².

'*Shau kü'* ˌk'í yuk₂ ˌts'é ‹séung.

T'óng' ˋ*móng* tsoi² ‹tsang ˌlò ˌü.

Sik› '*tsín* ˌts'oi p'ín' ˌshing ˌt'iú.

Muk₂ chóng² ‹*ch'ui* chóng² ‹tsím muk₂.

ˋ*Ch'ü* ˌch'óng 'wai ˋí ‹p'áu chik›.

Lau² ‹*chü* tái² 'síú pat› 'tang, 'sai ‹fá ˋnau ˌshí ˌt'ung fóng' toi² noi² ts'át› ‹chí, ˌmò 'sz' lá' kwik› ˋyau pat› íú² í'.

forming an even sheet. The lining of tea-chests, and sheet lead for other purposes, is made in this manner.

131. 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.

筬夾經如梳者、
灰板載灰枝磚、
紡車乃紡絲棉
作紗者、

137. The *slaie* 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.

等以竹竿捲紗、
矩凭以製方者、
墨殼方角間墨、
灰劍灰實即以
劍丨之、

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.

竹策報賣雲吞、
磨銀石辨銀色、
準能定其平正、
斗刮量米刮平、
字板檯埋書板、
叮鐺轉調擊報
賣布、

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-tóng* is twirled and struck to announce that cloth is for sale.

小叮鐺賣絨線、
月叮瞽者擊報
占算或兩竹片、
鐺鐺報賣魚生、
灰匙枝灰磚口、
印字撿鋪紙其
上後撿下印之、
鈆活字每字以

150. The *small ting-tóng* 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 *tóng-tóng* 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

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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-tóng* resembles the *luk kú* 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 *üt 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.

engraved on separate bodies of lead, and these are arranged into pages by words and sentences for printing.

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 used for drawing spikes.

161. A *wrench* is an instrument which is used for taking out screws.

章照印之、鋏備刻條鉛
線續纏紗理車縷繅、
如線造鐵絲金、
釘大拔用斤千、
開以用扳鉗螺
絲者、

ₛtʻiú hakₛ pí² chiúʼ ‹chéung küʼ típ₂ ₛshing ʻpán yanʼ ‹chí.

ʻLò ʻshü ‹cham ₛwai shat₂ kíp₂ ‹kam híʼ ʻí tsʻòʼ tsòkₛ ‹chí.

*Kat*ₛ *‹kò*, yung² ʻí kʻapₛ ʻshui.

Tsuiʼ ‹kü ʻlí ‹shá ₛchʻín chikₛ.
Tᴺítₛ sínʼ tʻítₛ tsò² ₛü sínʼ.

‹Tsʻín ‹kan, yung² pát₂ tái² ‹ting.
ₛLó ‹szʼ ning² yung² ʻí ‹hoi ₛló ‹szʼ ʻché.

160. The implement called *tsʻín kan*, or 'thousand catties', is simply an iron rod or staple with a broad ring attached to it; the head of the spike is caught between the rod and ring, and pulled out on the principle of the lever.

Section Fourth.

NAMES OF COLORS.

顏色名第四章
ₛNgán shikₛ ₛming; tai² szʼʼ ‹chéung.

The names of all colors were at first obtained from observing the color of some one thing, which was an exact image of the given color; hence, therefore, for the names to designate colors we refer to the names of

凡顏色之初得
名者、皆由觀一
物色而象是色、
故指物爲名色

ₛFán ₛngán shikₛ ‹chí ‹chʻóₛ takₛ ₛming ʻché, ‹kái ₛyau ‹kún yatₛ mat₂ shikₛ, ₛí tséung² shí² shikₛ; kúʼ ʻchí mat₂ ₛming ₛwai shikₛ ₛming

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 *tsʻing*, *wóng*, *chʻik*, *pák*, *hak*, i. e. azure, yellow, carnation, white, and black. The single characters standing for other colors, such as *luk* green, *lám* blue, &c., were, it is said, appropriated to this use, their primary sense not being that of color.

以古自之呼名、餘色正色爲間色、即爲五色、

‹fú ‹chí. Tsz'² 'kú ˢí ˢ'ng shik› ˌwai ching' shik›, ˌyü tsik› ˌwai kán' shik›.

和色較數將爲新名、不可勝計、故識其名色、即將五色名、以淺深濃淡老嫩嬌閃靚啞而不能盡識之故也、

‹Tsz' ‹tséung shò' shik› káu' wó², ˢí ˌwai ‹san ˌkˢí, kú' shik› ‹chí ˌming pat› 'hó ‹shing kai'. Wák₂ ˢyau pat› shik› ˌkˢí ˌming 'ché, tsik› ‹tséung ˢ'ng shik› ˌming ‹ká ˢí 'tsˢín, ‹sham, ˌnung, tám², ˢlò, nün², ‹kíú, 'shím, ling², 'á, sò', tsáp₂; 'tsˢz', shò' tsz'² ˌí ‹fú ‹chí, ‹kái ‹to ˌí pat› ˌnang tsun² shik› ‹chí kú' ˢyá.

素雜此數字而不呼之、皆多而不識之故也、

灰色、

1. *Ash color.*

‹Fúi shik›

鴿灰、

2. Purplish ash.

Kóp› ‹fúi

猪肝色、

3. *Bister* (or pig's liver color).

‹Chü ‹kón shik›

有時黑號玄、皂烏皆同一色、

4. *Black* is sometimes designated sombre, dark, and raven, all of which are one and the same color.

ˢYau ˌshí hak› hò² ˌün, tsò², ‹ú, ‹kái ˌtˢung yat› shik›.

髮色、

5. Hair-black color (color of Chinese hair).

Fát› shik›.

京墨、

6. Ink black.

‹King mak₂.

油烟、

7. Soot black.

ˌYau ‹ín.

老藍、

8. Blue black.

ˢLò ˌlám.

1. *Ash* color or *fúi 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.

3. *Bister* is prepared from common soot of wood, by pulverizing and washing. The soot of the beech is said to afford the best.

4. *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.

9. *Blue.*	藍	ˌLám.
10. Sky blue.	三青	‹Sám ‹tsʻing.
11. Smaltz blue.	佛頭青	Fat꜀ ˌtʻau ‹tsʻing.
12. Azure blue.	天青	‹Tʻín ‹tsʻing.
13. Deep blue.	元青	ˌÜn ‹tsʻing.
14. Pure blue.	二青	Íꜝ ‹tsʻing.
15. Light azure blue.	玉藍	Yuk꜀ ˌlám.
16. *Brown.* (Coir brown.)	棕色	‹Tsung shik›.
17. Rust brown.	鐵棕	Tʻít› ‹tsung.
18. Reddish brown.	紅棕	ˌHung ‹tsung.
19. Chestnut brown.	栗色	Lut꜀ shik›.
20. Spanish brown (or sheep's liver color).	羊肝色	ˌYéung ‹kón shik›.
21. *Carmine.*	金魚紅	‹Kam ˌü ˌhung.
22. *Carnation.*	赤色	Chʻik› shik꜀.
23. *Cinnabar.*	硃砂	‹Chü ‹shá.
24. *Cochineal color.*	呀蘭色	ˌNgá ‹lán shik›.
25. *Crimson* (or rouge red).	胭脂	‹Ín ‹chí.
26. *Gray.*	褐色	Hot› shik›.
27. Yellowish gray.	原色	ˌÜn shik›.
28. Reddish gray.	紫色	'Tsz' shik›.
29. Bluish gray.	淡灰色	Tám' ‹fúi shik›.
30. *Green.*	綠色	Luk꜀ shik›.
31. Plant green.	青色	‹Tsʻing shik›,

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 *tsʻing* is employed. There is, however, more discrepancy among the Chinese concerning the color intended by *tsʻing* than any other color; it is both the color of the sky and of trees; and even the color of ether is called *tsʻing*. 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. *Kót* is the color of hemp, before it has been bleached; *ün skik* means the "original

32. Green bice.	虎綠	ʻFú luk₂.
33. Sap green.	墨綠	Mak₂ luk₂.
34. Blackish green (unripe lemon green).	檬綠	˂Mung luk₂.
35. Emerald green.	二綠	Í² luk₂.
36. Pea green.	豆青	Tau² ˂tsʻing.
37. Leek green.	葱綠	˂Tsʻung luk₂.
38. Olive green.	欖青	ʻLám ˂tsʻing.
39. *Indigo.*	洋藍	˛Yéung ˛lám.
40. *Orange.*	黃丹	˛Wóng ˂tán.
41. *Purple.*	紫粉	ʻTsz', ʻfan.
42. Iris purple.	葡青	˛Pʻò ˂tsʻing.
43. *Prussian blue.*	洋靛	˛Yéung tín².
44. *Red.*	紅色	˛Hung shik₂.
45. Brownish red.	赭石	ʻChé shik₂.
46. Lake red.	番紅	˂Fán ˛hung.
47. Copper red.	古銅色	ʻKú ˛tʻung shik₂.
48. Rose red.	銀紅	˛Ngan ˛hung.
49. Orange red.	紫丹	ʻTsz' ˂tán.
50. Peach red.	桃紅	˛Tʻò ˂hung.
51. Brick red.	青蓮	˂Tsʻing ˛lín.
52. Light red.	宮粉	˂Kung ʻfan.
53. Hyacinth red.	金飛紅	˂Kam ˂fí ˛hung.
54. Lightish red.	粉紅	ʻFan ˛hung.
55. *Scarlet.*	花紅	˂Fá ˛hung.
56. *Sepia.*	雅灰	ʻNgá ˂fúi.
57. *Snuff* color.	鼻烟色	Pí² ˂ín shik₂.
58. *Verdigris* green.	銅綠	˛Tʻung luk₂.

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.	硃砂	ˌNgan ‹chü.
60. *White.*	白色	Pák› shik›.
61. Grayish white.	淺灰	ʻTsʻín ‹fúi.
62. Quicksilver white.	乳銀	ˋYü ˌngan.
63. Spanish white.	鉛粉	ˌÜn ʻfan.
64. Snow white.	雪白	Süt› pák›.
65. Ivory white.	牙黃	ˌNgá ˌwóng.
66. Pearl white.	珠色	‹Chü shik›.
67. Bluish white.	札藍	Chát› ˌlám.
68. *Yellow.*	黃色	ˌWóng shik›.
69. Brass yellow.	乳金	ˋYü ‹kam.
70. Amber yellow.	碧色	Pik› shik›.
71. Honey yellow.	雄黃	ˌHung ˌwóng.
72. Lemon yellow.	粉黃	ʻFan ˌwóng.
73. Oker yellow.	垀黃	ˌNai ˌwóng.
74. Almond yellow.	杏黃	Hang² ˌwóng.
75. Sulphur yellow.	石黃	Shik› ˌwóng.
76. Yolk yellow.	蛋黃	Tán² ˌwóng.
77. Brown-brass yellow.	青金	‹Tsʻing ˌkam.
78. Canary yellow.	辰時雀黃	ˌShí ˌshan tséuk› ˌwóng.
79. Gamboge yellow.	籐黃	ˌTʻang ˌwóng.

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 *chü pat*, or writings in vermilion; his majesty's replies, when written by officers in waiting, are called *chú pí*, or replies [written in] vermilion. Magistrates also use this color in punctuating their edicts. *Tán* and *chü* are nearly synonymous in common use; *tán* is, however, a lighter, orange-red than vermilion.

CHAPTER VIII.

ARCHITECTURE.

工匠務篇八

ˌKung tséung² mú²; ˌpʻin pát₂.

Section First.

VARIOUS KINDS OF EDIFICES.

宮室類第一章

ˌKung shat, lui²; tai² yat, ˌchéung.

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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 chieftains 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.

上古之世、穴居野處、冬則居營窟、夏則居橧巢、後世聖人、以土爲之、宇上棟下風雨、以待四圖、考宮室總畧、

Shéung² ʻkú ˌchí shai², hüt₂ ˌkü ˌí ʻyé ʻchʻü; ˌtung tsak, ˌkü ˌying fat,; há² tsak, ˌkü ˌtsang ˌchʻáu. Hau² shai², shing² ˌyan ˢí muk₂ ʻchʻü ˌí ˌtín ʻtʻò ʻchʻü; ˌí ping² ˌín hau² ˌwai ˌchí ˌkung shat, shéung² tung² há² ʻü ˢí toi² ˌfung ʻü.

2. See the General Account of buildings, in the Illustrations of the Four Books.

見四書圖考宮室

Kín² Sz'² ˌShü ˌTʻò ʻháu, ˌKung shat, ʻtsung łéuk₂.

Notes and Explanations.

Literally, *kung tséung mú* 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*, *há 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 *hónlam*, have not become magistrates.

5. The 'golden horse' and 'gemmeous court' 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 Anagyris 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 'pʿúnkung.'

社學、本鄉學舘、
翰林院、乃初中
未任民情之官
署也、
金馬玉堂、翰林
院宇、
社稷壇、右社左
稷、春秋令祭之、
民社、樹以木、春
秋時、酧豐年也、
凉亭、於園內高
建、爲納凉眺望、
亭無垣而有柱、
軍器局、貯兵器、
關閘、邊塞建關、
以爲界限防守、
橋、駕水渡行人、
浮橋、或舟爲之、
釣橋、造以榆槐
之木、其製如橋、
綠窓、是窮婦室、
驛、中途駐足所、
城、乃築以衛君、
諸侯學、曰泮宮、

'Shé hók₂ 'pún ‹héung hok₂ 'kún.

Hón' ₛ*lam ün'* ˢnái ‹chʿó chung' mí² yam² ₛman ₛtsʿing ‹chí ‹kún 'shü ˢyá.

‹Kam 'má, yuk₂ ₛtóng, *hón'* ₛ*lam ün'* ˢ*ü*.

'Shé tsik› ₛ*tán*, yau² 'shé, 'tsó tsik›, ‹chʿun ‹tsʿau ling² tsai² ‹chí.

‹*Man 'shé* shü² ˢí muk₂ ‹chʿun ‹tsʿau ₛshí ₛchʿau ‹fung ₛnín ˢyá.

ₛ*Léung* ₛ*tʿing*, ‹ü ‹ün noi² ‹kò kín² ₛwai náp₂ ₛléung tíú' móng'.

ₛ*Tʿing* ₛmò ₛhün ₛí ˢyau 'chü.

‹*Kwan hí' kuk₂* ˢchʿü ‹ping hí'.

‹*Kwán cháp₂* ‹pín sui² kín² ‹kwán ˢí ₛwai kái' han² ₛfóng 'shau.

ₛ*Kíú* ká² 'shui tò² ₛhang ₛyan.

ₛ*Fau* ₛ*kíú* wák₂ ‹chau ₛwai ‹chí.

Tíú² ₛ*kíú* tsò² ˢí ₛü ₛkwai ‹chí muk₂, ₛkʿí chai' ₛü ₛkíú.

Luk₂ ‹chʿóng shí² ₛpan fú² *shat*›.

Yik₂ ‹chung ₛtʿò chü' tsuk› 'shó.

ₛ*Shing* ˢnái chuk› ˢí wai' ‹kwan.

‹Chü ₛhau hók₂ üt₂ *pʿún'* ‹*kung*.

5. The term *pák má* alludes to two brazen images of horses placed in the doorway of the academy by the emperor Mú of the Hón dynasty about the year 140 B. C. The characters *yuk tóng* are placed above the gate of the academy, and correspond, in this usage, to similar fanciful designations for public institutions in western lands.

14. A bridge of this kind is figured and described in the *Sám Tsʿoi Tʿò*, and resembles very much the suspension bridges of Europe.

16. 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 Taouists 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 *kw'an* 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.

天子學曰辟雍、
書院各屬設建、
得以教育英才、
貢院朝廷命官
到此、考取文才、
寨乃屯兵之小
城、以防守邊塞、
觀中道士隱居、
茅屋茅草盖成、
公所集議之所、
會舘各行商賈、
設爲會衆議事、
廬屋以蒲蔣、扉
以蘧蒢、
砲臺置砲防守、
倉乃藏穀之處、
囷乃倉之圓者、
京乃倉之方者、
倉之有屋曰廩、
雜貨舖、油糖酒
米雜貨沽之、

‹T'ín 'tsz' hók₂ üt₂ *p'ik*› ‹*yung*.

‹*Shü ün*' kók› shuk₂ ch'ít› kín² tak› ˢí káu' yuk₂ ‹ying ₛts'oi.

Kung' ün' ₛch'íú ₛting ming² ‹kún tò' 'ts'z' 'háu 'ts'ü ₛman ₛts'oi.

Chái² ˢnái ₛt'ün ‹ping ‹chí 'síú ₛshing ˢí ₛfóng 'shau ‹pín sui².

Kún' ‹chung Tò² sz'² 'yan ‹kü.

ₛ*Máu uk*› ₛmáu 'ts'ò koi' ₛshing.

‹*Kung 'shó* tsáp₂ ˢí ‹chí 'shó.

Úi² 'kún kók› ₛhóng ‹shéung 'ká ch'ít› ₛwai úi² chung² 'í sz'².

ₛ*Lú uk*› ˢí ₛpò 'tséung ‹fí ˢí ₛk'ü ₛch'ü.

P'áu' ₛ*t'oi* chí² p'áu' ₛfóng 'shau.

‹*Ts'óng* ˢnái ₛch'óng kuk› ‹chí ch'ü'.

‹*Kw'an* ˢnái ‹ts'óng ‹chí ₛün 'ché.

‹*King* ˢnái ‹ts'óng ‹chí ‹fóng 'ché.

‹Ts'óng ‹chí ˢyau uk› üt₂ '*pan*.

Tsáp₂ fó' p'ò' ₛyau ₛt'óng 'tsau 'mai tsáp₂ fó' ‹kú ‹chí.

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'únkung* are now disused. Beautiful plates of them both may by 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 shó*, 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 *úi kún*, 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 Wóng.

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 bring 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 depository 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.

卡以爲防險要、
堂之名肇黃帝、
學宮聖廟也、府
州縣各有建立、
衡門隱逸之宅、
醫舘治病之居、
育嬰堂乃邑中
建育無父母撫
養嬰兒居也、
待賓之舍曰舘、
公舘官之寓所、
白屋布衣之家、
庖厨烹調火食、
守舍看禾廬也、
蝸廬自謙屋小、
紅樓乃富女居、
火藥局制火藥、
廨百官之所居、
五畝之宅外環
以墻謂之宮墻、
市井買賣食物、
各舖建設之處、
苑所以養禽獸、

Ká' ˢí ˏwai ˏfóng 'hím íú'.

ˏ*T'óng* ‹chí ˏming shü' ˏWóng tái'.

Hók, ‹*kung* shing² míú² ˢyá; 'fú ‹chau ün² kók, ˢyau kín² lap₂.

ˏ*Hang* ˏ*mún* 'yan yat₂ ‹chí chák₂.

‹*I'* '*kún* chí² ping' ‹chí ‹kü.

Yuk₂ ‹*ying* ˏ*t'óng* ˢnái yap, ‹chung kín² yuk₂ ˏmò, fú² ˢmò 'fú 'yéung, ‹ying ˏí ‹kü ˢyá.

Toi' ‹pan ‹chí shé² üt₂ '*kún*.

‹*Kung* '*kún* ‹kún ‹chí ü² 'shó.

Pák₂ uk, pò' ‹í ‹chí ‹ká.

ˏ*P'áu* ˏ*ch'ü* ‹p'ang ˏt'íú 'fo shik₂.

'*Shau shé²* hón' ˏwó ˏlú ˢyá.

‹*Wó* ˏ*lú* tsz'² ‹h'ím uk, 'síú.

ˏ*Hung* ˏ*lau* ˢnái fú' 'nü ‹kü.

'*Fó yéuk₂ kuk₂* chai² 'fo yéuk₂.

Kái' pák, ‹kún ‹chí 'shó ‹kü.

ˢ'Ng 'mau ‹chí *chák₂* ngoi² ˏwán ˢí ˏts'éung wai' ‹chí ‹kung ˏts'éung.

'*Sh'í* '*tsing* ˢmái mái² shik₂ mat₂ kók, p'ò' kín² ch'ít, ‹chí ch'ü'.

Ün² 'shó ˢí 'yéung ˏk'am shau'.

40, 41. For an account of the more common inns or taverns, see page 282; these buildings are also called *ü*, and *ü shó*, i. e. lodgings, or lodging-places.

42. The meaning of *pák* is unfurnished, unadorned, and alludes to the poor but honest man, whose poverty is still further expressed in this sentence by *pò í*, cotton clothes, which he wears.

43. The *p'áu ch'ü* differs from a *ch'ü fóng* 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.

45. 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.

50. In early times, the market was called *sh'í sz'*, of which a plan may be seen in the Illustra-

官 推 亦 卽 卡 也、
寺 漢 明 帝 時 始
創、乃 僧 人 所 居、
庵、內、女 尼 奉 佛、
觀之言可以觀
望於其上也、
周文王作靈臺、
衙署、亦卽解也、
柏臺烏府、御史
衙門云爾、
無嗣壇、若無後
嗣者、牌位祀此、
塔、或高數丈、數
重、窓通六面、
文閣、高二三層、
祀文星於其上、
古制屋之高嚴、
通呼爲殿、
天內帝王之屋、
牌樓旌表善行、
又謂牌坊、
監牢以囚重犯、

‹Kún ‹túi yik₂ tsik› ká' ˢyá.

Shí' Hón' ₅Ming tai' ₅shí, 'chí 'ch'ông, ˢnái ‹Tsang ₅yan 'shó ‹kü.

‹Ím ɴoi² 'nü ₅ní fung² Fat₂.

Kún' ‹chí ₅ín 'hó ˢí ‹kún móng² ₅ü ₅k'í shéung² ˢyá.

‹Chau ₅Man ₅wóng tsók› ₅*ling* ₅t'oi.
₅*Ngá* 'shü yik₂ tsik› kái' ˢyá.

Pák› ₅t'oi ‹ú 'fú *ü*² 'sz' ₅*ngá* ₅*mún* ₅wan ˢí.

₅*Mò sz'*² ₅*t'án*; yéuk₂ ₅mò hau² sz'² 'ché ₅pái wai² sz'² 'ts'z'.

T'áp₂ wák₂ ‹kò shò² chéung² shò' ₅ch'ung ‹ch'óng ‹t'ung luk₂ mín².

₅*Man kók₂* ‹kò í² ‹sám ₅ts'ang sz'² ₅man ‹sing ‹ü ₅k'í shéung².

'Kú chai² uk› ‹chí ‹kò ₅ím ‹t'ung ‹fú ₅wai *tín*².

Tái² noi² tai' ₅wóng ‹chí uk›.

₅*Pái* ₅*lau* ‹sing 'píú shín' hing'; yau² wai' ₅pái ‹fóng.

‹*Kám* ₅*lò* ˢí ₅ch'au chung² fán².

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tions of the Four Books: for explanations of *sz'* and *sh'í*, see pages 121 and 211. In the *Sám Ts'oi T'ò*, the *sh'í 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. *Ngá mún* is a common term for public offices, synonymous with *ngá shü*, 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.

64. The *páilau*, 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.

52. A *military post* is the same as a guard-house.

53. *Monasteries* are the abodes of the Budhists, first erected in the reign of Ming of the Hón dynasty.

54. Priestesses of Budha 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 *orbate 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 'páifong.'

65. A *prison* is for incarcerating notorious offenders.

66. The *family residence* of a statesman is called 't'án fú.'

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 *káu* 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.

潭府·仕宦之家、
朱門·富豪之第、
內宮·妃嬪深居、
烽墜·設以禦敵、
竇·口小腹大、或
竅通旁以藏粟、
窖·地中藏穀處、
瓜菜攤、擺賣菜、
棧·爲貯放貨物、
圈·畜牛豕者是、
廟·爲祀神靈、乃
設司祝者奉祀、
祠堂·立祖宗牌
位而祭祀之處、
營盤·以布搭盖、
以爲屯宿軍士、
帥府·主帥所居、
庫·設以藏金銀、
高樓舖·內有點
心酒肉、

ˏT'án 'fú sz'² wán² ‹chí ‹ká.

‹*Chü ˏmún* fú' ˏhò ‹chí tai².

*Noi*² ‹*kung* ‹fí pan' ‹sham ‹kü.

‹*Fung ‹tun* ch'ít› ˊí ü² tik₂.

*Tau*² 'hau 'síú fuk› tái², wák₂ kíú² ‹t'ung ˏp'óng ˊí ˏch'óng suk›.

Káu' tí² ‹chung ˏch'óng kuk› ch'ü'.

‹Kwá ts'oi' ‹*t'án 'pái* mái² ts'oi'.

*Chán*² ˏwai ˊshü fóng' fó' mat₂.

‹*Hün* ch'uk› ˏngau 'shí 'ché shí'.

*Míú*² ˏwai sz'' ˏshan ˏling ˊnái ch'ít› ‹sz' chuk› 'ché fung' sz''.

ˏ*Sz' ˏt'óng* lap₂ 'tsò ‹tsung ˏpái wai² ˏí tsai' sz'' ‹chí ch'ü'.

ˏ*Ying ˏp'ún* ˊí pò' táp› koi' ˊí ˏwai ˏt'ün shuk› ‹kwan sz'².

*Sz'*² *'fú* 'chü sz'² 'shó ‹kü.

*Fú*² ch'ít› ˊí ˏch'óng ‹kam ˏngan.

‹*Kò ˏlau* p'ò' noi² ˊyau 'tím ‹sam 'tsau yuk₂.

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 *káu* 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.

宮室物料類第二章

‹Kung shat› mat₂ liú² lui²; tai² í² ‹chéung.

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 strait 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

拱乃砌圓拱於
門或造於橋下
殿堂乃王者會
羣臣朝議之地
衢道乃頭門直
達二門之道也
弩臺設以發弩
礎乃令之柱墾
椒房王后所居
鐘樓高數丈懸
鐘撞以報時辰
撐角柱鑲橫木
另加短木於柱
斜撐之
青甎用築垣墻
柱碟即柱頭刻

'*Kung* 'nái ts'ai' ₅ün 'kung ‹ü ₅mún, wák₂ tsò² ‹ü ₅k'iú há².

*Tín*² ₅t'óng 'nái ₅wóng 'ché úi² ₅kw'an ₅shan ₅ch'iú 'í ‹chí 'yá.

'*Yung tò*² 'nái ₅t'au ₅mún chik₂ tát₂ í² ₅mún ‹chí tò² 'yá.

‹*Nú* ₅t'oi ch'ít› 'í fát› ₅nú.

'*Ch'ó* 'nái ‹kam ‹chí 'ch'ü ‹tun.

‹*Tsíú* ₅*fóng* ₅wóng hau² 'shó ‹kü.

‹*Chung* ₅*lau* ‹kò shò' chéung² ₅ün ‹chung chóng² 'í pò' ₅shí ₅shan.

‹*Chang kók*› 'ch'ü ‹séung ₅wáng muk₂, ling² ‹ká 'tün muk₂ ‹ü 'ch'ü ₅ts'é ‹chang ‹chí.

‹*Ts'ing* ‹*chün* yung² chuk› ₅ún ₅ts'éung.

'*Ch'ü típ*₂ tsik› 'ch'ü ₅t'au

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 must necessarily differ in some degree accordingly.

6. According to the *Kú Sz' King Lam*, in the times of the Hón 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 some six or eight feet from the ground.

9. 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 chün*, azure bricks.

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.

花起托如碟、直接至線盤之處、
禪房、僧人寢室、
宮殿、廟宇頭門、
四柱竪於地臺、
花板、脚雕花邊、
釘墻、接近花板、
簷口線、簷前下出線於墻、
天井、乃堂前開以透光而納凉、
丹墀、陳列百官、
庭、是堂下至門、
濠、水繞城外、可通運入內、
水關、濠水通城之門也、
鑊底、頂屋背上造成形如覆鑊、
屋頂乃作圓珠、置瓦背上爲頂、
門樞、即木門斗、
門枋、門旁之木、

hak, ‹fá ʻhí tʻók, ˏü típ₂ chik₂ tsíp, chí' sín' ˏpʻún ‹chí chʻü'.

ˏ*Shín* ˏ*fóng* ‹Tsang ˏyan ʻtsʻam shat,.

‹Kung tín² míú² ˋü ˏtʻau ˏmún sz'' ˋ*chʻü* shü² ‹ü tí² ˏtʻoi.

‹*Fá* ʻ*pán kéuk*, ‹tíú ‹fá ‹pín ‹ting ˏtsʻéung tsíp, kan² ‹fá ʻpán.

ˏ*Ím* ʻ*hau sín*' ˏím ˏtsʻín há² chʻut, sín' ‹ü ˏtsʻéung.

‹*Tʻín* ʻ*tsing* ˋnái ˏtʻóng ˏtsʻín ‹hoi ˋí tʻau' ‹kwóng ˏí náp₂ ˏléung.

‹*Tán* ˏ*chʻí* ˏchʻan lít₂ pák, ‹kún.

ˏ*Tʻing* shí² ˏtʻóng há² chí' ˏmún.

ˏ*Hʻò* ʻshui ˋíú ˏshing ngoi² ʻhó ˏtʻung wan² yap₂ noi².

ʻ*Shui* ‹*kwán* ˏhʻò ʻshui ‹tʻung ˏshing ‹chí ˏmún ˋyá.

Wák₂ ʻ*tai* ʻting uk, púi' shéung² tsò² ˏshing ˏying ˏü fuk, wák₂.

Uk, ʻ*ting* ˋnái tsók, ˏün ‹chü chí' ˋngá púi' shéung² ˏwai ʻting.

ˏ*Mún* ‹*shʻü* tsik, muk₂ ˏmún ʻtau.

ˏ*Mún* ‹*fóng* ˏmún ˏpʻóng ‹chí muk₂.

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13. This *fápán kéuk* is within the house; but the term *fápán* might be applied to the frieze, and *fápán 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-sill* 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.

門論子、鋪門之企柱以住之、
閾、亦名之門限、
鋪窓板、爲門鋪窓、加以此板、
檐、屋瓦口之處、
飛簷、乃屋上造成、四角捲起、
女墻、卽城上雉堞、亦駕砲之處、
線盤、乃柱頂之墻、起線接柱、
籬、以竹插地、圖種花木、
池塘、春水清綠、
旗杆、竪立門外、
基、今名爲墻脚、
砌、乃階下之石、
狗肶、乃屋頂旁頭架金字、亦如狗肶、以爲承桁、

ˏMún lun^{2} *'tsz'* pʿò' ˏmún ˏchí ˏkʿí ˏchʿü ˏí chü^{2} ˏchí.

Kók$_{2}$ yik$_{2}$ ˏming ˏchí ˏmún han^{2}.

Pʿò' ˏchʿéung 'pán ˏwai ˏshán pʿò' ˏchʿéung ˏká ˏí 'tsʿz' 'pán.

ˏÍm uk, ˏngá 'hau ˏchí chʿü'.

ˏFí ˏím ˏnái uk, shéung^{2} tsò^{2} ˏshíng sz'' kók, 'kün 'hí.

ˏNü ˏtsʿéung, tsik, ˏshing shéung^{2} chí^{2} típ$_{2}$, yik$_{2}$ ká' pʿáu' ˏchí chʿü'.

Sín' ˏpʿún ˏnái ˏchʿü 'ting ˏchí ˏtsʿéung 'hí sín' tsíp, 'chʿü.

ˏLí, ˏí chuk, chʿáp, tí^{2} ˏtʿò chung' ˏfá muk$_{2}$.

ˏChʿí ˏtʿóng ˏchʿun 'shui ˏtsʿing luk$_{2}$.

ˏKʿí ˏkón shü^{2} lap$_{2}$ ˏmún ngoi^{2}.

ˏKí, ˏkam ˏming ˏwai ˏtsʿéung kéuk,.

Chʿai' ˏnái ˏkái há^{2} ˏchí shik$_{2}$.

'Kau 'pí ˏnái uk, 'ting ˏpʿóng ˏtʿau, ká' ˏkam tsz'^{2}, yik$_{2}$ ˏü 'kau 'pí, ˏí ˏwai ˏshing ˏháng.

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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.

腰線、乃柱碟上之起線、

‹*Íú sín*' ˢnái ˢchᵗü típ₂ shéung² ‹chí 'hí sín'.

38. A *furnace* for cooking is made of bricks and mortar, and chaldrons are set in it for cooking food.

竈、以磚泥結成、置鑊烹煮食物、

Tsò' ˢí ‹chün ₛnai kít, ₛshing chí' wák₂ ‹pᵗang 'chᵗü shik₂ mat₂.

39. *Gables* are the walls on the ends of houses.

屋飛、樓上旁墻、

Uk, ‹*fí* ₛlau shéung² ₛpᵗóng ₛtsᵗéung.

40. The *gable-ears* rise high above the roof of the house on the two ends, and turn up like ears.

夫捲耳、高出瓦上、兩傍如捲耳、

ₛFú '*kün* ˢí ‹kò chᵗut, 'ngá shéung², ˢléung ₛpᵗóng ₛyü 'kün ˢí.

41. A *garden* is for cultivating all kinds of plants and curious flowers in order to sell to the curious.

園、爲栽植百卉奇花、以供遊賞、

ₛ*Ün* ₛwai ‹tsᵗoi chik₂ pák₂ 'wai ₛkᵗí ₛfá ˢí 'kung ₛyau 'shéung.

42. A *walled garden* is surrounded by a wall, and is designed for the production of fruit-trees.

圍、築墻圍之、以種果木也、

ₛ*Wai* chuk, ₛtsᵗéung ‹wai ‹chí ˢí chung² 'kwó muk₂ ˢyá.

43. The *gate* of a village is called a 'lü.'

閭、乃鄉黨之門、

ₛ*Lü* ˢnái ‹héung 'tóng ‹chí ₛmún.

44. *Go-downs* are the rooms in the basement story.

土庫、卽樓下房、

'*Tᵗò fú*' tsik, ₛlau há² ₛfóng.

45. The 'flowery-hall' in an office is the *guest chamber*.

花廳、官家待客、

‹*Fá* ‹*tᵗing* ‹kún ‹ká toi² hák₂.

46. The *gutter* is a trough, which is attached to the channels formed by the tiles of the roof.

水漕、乃接瓦坑之水路、

'*Shui* ₛ*tsò* ˢnái tsíp, ˢngá ‹háng ‹chí 'shui lò².

47. The *harem* is the utmost interior of the palace, the entrance to which is strictly forbidden.

禁院、宮殿深居、封禁不得擅進、

*Kam*² *ün*² ‹kung tín² ‹sham ‹kü ‹fung kam² pat, tak, shín² tsun'.

48. *Hinges* of the door are made of brass and iron.

門較、銅鐵造成、

ₛ*Mún káu*' ₛtᵗung tᵗít, tsò² ₛshing.

49. A *magistrate's hall* is a court of justice.

宮堂、治民之堂、

‹*Kung* ₛ*tᵗóng* chí' ₛman ‹chí ₛtᵗóng.

50. *King-posts* are set upright in the framework of a roof, in order to support the ridge-tree.

矮仔、竪於狗肶架中、以助頂梁、

'*Ai* '*tsai* shü² ‹ü 'kau 'pí ká' ‹chung ˢí chó² 'ting ₛléung.

51. A *knocker* consists of two rings, nailed on the front of the door, to call for it to be opened.

門環、造兩圈釘門面、叫門敲之、

ₛ*Mún* ₛ*wán* tsò² ˢléung ‹ün ‹ting ₛmún mín² kíú' ₛmún ‹kò ‹chí.

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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.

天籠子以木條
間疎釘室上加
灰蕩滑以代天
花板。

‹T'ín ₅lung 'tsz' ⁵í muk₂ ₅t'íú kán', ‹shó ‹ting shat› shéung², ‹ká ‹fúi tóng² wát₂ ⁵í toi² ‹t'ín ‹fá 'pán.

53. A *loft* is an upper story of a house; a gallery.

樓重屋即閣也。

₅Lau ₅ch'ung uk› tsik› kók› ⁵yá.

54. A *mold-board* is a raised board, nailed on the sides of the floor close against the walls.

墻脚線樓板邊
貼墻釘木起線。

₅Ts'éung kéuk› sín', ₅lau 'pán ‹pín t'íp› ₅ts'éung ‹ting muk₂ 'hí sín'.

55. *Pannels* are set in the middle of doors and windows.

窓門心鑲凸鼓。

‹Ch'éung ₅mún ‹sam ‹séung *tut₂* 'kú.

56. A *park* is where storks, deer, and similar animals are kept and fed.

囿以爲豢養鶴
鹿等物。

Yau² ⁵í ₅wai wán² ⁵yéung hók₂ luk₂ 'tang mat₂.

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'*.

牌樓屋兩上旁
頭之處曰牌樓
一名金字。

₅P'ái ₅lau; uk› 'ngá shéung² ₅p'óng ₅t'au ‹chí ch'ü', üt₂ ₅p'ái ₅lau; yat› ₅ming ₅kam tsz'².

58. A *pillar* is a column of a palace.

楹乃殿堂之柱。

₅Ying 'nái tín² ₅t'óng ‹chí ⁵ch'ü.

59. A *plate* is the timber which is placed horizontally on the top of the walls, in order to support the rafters.

水古墻頭上橫
木用以承釘桷。

'Shui 'kú, ₅ts'éung ₅t'au shéung² ₅wáng muk₂, yung² ⁵í ₅shing ‹ting kók›.

60. *Porches* extend all round the outside of the palace.

廊廡殿下周廊。

₅Lóng ⁵mú tín² há² ‹chau ₅lóng.

61. *Purlins* are timbers parallel with the ridge-tree.

桁乃梁旁橫木。

‹Háng 'nái ₅léung ₅p'óng ₅wáng muk₂.

62. *Rafters* are placed on the purlins to support the tiles.

桷駕桁上承瓦。

Kók› ka' ‹háng shéung² ₅shing ⁵ngá.

63. *Inner rafters* are placed beneath the others for their support, on which the roof is built.

斜角內承桁以
爲蓋瓦。

₅Ts'é kók› noi² ₅shing ‹háng ⁵í ₅wai ko'i' ⁵ngá.

64. For a *summer residence*, a very cool and airy place is selected, in order to escape the summer's heat.

謝暑軒最凉處。
夏熱避暑之所。

Tsé² 'shü ‹hín, tsü' ₅léung ch'ü', há² ít₂ pí² 'shü ‹chí 'shó.

65. A *retreat* is a place for dwelling at ease in retirement.

齋乃燕居之所。

‹Chái ⁵nái ín' ‹kü ‹chí 'shó.

66. The *ridge* of a house is covered with tiles.

屋脊蓋梁瓦厰。

Uk› tsik› k'oi' ₅léung 'ngá ₅t'ung.

67. The *ridge-tree* is the timber in the top of the house.

梁乃屋之正梁。

₅Léung, 'nái uk› ‹chí ching' ₅léung.

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.

68. The 'warm gallery' is a noble lady's *dressing-room*.	暖閣、命婦粧樓、	ˢ*Nün kók*, ming² ˢfú ‹chóng ˏlau.
69. A *reading-room* is a place for visitors to read.	舘、待賓讀書所、	ˢ*Kún* toi² ‹pan tuk₂ ‹shü ˢshó.
70. A *retiring-room* is a place for the king to retire.	偏殿、王者閒居、	‹*Pᵗín tín*² ˏwóng ˢché ˏhán ‹kü.
71. A *screen* is for the support of the monarch.	屏、爲人君倚立、	ˏ*Pᵗing* ˏwai ˏyan ‹kwan ˢí lap₂.
72. A *sewer* is a passage for the water, which is poured down beneath a house.	溝渠、乃屋下放水之路、	‹*Kau* ˏ*kᵗü* ˢnái uk, há² fóng' ˢshui ‹chí lò².
73. The *shaft* is the main body of a column, and sometimes it is fluted for the sake of ornament.	柱棟、即柱身、或造成瓜哳、	ˢ*Chᵗü tung*' tsik, ˢchᵗü ‹shan wák₂ tsò² ˏshing ‹kwá chát₂.
74. A *shrine* is where idols are placed to be worshiped.	神龕、祀神於內、	ˏ*Shan* ‹*hóm* tsz'² ˏshan ‹ü noi².
75. The 'lotus seat' is now called a *shrine* because Budha was seated on carved lotus petals.	蓮坐、今之神位、因佛座刻蓮瓣、	ˏ*Lín tsó*² ‹kam ‹chí ˏshan wai², ‹yan Fat₂ tsó² hak, ˏlín pín².
76. The *lares' 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.	神樓、於廳上建小樓祀神、或旁奉祖先於其上、	ˏ*Shan* ˏ*lau*; ‹ü ‹tᵗing shéung² kín² ˢsíú ˏlau tsz'² ˏshan; wák₂ ˏpᵗóng fung² ˢtsò ‹sín ‹ü ˏkᵗí shéung².
77. A *sink* is a railing of bricks built up in a kitchen into which water is thrown.	水圍、以磚築欄、於厨內放水、	ˢ*Shui* ˏ*wai*, ˢí ‹chün chuk, ˏlán ‹ü ˏchᵗü noi² fóng' ˢshui.
78. A *sink-drain* is a hole in the house into which water is thrown to run off into the sewer.	滲井、乃家內放水落渠之穴、	*Sham*' ˢ*tsing* ˢnái ‹ká noi² fóng' ˢshui lók₂ ˏkᵗü ‹chí üt₂.
79. *Sleepers* are the timbers which are laid horizontally to support the boards of the floor.	樓鎮、即承樓板之橫木、	ˏ*Lau chan*' tsik, ˏshing ˏlau ˢpán ‹chí ˏwáng muk₂.
80. The *water-spout* is a tube attached to the gutter of a roof for conducting off the water.	水管、接水漕之水而流下、	ˢ*Shui* ˢ*kún* tsíp, ˢshui ˏtsᵗò ‹chí ˢshui ˏí ˏlau há².
81. A *study* is denominated the 'rue windows.'	芸窓、號曰書齋、	ˏWan ‹chᵗéung hò² üt₂ ‹*shü* ‹*chái*.
82. The *stylobate* (or pedestal) supports the pillar's base.	地臺、以承柱礎、	*Tí*² ˏ*tᵗoi* ˢí ˏshing ˢchᵗü ˢchó.

72. Columns are common in Chinese buildings; they are made round, square, &c., of wood, bricks, and stone. The base is small in proportion to the height, and the top is seldom ornamented with a capital, but the plain shaft passes directly from the base to the roof or entablature. The pillars in temples very frequently have inscriptions cut lengthwise upon the shaft in a very elegant manner; such are also engraved upon gateways.

54. The flower here called *wan* is considered by the Chinese as a preservative of books against insects, especially the Lepisma or bookworm; it would be accordingly found among the books of a careful student; *chᵗéung* a window is employed in this phrase, because the student

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 *ún* is a low, and the *ts'éung* 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.

承上門楣泥之木、
牆後乃前之橫木、
有別、
屋上以蓋瓦、
宇廟宮殿瓦、
紅、轉燒後磚坯、
火、防陣望樓敵、
用、一製棚戰、
邊兩門也、缺闕、
者也、道爲然缺、
之屋高墻卑垣、
墻也、墻壁亦圍、
廟祠署衙壁照、
也、墻面對之、
作加交竹以籬、
圍爲亦眼、
上晚築高樓更、
名樓望更、夫
高屋露白、
中、建高屋一容、
望、候爲人一
於窓、橫窓開、
貨物賣、旁門鋪、

Chak› *ṣnai* ṣmún ṣmí shéung² ṣshing ‹chün ṣnai ‹chí muk₂.

'Ch'é chan' ṣnái ṣts'ín hau² ṣts'éung shéung² ‹chí ṣwáng muk₂.

ṣ*Ngá*, ṣí k'oi' uk› shéung²; ṣyau ṣngá 'pán ṣngá ṣt'ung ‹chí pít₂.

*Luk*₂ ṣ*ngá*, ‹kung tín² míú² ṣü ṣnang k'oi' ‹chí.

‹*Kái ṣchün* ‹shíú hau² 'chün ṣhung.

*Tik*₂ ṣ*lau*, móng² chan² ṣfong 'fó; chín' ṣp'áng chai' yat› yung².

Hüt› hüt› ṣyá; ṣmún ṣléung ‹pín hüt› ṣín ṣwai tò² 'ché ṣyá.

ṣ*Ün* ‹pí, ṣts'éung ‹kò, uk› ‹chí ṣwai *ṣts'éung;* pik› yik₂ ṣts'éung ṣyá.

Chíú' pik› ṣngá ṣch'ü ṣtsz' míú² ‹chí túi' mín² ṣts'éung ṣyá.

ṣ*Fán*, ṣí chuk› ‹káu ‹ká tsók› ṣngán, yik₂ ṣwai ṣwai chung'.

‹*Kang ṣlau* ‹kò chuk› ṣmán shéung² ṣtsun ‹kang, yau² ṣming móng² ṣlau.

Pák₂ lò² uk› ‹kò kín', ‹chung ṣyung yat› ṣyan ṣwai hau² móng².

P'ò' ‹*ch'éung* ‹hoi ṣwáng ‹ch'éung ‹ü ṣmún ṣp'óng, 'pái mái² fò' mat₂.

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sets his table near the window, on account of the light. This is a poetical expression first used by the famous poet Sú Tungpò.

94. This is described in the *Sám Ts'oi T'ò* as a small turret-like place, made of bamboo, and covered with hides and lime to protect it from fire-arrows, and elevated on poles inside of the city to several times the height of the wall, for the purpose of watching the approach of enemies without, and the breaking out of fires within, the city.

Section Third.

OF SHIPS AND THEIR APPENDAGES.

舟楫類第三章

‹Chau chíp› lui²; tai² ‹sám ‹chéung.

抵岸拋錨灣泊、
不久就要絞錨、
錨泡錨入水繫
木浮水面爲號、
頭枕內昉頭鰲、
篷船上擋風熱、
船漏速卽扉水、
壓艙石以石放
艙底無傾覆患、
水漬船漏水入、
船尾棚椗公在
此把舵、
細艇渡客往來、
剗船田家所用、
龍船制如龍形、
端陽競渡之戲、
蛋家水生水養、

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.

'Tai ngón² ‹*p'áu* ₅*náu* ‹wán pók₂.
Pat› 'kau tsau² íú² '*káu* ₅*náu*.

₅*Náu p'áu*², ₅náu yap₂ 'shui hai² muk₂ ₅fau 'shui mín² ₅wai hò².

₅*T'au 'cham* noi² chó² ₅t'au ₅ngò.
₅*P'ung* ₅shün shéung² 'tóng ‹fung ít₂.
₅Shün lau² ts'uk› tsik› *fú*² '*shui*.

Át› ‹*ts'óng shik*₂ ⁵í shik₂ fông² ‹ts'óng 'tai, ₅mò ‹k'ing fuk› wán².

'*Shui tsik*› ₅shün lau² 'shui yap₂.
₅*Shün* ⁵*mí* ₅*p'áng* ‹sháu ‹kung tsoi² 'ts'z' 'pá ₅t'ó.

*Sai*² ⁵*t'ing* tò² hák› 'wóng ₅loi.
'*Ch'án* ₅*shün* ₅t'ín ‹ká 'shó yung².
₅*Lung* ₅*shün* chai² ₅ü ₅lung ₅ying, ‹tün ₅yéung king² tò² ‹chí hí².

*Tán*² ‹*ká* 'shui ‹shang 'shui ⁵yéung.

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 *tán ká*, 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].	皮船、以生牛皮制如箱形、	ˏ*Pʿí* ˏ*shün* ˊí ‹shang ˏngau ˏpʿí chai' ˏü ‹séung ˏying.
15. *Ferry-boats* are those which are employed to carry passengers across from one to the other side of a river.	橫水渡、渡客橫過對岸者、	ˏ*Wáng* '*shui tò*² tò² hák› ˏwáng kwó' túi' ngón² 'ché.
16. *Lodging-boats* are hired out to travelers.	紫洞艇、供遊客、	'*Tsz*' *tʿung*² ˊ*tʿing*, ‹kung ˏyau hák›.
17. *Píntán boats* are the cargo boats for Macao.	便單、澳門載貨、	*Pín*² ‹*tán* 'Ó ˏmún tsoi' fó'.
18. A *pleasure-boat* is one for parties of pleasure.	槎、乃遊樂之船、	ˏ*Chʿá* ˊnái ˏyau lók₂ ‹chí ˏshün.
19. The *fast-boats* are propelled rapidly by many oars.	快艇、多槳捷走、	*Fái*' ˊ*tʿing* ‹tó 'tséung tsít₂ 'tsau.
20. *Flower-boats* have the delights of beauty and wine.	花艇、花酒宴樂、	‹*Fá* ˊ*tʿing* ‹fá 'tsau ín' lók₂.
21. *Passage-boats* carry passengers to a distance.	渡船、以渡遠客、	*Tò*² ˏ*shün* ˊí tò² ˊün hák›.
22. The *post-boats* are used by officers of government.	站丨、官府所坐、	*Chám*² ˏ*shün* ‹kún 'fú 'shó tsó².
23. *Fishing-boats* drag nets to catch fish.	罟丨、牽罟捕魚、	'*Kú* ˏ*shün* ‹hín 'kú pò² ˊü.
24. *Salt-boats* are loaded with salt for transportation.	塩丨、載塩來往、	ˏ*Ím* ˏ*shün* tsoi' ˏím ˏloi ˊwóng.
25. The *sín boats* are somewhat more flat and shallow than the post-boats, and are let to travelers.	仙丨、比站船畧匾而淺、供遊客、	‹*Sín* ˏ*shün* 'pí chám² ˏshün léuk₂ 'pín ˏí 'tsʿín, ‹kung ˏyau hák›.
26. The *crab boats* have many oars, and are very swift.	快蟹、槳多極快、	*Fái*' ˊ*hái* 'tséung ‹tó kik₂ fái'.
27. The *beams* are horizontal rafters for supporting the planking of the deck.	櫃鎮、承船板之橫桁、	*Kwai*² *chan*' ˏshing ˏshün 'pán ‹chí ˏwáng ‹háng.
28. The *bows* of a junk are vulgarly named 'long lips'.	船頭、俗名暢嘴、	ˏ*Shün* ˏ*tʿau* tsuk₂ ˏming chʿéung' 'tsui.
29. The *bowsprit* is the mast in the stem.	頭弼、船頭之桅、	ˏ*Tʿau pak*₂ ˏshün ˏtʿau ‹chí wai².
30. The *bowsprit bumpkin* is a horizontal timber, through which ropes are reeved.	頭弼橫擔、通繩之橫木、	ˏ*Tʿau pak*₂ ˏ*wáng* ‹tám ‹tʿung ˏshing ‹chí ˏwáng muk₂.
31. A boat is *breamed* by burning straw beneath it.	熒船、以草灼底、	ˊ*Tám* ˏ*shün* ˊí 'tsʿò chéuk› 'tai.
32. Two masted vessels (or *brigs*), and three masted vesels (or ships), are foreign vessels.	兩枝桅船、三枝桅船、亦番舶也、	ˊ*Léung* ‹*chí* ˏ*wai* ˏ*shün*, ‹sám ‹chí ˏwai ˏshün, yik₂ ‹fán pók₂ ˊyá.

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.	旱旁、另作板旁一層以防浪、	ˢ*Hón* ˏ*pᵗóng* ling² tsók, ʻpán ˏpᵗóng yat, ˏtsᵗang ˢí ˏfóng lóng².
34. The *cabin* is the place where the captain or passengers or supercargoes reside.	船尾房、乃船主客商所居、	ˏ*Shün* ˢ*mí* ˏ*fóng* ˢnái ˏshün ʻchü hák, ‹shéung ʻshó ‹kü.
35. The *cable* is attached to the anchor in the water.	錨纜、繫錨下水、	ˏ*Náu lám*² hai² ˏnáu há² ʻshui.
36. The *cap* is a plank made with two holes to join two masts closely together.	桅帽、以木造穿二圈、爲駁二喘、	ˏ*Wai mò*² ˢí muk₂ tsò² ‹chᵗün í² ‹hün ˏwai pók, í² ˢchᵗün.
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.	絞盤、置船之中、或起重物、及帆杠等、	ʻ*Káu* ˏ*pᵗún* chí' ˏshün ‹chí ‹chung, wák₂ ʻhí chung² mat₂, kap₂ ˏfán kóng' ʻtang.
38. The ship's *captain* is the person who has the general control in the ship.	船主、乃船中統理之人、	ˏ*Shün* ʻ*chü* ˢnái ˏshün ‹chung ʻtᵗung ˢlí ‹chí ˏyan.
39. *Cat-heads;* when the anchor is hove up, these are for supporting and hanging it.	錨拮、起錨得以挂之、	ˏ*Náu kat*, ʻhí ˏnáu tak, ˢí kwá' ‹chí.
40. For *caulking*, bamboo shavings are used.	打掙、乃用竹絲、	ʻ*Tá* ‹*cháng* ˢnái yung² chuk, ‹sz'.
41. The *chains* are the planks below the dead-eyes.	鷄翼、三星下木、	‹*Kai yik*₂ ‹sám ‹sing há² muk₂.
42. *Cruizers* go out to reconnoitre smugglers.	巡船、出海緝私、	ˏ*Tsᵗun* ˏ*shün* chᵗut, ʻhoi tsᵗap, ‹sz'.
43. The *cut-water* is on the bow of the ship at the point where the waves are divided.	鵝膆、船頭破浪之處、	ˏ*Ngó sò*' ˏshün ˏtᵗaupᵗó' lóng² ‹chí chᵗü'.
44. *Davits* are for suspending the boat.	拮鷄、爲吊三板、	‹*Kat* ‹*kai* ˏwai tíú' ‹sám ʻpán.
45. *Dead-eyes* are below the gunwale; laniards are secured to them, which have ratlines thickly spread upon them.	三星、在大根下、繫繩密佈成梯、	‹*Sám* ‹*sing*, tsoi² tái² ‹kan há² hai' ˏshing, mat₂ pò' ˏshing ‹tᵗai.
46. The *deck* consists of the planks on the top of the ship.	櫃面、船面之板、	*Kwai*² *mín*² ˏshün mín² ‹chí ʻpán.

31. 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.

37. 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-crab 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* and the lowest deck are both within the hold of the vessels as two decks, being made like stories.

49. The *fashion-piece* is scarfed 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-waling* 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.

艙板、乃船面盖艙之板、
二層櫃、三層櫃、即倉內間爲二層如樓也、
尾枕、鑲於尾鰲之角、並助底骨、
桅枷、以爲續二喘高竪、
免朝牌、舡首虎頭牌、海神免朝、
船旗、唐國本無旗號、各船或竪、乃自立丨號耳、
橫纛、懸於檣間、隔水旁在船肚內、釘盖彎柴、
水仙門、置梯上落之門、
船梯、渡人上落、
八槳船、但可供哨探、不能擊賊、
錠、亦錨也、制成四鈎、泊船易定、

ˏTsᵗóng ʻpán ˢnái ˏshün mín² kᵗoiʼ ˏtsᵗóng ˏchí ʻpán.

Í² ˏtsᵗang kwai², ˏsám ˏtsᵗang kwai², tsikˏ ˏtsᵗóng noi² ˏkán ˏwai í² ˏtsᵗang ˏü ˏlau ˢyá.

ˢMí ʻcham ˏséung ˏü ˢmí ˏngò ˏchí kókˏ ping² chó² ʻtai kwatˏ.

ˏWai ˏká ˢí ˏwai tsukˏ í² ˢchᵗün ˏkò shü².

ˢMín ˏchíú ˏpái ˏshün ʻshau ʻfú ˏtᵗau ˏpái ʻhoi ˏshan ˢmín ˏchᵗíú.

ˏShün ˏkᵗí; ˏTᵗóng kwókˏ ʻpún ˏmò ˏkᵗí hò², kókˏ ˏshün wákˏ shü² ˢnái tsz'² lapˏ ˏshün hò² ˢí.

ˏWáng tukˏ ˏün ˏü ˏtsᵗéung kánʼ.

Kákˏ ʻshui ˏpᵗóng tsoi² ˏshün ˢtᵗò noi² ˏting kᵗoiʼ ˏwán ˏchᵗái.

ʻShui ˏsín ˏmún chíʼ ˏtᵗai ˢshéung lókˏ ˏchí ˏmún.

ˏShün ˏtᵗai tò² ˏyan ˢshéung lókˏ.

Pátˏ ʻtséung ˏshün tán² ʻhó ˏkung shauʼ tᵗámʼ, patˏ ˏnang kikˏ tsᵗákˏ.

Ting² yikˏ ˏnáu ˢyá; chaiʼ ˏshing sz'' ˏkau, pókˏ ˏshün í² ting².

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51. The tiger's head is most distinctly seen upon the bows of small governmental cruizers, 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, *mín chᵗíú*, 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.	大根、爲船旁之大木、	*Tái*^{2} ‹*kan* ˏwai ˏshün ˏp^{t}óng ‹chí tái^{2} muk$_{2}$.
60. *Halliards* are for raising and lowering sails.	帊纜、絞帊上落、	ˊ*Lí lám*^{2} ʻkáu ˊlí ˊshéung lók$_{2}$.
61. *Hatchways* are covered by hatches.	艙口盖、以捻艙、	‹*Ts^{t}óng* ʻ*hau* k^{t}oi' ˊí ʻk^{t}am ‹ts^{t}óng.
62. In order to turn the vessel's head, turn the *helm*.	舟轉頭、即攀柁、	ˏChau ʻchün ˏt^{t}au tsik, ʻpán ˏt^{t}ó.
63. The *main hold* of the ship is the hold near the mast, in which the goods are stored.	桅夾艙、近桅之艙、爲裝載貨物、	ˏ*Wai káp*, ‹*ts^{t}óng* kan^{2} ˏwai ‹chí ‹ts^{t}óng, ˏwai ‹chóng tsoi' fó' mat$_{2}$
64. An *hourglass* is for determining the ship's progress.	沙漏、以訂船行、	‹*Shá lau*^{2} ˊí ting' ˏshün ˏhang.
65. The *hull* is the empty body of a ship.	船殼、乃空丨身、	ˏ*Shün hók*, ˊnái ‹hung ˏshün ‹shan.
66. The *jib-boom* is the second mast [which is placed in the bowsprit].	頭弼標、乃第二節也、	ˏ*T^{t}au pak*$_{2}$ ‹*píú* ˊnái tai^{2} í^{2} tsít, ˊyá.
67. The *flying jib-boom* is the third mast [in the bowsprit].	三喘頭弼標、乃第三節也、	‹*Sám* ˊ*ch^{t}ün* ˏ*t^{t}au pak*$_{2}$ ‹*píú* ˊnái tai^{2} ‹sám tsít, ˊyá.
68. *Junks* are able to pass on the high seas.	艚船、能過重洋、	ˏ*Ts^{t}ò* ˏ*shün* ˏnang kwó' ˏch^{t}ung ˏyéung.
69. The *keel* is the timber at the bottom of a vessel.	底骨、船底之木、	ʻ*Tai kwat*, ˏshün ʻtai ‹chí muk$_{2}$.
70. The *kelson* is let down close to the keel in order to secure and strengthen the ribs.	裡籠貼近、以夾助彎柴、	ˊ*Lí* ˏ*lung* t^{t}íp, kan^{2} ˊí káp, chó^{2} ‹wán ˏch^{t}ái.
71. The *knight-heads* are for clasping and securing the bowsprit.	將軍柱、以爲夾竪頭弼、	ˏ*Tséung* ‹*kwan* ˊ*ch^{t}ü* ˊí ˏwai káp, shü^{2} t^{t}au^{2} pak,.
72. *Leechlines* are fastened to the sail to hold it in sailing; [an order is] "hold the leechlines slack, and not clue them."	繚絲、繫帊牽駛、揸生繚、勿死繚、	*Líú*^{2} ‹*sz*' hai^{2} ˊlí ‹hín ʻshai, ‹chá ‹shang líú^{2}, mat$_{2}$ ʻsz' líú^{2}.
73. *Lighters* are used for transporting goods.	西瓜扁、以駁貨、	‹*Sai* ‹*kwá* ʻ*pín* ˊí pók, fó'.

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 *martingal* 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 mats* 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*.

龍純用試水深淺、今名爲沁鉈、倒吊、鑲於頭弼中、引繩通標尾、檣、掛帆使風者、桅、小舟帆竿也、頭桅、大桅、尾桅、乃番船之桅名、番桅有三節續竪、每節分呼爲二三四喘而名、落桅不防駛低、伙長、即梢公、熟識水道、船大用二三名、故又有大伙二伙三伙之稱、小艇、要盖頭篷、丈、量船之大小、師船、又曰戰船、兵丨也、船名、寫於船尾、槳、棹船以渡水、丨耳、扣住槳椏、

ˏLung ˏshün yung² shí' ʻshui ˏsham ʻtsʻín; ˏkam ˏming ˏwai tsam' ˏtʻó.

ʻTò tíú' ˏséung ˏü ˏtʻau pat₂ ˏchung ʻyan ˏshing ˏtʻung ˏpíú ʻmí.

ˏTsʻéung kwá' ˏfán ʻshai ˏfung ʻché; ˏwai ʻsíú ˏchau ˏfán ˏkón ʻyá.

*ˏTʻau ˏwai, tái² ˏwai, ʻmí ˏwai*ˎ, ʻnái ˏfán ˏshün ˏchí ˏwai ˏming.

ˏFán *ˏwai* ʻyau ˏsám tsítˎ, tsuk₂ shü²; ʻmúi tsítˎ ˏfan ˏfú ˏwai í² ˏsám sz'' ʻchʻün ˏí ˏming.

Lók₂ *ˏwai* patˎ ˏfóng ʻshai ˏtai.

ʻFó ʻchéung, tsikˎ ˏshau ˏkung, shuk₂ shikˎ ʻshui tò². ˏShün tái² yung² í² ˏsám ˏming, kú' yau² ʻyau tái² ʻfó, í² ʻfó, ˏsám ʻfó ˏchí ˏchʻing.

ʻSíú ʻtʻing íú' kʻoi' *ˏtʻau ˏpʻung*.

Chéung² ˏléung ˏshün ˏchí tái² ʻsíú.

ˏSz' ˏshün yau² üt₂ *chín' ˏshün*, ˏping ˏshün ʻyá.

ˏShün ˏming ʻsé ˏü ˏshün ʻmí.

ʻTséung cháu² ˏshün ʻí tò² ʻshui.

ʻTséung ʻí kʻau' chü² *ʻtséung ˏá*.

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 phœnix 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 *pinnace* (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 *pully* 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.

哨油船底好駛、	*Sháu'* ˏ*yau* ˏshün 'tai 'hò 'shai.
杋短於槳、三板	ˏ*P'á* 'tün ˏü 'tséung ˏsám 'pán ˏchung yung² 'shau ˏch'í ˊí ˏp'á.
中用手持以扒、	
梢公、把柁之人、	ˏ*Shau* ˏ*kung* 'pá ˏt'ó ˏchí ˏyan.
三板、駁貨開埋、	ˏ*Sám* '*pán* pók, fó' ˏhoi ˏmai.
柁鈎、以爲勾者、	ˏ*T'ó* ˏ*kau* ˊí ˏwai ˏkau 'ché.
欄河、船尾加欄、	ˏ*Lán* ˏ*hó* ˏshün ˊmí ˏká ˏlán ˊí ˏwai ˏp'ang t'íú'.
以爲凭跳、	
炮門、開在旱旁、	*Páu'* ˏ*mún* ˏhoi tsoi² ˊhón ˏp'óng.
轆轤、繫桅扯哩、	*Luk*₂ ˏ*ló* hai² ˏwai 'ch'é ˊlí.
拖水喙、用以絞	ˏTó 'shui *póm'*, yung² ˊí 'káu ˏshün 'tai ˊshéung 'shui.
船底上水、	
曲爭、縛大根而	*Huk*, ˏ*chang* pók, tái² ˏkan ˏí huk, ˏséung ˏwai ˊmí ˏp'óng.
曲鑲爲尾旁、	
竹筏、今之竹排、	Chuk₂ *fat*, ˏkam ˏchí chuk, ˏp'ái.
駛船最怕炕灘、	'Shai ˏshün tsü' p'á' hóng' ˏ*tán*.
寫載位、運貨物、	'Sé *tsoi'* *wai*² wan² fó' mat₂.
彎柴、船內曲木、	ˏ*Wán* ˏ*ch'ái* ˏshün noi² huk, muk₂.
日落泛舟掉槳、	Yat₂ lók₂ fán' ˏchau *cháu*² 'tséung.
尾柁、轉運憑之、	ˊ*Mí* ˏ*t'ó* 'chün wan² ˏp'ang ˏchí.
勒肚、自首至尾	*Lak*₂ ˊ*t'ò* tsz'² 'shau chí' ˊmí lak₂ ˏshün ˊt'ò ˏí hai² ˊt'ó.
勒船肚而繫舵、	
哩揚掛駛船行、	ˊ*Lí* ˏyéung kwá' 'shai ˏshün ˏhang.

89. This *shaukung*, 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; *p'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 *sternpòst* 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.

風猛減帆能行、
順風扯帆開身、
轉篷、爲駛橫風、
頭緝、船頭外之
小風帆也、
梢、船上工人、亦
名水手、
野航、但渡水用、
長索牽抵彼岸、
船旁撓櫓代柁、
加頭梢易轉動、
櫓率、貫櫓撓之、
水仙門、放水處、
騙人上船拔跳、
拖船、夫海拖網、
尾送、帆下之木、
續纜、以兩纜續
而爲一、
企柱、竪夾板旁、
烟船、有輪、烟燻
輪轉、攪水速行、
頭鰲、直貫底骨、
尾鰲、夾船尾之
直木、通至底骨、
桅夾、夾桅之木、

‹Fung ˢmáng ˊkám ˢlí ˏnang ˏhang.
Shun² ‹fung ˊchᵗé ˢlí ‹hoi ‹shan.
ˊChün ˏpᵗung wai² ˊshai ˏwáng ‹fung.
ˏTᵗau tsᵗapˎ, ˏshün ˏtᵗau ngoi² ‹chí ˊsíú ‹fung ˏfán ˢyá.

‹Sháu ˏshün shéung² ‹kung ˏyan; yik₂ ˏming ˊshui ˊshau.

ˢYé ˏhóng tán² tò² ˊshui yung², ˏchᵗéung sók, ‹hín ˊtai ˊpí ngón².

ˏShün ˏpᵗóng ˏíú ˢlò toi² ˏtᵗó.

‹Ká ˏtᵗau ‹sháu í² ˊchün tung².

ˢLò sutˎ kún' ˢlò ˏíú ‹chí.

ˊShui ‹sín ˏmún fóng' ˊshui chᵗü'.
Pᵗín' ˏyan ˢshéung ˏshün pát₂ tᵗíú'.
‹Tó ˏshün tái² ˊhoi ‹tᵗó ˢmóng.

ˢMí sung' ˢlí há² ‹chí muk₂.

Tsuk₂ lám² ˢí ˢléung lám² tsuk₂ ˏí ˏwai yatˎ.

ˢKᵗí ˢchᵗü shü² káp, ˊpán ˏpᵗóng.
‹In ˏshün ˢyau ˏlun; ‹ín ˏfan ˏlun ˊchün, ˊkáu ˊshui tsᵗukˎ ˏhang.

ˏTᵗau ˏngò chik₂ kún' ˊtai kwatˎ.
ˢMí ˏngò káp, ˏshün ˢmí ‹chí chik₂ muk₂, ‹tᵗung chí' ˊtai kwatˎ.

ˏWai káp, káp, ˏwai ‹chí muk₂.

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106. This sail is sometimes seen in large junks, bent to a yard which is run out upon a kind of movable bowsprit, and having the sheets fastened to the lips of the bow. It is made of canvas, and very seldom used.

112. The scull in the bows of a boat differs from those in the stern, in being longer and larger, and is only used for the purpose of guiding the boat.

115. This is a proverb, meaning to deceive one; invite a person aboard, and then pull in the shore-board, when he must either go with the crew, or run the risk of drowning in jumping ashore.

左右插花加裡
於旁細風即用
船架揔以竹欄
尾或兩旁
氷櫃盛氷於船
朝氷漲即爲潮
晚氷長乃曰汐
氷夫順氷推船
氷乾逆流難行
柁杠橫鑲而用
得以揸手攀駛
艄盤舟師伏於
其上放箭攻敵
頭巾頂唐船頭
喘裡也
嚼船船不能行
用別一繫纜牽
導而行
無風牽纜行船
篙氷淺即撐之
尾當貼近船尾
大根之下

'Tsó yau² *ch'áp*, *fá* ‹ká ˢlí ‹ü ₅p'óng, sai' ‹fung tsik, yung².

₅Shün ká' lát, ˢí chuk, ₅lán ₅shün ˢmí wák₂ ˢléung ₅p'óng.

'Shui kwai² shing² 'shui ‹ü ₅shün.

₅Ch'íú 'shui chéung' tsik, ₅wai *₅ch'íú*.

ˢMán 'shui 'chéung ˢnái üt₂ *tsik₂*.

'Shui tái² shun² 'shui ‹t'úi ₅shün.

'Shui ‹kón yik₂ ₅lau ₅nán ₅hang.

₅T'ó kóng' ₅wáng ‹séung ₅í yung², tak, ˢí ‹chá 'shau ‹p'án 'shai.

₅Wai ₅p'ún ‹chau ‹sz' fuk₂ ‹ü ₅k'í shéung², fóng' tsín' ‹kung tik₂.

₅T'au ‹kan 'ting ₅T'óng ₅shün ₅t'au 'ch'ün ˢlí ˢyá.

Nái' ₅shün; ₅shün pat, ₅nang ‹hang, yung² pít₂ ₅shün hai² lám³ ₅hín tò² ₅í ₅hang.

₅Mò ‹fung *‹hín lám³* ₅hang ₅shün.

‹Kò 'shui 'ts'ín tsik, ‹ch'áng ‹chí.

'Mí ‹tóng t'íp, kan² ₅shün ˢmí tái² ‹kan ‹chí há².

125. *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'íú*.

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.

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125. This is a strong frame, made for the purpose of containing boxes, spears, 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 sám fán kóng lí*, 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.

138. A *weather-vane* is placed on the top of the mast.	風信旗、竪桅尾、	‹*Fung san*' ˛*k*ᵗ*í* shü² ˛wai ˢmí.
139. *Wales* are the horizontal timbers laid upon the ribs.	旁爲橫架彎柴、	˛*P*ᵗ*óng* ˛wai ˛wáng ká' ‹wán ˛chᵗái.
140. *Wheel* [rudder] of a ship; when the rudder is to be raised up high, then this is used to elevate it.	柁絞、起高柁即用絞之、	˛*T*ᵗ*ó* ʿ*káu*; ʿhí ‹kò ˛tᵗó, tsik› yung² ʿkáu ‹chí.
141. *Whirlpools* are places that ought to be avoided.	攪流處要關防、	ʿ*Káu* ˛*lau* chᵗü' íú' ‹kwán ˛fong.
142. Let no *head winds* be met by you.	莫遇係頂頭風、	Mók₂ yü² hai² ʿ*ting* ˛*t*ᵗ*au* ‹*fung*.
143. Assuredly *fair winds* will attend you.	必定順風相送、	Pít› ting² *shun*² ‹*fung* ‹séung sung'.
144. With a *foul wind* you must reduce the sail.	逆風駕駛勾篷、	*Yik*₂ ‹*fung* ká' ʿshai ‹kau ˛pᵗung.
145. The *windlass* is secured in the bow of the ship for heaving up the anchor.	猪籠絞、置船頭以爲絞錨、	‹*Chü* ˛*lung* ʿ*káu* chí' ˛shiin ˛tᵗau ˢí ˛wai ʿkáu ˛náu.
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.	帆杠、乃駕帆橫木、有帆三層、即分名爲大二三喘帆杠、	˛*Fán kóng*' ˢnái ká' ˛fán ˛wáng muk₂; ˢyau ˛fán ‹sám ˛tsᵗang, tsik› ˛fan ˛ming ˛wai tái², í², ‹sám ʿchᵗün ˛fán kóng'.

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 apprearance. 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 *tái 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 proportionably 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.

車輿類第四章
‹Kü ˛yü lui²; tai² sz'' ‹chéung.

1. The *axletree* is a horizontal timber for joining the naves.	軸橫木以貫轂	*Chau*² ˛wáng muk₂ ˢí kún' kuk›.

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-cheeks* 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 thills.

7. Luktín 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.

轊軸兩頭貫轂、
伏兎又名轐名
輹在軸上左右、
馬鈴頸下銅鈴、
銜馬口含之鐵、
輗轅端上橫木、
陸佃曰御駑馬
以鞭爲主御騂
馬以轡爲主、
刀車後出鎗刃、
城壞以其塞之、
大輅天子輦也、
有五式之別、
絞車爲逼城拋
鈎索登城攻敵、
車箱又名牝服、
丨輦人步輓車、
馬車轎上如轎、
下有車輪轉行、
下澤丨田間任
載之丨、
肩輿即今轎也、
籃輿以竹織籃、
使一挑而扛之、

Wai^{2} *chau*^{2} ˢléung ˏtʻau kún' kukˎ.

Fuk$_{2}$ *tʻò'* yau^{2} ˏming *puk*$_{2}$, ˏming *fuk*ˎ; tsoi^{2} chau^{2} shéung^{2} 'tsó yau^{2}.

ˢ*Má* ˏ*ling* 'king há^{2} ˏtʻung ˏling.

ˏ*Hám* ˢmá 'hau ˏhám ˏchí tʻítˎ.

ˏ*Ngai* ˏün ˏtün shéung^{2} ˏwáng muk$_{2}$.

Luk$_{2}$ tín^{2} üt$_{2}$, yü^{2} ˏnò ˢmá, ˢí ˏpín ˏwai 'chü; yü^{2} 'hón ˢmá ˢí *pí*^{2} ˏwai 'chü.

ˏ*Tò* ˏ*kü* hau^{2} chʻutˎ ˏtsʻéung yan^{2}, ˏshing wái^{2} ˢí ˏkʻí sakˎ ˏchí.

Tái^{2} *lók*ˎ, ˏtʻín 'tsz' ˢlín ˢyá; ˢyau ˢ'ng shikˎ ˏchí pít$_{2}$.

'*Káu* ˏ*kü* ˏwai pikˎ ˏshing ˏpʻáu ˏkau sókˎ, ˏtang ˏshing ˏkung tik$_{2}$.

ˏ*Kü* ˏ*séung* yau^{2} ˏming ˢ*pan fuk*$_{2}$.

ˏ*Kü* ˢ*lín* ˏyan pò^{2} ˢwán ˏkü.

ˢ*Má* ˏ*kü kíú*^{2} shéung^{2} ˏü kíú^{2}, há^{2} ˢyau ˏkü ˏlun 'chün ˏhang.

Há^{2} *chák*$_{2}$ ˏ*kü* ˏtʻín ˏkán yam^{2} tsoi' ˏchí ˏkü.

ˏ*Kín* ˏ*yü* tsikˎ ˏkam kíú^{2} ˢyá.

ˏ*Lám* ˏ*yü* ˢí chukˎ chikˎ ˏlám 'sz' yatˎ ˏtʻíú ˏí ˏkóng ˏchí.

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; ome of the sedans of officers are elegant, others are poor, being made of bamboo.

17. A *war-chariot* is one used in war.	兵車、出兵車也、	‹*Ping* ‹*kü* ch^{t}ut› ‹ping ‹kü ^{s}yá.
18. A *general's war-chariot* has ten horses, and is the chariot of the general in the van.	戎丨、十乘、乃先軍之戎車者也、	‹*Yung* ‹*kü* shap$_{2}$ shing^{2}, ^{s}nái ‹sín ‹kwan ‹chí ‹yung ‹kü ‘ché ^{s}yá.
19. The *charieteer* holds the reins and guides the horses.	御馬、執綏使馬、	*Yü*^{2} ^{s}má chap› ‹shui ‘shai ^{s}má.
20. An *easy coach* has four wheels, and is so constructed that one can lean forwards or backwards.	安車、四輪、前可憑、後可倚、	‹*Ón* ‹*kü* sz’’ ‹lun ‹ts^{t}ín ‘hó ‹p^{t}ang, hau^{2} ‘hó ‘í.
21. A *stage-coach* is a foreign carriage; it is used instead of a passage-boat and carries passengers.	渡車、番國車也、如渡船而運客、	*Tò*^{2} ‹*kü* ‹fán kwók› ‹kü ^{s}yá, ‹ü tò^{2} ‹shün ‹í wan^{2} hák›.
22. The *crupper* is the strap upon the horse's rump.	鞦、乃馬後之帶、	‹*Ts^{t}au* ^{s}nái ^{s}má hau^{2} ‹chí tái’.
23. The *felly* is the outside circular part of a wheel; anciently, it was called the 'tooth,' and also the 'rim.'	輞輪、外圓、古名曰牙、又名曰渠、	^{s}*Móng* ‹lun ngoi^{2} ‹ün, ‘kú ‹ming üt$_{2}$ ‹ngá, yau^{2} ‹ming üt$_{2}$ ‹k^{t}ü.
24. The *fire-engine* is used to extinguish fires.	水車、救火所用、	‘*Shui* ‹*ch^{t}é* kau’ ‘fó ‘shó yung^{2}.
25. The *girth* is a strap fastened under the horse's belly.	馬肚帶、繫馬肚、	^{s}*Má* ^{s}*t^{t}ò tái*’ hai^{2} ^{s}má ^{s}t^{t}ò.
26. A *headstall* is the strap fastened upon the head of the horse.	馬韁頭、繫馬頭之帶、	^{s}*Má* ‹*lung* ‹*t^{t}au* hai^{2} ^{s}má ‹t^{t}au ‹chí tái’.
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.	韂、又名障泥、以熊鹿皮爲之、勒於馬後、	‹*Shím* yau^{2} ‹ming chéung’ ‹nai; ^{s}í ‹hung luk$_{2}$ ‹p^{t}í ‹wai ‹chí lak$_{2}$ ‹ü ^{s}má hau^{2}.
28. The *linchpin* is a cross pin in the end of the axletree.	轄、軸頭之橫閂、	*Hat*$_{2}$ chau^{2} ‹t^{t}au ‹chí ‹wáng ‹shán.
29. The *nave* is the wood in the centre of the wheel.	轂、乃輪心之木、	*Kuk*› ^{s}nái ‹lun ‹sam ‹chí muk$_{2}$.
30. The *nave-box* in the largest end is called *ín*.	賢丙大穿之名、	‹*Ín* noi^{2} tái^{2} ‹ch^{t}ün ‹chí ‹ming.
31. The *nave-box* in the smallest end is called *chat*.	軹丙小穿之名、	*Chat*› noi^{2} ‘síú ‹ch^{t}ün ‹chí ‹ming.
32. A *noose* is an iron bored into the nose of an ox, to which a cord is tied to lead him along.	桊、以鐵穿牛鼻、繫繩牽之、	*Kün*’ ^{s}í t^{t}ít› ‹ch^{t}ün ‹ngau pí^{2} hai^{2} ‹shing ‹hín ‹chí.
33. *The reins* are the lines held by one in the carriage.	綏、挽以上車索、	‹*Shui* ^{s}wán ^{s}í ^{s}shéung ‹kü sók›.

24. The second character in this sentence is read *ch^{t}é;* it is identical with that read *kü* in No. 20; though some distinguish the two by making the upper and lower strokes of different lengths.

32. 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.

33, 34. 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 musquitoes.

52. A *yoke* is a transverse stick at the end of the tongue.

韁乃兜馬韁繩、
騎馬緩行遊樂、
鞍用以坐騎射、
馬鎧馬脊之披
甲也、
輿無輪以程代、
輦宮內擡行者、
兜即凴身椅、貫
兩程如轎扛之、
轎夫擡轎者、前
後一人以肩擡、
鑣連銜夾口旁、
以爲繫繩執之、
輻輞中木三十、
馬踏鐙上馬用、
軾可凴即按板、
轅駕馬之車杠、
輈車前曲木、貫
軸中拖車行者、
大車平地任載
之丨也、
輪丨凴其轉行、
鞭撻馬使速行、
拂塵用拂馬身、
或用以拂蚊者、
衡曲輈上橫木、

‹*Kéung* ˢnái ‹tau ˢmá ‹kéung ˏshing.

ˏ*Kᵗí* ˢ*má* ún² ˏhang ˏyau lók₂.

‹*Ón* yung² ˢí tsó² ˏkᵗí shé².

ˢ*Má* ʻ*hoi* ˢmá tsik› ‹chí ‹pᵗí káp› ˢyá.

ˏ*Yü* ˏmò ˏlun ˢí ˏchᵗing toi².

ˢ*Lín* ‹kung noi² ˏtᵗoi ˏhang ʻché.

‹*Tau* tsik› ˏpᵗang ‹shan ʻí, kún' ˢléung ˏchᵗing ˏü kíú² ‹kóng ‹chí.

*Kíú*² ‹*fú* ˏtᵗoi kíú² ʻché, ˏtsᵗín hau² yat› ˏyan ˢí ‹kín ˏtᵗoi.

‹*Píú* ˏ*lín* ˏ*hám* káp› ʻhau ˏpᵗóng, ˢí ˏwai hai² ˏshing chap› ‹chí.

Fuk› ˢmóng ‹chung muk₂ ‹sám shap₂.

ˢ*Má táp*₂ *tang*' ˢshéung ˢmá yung².

Shik› ʻhó ˏpᵗang tsik› ón' ʻpán.

ˏ*Yün* ká' ˢmá ‹chí ‹kü kóng'.

‹*Chau* ‹kü ˏtsᵗín huk› muk₂, kún' chau² ‹chung ‹tᵗó ‹kü ˏhang ʻché.

*Táí*² ‹*kü* ˏpᵗing tí² yam² tsoi' ‹chí ‹kü ˢyá.

ˏ*Lun* ‹kü ˏpᵗang ˏkᵗí ʻchün ˏhang.

‹*Pín* tᵗát› ˢmá ʻsz' tsᵗuk› ˏhang.

Fat› ˏ*chᵗan* yung² fat› ˢmá ‹shan, wák₂ yung² ˢí fat› ˏman ʻché.

ˏ*Hang* huk› ‹chau shéung² ˏwáng muk₂.

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35. There are other expressions for riding besides *kᵗí má;* thus, a slow pace is expressed by *líú má*, and racing in the manner of jockies, by standing in the stirrups, is called *páu má;* but *kᵗí má* is the common expression for riding, whether slow or fast.

49. 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.

耕農篇九

ˏKang ˏnung; ˏpʻín ʻkau.

Section First.

IMPLEMENTS OF AGRICULTURE.

農器類第一章

ˏNung hí' lui²; tai² yat, ˏchéung.

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1. An *aqueduct* is made of bamboos to conduct water.	連筒、以竹通水、	ˏ*Lín* ˏ*tʻung* ˊí chuk, ˏtʻung ʻshui.
2. The *base of a plough* is the piece of wood which is close upon the ground, and supports the share.	犂底、貼地推鑱之木、	ˏ*Lai* ʻ*tai* tʻíp, tí² ˏtʻúi ˏtsʻám ˏchí muk₂.
3. The *round osier-basket* is for containing grain.	笓、盛穀之器也、	ˏ*Tʻün* shing² kuk, ˏchí hí' ˊyá.
4. A *splint-basket* is made of split bamboos to hold grain.	篅、判竹以盛穀、	ˏ*Chʻün* pʻún' chuk, ˊí shing² kuk,.
5. The *round splint-basket* is another name for the two preceding; there are large and small, and nearly alike.	鱵、笓篅別名、大小有差、	*Chʻü'* ˏtʻün ˏchʻün pít₂ ˏming; tái² ʻsíú ˊyau ˏtsʻz'.
6. An *eared basket* resembles the pedler's, though flatter.	筐、籮屬、比籮匾、	ˏ*Tsʻó* ˏló shuk₂ ʻpí ˏló ʻpín.
7. The *wheat-basket* is for containing reaped wheat.	麥籠、盛芟麥器、	*Mak₂* ˏ*lung* shing² ˏshám mak₂ hí'.
8. The *sprout-basket* is for holding sprouted grain.	篠、盛種之器也、	ˊ*Tʻíú* shing² ʻchung ˏchí hí' ˊyá.

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 *beetle* is used for leveling the ground.

14. The *water-bellows* is furnished with a leathern bag to blow the fire; wooden fans are now used instead.

15. The *round strait 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 *coulter-plough* is a blade for turning up the soil.

24. A *crow-bar* is for the purpose of raising heavy stones.

25. A *dam* 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.

曬槃、曝穀竹器、
簀、亦盛丨器、與
篠大小異形、
種簟、盛種竹器、
犂轅、犂前長木、
櫌、摩田之器也、
水排、以韋囊吹
火、今代以木扇、
掃箒、與條箒、形
異而制用同、
銍、穫禾穗刃也、
翳鐮、刈禾穗刃、
鐯、上彎而下直、
牛衣、編亂麻作、
犁建扼轅與評、
戽斗、以繩繫桶、
二人戽水落田、
鍘、如鈒、切草器、
劚刀、開墾之刃、
動釗、爲起重石、
水柵、排木障水、
勞、用條木編之
以摩田也、

Shái' ˏp'ún puk₂ kukˏ chukˏ hí'.

Kwai² yik₂ shing² kukˏ hí' ˊü ˏt'íú tái² 'síú í² ˏying.

'Chung ˊt'ím shing² 'chung chukˏ hí'.

ˏ*Lai* ˏün ˏlai ˏts'ín ˏch'éung muk₂.

ˏ*Yau* ˏmó ˏt'ín ˏchí hí' ˊyá.

'Shui ˏp'ái ˊí ˊwai ˏnóng ˏch'ui 'fó, ˏkam toi² ˊí muk₂ shín'.

Sò' *'chau* ˊü ˏt'iú *'chau* ˏying í² ˏí chai' yung² ˏt'ung.

Chat₂ wók₂ ˏwó sui² yan² ˊyá.

Ai' ˏlím ngái² ˏwó sui² yan².

Kít₂ shéung² ˏwán ˏí há² chik₂.

ˏ*Ngau* ˏí ˏpín lün² ˏmá tsókˏ.

ˏ*Lai kín'* ní² ˏün ˊü ˏp'ing.

Fú' *'tau* ˊí ˏshing hai² 't'ung, í² ˏyan fú' 'shui lók₂ ˏt'ín.

Ch'at₂ ˏü cháp₂ ts'ítˏ 'ts'ò hí'.

Lai² ˏtò ˏhoi 'han ˏchí yan².

Tung² ˏch'iú ˏwai 'hí chung² shik₂.

'Shui cháp₂ ˏp'ái muk₂ chéung' 'shui.

ˏ*Lò* yung² ˏt'íú muk₂ ˏpín ˏchí ˊí ˏmó ˏt'ín ˊyá.

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14. This *shui p'ái* is represented as a pair of bellows, invented in the time of the Hón dynasty for the purpose of saving human strength—called *shui p'ái* 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 *kít* 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 lím*, there are two forms; one differs from the *kít* 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 *gourd-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 *iron feeler* are sharp and partly bent.

34. A *flail* is an implement for thrashing grain.

35. A *rice-fluke* 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 for containing grain.

39. The *triangular harrow* is made like the character 人 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. *Pók* 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.

方把兩程齒離、
撻打田篲者也、
瓠種貯種播田、
箕簸米去糠者、
颺籃糠籺相雜、
向風擲乃得淨、
風櫃攪之殼吹
出米從槽而下、
鐵搭齒銳微鉤、
連耞打禾之器、
禾鉤斂禾具也、
犁箭自策額達、
丨底縱而貫之、
杈箝禾之具也、
穀匣盛穀方匣、
人字把如人字、
齊民鈀田要術、
耖爲疏通田坭、
耬車下種之器、
方把形方故名、
鎛卽耨除草物、
耰耝去莠助苗、
儋貯米之器也、
木勺拂水淋田、
杌似無齒之把、

‹Fóng ˏpᵗá ˢléung ˏchᵗing ‘chᵗí ˏlí.
Tᵗát, *‘tá* ˏtᵗín wai² ‘ché ˢyá.

ˏÚ ‘chung ˢchᵗü ‘chung pó’ ˏtᵗín.
‹Kí pᵗó’ ˢmai hᵗü’ ‹hóng ‘ché.

ˏYéung ˏlám ‹hóng ngat₂ ‹séung tsáp₂ héung’ ‹fung chák₂ ˢnái tak, tsing².

‹Fung kwai² ‘káu ‹chí hók, ‹chᵗui chᵗut, ˢmai ˏtsᵗung ˏtsᵗò ˏí há².

Tᵗít, táp, ‘chᵗí yui² ˏmí ‹kau.

ˏLín ‹ká ‘tá ˏwó ‹chí hí’.

ˏWó ‹kau ˢlím ˏwó kü² ˢyá.

ˏLai tsín’ tsz’² chᵗák, ngák₂ tát₂ ˏlai ‘tai tsung’ ˏí kún’ ‹chí.

‹Chᵗá ˏkᵗím ˏwó ‹chí kü² ˢyá.

Kuk₂ háp₂ shing² kuk, ‹fóng háp₂.
ˏYan tsz’² *ˏpᵗá* ˏü ˏyan tsz’²; ˏtsᵗai ˏman ˏpᵗá ˏtᵗín íú’ shat₂.

Chᵗau’ ˏwai ‹shó ‹tᵗung ˏtᵗín ˏnai.
Lau² *‹kü* há² ‘chung ‹chí hí’.

‹Fóng ˏpᵗá ˏying ‹fóng kú’ ˏming.
Pók, tsik, *nau’* ˏchᵗü ‘tsᵗò mat₂.
‹Yau tsui’ hᵗü’ ˢyau chó² ˏmíú.
‹Tám, ˢchᵗü ˢmai ‹chí hí’ ˢyá.
Muk₂ shéuk, fat, ‘shui ˏlam ˏtᵗín.
ˏPᵗá ˢtsᵗz’ ˏmò ‘chᵗí ‹chí ˏpᵗá.

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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 vase 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 *ploughshare* 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.

河閘於河間設
木閘阻水往來、
摜稻簟承遺稻、
鉚口鋤頭之小
者其口以鐵鑲、
水打蘿篩麵速、
堈碓以堈作白、
礱礱穀以去殼、
磨多用畜力輓
行或用水力、
水磨及水礱水
碾皆水轉輪而
運行以轢穀麥、
碾以石碢轢穀、
機碓即水碓也、
羅張之以捕飛
禽繫囮誘而入
擒之、
犁乃開田之器、
丨梢即犁尾也、
丨鑱即丨口鐵、
竹杷場圃間用
以扒餘物、

ˏHó cháp₂ ‹ü ˏhó ‹kán chᵗít› muk₂ cháp₂ ʻtsò ʻshui ˢwóng ˏloi.

Kwán' tò² ˢtᵗím ˏshing ˏwai tò².

‹Póng ʻhau *ˏchᵗó ˏtᵗau* ‹chí ʻsíú ʻché, ˏkᵗí ʻhau ˢí tᵗít› ‹séung.

ʻShui ʻtá ˏlò ʻshai mín² tsᵗuk›.

‹Kóng túi' ˢí ‹kóng tsók› ˢkau.

ˢLung ˢlui kuk› ˢí hᵗü' hók›.

Mó² ‹tó yung² chᵗuk› lik₂ ˢwán ˏhang, wák₂ yung² ʻshui lik₂.

ʻShui mó² kap₂ *ʻshui ˢlung*, *ʻshui ʻchín*, ‹kái ʻshui ʻchün ˏlun ˏí wan² ˏhang, ˢí lik› kuk› mak₂.

ʻChín ˢí shik₂ ‹kwó lik› kuk›.

‹Kí túi' tsik› ʻshui túi' ˢyá.

ˏLó, ‹chéung ‹chí ˢí pò² ‹fí ˏkᵗam, hai² ˏngó, ˢyau ˏí yap₂, ˏkᵗam ‹chí.

ˏLai ˢnái ‹hoi ˏtᵗín ‹chí hí'.

ˏLai ‹shau tsik› ˏlai ˢmí ˢyá.

ˏLai ˏtsᵗám tsik› ˏlai ʻhau tᵗít›.

Chuk› ˏpᵗá ˏchᵗéung ʻpᵗò ‹kán yung² ˢí ˏpᵗá ˏü mat₂.

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 Sám Tsᵗoi Tᵗò, 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.

夫杷、小杷、皆直柄横首、

拖杷、樓麥長杷、

穀杷、用攤晒穀、

耘杷、用耘稻禾、

麥綽、杪麥之器、

抄竿、扶麥之竹、

犂評、用以定箭、

麥笐、竹木成架、

輥軸、輥碾草木、

磟碡、方架、丙如懸瓜、

砘車、砘石碢也、

石礰、礋與磟碡制同、但外列齒、

刈刀、穫麻刃也、

魚梁、捕魚竹牌、置河面、另燃火、魚見光、即躍上、

案山子、作物如人立田以逐禽、

刮板、剗土具也、

平板、用平田坭、

Tái^{2} ˏ*p*ʻ*á* ʻ*síú* ˏ*p*ʻ*á*, ˏkái chik$_{2}$ ping' ˏwáng ʻshau.

ˏ*T*ʻ*ó* ˏ*p*ʻ*á* ˏlau mak$_{2}$ ˏchʻéung ˏpʻá.

*Kuk*ˏ ˏ*p*ʻ*á* yung^{2} ˏtán shái' kukˏ.

ˏ*Wan* ˏ*p*ʻ*á* yung^{2} ˏwan tò^{2} ˏwó.

Mak$_{2}$ *ch*ʻ*éuk*ˏ chʻáu' mak$_{2}$ ˏchí hí'.

ˏ*Ch*ʻ*áu* ˏ*kón* ˏfú mak$_{2}$ ˏchí chukˏ.

ˏ*Lai* ˏ*p*ʻ*ing* yung^{2} ʻí ting^{2} tsín'.

Mak$_{2}$ *k*ʻ*óng*' chukˏ muk$_{2}$ ˏshing ká'.

ˏ*Kwan chau*$_{2}$ ˏkwan ʻchín ʻtsʻò muk$_{2}$.

Luk$_{2}$ *tuk*$_{2}$ ˏfóng ká' noi^{2} ˏü ˏün ˏkwá.

ˏ*Tün* ˏ*kü* ˏtün shik$_{2}$ ˏkwó ʻyá.

Shik$_{2}$ *lik*$_{2}$ *chák*$_{2}$ ʻü lukˏ tuk$_{2}$ chai^{2} ˏtʻung, tán^{2} ngoi^{2} lít$_{2}$ ʻchʻí.

Ngái^{2} ˏ*tò* wák$_{2}$ ˏmá yan^{2} ʻyá.

ˏ*Ü* ˏ*léung* pò^{2} ˏü chukˏ ˏpʻái, chí' ˏhó mín^{2}, ling^{2} ˏín ʻfó, ˏü kín' ˏkwóng, tsikˏ yéukˏ ʻshéung.

Ón' ˏ*shán* ʻ*tsz*' tsókˏ mat$_{2}$ ˏü ˏyan lap$_{2}$ ˏtʻín, ʻí chuk$_{2}$ ˏkʻam.

*Kwát*ˏ ʻ*pán* ʻchʻán ʻtʻò kü^{2} ʻyá.

ˏ*P*ʻ*ing* ʻ*pán* yung^{2} ˏpʻing ˏtʻín ˏnai.

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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 *Sám Ts*ʻ*oi T*ʻ*ò*, 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.	田盪、均坭田器、	ˏ*T*ʿ*in t*ʿ*óng*ʾ ˏkwan ˏnai ˏtʿín híʾ.
81. The *scythe* is a crooked instrument, for the purpose of cutting grass.	芒鐮、刃曲、以爲割草、	ˏ*Móng* ˏ*lím yan*^{2} huk, ʿí ˏwai kót, ʿtsʿò.
82. A *sieve* is square inside, and round without, and is used for sifting grain.	簏、內方外圓、用篩穀之物、	*Lí*^{2} noi^2 ˏfóng ngoi^2 ˏün, yung^2 ˏshai kuk, ˏchí mat$_2$.
83. The *share-brace* is under the share and moldboard.	壓鑱、鑱鐴底木	*Át*, ˏ*ts*ʿ*ám* ˏtsʿám pik, ʿtai muk$_2$.
84. A *shovel* is that with which ditches are opened.	重、所以開渠者、	*Ch*ʿ*áp*, ʿshó ʿí ˏhoi ˏkʿü ʿché.
85. The *sickle* is the modern cutting-bill.	艾、即今之刎鐮、	*Ngái*^{2} tsik, ˏkam ˏchí ˏkau ˏlím.
86. A *corn-sickle* is a blade for cutting ears of grain.	栗、截禾穎刃也、	*Lut*$_2$ tsít$_2$ ˏwó wing^2 yan^2 ʿyá.
87. The *wheeled sickle* has a blade for cutting grain.	推鐮、斂禾之刃、	ˏ*T*ʿ*úi* ˏ*lím* ʿlím ˏwó ˏchí yan^2.
88. A *wheat sickle* is a blade for cutting wheat.	麥鉹、芟麥之丨、	*Mak*$_2$ *shám*ʾ ˏshám mak$_2$ ˏchí yan^2.
89. A *sluice* is a gate constructed in the side of a field, to allow the high tides to run into the fields.	竇門、於田壆設閘、放潮水入田、	*Tau*^{2} ˏ*mún* ˏü ˏtʿín pók, chʿít, cháp$_2$, fóngʾ ˏchʿíú ʿshui yap$_2$ ˏtʿín.
90. A *screen-sluice* is constructed with a bamboo sieve, or a basket sieve.	水篣、竹箕也、又籠也、	ʿ*Shui* ˏ*p*ʿ*óng* chuk, ˏkí ʿyá, yau^2 ˏlung ʿyá.
91. A *spade* has a metallic edge, which is very sharp.	鋒其金、口甚銳、	ˏ*Fung*, ˏkʿí ˏkam ʿhau sham^2 yui^2.
92. A *share-spade* is thrust into the ground with the foot.	長鑱、踏田器也、	ˏ*Ch*ʿ*éung* ˏ*ts*ʿ*ám* táp$_2$ ˏtʿín híʾ ʿyá.
93. The *wooden spade*, the *iron shod spade*, and the *basket-spade*, are all agricultural implements.	木杴、與鐵刃杴、竹揚杴、皆田器、	*Muk*$_2$ ˏ*h*ʿ*ím*, ʿü *t*ʿ*ít*, *yan*^{2} ˏ*h*ʿ*ím*, *chuk*, ˏ*yéung* ˏ*h*ʿ*ím*, ˏkái ˏtʿín híʾ.
94. A *weeding-spade* is a tool for removing weeds.	鐙鋤、剗穢器也	ˏ*Tang* ˏ*ch*ʿ*ó* ʿchán waiʾ híʾ ʿyá.
95. The *garden-spade* is for leveling and trimming.	鏟、平削之剷也、	ʿ*Ch*ʿ*án* ˏpʿing séuk, ˏchí ʿchʿán ʿyá.

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 Chítkóng and Kóngsai; 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 barrow; its common name is a straw heap.

98. The *stud-brace* affords support to the moldboard.

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.

耒、耜、手耕器、曲
木曰耒、金曰耜、
積苫、堆稈草成
墼、俗曰禾稈墼、
策額可以扞鏵、
耕索以輓犂也、
架槽、木架水槽、
翻車、刮水上田、
以脚踏輪而轉、
瓦竇、泄水器也、
閘闌、亦放水入
田者、閂可捕魚、
水轉大紡車、可
磨亦可績紡、
高轉筒車、上下
架木、各竪一輪、
手車、搬運田器、
犁槃、横於轅之
前末、
颺扇、搧穀糠粞、
牛軛、服牛具、隨
牛大小制之、

Loi^{2} *tsz'*^{2} ʻshau ˏkang híʼ; huk, muk$_{2}$ üt$_{2}$ *loi*^{2}, ˏkam üt$_{2}$ *tsz'*^{2}.

Tsik, ˏ*chím* ˏtúi ˏkón ʻts^{t}ò ˏshing ˏtun; tsuk, üt$_{2}$ ˏwó ʻkón ˏtun.

Ch^{t}ák, *ngák*$_{2}$ ʻhó ˊí hón^{2} pik,.

ˏ*Kang sók*, ˊí ˊwán ˏlai ˊyá.

Ká' ˏ*ts^{t}ò* muk$_{2}$ ká' ʻshui ˏts^{t}ò.

ˏ*Fán* ˏ*ch^{t}é* kwát, ʻshui ˊshéung ˏt^{t}ín; ˊí kéuk, táp$_{2}$ ˏlun ˏí ʻchün.

ˊ*Ngá tau*^{2} sít, ʻshui híʼ ˊyá.

Cháp$_{2}$ ˏ*lán* yik$_{2}$ fóng' ʻshui yap$_{2}$ ˏt^{t}ín ʻché, ˏshán ʻhó pò^{2} ˏü.

ʻ*Shui* ʻ*chün tái*^{2} ʻ*fóng* ˏ*ch^{t}é* ʻhó mó^{2} yik$_{2}$ ʻhó chik, ʻfóng.

ˏ*Kò* ʻ*chün* ˏ*t^{t}ung* ˏ*ch^{t}é* shéung^{2} há^{2} ká' muk$_{2}$, kók, shü^{2} yat, ˏlun.

ʻ*Shau* ˏ*ch^{t}é* ˏpún wan^{2} ˏt^{t}ín híʼ.

ˏ*Lai* ˏ*p^{t}ún* ˏwáng ˏü ˏün ˏchí ˏts^{t}ín mút$_{2}$.

ˏ*Yéung shín'* shín' kuk, ˏhóng ˏsai.

ˏ*Ngau ák*, fuk$_{2}$ ˏngau kü^{2} ˏts^{t}ui ˏngau tái^{2} ʻsíú chai' ˏchí.

101. 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.

105. 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.

農事類第二章

ˌNung sz'² lui²; tai² í² ‹chéung.

1. What grade of men are agriculturalists?

農夫係邊流人、

ˌNung ‹fú hai² ‹pín ˌlau ˌyan?

A very honorable one, being considered as the second of the four classes of the people.

其夫名係入四

民之二、

ˌK'í tái² ˌming, hai² yapˌ sz'' ˌman ‹chí í².

2. What are these four classes of the people?

七野吔四民呢、

Mat, 'yé kiú' sz'' ˌman ‹ní?

They are scholars, husbandmen, mechanics, merchants.

係士農工商咯、

Hai² sz'², ˌnung, ‹kung, ‹shéung, lók₁.

3. In the cultivation of rice, what is the first process?

種禾點起首呢、

Chung' ˌwó 'tím 'hí 'shau ‹ní?

The ground is to be ploughed, manures are to be applied, and water is to be let in upon the fields.

犁鬆地、落肥料、

ˌLai ‹sung tí², lókˌ ˌfí liú², ‹kím fong' 'shui lókˌ.

傘放水咯、

4. When the fields have been first duly prepared, is the seed then sown directly upon them?

田先預備停當、

ˌT'ín ‹sín ü² pí² ˌt'ing tóng', hai² hau² sát, 'chung ˌ'm ‹ní?

係候撒種唔呢、

It is unnecessary to sow the whole ground, for it is far better to prepare thoroughly a small plat, and sow it very thickly for the production of young shoots.

唔使盡撒、務須

ˌ'M 'shai tsun² sát, mò² ‹sü ü² ‹tséung yat' 'síú 'mau, ‹tó sát, 'chung tsò² ˌyéung hai² ‹lé.

預將一小畝多

撒種做秧係咧、

5. How is the seed, that is to be sown, made to sprout?

撒嘅種點發呢、

Sát, ké' 'chung 'tím fát, ‹ní?

The seed is first soaked for a time until it sprouts, after which it is taken and sown.

將種先浸、等發

芽、然後擰嚟播、

‹Tséung 'chung ‹sín tsam' 'tang fát, ˌngá, ˌín hau² ‹ning ˌlai pó'.

6. After the sowing of the seed, how long must you wait before the shoots will do to transplant?

撒種後、等幾耐

至做得秧插呢、

Sát, 'chung hau² 'tang 'kí noi² chí' tsò² tak, ‹yéung ch'áp, ‹ní?

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 Encyclopædia 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?

大約總要十幾日至擰得鬆插實在插嘅法點樣呢、

將秧鏟起、一手執、一手插、行行離疎種下、

要離幾濶呢、

各子離六寸咁、

秧生起、又做乜事呢、

勤力農夫、耨草攞秧、兼共放氷入田、到禾熟時、放氷流去、

係七月份插秧、七月穀成熟呢、

插秧在二月七月穀熟應在六月十月咯、

割禾又點樣呢、

禾熟用鐮貼地割咯、

禾割了、又點樣做呢、

Tái² yéuk, ʻtsung íú' shap, ʻkí yat, chí' ‹ning tak, ˌlai chʻáp.

Shat, tsoi² chʻáp, ké' fát, ʻtím yéung² ‹ní?

‹Tséung ‹yéung ʻchʻán ʻhí, yat, ʻshau chap, yat, ʻshau chʻáp, ˌhóng ˌhóng ˌlí ‹shó chung' há².

Íú' ˌlí ʻkí fút, ‹ní?

Kók, ʻtsz' ˌlí luk, tsʻün' ʻkóm.

‹Yéung ‹shang ʻhí yau² tsò² mat, sz'² ‹ní?

ˌKʻan lik, ˌnung ‹fú nau² ʻtsʻò, líp, ‹yéung ‹kím kung² fóng' ʻshui yap, ˌtʻín; tò' ˌwó shuk, ˌshí fóng' ʻshui ˌlau hʻü'.

Hai² mat, üt, fan² chʻáp, ‹yéung, mat, üt, kuk, ˌshing shuk, ‹ní?

Chʻáp, ‹yéung tsoi² í² üt, tsʻat, üt,; kuk, shuk, ‹ying tsoi² luk, üt, shap, üt, lók.

Kót, ˌwó yau² ʻtím yéung² ‹ní?

ˌWó shuk, yung² ‹dím tʻíp, tí² kót, lók.

ˌWó kót, ˌlíú, yau² ʻtím yéung² tsò² ‹ní?

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.

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 pecul; and, being pounded fine 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?

將禾晒乾、或用連耞打、或拍落、桶、務使其穀落、既落、稈又點呢、將稈扎起一束束、晒乾作柴燒、穀落咯、還有乜法子做呢、將穀用風櫃在塲上、攪去嘢嘅共糠咯、塲係乜野、又在邊處呢、擇附近平地、用灰砂舂實、俗名地堂、即打禾曬穀、所用之處、個的糞點用呢、將糞在泵漚久、作成糞餅曬乾、每担約銀二三兩、買回舂碎、撒下田、名曰落肥、農夫請伙計做工、每日約要幾多銀呢、

‹Tséung ˏwó shái' ‹kón, wák₂ yung² ˏlín ‹ká 'tá, wák₂ p'ák› lók₂ 't'ung mò² 'sz' ˏk'í kuk› lók₂.

Kí' lók₂, 'kón yau² 'tím ‹ní?

‹Tséung 'kón chát› 'hí yat› ch'uk›, ch'uk› shái' ‹kón tsók› ˏch'ái 'shíú.

Kuk› lók₂ lók›, ˏwán ˊyau mat› fát› 'tsz' tsò² ‹ní?

‹Tséung kuk› yung² ‹fung kwai² tsoi² ˏch'éung shéung², 'káu h'ü' p'án' ké' kung² ‹hóng lók›.

ˏCh'éung hai² mat› ˊyé, yau² tsoi² ‹pín ch'ü' ‹ní?

Chák₂ fú² kan² ˏp'ing tí², yung² ‹fúi ‹shá ‹chung shat₂, tsuk₂ ˏming *tí² ˏt'óng;* tsik› 'tá ˏwó shái' kuk›, 'shó yung² ‹chí ch'ü'.

Kó' tik› fan' 'tím yung² ‹ní?

‹Tséung fan' tsoi² ‹tam au' 'kau, tsók› ˏshing fan' 'ping, shái' ‹kón; ˊmúi tám' yéuk› ˏngan í² ‹sám 'léung; ˊmái ˏúi ‹chung sui', sát› há² ˏt'ín, ˏming üt› lók₂ ˏfí.

ˏNung ‹fú 'ts'ing 'fó kí' tsò² ‹kung, ˊmúi yat₂ yéuk› íú' 'kí ˏtó ˏngan ‹ní?

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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 is 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 mace of money, perhaps eight candareens, 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 candareens, and also three meals of victuals.

每日工銀一錢、
或八分、供三飡、
犁田耙田、以畝
數計、每畝工銀
一錢八分之間、
亦食三飡、

ʂMúi yat₂ ‹kung ʂngan yat, ʂtsʻín, wák₂ pát, ‹fan, ‹kung ʂsám ‹tsʻán; ʂlai ʂtʻín, ʂpʻá ʂtʻín, ʂí ʂmau shò² kai'; ʂmúi ʂmau ‹kung ʂngan yat, ʂtsʻín pát, ‹fan ‹chí ‹kán, yik₂ shik₂ ‹sám ‹tsʻán.

18. For those who transplant, and weed, and cut the grain, what is the amount of wages?

插秧薅草割禾、
點工價呢、

Chʻáp, ‹yéung nau² 'tsʻò kót, ʂwó 'tím ‹kung ká' ‹ní?

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 candareens [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 pecul 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.

插秧好價錢三
四銀半價一錢、
至半都要七分、
耘草割禾、工價
一樣、其中割禾
或有唔同嘅、割
得一日、要穀二
斗、另有講割得
一担、要穀十二
斤、至于日供三
飡、所有開田嘅
人都係咯、

Chʻáp, ‹yéung 'hò ká' ʂtsʻín ‹sám sz" ʂngan; ʂpʻing ká' yat, ʂtsʻín; chí' ʂpʻing ‹tò íú' tsʻat, ‹fan; ʂwan 'tsʻò kót, ʂwó, ‹kung ká' yat, yéung². ʂKʻí ‹chung kót, ʂwó, wák₂ ʂyau ʂ'm ʂtʻung ké'; kót, tak, yat, yat₂, íú' kuk, í² 'tau; ling' ʂyau 'kóng kót, tak, yat, tám', íú' kuk, shap₂ í² ‹kan; chí' ‹ü yat₂ ‹kung ‹sám ‹tsʻán, 'shó ʂyau ‹hoi ʂtʻín ké' ʂyan ‹tò hai² lók,.

19. What are the customs and usages to be observed when a farmer hires a field?

農夫領田納租、
規矩又點樣呢、

ʂNung ‹fú ʂling ʂtʻín, náp₂ ‹tsò, ‹kwʻai 'kü yau² 'tím yéung² ‹ní?

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.

批領時、言明每
畝每年納穀或
銀若干、亦有均
分穀的、言明後
寫於批領爲憑、

‹Pʻai ʂling ʂshí, ʂín ʂming ʂmúi ʂmau, ʂmúi ʂnín, náp₂ kuk,, wák₂ ʂngan yéuk₂ ‹kón; yik₂ ʂyau ‹kwan ‹fan kuk, tik,, ʂín ʂming hau² 'sé ‹ü ‹pʻai ʂling ʂwai ʂpʻang.

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?

糧輸樣點戶佃
稅呢、納

In the winter of each year, they repair to the office of the district magistrate, where, in the gabel department, are recorded the names of the township, the village, the neighborhood, the tything, 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 *kóp* 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.

衙司甲某銀火照係
縣某某某某該分合
到錄某畧某名每另
冬、處、都某丁某戶、
年房糧某戶納耗二
每糧某納完銀、補有
畝米一升折回執
另米將銀回、
將米折銀、
米一升
一
另

Tín² ú² 'tím yéung² ‹shü ₅léung náp₂ shui³ ‹ní?

₅Múi ₅nín ‹tung, tò³ ün² ₅ngai ₅léung ₅fong ch'ü³, luk₂ ₅mau ‹sz', ₅mau ‹tò, ₅mau ₅t'ò, ₅mau káp, ú² ‹ting ₅mau ₅ming, ₅ün ₅mau ú²; ‹koi ₅múi ₅mau náp₂ ₅ngan ts'at, ‹fan, ling³ ₅mai yat, ‹shing yat, kóp,; ‹tséung ₅mai chít, ₅ngan, ling² ‹tséung ₅ngan 'pò ₅úi 'fŏ hò³; náp₂ kat₂, ₅yau chap, chíú³ í² ‹chéung ₅ling ₅úi.

21. What kind of fields are the best for the cultivation of rice?

係嘅樣點田禾
呢、好

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.

水山有上高田
、泉坭放水可下
好畧就潤濕澤

₅Wó ₅t'ín 'tím yéung² ké³ hai² 'hò ‹ní?

₅T'ín ‹kò, shéung² ₅yau ‹shán 'shui, há² 'hò fong³ 'shui, ₅nai ₅yü chák₂ yun², tsau² 'hò ‹ché.

22. What kinds of animals are domesticated?

係獸禽野七
、養得
呢、

Poultry, ducks, cattle, sheep, horses, swine, and so forth, are all domesticated.

家馬羊牛鴨鷄
、養可皆類等
呢、計地、田居
多

‹Kai, áp, ₅ngau, ₅yéung, ₅má, 'ch'í 'tang lui² ‹kái 'hò ₅yéung.

23. How large a proportion of the whole country do you suppose is cultivated?

‹T'ung kwók, kai³ tí² ₅t'ín ‹kü 'kí ‹tó ‹ní?

20. 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 *ü yau*, or fish-wandering; for the first or second year, when the tax is raised, it is termed *hók lap* 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. Droves 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.	田居八份一咁、	ˏT'ín ˏkü pát˒ fan² yat˒ ʻkóm.
24. How large a part is wild and uncultivated?	荒野有幾多呢、	ˏFóng ˏyé ˏyau ʻkí ˏtó ˏní?
A like proportion, probably about one eighth, more or less.	都係八份一咁上下、	ˏTò hai² pát˒ fan² yat˒, ʻkóm shéung² há².
25. How much of it is forest?	有幾多樹木呢、	ˏYau ʻkí ˏtó shü² muk₂ ˏní?
The population of China being very dense, the forests cannot be extensive.	中國人烟稠集、樹木無多、	ˏChung kwók˒ ˏyan ˏín ˏchʻau tsáp₂, shü² muk₂ ˏmò ˏtó.
26. How much grazing land is used for pasturing horses, cattle, and sheep?	有幾多馬牛羊臥食嘅草坡呢、	ˏYau ʻkí ˏtó ˏmá, ˏngau, ˏyéung, ngó² shik₂ ké˒ ʻtsʻò ˏpʻí ˏní?
It is uncertain, but there is quite enough.	冇底、彀使爲止、	ˏMò ʻtai, kau˒ ʻshai ˏwai ʻchí.
27. How many sorts of fences and wattles are there, and how are they constructed?	藩籬有幾多樣、又點做嘅呢、	ˏFán ˏlí ˏyau ʻkí ˏtó yéung², yau² ʻtím tsò² ké˒ ˏní?
They are made either of rattans, or rushes, or bamboos, and are interlaced with interstices.	或籐、或蘆荻、或竹、交加間搭嘅、	Wák₂ ˏtʻang, wák₂ ˏlò tik₂, wák₂ chuk˒, ˏkáu ˏká kán˒ táp˒ ké˒.
28. How are flowers and fruit-trees grafted?	花菓點駁枝呢、	ˏFá ʻkwó ʻtím pók˒ ˏchí ˏní?
The scions are cut out in spring, and earth is bound about the place where they are inserted.	春季折枝、駁口處包坭、	ˏChʻun kwai˒ chít˒ ˏchí, pók˒ ʻhau chʻü˒ ˏpáu ˏnai.
29. What proportion of the land throughout the whole empire is occupied with the mulberry-tree?	通國計有幾多桑地呢、	ˏTʻung kwók˒ kai˒ ˏyau ʻkí ˏtó ˏsóng tí² ˏní?
The land occupied with the mulberry-tree does not equal one eighth of the rice fields.	桑地不敷禾田八份之一、	ˏSóng tí² pat˒ ˏfú ˏwó ˏtʻín pát˒ fan² ˏchí yat˒.
30. How large a part of the whole country is occupied with orchards?	菓木地總共計有多少、	ʻKwó muk₂ tí², ʻtsung kung² kai˒ ˏyau ˏtó ʻshíú?
Compared with the mulberry-trees, the fruit-trees are the most numerous, and their grounds the most extensive.	菓木比桑畧多、量其地亦畧廣、	ʻKwó muk₂ ʻpí ˏsóng léuk₂ ˏtó, léung² ˏkʻí tí² yik₂ léuk₂ ʻkwóng.

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?	每人有幾多田地呢、	ˢMúi ˏyan ˢyau ˊkí ˏtó ˏtˢín tí² ˏní?
The rich possess hundreds and thousands of acres, but the poor are without any at all.	富者千百頃、貧無半斗升、	Fú' ˊché ˏtsˢín pák, ˊkˢing, ˏpˢan ˏmò pún' ˊtau ˏshing.
32. How are the field-walks built?	田基點樣築呢、	ˏTˢín ˏkí ˊtím yéung² chuk, ˏní?
The foundations are formed by posts driven down, with earth piled on them, made hard and solid.	基脚打樁培坭、擣而實之、	ˏKí kéuk, ˊtá ˏchóng ˏpúi ˏnai ˊtˢò ˏí shat₂ ˏchí.
33. How is the water let in upon the fields?	田水點樣放呢、	ˏTˢín ˊshui ˊtím yéung² fóng' ˏní?
If the fields are near the hills, gullies are formed for the water, and the banks are opened to let it on to them.	田近高山、堵截水路、開基放入、	ˏTˢín kan² ˏkò ˏshán ˊtò tsít₂ ˊshui lò², ˏhoi ˏkí fóng' yap₂.
34. When are farmers most at leisure?	農夫幾時閒呢、	ˏNung ˏfú ˊkí ˏshí ˏhán ˏní?
They have but a very little leisure, merely the short intervals between the seasons.	得閒甚少、不過係農隙個陣啫、	Tak, ˏhán sham² ˊshíú, pat, kwó' hai² ˏnung kwik, kó' chan² ˏché.
35. In what parts of the country are sheep the most numerous?	通國以邊處爲至多羊呢、	ˏTˢung kwók, ˢí ˏpín chˢü' ˏwai chí' ˏtó ˏyéung ˏní?
In the northern regions, beyond the Great Pass, they are the most numerous and the best.	以北方潼關外、爲多爲好、	ˢÍ pak, ˏfóng ˏTung ˏKwán ngoi² ˏwai ˏtó ˏwai ˊhò.
36. How many kinds of gardens are there?	園有幾多樣呢、	ˏÜn ˢyau ˊkí ˏtó yéung² ˏní?
There are gardens for flowers, fruits, melons, vegetables, &c.	有花菓瓜菜等各園、	ˢYau ˏfá ˊkwó, ˏkwá, tsˢoi' ˊtang kók, ˏün.
37. What do the Chinese use to make their spirituous liquors?	中國用乜野蒸酒呢、	ˏChung kwók, yung² mat, ˢyé ˏching ˊtsau ˏní?
Rice is used for the common, and particular ingredients for particular kinds.	常酒用米、其餘欲何酒、用何物、	ˏShéung ˊtsau' yung² ˢmai, ˏkˢí ˏü yuk₂ ˏhó ˊtsau yung² ˏhó mat₂.

32. The fields of the Chinese are often divided from each other by raised walks and embankments of different degrees of stability. Small plats 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?	點能養得肥畜嚟劏呢、	ʿTím ˏnang ʿyéung tak, ˏfí chʿuk, ˏlai ˏtʿóng ˏní?
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.	養得其地、食得其時、又得其物、何患不肥、	ʿYéung tak, ˏkʿí tí², shik₂ tak, ˏkʿí ˏshí, yau² tak, ˏkʿí mat₂ ˏhó wán² pat, ˏfí.
39. Are fishermen allowed to take fish in whatever places they please?	漁人能隨處捕魚唔呢、	ˏÜ ˏyan ˏnang ˏtsʿui chʿü' pò² ˏü, ˏ'm ˏní?
In the great rivers, which do not belong to any particular persons, people may fish at pleasure.	大江中、非人屬地、方可任意、	Tái² ˏkóng ˏchung ˏfí ˏyan shuk₂ tí², ˏfóng ʿhó yam² í'.

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.

農本第三章

ˏNung ʿpún; tai² ˏsám ˏchéung.

The Sacred Commands say, Give importance to agriculture and the mulberry, and so provide enough food and raiment.	聖諭云、重農桑以足衣食、	Shing' Yü² ˏwan, Chung² ˏnung ˏsóng, ʿí tsuk, ˏí shik₂.
2. We have heard that food and raiment 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.	朕聞養民之本、在於衣食、農桑者、衣食所由出也、一夫不耕、或受之饑、一女不織、或受之寒、	Cham² ˏman ʿyéung ˏman ˏchí ʿpún, tsoi² ˏü ˏí shik₂. ˏNung ˏsóng ʿché, ˏí shik₂ ʿshó ˏyau chʿut, ʿyá. Yat, ˏfú pat, ˏkang, wák₂ shau² ˏchí ˏkí; yat, ʿnü pat, chik, wák, shau² ˏchí ˏhón.

Notes and Explanations.

OF the sixteen maxims, *Shing Yü*, or Sacred Commands, of Hónghí, 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

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.

古者天子親耕、
后親桑、躬爲至
尊、不憚勤勞、爲
天下倡、凡爲兆
姓圖其本也、
夫衣食之道、生
於地、長於時、而
聚於力、本務所
在、稍不自力、坐
受其困、故勤則
男有餘粟、女有
餘帛、不勤則仰
不足事父母、俯
不足畜妻子、其
理然也、
彼南北地土、雖
有高下燥濕之
殊、然高燥者宜
黍稷、下濕者宜
秔稻、食之所出
不同、其爲農事
一也、

'Kú 'ché, ‹t'ín 'tsz' ‹ts'an ‹kang, hau² ‹ts'an ‹sóng. ‹Kung ˏwai chí' ‹tsün, pat› tán² ˏk'an ˏlò, ˏwai ‹t'ín há² ‹ch'éung, ˏfán ˏwai chíú² sing' ˏt'ò ˏk'í 'pún ˋyá.

ˏFú ‹í shikˏ ‹chí tò², ‹shang ‹ü tí², 'chéung ‹ü ˏshí, ˏí tsü² ‹ü likˏ, 'pún mò² 'shó tsoi², 'sháu pat› tsz'² likˏ, tsó² shau² ˏk'í kw'an'. Kú' ˏk'an tsak› ˏnám ˋyau ˏü suk›, ˋnü ˋyau ˏü pákˏ; pat› ˏk'an, tsak› ˋyéung pat› tsuk› sz'² fú² ˋmò, 'fú pat› tsuk› ch'uk› ‹ts'ai 'tsz'. ˏK'í ˋlí ˏín ˋyá.

'Pí ˏnám pak› tí² 't'ò, ‹sui ˋyau ‹kò há², ts'ò' shap› ‹chí ˏshü; ˏín ‹kò ts'ò' 'ché, ˏí 'shü tsik›, há² shap› 'ché ˏí k'óng' tò². Shikˏ ‹chí 'shó ch'ut› pat› ˏt'ung, ˏk'í ˏwai ˏnung sz'² yat› ˋyá.

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 *í shik chí tò*, the economy of food and raiment, the word *tò* 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.

江外、除蠶養桑樹、
北宜、相棉種麻植、
湖川四省、或所與
多不同、衣之事、
出桑一也、

農勞、力惡惰逸、
勿慕輒重、而忽
而至、以孫無
窮、捨本逐末、
是戎試

6. For the culture of the mulberry-tree, and rearing of the silkworm, excepting Kóng-nám, Chítkóng, Sz'ch'ün, and Úpak, 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-

Shü² ₍sóng ʻyéung ₅ts'ám, ₅ch'ü ₍Kóng, Chít₎, Sz'ʼ ₍ch'ün, ₅U pak₎ ngoi², ₅ü ʻsháng ₍tó pat₎ ₍séung ₅í; ₅ín chik₎ ₅má chung' ₅mín, wák₂ chik₎, wák₂ ʻfong. ₍Í ₍ohí ʻshó ch'ut₎ pat₎ ₅t'ung, ₅k'í sz'² ʻü shü² ₍sóng yat₎ ʻyá.

Ün² ₅'ng ₅man tsun² lik₂ ₅nung ₍sóng; mat₂ hò' yat₂ ú' ₅lò; mat₂ ʻch'í ₅k'an ₍chung tó'; mat₂ ₍yan ₍t'ín ₅shí ʻngau híp₎, ₅í ₅hing hí' ₅t'ín ₅ün; mat₂ mò² ₅k'í ₅ying ʻp'úi lí², ₅í ch'íp₎ ʻkoi kú' íp₂. ʻKau ₅nang chung² ʻpún mò², ₍sui yat₎ sui' ʻshó yap₂, ₍kung ₍sz' ₍shü yung² ₅í ngoi², sín² ₅ü ₅mò ʻkí; ₅í yat₂ tsik₎ üt₂ lui², ʻí chí' ₍shan ₍ká ₅iú ü², ʻtsz' ₍siin shai' ʻshau, tsak₎ lí² lái² ₅mò ₅k'ung: pat₎ ₅ín, ₅í ʻshé ʻpún, chuk₂ mút₂, ʻhí ₅nang yéuk₂ shí² ₍chí ₅mín ʻün ₅ú?

Chí' ʻí ₍ping tai² tsoi² ₅yung ʻ'ng, pat₎ sz'² ₅nung ₍sóng,

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 floss 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.

之農一納各、之放輸等、爾給分、有月思
其安、相享足、出不莫粒米、
農爾力、遠有不、彼此衛、盡得食、亦則
官之武文方地若
勿者勞曠農婦、即之
勿時、惰浮事民奪勿責、
課勸有俱僚、
民、野無游、邑無捨、休無
務使
勤苦者
織、園圃
豚狗彘
其耒耜、
其蠶
澤

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

shí' ‹sz' üt, ˢyau ‹fan kˢóp, ‹chí 'héung, ‹tsˢong ˢyau ‹chí fóng' ‹chí ˢmai, ‹kái pák, sing' ‹shii náp, ˢí sán' kˢóp, ˢí 'tang kók, ‹chím ‹shan ‹ká; yat, ‹sz' yat, nap, mók, pat, chˢut, tsz'² ₍nung ‹sóng. ˢÍ 'tang kí' 'héung ₍kˢí lí², ‹tóng 'pí 'tsˢz' ‹séung ‹ón, ‹tó ‹fóng hón² wai², 'sz' ₍nung ‹sóng ‹kˢü tak, tsun² lik, ˢí púi' ‹í shik, ˢwing ˢün pat, kwai², tsak, yik, chung² ˢyau lái² ₍ín.

Yéuk, tí² ‹fong ₍man ˢmò ‹kún ₍líú, ‹kˢü ˢyau hün' fó' ‹chí chak, mat, tüt, ₍man ₍shí, mat, ₍fong ₍man sz'²; ₍fau tó² 'ché 'chˢing ‹chí, ₍kˢan 'fú 'ché lò² ‹chí; mò² 'sz' ˢyé ₍mò kwˢóng' 'tˢò; yap, ₍mò ₍yau ₍man, ₍nung ₍mò 'shé ₍kˢí loi² tsz'²; ˢfú ₍mò ‹yau ₍kˢí ₍tsˢám chik, tsik, chí' ‹shán chák, ₍ün 'pˢò ‹chí lí², ‹kai ₍tˢün 'kau chí² ‹chí

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.

有以逮業薄
之時不本源
養有勤之食
皆之桑克衣
亦取農幾而
畜道佐庶矣

ch'uk› yik₂ ‹kái ˢyéung ‹chí ˢyau tò², ˢts'ü ‹chí ˢyau ₅shí, ˢí tsó' ₅nung ‹sóng ‹chí pat› tai², shü' ‹kí hak› ₅k'an 'pún íp₂, ₅í ‹í shik₂ ‹chí ₅ün, ₅p'ò ˢí.

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.

登豐穀年慮所
布蓄儲於忽或
於修或瞻充帛
敝甚且菽粟而
忽而廢紛尤深
文繡而爲華靡
相率之習所當
戒者也

'Shó lui² ₅nín kuk› ‹fung ‹tang, wák₂ fat› ‹ü ₅ch'ü ch'uk›; pò' pák₂ ‹ch'ung ‹chím, wák₂ 'ch'í ‹ü fai' yung², pat› kím² ‹chí pai², ˢü pat› ₅k'an 'tang. Sham² 'ch'é kwai' ‹kam yuk₂, ₅í fat› shuk₂ suk›, ‹kung ₅man sau', ₅í fai' ₅ts'ám ‹sóng, ‹séung sut› ₅wai ‹fan ₅wá 'mí lai² ‹chí tsáp₂, ₅yau ˢí ‹ping ₅man 'shó ‹tóng ‹sham kái' 'ché ˢyá.

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].

自古盛王之世
老者衣帛食肉
黎民不饑不寒
享庶富之盛而
致教化之興其
道胥由乎此

Tsz'² 'kú shing² ₅wóng ‹chí shai', ˢlò 'ché ‹í pák₂ shik₂ yuk₂, ₅lai ₅man pat› ‹kí pat› ₅hón, 'héung shü' fú' ‹chí shing²: ₅í chí' káu' fá' ‹chí ‹hing: ₅k'í tò² ‹sü ₅yau ₅ú 'ts'z'.

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 *yau-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 T'ò*, 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.

帝、刊中阜
皇嘗行本
仁依、頒敦
祖民圖、以
聖切織所甚
我念耕外、民者

'Ngó shing' 'tsò ₍Yan ₍wong tai', nim² ts'ít, ₃man ₍í, ₍shéung 'hón ₍kang chik, ₍t'ò ₍pán ₍hang ₍chung ngoi², 'sho ⁵í ₍tun 'pún fau² ₍man 'ché sham².

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.

諭、重、
聖爾余
至勸稅、
惟務、食
之解、本
仰詮於衣
事民爲力
朕民、人
至念廣等一
、與願
天煖
下也、
共

Chí' cham² ⁵yéung ₍wai shing' ü², nim² ₍man sz'² ₍chí chi' chung², 'kwóng ₍wai ₍sün 'kái, hün' ⁵í 'tang lik, ₍ü 'pún mò². ₍U yat, ₍yan ₍í ₍tsò shik, shui², ün² ⁵ü ₍t'ín há² kung² 'páu ⁵nün ⁵yá.

14. Six hundred and sixty-one characters.

六百六十一字

Luk, pák, luk, shap, yat, tsz'².

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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 coccoons; smoking the trays over a fire; weighing the coccoons; assorting the coccoons; sealing them in jars for about ten days, until the moth is hatched; reeling off the coccoons; 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.

六藝篇十

Luk$_2$ ngai^2; ‹p'ín shap$_2$.

Section First.

OF CEREMONIAL RITES.

禮儀類第一章

^{s}Lai $_s$í lui^2; tai^2 yat, ‹chéung.

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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.

吾聞人稱六藝、究竟是何六藝、答曰禮樂射御書數、是也、敢問何謂禮、曰禮也者、天理之節文、人事之儀則也、曰常禮又如何、曰婚姻喪祭、進退應對之間、無不以禮、

$_s$'Ng $_s$man $_s$yan ‹ch'ing luk$_2$ ngai^2, kau' 'king shí^2 $_s$hó luk$_2$ ngai^2?

Táp, üt$_2$, ^{s}lai, ngók$_2$, shé^2, yü^2, ‹shü, shò', shí^2 ^{s}yá.

'Kóm man^2 $_s$hó wai^2 ^{s}lai?

Üt$_2$, ^{s}lai ^{s}yá 'ché, ‹t'ín ^{s}lí ‹chí tsít, $_s$man, $_s$yan sz'^{2} ‹chí $_s$í tsak, ^{s}yá.

Üt$_2$ $_s$shéung ^{s}lai yau^2 $_s$ü $_s$hó?

Üt$_2$, ‹fan ‹yan, ‹sóng tsai', tsun' t'úi', ying' túi' ‹chí ‹kán. $_s$Mò pat, ^{s}í ^{s}lai.

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 Kí, son of king Man, and younger brother of king Mò. 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?

Tái Tak, a philosopher of the Hón dynasty, collected all the ancient ceremonial and musical writings, one hundred and eighty, and reduced them to eighty-five chapters, now

然則禮義之本
末、何由得而知、
曰、有周禮儀禮
禮記三丨詳言、
周禮者何也、
周丨周公所作、
公姓姬氏、文王
子、武王弟也、周
禮一書、爲周家
一代設官分職
之制、
何謂儀禮、
儀禮之制度文
爲、出於聖人、文
王周公之法度
粗具、與周禮一
原、周禮爲末、儀
禮則其本也、
丨記又何如、
漢儒戴德集古
禮樂諸書、一百
八十篇、刪定爲

ˏÍn tsakˎ ˢlai í² ˏchí ʻpún mútˏ, ˏhó ˏyau takˎ ˏí ˏchí?

Ütˏ, ˢyau ˏChau ˢLai, ˏÍ ˢLai, ˢLai Kí', ˏsám ˢlai ˏtsʻéung ˏín.

ˏChau ˢLai ʻché, ˏhó ˢyá?

ˏChau ˢLai ˏChau ˏkung ʻshó tsókˎ, ˏkung sing', ˏKí shí², ˏMan ˏwóng ʻtsz', ˢMò ˏwóng tai² ˢyá. ˏChau ˢLai yatˎ ˏshü, ˏwai ˏChau ˏká yatˎ toi², chʻítˎ ˏkún ˏfan chikˎ ˏchí chai'.

ˏHó wai² ˏÍ ˢLai?

ˏÍ ˢLai ˏchí chai' tò² ˏman ˏwai, chʻutˎ ˏü shing' ˏyan, ˏMan ˏwóng, ˏChau ˏkung ˏchí fátˎ tò² ˏtsʻò kü², ˢü ˏChau ˢLai yatˎ ˏün. ˏChau ˢLai ˏwai mútˏ, ˏÍ ˢLai tsakˎ ˏkʻí ʻpún ˢyá.

ˢLai Kí' yau² ˏhó ˏü?

Hón' ˏyü, Tái' Takˎ, tsápˏ ʻkú ˢlai ngókˎ ˏchü ˏshü, yatˎ pákˎ pátˎ shapˏ ˏpʻín, ˏshán ting²

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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; *í* is external ceremony alone, but *lai* appears to include both internal and external.

5. In this work is found the origin of the *Luk Pò* 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 Tái Hók, both good specimens of the Lai Kí.

called the Book of Rites by the Elder Tái. The Younger Tái still further abridged this, and formed a complete work in forty-nine chapters. The Ritual of the Elder Tái is no longer extant; and the Book of Rites by the Younger Tái is placed among the Five Classics. This Younger Tái, son of Tak's elder brother, was called Tái Shing.

名戴書戴小五德敬辭、
今小成大惟於則也、
篇、記、定、篇、行、列者、聖
五禮裁九不記、戴丨曰、思、哉、
十戴爲十今禮小子禮若民
八大更四禮戴經、兄曲儼安
幼冠、室、仕、官指而曰、悼、不曰、
曰弱有而服耆老十悼罪、年
年曰壯強艾日曰九日有百
十十日日日十十十年雖焉、
十二十三十四十五十六七八七耄、刑頤、
人學、三四五政、使、傳、耄、與加期

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.

ˏwai pát₂ shap₂ ˢ'ng ˏpᵗín, ‹kam ˏming Tái² Tái' ˢLai Kí'. 'Síú Tái' kang' ˏwai ˏtsᵗoi ting² ˏshing ‹shü Sz'' shap₂ 'kau ‹pᵗín. Tái² Táí' ˢLai, ‹kam pat› ˏhang; ˏwai 'Síú Tái' ˢLai Kí' lít₂ ˏü ˢ'Ng ‹King. 'Síú Tái' 'ché, tsak› Tak› ‹hing 'tsz' Tái' Shing' ˢyá.

Huk› ˢLai üt₂, ˏmò pat› king', ˢím yéuk₂ ‹sz', ‹ón ting² ˏtsz', ‹ón ˏman ‹tsoi!

ˏYan ‹shang shap₂ ˏnín üt₂ yau', hók₂; í² shap₂ üt₂ yéuk₂, kün'; ‹sám shap₂ üt₂ chóng', ˢyau shat›; sz'' shap₂ üt₂ ˏkéung, ˏí sz'²; ˢ'ng shap₂ üt₂ ngái², fuk₂ ‹kún ching'; luk₂ shap₂ üt₂ ˏkᵗí, 'chí 'sz'; tsᵗat› shap₂ üt₂ ˢlò, ˏí ˏchᵗün; pát› shap₂ 'kau shap₂ üt₂ mò². Tsᵗat› ˏnín üt₂ tò², tò² ˢü mò², ‹sui ˢyau tsúi², pat› ‹ká ˏying ˏín. Pák› ˏnín üt₂ ˏkᵗí, ‹hí.

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 *kún* 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

Ngók₂ hí' lui²; tai² í² ‹chéung.

次之藝六入樂、
同不法奏樂諸、
挫打呼彈吹有、
士合用仍法等、
六凡工尺上乙、
歌合使音等五、
長低高聲之者、
人助能同相短、
樂也、

另則瑟琴於至、
分勾抹挑以他有、
勹木乚用第次、
則如也法等剔、

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 thrumming, or sucking, striking and bowing; there are also several notes *hó*, *sz'*, *í*, *sháng*, *ch'é*, *kung*, *fán*, *liú*, *ú*, 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.

Ngók₂ yap₂ luk₂ ngai² ‹chí ts'z". ‹Chù ngók₂ tsau' fát₂ pat₂ ₅t'ung; ₅yau ‹ch'ui, ₅t'án, ‹fú, 'tá, ts'ó', 'tang fát₂; ₅ying yung² ₅*hó, sz'*², ‹*í, sháng*', ‹*ch'é*, ‹*kung*, *fán*', ‹*liú*, ‹*ú*, 'tang ‹yam, 'sz' hóp₂ ‹kó 'ché ‹chí ‹shing₂, ‹kó ‹tai ₅ch'éung 'tün ‹séung ₅t'ung, ₅nang chó² ₅yan 'hí lók₂ ₅yá.

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, *tíú*, *mút*, *kau*, *t'ik*, &c. For instance, [in the combined cha-

Chí' ‹ü ₅k'am shat₂, tsak₂ ling² ₅yau ‹t'á fát₂; ₅í 'chí ‹fan ts'z" tai², yung² ‹t'íú mút₂, ‹kau, t'ik₂, 'tang fát₂, ‹tíú, mút₂, ‹kau, t'ik₂, shí² ₅yá.

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 Sám Ts'oi T'ò, 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-

racter 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*, *pí*, *ts'ik*, and *kò* 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.

用	左	手	大	指	按
五	絃、	右	手	則	挑
第	六	絃、	以	此	類
推、	餘	皆	倣	此、	
		樂	器	打	類
鼓	以	木	作	一	鼓
腹	之	圍	底	面	皮
捫、	大	小	同、		
戰	鼓、	木	作	身	匾、
底	面	皮	捫、	今	用
以	報	射	報	更、	
轰	鼓、	鼓	之	小	者
曰	應、	大	者	曰	鼓、
晉	聲	鼙	鼗	四	鼓、
皆	古	制、	今	不	用、
棟	鼓、	應	鼓	之	引、

ˌÜ —— tsak, yung² 'tsó 'shau tái² 'chí ón' ˢ'ng ˌín, yau² 'shau tsak, ᶜtᶜíú tai² luk, ˌín: ˢí 'tsᶜz' lui² ᶜtᶜúi, ˌyü ᶜkái 'fóng 'tsᶜz'.

§ Ngók, hí' 'tá lui².

'*Kú* ˢí muk, tsók, yat, 'kú fuk, ᶜchí ˌwai, 'tai mín² ˌpᶜí ᶜmún, tái² 'síú ˌtᶜung.

Chín' '*kú* muk, tsók, ᶜshan 'pín, 'tai mín² ˌpᶜí ᶜmún, ᶜkam yung² ˢí pò' shé² pò' ᶜkang.

ᶜ*Fan* '*kú;* 'kú ᶜchí 'síú 'ché üt, *ying'*, tái² 'ché üt, ᶜ*fan*.

Tsun', ᶜ*pí*, *tsᶜik*, ᶜ*kò*, sz'' 'kú ᶜkái 'kú chai', ᶜkam pat, yung².

Lát, '*kú* ying' 'kú ᶜchí ˢyan.

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 *hó* an octave below *liú*, and *ú* an octave above *sz'*. There then would be no difference between this scale and that of Europe. But *i* and *fán* 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 stud, 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, *tiú*, *mút*, *kau* and *tᶜik*, 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, *tíú*, 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 Pò 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 *Súchau drum* is made of wood, its body is very thick, and the skin covers it entirely.	蘇鼓、木作極厚、皮捫至脚、	‹*Sú* ʻ*kú* muk$_2$ tsók›, kik$_2$ hau^2, ˏp^{t}í ‹mún chí' kéuk›.
9. The *pillar drum* is supported by a pillar in its centre.	楹鼓、中植以柱、	ˏ*Ying* ʻ*kú* ‹chung chik$_2$ ˢí ˢch^{t}ü.
10. The *double drum* is employed for the purpose of rejoicing (i. e. conjuring) men and spirits.	路丨、以爲降人鬼之樂、	*Lò*^{2} ʻ*kú* ˢí ˏwai kóng' ˏyan ʻkwai ‹chí ngók$_2$.
11. The *concert drum* i made of wood, the body is flattish, the top covered with skin, and the bottom hollow.	梆鼓、木爲身、畧匾、面捫皮、底空、	‹*Póng* ʻ*kú* muk$_2$ ˏwai, ‹shan léuk$_2$ ʻpín, mín^2 ‹mún ˏp^{t}í, ʻtai ‹hung.
12. The *loaf-shaped drum* is of wood, the face is covered with skin, the bottom is small, and the belly hooped.	饅頭鼓、木作、面捫皮、底尖、箍腰、	*Mán*^{2} ˏt^t*au* ʻ*kú* muk$_2$ tsók›, mín^2 ‹mún ˏp^{t}í, ʻtai ‹tsím, ‹fú ‹ˢú.
13. The *flat drum* is made of thick wood, with a flat body, and skin stretched over both ends.	懷鼓、厚木作、身匾、底面捫皮、	ˏ*Wái* ʻ*kú* hau^2 muk$_2$ tsók›, ‹shan ʻpín, ʻtai mín^2 ‹mún ˏp^{t}í.
14. The *waist drum* has large heads, a small barrel, and the two ends, being beaten, respond to each other.	腰皷、頭大腰小、兩頭擊聲相應、	‹*Íú* ʻ*kú*, ˏt^{t}au tái^2 ‹íú ʻsíú, ˢléung ˏt^{t}au kik› ‹shing ‹séung ying'.
15. The *tamborine* and the *rattle drum*, have six faces.	靈皷靈鼗六面、	ˏ*Ling* ʻ*kú* ˏling ˏt^{t}ò luk$_2$ mín^2.
16. The *twirling drum* has a small barrel, with a stick running through it, and it has two clappers.	鼗鼓、身小、以木貫之、有兩耳、	ˏ*T^{t}ò* ʻ*kú* ‹shan ʻsíú, ˢí muk$_2$ kún' ‹chí, ˢyau ˢléung ˢí.
17. Both ends of the *tamborine drum* may be struck; they are made of the skins of the chamois.	羯鼓、兩頭可擊、以戎羯爲之、	*Ít*› ʻ*kú* ˢléung ˏt^{t}au ʻhó kik›; ˢí ˏyung ít› ˏwai ‹chí.

8. This, which derives its name from the famous city of Súchau, 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 worshipers, and of arousing the attention of the gods. The diameter of the largest of these drums cannot be less than three feet.

10. The *lò 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, 16. Both the tamborine and twirling drums have balls suspended from the barrels which strike the heads when twirled; their shapes varied, and some of the *ling kú* were made with several drums attached to a central frame, and struck only on one head.

18. The *hand tamborine* 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 tamborine* is made of a joint of bamboo, its head is covered with skin, and two fingers are used to play upon it.

手鼓、匾小有柄、
歌者左執右擊、
提鼓、馬上鼓也、
土𠂆、古樂器也、
魚𠂆、截竹爲筒、
以皮冒首、用兩
指擊之、

'Shau 'kú 'pín 'síú 'yau ping', ‹kó 'ché 'tsó chap, yau² kik,.

ˌT'ai 'kú 'má shéung² 'kú 'yá.
'T'ò 'kú 'kú ngók, hí' 'yá.

ˌÜ 'kú tsít, chuk, ˌwai ˌt'ung, 'í ˌp'í mò² 'shau, yung² 'léung 'chí kik, ‹chí.

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 Súchau* is shaped like a boiler; and being suspended by the finger, is beaten with the corner of a small billet of wood.

大鑼銅鑄形如
盤、繩貫吊擊之、
單打、厚銅爲之、
每打用一對、
銅鼓形若蛋家
帽、中突、用棰擊
蘇鑼形如鍋、以
指頭頂起、用木
片之角擊之、

Tái² ˌlò ˌt'ung chü', ˌying ˌü ˌp'ún, ˌshing kún' tíú' kik, ‹chí.

‹Tán 'tá hau² ˌt'ung ˌwai ‹chí, 'múi 'tá yung² yat, túi².

ˌT'ung 'kú ˌying yéuk, tán² ‹ká mò², ‹chung tut,, yung² ˌch'úi kik,.

‹Sú ˌlò ˌying ˌü ‹kwó, 'í 'chí ˌt'au 'ting 'hí, yung² muk, p'ín' ‹chí kók, kik, ‹chí.

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.

點子、卽古之更
點、今俗樂以之
配銅鼓、曰點子、
雲鑼以銅爲小
鑼十三、同一木
架、下有長柄、

'Tím 'tsz', tsik, 'kú ‹chí ‹kang 'tím; ‹kam tsuk, ngók, 'í ‹chí p'úi' ˌt'ung 'kú, üt, 'tím 'tsz'.

ˌWan ˌlò 'í ˌt'ung ˌwai 'síú ˌlò shap, ‹sám, ˌt'ung, yat, muk, ká', há² 'yau ˌch'éung ping'.

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.'

鈸有大小、形若
雨帽、俗號爲大
鈔小鈔、

Pút, 'yau tái² 'síú; ˌying yéuk, 'ii mò², tsuk, hò² ˌwai tái² 'ch'áu, 'síú 'ch'áu.

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22. This instrument is a simple metallic plate, in very general use in processions, in the army, the navy, on board of merchant vessels, &c. It is of various sizes, from a few inches to two or three feet in diameter.

24. The proper gongs or *lò* have flat faces, but this instrument has a protuberance in the centre which makes it resemble a waterman's hat; they are smaller than the common gong, and are used on the stage in concert with the watch-gong, as well as elsewhere.

28. These cymbals are much used on the stage; they are thin metallic plates, used in pairs;

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 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.

鐘、六分共銅、而
錫居一、使聲響、
鐸、形如鐘、內懸
金木舌之別、
風鈴、外拖長幅、
於舌、觸風而動、
金鎛、形象鐘、內
懸鈴子鈴銅舌、
磬以石作、懸而
擊之、
天球、以爲堂上
首樂、
方磬、鐵爲之、以
代磬、
簴、用以懸鐘磬、
响碼、一名金線
弔芙蓉、以線弔
玻璃片、使觸風
相撲而鳴、
瓾、卽甌也、用十
二甌、施加減水、
以鐵筯擊之、

‹*Chung* luk₂ ‹fan ₅k'í ₅t'ung, ₅í sik› ‹kü yat›, 'sz' ‹shing 'héung.

*Tók*₂ ₅ying ₅ü ‹chung, noi² ₅ün ‹kam muk₂ shít₂ ‹chí pít₂.

‹*Fung* ₅*ling* ngoi² ‹t'ó ₅ch'éung fuk› ‹ü shít₂, chuk› ‹fung ₅í tung².

‹*Kam* ₅*shun* ₅ying tséung² ₅chung, noi² ₅ün ₅ling 'tsz', ₅ling ₅t'ung shít₂.

Hing' ⁵í shik₂ tsók›, ₅ün ₅í kik› ‹chí.

‹*T'in* ₅*k'au* ⁵í ₅wai ₅t'ong shéung² 'shau ngók₂.

‹*Fóng* 'héung, t'ít› ₅wai ‹chí ⁵í toi² hing'.

*Kü*² yung² ⁵í ₅ün ‹chung hing'.
'*Héung* ⁵*má*, yat› ₅ming ‹*kam sin*' *tíú*' ₅*fú* ₅*yung*, ⁵í sín' tíú' ‹pó ₅lí p'ín', 'sz' chuk› ‹fung ‹séung p'ók› ₅í ₅ming.

‹*Yan* tsik› ‹au ⁵yá; yung² shap₂ í² ‹au, ‹shí ‹ká 'kám 'shui, ⁵í t'ít› chü² kik› ‹chí.

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the performer, holding one in each hand, strikes and rattles them together with great clatter and clangor, that has given them their vulgar name, well deserved.

29. With the ancient Chinese, this bell was "the regulator of the harmonic scale." A full description of it may be found in the imperial edition of the Book of Rites, and in the Illustrations of the Four Books. It is always made without a tongue, and is struck with a stick upon the rim.

33. This might be called the *right-angle*, since in shape it represents the two sides of a right-angled triangle, which form the right-angle; it is sometimes made with one of its legs more than twice the length of the other, in other instances, the legs are of the same length.

35. Ten of these were suspended, in two rows, upon a small wooden frame. They were played on in the same manner, and for the same purpose, as the instrument for which they were substituted.

37. These constitute a common ornament in summer houses, verandahs, &c., where the wind will gently hit them together; between ten and twenty pieces are usually hung from one hoop.

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 lacker-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.

古缶瓦器中虛、
擊之聲自中出、
柷以木作如漆
桶、中設椎柄、連
底桐之、柄名止、
敔狀類伏虎、以
籈擊其首、而逆
戛之以止樂、
拍板、木片也、共
三片、以二片合
爲一、單片拍之、
卜魚、木爲之、邊
開橫口、中挖空、
木魚、刻木爲魚
形、中空、敲有聲、
拊狀如革囊、實
以糠、擊以節樂、
洋琴、兩頭有銅
釘、扯銅絃十數
條、小竹片打之、

'Kú ‹fau ˢngá hí', ‹chung ‹hü, kik› ‹chí, ‹shing tsz'² ‹chung chᵗut›.

Chuk› ˢí muk₂ tsók›, ₛü tsᵗat› 'tᵗung, ‹chung chᵗit› ‹chᵗui ping', ₛlín 'tai, tung² ‹chí, ping' ₛming 'chí.

ˢ*Yü* chóng² lui² fuk₂ 'fú, ˢí ‹yan kik› ₛkᵗí ˢshau, ₛí yik₂ át› ‹chí ˢí 'chí ngók₂.

Pᵗák› 'pán, muk₂ pᵗín' ˢyá, kung² ‹sám pᵗín', ˢí í² pᵗín' hóp₂ ₛwai yat›, ‹tán pᵗín' pᵗák› ‹chí.

Puk› ₛü muk₂ ₛwai ‹chí, ‹pín ‹hoi ₛwáng 'hau, ‹chung wát› ‹hung.

Muk₂ ₛü hak› muk₂ ₛwai ₛü ₛying, ‹chung ‹hung, ‹háu ˢyau ‹shing.

'Fú chóng² ₛü kák› ₛnóng, shat₂ ˢí ‹hóng, kik› ˢí tsít› ngók₂.

ₛ*Yéung* ₛkᵗam ˢléung ₛtᵗau ˢyau ₛtᵗung ‹ting, 'chᵗé ₛtᵗung ₛín shap₂ shò' ₛtᵗíú, 'síú chuk› pᵗín' 'tá ‹chí.

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 *yü* 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.

47. The *seven stringed harmonicon* is like a lute, with seven strings, and is played on with a bamboo.

§§ 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.

箜篌與箏似、七絃、用竹軋之、

樂器彈類

琴、以木爲之、中空、面有七絃、瑟與琴同、惟琴有軫、瑟有柱、

筚篌、小於瑟、二十三絃、用撥彈、

箏、十三絃、上圓下平、中空、

三絃、蛇皮揲鼓、柱、卽三絃之碼、

琵琶、身形如鵝卵、四絃、指撥之、

月琴、以其形若月、聲似琴、故名、

Saw' ʿii ‹chang ʿtsʿz', tsʿat, ₍ín, yung² chuk, chát, ‹chí.

§§ Ngók₂ hí' ₍tʿán lui².

₍Kʿam ʿí muk₂ ₍wai ‹chí, ‹chung ‹hung, mín² ʿyau tsʿat, ₍ín.

Shat, ʿii ₍kʿam ₍tʿung, ₍wai ₍kʿam ʿyau ʿchʿan, shat, ʿyau ʿchʿü.

‹Hung ₍hau ʿsíú ‹ü shat, í² shap₂ ‹sám ₍ín, yung² pút₂ ₍tʿán.

‹Chang shap₂ ‹sám ₍ín, shéung² ₍ün, há² ₍pʿing, ‹chung ‹hung.

‹Sám ₍in ₍shé ₍pʿí ‹mún ʿkú, ʿchʿü, tsik, ‹sám ₍ín ‹chí ʿmá.

₍Pʿi ₍pʿá ‹shan ₍ying ₍ü ₍ngó ʿlun, sz" ₍ín, ʿchí pút₂ ‹chí.

Üt₂ ₍kʿam ʿí ₍kʿí ₍ying yéuk₂ üt₂, ‹shing ʿtsʿz' ₍kʿam; kú' ₍ming.

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 nacre as a guide to the performer. They are placed so that the length of the strings is divided into "aliquot 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 *pʿipʿá*.

53. This is nearly three feet long, and differs from the *sám in* 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 *üt 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 fingering. The strings are of silk, and stand in two pairs, which are tuned as fifths to each other; they are struck forcibly by a plectrum or the nail, and in the hands of a good player emit very agreeable sounds.

55. The *four-stringed guitar* is like, but smaller than, the *üt kam*, 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.

阮咸、如月琴畧細、以角撥彈之、
竹銅鼓、截大竹爲之、

樂器吹類

銅角、古以木作、今變以銅、
喇叭、制以銅、一竅直吹、身細、尾口殊敞、似銅角、
札角、銅片製成、曲筒、內套小銅管、吹時扯出、
號筒、以木作、吹法同札角、
畫角、軍中置之、以司晨昏、
蠟吶、如喇叭、七孔、首尾銅木管、
笳、以蘆爲之、又名篳篥、
响笛、一木筒六孔、下貫一銅圈、
銀鷄、番國船上吹而傳人、

ˢYün ˏhám ˏü üt₂ ˏkᵗam, léuk₂ sai', ˢí kók, pút₂ ˏtᵗán ˏchí.

Chuk, ˏtᵗung ˋkú tsít₂ tái² chuk, ˏwai ˏchí.

§§§ Ngók₂ hí' ˏchᵗui lui².

ˏTᵗung kók, ˋkú ˢí muk₂ tsók,, ˏkam pín' ˢí ˏtᵗung.

ˏLá pát, chai' ˢí ˏtᵗung, yat, híú', chik₂ ˏchᵗui, ˏshan sai', ˢmí ˋhau ˏshü ˋchóng, ˢtsᵗz' ˏtᵗung kók,.

Chát, kók, ˏtᵗung pᵗín' chai' ˏshing huk, ˏtᵗung, noi² tᵗò' ˋsíú ˏtᵗung ˋkún, ˏchᵗui ˏshí ˋchᵗé chᵗut,.

Hò² ˏtᵗung ˢí muk₂ tsók,, ˏchᵗui fát, ˏtung chát, kók,.

Wá² kók, ˏkwan ˏchung chí' ˏchí, ˢí ˏsz' ˏshan ˏfan.

ˋSó nát₂ ˏü ˏlá pát,, tsᵗat, ˋhung, ˋshau ˢmí ˏtᵗung, muk₂ ˋkún.

ˏKᵗá ˢí ˏlò ˏwai ˏchí, yau² ˏming pat, lut₂.

ˋHéung tik₂, yat, muk₂ ˏtᵗung; luk₂ ˋhung, há² kún' yat, ˏtᵗung ˏhün.

ˏNgan ˏkai ˏfán kwók, ˏshün shéung² ˏchᵗui ˏí ˏchᵗün ˏyan.

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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.

豎笛、直而吹之、
海螺、螺大殼也、
笛、不過七孔、口
吹一孔、按六孔、
簫、以竹爲之、三
孔、所以和衆聲、
大小簫、竹爲之、
律、如簫、類、六陽
六陰、共十二管、
簫、竹爲之、或大
或小、管數不同、
梧桐角、兒童吹、
塤、象秤錘、以土
作、大小皆六孔、
風琴、脚踏風箱、
使風入管而響、
小風琴、內有鐵
線、轉其機而響、

樂器挫類

二絃、時樂、以馬
尾弓挫弦發聲、

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 analagous to the double pandean; it has twelve pipes, six base and six tenor.

72. The *double pandean pipes* are made of bamboos, and whether large or small, the number of pipes may vary.

73. The *woot'ung pipe* is blown by children.

74. The *earthen cone* is made of earth like a steelyards' 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.

Shü² tik₂ chik₂ ₅í ‹ch'ui ‹chí.

'Hoi ₅ló ₅ló tái² hók₂ ⁵yá.

Tik₂ pat₅ kwó' ts'at₅ 'hung, 'hau ‹ch'ui yat₅ 'hung, ón' luk₂ 'hung.

Yéuk₂ ⁵í chuk₅ ₅wai ‹chí, ‹sám 'hung, 'shó ⁵í ₅wó chung' ‹shing.

Tái² 'síú *‹chí* chuk₅ ₅wai ‹chí.

Lut₂ ₅ü ‹síú lui², luk₂ ₅yéung luk₂ ‹yam, kung² shap₂ í² 'kún.

‹Siú chuk₅ ₅wai ‹chí, wák₂ tái² wák₂ 'síú, 'kún shò' pat₅ ₅t'ung.

₅'Ng ₅t'ung kók₅ ₅í ₅t'ung ‹ch'ui.

‹Hün tséung² ₅p'ing ₅ch'ui, ⁵í 't'ò tsók₅, tái² 'síú ‹kái luk₂ 'hung.

‹Fung ₅k'am kéuk₅ táp₂ ‹fung ‹séung, 'sz' ‹fung yap₂ 'kún ₅í 'héung.

'Siú ‹fung ₅k'am, noí² ⁵yau t'ít, sín' 'chün ₅k'í ‹kí ₅í 'héung.

§§§§ Ngók₂ hí' ts'ó' lui².

Í² ₅tn ₅shí ngók₂, ⁵í ⁵má ⁵mí ‹kung ts'ó' ₅ín fát₅ ‹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 *wáng tik* or the horizontal flute, to distinguish it from the *shü 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 *síú* are longest in the middle, decreasing alike both ways; both kinds are, however, called *síú*. 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 cocoanut 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 *wóng*.

81. The *h'ü* 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'á* and similar instruments, to shorten and relax the strings.

85. A *bridge* is a support; all stringed instruments employ them to elevate the strings.

惟琴如二絃、
下貫椰殼、
四絃如二絃、以
弓挫、外國所用、
樂器呼類
笙以瓠爲之、十
三管列瓠中、其
嘴曰簧、
竽亦笙類、大同
而小異、
撥用以撥絃者、
套甲、卽彈三絃
等指頭套之甲、
軫、卽琵琶等頭
收放絃之木、
柱、卽碼也、凡絃
樂皆用以頂之、

ₛT'ai ₛk'am ₛü í² ₛín, ₛwai há² kún³ ₛyé hók₉.

Sz'' ₛín ₛü í², ₛín ˢí ‹kung ts'ó³; ngoi² kwók₉ ˢshó yung².

§§§§§ Ngók₂ hí' ‹fú lui².

‹Shang ˢí ₛú ₛwai ‹chí, shap₂ ‹sám ˢkún lít₂ ₛú ‹chung; ₛk'i ˢtsui üt₂ ₛwóng.

‹H'ü yik₉ ‹shang lui², tái³ ₛt'ung ₛí ˢsíú í².

Pút₂ yung² ˢí pút₂ ₛín ˢché.

T'ð' káp₉ tsik₉ ₛt'án ‹sám ₛín ˢtang, ˢchí ₛt'au t'ð' ‹chí káp₉.

'Ch'an tsik₉ ₛp'í ₛp'á ˢtang, ₛt'au ‹shau fóng' ₛín ‹chí muk₂.

ˢCh'ü tsik₉ ˢmá, ˢyá; ₛfán ₛín ngók₂ ‹kái yung² ˢí ˢting ‹chí.

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, pát yam, 'ng yam séung shang, luk 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,=81; *shéung*,=72; *kók*=64; *chí*=54; *ü*=48. "These five notes," says the commentator, "are produced from the *wóng chung*, which gives *kung*, the leading note; and a reed (or tube, *kún*) nine inches long, doubled nine times gives the number 81; from *kung* take one third, and it produces *chí*, whose number is 54; to *chí* add one third, and it produces *shéung*, whose number is 72; from *shéung* take one third, and it produces *ü*, whose number is 48; to *ü* add one third, and it produces *kók*, whose number is 64."

Section Third.

RULES OF ARCHERY.

射法類第三章

Shé² fát, lui²; tai² ‹sám ‹chéung.

古者射以觀德、
使其內志正、外
體直、

'Kú 'ché, shé² ⁵í ‹kún tak₁, 'sz' ₅k'í noi² chí' ching', ngoi² 't'ai chik₁.

1. The ancients practiced archery, in order to develop their virtue, causing their internal faculties to become correct, and their external demeanor upright.

怒氣開弓、力雄
而引滿、息氣放
箭、心定而慮周、

Nò² hí' ‹hoi ‹kung, lik₂ ₅hung ₅í ⁵yan ⁵mún; sik₁ hí' fong' tsín', ‹sam ting² ₅í lui² ‹chau.

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.

量力調弓、量弓
制矢、

Léung² lik₂, ₅t'íú ‹kung; léung² ‹kung, chai' 'ch'í.

3. Estimate your strength, and make the bow; estimate the bow, and then make the arrows.

把弓須以大指
壓中指、

'Pá ‹kung, ‹sü ⁵í tái² 'chí át, chung' 'chí.

4. In grasping the bow, it is necessary that the thumb should press firmly upon the middle fingers.

馬弓決要開至
九分滿、

⁵Má ‹kung, k'üt, íú' ‹hoi chí' 'kau ‹fan ⁵mún.

5. The strong bow, it is especially required, should be stretched to nine tenths of its utmost bent.

發矢寧高而過、
愼勿低而不及、

Fát, 'ch'í, ₅ning ‹kò ₅í kwó', shan² mat₂ ‹tai ₅í pat, k'ap₂.

6. In shooting the arrow, it is better it should go high and beyond, than too low and not reach, the mark.

騎射、目勿瞬視、
身勿倨坐、

₅K'í shé², muk₂ mat₂ 'shun shí², ‹shan mat₂ kü' tsó².

7. In practicing archery on horseback, the eyes must not roll about, nor the person sit in a leaning posture.

步射、先學壯滿
射遠、然後自近
求準、

Pò² shé², ‹sín hók, 'ch'é ⁵mún, shé² ⁵üin, ₅ín hau² tsz'² kan² ‹k'au 'chan.

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 hte 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 versâ.

足法、前腿似橛、
後腿似瘸、隨箭
改移、只在後脚、
左肩尖直對右
脚尖、丁字不成
八字、不就射右
改左、射左改右、

Tsuk, fát, ˏts'ín 't'úi ˊts'z' k'üt,, hau² 't'úi ˊts'z' ˏkwan; ˏts'ui tsín' 'koi ˏí, chat, tsoi² hau² kéuk,; 'tsó ˏkín ˏtsím, chik₂ túi' yau² kéuk, ˏtsím, ˏting tsz'² pat, ˏshing, pát, tsz'² pat, tsau², shé² yau² 'koi 'tsó, shé² 'tsó 'koi yau².

10. The rule for the eyes: never look at the thumb-ring.

眼法、不許看扣、

ˊNgán fát,, pat, 'hü hón' k'au'.

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.

手法、前手如推
太山、後手如握
虎尾、

'Shau fát,, ˏts'ín 'shau ˏü ˏt'ui t'ái' ˏshán, hau² 'shau ˏü ák, 'fú ˊmí.

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.

身法、頤惡傍引、
頭惡却垂、胸惡
前凸、背惡後偃、

ˏShan fát,, ˏhí ú' ˏp'óng ˊyan, ˏt'au ú' k'éuk, ˏshui, ˏhung ú' ˏts'ín tut₂, púi' ú' hau² 'ín.

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.

極、以朱韋爲之、
所以韜右三指、
利放絃也、

Kik₂ ˊí ˏchü ˊwai ˏwai ˏchí, 'shó ˊí ˏtò yau² ˏsám 'chí, lí² fóng' ˏín ˊyá.

14. The quiver is vulgarly called the arrow-bag.

靫、俗名爲箭袋、

ˏCh'á, tsuk₂ ˏming ˏwai tsín' toi².

15. The bow: the body of it is made of cow's horn; its strings are made of sinews, and its shape is crooked.

弓、以牛角作身、
筋作弦、其形曲、

ˏKung, ˊí ˏngau kók, tsók, ˏshan; ˏkan tsok, ˏín, ˏk'í ˏying huk,.

16. The bull's-eye is the red spot in the target's centre.

的垛中之紅心、

Tik, 'tó ˏchung ˏchí ˏhung ˏsam.

17. Bow glove is another name for the finger-cots.

韘、即極之別名、

Tít₂ tsik, kik₂ ˏchí pít₂ ˏming.

18. The bracer is bound on the arms to ease the shooting.

韝、縛臂以便射、

ˏKau pók, p'í² ˊí pín² shé².

19. The thumb-ring is made of ivory, and fitted to

決、象骨爲之、著

K'üt, tséung² kwat, ˏwai ˏchí

---

10. If in action with an enemy or a pirate, the eyes must be riveted on them, or on the target if practicing merely for acquiring knowledge and ability in the art.

15. The bow is not made entirely of horn; the horn is wrought into, and bound fast on, those parts which give the instrument its elasticity and power. The longest bows exceed six feet and six inches, and are beautifully made. When unstrung, the ends of the bow bend back, making it like a ◠ in shape; this gives it greater force when strung.

18. In the Encyclopedia Britannica, art. Archery, there is a description of what is called a *bracer:* "to prevent the bowstring from striking the left arm, the arm is covered with a piece of smooth leather, fastened on the outside of the arm:" in Chinese this is called *kau*.

the thumb of the right hand; by it the string is held and the bow bent; it is commonly called *pán chí* [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.

所以指、巨指右於弦而開、班指俗謂之韝、以韋爲遂、遂所以藏弦也、今之屏風、漆之似牛革、

chéuk› ‹ü yau' kü² 'chí, 'shó í⁵ ‹kau ⁵ín ⁵í ‹hoi 'ché ⁵yá; tsuk› wai² ‹chí ‹pán 'chí.

Sui² ‹kau ⁵yá, ⁵í ⁵wai ⁵wai ‹chí, 'shó ⁵í sui² ⁵ín ⁵yá.

Fat› 'tsᵗz' ‹kam ‹chí ⁵pᵗing ‹fung, ⁵í ⁵ngau kák› ⁵mún tsᵗat› ‹chí.

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.

御考第四章

Yü² 'háu; tai² sz'' ‹chéung.

1. In the Book of Rites it is said, among the accomplishments are six liberal arts; charioteering is one. Accordingly, the controler-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

六有禮曰、書禮、御居一焉、故萬教之教以執、禮樂之司徒以之教民、保氏以之教國子、詩以賢爲、孔子組

⁵Lai ‹Shü üt›, ⁵lai ⁵yau luk ngai², yü² ‹kü yat› ⁵ín. Kú› ‹sz' ›tᵗò ⁵í ‹chí káu' mán› ⁵man. 'Pò shí² ⁵í ‹chí káu› kwók› 'tsz'. ‹Shí ⁵í chap› pí ⁵ü 'tsò ⁵wai ⁵ín. 'Hung 'tsz'

Notes and Explanations.

Chariots and carriages of various kinds have been already described, in chapter tenth, section fourth. *Yü* 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.

以執御爲能、而僕
周官大馭戎僕
田僕齊僕之官、
皆大夫上士爲
之、則御非賤者
之事、

'í chap, yü² ₅wai ₅nang. ₅Í ‹Chau ‹kún tái² yü², ₅yung puk₂, ₅t'ín puk₂, ₅ts'ai puk₂ ‹chí ‹kún, ‹kái tái² ‹fú shéung² sz'² ₅wai ‹chí: tsak, yü² ‹fí tsín² 'ché ‹chí sz'².

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.

故有以同等爲
之僕者、有以降
等爲之僕者、有
以弟子爲師之
僕者、有以貴者
爲賤人之僕者、
禮曰、若僕降等
則受、不然則否、
此同等降等者
之爲僕也、

Kú' 'yau 'í ₅t'ung 'tang ₅wai ‹chí puk₂ 'ché; 'yau 'í kong' 'tang ₅wai ‹chí puk₂ 'ché; 'yau 'í tai² 'tsz' ₅wai ‹sz' ‹chí puk₂ 'ché; 'yau 'í kwai' 'ché ₅wai tsín² ₅yan ‹chí puk₂ 'ché.

'Lai üt₂, yéuk₂ puk₂ kóng' 'tang tsak, shau², pat, ₅ín tsak, 'fau. 'Ts'z' ₅t'ung 'tang kóng' 'tang 'ché ‹chí ₅wai puk₂ 'yá.

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.'

君命召、雖賤人、
大夫士必自御
之、此貴者爲賤
人之僕也、

‹Kwan ming² chíú², ‹sui tsín² ₅yan tái² ‹fú sz'² pít, tsz'² yü² ‹chí; 'ts'z' kwai' 'ché ₅wai tsín² ₅yan ‹chí puk₂ 'yá.

5. In the Dialogues of Confucius, sometimes Ymyau is spoken of as charioteer, and sometimes Fánch'í is so denominated: and this illustrates, 'scholars acting for their masters as charioteers.'

論語或稱冉有
僕、或稱樊遲御、
此弟子爲師之
僕也、

₅Lun 'Yü wák₂ ‹ch'ing 'Ím 'yau puk₂, wák₂ ‹ch'ing ₅Fán ₅ch'í yü²; 'ts'z' tai² 'tsz' ₅wai ‹sz' ‹chí puk₂ 'yá.

6. In charioteering, why speak of rank or degree!

僕何可論乎哉、

Puk₂ ₅hó 'hó lun² ₅ú ‹tsoi!

1. *Lai*, in this first line, is used in its widest and most general sense, and therefore rendered accomplishments. *Sz' t'ò* and *pò shí* were ancient officers, whose duties are fully described in the Chau Kún, 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

‹Shü ‘sé lui²; tai² ˢ’ng ‹chéung.

1. At what age do the children of the Chinese commence learning to write?	中國孩童、以幾歲初學書寫呢、	‹Chung kwók, ˏhoi ˏtᵗung ˢí ‘kí sui’ ‹chᵗó hók₂ ‹shü ‘sé ‹ní?
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.	古者八歲入小學、教以六藝、茲亦如之、	‘Kú ‘ché pát, sui’ yap₂ ‘síú hók₂, káu’ ˢí luk₂ ngai²; ‹tsz’ yik₂ ˏü ‹chí.
2. Well, as this is the case, what apparatus is required for use in writing?	然則用何物而書呢、	ˏÍn tsak, yung² ˏhó mat₂ ˏí ‹shü ‹ní?
The four precious articles of the study—the pencil, ink, paper, and ink-stone—are required for writing.	以文房四寶之筆墨紙硯而書、	ˢÍ ˏman ˏfóng sz’’ ‘pò ‹chí pat, mak₂, ‘chí, ín² ˏí ‹shü.
3. With regard to the rules for writing, what are held in the highest estimation?	書法以何者爲高呢、	‹Shü fát, ˢí ˏhó ‘ché ˏwai ‹kò ‹ní?
The copy-plates of Wóng Yaukwan are esteemed the best: see chapter first, sections five and six.	以王右軍筆陣圖爲上、見一篇五六章、	ˢÍ ˏWóng Yau² ‹kwan pat, chan² ˏtᵗò ˏwai shéung²; kín’ yat, ‹pᵗín, ˢ’ng luk₂ ‹chéung.
4. With whom did writing commence?	書寫始自誰呢、	‹Shü ‘sé ‘chᵗí tsz’² ˏshui ‹ní?
In high antiquity, knotted cords were used in government; in after ages, the sages exchanged them for writing, and in the time of Tsᵗóng Kat, the written characters were fully and perfectly formed.	上古結繩而治、後世聖人易之以書契、迨至倉頡、字於是大備、	Shéung² ‘kú kít, ˏshing ˏí chí²; hau² shai’ shing’ ˏyan yik₂ ‹chí ˢí ‹shü kᵗai’, ˢtᵗoi chí’ ‹Tsᵗóng Kat, tsz’² ‹ü shí² tái² pí².
5. And with regard to paper and pencils, who were the first makers of them?	至紙筆又何人始創嘅呢、	Chí’ ‘chí pat, yau² ˏhó ˏyan ‘chᵗí chᵗóng’ ké’ ‹ní?

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 tsung kai háu yá.* See the Kóng Kám I′ Chí.

Pencils are attributed to Mung T'ím, paper to Ts'oi Lun; the Thousand Character Classic says thus, T'ím [made] pencils, and Lun paper.

筆稱蒙恬、紙號
蔡倫、于字文謂
恬筆倫紙是也、

Pat, ‹ch'ing ₅Mung ⁵T'ím; 'chí hò² Ts'oi' ₅Lun; ‹Ts'ín Tsz'² ₅Man wai² ⁵T'ím pat, ₅Lun 'chí, shí² ₅yá.

6. Where are the most accomplished portrait painters to be found?

善於寫眞者、何
處方有、

Shín² ‹ü 'sé ‹chan 'ché, ₅hó ch'ü' ‹fông ⁵yau?

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 Námshán, Lái Ts'ingchan, &c., are however favored with a respectable share of business.

各省皆有、以廣
東而論、稱妙手
者多已物故、現
如省之鍾南山、
賴清眞等、亦不
過應酬而已、

Kók, 'sháng ‹kái ⁵yau, ⁵í 'Kwóng ‹tung ₅í lun², ‹ch'ing míú² 'shau 'ché, ‹tó ⁵kí mat, kú'; ín² ₅ü 'sháng ‹chí ‹Chung ₅Nám ‹shán Lái² ‹Ts'ing ‹chan 'tang, yik, pat, kwó' ying' ₅ch'au ₅í ⁵í.

7. Is this class of portrait painters held in high esteem by the people generally or not?

其寫像者、世俗
還尙他否、

₅K'í 'sé tséung² 'ché, shai' tsuk, ₅wán shéung² ‹t'á 'fau?

Of those who live by the pencil and ink, they are none that are not addressed as *sin-shang;* and by the people generally they are held in high estimation.

筆墨生涯、罔不
號爲先生、世俗
未嘗不尙、

Pat, mak, ‹shang ₅ngai, ⁵móng pat, hò² ₅wai ‹sín ‹shang; shai' tsuk, mí² ₅shéung pat, shéung².

9. What kinds of paintings do the people most esteem?

世所尙者何畫、

Shai' 'shó shéung² 'ché ₅hó wá²?

The landscape paintings; for by them are seen the thoughts cherished in the human breast, and therefore they are esteemed.

亦山水也、以其
足見人之胸懷
故也、

Yik, ‹shán 'shui ⁵yá; ⁵í ₅k'í tsuk, kín' ₅yan ‹chí ‹hung ₅wái, kú' ⁵yá.

18. Are there any books of pictures which are printed from plates?

畫有刋刷之圖
本否、

Wá² ⁵yau 'hón sát, ‹chí ₅t'ò 'pún 'fau?

The books of pictures printed from plates are by no means few.

世之圖本、不一
而足、

Shai' ‹chí ₅t'ò 'pún, pat, yat, ₅í tsuk,.

11. And what kinds of pictures printed from plates are regarded as the most elegant?

又以何圖本爲
最佳呢、

Yau² ⁵í ₅hó ₅t'ò 'pún ₅wai tsui' ‹kai ‹ní?

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5. The first flourished in the reign of Tsun Chíwóng, the great destroyer of books; the second lived soon after in the time of the Hau Hón dynasty.

6, 7. The phrases *sé chan ché*, and *sé tséung ché*, 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.

現以芥子園畫譜爲妙、

Ín² ˢí Kái' 'Tsz' ˏÜn wá² 'pᵗò ˏwai míú².

12. What materials are used to make the plates for these pictures?

其圖板用何物而作呢、

ˏKᵗí ˏtᵗò 'pán yung² ˏhó mat₂ ˏí tsók, ‹ní?

There are plates of brass and stone, but those of wood are by far the most numerous.

板或有銅石、第以木做者尤多、

'Pán wák₂ ˢyau ˏtᵗung shik₂, tai² ˢí muk₂ tsò² 'ché ˏyau ‹tó.

13. When commencing learning to read, are books with pictures and names attached to them used or not?

初習讀時、有用左圖右字書否、

‹Chᵗó tsap₂ tuk₂ ˏshí, ˢyau yung² 'tsó ˏtᵗò yau² tsz²' ‹shü 'fau?

Although there are books of this kind, they are never used in learning to read.

雖有此書、然習讀者却不用、

‹Sui ˢyau 'tsᵗz' ‹shü, ˏín tsap₂ tuk₂ 'ché kᵗéuk, pat, yung².

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

Shò' muk₂ lui²; tai² luk₂ ‹chéung.

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 hunded; one hundred reduplicated and mutiplied ten times, makes a thousand; a thousand

一者數之始、十者數之終、至於百者十之盈也、十累而盈、滿十則爲百、百累而

Yat, 'ché shò' ‹chí 'chᵗí, shap₂ 'ché shò' ‹chí ‹chung; chí' ‹yü pák, 'ché, shap₂ ‹chí ˏying ˢyá. Shap₂ ˢlui ˏí ˏying, ˢmún shap₂ tsak, ˏwai pák,;

Notes and Explanations.

The paragraphs, composing this short section, will at once serve to complete the view of the iberal 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. Fukhí, obtaining them, drew his eight diagrams; Yü 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 principles, is not included in the Book of Changes.

4. The Book of Changes is one entire work; its diagrams are those originally drawn by Fukhí; 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

數起於一、一者、數之所從生也、數之所自立也、從一至十、從十至百、從百至千、從千至萬、從萬至億、從億至兆、從兆至京、從京至垓、從垓至秭、從秭至壤、從壤至溝、從溝至澗、從澗至正、從正至載、從載至極、極大數也、其外有大數、莫之能知、其內有小數、莫之能窮、

夫數者、所以計天地之情、而通萬物之理者也、是故天地之道、一陰一陽、一剛一柔、一晝一夜、一寒一暑、一往一來、一進一退、一存一亡、一得一失、一禍一福、一死一生、一哀一樂、一愛一憎、一情一僞、一出一入、一屈一伸、一上一下、一善一惡、一是一非、一利一害、一吉一凶、一貴一賤、一長一短、一遠一近、一高一卑、一尊一卑、一親一疏、一厚一薄、一多一少、一大一小、一緩一急、一險一易、一難一慢、一強一弱、一安一危、一治一亂、一興一廢、一存一沒、一古一今、一聖一愚、一賢一不肖、一成一敗、一損一益、一美一惡、一忠一佞、一公一私、一正一邪、一曲一直、一文一質、一奢一儉、一仁一義、一禮一法、一天一人、一鬼一神、一陰一陽、一剛一柔、一晝一夜、一寒一暑、一往一來、一進一退、一存一亡、一得一失、一禍一福、一死一生、一哀一樂、一愛一憎、一情一僞、一出一入、一屈一伸、一上一下、一善一惡、一是一非、一利一害、一吉一凶、一貴一賤、一長一短、一遠一近、一高一卑、一尊一卑、一親一疏、一厚一薄、一多一少、一大一小、一緩一急、一險一易、一難一慢、一強一弱、一安一危、一治一亂、一興一廢、一存一沒、一古一今、一聖一愚、一賢一不肖、一成一敗、一損一益、一美一惡、一忠一佞、一公一私、一正一邪、一曲一直、一文一質、一奢一儉、一仁一義、一禮一法、一天一人、一鬼一神、

pák, ˈlui ˌí ˌying, ˈmún shapˌ tsak, ˌwai ‹tsʻín; ‹tsʻín ˈlui, ˌí ˌying, ˈmún shapˌ tsak, ˌwai mán² ˈyá. Kwó' 'tsʻz' ˈí ˈwóng, shò' ˌmò 'kí kikˌ, mókˌ ‹chí ˌnang ˌkʻung.

Chí' 'síú shò' ‹chí ‹fan, ˌli, ˌhò, ‹sz', fatˌ, ‹kái ˈmún shapˌ ˌí ‹tʻúi. ˌFán shò' mókˌ patˌ ˈyau ˈyá.

Shò' ˌhó shíú²? ˌKʻí shíú² tsz'² ˌtʻò ‹shü ˌú. Fukˌ ‹hí takˌ ‹chí ˈí wákˌ pátˌ kwá'; Tái² ˈYü takˌ ‹chí ˈí tsü² ˌchʻau. Lítˌ shing' takˌ ‹chí ˈí ˌmún matˌ ˌshing mò². ˌFán ‹tʻín ‹kún, tí² ˌün, lutˌ, likˌ, ‹ping, fú', ˈí kʻapˌ ‹tsʻím, shikˌ, ‹chʻau, fatˌ; mókˌ patˌ ˈyau shò'; tsakˌ mókˌ patˌ 'pún ‹yü Yikˌ fán².

Yikˌ ‹King yatˌ ‹shü; ˌkʻí ˈkwá' 'pún Fukˌ ‹hí 'sho wákˌ; ˌkʻí ˌtsʻz' ˈnái ˌMan ˌwóng ‹Chau ‹kung 'shó hai²; ping² 'Hung 'tsz' 'shó tsókˌ; ˌkʻí ‹chung pín' fá' ‹chí ˈlí,

1. This paragraph is quoted entire from the commentary on the Trimetrical Classic. See chapter first, section third, page 11.

3. This paragraph forms the exordium of Ching Yüsz' 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 *tó;* Fukhí obtaining possesion of these, formed from them his diagrams. On another occasion, a tortoise, or *kwai*, coming on land from a river, Yü 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.

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 Yüsz' 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.

無物中、萬事萬理、
人而在世、
入而之時、
古今當學、
上下千田、
九丘共出乎
八歲而
十五而
不決於其
短補長截、
斯如外不
書一數夫
綱提而一之
統宗乃法算、
則思明
汝程間歷
其書輯所
古千下了了
田丘九上
不了
中胸於、

mán² sz'² mán² mat₂, ₅mò pat₂ ch'ut₂ ₅ú ₅k'í ₆chung.

'Kú 'ché pát₂ sui' ₅í yap₂ 'síú hók₂, shap₂ ₅'ng ₅í yap₂ tái² hók₂; ₆tóng ₆kam ₆chí shai', ₆sui pat₂ k'üt₂ ₆yü ₅k'í ₅shí, ₅ín tsít₂ ₅ch'éung 'pò 'tün, yik₂ pat₂ ngoi² ₅ü ₆sz'.

₅Fú shò' yat₂ ₆shü, ₅mí pat₂ ₅yau ₆chí, ₅í ₅t'ai ₆kóng k'ít₂ íú' ₅lui ts'ik₂ ₆chí ₆fan, tsak₂ yau² pat₂ ₅ü sün' fát₂ 'T'ung ₆Tsung yat₂ ₆shü ₆chí ₅wai tái² pí² ₅yá.

Sün' fát₂ 'T'ung ₆Tsung, ₅nái ₅Ming Mán² lik₂ ₆kán, ₅Ch'ing ₅Yü ₆sz' 'shó ts'ap₂; ₅k'í ₆shü kü² tsoi², yat₂ yü² muk₂ ₅í ₆ts'ín 'kú 'shó wai² ₆fóng ₅t'ín ₅í há², ₅p'óng ₆iú ₅í shéung², 'kau shò' ₅wan 'ché, ₅mí pat₂ ₅líú ₅líú ₆ü ₆hung ₆chung.

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.

數學篇十一

Shò' hók$_2$; ‹p'ín shap$_2$ yat$_1$.

Section First.

NUMERICAL CHARACTERS.

數字類第一章

Shò' tsz'^{2} lui^2; tai^2 yat$_1$ ‹chéung.

實者本數也、
法者樣數也、
假如今有銀二
百六十两三錢
二分、作六人分
之、問每人該銀
若干、

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?

Shat$_2$ 'ché, 'pún shò' 'yá.

Fát$_2$ 'ché, yéung^2 shò' 'yá.

'Ká ‹ü, ‹kam 'yau ‹ngan pák$_2$ luk$_2$ shap$_2$ 'léung, ‹sám ‹ts'ín, í^2 ‹fan, tsók$_2$ luk$_2$ ‹yan ‹fan ‹chí; man^2 'múi ‹yan ‹koi ‹ngan yéuk$_2$ ‹kón?

答曰、四十四两
二錢二分、

3. Answer: forty-four taels, two mace, and two candareens.

Táp$_2$ üt$_2$, sz" shap$_2$ sz" 'léung$_2$ í^2 ‹ts'ín, í^2 ‹fan.

法曰、置銀二六
三二爲實、以六

4. The method [for its solution) is this; the money laid down, 260. 3. 2. is the *worked factor;* and the 6, the

Fát$_2$ üt$_2$, chí' ‹ngan í^2 luk' ‹sám í^2 ‹wai shat$_2$; 'í luk$_2$ ‹yan

Notes and Explanations.

Shò hók, 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.

Shò tsz' corresponds 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, hundreds of millions, billions, tens of billions,*—units occupying the first place, tens the second, hundreds the third, and so forth.

人爲法、用六歸算之則合、

加者增添也、

減者除少也、

乘者法實合變數也、

歸入已之數也、

折者以斤折兩是也、

倍加上倍數也、

併者二數相合、

截者割斷也、

原者初數也、

差者多少不同數也、

通者會同其數、

再乘者自乘之而又乘也、

剩者除去尚存之餘、

凡度量衡、自單位以上、則曰十百千萬億兆京垓秭穰、單爲一位、十爲二位、百爲三位、云云、

ˏwai fátˎ; yung² lukˎ ˏkwai sün' ˏchí, tsakˎ hópˎ.

ˏ*Ká* 'ché, ˏtsang ˏtʻím ˊyá.

'*Kám* 'ché, ˏchʻü 'shíú ˊyá.

ˏ*Shing* 'ché, fátˎ shatˎ hópˎ pín' shò' ˊyá.

ˏ*Kwai*, yapˎ 'kí ˏchí shò' ˊyá.

Chítˎ 'ché, ˊí ˏkan chítˎ 'léung shí² ˊyá.

ˊ*Pʻúí*, ˏká ˊshéung ˊpʻúi shò' ˊyá.

Ping² 'ché, í² shò' ˏséung hópˎ.

Tsítˎ 'ché, kótˎ tün² ˊyá.

ˏ*Ün* 'ché, ˏchʻó shò' ˊyá.

ˏ*Chʻá* 'ché, ˏtó 'shíú patˎ ˏtʻung shò' ˊyá.

ˏ*Tʻung* 'ché, úi² ˏtʻung ˏkʻí shò'.

Tsoi' ˏ*shing* 'ché, tsz'² ˏshing ˏchí, ˏí yau² ˏshing ˊyá.

Shing² 'chʻé, ˏchʻü hʻü' shéung² ˏtsʻun ˏchí ˏyü.

ˏFán tókˎ, ˏléung, ˏhang, tsz'² ˏtán wai² ˊí shéung², tsakˎ ütˎ shapˎ, pákˎ, ˏtsʻín, mán², yikˎ, chíú², ˏking, ˏhoi, 'tsz', ˏyéung; ˏtán ˏwai yatˎ wai², shapˎ ˏwai í² wai², pákˎ ˏwai ˏsám wai² ˏwan, ˏwan.

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 *chéung* is made unit, then the *ch'ik*, *ts'ün*, *fan*, &c., are all fractions (or broken numbers).

20. Moreover, there are simple and complex numbers, also a species of short-hand. [Thus,]

I	*one*	1
II	*two*	2
III	*three*	3
IV	*four*	4
V	*five*	5
VI	*six*	6
VII	*seven*	7
VIII	*eight*	8
IX	*nine*	9
X	*ten*	10

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, one hundred and eighty-three (362,447,183), is read three myriads, six thousand, two hundred and forty-four myriads, seven thousand one hundred and eighty-three.

奇	零	如
丈	爲	單
寸	分	皆
另	有	淺
與	及	花
一	壹	丨
二	貳	𠄌
三	叁	川
四	肆	乂
五	伍	𠀌
六	陸	𠂆
七	柒	𠃌
八	捌	𠆢
九	玖	𠂇
十	拾	𠀉
今	人	算
爲	止	雖
等	數	多
三	核	六
四	億	四
一	百	八
曰	三	萬
百	四	十
千	一	百

命	法	度
尺	則	位
零	奇	爲
數	深	數
		碼
萬	以	數
兆	億	有
如	用	不
兆	二	京
千	七	萬
則	三	十
二	千	六
七	萬	四
三	十	八

₅K'í ₅ling, ₅ii tók₂ fát›, ming² chéung² ₅wai ‹tán wai², tsak› ch'ik›, ts'ün', ‹fan, ‹kái ₅wai ₅k'í ₅ling.

Ling² ₅yau 'ts'ín shò', ‹sham shò' ₅ii k'ap₂ ‹fá ₅má.

yat›	yat›	yat›
í²	í²	í²
‹sám	‹sám	‹sám
sz''	sz''	sz''
₅'ng	₅'ng	₅'ng
luk₂	luk₂	luk₂
ts'at›	ts'at›	ts'at›
pát›	pát›	pát›
'kau	'kau	'kau
shap₂	shap₂	shap₂

‹Kam ₅yan siin' shò' ₅í mán² ₅wai 'chí, ‹sui 'yau yik›, chíú², 'tang shò', ‹tó pat› yung². ₅U ‹sám ‹hoi, luk₂ ‹king, í² chíú², sz'' yik›, sz'' mán², ts'at, ‹ts'ín, yat› pák›, pát› shap₂ ‹sám, tsak› iit₂ ‹sám mán², luk₂ ‹ts'ín, í² pák› sz'' shap₂ sz'' mán², ts'at› ‹ts'ín yat› pák› pát› shap₂ ‹sám.

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 Tín, published in 1828.

Section Second.

RULES OF ARITHMETIC.

算法類第二章

Sün' fát, lui³; tai² í² ‹chéung.

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.

凡算法必先以
加減歸乘四法
爲要而皆以算
盤習之。

;Fán sün' fát, pít, ‹sín ⁴í ‹ká, ⁴kám, ‹kwai, ;shing, sz" fát, ;wai íú' ; ;í ‹kái ⁴í sün' ‹p'ún tsáp, ‹chí.

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.

加法謂如每銀
一兩加利三分、
不破本身以三
增之故謂之加、

‹Ká fát, wai² ;ü ⁴múi ;ngan yat, ⁴léung ‹ká lí² ‹sám ‹fan, pat, p'ó' ⁴pún ‹shan, ⁴í ‹sám ‹tsang ‹ehí, kú' wai² ‹chí ‹ká.

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.

減法謂如本利
銀四兩每兩減
去三錢只呼三
三除減九錢得
本銀三兩零一
錢之類。

⁴Kám fát, wai² ;ü ⁴pún lí² ;ngan-sz" ⁴léung, ⁴múi ⁴léung ⁴kám h'ü' ‹sám ;ts'ín, chat, ‹fú ‹sám ‹sám ;ch'ü ⁴kám ⁴kau ;ts'ín, tak, ⁴pún ;ngan ‹sám ⁴léung ;ling yat, ;ts'ín ‹chí lui².

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.

布疋、錢銀有五二該如十銀共謂二價問法百疋分、于、曰、二曰、每分得、乘四每五若答兩法以五則

六實、錢之零分、爲二乘百五布價法一錢置疋爲

ˏShing fátˏ, wai² ˏü ʻyau pòʼ szʼʼ pákˏ í² shapˏ ʻʼng pʻatˏ; ʻmúi pʻatˏ káʼ ˏngan í² ˏtsʻín ʻʼng ˏfan; man² kung² ˏkoi ˏngan yéukˏ ˏkón?

Tápˏ ütˏ, yatˏ pákˏ ˏling lukˏ ʻléung, í² ˏtsʻín, ʻʼng ˏfan.

Fátˏ ütˏ, chíʼ pòʼ ˏwai shatˏ ʻí ʻmúi pʻatˏ káʼ í² ˏtsʻín, ʻʼng ˏfan ˏwai fátˏ, ˏshing ˏchí tsakˏ takˏ.

MULTIPLICATION TABLE. 九九合數 ʻKau ʻkau hópˏ shòʼ.

十三 八九七十二 九九八十一
三十六 五九四十五 六九五十四 七九六
一九如九 二九一十八 三九二十七 四九
十六 八八六十四
三十二 五八得四十 六八四十八 七八五
一八如八 二八一十六 三八二十四 四八
十九
二十八 五七三十五 六七四十二 七七四
一七如七 二七一十四 三七二十一 四七
二十四 五六得三十 六六三十六
一六如六 二六一十二 三六一十八 四六
得二十 五五二十五
一五如五 二五得一十 三五一十五 四五
十六
一四如四 二四如八 三四一十二 四四一
一三如三 二三如六 三三如九
一二如二 二二如四
一一如一

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, $1 \times 3 = 3$,

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?

歸法、謂如有米二十石、作五萬人分之、問每人該米若干.

‹Kwai fát›, wai² ˏü ˢyau ˢmai í² shap₂ shik₂, tsók› ˢ'ng mán² ˏyan ‹fan ‹chí; man² ˢmúi ˏyan ‹koi ˢmai yéuk₂ ‹kón?

The answer is, four *chéuk*.

答曰、四勺.

Táp› üt₂, sz'' 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.

法曰、置米爲實、以人五萬爲法歸之則得、

Fát› üt₂, chí' ˢmai ˏwai shat₂, ˢí ˏyan ˢ'ng mán² ˏwai fát›, ‹kwai ‹chí tsak› tak›.

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.

度法類第三章

Tók₂ fát› lui²; tai² ‹sám ‹chéung.

1. Long measure is that by which the length of piece-goods, bamboos, timber, and such like articles is determined. The terms used are these:

度者所以分別布疋竹木等物、長短、即

Tók₂ 'ché, 'shó ˢí ‹fan pít₂ pò' p'at›, chuk›, muk₂, 'tang mat₂ ˏch'éung 'tün. Tsik›—

1 grain is one *fan*;	一粒爲一分、	Yat› nap› ˏwai yat› ‹fan;
10 *fan* make one *ts'ün*;	十分爲一寸、	Shap₂ ‹fan ˏwai yat› ts'ün';
10 *ts'ün* make one *ch'ik*;	丨寸爲一尺、	Shap₂ ts'ün' ˏwai yat› ch'ik›;

Notes and Explanations.

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 39⅓ English inches nearly—the Chinese made the *wóng 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

10 *ch'ik* make one *chéung*;

10 *chéung* make one *yan*.

十尺爲一丈、
十丈爲一引、

Shap$_2$ ch'ik$_3$ $_5$wai yat$_3$ chéung^2;

Shap$_2$ chéung^2 $_5$wai yat$_3$ ^{5}yan.

2. It is also employed for determining geographical distances; in these terms:

又分別土地遠近、以

Yau^2 $_6$fan pít$_2$ 't'ò tí^2, ^{5}iin kan^2; ^{5}í—

Half a *ts'ün* is one *lí*;

5 *ts'ün* make one *fan*;

5 *ch'ik* make one *pò*;

360 *pò* make one *li*;

半寸爲一厘、
五寸爲一分、
五尺爲一步、
三百六十步爲一里、

Pún^3 ts'ün^3 $_5$wai yat$_3$ $_5$lí;

^{5}'Ng ts'ün^3 $_5$wai yat$_3$ $_6$fan;

^{5}'Ng ch'ik$_3$ $_5$wai yat$_3$ pò^2;

$_6$Sám pák^3 luk$_2$ shap$_2$ pò^2 $_5$wai yat$_3$ ^{5}lí;

250 *lí* make one *tò*.

二百五十里爲一度、

Í^2 pák$_3$ ^{5}'ng shap$_2$ ^{5}lí $_5$wai yat$_3$ tò^2.

3. What is the length of an English mile?

英國一里有幾長呢、

$_6$Ying kwók$_3$ yat$_3$ ^{5}lí ^{5}yau ^{6}kí $_5$ch'éung $_6$ní?

It is a little less than three Chinese miles.

唐三里畧減些、

$_5$T'óng, $_6$sám ^{5}lí léuk$_2$ ^{6}kám $_6$sé.

4. How many *ch'ik* make a Chinese mile?

唐里有幾尺呢、

$_5$T'óng ^{5}lí ^{5}yau ^{6}kí ch'ik$_3$ $_6$ní?

One thousand eight hundred and twenty-six feet make one *li* (or mile).

一千八百二十六丨爲一里、

Yat$_3$ $_6$ts'ín pát$_3$ pák$_3$ í^2 shap$_2$ luk$_2$ ch'ik$_3$ $_5$wai yat$_3$ ^{5}lí.

5. How many feet make one English mile?

英國一里有幾多尺呢、

$_6$Ying kwók$_3$ yat$_3$ ^{5}lí, ^{5}yau ^{6}kí $_6$tò ch'ik$_3$ $_6$ní?

Five thousand, two hundred and eighty feet make one English mile.

五千二百八十尺爲一里、

^{5}'Ng $_6$ts'ín í^2 pák$_3$ pát$_3$ shap$_2$ ch'ik$_3$ $_5$wai yat$_3$ ^{5}lí.

---

drams, *grains*, and *barley-corns*, in English tables. The *ch'ik*, (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 12.7 inches; and that by which distances is usually measured is 12.1 nearly. The *li*, or mile is 1897½ English feet; and 192½ *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 *ch'ik* 14.625 in.) exactly 1.015625 of the twelfth of an inch. The *ts'ün* is called *punt* or *punto* in Canton, and is equal to 1.21875 of an inch, or one inch and one fifth. The *chéung* is frequently used by carpenters and other artisans in measuring their work; the length of course corresponds to the *ch'ik* employed, but it is usually about 14.3.5 feet. The *yan* is not much used.

6. How do the Chinese and English inches compare with each other in length?

較相寸兩英尺唐點樣呢、

ˌT'óng ‹Ying 'léung ts'ün' ‹séung káu' 'tím yéung² ‹ní?

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.

度、制監天欽遵
國、英即寸十唐
廣照半寸三十
四將矩、寸規東
六、寸

‹Tsun ‹yam ‹t'ín kám' chái' tò² ˌT'óng shap₂ ts'ün', tsik₂ ‹Ying kwók₂ shap₂ ‹sám ts'ün' pún'; chíú' 'Kwóng ‹tung ˌkw'ai 'kü, ‹tséung shap₂ sz'' ts'ün' luk₂.

7. Now there are of cloth forty-eight *chéung*, six feet, and three inches, to be divided equally between two men: It is asked, How much of the said cloth will each of the men receive?

八十四布有分
以、寸三尺六丈
每問、多之、分
人幾該人
得尺三丈各人每
分、五寸一

‹Kam ˋyau pò' sz'' shap₂ pát₂ chéung², luk₂ ch'ik₂ ‹sám ts'ün', ˋí í² ˌyan ‹fan ‹chí; man² ˋmúi ˌyan ‹koi 'kí ‹tó?

The answer is, each man will receive twenty-four *chéung*, three feet, one inch, and five tenths.

Táp₂ üt₂, ˋmúi ˌyan kók₂ tak₂ í² shap₂ sz'' chéung', ‹sám ch'ik₂, yat₂ ts'ün', ˋ'ng ‹fan.

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 [*pó*] 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.

百地球週圍三
得地即十步、二
六十度、共得計
四萬里、變二百
尺易步、千二
萬步、以萬六千
則一萬尺、
百

Tí² ˌk'au ‹chau ˌwai ‹sám pák₂ luk₂ shap₂ tò², kung² tak₂ tí² 'kau mán² ˋlí; pín' kai' tsik₂ ‹sám ‹ts'ín, í² pák₂, sz'' shap₂ mán² pò²; ˋí ch'ik₂ yik₂ pò², tsak₂ yat₂ mán² luk₂ ‹ts'ín í² pák₂ mán² ch'ik₂.

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'ün* 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 *pái ts'ín 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 *chéung* or pole, ten of these *ch'ik* in length; this *chéung* is not far from eleven English feet.

Section Fourth.

MEASURES OF CAPACITY.

量法類第四章

ˏLéung' fát, lui²; tai² sz'' ˏchéung.

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 *suk* make one *kwai;*

10 *kwai* make one *ts'üt;*

10 *ts'üt* make one *ch'áu;*

10 *ch'áu* make one *chéuk;*

5 *chéuk* make one *yéuk;*

2 *yéuk* make one *kóp;*

10 *kóp* make one *shing;*

10 *shing* make one *tau;*

5 *tau* make one *hók;*

2 *hók* make one *shik;*

1 *fú* is equal to 6 *tau* and 4 *shing;*

1 *yü* is equal to 16 *tau;*

1 *ping* is equal to 16 *hók.*

2. Now, if you have forty-six thousand, seven hundred and fifty-one stone of rice, and to every stone you add

凡分別米粟豆
穀多寡、皆以量
爲法、其量則以
一粒之粟爲粟、
六粟爲一圭、
十圭爲一撮、
十撮爲一抄、
十抄爲一勺、
五勺爲一龠、
兩龠爲一合、
十合爲一升、
十升爲一斗、
五斗爲一斛、
兩斛爲一石、
釜則六斗四升、
庾十六斗、
秉十六斛、
今有米四萬六
千七百五十一

ˏFán ˏfan pít₂ ˢmai, suk,' tau², kuk, ˏtó 'kwá, ˏkái ˢí ˏléung ˏwai fát,, ˏkᵗí ˏléung tsak, ˢí:

Yat, nap, ˏchí suk, ˏwai suk,;

Luk₂ suk, ˏwai yat, ˏkwai;

Shap₂ ˏkwai ˏwai yat, tsᵗüt,;

Shap₂ tsᵗüt, ˏwai yat, ˏchᵗáu;

Shap₂ ˏchᵗáu ˏwai yat, chéuk,;

ˢ'Ng chéuk, ˏwai yat, yéuk₂;

ˢLéung yéuk₂ ˏwai yat, kóp,;

Shap₂ kóp, ˏwai yat, ˏshing;

Shap₂ ˏshing ˏwai yat, 'tau;

ˢ'Ng 'tau ˏwai yat, hók₂;

ˢLéung hók₂ ˏwai yat, shik₂;

'Fú tsak, luk₂ 'tau sz'' ˏshing;

ˏYü shap₂ luk₂ 'tau;

'Ping shap₂ luk₂ hók₂.

ˏKam ˢyau ˢmai sz'' mán² luk₂ ˏtsᵗín, tsᵗat, pák,, ˢ'ng

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 *kóp*, 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 frustrum 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 *shí 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?	石、每石加耗七升、問共米若干、	shap$_2$ yat$_\text{,}$ shik$_2$, ^{s}múi shik$_2$ ‹ká hò' ts'at$_\text{,}$ ‹shing$_2$; man^2 kung^2 ^{s}mai yéuk$_2$ ‹kón?
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*.	答曰、正耗共五萬零二十三石五斗七升、	Táp$_\text{,}$ üt$_2$, ching' hò' kung^2 ^{s}'ng mán^2 $_{\text{s}}$ling í^2 shap$_2$ ‹sám shik$_2$, ^{s}'ng 'tau, ts'at$_\text{,}$ ‹shing.
4. Again, [suppose] you have one thousand and thirty-eight stone of pease, which are to be equally divided among one hundred and seventy-three men; How many stone will each man receive?	又有豆一千零三十八石、作一百七十三人分、問每人該若干、	Yau^2 ^{s}yau tau^2 yat$_\text{,}$ ‹ts'in $_{\text{s}}$ling ‹sám shap$_2$ pát$_\text{,}$ shik$_2$, tsók$_\text{,}$ yat$_\text{,}$ pák$_\text{,}$ ts'at$_\text{,}$ shap$_2$ ‹sám $_{\text{s}}$yan ‹fan; man^2 ^{s}múi $_{\text{s}}$yan ‹koi yéuk$_2$ ‹kón.
5. Answer: six stone.	答曰六石、	Tap$_\text{,}$ üt$_2$, luk$_2$ shik$_2$.

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'óng 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'óng shing*, is proportionate, and contains 30.43415 cubic inches. The half *shing* and *kóp* are in proportion, but in consequence of the inaccuracy of the bamboo joints, their capacities vary considerably; the *kóp* is also called *fan* and *mak* by the common people. The English pint measures 35⅔ cubic inches nearly; the gallon is 277¼ cubic inches nearly. The *tau* measure often has the name of the local magistrate engraven 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.

衡法類第五章

$_{\text{s}}$Hang fát$_\text{,}$ lui^2; tai^2 ^{s}'ng ‹chéung.

1. In order to ascertain the amount of things by weight, it is necessary first to know the weights, to wit:	蓋辨秤物輕重、須先知衡法、以	K'oi' pín^2 ch'ing' mat$_2$ ‹hing chung^2, ‹sü ‹sín ‹chí $_{\text{s}}$hang fát$_\text{,}$, ^{s}í:
1 kernel of grain is one *shü;*	一粒黍爲一黍、	Yat$_\text{,}$ nap$_\text{,}$ 'shü $_{\text{s}}$wai yat$_\text{,}$ 'shü;
10 *shü* make one *lui;*	十黍爲一纍、	Shap$_2$ 'shü $_{\text{s}}$wai yat$_\text{,}$ ^{s}lui;

Notes and Explanations.

Almost everything, among the Chinese, is sold by weight, not excepting timber, liquids, and live stock.

10 *lui* make one *chü;*	十纍爲一銖、	Shap$_2$ ˢlui ˏwai yatˎ ˏchü;
24 *chü* make one *léung;*	二十四銖爲兩、	Í^2 shap$_2$ sz'' ˏchü ˏwai ˋléung;
16 *léung* make one *kan;*	十六兩爲一斤、	Shap$_2$ luk$_2$ ˋléung ˏwai yatˎ ˏkan;
2 *kan* make one *yin;*	二斤爲一引、	Í^2 ˏkan ˏwai yatˎ ˢyan;
30 *kan* make one *kwan;*	三十斤爲一鈞、	ˏSám shap$_2$ ˏkan ˏwai yatˎ ˏkwan;
100 *kan* make one *tám;*	百斤爲一擔、	Pákˎ ˏkan ˏwai yatˎ tám';
120 *kan* make one *shik;*	百二十斤爲石、	Pákˎ í^2 shap$_2$ ˏkan ˏwai shik$_2$.
2. But at present, everything less than a tael, is denoted by *ts^{t}ín*, *fan*, *lí*, *hò*, *sz'*, *fat*, and so forth.	第今兩以下、惟用錢分厘毫絲忽而已、	Tai^2 ˏkam ˋléung ˢí há^2, ˏwai yung^2 ˏts^{t}ín, ˏfan, ˏlí, ˏhò, ˏsz', fatˎ, ˏí ˢí.
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 *lí* 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 *ts^{t}ín* is the smallest. By the money scales, the tael is the largest, and the *lí* is the smallest [weight].	衡物有三、曰天平、曰秤、曰戥、皆以部頒法碼爲定、天平用碼、以兩爲首、以厘爲末、秤與戥皆用錘杆、身上點星、移錘就之、秤以十六兩作斤、以擔爲首、以錢爲末、戥以兩爲首、以厘爲末、	ˏHang mat$_2$ ˢyau ˏsám, üt$_2$ ˏt^{t}ín ˏp^{t}ing, üt$_2$ ch^{t}ing', üt$_2$ tang^2; ˏkái ˢí Pò^2 ˏpán fátˎ ˢmá ˏwai ting^2. ˏT^{t}ín ˏp^{t}ing yung^2 ˢmá, ˢí ˋléung ˏwai ˋshau, ˢí ˏlí ˏwai mút$_2$. Ch^{t}ing' ˢü tang^2 ˏkái yung^2 ˏch^{t}ui. ˏKón ˏshan shéung^2 ˋtím ˏsing, ˏí ˏch^{t}ui tsau^2 ˏchí. Ch^{t}ing' ˢí shap$_2$ luk$_2$ ˋléung tsókˎ ˏkan; ˢí tám' ˏwai ˋshau, ˋí ˏts^{t}ín ˏwai mút$_2$. Tang^2 ˢí ˋléung ˏwai ˋshau, ˢí ˏlí ˏwai mút$_2$.

1. The first three of these denominations, with the *yan*, *kwan*, and *shik*, are nominal; the *tael* weighs 1⅓oz. av.; the *catty* 1⅓lb. av., and the *pecul* 133⅓ lbs. av. The pecul is distinguished by the Portuguese into three kinds; the *pecul balança* or common pecul of 100 catties, the *pecul seda* of 111.15 catties = 148 lbs., and the *pecul chapa* of 150 catties = 200 lbs.

2. The *ts^{t}ín* is the same aliquot part of the *léung* (one tenth) in weights as in money, and bears the same name of mace; the *fan* is also called candareen, and the *lí* cash.

3. The *t^{t}ín p^{t}ing* is used to weigh valuable articles, as drugs, gems, &c., and is made of various sizes; articles weighed by it are reckoned in *léung*, and its subdivisions of *ts^{t}ín*, *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^{t}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^{t}ing*, of an ivory rod, and is called money scales from its most common use.

Section Sixth.

LAND MEASURES.

畝法類第六章

ˢMau fát, lui²; tai² luk₂ ₍chéung.

1. Land measure is that by which the length and breadth of lands are measured; the following terms are used:

5 *chʿik* make 1 *pò* (or pace);

24 *pò* make one *fan*;

60 *pò* make one *kók*;

4 *kók* make one *mau*; thus making one *mau* equal to 240 *pò*;

100 *mau* make one *kʿing*.

2. But, at present, from the *mau* downwards, the denominations are *fan*, *lí*, *hò*, *sz'*, *fat*; and sometimes they are called *shik*, *tau*, and *shing*; and whether the plats 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 *pò*, and its base (or shortest side) thirty *pò*?

4. Answer; three *mau*, seven *fan*, and five *lí* (or 3.75 acres).

畝法所以分別
田地濶狹、則有
五尺爲一步、
二十四步爲分、
六十步爲一角、
四角爲一畝、即
二百四十步也、
百畝爲一頃、
惟今自畝以下、
則曰分厘毫絲
忽、或曰石斗升、
即方圓斜横曲
直之田、丈量雖
同、而法則各異、
問句股田股長
六十步、句濶三
十步、得田幾何、
答曰、三畝七分
五厘、

ˢMau fát, ʿshó ˢí ₍fan pít, ₍tʿín tí² fút, háp₂; tsak, ˢyau:

ʿNg chʿik, ₍wai yat, pò²;

Í² shap₂ sz" pò² ₍wai ₍fan;

Luk₂ shap₂ pò² ₍wai yat, kók,;

Sz" kók, ₍wai yat, ˢmau; tsik,, í² pák,, sz" shap₂ pò² ˢyá;

Pák, ˢmau ₍wai yat, ʿkʿing.

₍Wai ₍kam tsz'² ˢmau ˢí há², tsak, üt₂ ₍fan, ₍lí, ₍hò, ₍sz', fat,; wák₂ üt₂ shik₂, ʿtau, ₍shing; tsik, ₍fong, ₍ün, ₍tsʿé, ₍wáng, huk,, chik₂ ₍chí ₍tʿín, chéung² ₍léung ₍sui ₍tʿung, ₍í fát, tsak, kók, í².

Man² ₍kau ʿkú ₍tʿín, ʿkú ₍chʿéung luk₂ shap₂ pò², ₍kau fút, ₍sám shap₂ pò², tak, ₍tʿín ʿkí ₍hó?

Táp, üt₂; ₍sám ˢmau, tsʿat, ₍fan, ˢ"ng ₍lí.

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 *pò*, 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 *chʿik*. The measure here is *square* measure: 240 square *pò* = 1 mau or Chinese acre.

2. It will be seen from the many different measures and weights into which the terms *fan*, *lí*, *hò*, &c., enter, that they are not proper, but common terms, answering exactly to decima

5. Rule: take the perpendicular, sixty *pò*, and the base, thirty *pò*; then multiply them together, and a product will be obtained, one thousand eight hundred *pò*; take away one half, and there are nine hundred *pò*, which being reduced according to the land measure, the answer is obtained.

法以股六十步、乘
句三十步相八百、
得積一千得九百
步、折半法除之即
得、

Fát, ˢí ʻkú luk₂ shap₂ pò², ‹kau ‹sám shap₂ pò², ‹séung ₅shing tak, tsik, yat, ‹tsʻín pát, pák, pò²; chít, pún' tak, ʻkau pák, pò², ˢmau fát, ₅chʻü ‹chí, tsik, tak,.

(*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.

句股相乘、成一
長方、積句股形、
得長方之半、故
折半定積、

‹Kau ʻkú ‹séung ₅shing ₅shing yat, ₅chʻéung ‹fóng tsik,, ‹kau ʻkú ₅ying, tak, ₅chʻéung ‹fóng ‹chí pún', kú' chít, pún' ting² tsik,.

(*b*) If you take the length sixty *pò*, and cut off one half, you have thirty *pò*, which, with the breadth, thirty *pò*, being multiplied together, the same product is obtained. [Again —]

若以長六十步、
折半得三十步、
與闊三十步相
乘、得積同、

Yéuk₂ ˢí ₅chʻéung luk₂ shap₂ pó² chít, pún' tak, ‹sám shap₂ pò², ˢü fút, ‹sám shap₂ pò², ‹séung ₅shing tak, tsik, ₅tʻung.

(*c*) If you take the breadth thirty *pò*, and cut off one half, you have fifteen *pò*, which, with the length, sixty *pò*, being multiplied together, the same product is again obtained.

若以闊三十步、
折半得十五步、
與長六十步相
乘、得積亦同、

Yéuk₂ ˢí fút, ‹sám shap₂ pò², chít, pún' tak, shap₂ ˢ'ng pò², ˢü ₅chʻéung luk₂ shap₂ pò², ‹séung ₅shing, tak, tsik, yik₂ ₅tʻung.

6. The square of any number is the product of that number multiplied into itself: the square of three is nine.

數自乘之、積三
自乘之、積爲九

Shù' tsz'² ₅shing ‹chí tsik,; ‹sám tsz'² ₅shing ‹chí tsik, ₅wai ʻkau.

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.

畝法、若以一畝
自方五尺計之、
積六千尺也、

ˢMau fát,, yéuk₂ ˢí yat, ˢmau tsz'² ‹fóng, ˢ'ng chʻik, kai' ‹chí, tsik, luk₂ ‹tsʻín chʻik, ˢyá.

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fractions, and should be read here tenths, hundredths, &c. Whenever used by a Chinese, their meaning is so many tenths or hundredths of the integer mentioned before the *fan*; as, 15 catties, 6 taels, 8 mace, 3 candareens, and 9 cash, is equal to 15 catties, 6.839 taels.

3. This problem is introduced for the sake of the terms employed, and not for the illustration of geometrical principles; most of the terms, being used in a definite mathematical sense, are easily understood. For a further account of the *mau fát*, see the fifth volume of the *Tsʻuimi shán Fóng Shòhók*, or the "Mathematics of the Lagerstrœmia hill Institution."

Section Seventh.

MEASURES OF TIME.

曆法類第七章
Lik₂ fát, lui²; tai² ts'at, ‹chéung.

1. The celestial sovereign invented the ten stems, *viz.*, *káp*, *üt*, *ping*, *ting*, *mò*, *kí*, *kang*, *san*, *yam*, and *kwai*; and the twelve branches, *viz.*, *tsz'*, *ch'au*, *yan*, *mau*, *shan*, *tsz'*, *'ng*, *mí*, *shan*, *yau*, *sut*, and *hoi*. Afterwards, Náu the Great, taking the first of the stems and branches, joined them together in pairs, and formed a cyclic nomenclature for the years, months, and days; and by drawing it in continuation downwards, it requires sixty years [to complete the series of changes], after which the process is recommenced and repeated. Thus, for example, are joined *káptsz'*, *ütch'au*, and so forth; by degrees the progression is carried on through the whole series of the stems and branches; and

天皇氏制十干、
甲乙丙丁戊己
庚辛壬癸、十二
支、子丑寅卯辰
巳午未申酉戌
亥、迨至大撓、則
以干支之首配
合、而年月日爲
之號、拖連而下、
必須六十載、然
後可復始、如甲
子乙丑之類、由

‹T'ín ₛwóng shí² chai' shap₂ ‹kón, káp›, üt₂, 'ping, ‹ting, mò², 'kí, ‹kang, ‹san, ₛyam, kwai'; shap₂ í² ‹chí, 'tsz', 'ch'au, ₛyan, ˢmau, ₛshan, tsz'² ˢ'ng, mí², ‹shan, ˢyau, sut›, hoi². ˢT'oi chí' Tái² ₛNáu tsak› ˢí ‹kón ‹chí ‹chí 'shau, p'úi' hóp₂ ₛí ₛnín üt₂ yat₂ ₛwai ‹chí hò²; ‹t'ó ₛlín ₛí há², pít› ‹sü luk₂ shap₂ tsoi', ₛín hau² 'hó fuk₂ 'ch'í. ₛYü káp› 'tsz', üt₂ 'ch'au, ‹chí lui²;

TABLE OF THE CYCLE OF SIXTY YEARS, OR FÁ KÁP TSZ'.

1804	甲子	1814	甲戌	1824	甲申	1834	甲午	1844	甲辰	1854	甲寅
1805	乙丑	1815	乙亥	1825	乙酉	1835	乙未	1845	乙巳	1855	乙卯
1806	丙寅	1816	丙子	1826	丙戌	1836	丙申	1846	丙午	1856	丙辰
1807	丁卯	1817	丁丑	1827	丁亥	1837	丁酉	1847	丁未	1857	丁巳
1808	戊辰	1818	戊寅	1828	戊子	1838	戊戌	1848	戊申	1858	戊午
1809	己巳	1819	己卯	1829	己丑	1839	己亥	1849	己酉	1859	己未
1810	庚午	1820	庚辰	1830	庚寅	1840	庚子	1850	庚戌	1860	庚申
1811	辛未	1821	辛巳	1831	辛卯	1841	辛丑	1851	辛亥	1861	辛酉
1812	壬申	1822	壬午	1832	壬辰	1842	壬寅	1852	壬子	1862	壬戌
1813	癸酉	1823	癸未	1833	癸巳	1843	癸卯	1853	癸丑	1863	癸亥

accordingly it is called, *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.

曰之子、季四冬、月六九十季、年、閏、日
名用以秋月八十冬月一或月、
下花分夏三五七季、爲兩爲
而十歲春二四季、秋十日一
漸六週曰正季、夏爲十二十
六十歲春二四季、秋十日一
漸而下、名用以秋月八十冬月一或月、爲
六十花分夏三五七季、爲兩爲
週歲春二四季、秋十日一
曰正季、夏爲十二十
正季、夏爲十二十
季、夏爲十二十
夏爲十二十
爲十二十
十二十
二十
十

ˌyau tsím² ˌí há², ˌming ‹chí üt₂, luk₂ shap₂ ‹fá káp› 'tsz'.

‹Chau sui' ‹fan ˢí sz'› kwai', üt₂ ‹chˢun há² ‹tsˢau ‹tung; ˢí ‹ching í² ˌsám üt₂ ˌwai ‹chˢun kwai'; sz'», ˢ'ng luk₂ üt₂ ˌwai há² kwai'; tsˢat› pát› 'kau üt₂ ˌwai ‹tsˢau kwai'; shap₂, shap₂ yat›, shap₂ í² ˌwai ‹tung kwai'.

Shap₂ í² üt₂ ˌwai yat› ˌnín, ˢ'ng ˌnín noi² ˢléung yun². Wák₂ ‹sám shap₂ yat₂ ˌwai yat› üt₂; wák₂ í² shap₂ 'kau yat₂ ˌwai yat› üt₂.

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, *Tái Náu* was one of the ministers of Wóng 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 *chí*, or branches, have certain animals appropriated to them, by which they are frequently alluded to in poetical and other writings; the ten *kón*, or stems, have certain inanimate things appropriated to them in like manner. Thus, the twelve *chi*:—

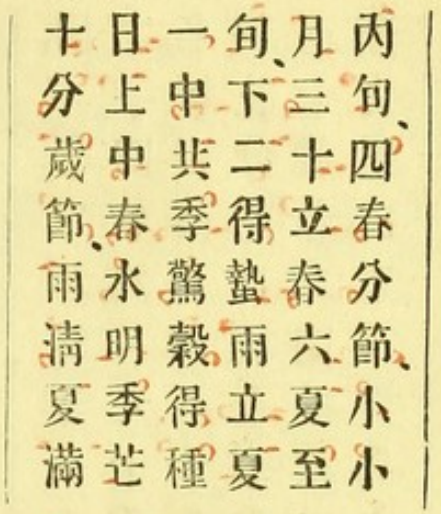
tsz' 子	is represented by *shü*,	鼠	a rat;	*'ng* 午	is represented by *má*,	馬	a horse;
chˢau 丑	" by *ngau*,	牛	a cow;	*mí* 未	" by *yéung*,	羊	a sheep;
yan 寅	" by *fú*,	虎	a tiger;	*shan* 申	" by *hau*,	猴	a monkey
mau 卯	" by *t'ò*,	兎	a rabbit;	*yau* 酉	" by *kai*,	鷄	a cock;
shan 辰	" by *lung*,	龍	a dragon;	*sut* 戌	" by *hün*,	犬	a dog;
tsz' 巳	" by *shé*,	蛇	a snake;	*hoi* 亥	" by *chü*,	猪	a boar.

The ten *kón* are connected with the five elements, according to the cosmogony of the Chinese; *káp* and *üt* are allied to wood, which is figured as the *yam* and *yéung* wood, or a fir and a bamboo; *ping* and *ting* are allied to fire, divided in the same manner into coal-fire and incense-fire; *mò* and *kí* to earth, as hills and plains; *kang* 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 *mò*, *sut*, and *shü* (another similar character), the Chinese use the following verse: *Wáng sut, tím shü, mò chung hung;* i. e. cross *sut*, point *shü*, and leave open the middle of *mò*.

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 alternation 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



Shap$_2$ yat$_2$ yat$_2$ ₅ts'un, üt$_2$ noi^2 ₍fan shéung^2, ₍chung, há^2, ₍sám ₅ts'ün.

Sui' ₍chung kung^2 í^2 shap$_2$ sz" tsít$_2$; ₍ch'un kwai' tak$_2$ lap$_2$ ₍ch'un, 'ü 'shui, ₍king chat$_2$, ₍ch'un ₍fan, ₍ts'ing ₅ming, kuk$_2$ 'ü, luk$_2$ tsít$_2$. Há^2 kwai' tak$_2$ lap$_2$ há^2, 'síú 'mún, ₅móng 'chung, há^2

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. Delambre, is 365d. 5h. 48′ 51″.61.

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 *tái üt*, that of 29, is called *síú üt;* 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 calender 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 moon, 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.

Feb. 6.	立春 Lap ch'un.	☉ 15° in Aquarius.	
Feb. 20.	雨水 Ü shui.	In Pisces.	
March 5.	驚蟄 King chat.		
Mar. 20.	春分 Ch'un fan.	In Aries.	
April 5.	清明 Ts'ing ming.		
April 20.	谷雨 Kuk ü.	In Taurus.	
May 5.	立夏 Lap há.		
May 21.	小滿 Síú mún.	In Gemini.	
June 6.	芒種 Móng chung.		
June 21.	夏至 Há chí.	In Cancer.	
July 7.	小暑 Síú shü.		
July 23.	大暑 Tái shü.	In Leo.	
Aug. 7.	立秋 Lap ts'au.	In Leo.	
Aug. 23.	處暑 Chü shü.	In Virgo.	
Sept. 8.	白露 Pák lú.		
Sept. 23.	秋分 Ts'au fan.	In Libra.	
Oct. 8.	寒露 Hón lú.		
Oct. 23.	霜降 Séung kóng.	In Scorpio.	
Nov. 7.	立冬 Lap tung.		
Nov. 22.	小雪 Síú süt.	In Sagittarius.	
Dec. 7.	大雪 Tái süt.		
Dec. 22.	冬至 Tung chí.	In Capricornus.	
Jan. 6.	小寒 Síú hón.		
Jan. 21.	大寒 Tái hón.	☉ enters Aquarius.	

terms. The autumnal season consists of—opening-autumn, abated-heat, white-dew, autumnal-equinox, cold-dew, descending-hoarfrost; six terms. The winter season consists of—opening winter, little-snow, great snow, winter-solstice, little-cold, great-cold; six terms.

秋節、六署立秋、處暑秋分、寒露冬節、霜降立冬、小雪小寒、大雪冬至節、

chí', 'síú 'shü, tái² 'shü, luk₂ tsít₅. ‹Ts'au kwai' tak₅ lap₂ ‹ts'au, ch'ü' 'shü, pák₂ lú², ‹ts'au ‹fan, ₅hón lú², ‹séung kóng', luk₂ tsít₅. ‹Tung kwai' tak₅ lap₂ ‹tung, 'síú süt₅, tái² süt₅, ‹tung chí', 'síú ₅hón, tái² ₅hón, luk₂ tsít₅.

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 *káu-'ng;* half-past two o'clock, in like manner, is called *mí ching i hak.*

凡每日晝夜共十二時、一時分十二刻、一刻分四小刻、每時分、如俗所謂半則一刻、半六點、即一刻也、

₅Fán 'múi yat₂ chau' yé² kung² 'kau shap₂ luk₂ hak₂, ‹fan shap₂ í² ₅shí ₅shan, tsik₅ shap₂ í² ‹chí, yat₂ ₅shí kung² pát₅ hak₂ 'múi hak₂ shap₂ ₅'ng ‹fan; pún' ₅shí ₅wai yat₂ 'tím, tsik₅ luk₂ shap₂ ‹fan. ₅U yat₂ shap₂ yat₂ 'tím, tsik₅ tsuk₂ 'shó wai² ‹káu ₅'ng; yat₂ 'tím pún₅, tsak₅ üt₂ mí² ching' í² hak₂.

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

午、一刻爲一小時、如日所謂交午、未正二刻、

盖銅壺滴漏者、乃以六盤疊次、而出至末、

K'oi' ₅t'ung ₅ú tik₅ lau² 'ché 'nái ₅í luk₂ ₅p'ún típ₂ ts'z" sham' 'shui ₅í ch'ut₅. Chí'

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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 *chí*, which from this use have been sometimes translated horary characters; and are thus applied.

From 11 to 1 A. M. (3d 三更 watch.) is	子	From 11 to 1 P. M. 正午 is noon.	午
" 1—3 (4th 四更 watch.) is	丑	" 1—3 下午 is afternoon.	未
" 3—5 (5th 五更 watch.) is	寅	" 3—5	申
" 5—7	卯	" 5—7	酉
" 7—9	辰	" 7—9 (1st 初更 watch.)	戌
" 9—11 上午 is forenoon.	巳	" 9—11 (2d 二更 watch.)	亥

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 *t'ung* 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 on 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; *Káu sut* is announced as the opening watch, the first watch;

Káu hoi is announced as the second watch;

Káu tsz' is announced as the third watch;

Káu ch'au is announced as the fourth watch;

Káu 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 chiefly used for announcing the watches.

以盤面尺高籌、
開尺滿刻、
用板盖一盤水、
接其氷、板面辰時、
孔、插一時辰尺、
於內、若壺氷浮、
一分、則尺浮高、
一刻、時辰更籌、
皆以此報、
又有時辰香以火
報時刻、點以火、
所到爲準、
制日晷以觀日立
行所到之時、照
線向南、太陽影所指
之、以線影所指
處爲眞、
通夜以五更報
之、如交戌報以
初更、卽一更也、
交亥報以二更、
交子報以三更、
交丑報以四更、
交寅報以五更、
報更不一、或鼓
報、或鑼報、或先
鼓後鑼同報、閭
閭市井、以竹木
筒敲報者尤甚、

mút₂ yung² 'pán k'oi' yat, ₅p'ún, ˢí tsip, ₅k'í 'shui, 'pán mín² ₍hoi 'lung, ch'áp, yat, ₅shí ₅shan ch'ik, ₍ü noi². Yéuk₂ ₅ú 'shui ˢmún yat, ₍fan, tsak, ch'ik, ₅fau ₍kò yat, hak,. ₅Shí ₅shan ₍kang ₅ch'au, ₍kái ˢí 'ts'z' pò'.

Yau² ˢyau ₅shí ₅shan ₍héung ˢí pò' ₅shí hak,; 'tím ˢí 'fó 'shó tò' ₅wai 'chun.

Chai' yat₂ 'kwai ˢí 'kún yat₂ ₅hang 'shó tò' ₍chí ₅shí; lap₂ sín' héung' ₅nám, t'ái' ₅yéung chíú' ₍chí, ˢí sín' 'ying 'sho 'chí ch'ü' ₅wai ₍chan.

₍T'ung yé² ˢí ˢ'ng ₍kang pò' ₍chí; ₅ü ₍káu sut, pò' ˢí ₍ch'ó ₍kang, tsik, yat, ₍kang ˢyá;

₍Káu hoi², pò' ˢí í² ₅kang;

₍Káu 'tsz', pò' ˢí ₍sám ₍kang;

₍Káu 'ch'au, pò' ˢí sz" ₍kang;

₍Káu ₅yan, pò' ˢí ˢ'ng ₍kang.

Pò' ₍kang pat, yat,; wák₂ 'kú pò', wák₂ ₅ló pò', wák₂ ₍sín 'kú hau² ₅ló ₅t'ung pò'. ₅Lui ₅ín ˢshí 'tsing, ˢí chuk, muk₂ ₅t'ung ₍háu pò' 'ché ₅yau sham².

10. *Káu sut* is the time when the watch is set or commences, and is beat as the first watch till *káu hoi*, on the opening of the second; and so of the others till 5 o'clock A. M., when the watch breaks up with a reveille, which the Chinese call *sánlui*.

Section Eighth.

GEOMETRY AND TRIGONOMETRY.

方田弧角類第八章

‹Fóng ₅t'ín ₅ú kók› lui²; tai² pát› ‹chéung.

1. In the first place lay down the terms of a *problem*, and afterwards state the method for finding the *solution*.

何之幾爲設先、相求立後、然分之法、

‹Sín ch'ít› ₅wai 'kí ₅ho ‹chí ‹fan, ₅ín hau² lap₂ ‹séung ₅kau ‹chí fát›.

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*.

謂者無濶長有、點於成線、線之兩端、即點之線、

'Yau ₅ch'éung ₅mò fút› 'ché, wai² ‹chí sín': sín' ₅shing ‹ü 'tím.

Sín' ‹chí 'léung ‹tün, tsik› 'tím.

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.

點無長短、濶狹、厚薄、可論、然自一點引而長之、至又一點止、則成線、

'Tím ₅mò ₅ch'éung 'tün, fút› háp₂, hau' pók₂, 'hó lun²; ₅ín tsz'² yat› 'tím 'yan, ₅í ₅ch'éung ‹chí, chí' yau² yat› 'tím 'chí, tsak› ₅shing sín'.

5. Lines are of two kinds, *rectilineal* and *curvilinear*.

線有直、曲兩種、

Sín' 'yau chik₂ huk›, 'léung 'chung.

6. A *surface* is formed of lines.

面成於線、

Mín² ₅shing ‹ü sín'.

7. A *solid* is formed of surfaces.

體成於面、

'T'ai ₅shing ‹ü mín².

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*.

若線之一端爲樞、復以此線之一端爲界、旋轉一周、即成一圜、

Yéuk₂ sín' ‹chí yat› ‹tün ₅wai ‹shü, fuk₂ 'í 'ts'z' sín' ‹chí yat› ‹tün ₅wai kái', ₅sün 'chün yat› ‹chau tsik› ₅shing yat› ₅wán.

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. *Shü* is the pivot at the bottom of a door on which it turns, and is here used as synonimous with *sam*, 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.

正方形有四邊線度等而角度亦等者、

Ching' ‹fong ₅ying 'yau sz" ‹pín sín' tò² 'tang, ₅í kók› tò² yik₂ 'tang 'ché.

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).

各面俱等、各邊相等、所成各角等平面正方體、

Kók› mín² ‹k'ü 'tang, kók› ‹pín ‹séung 'tang, 'shó ₅shing kók› kók› 'tang, ₅p'ing mín² ching' ‹fong 't'ai.

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.

凡畫一直線交於別線、其所成之角若直、此線謂之垂線、蓋其兩線平分、還界爲四、

₅Fán wák₂ yat› chik₂ sín' ‹káu ‹ü pít₂ sín', ₅k'í 'shó ₅shing ‹chí kók› yéuk₂ chik₂ 'ts'z' sín' wai² ‹chí ₅shui sín'; k'oi' ₅k'í ₅léung sín' ₅p'ing ‹fan ₅wán kái' ₅wai sz".

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.*

凡角相對之弧、得圜界四分之一者、此角必直、故謂之直角、

₅Fán kók› ‹séung túi' ‹chí ₅ú, tak› ₅wán kái' sz" ‹fan ‹chí yat› 'ché, 'ts'z kók› pít› chik₂; kú' wai² ‹chí chik₂ kók›.

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).

圜界以所對之角、而命其弧、而角又以所對之弧、而命其度、

₅Wán kái' ₅í 'shó túi' ‹chí kók› ₅í ming² ₅k'í ₅ú; ₅í kók› yau² ₅í 'shó túi' ‹chí ₅ú ₅í ming² ₅k'í tò².

14. Every triangle which has one right angle is a *right-angled triangle.*

凡三角形、一角直者、爲直角三角形、

₅Fán ‹sám kók› ₅ying yat› kók› chik₂ 'ché ₅wai chik₂ kók› ‹sám kók› ₅ying.

15. The three angles of every triangle taken together must be equal to two right angles.

凡三角形之三角度相併、必與二直角度等、

₅Fán ‹sám kók› ₅ying ‹chí ‹sám kók› tò² ‹séung ping', pít› 'yü ¡² chik₂ kók› tò² 'tang.

---

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.)

勾股各自乘之、弦
積相弦而與等、
自乘之積等、內
弦之自乘積、減
股自乘之積、得
勾自乘之積、自
一界過圜心、至
相對之界畫徑、
直線則是圜徑、
自圜徑中心、復
畫一輻線而不
平分半圜之界、
則成一銳角一
鈍角、

ʂKau ʻkú kók› tsz'² ʂshing ‹chí tsik› ‹séung ʂín, ʂí ʻyü ʂín tsz'² ʂshing ‹chí tsik› ʻtang.

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.

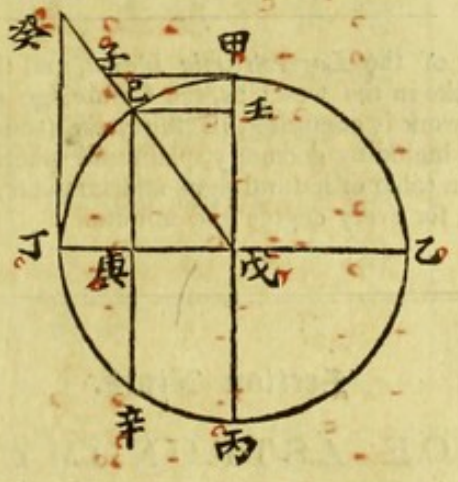
ʂÍn ‹chí tsz'² ʂshing tsik› noi² ʻkám, ʻkú tsz'² ʂshing ‹chí tsik›, tak› ‹kau tsz'² ʂshing ‹chí tsik›.

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.

Tsz'² yat› kái' kwó' ʂwán ‹sam chí' ‹séung túi' ‹chí kái' wák₂ chik₂ sín', tsak› shí² ʂwán king'.

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.

Tsz'² ʂwán king² ‹chung ‹sam fuk₂ wák₂ yat› fuk₂ sín', ʂí pat› ʂpʻing ‹fan pún' ʂwán ‹chí kái', tsak› ʂshing yat› yui² kók› yat› tun² kók›.



20. Suppose, in the figure, *káp üt ping ting* be a complete circle; *káp üt ping* is a semicircle; *káp üt* is a quadrant; *üt ting* is a whole diameter; *ting mò* is the semidiameter;

如圖甲乙丙丁
爲全圜甲乙丙
爲半周甲乙爲
象限乙丁爲全
徑丁戊爲半徑

ʂYü ʂtʻò, káp› üt₂ ʻping ‹ting ʂwai ʂtsün ʂwán; káp› üt₂ ʻping ʂwai pún' ‹chau; káp› üt₂ ʂwai tsʻéung² hán²; üt₂ ‹ting ʂwai ʂtsʻün king›; ‹ting mò² ʂwai pún' king'; ʻkí ‹ting

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 *pát sín*, or eight lines of the Chinese.

kí ting is a given arc; *káp kí* is its complement; *kí san* is a chord; *kí kang* is a sine; *kí yam* is the cosine; *ting kang* is the versed sine; *káp yam* is the versed sine of the complement; *üt kang* is the versed sine of the supplement; (i. e. the versed sine of *üt mò kí* is *üt kang*=*üt mò* and *kang mò*;) *ting kwai* is the tangent; *káp tsz'* is the cotangent; *mò kwai* is the secant; *mò tsz'* is the cosecant.

甲辛爲餘矢、乙癸爲正割、
弧已庚爲餘弧、已壬爲正弦、
已丁爲本弧、丁庚爲餘弦、
爲餘弧之通弦、壬爲餘矢、
爲通弦之正弦、癸爲正矢、
丁爲餘弦之正切、子爲正割、
已爲餘弦之切線、甲癸爲餘割、

₍wai ʻpún ₅ú; káp, kí₂ ₍wai ₅üi ₅ú ʻkí ₍san ₅wai ₍tʻung ₅ín; ʻkí ₍kang ₅wai ching' ₅ín; ʻkí ₅yam ₅wai ₅üi ₅ín; ₍ting ₍kang ₅wai ching' 'chʻí; káp, ₅yam ₅wai ₅üi 'chʻí; üt₂ ₍kang ₅wai tái₂ 'chʻí; ₍ting kwai₂ ₅wai ching' tsʻít; káp, 'tsz' ₅wai ₍üi tsʻít; mò₂ kwai₂ ₅wai ching' kót; mò₂ 'tsz' ₅wai ₅üi kót.

翠薇對士所作、

21. The Mathematics of the Tsʻuimí Hill Institution.

Tsʻui₂ ₅mí ₍Shán ₅Fóng Shò₂ hók₂.

22. The logarithmic tables are the work of a western scholar, John Napier (Jeŏ-wang Nă-pĭh-urh).

數學西爾乃白
數例納
房山比往若
Tú₂ shò₂ 'pí lai₂ 'nái ₍sai sz'₂ Yéuk₂ ₅wóng Náp₂ pák₂ ₅í 'shó tsók₂.

21. *Tsʻuimí* is the flower of the *Lagerstræmia Indica*, and the name is here employed like those sometimes given to books in the west; as, the Cambridge system of Physics, the Bridgewater 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, &c., for every degree and minute.

Section Ninth.

OF ASTRONOMY.

天文類第九章

₍Tʻín ₅man lui₂; tai₂ ʻkau ₍chéung.

1. The body of the heavens is [apparently] spherical like a globe. Its breadth is immeasurable. The terrestrial

天體渾圓如球、
其廣莫測、地球

₍Tʻín ʻtʻai wan₂ ₅ün ₅ü ₅kʻau. ₅Kʻí ʻkwóng mók₂ chʻák. Tí₂ ₅kʻau ₅ün ₍ü

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 Ts'ingloi Lí Ming-ch'ít, under the patronage of Yün Yün of Ych'ing, [a district in the province of Kóng-sú.]

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].

面則焉、儀青圜、南之極正天中是測準列三、每宮、時、外內繫見定述卷、有天而極分其處、推爲圜度、宮、時、中、裏、辰天、鑒徹上體、爲動二平半、圜凡此周十一二、當包星渾元明說之極、天從中、兩一道、賴道六爲十二、於重月名阮李圖天二紐、動、當中、爲之赤、皆赤百度分、懸數日故徵來天渾北樞不對體分爲者、繩、三十度

‹tóng ‹chung; ngoi² mín² shò² ₅chung ‹páu ⁵kwó, noi² tsak› yat₂, üt₂, ‹sing ₅shan hai² ₅ín. Kú² ₅ming wan² ‹t'ín.—Kín² ₅l' ‹ching ⁵Yün ₅Yün kám² ting², ‹Ts'ing ₅loi ⁵Lí ₅Ming ch'ít› shut₂ ₅Wán ‹t'ín ₅T'ò Shüt›, shéung² ⁵kün.

Wan² ‹t'ín ‹chí ⁵t'ai, ⁵yau ₅nám pak› í² kik₂ ₅wai ‹t'ín ‹chí ‹shü ⁵nau; ‹t'ín tung², ₅í kik₂ pat› tung². ₅Ts'ung í² kik₂ ching² túi² ‹tóng ‹chung, ₅p'ing ‹fan ‹t'ín ⁵t'ai ₅wai ⁵léung pún², ₅k'í ‹chung ‹fan ‹chí yat› ‹kün ch'ü², shí² ₅wai ch'ik› tò². ₅Fán ‹t'úi ch'ák› ⁵ché, ‹kái lái² ⁵ts'z' ₅wai ⁵chun ₅shing. Ch'ik› tò² ‹chau ₅wai lít₂ ‹sám pák› luk₂ shap₂ tò²; ‹sám shap₂ tò² ₅wai yat› ‹kung; ⁵múi tò² ‹fan shap₂ í² ₅shí.

by Europeans. Probably the best work of this kind is found in the *Lut 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, spherics, 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 envelops: 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 envelops and binds together the eight interior 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 Yün) 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 Kóngsú.

有是旋不元所極、南處、周處、皆虞、月時遠界、二

各極、黃極天行不居二極、乃動、

南北二極、黃生運乃樞、居中心、趨人倒之日望各

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.

₅Nám pak› í² kik₂ kók› ⁵yau í², ch'ik› kik₂ ₅wóng kik₂ shí² ⁵yá. ₅Wóng kik₂ 'chü ‹t'ín ₅siin 'chí fá' ‹kí, wan² ₅hang pat› sik›. Ch'ik› kik₂ ⁵nái ‹t'ín ₅iin 'pún 't'ai ‹chí ‹shü, ‹kü 'shó pat› tung². ₅Ming ₅wai í² kik₂, shat₂ ‹fí ‹sing ⁵yá, ⁵nái ₅nám pak› í² 'tím pat› tung² ch'ü'.

南二赤黃化赤體動非二球重山無遇朔一度相月周、

北也、之息、本不實北地圍故爲凡共日半、

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.

Tí² ₅k'au ‹chung ‹sam ₅wai ‹chau ₅wai chung² sing' 'shó ‹ts'ü ch'ü'; kú' ‹shán 'hoi ₅yan mat₂, ‹kái ₅wai ₅mò ‹k'ing 'tò ‹chí ₅yü.

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.

₅Fán yü² shók› ₅shí, yat₂ üt₂ kung² ₅ch'ín yat› tò²; móng² ₅shí yat₂ üt₂ ‹séung túi', kók› ⁵iin pún' ‹chau.

6. The ecliptic's greatest southern boundary is twenty-three degrees and a half from the equator (or equinoctial line).

₅Wóng tò² tsui' ₅nám ‹chí kái', tsoi² ch'ik› tò² 'wai tò² í² shap₂ ‹sám tò² pún'.

7. In the twentieth year of the reign of Tòkwóng, 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.

道光二十年二月初一日日初刻初分、

初虧巳正初午復圓分、

五分、蝕甚午正九分、

二刻無分、

午正三刻

Tò² ‹kwóng, í² shap₂ ₅nín, í² üt₂ ‹ch'ó yat› yat₂, yat₂ shik₂. ‹Ch'ó ‹fai tsz'² ching' ‹ch'ó hak› ⁵'ng ‹fan; shik₂ sham² ⁵'ng ‹ch'ó í² hak› ₅mò ‹fan; fuk₂ ₅iin ⁵'ng ching' ‹sám hak› 'kau ‹fan.

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 XII.

GEOGRAPHY.

地理志篇十二

Tí² ˢlí chí'; ˛pᵗín shap₂ í².

Section First.

SHAPE OF THE EARTH.

地形類第一章

Tᵗí² ˛ying lui²; tai² yat, ˛chéung.

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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 sitting.

天地、百自如視輪、者、不異、
居包黃、一倍、小球車體星、各
圓、天裹地萬僅地如方諸顯
正中、卵大八地、自大爲月隱
本之如體十視丸、則地日有
地圓外、日三日彈日、若則當

Tí² 'pún ching' ˛yün, ˛kü ˛tᵗín ˛yün ˛chí ˛chung; ˛tᵗín ˛páu tí² ngoi², ˛ü ˢlun 'kwó ˛wóng.

Yat₂ 'tᵗai tái² tí² yat, pák, ˛sám shap₂ pát, mán² ˢpᵗúi. Tsz'² yat₂ shí² tí² 'kan 'síú ˛ü ˛tán ˛ün; tsz'² tí² ˛kᵗau shí² yat₂, tsak, tái² ˛ü ˛kü ˛lun.

Yéuk₂ tí² ˛wai ˛fóng 'tᵗai 'ché, tsak, yat₂ üt₂ ˛chü ˛sing pat, ˛tóng 'yau ˢyan 'hín kók, í².

Notes and Explanations.

Unassisted by foreigners, the Chinese have done very little in the study of geography, or, as they term it, *tí li chí*, 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. Tsᵗingloi Lí Mingchᵗít, in his work just noticed (page 379), has given an outline of geography, illustrated with plates. See his *Wán Tᵗín Tᵗò Shüt*, 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.

遷一西東、時行半差来復巴、在至者矣、心南距、尾極、極、國英照里、定線、

歐維、向粤到西下約東東粤遷船、行合計而貫

在解一於者、日、是者其粤歐之西行合日

船日行、一遇行半時計矣、在至来復巴、兩不易極之直距極南至

二同東後東上到日船、行西東遷差定自北地之直距極北北球心八千道者、一定

若巴向往、其是者、一之東其粤歐線、極、兩之在貫約赤

Yéuk$_2$ í^2 $_{s}$shün tsoi^2 ‹Au $_{s}$lò ‹pá $_{s}$t'ung yat$_2$ 'kái $_{s}$wai, yat$_2$ héung' ‹tung $_{s}$hang, yat$_2$ héung' ‹sai ^{s}wóng, hau^2 ü^2 ‹ü Ut$_2$ ‹tung; $_{s}$k'í ‹tung $_{s}$hang 'ché tò' $_{s}$shí shí^2 shéung^2 pún' yat$_2$; ‹sai $_{s}$hang 'ché tò' $_{s}$shí shí^2 há^2 pún' yat$_2$; hóp$_2$ kai' 'ché yéuk$_2$ ‹ch'á yat$_2$ yat$_2$ ^{s}í. $_{s}$K'í ‹tung $_{s}$loi ‹chí $_{s}$shün tsoi^2 Ut$_2$ tung$_2$ fuk$_2$ ‹tung $_{s}$hang chí' ‹Au $_{s}$lò ‹pá, $_{s}$k'í ‹sai $_{s}$loi ‹chí $_{s}$shün tsoi^2 Ut$_2$ ‹tung fuk$_2$ ‹sai $_{s}$hang chí' ‹Au $_{s}$lò ‹pá, hóp$_2$ kai' 'ché, 'kan ‹ch'á ^{s}léung yat$_2$ $_{s}$í ^{s}í.

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.

Yat$_2$ ting^2 pat$_2$ yik$_2$ kún' ‹sam sín', tsz'^{2} pak$_2$ kik$_2$ chí' $_{s}$nám kik$_2$, üt$_2$ tí^2 ‹chí chik$_2$ ^{s}k'ü.

6. The two poles are the extremities of the axis, the north pole and the south pole.

^{s}Léung kik$_2$ tsik$_2$ chik$_2$ ^{s}k'ü ^{s}mí ‹chí pak$_2$ kik$_2$ $_{s}$nám kik$_2$.

7. From the north pole to the south pole, passing through the centre of the globe, the distance is about eight thousand English miles.

Tsoi^2 pak$_2$ kik$_2$ chí' $_{s}$nám kik$_2$ kún' $_{s}$k'au ‹sam chiú' ‹Ying kwok$_2$ yéuk$_2$ pát$_2$ ‹ts'ín ^{s}lí.

8. The equator is one fixed line, which divides the earth

Ch'ik$_2$ tò^2 'ché yat$_2$ ting^2 sín'

4. This paragraph is abridged from the work of Ts'ingloi, 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 180° from the meridian of Greenwich.

8. The summer solstice, they aptly call *há chí*, or summer's limit, and *tung chí* is winter's

赤遠、數北下平線、數方、數方、著寡、線地在出則之隔即出爲便晝
故同是南天夜中上北下南以多平出但極北地師度、極度約自
二、北線、長、數晝度往爲往爲數、地夜極等、南在出京十北度、十簡度
爲南緯之是以緯線極線極此出晝與相若數、極視四師十內使緯
地往西下線、寬、定中北中南用極離數、數則之北故線京四圖格其
破道東天經之線、從至從至即各盖度度南地若數、中知地今一覽、

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

pó' tí² ˏwai í², kú' chʻikˏ tò² ˏwóng ˏnám pakˏ ˏtʻung ˏün.

ˏTung ˏsai ˏwai sín', shí² ˏshò ˏtʻín há² ˏchí ˏchʻéung; ˏnám pakˏ ˏking sín', shí² shò' ˏtʻín há² ˏchí ˏfún. ˏI' chau' yé² ˏpʻing sín', ting² ˏwai tò² ˏchung sín'; ˏtsʻung ˏchung sín' ˏwóng shéung² ˏshò chí' pakˏ kik₂, ˏwai pakˏ ˏfóng; ˏtsʻung ˏchung sín' ˏwóng há² ˏshò ˏchí ˏnám kik₂, ˏwai ˏnám ˏfóng.

Tsikˏ yung² ˏtsʻz' shò', ˏí chü' kókˏ kik₂ chʻutˏ tí² ˏtó ˏkwá; kʻoi' ˏlí chau' yé² ˏpʻing sín' tò² shò', ˏü kik₂ chʻutˏ tí² tò² shò', ˏséung ˏtang; tán² tsoi² ˏnám, tsakˏ yéuk₂ ˏnám kik₂ chʻutˏ tí² ˏchí shò'; tsoi² pak₂, tsakˏ yéuk₂ pakˏ kik₂ chʻutˏ tí² ˏchí shò'. Kú' shí' ˏking ˏsz' kákˏ ˏchung sín' sz'' shap₂ tò², tsikˏ ˏchí ˏking sz'' pakˏ kik₂ chʻutˏ tí² sz'' shap₂ tò².

ˏKam ˏtʻò noi² shap₂ tò² ˏwai yatˏ kákˏ; ˏsz' ˏkán yéukˏ pín² ˏlám. ˏKʻí ˏwai

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, Tsʻingloi, 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.

北極出地四十度分南北漸
度橫線分南北漸
小圈漸小則近極處係橫線
九十度而盡於極
順天府北極出地四十度
爲中線
奉天府北極出地四十二
度分偏東七度
廣州府二十分
三度二十分偏西三度三十
分
南雲南府二
十分
度二十分偏西十三度四
十分
人未覺地如
渾球故無從指
後詳究則
分亞細亞歐
巴亞非利加
哥新荷蘭
大州其外
各小海洲
其間

and south poles from the equinoctial line, are longitudinal degrees; and as they gradually near the poles, in like manner the circles gradually become smaller, and cease in the ninetieh degree.

tò², tsz'² chau' yé² ₅p'ing sín' ‹fan ₅nám pak› ²léung kik₂, hai² ₅wáng tò²; tsím² kan¹ kik₂, tsak› ‹hiin tsím² 'síú, ₅í tsun² ‹ii 'kau shap₂ tò².

12. At the capital city, in the department of Shunt'in, the elevation of the north pole is forty degrees; and this [city] is taken to be the first meridian line.

‹King ‹tò, Shun² ‹t'ín 'fú, pak› kik₂ ch'ut› tí² sz'' shap₂ tò²; tsik› ₅wai ‹chung sín'.

13. In Shingking, at the city of Fungt'in (or Moukden), the elevation of the north pole is forty-two degrees; and its eastern longitude is seven degrees.

Shing² ‹king, Fung² ‹t'ín 'fú, pak› kik₂ ch'ut› tí² sz'' shap₂ í² tò²; ‹p'ín ‹tung ts'at› tò².

14. In Kwóngtung, the city of Kwóngchau (or Canton), is in [north] latitude twenty-three degrees and twenty minutes, and in west longitude three degrees and thirty minutes.

'Kwóng ‹tung, 'Kwóng ‹chau 'fú, í² shap₂ ‹sám tò² í² shap₂ ‹fan; ‹p'ín ‹sai ‹sám tò² ‹sám shap₂ ‹fan.

15. In [the province of] Wannám, the city of Wannám is in [north] latitude twenty-five degrees and twenty minutes, west longitude thirteen degrees and forty minutes.

₅Wan ₅nám, ₅Wan ₅nám 'fú, í² shap₂ ²'ng tò² í² shap₂ ‹fan; ‹p'ín ‹sai shap₂ ‹sám tò² sz'' shap₂ ‹fan.

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.

Sik› ₅yan mí² kok› tí² ₅ù wan² ₅k'au, kú' ₅mò ₅ts'ung 'chí shùt›. 'Toi hau² ₅tséung kau', tsak› ‹chí ‹fan A'' sai² â', ‹Au ₅lò ‹pá, A'' ‹fi lí² ‹ká, 'Mí 'lí ‹kó, ‹San ₅Hó ‹lan, ₅wai ²'ng tái² ‹chau; ₅k'í ngoi² shéung² ₅ii, kók› 'síú 'hoi ‹chau ch'ut› ₅ú ₅k'í ‹kán.

12—15. The latitude and longitude of these places are copied from Ts'ingloi'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.

氣奇象類第二章

Hí' ˏkʿí tséung² lui²; tai² í² ˏchéung.

呼爽不涵卵也、海結俟也、暖而下、中舒、震、
之重、熱、包鷄黃河騰雲、也、類氣靜霜地不地
物輕冷亦如其川氣、成行一天風則因氣致
萬有燥、球內、藏山之而而本而下、寒盖之激
者、也、濕地氣白、者濕中送霜靜露氣震、火以
氣吸膩、同於之雲蒸空風露風則天地水是

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.

Hí' ʿché, mán² mat₂ ˏchí ˏfú kʿap, ˏyá. ˏYau ˏhing chung², ʿshóng ní², shap, tsʿò', ˏlang ít₂, pat, ˏtʿung. Tí² ˏkʿau yik₂ pʿáu ˏhám ˏü hí' noi², ˏü ˏkai ʿlun ˏchí pák₂ ˏtsʿóng ˏkʿí ˏwóng ˏyá.

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.

ˏ*Wan* ʿché: ˏshán ˏchʿün ˏhó ʿhoi ˏching shap, ˏchí hí', ˏtang kít, ˏhung ˏchung, ˏí ˏshing ˏwan; tsz'² ˏfung sung' ˏí ˏhang ˏyá.

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.

Lò² ˏséung ʿpún yat, lui² ˏyá. ˏFung tsing² ˏí ˏtʿín hí' ˏnün, tsak, lò² há²; ˏfung tsing² ˏí tʿín hí' ˏhón, tsak, ˏséung há².

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.

Tí² chan': kʿoi' ˏyan tí² ˏchung ʿshui ʿfó ˏchí hí', pat, ˏshü, shí² ˏí kik, chí' tí² chan'

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 Tsʿingloi's work, from which the following paragraphs are abridged. Exactness in such a science is hardly attainable, even by the ablest masters. Tsʿingloi 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 *hí* 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.

氣、飄也、乃遇也、巾日環、也、氷冰益盛、而八行里、借光、氣如越、其光、

輕陽之太陽爲霧之類、忽實也、空逼成結也、冬冬方出計可萬恒土略發逢電、

濕風結冰下而凝乃直抱所結蘿冬冰日出十百里、光以爲因氷質火熱際爲

之太爲霧之類、忽實也、空逼成結也、冬冬方出計可萬恒土略發逢電、

者無致卽氷寒者、氣、圍露寒氣孟仲冬冰日僅分六千本陽者帶映閃、

霧因散雹雨極日暈之雲光、霜者冰而始壯、光者臨分、三月太電挾硝爲適質、

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 congealed.

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 subtle matter, small as the cinders of saltpetre, a fiery heat is developed; when this reaches the bright clouds, and the subtle material comes in contact, it flashes forth in lightnings.

Mò² 'ché, shap, ‹chí ‹hing hí²; ‹yan ₅mò ‹fung tʻái² ₅yéung ‹píu sán², chí² kít, ₅wai mò² ₅yá.

‹Pʻáu tsik, ‹ping ‹chí lui²; ₅nái ₅ü 'shui há² kóng², fat, ü² kik, ₅hón, ₅í ₅ying shat, ₅yá.

Yat, wan² 'ché: ₅nái ‹hung ‹chung ‹chí ₅wan hí², chik, pik, yat, ‹chí ‹kwóng, ₅wai ₅pʻò ₅shing ₅wan.

‹Séung 'ché lò² 'shò kit, ₅yá.

‹Ping 'ché, ₅hón hí² tsik, 'shui ₅í ₅shing. Kú² mang² ‹tung ‹ping 'chʻí kít, chung² ‹tung 'ping yik, chóng²; kwai² ‹tung ‹ping ‹fóng shing².

‹Kwóng 'ché, ₅yau yat, chʻut, ₅í ₅lam ‹ü tí², 'kan kai² pát, ‹fan ₅í ₅múi ‹fan 'hó ₅hang ‹sám‹tsʻín luk, pák, mán² ₅lí.

Üt, 'pún ₅mò ‹kwóng, ₅hang tsé² tʻái² ₅yéung ‹kwóng ₅í ₅wai ‹kwóng.

Tin² 'ché, ‹yan 'shui 'tʻò hí² káp, tái² ₅mí chat,, léuk, ₅ü ‹síú ₅tʻoi,, 'fó ít, fát, üt,, shik, 'ying ₅wan chái², ₅fung ₅kʻí chat, hí² 'shím ₅wai tín² ‹kwóng.

9. The terms *mang*, *chung*, and *kwai*, are employed where only a triad is spoken of, and denote the first, second, and third, like *shéung*, *chung*, and *há*. The *icicle* the Chinese call *ping chʻü*, 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.

12. *Parhelia* and *paraselenæ* (mock sun & moon) described.

13. *Rain:* clouds collect in the heavens, and after they become thick and dense the rain falls.

14. 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.

15. *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 sleet. They are also called *pearl-snow;* and they are accompanied also with drops of rain.

16. *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.

17. *Thunder* is caused by lightning as it bursts forth; accordingly at the time of the lightning's flash, there is the sound of thunder.

18. *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.

日月重見說、
雨者雲聚於天、
積重然後雨落、
虹者乃雨際之
徵、雲在一邊、日
又在一邊、日光
與雲雨斜對抵
住、是映射之雲
雨、所以成虹也、
霰者乃隆冬濕
氣、升即成圓雲、
遇冷凝沍、悉成
散圓、散圓即霰
也、又名珠雪、亦
兼同雨點、
雪與雨、其理並
同、雨滴遇寒氣
凝片而下地、
雷者由電而發、
故閃電之際、而
有雷之聲也、
潮汐說、水有長
退、長必三時之
久然後退、退亦
三時之久、然後
復長、如子時長、
則夘時退也、

Yat₂ üt₂ chung² kin' shüt₅.

ˢÜ 'ché, ˢwan tsᵗü² ˏü ˏtᵗin tsik₅ chung², ˢin hau² ˢü lok₂.

ˢHung 'ché, ˢnái ˢü tsai' ˏch, ˏching. ˢWan tsoi² yat₅ ˏpiní yat₂ yau² tsoi² yat₅ ˏpín; yat₂ ˏkwóng ˢyü ˢwan ˢü ˢtsᵗé túi' 'tai chü²; shí² 'ying shé² ˏchí ˢwan ˢü, 'shó ˢí ˢshing ˢhung ˢyá.

Sán' 'ché, ˢnái ˢlung ˏtung shap₅ hí' ˏshing, tsik₅ ˢshing ˢün ˢwan, ü² ˢlang ˢying ú²; sik₅, ˢshing sán' ˢün; sán' ˢün tsik₅ sán₅ ˢyá. Yau² ˢming ˏ*chü süt*₅; yik₂, ˏkím ˢtᵗung ˢü 'tím.

Süt₅ ˢyü ˢü ˢkᵗí ˢlí ping² ˢtᵗung; ˢü tik₅ ü² ˢhón hí' ˢying pᵗín' ˢí há² tí².

ˢLui 'ché, ˢyau tín² ˢí fát₅; kú' 'shím tín² ˏchi tsai', ˢí ˢyau ˢlui ˏchí ˏshing ˢyá.

ˢChᵗiú tsik₂ shüt₅. 'Shui ˢyau 'chéung tᵗúi'. 'Chéung pít₅ ˏsám ˢshí ˏchí 'kau, ˢín hau² tᵗúi'; tᵗúi' yik₂ ˏsám ˢshí ˏchí 'kau, ˢín hau² fuk₂ 'chéung; ˢü 'tsz' ˢshí 'chéung, tsak₅ ˢmau ˢshí tᵗúi' ˢyá.

14. The rainbow is said by the Chinese to be caused by an effluence resulting from the union of the dual powers, *yam* and *yéung*. It is known by various names, as *hung ní*, *tái tung*, and *tᵗin hung*, which last is the most common term.

曝而之之有故
所炎激道即近、
陽氣氣赤雲、日
太則凍風、片以風、
者處、及成有風、旋
風之騰、而下、颶有

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 tyfoon. Whirlwinds are occasioned by the sun's proximity.

‹*Fung* ʻché, tʻái' ˌyéung ʻshó puk› ‹chí chʻii', tsak› hí' ˌím ˌí ˌtang; kʻap› tung' hí' kik› ‹chí ˌí ˌshing ‹fung. Chʻik› tò› ‹chí há› ʻyau pʻín' ˌwan. tsik› ʻyau kü› ‹fung. ʻI' yat› kan› kú' ʻyau ˌsün ‹fung.

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 *tái fung*, as the Chinese often call the *kü fung*, occur on the southern coasts of their country.

Section Third.

NATIONS OF ASIA.

亞細亞國第三章
A'› sai' á' kwók›; tai› ‹sám ‹chéung.

亞耳南接阿東西緬
喇基至紅、北連印海、
伯東連波度海、
北接雲南、
連暹邏、
皆屬瓦地、
英阿國、
屬甸界

1. *Arabia* on the north is conterminous with Turkey; on the east it joins upon Persia; on the south it extends to the Indian ocean; and on the west borders upon the Red sea.

2. *Burmah* on the north is conterminous with Wannám; on both the east and south it borders upon Siam; and its western boundaries are the British possessions. Míntín belongs to Burmah (or Ava).

Á' ‹lá pák›, pak› tsíp› ʻTʻò ʻí ‹kí; ‹tung ˌlín ‹Pó ˌsz'; ˌnám chí' Yan' tò› ʻhoi; ‹sai tsíp› ˌHung ʻhoi.

‹*Á ʻwá* pak› tsíp› ˌWan ˌnám; ‹tung ˌnám ‹kái ˌlín Tsím' ˌlò; ‹sai kái' ‹Ying kwók› shuk› tí›. ʻMín tín› shuk› ‹A' ʻwá kwók›.

Notes and Explanations.

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 Tsʻingloi 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 *A'wá*, while Míntín 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, Nípál, 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 *Kedgeree*. 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 Nípál, 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 Bilúchís.

俄洋、瓦西邦、明大於內東
接平阿處、諸號接至邏、城
北至南等外王北皆暹占之、
國、東越喀疆國地南界京附
清斯、連爾回南其東西東寨
大羅南郭界越命、清、洋、有埔朝
鮮小日本半以省城其里、共
間之爲總名曰港口次薩、又各郭諸南界路
中、唤督明咕口次
大天竺、屬國管之、喇、省嘎噠、其里、共喇買、又刺界回瓦、西卑及
天竺、大地、首省嘎噠、孟古北回阿海、及
屬地、首省噠、孟古北回阿海、及
管之、喇、省嘎噠、孟古北回阿海、及
呀哩曰省名次又其次爲省喀東至
葛支曼曰阿會、及連度干、之國、
名曼曰阿會、及連度干、之國、
次省會、及連度干、之國、
省喀東至
東至
喀東至
東至
至
阿

*Tái*² ‹*Ts'ing* kwók›, pak› tsíp› ›Ngó ›ló ‹sz'›; ‹tung chí' ›P'ing ›yéung; ›nám ›lín *Ut*₂ ›nám, ‹Á' ˢwá Kwók› ˢí hák›, ˢtang ch'ü'; ‹sai kái' ›Ui ‹kéung ngoi² ‹chü ‹p'áng.

*Út*₂ ›*nám* kwók›, ›wong hò² ›Ming ming²; ›k'í tí² pak› tsíp› Tái² ‹Ts'ing; ‹tung ›nám ‹kái chí' ‹ü ›yéung; ‹sai kái' Tsím' ›lò. Noi² ˢyau ‹Tung ‹king, Chím' ›shing ‹Tung ˢpò chái² fú² ‹chí.

‹*Ch'ú* ˢ*sín* ‹siú kwók› kán' ‹ü Tái² ‹Ts'ing, *Yat*₂ ˢpún ‹chí ‹chung.

‹*T'ín chuk*› tái² pún' ›wai ‹Ying kwók› shuk₂ tí², ˢí ˢtsung tuk› ˢkún ‹chí. ˢShau ˢsháng ›ming *Ming*' ›*ngá lá*²; ˢsháng ›shing üt₂ ˢ*Kú* ˢ*li kat*› *tát*₂; ›k'í ˢkóng ˢhau üt₂ *Kat*› *chí* ˢ*li*. ›K'í ts'z" ˢsháng ›ming *Mán*' *tát*₂ *lá sát*₂; yau² ts'z" üt₂ *Mang*' ˢ*mái*; yau² ›k'í ts'z" ‹*Á* ˢ*kú lá*; kók› ›wai ˢsháng úi'. Pak› kái' Kwók› ˢí hák₂, k'ap₂ ›Ui ›úi ‹chü ‹páng; ‹tung ›lín ‹Á ˢwá; ›nám chí' Yan' tò² ˢhoi; ‹sai kái' ‹Á fú² ‹kón, k'ap₂ ‹Pí lò² chí² ‹chí kwók›.

3—5. China is also called Chung kwók; Cochinchina is also called Ónnám; Corea, Kòlí;

7. *Persia* on the north extends to the *Caspian sea;* east it borders on the two countries of the Afgháns and Bílúchís; 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 extend 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 Wannám; 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.

波斯北至裏海、
東連阿付干卑
路治兩國、南至
洋、西接亞喇伯、
亞細亞北方俄
羅斯之地、國君
稱皇帝、其號尼
可勞地、北則冰
海、東至平洋、南
界大清、西連歐
邏巴、

暹邏北接雲南
省、東連越南、南
至海、西界阿瓦、
土耳基、北至黑
海、東連波斯、南
界亞喇伯、西至
地中海、

麻六呷笨支里
打冷莽柯固貞
小西洋嗎喇他
蘇辣等地名、

此外有國數十、
其中或有王、或
諸侯管轄不等、
未能盡述也、

‹*Pó* ‹*sz*', pak› chí' '*Lí* '*hoi;* ‹tung ˏlín ‹A' fú² ‹kon k'ap₂ ‹Pí lò² chí² ˢléung kwók›; ˏnám chí' ˏyéung; ‹sai tsíp› A'' ‹lá pák›.

Á' sai' á' pak› ‹fóng ˏ*Ngó* ˏ*lô* ‹*sz*' ‹chí tí²; kwók› ‹kwan ‹ch'ing ˏwóng tai', ˏk'í hò² ˏ*Ní* '*kó* ˏ*lò*. Tí² pak› tsak› ‹Ping 'hoi; ‹tung chí' ˏP'ing ˏyéung; ˏnám kái' Tái² ‹Ts'ing; ‹sai ˏlín ‹Au ˏlò ‹pá.

Tsím' ˏ*lò*, pak› tsíp› ˏWan ˏnám 'sháng; ‹tung ˏlín Ut₂ ˏnám; ˏnám chí' 'hoi; ‹sai kái' ‹A' ˢwá.

'*T'ò* ˢ*í* ‹*kí*, pak› chí' *Hak₂* '*hoi*; ‹tung ˏlín ‹Pó ‹sz'; ˏnám kái' A'' ‹lá pák›; ‹sai chí' *Tí'* ‹*chung* '*hoi*.

ˏMá luk₂ káp›, Pan² ‹chí ˢlí, 'Tá ˢlang ˢmóng ‹hó, Kú' ‹ching, 'Síú ‹Sai ˏyéung, ˢMá ‹lá ‹tá, ‹Sú lát₂, 'tang tí² ˏming.

'Ts'z' ngoi² ˢyau kwók› shò' shap₂. ˏK'í ‹chung wák₂ ˢyau ˏwóng, wák₂ ‹chü ˏhau 'kún hat₂ pat› ˢtang; mí² ˏnang tsun² shut₂ ˢyá.

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and India, Yantú, or Yintoo kwók, the country of the Hindús. *Kwók í hák* is strictly Ghorka or the name of the reigning family of Nípál.

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.

歐邏巴國第四章
‹Au ˏlò ‹pá kwók˒; tai² sz'' ‹chéung.

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.	此章略言歐邏巴之大國、並君號、另小國未有悉記、其疆域自北至南、約四五萬里、東至西、大略相同、	'Ts'z' ‹chéung léuk˒ ˏín ‹Au ˏlò ‹pá ‹chí tái² kwók˒, ping' ‹kwan hò²; ling² 'síú kwók˒ mí² 'yau sik˒ kí'. ˏK'í ‹kéung wák˒ tsz'² pak˒ chí' ˏnám, yéuk˒ sz'' '˒ng mán² 'lí; ‹tung chí' ‹sai, tái² léuk˒ ‹séung ˏt'ung.
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.	歐邏巴北至冰海、東連亞細亞、南至黑海、及地中海、西至壓蘭的海、	‹*Au* ˏ*lò* ‹*pá* pak˒ chí' ‹Ping 'hoi; ‹tung ˏlín A'' sai' á'; ˏnám chí' Hak˒ 'hoi, k'ap˒ Tí² ‹chung 'hoi; ‹sai chí' A't˒ ˏlán tik˒ 'hoi.
3. The sovereign of *Austria* has the title of emperor, his name is Ferdinand, and his capital is called Vienna.	墨地哩亞國君稱皇帝、其號非耳地難、建都城曰美衍、	*Ó' tí² 'lí á'* kwók˒ ‹kwan ‹ch'ing ˏwóng tai'; ˏk'í hò² ‹Fí 'í tí² ˏnán; kín' ‹tò ˏshing üt˒ 'Mí 'ín.
4. *Bavaria*, of which Louis is king.	巴瓦哩亞王號璐義、	‹*Pá* '*wá* '*lí á'* ˏwóng hò² Lú² í².
5. *Belgium*, of which Leopold is king.	比里朕國者、王號勒阿撥、	'*Pí* '*lí cham²* kwók˒ 'ché, ˏwóng hò² Lak˒ ‹ó pút˒.

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.	大尼國者、王號基士陣、第七傳、	*Tái*^{2} ˏ*ni* kwók, ʻché, ˏwóng hò^{2} ˏKí sz'^{2} chan^{2}, tai^{2} ts^{t}at, ˏch^{t}ün.
7. *Great Britain*, or *England*, of which Victoria is queen, and whose capital is called London.	大嘆卽嘆咭唎國者、女王號威朶哩、建都城曰倫敦、	*Tái*^{2} ˏ*Ying*, tsik, ˏ*Ying kat*, *li*^{2} kwók, ʻché, ˢnü ˏwóng hò^{2} ˏWai ʻtó ˢlí; kín' ˏtò ˏshing üt$_{2}$ ˏLun ˏtun.
8. *France*, of which Louis Philippe is king, and whose capital is called Paris.	法蘭西者、王號璐義腓立、建都城曰巴犂、	*Fát*, ˏ*lán* ˏ*sai* ʻché, ˏwóng hò^{2} Lú^{2} í^{2} ʻFí lap$_{2}$, kín' ˏtò ˏshing üt$_{2}$ ˏPá ˏlai.
9. The families of *Germany* (i. e. the Germanic states) are divided into several kingdoms, which, though they are called Germany, have separate names.	阿理曼族類分立幾國、仍稱阿理曼另有國名、	ˏ*Á* ˢ*li mán*^{2} tsuk$_{2}$ lui^{2} ˏfan lap$_{2}$ ʻkí kwók, ˏying ˏch^{t}ing ˏÁ ˢlí mán^{2} ling^{2} ˢyau kwók, ˏming.
10. *Greece*, of which Otho is king.	希獵國者王號阿土	ˏ*Hí líp*$_{2}$ kwók, ʻché, ˏwóng hò^{2} ˏO´ ʻt^{t}ò.
11. *Holland*, of which William is king.	荷蘭國者、王號威廉、	ˏ*Hó* ˏ*lán* kwók, ʻché, ˏwóng hò^{2} ˏWai ˏlím.
12. The capital of modern *Italy* is called Rome.	今之以大利國、其京城名羅馬、	ˏKam ˏchí ˢ*Í tái*^{2} *li*^{2} kwók, ˏk^{t}í ˏking ˏshing ˏming ˏLó ˢmá.
13. *Portugal*, also named Western Ocean, of which Maria II. is queen.	葡萄牙、一名西洋國者、女王號馬利亞、第二傳、	ˏ*Pò* ˏ*tò* ˏ*ngá*, yat, ˏming ˏSai ˏYéung kwók, ʻché; ˢnü ˏwóng hò^{2} ˢMá lí^{2} á' tai^{2} í^{2} ˏch^{t}ün.
14. *Prussia* of which Frederic William III. is king. The Chinese call this country Tánying (or Single Eagle).	破魯西國者、王號非得勒威廉第三傳、唐人呼其國曰、單鷹、	ˏ*P^{t}ó'* ˢ*lú* ˏ*sai* kwók, ʻché ˏwóng hò^{2} ˏFí tak, lak$_{2}$ ˏWai ˏlím tai' ˏsám ˏch^{t}ün. ˏT^{t}óng ˏyan ˏfú ˏk^{t}í kwók, üt$_{2}$ ˏTán ˏYing.

people of Canton by the name *Má Ying* or *Shéung Ying kwók*, The Double Eagle country, because, as the Chinese say, 'on its white flag is painted the double head of a bird.'

6. Denmark is usually known among the Chinese of Canton as the *Wóng Kí kwók*, 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 those countries first appeared in China.

15. The people of *Rome*, in ancient times, used the Latin written language.

羅馬國人、古時用拉體納文字、

ˌLó ˈmá kwók, ˌyan ˈkú ˌshí yung² ˌLá ˈtʻai náp₂ ˌman tsz'².

16. *Russia;* half of this country is situated in Europe, and half is situated in Asia.

俄羅斯國、其地半在歐邏巴、半在亞細亞、

ˌNgó ˌló ˌsz' kwók; ˌkʻí tí² pún' tsoi² ˌAu ˌlò ˌpá, pún' tsoi² A'' sai' á'.

17. *Sardinia*, of which Albert is king.

撒顛牙國者、王號亞里弼、

Sát, ˌtin ˌngá kwók, ˈché, ˌwóng hò² A'' ˈlí pat₂.

18. *Saxony*, of which Frederic is king.

撒所尼國者、王號非得勒、

Sát, ˈshó ˌní kwók, ˈché, ˌwóng hò² ˌFí tak, lak₂.

19. *Spain*, of which Isabella II. is queen.

西班牙國者、女王號以散比喇、第二傳、

ˌ*Sai ˌpán ˌngá* kwók, ˈché, ˈnü ˌwóng hò² ˈI' sán' ˈpí ˌlá tai² í² ˌchʻün.

20. *Sweden* and *Norway*, of which Charles XIV. is king.

瑞典、那華兩國者、王號揸理、第十四傳、

Sui² ˈtín, ˈ*Nó ˌwá* ˈléung kwók, ˈché, ˌwóng hò² ˌChá ˈlí, tai² shap₂ sz'' ˌchʻün.

21. *Switzerland* is situated between Germany, France, and Italy.

瑞西國、在阿理曼、法蘭西、以大利、等國中間、

Sui² ˌsai kwók, tsoi² ˌÁ ˈlí mán², Fát, lan² ˌsai, ˈI' tái² lí², ˈtang kwók, ˌchung ˌkán.

22. *Turkey;* half of this country is in Europe, and half is in Asia.

土耳基國者、其國半在歐邏巴、半在亞細亞、

ˈ*Tʻò ˈí ˌkí* kwók, ˈché; ˌkʻí kwók, pún' tsoi² ˌAu ˌlò ˌpá, pún' tsoi² A'' sai' á'.

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.

歐邏巴內、共五十餘國、其國政各異、中或皇帝、或王后、或爵爵者、管轄不等、

ˌAu ˌlò ˌpá noi² kung² ˈ'ng shap₂ ˌü kwók; ˌkʻí kwók, ching' kók, í², ˌchung wák₂ ˌwóng tai', wák₂ ˌwóng hau², wák₂ ˌtsʻün tséuk, ˈché, ˈkún hat₂ pat, ˈtang.

19. Among the Chinese, Spain is usually called *Tái Luisung*, or Great Luçon, in contradistinction to the Philippines which they call Small Luçon.

Section Fifth.

NATIONS OF AFRICA.

亞非利加國第五章

A' ‹fi lí² ‹ká kwók›; tai² ˢ'ng ‹chéung.

1. Africa extends from north to south more than ten thousand miles, and from east to west more than nine thousand miles.

亞非利加由北而南一萬幾千里自西而東九千幾百里

A' ‹fi lí² ‹ká ˌyau pak› ˌí ˌnám, yat› mán² ‹kí ‹tsᵉín ˢlí; tsz'² ‹sai ˌí ‹tung ʻkau ‹tsᵉín ‹kí pák› ˢlí.

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.

北以地中海爲界西以歷蘭的海爲界南以南海爲界東以紅海印度海爲界

Pak› ˢí Tí² ‹chung ʻhoi ˌwai kái'; ‹sai ˢí A't› ˌlán tik› ʻhoi ˌwai kái'; ˌnám ˢí ˌNám ʻhoi ˌwai kái'; ‹tung ˢí ˌHung ʻhoi Yan' tò² ʻhoi ˌwai kái'.

3. At the northeast, there is a narrow neck of land (an isthmus), by which it is connected with Asia.

東北區紅海處有微地與亞細亞相連

‹Tung pak› ‹kᵘü ˌHung ʻhoi chᵘü' ˢyau ˌmí tí², ˢü A' sai' á' ‹séung ˌlín.

4. On the northwest, at the straits of the Mediterranean sea, that narrow channel connects it with Spain in Europe.

西北地中海界首迤狹而接歐邏巴之西班牙

‹Sai pak› Tí² ‹chung ʻhoi kái' ʻshau pik› háp₂, ˌí tsíp› ‹Au ˌlò ‹pá ‹chí ‹Sí ‹pán ˌngá.

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.

統計其地以赤道橫分而論南得其三北居其七中惟荒野地其南極處曰岬

'Tᵘung kai' ˌkᵘí tí² ˢí chᵘik› tò² ˌwáng ‹fan ˌí lun², ˌnám tak› ˌkᵘí ‹sám, pak› ‹kù ˌkᵘí tsᵉat›. ‹Chung ˌwai ‹fóng ˢyé tí². ˌKᵘí ˌnám kik› chᵘü' üt₂ Káp›.

Notes and Explanations.

AFRICA and its inhabitants and productions are also quite unknown to the Chinese. Ts'ingloi barely names the country, which he calls *Lí-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 Tingkò, 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.

沿海皆有民居、
南且有數方屬
大暎與葡萄牙、

₅Ün ʻhoi ‹kái ˢyau ₅man ‹kü
₅nám ʻchᵗé ˢyau shò' ‹fong
shuk₂ Tái² ₅Ying ˢii ₅Pò ₅tò
₅ngá.

7. On the north are several states, as Morocco, Algiers, Tunis, Tripoli, &c.

北有數國、曰麻
囉哥安遮耳都
尼士脫破利等、

Pak, ˢyau shò' kwók, üt₂ ₅Má
₅ló ‹kó, ‹O´n ‹ché ˢí, ‹Tò ₅ní
sz'², Túi' pᵗó' lí², ʻtang.

8. Egypt is situated at the northeastern part, bordering on the Red sea.

東北附紅海處、
有麥西國、

‹Tung pak, fú² ₅Hung ʻhoi
chᵗü' ˢyau Mák₂ ‹sai kwók.

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.

美 理 哥 國 第 六 章
ˢMí ˢlí ‹kó kwók; tai² luk₂ ‹chéung.

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.

推佈地球、以亞
細亞、歐邏巴、亞
非利加、爲正面、
美理哥、爲背面、

‹Tᵗúi pò' tí² ₅kᵗau, ˢí Á'
sai' á', ‹Au ₅lò ‹pá, A'' ‹fí lí²
‹ká, ₅wai ching' mín², ˢMí
ˢlí ‹kó ₅wai púi' mín².

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

上古不知地如
球轉、後覺天下
中、列作三分、然
猶未知西極尙
有民居、及有智

Shéung² ʻkú pat, ‹chí tí² ₅ü
₅kᵗau ʻchün; hau² kók, ‹tᵗin
há² ‹chung lít₂ tsók, ‹sám
‹fan; ₅ín ₅yau mí² ‹chí ‹sai
kik₂ shéung² ˢyau ₅man ‹kü.
Kᵗap₂ ˢyau chí' ʻché, ₅ming

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

固、而匿球徵無如班個名者、
而以布維、美再歸國之曰方、北出微與連、
北、屬、野美中
間、倫解斯、有舟此、新名因哥、西羅、
年治之個日是於、復買住於描畫俗理且爲分南赤道有現相地極南北、
哥之國、荒北斯、
以布維、美再歸國之曰方、北出微與連、
北、屬、野美中
料地必菊信焉、
旋動、
不
明弘理由歷
大
者、身
後數年、
理哥
赴、久
本國
地圖、
曰美
新地、
其地
以其
北八
地曰
南極
故分
北美
有干
嘆土
屬俄

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 Hungchí 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

Kó' ‹pán néuk› kú', líú² tí pít› ₅ü ₅k'au ₅í ₅sün tung²; tai² ₅mò ‹ching ₅í pat› sun' ₅in.

₅Ming, ₅Hung chí² ₅nín ‹kán ⁵Í tái² ⁵lí ‹chí Kó' ₅lun pò' 'ché, ₅yau shí² yat› 'kai ₅wai ‹shan lik› ₅ü ‹sz'.

Hau² shò' ₅nín fuk› ⁵yau ⁵*Mí ⁵lí ‹kó* 'ché, ⁵mái ‹chau tsoi' fú², 'kau chü' ‹ü 'ts'z'; ‹kwai 'pún kwók› ₅míú wák› ‹san kwók› tí² ₅t'ò, tsuk› ‹yan ₅ming ‹chí, üt› ⁵Mí ⁵lí ₅kó. Yau² üt› ‹San Tí², 'ch'é hò² ‹sai ‹fong.

₅Kí tí² ₅wai ‹fan ₅Nám Pak›; ⁵í ₅k'ı ₅ü ch'ik› tò² ch'ut› pak› pát› tò² ch'ü' ⁵yau ₅mí tí² üt› ‹*Tê ⁵li ín²* ⁵ü›₅nám kik› há² tí² ‹séung ₅lín; kú' ‹fan ₅Nám Pak›.

Pak› ⁵Mí ⁵li ‹kó ‹chí pak› ⁵yau ‹*Kón ₅ná tái²* kwók› shuk› ‹Ying 't'ò. ‹Sai pak› ‹fong ⁵yé shuk› ₅Ngo ₅ló ‹sz'.

drop the first syllable *a*; *r* they change into *l*, and confound *g* with *k*; thus for Amerigo, they would choose to say *Mi-lí-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.

Banner. In the twentieth year of Tòkwóng, 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.

華道計城無首廉言英祖來、有士有理破巴夾島大等、
國、旗、共京國副任、國大宗而南、些中庇魯臘北海最地
省花年、省、頓、正一其與其英之滴哥、亞而離南有其哈
合曰十六盛有年支、矩、因大國哥理布飄支國、哥中、處、巴
哥號二十華而四自規類、由省息國、美倫離華等理之十古
理人光二號王領、俸語一本合墨二南個些理打美道數者、

‹Chung ˢMí ˢlí ‹kó Hóp₂ ‘Sháng kwók›, ₛWá ‹yan hò² üt₂ ‹Fá ₛkí. Tò² ‹kwóng, í² shap₂ ₛnín kung² kai’ í² shap₂ luk₂ ‘sháng. ‹King ₛshing hò² ₛWá shing² tun². Kwók› ₛmò ₛwóng ₛí ˢyau ching’ fú’ ‘shau ˢling, sz” ₛnín yat› yam² ₛlím ‘fung tsz” ‹chí. ₛKʿí kwók› ₛín ˢyü ‹kwʿai ‘kü ˢü Tái² ‹Ying yat› lui² ‘yan ₛkʿí ‹tsung ‘tsò ‘pún ₛyau Tái² ‹Ying ₛí ₛloi.

7. On the south of the United States are the two countries of *Mexico* and *Texas*.

Hóp₂ ‘Sháng kwók₂ ‹chí ₛnám ˢyau *Mak₂ sik› ‹kó, Tik› ‹sé sz’²*, í² kwók›.

8. In South America are the states of *Columbia*, *Brazil*, *Peru*, *Bolivia*, *Chili*, and *La Plata*, and so forth.

ₛNám ˢMí ˢlí ‹kó ‹chung ˢyau *Kó’ ₛlun pò’ á’, Pí’ ˢlí, ‹sé ˢlí, ₛPiú ₛí ˢlú, Pó’ ˢlí ₛwá, ‹Chí ₛlí, Láp₂ ‹Pá ‘tá*, ‘tang kwók›.

9. In the narrow regions between North and South America are numerous islands, of which *Cuba* and *Hayti* are the largest.

ˢMí ˢlí ‹kó ₛnám pak› háp› tò² ‹chí ‹chung ˢyau ˢhoi ‘tò shò’ shap₂ chʿü’; ₛkʿí tsui’ tái² ‘ché, ‘*Ká ‹pá, ‹Há tí²* ˢtang.

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.

海洲類第七章

'Hoi ‹chau lui²; tai² ts'at› ‹chéung.

答門蘇在齊亞剌城也、

A' ₅tsai tsoi² ‹Sú ₅mún tap› ‹lá ‹chí ‹sai pak› kók», ²nái yat› ₅shing ²yá.

1. *Acheen* is situated on the north-west point of Sumatra; and is a city.

一留加洲哇瓜在巴、喇嘴

‹*Ká ‹lá ‹pá*, tsik› ‹Ká ₅lau ‹pá, tsoi² ‹Kwá ‹wá ‹chau ‹chí ‹sai pak› ‹pín, yat› ₅shing ²yá.

2. *Batavia*, or Ká-lau-pá, is a city situated on the north-west side of the island of Java.

之也、洲自百二西北邊一城、巴卽婆羅北赤道南二千五百里、由東而西二千里、

₅*Man ₅loi* tsik› ₅Pó ₅ló ₅chau, ‹chung ‹kán ch'ik› tò²; tsz'² pak› ₅í ₅nám í² ‹ts'ín ²'ng pák› ²lí, ₅yau ‹tung ₅í ‹sai í² ₅ts'ín ²lí.

3. *Borneo*, or the island of Póló, 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.

文萊在海洲、沿東邊一種、名攜吉孑、富者卽率經商、所至卽

Sai' lí² ‹wá ‹chau tsoi² ₅Man ₅loi ‹chí ‹tung; ₅ün 'hoi 't'ò ‹fán ₅wai ₅Mò ₅loi ₅yau 'chung lui². Pít› ²yau yat› chung' ₅ming ²Mò kat› 'tsz'; fú' ‹ché, ₅kwai kün' ‹king ‹shéung, 'shó

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 Póló 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 birds-nests.

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. *Luçonia* (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-lòk (about A. D. 1420), there were certain Franks, who traded with the people of Luçon. On the king's birthday they made him presents

安、無故土之思、
亦無一定之寓、
貧者則多爲盜
劫、
匪支島、在平洋
之南、多出燕窩、
平洋外四洲、而
成國者曰日本、
爪哇洲、南極出
地六度餘、西至
東一千八百里、
北至南三百里、
人約七八百萬、
亦荷蘭所屬、
日本南洋而外、
有琉球小國、
呂宋在澳之東
南、順風七八日
可到、中有十餘
洲、皆屬西班牙、
例不立主、以總
督爲首、居城曰
馬呢喇、
東西洋考云、永
樂年間、有佛郎
機與呂宋互市、
因上黃金、爲呂

chí' tsik ‹ón ˏmò kú' 'tʻò ‹chí ‹sz', yik₂ ˏmò yat› ting² ‹chí yü'; ˏpan 'ché, tsak› ‹tó ˏwai tò' kíp›.

'*Fí* ‹*chí* 'tò tsoi² ˏPʻing ˏyéung ‹chí ˏnám, ‹tó chʻut› ín' ‹wó.

ˏPʻing ˏyéung ngoi² sz'' ‹chau ˏí ˏshing kwók› 'ché, üt₂ *Yat₂ 'pún*.

‹*Chau* ‹*wá* ‹chau ˏnám kik₂ chʻut› tí² luk₂ tò² ˏü. ‹Sai chí' ‹tung yat› ‹tsʻín pát› pák› ˢlí; pak› chí' ˏnám ‹sám pák› ˢlí. ˏYan yéuk› tsʻat› pát› pák› mán². Yik₂ ˏHó ˏlán 'shó shuk₂.

Yat₂ 'pún ˏnám ˏyéung ˏí ngoi², ˢyau ˏ*Lau* ˏ*kau* 'síú kwók›.

ˢ*Lui sung*' tsoi² O' ‹chí ‹tung ˏnám; shun² ‹fung tsʻat› pát› yat₂ 'hó tò'. ‹Chung ˢyau shap₂ ˢü ‹chau, ‹kái shuk₂ ‹Sai ‹pán ˏngá. Lai² pat› lap₂ 'chü; ˢí 'tsung tuk› ˏwai 'shau; ‹kü ˏshing üt₂ ˢ*Má* ˏ*ní lá*'.

‹Tung ‹Sai ˏyéung 'Háu ˏwan, ˢWing lók₂ ˏnín ‹kán, ˢyau Fat₂ ˏlóng ‹kí ˢü ˢLui sung' ú² ˢshí. ‹Yan ˢshéung ˏwóng

10. *Fat lóng kí* should not be confounded with *Fát 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.

如王郎剪爲是、失地利一在利二印也、爲六洲、東、當獨中似中小、

‹kam ₅wai ˢLui sung' ₅wóng shau², hat› tí² ₅ü ₅ngau ₅pʿí tái², kʿoi' uk›. ₅Wóng sun' ₅í ʿhü ‹chí; Fat› ₅lóng ‹kí ˢnái ˢtsʿü ₅ngau ₅pʿí, ʿtsín ₅í ₅séung tsuk› ‹chí, ˢí ₅wai sz'' ₅wai, hat› tí² ‹chʿing shí². ₅Wóng ₅nán ‹chí, ₅ín chung² shat› sun' ˢün ₅í, ʿking ˢü tí².

王壽、乞地屋、佛郎剪爲是、失地利一

宋王壽、乞地屋、佛郎剪爲是、失地利一

牛皮大蓋之、佛皮以爲重、乎細乃、在利二

信而許之、牛皮以爲重、乎細乃、在利二

機乃取牛皮以爲重、乎細乃、在利二

而相續之、以稱是、失地利一

四圍、乞地稱是、失地利一

王難之、然竟乎細乃、在利二

信遠夷、竟乎細乃、在利二

苾咖薩、在細乃、在利二

筐之西南、乃、在利二

埠也、

‹*Móng ‹ká sát*₂ tsoi³ Sai' lí² ‹wá ‹chí ‹sai ₅nám, ˢnái yat' fau² ˢyá.

馬帝加士架、在利二

印度海亞非利二

加之東、人約二

百萬餘、

ˢ*Ma tai' ‹ká sz'*¹ *ká'* tsoi³ Yan' tò² ˢhoi, A'' ‹fí lí² ‹ká ‹chí ‹tung; ₅yan yéuk› í² pák› mán² ₅ü.

妙理士、亦在印

度海中島嶼也、

周圍數十里、爲

嘆陪喇所轄、

美洛居、即米六

合、中有十餘洲、

在細利筐之東、

呢是島、在叭當

之西北、海中獨

畤一山、民似中

國而小、

*Míu*² ˢ*lí sz'*¹ yik› tsoi³ Yan' tò² ʿhoi ‹chung, ʿtò ˢsü ˢyá. ‹Chau ₅wai shò' shap› ˢlí, ₅wai ‹Ying kat› lí² ʿshó hat›.

ˢ*Mí lók› ‹kü*, tsik› ˢMai luk› hóp›, ‹chung ˢyau shap› ₅ü ‹chau, tsoi³ Sai' lí² ‹wá ‹chí ‹tung.

‹*Ni slá*² ʿtò tsoi³ Pát› ‹tóng ‹chí ‹sai pak›; ʿhoi ‹chung tuk› shí² yat› ‹shán, ₅man ˢtsʿz' ‹Chung kwók› ₅í ˢsíú.

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 Mí-luk-hóp, 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 Mauritias, 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.

亞北大之而巴荷十蘇洛居島也、椰、居一似刺、名茫有酣、名省餘、一洲、大、

在西屬阿布三度邏新約洋至、口、在西、在美南、海中路濱所種、形而多酣、一名又名而柿清酣、由粵山、由八十度三十有哇希、

拉、之地、吧洋若歐由蘭、越而港塔喇之阿東、埠、名布來由果二連子、蜜香生、如味亦香、

吧處蘭、吧越廣、西蘭、東越度當門布之南、海名無有流羅極姑形、

咕盡荷由至新、一凡地、茫栗、売、檀、正、中、

呢齊新英南、

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. *Pínang* is an island in the midst of the sea; it is also called Púlo Pínang. 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*.

‹*Ní ‹kú ‹pá ‹lá* tsoi² Á' ˏtsai tsun² ch'ü' ‹chí ‹sai pak›.

‹*San ˏHó ˏlán;* tí² shuk› Tái² ‹Ying; ˏyau ‹Pá pò' ‹á ‹chí ˏnám üt› ˏyéung ‹sám tò² ˏí chí'; 'kwŏng yéuk› ‹Au ˏlò ‹pá.

‹*San ‹Sai ˏlán* ˏyau ‹San ˏHó ˏlán ‹tung üt› ˏyéung yéuk› shap› ˢ'ng tò² ˏí chí'.

Pát› ‹tóng 'kóng 'hau tsoi² ‹Sú ˏmún táp› lá' ‹chí ‹sai.

‹*Pá pò'* ‹*á* tsoi² ˢMí lók› ‹kü ‹chí ‹tung ˏnám.

‹*San Fau*¹ 'hoi ‹chung 'tò ˢyá; yat› ˏming Pò' lò² ‹Pan ˏlóng. ˏFán ˏMò ˏloi ˏyau 'shó ‹kü tí², ˢyau 'kwó í² chung'; yat› ˏming ‹lau ˏlín 'tsz'², ‹ying 'ts'z' ‹pó ˏlò mat›, ˏí ‹tó tsz'', yuk› kik› ‹héung ˏt'ím. Yat› ˏming ˏmóng ‹kú ‹shang, yau² ˏming ‹móng lut›; ‹ying ‹ü ‹tsz', ˏí ˢyau hók›, mí' yik› ‹ts'ing ˏt'ím.

ˏ*Tán ‹Héung ‹shán* ˏyau Üt› 'sháng ching' ‹tung pát› shap› tò² ˏü; ‹chung ˢyau shap› ‹sám ‹chau; yat› ˏming ‹*A' ‹wá ‹hi* ts'ü' tái².

16. The Nicobars are described by Tsé Ts'ingkò, 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-pó, belongs to Great Britain; it has several schools, and is the residence of many English and Chinese.

息辣、即新嘉坡、
地屬大嘆、中建
數書院、英華人
多集於斯、

Sik, *lát*$_2$ tsik,, ‹San ‹ká ‹pó, tí^2 shuk$_2$, Tái^2 ‹Ying; ‹chung kín' shò' ‹shü ün^2 ‹Ying ˏWá ˏyan ‹tó tsap$_2$ ‹ü ‹sz'

24. The *Súlú* islands are situated on the north-east of Borneo, and are more than ten in number.

蘇錄、在文萊之
東北、中十餘島、

‹*Sú luk*$_2$ tsoi^2 ˏMan ˏloi ‹chí ‹tung pak,, ‹chung shap$_2$ ˏü 'tò.

25. *Sumatra* is situated west from Borneo, distaht about ten degrees.

蘇門答喇、在文
萊之西、約十度、

‹*Sú* ˏ*mún táp*, *lá*' tsoi^2 ˏMan ˏloi ‹chí ‹sai, yéuk, shap$_2$ tò^2.

26. *Timor* is situated south east from the Celebes, and is under the government of the Portuguese.

地問、在細利窪
之東南、地歸西
洋管轄、

Ti^2 *man*^{2} tsoi^2 Sai' lí^2 ‹wá ‹chí ‹tung ˏnám, tí^2 ‹kwai ‹Sai ‹yéung 'kún hat$_2$.

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 Wóng Hítsung of Kamling; also (2) the *Notices of the Seas*, by Yéung Píngnám of the department of Káying in Kwóngtung; (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 Ch'unyün of Chiktai. From these works some distinct information may be obtained.

欲識天下水陸
形勢、請覽金陵
王起宗所著東
西洋考、並廣東
嘉應州楊炳南
之海錄、福建同
安縣陳倫炯之
海國聞見錄、直
隸椿園之新疆
外藩紀畧、亦頗
得其詳矣、

Yéuk$_2$ shik, ˏt'ín há^2 'shui luk$_2$ ˏying shai', 'ts'ing ˏlám ‹Kam ˏling ˏWóng 'Hí ‹tsung 'shó chü', ‹Tung ‹Sai ˏYéung 'Háu; ping^2 'Kwóng ‹tung ‹Ká ying' ‹chau, ‹Yéung 'Ping ˏnám ‹chí 'Hoi Luk,; Fuk, Kín' ‹T'ung ‹ón ün^2, ‹Chan ˏLun 'kwing ‹chí 'Hoi Kwók, ˏMan Kín' Luk$_2$; Chik$_2$ tai^2 ˏCh'un ˏyün ‹chí ‹San ‹Kéung Ngoi^2 ˏFán 'Kí Léuk$_2$. Yik$_2$ 'p'ó tak, ˏk'í ˏtséung ˏí.

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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 Tsingkò 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 Kínlung of the present dynasty.

Section Eighth.

THE IMPERIAL DOMINIONS.

皇輿略第八章

ˏWóng ˏyü léukˎ; taiˀ pátˏ ˏchéung.

1. *Chilí* forms the capital province of the Chinese empire, and was anciently called Yú and Yen.	直隸爲中華首省、古稱幽燕、	*Chikˎ taiˀ* ˏwai ˏChung ˏwá ˋshau ˋsháng, ˋkú ˏchˋing ˏYau, I'n'.
2. *Shántung*, i. e. east of the hills, was anciently called Tsí and Lú. Confucius, the sage, was born in this province.	山東乃山之東、古稱齊魯、孔聖生於此省、	ˏ*Shán* ˏ*tung* ˋnái ˏshán ˏchí ˏtung, ˋkú ˏchˋing ˏTsˋai, ˋLò. ˋHung shing' ˏshang ˏü ˋtsˋz' ˋshing.
3. *Shánsí*, i. e. west of the hills, was anciently called Tsin and Cháu.	山西乃山之西、古稱晉趙、	ˏ*Shán* ˏ*sai* ˋnái ˏshán ˏchí ˏsai, ˋkú ˏchˋing Tsun', Chíúˀ.
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.	河南爲華夏之中、黃河之南、號中州、古稱兗豫、	ˏ*Hó* ˏ*nám* ˏwai ˏWá háˀ ˏchí ˏchung, ˏWóng ˏhó ˏchí ˏnám, hòˀ ˏChung ˏchau, ˋkú ˏchˋing ˋHín, Yüˀ.
5. *Kiángnán* is now divided into two provinces *Kiángsú* and *A'nhwui*. The ancient Nánking constitutes the modern city Kiángning, otherwise designated Kinling.	江南今分江蘇安徽二省、古南京在今江寧府、別號金陵、	ˏ*Kóng* ˏ*nám* ˏkam ˏfan ˏ*Kóng* ˏ*sú*, ˏ*O'n* ˏ*fai*, íˀ ˋsháng. ˋKú ˏNám ˏking tsoiˀ ˏkam ˏKóng ˏning ˋfú, pítˎ hòˀ ˏKam ˏling.
6. *Kiángsí*, otherwise denominated Yücháng, is also called Wúsí.	江西別號豫章、又曰吳西、	ˏ*Kóng* ˏ*sai* pítˎ hòˀ Yüˀ ˏchéung, yauˀ ütˎ ˏ'Ng ˏsai.
7. *Chekiáng* was originally the country of Yue.	浙江原爲越國、	*Chítˏ* ˏ*kóng* ˏyün ˏwai Yütˎ kwókˏ.

Notes and Explanations.

IMPERIAL dominions is a term which, by the native reader, can be applied to nothing but the *Chunghwá*, the centre of wealth and civilization, the *Tái Tsˋing Kwók* or 'empire of the Great Pure Dynasty,' which stretches from lat. 18° to 55° N., and from lon. 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 *Tsin*, 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, Shánsí, Chekiáng, Húnán, Húpa, &c., is derived from their geographical position, or from some other circumstance connected with their topography.

臺閩、楚、名省、兆、省、蜀、東、西、滇、地、三、林、卽東羅嶺海、連西省、

8. *Fukien* was anciently called Min. *Formosa* and the *Piscadore* islands both belong to it.

9. *Húkwáng* was anciently called Sántsú; because it had many lakes, it was therefore called Húkwáng; it is now divided into two provinces, called *Húnán*, and *Húpa*.

10. *Shènsí*, otherwise designated Kingcháu, was anciently called Kwánchung.

11. *Kánsu* was separated from the province of Shènsí.

12. *Sz'chuen* was anciently called Sí shu.

13. *Kwángtung* is also called Yuetung.

14. *Kwángsí* is also called Yuesí.

15. *Yunnán* was anciently called Tien.

16. *Kweichau* was anciently called the land of Kien.

17. Of *Mantchúria*, the provinces are three, namely, *Shingking* (or Moukden) *Kirin*, and *Tsitsihar*, or Halungkiáng. These are called the three eastern provinces. On the north, Mantchúria 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 Chilí.

福建彭湖廣東西南州洲盛京、濟濟哈爾之東羅嶺海、連西省、

古稱閩所屬、楚名省、兆省、蜀東、西滇、地三、林卽東羅嶺海、連西省、

古稱皆三閩、故兩省、兆省、蜀東、西滇、地三、林卽東羅嶺海、連西省、

古稱閩所屬、楚名省、兆省、蜀東、西滇、地三、林卽東羅嶺海、連西省、

古湖廣古稱湖、分兩

18. The territory of *Mongolia*, on the east is conterminous with Mantchúria, on the south is bounded by the provinces Chilí, Shánsí, Shènsí, and Kánsu; on the west, it is conterminous with I'lí. 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 Shámo or desert of Gobi; 2. The *Outer Mongols*, the tribes of the four Kalka khans, on the north of Shámo, 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 Kánsu and the west of Shènsí.

連隸肅犂、曰四之壁蒙汗之界雅科外曰青南、路、之斯、地、東直甘伊一十省戈外四漠斯里屬在一卽之兩山羅爾地、界西連段、二四卽曰格沙羅烏所處、西、兒、肅西、作天俄噶之南陝西四古在漠一爾在俄曰及等之腦甘之分在連準古洲、西省、作蒙落、沙南、格部、與一台、多古庫在西犂路界爲蒙滿山各分內部北、之古之北、連、蘇布蒙庫海、陝伊北北、原

ˏMung ʻkú ‹chí tí², ‹tung ˏlín ˢMún ‹chau; ˏnám kái' Chikˏ tai², ‹Shán ‹sai, ʻShím ‹sai, ‹Kóm sukˏ, kókˏ ʻsháng; ‹sai ˏlín ‹I' ˏlai. ‹Fan tsókˏ sz'' tün²: yatˏ ütˏ Noi² ˏMung ʻkú, í² shapˏ sz'' pò² lókˏ, tsoi² sz'' ʻsháng ‹chí pakˏ, ‹Shá mókˏ tsikˏ ‹Kó pikˏ ‹chí ˏnám; yatˏ ütˏ Ngoi² ˏMung ʻkú, Kákˏ ˢí kákˏ sz'' hón² ‹chí pò², tsoi² ‹Shá mókˏ ‹chí pakˏ, ˢü ˏNgó ˏló ‹sz' kái' ˏlín: yatˏ ütˏ ‹U ˢlí ˢngá ‹sú ˏtʻoi, kʻapˏ ʻshó shukˏ ‹Kó pò' ‹tó ʻtang chʻü': tsoi² Ngoi² ˏMung ʻkú ‹chí ‹sai; yatˏ ütˏ Kó' kó' ˢnó ˏí, tsikˏ ‹Tsʻing ʻhoi, tsoi² ‹Kóm sukˏ ‹chí ˏnám, ʻShím ‹sai ‹chí ‹sai.

19. *Íli* is divided into two provinces (or Roads). The northern Road is on the north of the *Celestial mountains* (Tien shán), conterminous with Russia, and is the origi-

‹*Í* ˏ*lai* ‹fan tsókˏ ˢléung lò². Pakˏ lò² tsoi² ‹*Tʻin* ‹*shán* ‹chí pakˏ, kái² ˏlín ˏNgó ˏló ‹sz', ˏün ˏwai ʻChun kótˏ ˢí tí²;

18. The boundary lines of Mongolia are not very accurately defined. The *Mungkú*, or Mongols, are not confined to its limits, but are scattered over the whole Chinese empire: in the eighteen provinces, they are divided into eight standards; in Mantchúria, they are shepherds, as they are for the most part in Mongolia; in I'lí and Tibet they appear almost as strangers, settled by force of arms rather than of free will. In Inner Mongolia are 24 tribes, divided into 49 standards; in Outer Mongolia are 4 tribes, divided into 86 standards; similar divisions and subdivisions exist in Ouliasutai and Koko-nor. Mongolia is an elevated tract of country, and is considered as the first of the Chinese colonies.

19. *Hwuiyuen* (*ching*) is the capital of I'lí, and the first canton; *Tarbagatae* (Táp-í-pá-háp-tái) is the second, and *Kour-khara-ousou* (Kú-í-hák-láp-ú-sú) is the third. *Bárkoul* (Pá-lí-kwan) now called *Chinsí fú*, or the department of Chinsí (Chan-sai), and *Oroumtchi* (U-lò-muk-tsai)

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 Kwanlun 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 Yárkand. 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 lámás.

21. Those by whom the yellow religion (Shámanism) is maintained among the Mongols and Tangouths are called lámás.

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 dalaï lámá.

23. *Ulterior Tibet* is also divided into two territories, namely *Tsáng* and *'Ari*; westward is *Ladák*, and southward is *Ghorka* (or Nipál).

克天之新事葉回省藏藏嘛蒙曰衛拉師所、地、西則
薩在崙城疆劄、回川前駐喇於者、康城大佳二里、南則
哈路、崑八囲駐則佳、
爲南南、回理臣西、分在分作置理行特教古唐嘛、
西牧之回總大羌部藏西、藏、各以事、黄教分其黄喇亦曰達喀、
其遊山北、疆務爾諸西之後大之以古喇前二撒達後曰則郭爾

ʂk'í ‹sai ʂwai ‹Há sát› hak› ʂyau muk›. ʂNám lò² tsoi² ‹T'ín ‹shán ‹chí ʂnám, ‹Kwan ʂlun ‹chí pak›, ʂU'i ʂúi pát› ʂshing ‹San ‹Kéung. 'Tsung ˢlí ˢúi ‹kéung sz'² mò² tái² ʂshan, chü² cháp› I'p› ˢí ‹kwai. ‹Sai tsak› ʂU'i ʂúi ‹chü pò² ‹fan chü².

‹*Sai Tsóng*² tsoi² Sz'' ‹ch'ün 'sháng ‹chí ‹sai, ‹fan tsók› ʂTs'ín Tsóng², Hau² Tsong²; kók› chí² chü² tsóng² tái² ʂshan, ˢí ˢlí ‹lá ʂmá ‹chí sz'².

ˢÍ ʂwóng káu' ʂhang ‹yü ʂMung 'kú ʂT'ong 'kú tak› 'ché, üt› ‹lá ʂmá.

ʂ*Ts'in Tsóng*² ‹fan tsók› ʂ*Hóng Wai*² í² tí², ʂk'í 'shau ʂshing ‹Lá sát›, ʂwai ʂwóng káu' tái² ‹sz', tát› lái² ‹lá ʂmá chü² ‹shó.

*Hau*² *Tsóng*² yik› ‹fan í² tí², üt› *Tsóng*², üt› ‹*O' ˢli*, ‹sai tsak› ‹*Lá tát› hak*›, ʂnám tsak› *Kwók*› ˢí *hák*›.

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now called *Tihwá chau*, or the department of *Tihwá* (Tai-fá), with their dependencies, belong to Kánsu. The Hassaks are better known as Kirghís, i. e. "robbers of the deserts." The cantons *Hami* (Há-mat) and *Turfan* (Tú-lí-fan) are the ancient possessions of Turkish tribes, situated in the southern regions. The eight Mohammedan cities are, *Harashar* (or Hák-lá-shá-í), *Kootché* (Fú-ché); *Aksou* (O'-hak-sú); *Oushi* (U'-shap); *Kashgar* (Hák-shap-kót-í); *Yengi-hissar* (Ying-kat-shá-o); *Yárkand* (I'p-í-kéung); and *Khoten* (Wó-tín).

20. The name Tibet is said to be derived from *Tou-p'ho*, afterwards corrupted into Toubet. The country is also called Tangout: the Chinese now usually designate it, as above, *Sí Tsáng* or the Western Tsáng.

24. Mungtíen of the Tsin dynasty built the *Great wall* (i. e. the wall of ten thousand miles); it commences at Lintáu and extends to Liáutung, more than 10,000 *li* in length.	秦蒙恬築萬里 長城、起臨洮、至 遼東、遠萬餘里、	ˏTsʿun ˏMung ˊtʿím chukˏ *mán*² ˊ*li* ˏ*chʿéung* ˏ*shing*; ʿhi ˏLam ˏtʿò chíʾ ˏLíú ˏtung, ˊün mán² ˏü ˊlí.
25. The *Yellow river*, taking its rise in the Sea of Constellations, among the Kwanlun mountains, enters the sea at Fauning in Kiángsú.	黃河出崑崙山 星宿海、至江蘇 阜寧、而出於海、	ˏ*Wóng* ˏ*hó* chʿutˏ ˏKwan ˏlun ˏshán, ˏSing sukˏ ʿhoi, chíʾ ˏKóng ˏsú Fau² ˏning, ˏi chʿutˏ ˏü ʿhoi.
26. The *Yángtsz' kiáng*, taking its rise to the westward of the Sea of Constellations, enters Yunnán, passes through Húkwáng, and enters the ocean at the island of Sungming.	洋子江起於星 宿海之西、入雲 南經湖廣至崇 明洲而入於海、	ˏ*Yéung* ʿ*tsz*' ˏ*kóng* ʿhi ˏü ˏSing sukˏ ʿhoi ˏchí ˏsai, yapˏ ˏWan ˏnám, ˏking ˏUʿ ʿkwóng chíʾ ˏShung ˏming ˏchau, ˏi yapˏ ˏü ʿhoi.
27. The *Grand Canal* was dug under Kiálú's direction, by command of the emperor Shuntí of the Yuen dynasty.	運河元順帝命 賈魯督挖、	*Wan*² ˏ*Hó* ˏYün Shun² taiʾ ming² ʿKá ˊlò tukˏ wátˏ.
28. The eastern mountain *Tái Shán* is situated in the department *Tsinán* in Shántung.	東嶽泰山、在山 東濟南府、	ˏTung ngókˏ *Taiʾ* ˏ*Shán* tsoi² ˏShán ˏtung Tsʿaiʾ ˏnám ʿfú.
29. The western mountain *Hwá Shán* is siuated in the department Sí'án of Shènsí.	西嶽華山、在陝 西西安府、	ˏSai ngókˏ ˏ*Wú* ˏ*Shán* tsoi² ʿShím ˏsai ˏSai ˏón ʿfú.
30. The southern mountain *Háng Shán* is situated in the department Hángchau in Húkwáng.	南嶽衡山、在湖 廣衡州府、	ˏNám ngókˏ ˏ*Hang* ˏ*Shán* tsoi² ˏÚ ʿkwóng ˏHang ˏchau ʿfú.
31. The northern mountain *Hang Shán* is situated in the department Chinting in Chilí.	北嶽恒山、在直 隸眞定府、	Pakˏ ngókˏ ˏ*Hang* ˏ*Shán* tsoi² Chikˏ tai² ˏChan ting² ʿfú.
32. The central mountains *Sung Shán* are situated in the department Honán in Honán.	中嶽嵩山、在河 南河南府、	ˏChung ngókˏ ˏ*Sung* ˏ*Shán* tsoi² ˏHó ˏnám ˏHó ˏnám ʿfú.
33. The lake *Poyáng* is situated in the department Jáuchau in Kiángsí.	鄱陽湖、在江西 饒州府、	*Póʾ* ˏ*yéung* ˏú tsoi² ˏKóng ˏsai ˏIʿú ˏchau ʿfú.
34. The lake *Tsingtsáu* is situated in the department Yochau in Húkwáng.	青草湖、在湖廣 岳州府、	ˏ*Tsʿing* ʿ*tsʿò* ˏú tsoi² ˏÚ ʿkwóng Ngókˏ ˏchau ʿfú.

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 apposite, 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.

丹陽湖、在江南潤州府、

35. The lake *Tányáng* is situated in the department Junchau in Kiángnán.

‹*Tán* ₅*yéung* ₅ú tsoi² ‹Kóng ₅nám ʻYun ‹chau fú².

太湖、在江蘇蘇州府、

36. The lake *Tái* is situated in the department Súchau in Kiángsú.

Tʻái ₅ú tsoi² ‹Kóng ‹sú ‹Sú ‹chau ʻfú.

洞庭湖、在湖廣武昌府、

37. The lake *Tungting* is situated in the department Wúcháng in Húkwáng.

*Tung*² *tʻing* ₅ú tsoi² ₅Ú ʻkwóng ⁵Mò ‹chʻéung ʻfú.

33—37. The Tungtʻing is said to be about 220 miles in circumference. The Póyéung is of somewhat less extent. They both discharge their waters into the Yéungtsz' kóng. Like the five mountains, mentioned above, these five lakes are often spoken of collectively in the Chinese classics.

Section Ninth.

PROVINCE OF KWÁNGTUNG.

廣東省第九章

ʻKwóng ‹tung ʻsháng; tai² ʻkau ‹chéung.

廣州府之縣、南海番禺順德、東莞香山新會、三水從化龍門、增城新寧清遠、新安花縣、

1. The districts comprised in the department of Kwángchau are Nánhái, Puányü, Shunta, Tungkwán, Hiángshán, Sinhwui, Sánshui, Tsunghwá, Lungman, Tsangching, Sinning, Tsingyuen, Sin'án, and Hwá.

ʻKóng ‹chau ʻfú ‹chí yün², ₅Nám ʻhoi, ‹Pʻún ₅yü, Shun⁶ tak₆, ‹Tung ʻkún, ‹Héung ‹shán, ‹San úi², ‹Sám ʻshui, ₅Tsʻung fá², ₅Lung ₅mún, ‹Tsang ₅shing, ‹San ₅ning, ‹Tsʻing ʻün, ‹San ‹ón, ‹Fá. ün².

韶州府之縣、曲江樂昌仁化、乳源翁源英德、

2. In the department of Sháuchau, the districts are Kiukiáng, Locháng, Jinhwá, Jüyuen, Ungyuen, and Yingta.

₅Shiú ‹chau ʻfú ‹chí yün², Huk₆ ‹kóng, Lók₂ ‹chʻéung, ₅Yan fá², ⁵Yü ₅ün, ‹Yung ₅ün, ‹Ying tak₆.

Notes and Explanations.

THIS section affords a specimen of the territorial subdivisions of the eighteen provinces. The province of Kwóngtung is estimated to contain 79,456 square miles; and, like the other provinces, is divided into *fú*, *chau*, *tʻing*, and *yün*. The *fú*, or department, is the largest of these subdivisions; there are nine of them in this province. Of the *chau*, 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 *fú*—is called an inferior department, or *chíktai chau*, an independent *chau*. The other, whose chief officers are subordinate to the prefect of a depart-

3. In the department of Hwuichau, they are Kweishen, Polò, Chángning, Yung'án, Háifung, Lufung, Lungchuen, Hoyuen, Hoping, and the superior district (*chau*) named Lienping.

惠州府之縣、歸善博羅長寧永安海豐陸豐龍川河源和平、連平州、

Wai^2 ˏchau ʻfú ˏchí yün^2, ˏKwai shín^2, Pók$_2$ ˏló, ˏChʻéung ˏning, ʻWing ˏón, ʻHoi ˏfung, Luk$_2$ ˏfung, ˏLung ˏchʻün, ˏHó ˏün, ˏWó ˏpʻing, ˏLín ˏpʻing ˏchau.

4. In the department of Cháuchau, the districts are, Háiyáng, Fungshun, Cháuyáng, Kieyáng, Jáuping, Hwuilái, Tápú, Chinghái, and Púning.

潮州府之縣、海陽豐順潮陽揭陽饒平惠來大埔澄海普寧、

ˏChʻíú ˏchau ʻfú ˏchí yün^2, ʻHoi ˏyéung, ˏFung shun^2 ˏChʻíú ˏyéung, Kʻít$_2$ ˏyéung, ˏÍú ˏpʻing, Wai^2 ˏloi, Tái^2 ʻpò, ˏChʻing ʻhoi, ˏPʻò ˏning.

5. Those in the department of Sháuking are, Káuyáu, Sz'hwui, Sinhing, Yángchun, Yángkiáng, Káuming, 'Anping, Kwángning, Káiping, Hoshán, Fungchuen, Káikien, and the superior district named Taking.

肇慶府之縣、高要四會新興陽春陽江高明恩平廣寧開平鶴山封川開建、德慶州、

Shíú^2 hing' ʻfú ˏchí yün^2, ˏKò ˏíú, Sz'' úi^2, ˏSan ˏhing, ˏYéung ˏchʻun, ˏYéung ˏkóng, ˏKò ˏming, ˏYan ˏpʻing, ʻKwóng ˏning, ˏHoi ˏpʻing, Hók$_2$ ˏshán, ˏFung ˏchʻün, ˏHoi kín', Tak$_2$ hing' ˏchau.

6. In the department of Káuchau, there are the districts, Mauming, Tienpa, Sin'í, Úchuen, and Shiching, and the superior district Hwá.

高州府之縣、茂名電白信宜吳川石城化州、

ˏKò ˏchau ʻfú ˏchí yün^2, Mau^2 ˏming, Tín^2 pak$_2$, Sun' ˏí, ˏ'Ng ˏchʻün, Shik$_2$ ˏshing, Fá' ˏchau.

7. These are the districts of the department Lienchau, Hopú and Lingshán, and the superior district Kin.

廉州府之縣、合浦靈山欽州、

ˏLím ˏchau ʻfú ˏchí yün^2, Hóp$_2$ ʻpʻò, ˏLing ʻshán, ˏYam ˏchau.

8. In the department of Lúichau, they are these, Háikáng, Suikí, and Süwan.

雷州府之縣、海康遂溪徐聞、

ˏLui ˏchau ʻfú ˏchí yün^2, ˏHoi ˏhóng, Sui^2 ˏkʻai, ˏTsʻui ˏman.

9. The department of Kiungchau (or island of Háinán) comprises these districts, Kiungshán, Ching-

瓊州府之縣、瓊山澄邁定安文

ˏKʻing ˏchau ʻfú ˏchí yün^2, ˏKʻing ˏshán, ˏChʻing mái^2,

ment, like those of the *yün*, 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 *yün* is a subdivision of both the *fú* and the superior (*chiktai*) *chau*, and is called a district. The *tʻing*, in extent of territory, resembles the *yün*, 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 (Námò), which ranks with the *yün*. Thus there are in all 15 departments. And, including the 78 *yün*, the 7 *chau* of the

mái, Ting'án, Wancháng, Hwuitung, Lohwui, Linkáu Chánghwá, Lingshui Kán-'an, and the superior districts, Yái, Wán, and Tán.	昌會同樂會臨高昌化陵永感恩崖州萬州儋州、	Ting^{2} ‹ón, ˏMan ‹ch^{t}éung, Ú'i^{2} ˏt^{t}ung, Lók$_{2}$ úi^{2}, ‹Lam ‹kò, ‹Ch^{t}éung fá', ˏLing 'shui, 'Kam ‹yan, ˏNgái ‹chau, Mán^{2} ‹chau, ‹Tám ‹chau.
10. The divisions of the inferior department (*chili chau*) of Loting are the superior district Loting, and the districts Tung'án and Síning.	羅定直隸州之分、羅定州、東安、西寧、兩縣、	ˏLó ting^{2} chik$_{2}$ tai^{2} ‹chau ‹chí ‹fan, ˏLó ting^{2} ‹chau, ‹Tung ‹ón, ‹Sai ˏning, ˏléung, yün^{2}.
11. The divisions of the inferior department Lienchau are Lienchau and the district Yángshán.	連州直隸州之分、連州陽山縣。	ˏLín ‹chau chik$_{2}$ tai^{2} ‹chau ‹chí ‹fan ˏLín ‹chau ˏYéung ‹shán, yün^{2}.
12. The divisions of the inferior department Nánhiung are the superior district Nánhiung, and the district of Chíhing.	南雄直隸州之分南雄州始興縣、	ˏNám ˏhung chik$_{2}$ tai^{2} ‹chau ‹chí fan^{2} ˏNám ˏhung ‹chau, Chí ‹hing yün^{2}.
13. The divisions of the inferior department Kiáying are, the superior district Kiáying, with the districts Hingning, Chánglo, Pingyuen, and Chinping.	嘉應直隸州之分嘉應州興寧長樂平遠鎮平縣、	‹Ká ying' chik$_{2}$ tai^{2} ‹chau ‹chí ‹fan ‹Ká ying' ‹chau, ‹Hing ˏning, ˏCh^{t}éung lok$_{2}$, ˏP^{t}ing ˏün, Chan' ‹p^{t}ing, yün^{2}.
14. The inferior department (*ting*) Fakáng is on the north of the department Kwángchau, and is governed by a sub-prefect.	佛岡直隸廳、在廣州府之北、同知理之、	Fat$_{2}$ ‹kóng chik$_{2}$ tai^{2} ‹t^{t}ing tsoi^{2} 'Kwóng ‹chau 'fú ‹chí pak›, ˏt^{t}ung ‹chí ˏlí ‹chí.
15. The inferior department, Lienshán Suiyáu, also called Liyáu, is situated on the west of Lienchau.	連山綏猺直隸廳、亦名理猺廳、在連州之西、	Lín' ‹shán ‹Sui ˏíú chik$_{2}$ tai^{2} ‹t^{t}ing, yik$_{2}$ ˏming ˏLí ˏíú ‹t^{t}ing, tsoi^{2} ˏLín ‹chau ‹chí ‹sai.
16. The inferior department of Nánau (Namoh) pertains half to Kwángtung, and half to Fukien.	南澳廳、半屬廣東、半福建、	ˏNám ò' ‹t^{t}ing pún' shuk$_{2}$ 'Kwóng ‹tung, pún' Fuk› kín'.
17. Macao is situated on the south of the district Hiángshán; it is under the government of a sub-prefect, and is the residence of an inferior magistrate of Hiángshán.	澳門在香山縣之南、同知所轄、香山左堂駐此、	Ò' mún tsoi^{2} ‹Héung ‹shán ‹chí ˏnám; ˏt^{t}ung ‹chí 'shó hat$_{2}$; ‹Héung ‹shán 'tsó ˏtóng chü^{2} 'ts^{t}z'.

rank of *yün*, with the 4 superior districts, and the 3 *t^{t}ing*, 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.

石論篇十三

Shik, lun²; ᶜp'ín shap, ᶜsám.

Section First.

MINERALS.

玉石等類第一章

Yuk, shik, 'tang lui²; tai² yat, ᶜchéung.

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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.

分物、生下天蓋
死曰土、類大三
等生煤石如者、
而花、一曰是
木也、氣血無
一、血者、草等蔬
禽是也、有生曰
者聚、虫昆而者、
此面地介鱗、
拾積者行遊
他耳、球、三地也、
無更外、

K'oi² ᶜt'in há² ᶜshang mat, ᶜfan ᶜsám tái² lui². Yat, üt, 'sz' 'ché, ₍ü shik, ₍múi, 't'ò, 'tang shí² ₍yá. Yat, üt, ᶜshang ₍í ₍mò hí² hüt, 'ché, ᶜfá, muk, ᶜshó, 'ts'ò, 'tang shí² ₍yá. Yat, üt, ᶜshang ₍í ₍yau hí² hüt, 'ché, ₍lun, kái², ᶜkwan ₍ch'ung, ₍k'am, shau², ₍yau ₍hang tí² mín² 'ché, shí² ₍yá. ᶜSám 'ché tsik, tsü² ₍shing yat, tí² ₍k'au, 'shé 'ts'z' ₍í ngoi², kang² ₍mò ᶜt'á ₍í.

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 Lí Shíchan, as exhibited in the *Pún Ts'ò* 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 ærial and terrestrial water,

2. Agate.	白瑪瑙	Pák$_2$ ˢmá ˢnò.
3. Almagatholite.	圖書石、粉石、	ˢT'ò ‹shü shik$_2$. 'Fan shik$_2$.
4. Alum.	白礬	Pák$_2$ ˢfán.
5. Alum, crystals of.	鏡礬	King' ˢfán.
6. Amber.	琥珀	'Fú p'ák$_2$.
7. Amethyst.	藍寶石	ˢLám 'pò shik$_2$.
8. Amethystine spar, crystalized.	紫石英	'Tsz' shik$_2$ ‹ying.
9. Argillite.	老坑石	ˢLò ‹háng shik$_2$.
10. Asbestos.	陽起石	ˢYéung 'hí shik$_2$.
11. Borax.	硼砂	‹P'ang ‹shá.
12. Brimstone.	琉璜	ˢLau ˢwòng.
13. Burning wells.	火井	'Fó 'tsing.
14. Calcareous spar.	寒氷石、鹽精石、	ˢHon 'shui shik$_2$. ˢÍm ‹tsing shik$_2$.
15. Chalk.	火石粉	'Fó shik$_2$ 'fan.
16. Chrysoprase.	翡翠玉	'Fí ts'ui' yuk$_2$.
17. Coal.	煤、石炭、	ˢMúi. Shik$_2$ ‹tán.
18. Conglomerate (or pudding stone).	蠻石	ˢMán shik$_2$.
19. Coral, red, precious.	珊瑚	‹Shán ˢú.
20. Coral, white, branching.	石花	Shik$_2$ ‹fá.
21. Coral, madrepore.	鄧圩	ˢLòng ‹kòn.
22. Cornelian.	紅瑪瑙	ˢHung ˢmá ˢnò.

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 oxyds; 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. *Fí 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.	金鋼石	‹Kam ‹kóng shik₂.
24. Emery.	鑽石	Tsün' shik₂.
25. Flint.	火𠂇	'Fó shik₂.
26. Glauber's salts (sulphate of soda).	玄明粉	˛Hün ˛ming 'fan.
27. Granite.	花缸青	‹Fá ‹kóng ‹ts'ing.
28. Gypsum.	石羔	Shik₂ ‹kò.
29. Jade (or nephrite).	玉	Yuk₂.
30. Jade, clouded.	碧牙犀	Pik› ˛ngá ‹sai.
31. Jasper, green.	青碧	‹Ts'ing pik›.
32. Jet.	不灰木	Pat› ‹fúi muk₂.
33. Kaolin.	高嶺石	˛Kó ˛ling shik₂.
34. Lapis lazuli.	青金	‹Ts'ing ‹kam.
35. Lava.	温石	‹Wan shik₂.
36. Lime.	灰	‹Fúi.
37. Limestone (or marble).	粉石	'Fan shik₂.
38. Limestone is used to make artificial rockwork.	英𠂇用作假山、	‹Ying shik₂ yung² tsók› 'ká ‹shán.
39. Marble, blue clouded.	雲𠂇、大理石、	˛Wan shik₂. Tái² ˛lí shik₂.
40. Marble, red breccia.	花蕊石	‹Fá yui² shik₂.
41. Mica, friable.	金星𠂇	‹Kam ‹sing shik₂.
42. Mica, foliated.	千層紙	‹Ts'ín ˛ts'ang 'chí.
43. Mica, decomposed, coarse.	蒙石	‹Mung shik₂.
44. Naptha.	石腦油、石漆、	Shik₂ ˛nò 'yau. Shik₂ ts'at›.

27. 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 Shíúhing fú in the western part of this province. *Shíúhing shik* is applied to a sort of black marble, brought from the same place.

45. Ochery.	赭石	'Ché shik$_2$.
46. Opal.	貓兒眼	$_5$Máu $_5$í ^{5}ngán.
47. Ore of gems.	璞	P^{t}uk$_2$.
48. Pebbles, milky, quartzy.	鵝卵石	$_5$Ngó 'lún shik$_2$.
49. Petrified pecten.	石燕	Shik$_2$ 'ín.
50. Petrified crabs.	石蟹	Shik$_2$ ^{5}hái.
51. Petrified orthocera.	石蛇	Shik$_2$ $_5$shé.
52. Petuntse.	白木子	Pák$_2$ 'tun 'tsz'.
53. Potash.	鹹砂	$_5$Hám ‹shá.
54. Pumice.	浮石	$_5$Fau shik$_2$.
55. Quartz, crystals of.	白𠑊英	Pák$_2$ shik$_2$ ‹ying.
56. Quartz, clear, crystalized.	水晶	'Shui ‹tsing.
57. Quartz, smoky.	墨晶	Mak$_2$ ‹tsing.
58. Quartz, smoky, (Cairngoram or tea stone.)	茶晶	$_5$Ch^{t}á ‹tsing.
59. Quartz, rose.	紅晶	$_5$Hung ‹tsing.
60. Quartzy pebbles.	石春	Shik$_2$ ‹ch^{t}un.
61. Quartz, yellowish.	蠟石	Láp$_2$ shik$_2$.
62. Ruby.	紅寶石	$_5$Hung 'pò shik$_2$.
63. Sal Ammoniac.	硇砂	$_5$Náu ‹shá.
64. Salt.	白鹽	Pák$_2$ $_5$ím.
65. Salt, crystals of.	戎鹽	$_5$Yung $_5$ím.
66. Saltpetre (or nitre).	硝	‹Síú.
67. Saline springs.	鹽池	$_5$Ím $_5$ch^{t}i.
68. Sandstone.	紅坭石	$_5$Hung $_5$nai shik$_2$.
69. Schistose stone.	越砒𠑊	Yüt$_2$ ‹pí shik$_2$.

49—51. These and other petrifactions are considered by the Chinese as wonderful things, lusus naturæ 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 *láp shik* or wax stone, from its color, which is caused by varnishing it; it is made into ornamental and fanciful shapes.

70. Soapstone.	滑石	Wát$_2$ shik$_2$.
71. Soda.	青鹽	‹Ts'ing ₅ím.
72. Stalactite.	石鐘乳	Shik$_2$ ‹chung ʿyù.
73. Stalagmite.	石凇	Shik$_2$ ‹ch'óng.
74. Sulphur.	硫磺粉	₅Lau ₅wóng ʿfan.
75. Tabasheer.	竹簧	Chuk$_2$ ₅wóng.
76. Talc.	雲母石	₅Wan ʿmò shik$_2$.
77. Warm springs.	温泉	‹Wan ₅ts'üin.
77. Whetstone.	礪石	Lai^2 shik$_2$.

72. Lí Shíchan, in the *Pún Ts'ò*, speaking of stalactites, says, "In the *Íyung* hill, near Kwailam (in Kwóngsai), there is a cave containing a great number of stalactites; on looking up where the percolation issues forth, you see stalactites white as snow. The moisture on the stone solidifies, forming them like so many little pinnacles upside down; the apex is pointed and sharp; they are about as long as icicles, hollow in the middle like a goose's quill; the milky water drops unceasingly, concreting as it falls; it is very clear, and is caught in bamboo tubes."

Section Second.

METALS.

五金類第二章

ʿNg ‹kam lui^2; tai^2 í^2 ‹chéung.

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.

金者乃金銀銅鐵錫等總名、共計四十二種、萬物中惟金最重、

‹Kam 'ché, ʿnái ‹kam, ₅ngan ₅t'ung, t'ít$_2$, sik$_2$, 'tang 'ts'ung ₅ming; kung^2 kai^1 sz'' shap$_2$ í^2 'chung. Mán^2 mat$_2$ ‹chung, ₅wai ‹kam tsui^1 chung^2.

2. Arsenic. 砒霜信石生信 ‹Pí ‹séung. Sun' shik$_2$. ‹Shang sun'.

3. Black lead. 黑鉛 Hak$_2$ ₅üin.

4. Brass leaf. 銅箔 ₅T'ung pók$_2$.

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 reäction, but

5. Cinnabar.	硃砂 丹砂	˂Chū ˂shá. ˂Tán ˂shá.
6. Cinders.	鐵屎	T'ít, 'shí.
7. Copper is also called the red metal.	銅卽赤金也	ˌT'ung, tsik, ch'ik, ˂kam 'yá.
8. Virgin copper.	自然銅	Tsz'ˀ ˌín ˌt'ung.
9. Sulphate of copper (or blue vitriol).	膽礬	'Tám ˌfán.
10. White copper.	白銅	Pák, ˌt'ung.
11. Copperas.	皂礬 青礬	Tsòˀ ˌfán. ˂Ts'íng ˌfán.
12. Gold, if laid by for a long time, will not gather rust, nor will a hundred fusings lessen it.	黃金久埋不生衣、百陶不輕、	ˌWóng ˂kam 'kau ˌmai pat, ˂shang ˂í, pák, ˌt'ò pat, ˂hing.
13. Gold dust.	氷金	'Shui ˂kam.
14. Gold leaf.	金簿	˂Kam pók.
15. Hæmatitic iron ore.	代赭石	Toiˀ 'ché shik.
16. Iron, otherwise called the black metal, is the most abundant of all metals.	鐵卽黑金也、五金以鐵爲最多、	T'ít, tsik, hak, ˂kam 'yá; ˢ'ng ˂kam 'í t'ít, ˌwai tsui' ˂tó.
17. Lead, i. e. the clear metal.	鉛卽青金也	ˌÜn tsik, ˂ts'ing ˂kam 'yá.
18. White lead.	鉛粉	ˌÜn 'fan.
19. Litharge.	蜜佗僧	Mat, ˂t'ó ˂sang.
20. Loadstone.	攝石、磁石、閃石、	Shíp, shik. ˌTsz' shik. 'Shím shik.
21. Malachite.	石綠、 綠青、	Shik luk. Luk tsing.
22. Minium.	鉛丹	ˌÜn ˌtán.
23. Orpiment (or hartall).	雄黃	ˌHung ˌwóng.

in what manner they cannot tell. 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 t'ung*, or white copper, is said by Lí Shíchan 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'ò*, where, in this instance, the varieties and principal uses of iron are detailed with much accuracy. But when they attempt to theorize, their

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.	五金皆由山坑採出、初出曰礦、而礦中亦有夾他物者、如銅礦有夾鉛銀者、有純銅不雜者、凡採璞、先設爐竈鍛鍊、去其滓成鈹、然後再三鼓鍊方成也、	ˢ'Ng ‹kam ‹kái ˏyau ‹shán, ‹*háng* 'tsᵗoi chᵗut›. ‹Chᵗó chᵗut› üt₂ '*kwóng*, ˏí 'kwóng ‹chung yik₂ ˢyau káp› ‹tᵗá mat₂ 'ché; ˏü ˏtᵗung 'kwóng ˢyau káp› ˏün ˏngan 'ché, ˢyau ˏshun ˏtᵗung pat› tsáp₂ 'ché. ˏFán 'tsᵗoi pᵗók› ‹sín chᵗít› ˏlò tsò' tün' lín², hᵗü' ˏkᵗí 'tsz', ˏshing ‹pí; ˏín hau² tsoi' ‹sám 'kú lín², ‹fóng ˏshing ˢyá.
25. Pyrites, coarse.	青蒙石	‹Tsᵗing ˏmung shik₂.
26. Quicksilver.	氷銀汞	'Shui ˏngan. Hung'.
27. Rust of iron.	鐵銹	'Tᵗít› sau'.
28. Silver, or the white metal.	銀即白金也	ˏNgan, tsik› pák₂ ‹kam ˢyá.
29. Smalts.	大青	Tái² ‹tsᵗing.
30. Sublimate of mercury.	輕粉	‹Hing 'fan.
31. Spelter (or tutenague).	白鉛	Pak₂ ˏün.
32. Steel.	鋼	‹Kóng.
33. Tin.	錫	Sik›.
34. Block tin.	斗錫、花錫、	'Tau sik›. ‹Fá sik›.
35. Verdigris.	銅綠	ˏTᵗung luk₂.
36. Vermilion.	硍硃	ˏNgan ‹chü.

writings are more amusing than instructive, as the introduction to the chapter on metals and stones in that work will show. Lí 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 petrify. Or when birds and beasts, which breathe, petrify, 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.

草木篇十四

'Ts'ò muk$_2$; ‹p'ín shap$_2$ sz''.

Section First.

PARTS OF PLANTS.

草木百體第一章

'Ts'ò muk$_2$ pák$_3$ 't'ai; tai^2 yat$_1$ ‹chéung.

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1. The *bark* is the covering of the branches and trunk.

樹皮枝幹外衣、

Shù^2 ‹p'í ‹chí kón' ngoi^2 ‹i.

2. *Branches* grow from the sides of trees.

枝樹木傍生也、

‹Chí shù^2 muk$_2$ $_5$p'óng ‹shang $_5$yá.

3. A *flower bud* is one whose petals are unexpanded; it is also called *púi*.

蕾花瓣未開也、亦曰蓓、

*$_5$Lui, ‹fá fán' mí^2 ‹hoi $_5$yá; yik$_2$ üt$_2$ *púi*'.*

4. A *leaf bud* is the first sprouting of the bud when yet tender.

蘀乃枝上初生至嫩之處、

$_5$Ün, $_5$nái ‹chí shéung^2 ‹ch'ò ‹shang chí' nün^2 ‹chí ch'ü'.

5. The *calyx* is that which supports the flower's petals.

萼托花瓣者也、

Ngók$_2$ tok$_3$ ‹fá fán' 'ché $_5$yá.

6. A *catkin* is the silken flowers of a willow.

柳絮柳之絲也、

$_5$Lau $_5$sui $_5$lau ‹chí ‹sz' $_5$yá.

7. *Corol* is a general term for the petals of a flower.

葩花瓣總稱也、

‹Pá ‹fá fán' 'tsung ‹ch'ing $_5$yá.

8. A *crotch* of a branch is where it is divided.

椏枝之分岐處、

‹A' ‹chí ‹chí ‹fan $_5$k'í ch'ü'.

9. A *culm* is the erect stem of a grass.

莖草之正幹也、

$_5$King 'ts'ò ‹chí ching' kón' $_5$yá.

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 *Pún Ts'ò*. In this work, plants are comprised in twenty-seven chapters or *kün*, (which are here wholly arbitrary,) arranged under five divisions or *pò*: viz., *ts'ò pò* herbs, *kuk pò* grains, *tsoi pò* vegeta-

10. The *beard* of the grain grows from the glume.	穀鎗穀皮所生、	*Kuk*, ‹*ts'éung* kuk, ˏp'í 'shó ‹shang.
11. *Chaff* is the husky skin of rice.	糠米之皮殼也、	‹*Hóng* 'mai ‹chí ˏp'í hók, 'yá.
12. The *chorion* is the incomplete grain, when it is as yet but a small kernel.	粃不成穀而成小粒者也、	ˏ*P'í*, pat, ˏshing kuk,, ˏí ˏshing 'síú nap, 'ché 'yá.
13. A *cupule* is the receptacle of an acorn.	梂櫟之房實也、	ˏ*K'au* lik₂ ‹chí ˏfóng shat₂ 'yá.
14. *Faggots;* wood cleaved down and cut up for cooking is called *faggots* and *billets*.	薪伐下之木、炊爨曰薪曰柴、	‹*San* fat₂ há² ‹chí muk₂ ‹ch'ui 'ts'ün, üt₂ ‹*san*, üt₂ ˏ*ch'ái*.
15. A *fruit* is the seed of a tree.	菓乃木實也、	'*Kwó* 'nái muk₂ shat₂ 'yá.
16. A *gourd* is the hard covering of a melon.	匏瓠瓜硬殼也	ˏ*Páu* ˏú ‹kwá ngáng² hók, 'yá.
17. A *graft* is the term by which a plant is designated when grafted into another plant.	挨枝別種寄生之稱、	‹*Ai* ‹*chí* pít₂ 'chung kí' ‹shang ‹chí ‹ch'ing.
18. *Gum* is the viscid sap of the trunks of trees, which, when the skin cracks, exudes and concretes.	樹膠乃樹身之潤液、裂皮而出積成也、	*Shü*² ‹*káu* 'nái shü² ‹shan ‹chí yun² yik₂, lít₂ ˏp'í ˏí ch'ut, tsik, ˏshing 'yá.
19. *Juice* is the water in the pulp of fruits.	菓汁菓肉之漿、	'*Kwó chap*, 'kwó yuk₂ ‹chí ‹tséung.

bles, *kwó pò* fruits, and *muk pò* trees. These are still further divided into *lui* or families, which, however, as there are no settled principles of classification, frequently include many plants that have no family resemblance. The lowest term in the scale is *chung*, which is sometimes includes a genus of plants, but oftener corresponds to a species, or even a variety. There is nothing in the *Pún Ts'ò*, that indicates any knowledge of what constitutes a genus or a species.

I. The division of herbs contains nine *lui:* viz., 1. *shán ts'ò*, hill plants, such as grow wild, e. g. liquorice, ginseng, narcissus, has 70 *chung*, or species; 2. *fóng ts'ò*, odoriferous plants, such as mowtan, mint, tumeric, has 56 species; 3. *shap ts'ò*, marshy plants, such as Indian shot, plantago, chrysanthemum, has 126 species; 4. *tuk ts'ò*, poisonous or noxious plants, such as rhubarb, day-lily, balsam, has 27 species; 5. *mán ts'ò*, creeping plants, such as convolvulus, China root, honeysuckle, cucumber, has 73 species; it has also a sub-family containing 19 species of scandent plants; 6. *shui ts'ò*, aquatic plants, such as azolla, acorus, confervæ, has 22 species; 7. *shik ts'ò*, plants growing in stony places, as sedum, ferns, saxifrage, has 19 species; 8. *toi lui*, family of mosses, as lichens, &c., has 16 species, and seems intended to comprise all plants whose parasitic habitat is old walls, rocks, &c.; 9. *tsáp ts'ò*, miscellaneous plants, and plants not used in medicine, in all 162 species. In this classification, the habitat is the most influential principle of arrangement for the families; the division for the most part includes herbs, and whatever is not eaten or used in the arts, or does not attain to the consideration and magnitude of a tree.

II. The division of grains contains four families: 1. *má mak tò lui*, the family of hemp, wheat, rice, &c., has 12 species; 2. *tsik suk lui*, the family of millet, maize, &c., has 18 species; 3. *shuk tau lui*, the family of leguminous plants, has 14 species; 4. *tsò néung lui*, family of what can be fermented, such as bean curd, boiled rice, wine, yeast, bread, congee, has 29 species. The first three families comprehend all those plants which are cultivated for their edible seeds, and form three tolerably well defined families; the fourth is added on account of the medical nature of the work, and in a strictly scientific work would of course be left out.

III. The division of edible vegetables, or kitchen herbs, contains five families: 1. *fan san lui*, offensive, pungent plants, such as leeks, garlic, mustard, ginger, has 22 species; 2. *yau*

20. A *kernel* is the flesh inside of a nut.	仁菓核內之肉、	ˏ*Yan* ʻkwó wat$_2$ noi^2 ˏchí yuk$_2$.
21. *Knot* is the place where the branches of trees grow out: a *joint* is where the internodes of a bamboo are joined.	節樹出枝之處、又竹筒接續處、	*Tsít*ˏ shü^2 ch^{t}utˏ ˏchí ˏchí ch^{t}ü' ; yau^2 chukˏ ˏt^{t}ung tsípˏ shuk$_2$ ch^{t}ü'.
22. *Leaves* grow upon the branches and make a shade.	葉枝上生成遮陰者、	*Íp*$_2$ ˏchí shéung^2 ˏshang ˏshing ˏché ˏyam ʻché.
23. The *midrib* is that which appears on the surface of the leaf, as the roots of the veins.	葉根葉上現紋之根、	*Íp*$_2$ ˏ*kan* íp$_2$ shéung^2 ín^2 ˏman ˏchí ˏkan.
24. A *nut* is contained within the pulp of the fruit.	核在菓肉之內、	*Wat*$_2$ tsoi^2 ʻkwó yuk$_2$ ˏchí noi^2.
25. A *parasite* is another plant that enters the branches [of a tree] and grows.	寄生別種入枝而生、	*Kí*' ˏ*shang* pit$_2$ ʻchung yap$_2$ ˏchí ˏí ˏshang.
26. A *peduncle* grows beneath the calyx.	蒂生於萼下者、	ʻ*T^{t}ai* ˏshang ˏü ngók$_2$ há^2 ʻché.
27. *Petals* are the flakey parts of the blossom.	瓣花之片片也、	*Fán*', ˏfá ˏchí p^{t}ín' p^{t}ín' ˏyá.
28. The *petiole* grows under the leaf.	梗生於葉下者、	ʻ*Káng* ˏshang ˏü íp$_2$ há^2 ʻché.
29. *Pistils* are the beard inside of the flower.	蕊花心之鬚也、	*Yui*^{2}, ˏfá ˏsam ˏchí ˏsú ˏyá.
30. The *pith* is the heart of the trunk.	蓮即樹心也、	ˏ*T^{t}ung* tsikˏ shü^2 ˏsam ˏyá.
31. A *pod* is the shell of pulse.	筴荳殼也、	*Káp*ˏ tau^2 hókˏ ˏyá.
32. A *receptacle* is the head of the peduncle.	花房蒂之頭也、	ˏ*Fá* ˏ*fóng* ʻt^{t}ai ˏchí ˏt^{t}au ˏyá.
33. *Roots* are the feet of plants which enter the earth.	根樹脚入坭者、	ˏ*Kan* shü^2 kéukˏ yap$_2$ ˏnai ʻché.

wat lui, soft and smooth plants, such as are mucilaginous and juicy, as dandelions, lilies, bamboo sprouts, has 41 species; 3. *lò ts^{t}oi*, vegetables producing fruit on the ground, such as tomatoes, melons, has 11 species; 4. *shui ts^{t}oi*, aquatic vegetables, as fuci, algæ, has 6 species; 5. *chí í*, mushrooms and fungi, has 15 species.

IV. The division of fruits contains six families: 1. *'ng kwó*, the five fruits, such as plum, peach, date, has 11 species; 2. *shán kwó*, wild (or uncultivated) fruits, such as orange, pear, citron, acorn, persimmon, has 34 species; *í kwó*, foreign fruits, as the cocoa-nut, areca, fig, laichí, carambola, has 32 species; 4. *mí lui*, family of aromatics, as pepper, tea, has 14 species; 5. *lò lui* fruits produced on the ground, as water-melon, grape, sugar-cane, 9 species; 5. *shui kwó* aquatic fruits, as water caltrops, 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. *héung muk*, aromatic trees, as pine, cassia, rose, assafœtida, champhor, aloes, has 35 species; 2. *kíú muk*, stately trees, as the willow, dryandra, tamarix, sapindus, varnish tree, elm, croton, has 52 species; 3. *kwan muk*, luxuriant growing trees, as mulberry, gardinia, paper tree, cercis, cotton tree, has 50 species; 4. *ü muk*, attached to trees, as parasites, amber, has 12 species; 5. *páu muk*, flexible plants, as bamboo, has 4 species; 6. *tsáp muk*, miscellaneous trees, has 7 species, and a sub-family containing 20 species. A synopsis of the whole gives 5 divisions, 30 families, and 1094 species.

The drawings of plants in the *Pún Ts^{t}ò* 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 *Sám Ts^{t}oi T^{t}ò*, six volumes of which work is filled with figures

34. *Sap* is the juice of trees.

樹液卽樹津也、

Shü² yik₂ tsik₅ shü² ‹tsun ˢyá.

35. [*Seeds;*] a *tsz'* is the flower setting and before the fruit is perfected. A *shat* is also a general name for the fruit; *yéung* are the seeds of melons; *kwó* are the seeds of plants which ripen on the ground.

子乃花初結而未成菓也、實亦菓總名、瓤亦瓜實也、蔬草之實、

'Tsz' ˢnái ‹fá ‹chʿó kít₅ ₅í mí² ₅shing ʻkwó ˢyá. *Shat₂* yik₂ ʻkwó ʻtsung ₅ming. *Yéung'* yik₂ ‹kwá shat₂ ˢyá. *'Kwó* ʻtsʿò ‹chí shat₂.

36. The *sheath* of the leaf in grasses is where they clasp the stem.

莢草葉裹莖而生也、

Káp₅ ʻtsʿò íp₂ ʻlui ₅king ₅í ‹shang ˢyá.

37. The *sheath* of the joint in bamboos is its covering.

籜竹節之衣也、

Tʿók₅ chuk₅ tsít₅ ‹chí ‹í ˢyá.

38. A *spathe* is a leaf which surrounds the yet unopened flowers.

花衣花未開時所包之葉、

‹Fá ‹í ‹fá mí² ‹hoi ₅shí ʻshó ‹páu ‹chí íp₂.

39. A *spike;* the head of grain or millet, where the seeds are congregated is so called.

穗禾稻結實成串而言、

Sui² ₅wó tò² ˊkít₅ shat₂ ₅shing chʿün' ₅í ₅ín.

40. *Spines* grow upon the branches like thorns.

花艸枝上生如刺者、

‹Fá lik₂ ‹chí shéung² ‹shang ₅ü tsz" ʻché.

41. A *sprout;* that which first of plant and herbs shoots forth is called a sprout.

芽草木初萌之物曰芽、

₅Ngá; ʻtsʿò muk₂ ‹chʿò ₅ming ‹chí mat₂ üt₂ ₅ngá.

42. *Sprouts of bamboo* are their first growth.

筍竹之初生也、

ʻSun chuk₅ ‹chí ‹chʿó ‹shang ˢyá.

43. A *stem;* in grasses is called a *culm;* in the bamboo a *stalk;* in trees a *trunk;* and in grain a *culm.*

幹若草曰莖竹、曰箇木、曰枚禾、曰稾、

Kón' ; yéuk₂ ʻtsʿò üt₂ *₅king;* chuk₅ üt₂ *kó';* muk₂ üt₂ *₅mút;* ₅wó üt₂ *ʻkò.*

44. A *stump* enters the earth, bearing roots.

樹頭入地生強、

Shü² ₅tʿau yap₂ tí² ‹shang ʻkʿéung.

45. *Tendrils* are like those of rattans and vines.

其如籐蔓者、亦曰其、

‹Kí; ₅ü ‹tang mán² ʻché yik₂ üt₂ ‹kí.

46. A *trunk* is the original body of the tree.

幹樹之本身也、

Kón' shü² ‹chí ʻpún ₅shan ˢyá.

47. *Twigs* are the end of the branches ascending to the sky; they are also called *sáu.*

杪枝尾叅天、曰杪、亦曰梢、

‹Mʿiú; ‹chí ˢmí ‹tsʿám ‹tʿín üt₂ *‹mʿiú,* yik₂ üt₂ *‹sháu.*

48. *Vines* drag along and thus grow.

蔓牽連而生也、

Mán² ‹hín ₅lín ₅í ₅shang ˢyá.

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of plants arranged into 12 *kün* 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 Tsʿò*, the student is referred for information concerning the knowledge of the Chinese on these subjects.

Section Second.

FOREST TREES.

喬木類第二章

$_{s}$K^{t}íú muk$_{2}$ lui^{2}; tai^{2} í^{2} $_{c}$chéung.

1. Amboyna wood.	影木	ʻYing muk$_{2}$.
2. Areca palm.	梹榔	$_{c}$Pan $_{s}$lóng.
3. Ash tree.	槐樹	$_{s}$Wái shü^{2}.
4. Bamboo.	竹樹	Chuk$_{3}$ shü^{2}.
5. Black bamboo.	紫竹	ʻTsz' chuk$_{3}$.
6. Whanghee bamboo.	佛肚竹	Fat$_{2}$ ^{s}t^{t}ò chuk$_{3}$.
7. Pencil-tube bamboo.	茅竹	$_{s}$Máu chuk$_{3}$.
8. Jointless bamboo.	無節竹、虎邱竹、	$_{s}$Mò tsít$_{3}$ chuk$_{3}$. ʻFú $_{c}$yau chuk$_{3}$.
9. Empress' bamboo.	湘妃竹	$_{c}$Séung $_{c}$fí chuk$_{2}$.
10. Banian fig. *Ficus.*	榕樹	$_{s}$Yung shü^{2}.
11. Camphor. *Laurus.*	樟木楠木	$_{c}$Chéung muk$_{2}$. $_{s}$Nám muk$_{2}$.
12. Cassia tree.	桂𣏟	Kwai' shü^{2}.
13. Cinnamon. *Laurus.*	玉桂	Yuk$_{2}$ kwai'.
14. Clove tree.	丁香	$_{c}$Ting $_{c}$héung.
15. Coir palm.	椶樹	$_{c}$Ts^{t}ung shü^{2}.
16. Cotton plant. *Gossypium.*	棉丨	$_{s}$Mín shü^{2}.
17. Cotton tree. *Bombax.*	木棉樹	Muk$_{2}$ $_{s}$mín shü^{2}.
18. Cycas.	番利市錢	$_{c}$Fán lí^{2} ^{s}shí $_{s}$ts^{t}ín.
19. Cypress. *Cupressus.*	栢𣏟	P^{t}ák$_{3}$ shü^{2}.
20. Flat leaved cypress.	扁栢	ʻPín p^{t}ák$_{3}$.

Notes and Explanations.

By the term *k^{t}íú 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.

21. Dryandra.	梧桐	₅'Ng ₅t'ung.
22. Ebony.	烏木	₍Ú muk₃.
23. Ebony-like wood.	酸枝	₍Sün ₍chí.
24. Echites.	山羊角樹	₍Shán ₅yéung kók₃ shü².
25. Elm.	榆樹	₅Ü shü².
26. Erythrina.	古抱樹	'Kú ₅p'ò shü².
27. Eugenia.	白飯子	Pák₂ fán² 'tsz'.
28. Fagara	山介樹	₍Shán kái³ shü².
29. Fir.	松樹	₍Ts'ung shü².
30. Iron pear wood.	鐵梨木	T'ít₃ ₅lí muk₂.
31. Jatropha.	桐柚樹	₅T'ung ₅yau shü².
32. Lagerstrœmia.	紫薇丁	'Tsz' ₅mí shü².
33. Magnolia yulan.	玉蘭	Yuk₂ ₅lán.
34. Maple.	楓樹	₍Fung shü².
35. Mimosa.	肥皂	₅Fí tsò².
36. Mountain ebony. *Bauhinia.*	鱗甲	₅Lun káp₃.
37. Mulberry. *Morus.*	桑樹	₍Sóng shü².
38. Oak.	櫟樹、橡樹、	Lik₂ shü². Séung² shü².
39. Oak (with smooth acorns).	槲樹	Huk₂ ts'uk₃.
40. Palm.	棕櫚	₍Tsung ₅lü.
41. Pandanus.	蘆堯樹	₅Lò ₍tau shü².
42.. Paper tree. *Broussonetia.*	楮樹	'Chü shü².
43. Pine.	杉	Ch'ám'.
44. Pride of India. *Melia.*	森木、苦楝、	₍Sham muk₂. 'Fú lín².

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 vitæ, (*Thuja orientalis*) or flat leaved cypress, is a common ornament in parterres and gardens, and is employed in religious ceremonies.

45. Rattans. *Calamus.*	沙籐	ˏShá ˏtᵗang.
46. Robinia.	過山𨱏	Kwó' ˏshán 'tsun.
47. Rose wood.	花梨木	ˏFá ˏlí muk₂.
48. Sandal-wood tree.	檀香	ˏTᵗán ˏhéung.
49. Sapan wood.	蘇木	ˏSú muk₂.
50. Sapindus.	無患樹、木患子、	ˏMò wán² shü². Muk₂ wán² 'tsz'.
51. Sterculia.	顰婆 ↑	ˏPᵗan ˏpᵗó shü².
52. Sideroxylon.	山欖 ↑	ˏShán 'lám shü².
53. Tallow tree. *Stillingia.*	柳樹	ˏKung shü².
54. Tamarix.	垂絲柳	ˏShui ˏsz' ˏlau.
55. Taxus.	羅漢松	ˏLó hón' ˏtsᵗung.
56. Varnish tree.	漆𣏟	Tsᵗat, shü².
57. Willow.	楊柳	ˏYéung ˏlau.
58. Weeping willow.	檉𣏟、雨絲、絲柳、	Shing' shü². ˏÜ ˏsz'. ˏSz' ˏlau.

50. The seeds of this tree are used for their detergent properties, and the nuts are employed by the Budhists 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 shü*, or the preventative of evil.

Section Third.

FRUIT TREES.

菓木類第三章

'Kwó muk₂ lui²; tai² ˏsám ˏchéung.

1. Aleurites.	石栗	Shik₂ lut₂.
2. Almonds.	杏仁	Hang² ˏyan.

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

3. Apple.	平菓	₅P'ing ʻkwó.
4. Apricot. *Prunus.*	黃梅	₅Wóng ₅múi.
5. Bullace.	柰	Noi².
6. Carambola, *Averrhoa.*	三捻、楊桃、	₍Sám ním². ₅Yéung ₅t'ô.
7. Chestnut.	風栗	₍Fung lut₂.
8. Citron. *Citrus.*	佛手香椽	₅Fat ʻshau. ₍Héung ₅ün.
9. Cocoa-nut.	椰子	₅Yé ʻtsz'.
10. Custard apple. *Bromelia.*	番荔枝	₍Fán lai² ₍chí.
11. Dates. *Rhamnus.*	白棗	Pák₂ ʻtsò.
12. Red dates.	紅棗	₅Hung ʻtsò.
13. Dates of the palm.	波斯子、無漏子、	₍Pó ₍sz' ʻtsz'. ₅Mò lau² ʻtsz'.
14. Euonymus.	山柚柑	₍Shán ₅yau ₍kóm.
15. Fig.	無花菓	₅Mò ₍fá ʻkwó.
16. Grape.	葡萄	₅P'ò ₅t'ò.
17. Ground nut. *Arachis.*	花生	₍Fá ₍shang.
18. Guava. *Psidium.*	番石榴、鷄屎菓、	₍Fán shik₂ ₅lau. ₍Kai ʻshí ʻkwó.
19. Hazle nut.	榛子	₅P'áng ʻtsz'.
20. Long hazle nut.	榧子	ʻFí ʻtsz'.
21. Hovenia.	枳棋	Chat, kü².
22. Jack fruit.	波羅蜜	₍Pó ₅ló mat₂.
23. Kæmpferia.	山柰	₍Shán noi².
24. Lemon or lime.	檸檬	₅Ning ₅mung.
25. Líchí. *Dimocarpus.*	荔枝	Lai² ₍chí.
26. Common líchí.	玉荷包、大造、	Yuk₂ ₅hó ₍páu. Tái² tsò².
27. Black leaved líchí.	黑葉荔枝	Hak, íp₂ lai² ₍chí.
28. Small, late líchí.	槐枝丨丨	₅Wái ₍chí lai² ₍chí.
29. Thorny-skinned líchí.	火山丨枝	ʻFó ₍shán lai² ₍chí.

equal to that of lands where skill and science have combined to improve the productions of nature.

8. Budhá'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 líchí.	掛綠丨枝	Kwá' luk$_2$ lai^2 ‹chí.
31. Small stone líchí.	香荔丨枝	‹Héung lai^2 lai^2 ‹chí.
32. Egg-shaped líchí.	進鳳丨丨	Tsun' fung^2 lai^2 ‹chí.
33. Viscid líchí.	糯米柿丨枝	Nó^2 ˢmai ˏts^{t}z' lai^2 ‹chí.
34. Dried líchí.	荔枝乾	Lai^2 ‹chí ‹kón.
35. Longan. *Dimocarpus.*	龍眼	ˏLung ˢngán.
36. Loquat. *Eriobotrya.*	琵琶菓、蘆橘、	ˏP^{t}í ˏp^{t}á 'kwó. ˏLò kwat›.
37. Mango. *Mangifera.*	芒菓	ˏMóng 'kwó.
38. Medlar.	枸杞子	'Kau 'kí 'tsz'.
39. Olive. *Cannarium.*	橄欖	‹Kóm 'lám.
40. Coolie orange. *Citrus.*	橙	ˏCh^{t}áng.
41. Mandarin orange.	硃砂桔	‹Chü ‹shá kat›.
42. Coolie-mandarin orange.	柑	‹Kóm.
43. Kumkwat orange.	金橘	‹Kam kwat›.
44. Nutmeg orange.	四季桔	Sz" kwai' kat›.
45. Gold nutmeg orange.	金錢桔	‹Kam ˏts^{t}ín kat›.
46. Sweet orange.	甛橙	ˏT^{t}ím ˏch^{t}áng.
47. Thin skinned orange.	茶枝柑	ˏCh^{t}á ‹chí ‹kóm.
48. Dark skinned orange (from Sz'úi).	四會柑	Sz" úi^2 ‹kóm.
49. Papaw. *Carica.*	木瓜	Muk$_2$ ‹kwá.
50. Peach.	桃	ˏT^{t}ò.
51. Hami peach.	哈蜜桃	‹Há mat$_2$ ˏt^{t}ò.
52. Sweet peach.	英桃	‹Ying ˏt^{t}ò.

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 líchí; 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 speceies of the genus, especially the citron and the kumkwat, are raised in pots as ornamental shrubs.

53. Pointed peach.	鸚嘴桃	‹Ying 'tsui ˌtʻò.
54. Bitter peach.	冷飯桃	ˈLang fán² ˌtʻò.
55. Flat peach.	扁桃	'Pín ˌtʻò.
56. Pear.	梨	ˌLí.
57. Russet pear.	沙梨	‹Shá ˌlí.
58. Shántung pear.	雪梨	Süt› ˌlí.
59. Persimmon. *Diospyrus.*	柿、鷄心柿、	ˌTsʻz'. ‹Kai ‹sam ˌtsʻz'.
60. Persimmon cakes.	柿乾	ˌTs'z' ‹kon.
61. Pine apple.	波羅	‹Pó ˌló.
62. Pine seeds.	松子、柏子仁、	‹Tsʻung 'tsz'. Pʻak› 'tsz' ˌyan.
63. Plantain, common.	生蕉、香牙蕉、	‹Shang ‹tsiú. ‹Héung ˌngá ‹tsiú.
64. Green plantain.	芭蕉	‹Pá ‹tsiú.
65. Triangular plantain.	鼓槌蕉	'Kú ˌchʻui ‹tsiú.
66. Thin skinned plantain.	阿婆〃	Á' ˌpʻó ‹tsiú.
67. Short plantain.	新婦〃	‹San ˈfú ‹tsiú.
68. Plum.	梅	ˌMúi.
69. Sour plum.	酸梅	‹Sün ˌmúi.
70. Red plum.	紅梅	ˌHung ˌmúi.
71. Black plum.	烏梅	‹Ú ˌmúi.
72. Dark red plum.	杏	Hang².
73. Small yellow plum.	李	ˈLí.
74. Red heart plum.	紅心李	ˌHung ‹sam ˈlí.
75. Juicy plum.	鵝膏李	ˌNgó ‹kò ˈlí.
76. Nánhwá plum.	南華李	ˌNám ˌwá ˈlí.

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.	青竹李	ˊTs'ing chuk, ˋlí.
78. Pomegranate. *Punica.*	石榴	Shik, ˏlau.
79. Prunus. (A cherry?)	櫻子	ˊYing 'tsz'.
80. Pumelo. *Citrus.*	柚	ˏYau.
81. Flat pumelo.	斗柚	'Tau ˏyau.
82. Ribbed pumelo.	桑麻柚	ˊSong ˏmá ˏyau.
83. Oblong pumelo.	陽額柚	ˏYéung ngák, 'yau.
84. Quince.	萬壽菓、木瓜、	Mán² shau² 'kwó. Muk, ˊkwá.
85. Raisins.	葡提子	ˏP'ò ˏt'ai 'tsz'.
86. Rubus, or Raspberry.	苺、覆盆子、	ˏMúi Fuk, ˏp'ún 'tsz'.
87. Salisburia seeds.	銀杏、白菓、	ˏNgan hang². Pák, 'kwó.
88. Seeds of *Hovenia.*	𠀋字菓	ˏMán tsz'² 'kwó.
89. Strawberry tree. *Arbutus.*	楊梅	ˏYéung ˏmúi.
90. Walnuts.	核桃	Hat, ˏt'o.
91. Large walnuts (Juvia, or Brazil nut.)	盒桃、胡桃、	Hóp, ˏt'ò. ˏÚ ˊt'ò.
92. Whampe. *Cookia.*	黃皮	ˏWóng ˏp'í.

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.

禾菜類第四章

$_{\text{s}}$Wó ts^{t}oi^{ʾ} lui^{2}; tai^{2} sz^{ʾʾ} $_{\text{‹}}$chéung.

1. Bamboo shoots.	竹笋	Chuk$_{\text{›}}$ ʿsun.
2. Barley.	大麥、 麰麥、	Tái^{2} mak$_{2}$. $_{\text{s}}$Mau mak$_{2}$.
3. Fragrant basil. *Ocimum.*	紫蘇	ʿTsz' $_{\text{‹}}$sú.
4. Beans.	蠶荳	$_{\text{s}}$Ts^{t}ám tau^{2}.
5. Long beans. *Dolichos.*	荳角	Tau^{2} kók$_{\text{›}}$.
6. Soy beans.	白荳	Pák$_{2}$ tau^{2}.
7. Red beans.	紅荳	$_{\text{s}}$Hung tau^{2}.
8. Black beans.	黑荳	Hak$_{\text{›}}$ tau^{2}.
9. Small red bean.	赤小豆	Ch^{t}ik$_{\text{›}}$ ʿsíú tau^{2}.
10. Broad bean.	蒲豆	ʿPín tau^{2}.
11. Ensiform bean.	刀豆	$_{\text{‹}}$Tò tau^{2}.
12. Betel leaf.	蒟葉、 蔞葉、	$_{\text{‹}}$Lau íp$_{2}$. $_{\text{‹}}$Lau íp$_{2}$.
13. Brassica (or petsae).	白菜、 菘菜、	Pák$_{2}$ ts^{t}oi^{ʾ}. $_{\text{‹}}$S^{t}ung ts^{t}oi^{ʾ}.
14. Buckwheat.	三角麥、 蕎麥、	$_{\text{‹}}$Sám kók$_{\text{›}}$ mak$_{2}$. $_{\text{s}}$Kíú mak$_{2}$.
15. Cabbage.	椰菜	$_{\text{s}}$Yé ts^{t}oi^{ʾ}.

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, fitches, &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.

16. Caladium.	蕬菇、茨菰、	ˏTsz' ˏkú. ˏTsz' ˏkú.
17. Caraway. *Carum.*	胡荽、莞茜、	ˏÚ ˏsui. ˏÜn ˏsai.
18. Carrot.	紅蘿蔔	ˏHung ˏló pák˒.
19. Cauliflower.	花椰菜	ˏFá ˏyé ts'oi'.
20. Cayenne pepper.	辣椒、番椒、花椒、	Lát˒ ˏtsíú. ˏFán ˏtsíú. ˏFá ˏtsíú.
21. Celery.	塘蒿	ˏT'óng ˏhò.
22. Chives.	薤	Hái'.
23. Cress.	水芹	'Shui ˏk'an.
24. Cucumber.	黃瓜	ˏWóng ˏkwá.
25. Egg plant, or brinjal.	苦瓜	'Fú ˏkwá.
26. Garlic.	青蒜	ˏTs'ing sün'.
27. Ginger.	薑	ˏKéung.
28. Gourd-squash.	瓠	ˏÚ.
29. Snake gourd. *Tricosanthes.*	絲瓜	ˏSz' ˏkwá.
30. Bottle gourd. *Cucurbita.*	葫蘆	ˏÚ ˏlò.
31. Grain, growing.	禾	ˏWó.
32. Grain in the chaff.	穀	Kuk˒.
33. Greens.	菜	Ts'oi'.
34. Water greens.	蕹菜	Ang' ts'oi'.
35. Winter coarse greens.	菠菜、赤根菜、	ˏPó ts'oi'. Ch'ik˒ ˏkan ts'oi'.
36. Smooth leaved greens.	籐菜	ˏT'ang ts'oi'.
37. Narrow leaved greens.	金針菜	ˏKam ˏcham ts'oi'.

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. *Wó* 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.

38. Winter greens.	觀達菜、猪𠯿菜、	ˏKún tát$_2$ tsʻoiʾ. ˏChü ʻná tsʻoiʾ.
39. Pickled greens.	鹹菜	ˏHám tsʻoiʾ.
40. Bean-sprout greens.	大豆芽菜	Tái^2 tau^2 ˏngá tsʻoiʾ.
41. Pea-sprout greens.	細豆芽菜	Saiʾ tau^2 ˏngá tsʻoiʾ.
42. Lettuce.	生菜	ˏShang tsʻoiʾ.
43. Maize.	粟米	Suk$_2$ ʻmai.
44. Melon.	瓜	ˏKwá.
45. Millet, *Setaria*.	粟	Suk$_2$.
46. Barbadoes millet. *Holcus*.	粱	ˏLéung.
47. Panicled millet. *Milium*.	稷	Tsik$_2$.
48. Grand millet. *Sorghum*.	黍	ʻShü.
49. Sz'chʻün millet.	蜀黍	Shuk$_2$ ʻshü.
50. Small mushrooms.	香信	ˏHéung sunʾ.
51. Black, edible mushrooms.	木耳	Muk$_2$ ʻí.
52. Muskmelon.	香瓜、金瓜、	ˏHéung ˏkwá. ˏKam ˏkwá.
53. Mustard.	芥菜	Káiʾ tsʻoiʾ.
54. Coarse mustard.	芥蘭	Káiʾ ˏlán.
55. Onions.	葱頭	ˏTsʻung ˏtʻau.
56. Small onions.	胡葱	ˏÚ ˏtsʻung.
57. Paddee.	稻子	Tò^2 ʻtszʾ.
58. Parsley.	旱芹菜	ʻHón ˏkʻan tsʻoiʾ.
59. Pearl barley.	薏苡米	Íʾ ʻí ʻmai.
60. Peas.	荷蘭豆	ˏHó ˏlán tau^2.
61. Green (colored) peas.	綠豆	Luk$_2$ tau^2.

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 botancal workson 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.	青豆	˂Ts'ing tau².
63. Black pepper.	胡椒	ˍÚ ˂tsiú.
64. Chinese pepper.	川椒	˂Ch'ün ˂tsiú.
65. Long pepper.	蓽撥子	Pat₂ pút₂ 'tsz'.
66. Irish potato.	荷蘭薯	ˍHó ˂lán ˍshü.
67. Sweet potato.	紅薯、番薯、	ˍHung ˍshü. ˂Fán ˍshü.
68. Pulse.	菽	Shuk₂.
69. Pumpkin.	冬瓜	˂Tung ˂kwá.
70. Flat yellow pumpkin.	番˂、南瓜、	˂Fán ˂kwá. ˍNám ˂kwá.
71. Purslane.	猪仔菜、耳朴菜、	˂Chü 'tsai ts'oi'. ˍÍ ˂p'ái ts'oi'.
72. Radish.	紅蘿蔔	ˍHung ˍló pák₂.
73. Rice.	米	'Mai.
74. Old man's rice (or glutinous rice).	糯米	Nó² 'mai.
75. Common rice.	粘米	˂Chím 'mai.
76. Unhulled rice.	糙米	Ts'ò' 'mai.
77. Red rice.	紅谷米	ˍHung kuk₂ 'mai.
78. White rice.	白米	Pák₂ 'mai.
79. Sago.	西谷米	˂Sai kuk₂ 'mai.
80. Scallions.	韭菜	'Kau ts'oi'.
81. Sea-weed.	海菜	'Hoi ts'oi'.
82. Sesamum.	芝蔴、胡蔴、	˂Chí ˍmá. ˍÚ ˍmá.
83. Sonchus or sow thistle.	苦菜	'Fú ts'oi'.
84. White spinage. *Amaranthus.*	白莧菜	Pák₂ ín² ts'oi'.
85. Red spinage.	紅莧菜	ˍHung ín² ts'oi'.
86. Long leaved spinage.	馬齒莧	'Má 'ch'í ín².
87. Long crooked squash.	水瓜	'Shui ˂kwá.

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.	矮瓜	ʻAi ˏkwá.
89. White cucumber.	白丨	Pák$_2$ ˏkwá.
90. Bottle squash.	蔺芋	ˏKóng ú^2.
91. Hairy squash.	節瓜	Tsít˒ ˏkwá.
92. Sugar cane.	甘蔗	ˏKóm ché'.
93. Hot sugar cane.	熱蔗	Ít$_2$ ché'.
94. Taro.	芋頭	Ú^2 ˏtʻau.
95. Tomatoes. *Solanum.*	番茄	ˏFán ˏkʻé.
96. Turnips.	蘿蔔、蕪菁、	ˏLó pák$_2$. ˏMò ˏtsʻing.
97. Watermelon.	西瓜	ˏSai ˏkwá.
98. Water caltrops. *Trapa bicornis.*	菱角	ˏLing kók˒.
99. Water chestnut. *Eleocharis tuberosus.*	馬蹄、葧薺、	ʻMá ˏtai. Pút$_2$ ˏtsz'.
100. Water lily seeds.	蓮子、蓮米、	ˏLín ʻtsz'. ˏLín ʻmai.
101. Water lily roots.	蓮藕	ˏLín ʻngau.
102. Wheat.	麥	Mak$_2$.
103. Yam. *Dioscorea.*	大薯	Tái^2 ˏshii.

88. *Kwá*, like *tsʻoi*, *tau*, *kuk*, and other words, indicates a family of plants, viz., that of the cucurbitaceæ, 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
ˏMing ˏfá lui^2; tai^2 ʻ'ng ˏchéung.

1. Acacia.	銷塞花	ˏSíú sak˒ ˏfá.

Notes and Explanations.

ORNAMENTAL flowers, or *ming fá*, are cultivated by the Chinese to such an extent as fairly to

2. Agapanthus.	百子蓮	Pák› 'tsz' ˛lín.
3. Aglaia odorata.	三葉蘭	‹Sám íp˛ ˛lán.
4. Aglaia odorata. *var.*	五葉蘭	ˢ'Ng íp˛ ˛lán.
5. Air-plant. *Ærides* and *Vanda.*	吊蘭、風蘭、	Tiú' ˛lán. 'Fung ˛lán.
6. Alpinia nutans.	鴨脚花	Áp› kéuk› ‹fá.
7. Azalea Indica.	杜鵑花	Tò² ‹kün ‹fá.
8. Bæckia frutescens.	榕筛花	˛Yung ‹shai ‹fá.
9. Begonia discolor.	春海棠	‹Ch'un 'hoi ˛t'óng.
10. Bignonia grandiflora.	凌雪花	˛Ling süt› ‹fá.
11. Bletia hyacinthina.	紫蘭	'Tsz' ˛lán.
12. Bletia Tankervilliæ.	鶴頂花	Hók˛ 'ting ‹fá.
13. Variegated Camellia.	蜀茶	Shuk˛ ˛ch'á.
14. Laich'un Camellia.	麗春茶	Lai² ‹ch'un ‹ch'á.
15. Cercis siliquastrum.	紫荆	'Tsz' ‹hing.
16. Chimonanthus fragrans.	蠟梅花	Láp˛ ˛múi ‹fá.
17. Chloranthus inconspicuus.	鷄爪蘭、珠蘭、	‹Kai 'chau ˛lán. ‹Chu ˛lán.
18. Chloranthus monostachys.	白珠蘭	Pák˛ ‹chu ˛lán.
19. Chrysanthemum Sinense.	菊花	Kuk› ‹fá.

indicate a general taste for flowers. Ladies wear them in their hair, and pots of the common sorts adorn the door-way or terraces; 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 *Fá tí*, 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.

8. This plant is very abundant upon the rocky hills near Whampoa and Macao, continuing in flower all the summer; it is frequently gathered to make brooms, and is also found among the herbseller's stock.

13, 14. *Ch'á 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.	江南菊花	‹Kóng ˌnám kuk› ‹fá.
21. Clerodendrum squamatum & Bryophyllum calcynum	燈籠花	‹Tang ˌlung ‹fá.
22. Cockscomb. *Celosia cristata.*	鷄冠花	‹Kai ‹kún ‹fá.
23. Commelina.	淡竹葉、鴨跖、	Tám² chuk› íp₂. Áp› tsik₂.
24. Cotyledon serrata.	刀傷藥	‹Tò ‹shéung yéuk₂.
25. Crinum Asiaticum.	文樹蘭	ˌMan shü² ˌlán.
26. Cymbidium.	玉蝶蘭	Yuk₂ típ₂ ˌlán.
27. Daphne odora.	瑞香	Sui² ‹héung.
28. Dracæna ferrea.	鐵樹花	Tʻít› shü² ‹fá.
29. Enkianthus quinqueflora, or new-year's bell flower.	弔鐘花	Tiú' ‹chung ‹fá.
30. Epidendrum.	蘭花	ˌLán ‹fá.
31. Gardenia florida.	白蟾花、黃梔、	Pák₂ ˌshím ‹fá. ˌWóng ‹chí.
32. Gardenia spinosa.	對面芳	Túi' mín² lik₂.
33. Geranium, or crane's bill.	香葉	‹Héung íp₂.
34. Holly-leaved geranium.	洋葵	ˌYéung ˌkwʻai.
35. Gomphrena globosa, or bachelor's button.	百日紅	Pák› yat₂ ˌhung.
36. Hedysarum (*Zornia*) pulchellum.	阿婆錢	Á' ˌpʻó ˌtsʻín.
37. Hibiscus okro.	黃蜀葵	ˌWóng shuk₂ ˌkwʻai.
38. Hibiscus mutabilis.	芙蓉	ˌFú ˌyung.
39. Hibiscus rosa-sinensis.	紅花	ˌHung ‹fá.
40. Double buff Hibiscus.	旦青硃錦	Tán' ‹tsʻing ‹chü ʻkam.
41. Double white Hibiscus.	宮粉佛桑	‹Kung ʻfan fat₂ ‹sóng.
42. Double red Hibiscus.	大紅佛桑	Tái² ˌhung fat₂ ‹sóng.
43. Purple Hibiscus.	紫佛桑	ʻTsz' fat₂ ‹sóng.
44. Holly leaved acanthus, *Acanthus ilicifolius.*	蕐花芳	ˌLóng ‹fá lik₂.
45. Honeysuckle, *Lonicera periclymenum.*	金銀花	‹Kam ˌngan ‹fá.

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. *Lán* 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

46. Hoya carnosa.	玉綉球	Yuk$_2$ sau' $_5$k'au.
47. Hydrangea hortensis.	洋綉球	$_5$Yéung sau' $_5$k'au.
48. Hypericum monogynum.	金絲海棠	‹Kam ‹sz' 'hoi $_5$t'óng.
49. Impatiens cristata (?) or touch-me-not.	燈盞花、急性子、	‹Tang 'chán ‹fá. Kap$_2$ sing' 'tsz'.
50. Impatiens balsamina.	風仙花	‹Fung ‹sín ‹fá.
51. Indian shot. *Canna indica.*	筆管子、水蕉花、	Pat$_2$ 'kún 'tsz'. 'Shui ‹tsiú ‹fá.
52. Ipomæa quamoclit.	白錦屏風	Pák$_2$ 'kam $_5$p'ing ‹fung.
53. Ipomæa maratima.	黛籐	Hau^3 $_5$t'ang.
54. Ipomæa grandiflora.	大葉錦屏風	Tái' íp$_2$ 'kam $_5$p'ing ‹fung.
55. Iris.	杜若	Tò^2 yéuk$_2$.
56. Iris, or fleur-de-lis.	蝴蝶花、馬蘭、	$_5$Ú típ$_2$ ‹fá. ^{5}Má lun^2.
57. Ixora coccinea.	牡英丹花	^{5}Mau ‹ying ‹tán ‹fá.
58. White jasmine.	茉莉花	Mút$_2$ lí^2 ‹fá.
59. Common white jasmine. *Jasminum officinale.*	素馨花	Sú' ‹hing ‹fá.
60. Lawsonia purpurea.	指甲花	'Chí káp$_2$ ‹fá.
61. Lilium concolor.	朱頂花	‹Chü 'ting ‹fá.
62. Tiger-spotted lily. *Lilium tigrinum.*	捲丹	'Kün ‹tán.
63. White lily.	百合花	Pák$_2$ hóp$_2$ ‹fá.
64. White day lily. *Hemerocallis Japonica.*	玉簪	Yuk$_2$ ‹tsám.
65. Yellow day lily. *Hemerocallis fulva.*	萱草	‹Hün 'ts'ò.
66. Lychnis coronata.	虞美人	$_5$Ü ^{5}mí $_5$yan.
67. Magnolia pumila.	夜合花	Yé^2 hóp$_2$ ‹fá.
68. Magnolia fuscata.	含笑花	$_5$Hom síú' ‹fá.
69. Magnolia purpurea.	辛荚花	‹San $_5$í ‹fá.
70. Malaxis.	雀舌蘭	Tséuk$_2$ shít$_2$ $_5$lán.
71. Marvel of Peru. *Mirabilis Jalapa.*	胭脂花	‹Ín ‹chí ‹fá.
72. Marygold. *Tagetes patula.*	萬壽菊	Mán^2 shau^2 kuk$_2$.

Chloranthus, Crinum, &c. 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.

55, 56. There are several species of Iris found in China, but their native names are not

73. Melastoma.	鷄芝拈	‹Kai ‹chí ‹ním.
74. Michelia champaca.	洋狗牙	₅Yéung ʻkau ₅ngá.
75. Murraya exotica.	九里香	ʻKau ₅lí ‹héung.
76. Mussænda Chinensis.	山白蟾、白葉茶、	‹Shán pák₂ ₅shím. Pák₂ íp₂ ₅chᵗá.
77. Myrtus tomentosa.	烏拈	‹U′ ‹ním.
78. Narcissus tazetta.	水仙花	ʻShui ‹sín ‹fá.
79. Nasturtion, or Indian cress. *Tropæolum.*	荷葉蓮	₅Hó íp₂ ₅lín.
80. Oleander. *Nerium oleander.*	夾竹桃	Káp› chuk› ₅tᵗò.
81. White olive. *Olea fragrans.*	桂花、丹桂花、	Kwai′ ‹fá. ‹Tán kwai′ ‹fá.
82. Reddish olive. *var.*	木樨花	Muk₂ ‹sai ‹fá.
83. Orchis.	石仙桃	Shik₂ ‹sín ₅tᵗò.
84. Pæderia fetida.	鷄屎籐	‹Kai ʻshí ₅tᵗang.
85. Passion flower. *Passiflora.*	風車花、西番蓮、	‹Fung ‹chᵗé ‹fá. ‹Sai ‹fán ₅lín.
86. White double flowering peach.	碧桃花	Pik› ₅tᵗò ‹fá.
87. Flowering almond.	緋桃	‹Fí ₅tᵗò.
88. Small pæony. *Pæonia albiflora.*	芍藥花	Chᵗéuk› yéuk₂ ‹fá.
89. Mowtan pæony. *Pæonia moutan.*	牡丹花、花王、	₅Mau ‹tán ‹fá. ‹Fá ₅wóng.
90. Pentapetes phœnicia.	午時花	₅ʻNg ₅shí ‹fá.
91. Pergularia odoratissima.	夜來香	Yé² ₅loi ‹héung.
92. Chinese pink. *Dianthus.*	剪邊蘿	ʻTsín ‹pín ₅ló.
93. Early pink.	剪春蘿	ʻTsín ‹chᵗun ₅ló.
94. Late pink.	剪秋蘿	ʻTsín ‹tsᵗau ₅ló.
95. Variegated pink.	番石竹	‹Fán shik₂ chuk›.
96. Pitcher plant. (?) *Nepenthes.*	猪籠草	‹Chü ₅lung ʻtsᵗò.
97. Pittosporum tobira.	海童花	ʻHoi ₅tᵗung ‹fá.
98. Plumbago.	雁來紅	Ngán² ₅loi ₅hung.

definitely ascertained; *ú 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.

99. Plumieria acuminata.	鷄蛋花、鷄春花、	˂Kai tán² ˂fá. ˂Kai ˂ch'un ˂fá.
100. Poinciana pulcherrima.	金鳳花	˂Kam fung² ˂fá.
101. Primrose. *Primrose.*	蓮馨花	˅Lín ˂hing ˂fá.
102. Double flowering prunus.	賀正梅	Hó² ˂ching ˅múi.
103. Red double prunus.	紅梅花、硃砂梅、	˂Hung ˅múi ˂fá. ˂Chü ˂shá ˅múi.
104. White double flowering prunus.	白梅花	Pák₂ ˅múi ˂fá.
105. Flowering pyrus.	紅鐵海棠花	˅Hung t'ít, 'hoi ˅t'óng ˂fá.
106. Quisqualis indica.	使君子	Sz" ˂kwan 'tsz'.
107. Rose. *Rosa.*	玫瑰花	˅Múi kwai' ˂fá.
108. Seven sisters.	七姊妹	Ts'at, 'tsz' múi².
109. Red monthly rose.	胭脂蝶	˂Ín ˂chí típ₂.
110. Monthly rose.	月瑰	Üt₂ kwai².
111. Cinnamon rose.	薔薇	˅Tséung ˅mí.
112. Roses of various sorts.	紅鐵海、棠鶯、 脂粉團、茶薇、 醉楊妃	˅Hung t'ít, 'hoi. ˅T'óng ˂ang. ˂Chí 'fan ˅t'ün. ˅T'ò ˅mí. Tsui' ˅yéung ˂fi.
113. Serissa fetida.	滿天星	˅Mún ˂t'ín ˂sing.
114. Spiræa crenata.	碎玉	Sui' yuk₂.
115. Sunflower. *Helianthus.*	向日葵	Héung' yat₂ ˅kw'ai.
116. Sunflower.	照葵	Chiú' ˅kw'ai.
117. Tabernæmontana coronaria.	狗牙花	'Kau ˅ngá ˂fá.
118. Tuberose. *Polianthes.*	細葉玉簪花	Sai' íp₂ yuk₂ ˂tsám ˂fá.
119. Uvaria. (*Artabotrys*) uncata.	鷹爪	˂Ying 'cháu.
120. Vinca rosea.	四時春	Sz" ˅shí ˂ch'un.
121. Violet.	堇菜	'Kan ts'oi'.
122. Water lily. *Nelumbium.*	蓮花	˅Lín ˂fá.
123. Golden edged water lily.	金邊蓮	˂Kam ˂pín ˅lín.

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

Pák› 'ts'ò lui²; tai² luk₂ ‹chéung.

1. Abrus precatorius.	紅相思	₅Hung ‹séung ‹sz'.
2. Acorus calamus, or sweet flag.	菖蒲、劍蘭、	‹Ch'éung ₅p'ò. Kím² ₅lán.
3. Actæa aspera.	錫葉	Sik› íp₂.
4. Adiantum, or maiden hair.	黑骨芒	Hak› kwat› ₅móng.
5. Agar agar.	紫菜	'Tsz' ts'oi³.
6. Agaricus.	草孤、蕈、菌、	'Ts'ò ‹kú. ₅Tsam. 'Kw'an.
7. Ajuga.	老虎鬚	₅Lò 'fú ‹sú.
8. Aloes.	覇王鞭、火炴艻、	Pá² ₅wóng ‹pín. 'Fó ‹ying lik₂.
9. Hemp aloes.	波羅麻	‹Pó ₅ló ₅má.
10. Amarantus spinosus.	假莧菜	'Ká ín² ts'oi³.
11. Argemone Mexicana.	老鼠艻	₅Lò 'shù lik₂.
12. Artemisia, or mugwort.	艾草、艾旗、	Ngái² 'ts'ò. Ngái² ₅kí.
13. Arundo.	芨草	₅Lóng 'ts'ò.
14. Arundo.	芒	₅Móng.
15. Boletus.	木耳	Muk₂ ₅í.
16. Cactus, night blooming cereus, or prickly pear.	神僊掌	₅Shan ‹sín 'chéung.
17. Conferva.	海藻	'Hoi 'ts'ò.
18. Coreopsis.	九里明	'Kau ₅lí ₅ming.
19. Croton tiglium.	芭豆	‹Pá tau².

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.

20. Dandelion. *Leontodon Chinensis.*	蒲公英	₅Pʰò ₍kung ₍ying.
21. Datura metel.	闊陽花	Nau² ₅yéung ₍fá.
22. Dodder. *Cuscuta.*	無葉籐	₅Mò íp₂ ₅tʰang.
23. Equisetum, or scouring rush.	木賊	Muk₂ tsʰák₂.
24. Eriocaulon.	穀精草	Kuk₃ ₍tsing ʻtsʰò.
25. Fallopia nervosa.	薅寶葉、後山茶、	Hái² ʻpò íp₂. Hau² ₍sháu ₅chʰá.
26. Ferns. *Pteris* or *Asplenium.*	鳳尾草	Fung² ₅mí ʻtsʰò.
27. Edible ferns.	蕨	Kʰüt₃.
28. Ferns. *Acrostichum.*	石韋	Shik₂ ₅wai.
29. Unexpanded ferns.	狗脊	ʻKau tsik₃.
30. Fungus.	芝栭	₍Chí ₅í.
31. Fungi on bamboo.	竹蓐	Chuk₃ yuk₂.
32. Grass.	草	ʻTsʰò.
33. Hay.	乾草	₍Kón ʻtsʰò.
34. Hemp. *Sida tiliæfolia.*	蔴	₅Má.
35. Hemp.	苧	ʻChʰü.
36. Ipomea tuberosa, seeds of the.	牽牛子	₍Hín ₅ngau ʻtsz'.
37. Laminaria (?) or edible algæ.	昆布、海帶、	₍Kwan pò'. ʻHoi ʻtai.
38. Lampwick grass.	燈心草	₍Tang ₍sam ʻtsʰò.
39. Leaf used for painting.	菩提紗	₅Pò ₅tʰai ₍shá.
40. Lemna, Azolla, or duck weed.	萍、蒲蓎、	₅Pʰing. ₍Pʰò ₅kiú.
41. Lichen.	石耳、石髓、	Shik₂ ₅í. Shik₂ ₅yui.
42. Liquorice.	甘草	₍Kóm ʻtsʰò.
43. Lycoperdon, or puff balls.	灰菰、牛屎菇、	₍Fúi ₍kú. ₅Ngau ʻshi ₍kǔ.
44. Lycopodium.	絲芒	₍Sz' ₅mòng.
45. Lycopodium.	萬年松、卷栢、	Mán² ₅nín ₍tsʰung. ʻKun pʰák₃.

25. The plant bears this name in Loureiro's Flora. It is found wild on the islands near Macao, and the leaves are gathered by the Chinese as a substitute for tea.

40. *Pʰing* means small plants of any sort floating on the surface of pools. A species of duck-weed 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.	藺	Lun^{2}.
47. Mosses.	苔、 蘚、	ˏTᵗoi. ʻSín.
48. Mushroom.	鷄 瑽、 土 菌、	ˏKai ˏtsung. ʻTᵗò ʻkwᵗan.
49. Poppy.	阿 芙 蓉、 罌 粟、	ˏÓ ˏfú ˏyung. ˏYing suk$_{1}$.
50. Palma Christi. *Ricinus.*	萆 蔴 草	ˏPí ˏmá ʻtsᵗò.
51. Pigeon grass, or cat's tail grass.	莠、 狗 尾 草、	ˏYau. ʻKau ˏmí ʻtsᵗò.
52. Plantago.	車 前 草	ˏChᵗé ˏtsᵗín ʻtsᵗò.
53. Polygonum.	葒	ˏHung.
54. Polygonum tinctorium.	藍 草	ˏLám ʻtsᵗò.
55. Polygonum.	人 葉	ˏYan íp$_{2}$.
56. Aquatic polygonum.	水 蓼	ʻShui líú^{2}.
57. Rubia cordifolia (?)	茜 根	ˏSai ˏkan.
58. Rush, or aquatic grasses.	葦	ˏWai.
59. Quickset grass, or the couch grass.	茅 草	ˏMáu ʻtsᵗò.
60. Saxifraga sarmentosa.	老 虎 耳	ˏLò ʻfú ˏí.
61. Scirpus.	草 菰	ʻTsᵗò ˏkú.
62. Solanum, wild species of.	顛 茄	ˏTín ˏkᵗé.
63. Solanum indicum.	黃 茄 花	ˏWóng ˏkᵗé ˏfá.
64. Spinifex squarrosus.	老 鼠 芀	ʻLò ʻshü lik$_{2}$.
65. Thistle.	小 薊	ʻSíú kai'.
66. Tobacco.	烟 草	ˏÍn ʻtsᵗò.
67. Turmeric.	薑 黃	ˏKéung ˏwóng.
68. Typha, reed mace, or cat's tail.	蒲	ˏPᵗò.
69. Weeds.	薉	Wai'.

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; *tᵗung ngan mái tᵗín kᵗé, léung há tau fún hí;* "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.

生物篇十五

ˌShang mat₂; ˌp'ín shap₂ ˀng.

Section First.

PARTS OF ANIMALS.

生物百體第一章

ˌShang mat₂ pák₃ 'tʻai; tai² yat₃ ˌchéung.

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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.

魚乃鰾也、此藉胞之中、即肚膠而沉浮也、

ˌ*Káu,* tsik₃ '*piú* ˀyá; ˀnái ˌü ˀtʻò ˌchung ˌchí ˌpáu, tsik₃ 'tsʻz' ˌí ˌfau ˌshʻam ˀyá.

2. *Antennæ* are these things which insects employ to touch objects.

鬚蟲藉以探物也、

ˌ*Sú* ˌkwan ˌchʻung tsik₂ ˀí tʻám' mat₂ ˀyá.

3. A *beak* (or bill) is that with which birds peck.

嘴禽藉以啄物也、

'*Tsui* ˌfí ˌkʻam tsik₂ ˀí téuk₃ mat₂ ˀyá.

4. A *burrow* (or den) is the place where animals retreat.

穴獸藏身之所也、

*Üt*₂ 'tsau shau' ˌtsʻóng ˌshan ˌchí 'shó ˀyá.

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 *chʻéung*, 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 *Pún Tsʻò* 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 *pò*,

5. *Carapace;* the shell of crabs is called a carapace.	介蟹有甲者曰介、	*Kái'*; ˢhái ˢyau káp, ʿché üt₂ kái'.
6. *Chrysalis;* the lodging of flying insects before they are produced is called a chrysalis (or aurelia); the chrysalis of a mantis is called *píú síú*.	繭乃飛虫未出其房曰繭、惟螳蜋之繭曰螵蛸、	*ʿKín* (or *ʿkán*), ˢnái ˏfí ˏchʿung mí² chʿut, ˏkʿí ˏfóng üt₂ ʿkín; ˏwai ˏtʿóng ˏlóng ˏchí ʿkín üt₂ *ʿpíú ˏsíú*.
7. *Claws* are used by birds and beasts to seize objects.	爪禽獸用以攖物也、	*ʿChau* ˏkʿam shau' yung² ˢí ˏying mat₂ ˢyá.
8. A *comb* is the fleshy crest upon the head of gallinaceous birds.	冠鷄類頂上之肉髻也、	*ˏKún* ˏkai lui² ʿting shéung² ˏchí yuk₂ kai' ˢyá.
9. A *crest* is the elegant feathers upon the crown of birds.	髻乃鳥頂上所鬆之毛、	*Kai'* ˢnái ˢníú ʿting shéung² ʿshó ˏsung ˏchí ˏmò.
10. *Crown-line* is a marked line upon the top of the head of birds.	頂線鳥頭上之一線紋也、	*ʿTing sín'* ˢníú ˏtʿau shéung² ˏchí yat, sín' ˏman ˢyá.
11. A *dewlap* is the flesh pendent from the neck of bovine animals.	胡牛類頸下垂肉也、	ˏ*Ú* ˏngau lui² ʿking há² ˏshui yuk₂ ˢyá.
12. A *dew-claw* (or toe) is the posterior claw in the feet of cows, hogs, &c.	距乃牛豕之後趾也、	*ʿKü* ˢnái ˏngau ʿchʿí ˏchí hau² ʿchí ˢyá.

or divisions (or more properly orders) are five; viz., I. *chʿung pò*, or insects; II. *lun pò* or scaly animals; III. *kái pò*, or shelly animals; IV. *kʿam pò*, birds; V. and *shau pò*, quadrupeds; man succeeds, and forms an order by himself. Each of these are subdivided, as in botany, into *lui* families or tribes, and *chung* genera or species.

I. The order of *chʿung* or insects comprises four *lui* or families: 1. *lun shang*, or born from eggs, numbering twenty-three species, contains but little else than the two tribes of bees and silkworms; 2. also called *lun 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 manis, has nine species; 2. *shé*, snakes, has seventeen species; 3. *ü lui*, or family of fishes, has thirty-one species; 4. *mò lun ü*, fishes without scales, as the eel, cuttle-fish, prawns, 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. *kwai pít lui*, tortoises and turtles, making seventeen species; 2. *páng kóp*, 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 kʿam* or water-fowl, as storks, herons, ducks, kingfishers, &c., comprising twenty-three species; 2. *ün kʿam* or heath fowl, as pheasants, partridges, sparrows, &c., has also twenty-three species; 3. *lam kʿam*, forest birds, as magpies, pigeons, crows, &c., has seventeen species; 4. *shán kʿam*, birds of the mountains, as owls, eagles, hawks, &c., has twelve species.

13. A *dorsal spinous fin* is the fin on the back of a fish.	鰭鱗魚脊上之鬣也、	ˏ*Shi* ˏlun ˏü tsikˎ shéung² ˏchí líp₂ ˋyá.
14. *Eggs* or *tán;* whatever is borne from the womb of birds, upon which they set, and from which their young come forth, is an egg.	卵即蛋、凡由鳥胎中生下、捕鬪而仔出者也、	ˋ*Lun* tsikˎ tán²; ˏfán ˏyau ˋníú ˏtˋoi ˏchung ˏshang há² pò² tau', ˏí ˋtsai chˋutˎ ˋché ˋyá.
15. The *elytra* are upon the outside of the bodies of insects in order to cover their wings.	硬翼在虫身外、以盖子翼也、	*Ngáng*² *yik*₂ tsoi² ˏchˋung ˏshan ngoi² ˋí kˋoi' ˋtsz' yik₂ ˋyá.
16. *Exuviæ* are the cast off skins, etc., which cicada, snakes, &c., throw off.	蛻乃蟬蛇等類、退下之脫皮也、	*Túi'* ˋnái ˏshín ˏshé ˋtang lui² tˋúi' há² ˏchí tˋütˎ ˏpˋí ˋyá.
17. *Feathers* are the small pinions of birds.	毛羽之小者也、	ˏ*Mò* ˋü ˏchí ˋsíú ˋché ˋyá.
18. *Pan* is the *female* of birds and beasts; the vulgar name is *ná*. *Tsz'* is the female of birds.	牝禽獸之母也、俗名曰乸、雌鳥母也、	ˋ*Pan* ˏkˋam shau' ˏchí ˋmò ˋyá; tsuk₂ ˏming üt₂ ˋ*ná*. ˏ*Tsz'* ˋníú ˋmò ˋyá.
19. *Fins;* those appendages on the belly and sides of fish with which they throw aside the water are so called; large fins are called *wings*.	翅即魚腹下兩邊擺水曰翅、大翅曰翼、	*Chˋí'* tsikˎ ˏü fukˎ há² ˋléung ˏpín ˋpái ˋshui üt₂ chˋí'; tái² chˋí' üt₂ *yik*₂.
20. *Gills* are the lungs of fishes.	鰓魚之肺也、	ˏ*Soi* ˏü ˏchí fai' ˋyá.
21. *Hair* is the covering of quadrupeds.	毛走獸之衣也、	ˏ*Mò* ˋtsau shau' ˏchí ˏí ˋyá.
22. *Hallux* is the posterior toe in the claws of birds.	後趾鳥爪中之後指也、	*Hau*² ˋ*chí* ˋníú ˋchau ˏchung ˏchí hau² ˋchí ˋyá.
23. *Horns* are the antlers upon the top of the head.	角獸頭上之觝、	*Kókˎ* shau' ˏtˋau shéung² ˏchí ˏchˋá.

V. Beasts are likewise arranged into four families: 1. *chˋuk*, 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. *shü*, or rats, including also the squirrels and hedgehogs, has twelve species; 4. *ü kwái*, 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 *Sám Tsˋoi Tˋò* are taken up with animated nature, arranged into six sections: birds and beasts fill two volumes, and men shelly and scaly animals, with insects and worms, occupy the third. The whole is a fair speci- of the ignorance and credulity of Chinese authors on such subjects, for the most ill-founded accounts of birds with six heads, others with one leg, or with a human face, horned horses, flying wolves, hoofed monkeys, and other chimera, are 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 *Pún Tsˋò*.

24. *Hoofs* are the horny feet of cows, horses, &c.	蹄牛馬等之甲足也、	ˏ*T'ai* ˏngau ˊmá ˋtang ˏchí káp˒ tsuk˒ ˊyá.
25. *Máu* is the *male* of birds and beasts; the vulgar name is *kung*. *Hung* is the male of birds.	牡鳥獸之公也、俗名曰公、雄卽鳥牡也、	ˋ*Máu* ˊníú shau˒ ˏchí ˏ*kung* ˊyá; tsuk$_2$ ˏming üt$_2$ ˏ*kung*. ˏ*Hung* tsik˒ ˊníú ˊmáu ˊyá.
26. The *mane* is the long hair on the necks of horses, lions, &c.	駿馬獅等頸之長毛也、	*Tsung*˒, ˊmá ˏsz˒ ˋtang ˋking ˏchí ˏch'éung ˏmò ˊyá.
27. *Metatarsus* is the place separating the claws from the leg.	跖爪足分界之處也、	*Tsik*˒ ˋchau tsuk˒ ˏfan kái˒ ˏchí ch'ü˒ ˊyá.
28. *Nests* are the habitations of birds upon trees.	巢乃鳥居樹之所、	ˏ*Ch'áu* ˊnái ˊníú ˏkü shü^2 ˏchí ˋshó.
29. *Nests* are habitations of birds and animals upon the ground.	窩鳥獸居地之所、	ˏ*Wó* ˊníú shau˒ ˏkü tí^2 ˏchí ˋshó.
30. *Nictitating membrane* is the thin eyelid of birds.	鳥眼膜眼之薄盖也、	ˊNíú ˊ*ngán mók*$_2$ ˊngán ˏchí pók$_2$ k'oi˒ ˊyá.
31. The *operculum* of shells is the scale upon the orifice.	螺厴螺頭之甲	ˏ*Ló* ˋ*ím* ˏló ˏt'au ˏchí káp˒.
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.	尾鎗凡虫母尾所出或長或短、乃藏橢之物、	ˊ*Mí* ˏ*tséung* ˏfán ˏch'ung ˊmò ˊmí ˋshó ch'ut˒, wák$_2$ ˏch'éung wák$_2$ ˋtün, ˊnái ˏts'óng ˏch'un ˏchí mat$_2$.

The classification of natural objects in the Chinese language itself should be mentioned in connection with this of the *Pún Ts'ò*. 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 zoölogy, eleven to the vegetable world, and five to the mineral. Of the sixteen zoölogical 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.	蹯獸足掌也、熊蹯即熊掌也、	ˏ*Pún* shauʾ tsukˏ ʻchéung ˢyá; ˏhung ˏpún tsikˏ ˏhung ʻchéung ˢyá.
34. The *pincers of crabs* are their nippers, or the two large claws.	蟹螯即蟹鉗、蟹之兩大爪也、	ˢ*Hái* ˏ*ngáu* tsikˏ ˢhái ˏkím ˢhái ˏchí ˢléung tái² ʻchau ˢyá.
35. A *pinion* is the feathery wing of a bird.	羽鳥之翅毛也、	ˢ*Ü* ˢníú ˏchí chᵗíʾ ˏmò ˢyá.
36. *Proboscis* is the long nose of the elephant with which he seizes things and bends them into his mouth.	象拔乃象之長鼻、取物以捲入口也、	*Tséung*² *pat*₂ ˢnái tséung² ˏchí, ˏchᵗéung pí² ʻtsᵗü mat₂ ˢí ʻkün yap₂ ˢhau ˢyá.
37. *Quill* of a feather is its barrel.	毛管毛之筒也、	ˏ*Mò* ʻ*kún* ˏmò ˏchí ˏtᵗung ˢyá.
38. *Roe* is the young of fishes or their eggs.	鯤即魚子魚蛋、	ˏ*Kwan*, tsikˏ ˏü ʻtszʾ, ˏü tán².
39. *Scales* are the outer covering of the bodies of fishes.	鱗即魚身上之衣也、	ˏ*Lun* tsikˏ ˏü ˏshan shéung² ˏchí ˏí ˢyá.
40. *Shell* is the hard covering of turtles and tortoises.	甲龜鱉之殼也、	*Káp*ˏ ˏkwai pítˏ ˏchí hókˏ ˢyá.
41. *Shell* is the hard covering of oysters and clams.	殼如蠔蜆之硬皮也、	*Hók*ˏ ˏü ˏhò ʻhín ˏchí ngángʾ ˏpᵗí ˢyá.
42. *Spines* are the hard hair of hedgehogs.	刺蝟之硬毛也、	*Tszʾʾ* wai² ˏchí ngángʾ ˏmò ˢyá.
43. *Spots* or stripes, are the marks upon the bodies of tigers and pards.	班即文也、虎豹身上之紋是也、	ˏ*Pán* tsikˏ ˏman ˢyá; ʻfú pᵗáuʾ ˏshan shéung² ˏchí ˏman shí² ˢyá.
44. *Spur* is the thorn of a fowl, that posterior claw which does not touch the ground.	雞踢雞距也、脚之後爪不到地者也、	ˏ*Kai tᵗik*ˏ ˏkai ʻkü ˢyá; kéukˏ ˏchí hau² ʻchau patˏ tòʾ tí² ˏché yá.
45. A *sting* is also called *chák;* it is the needle of a bee.	蠆即螫、乃蜂之針也、	*Chai*² tsikˏ *chák*ˏ ˢnái ˏfung ˏchí ˏcham ʻyá.
46. *Tail* is the posterior appendage of birds, beasts, fishes, insects, &c.	尾鳥獸魚虫皆有後梢也、	ˢ*Mí*, ˢníú shauʾ, ˏü, ˏchᵗung, ʻkái ˢyau hau² ˏsháu ˢyá.

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.	翎鷄類尾之長毛也、	ˏ*Ling* ˏkai lui² ˊmí ˏchí ˏchᵗéung ˏmò ˊyá.
48. *Tusks* are the teeth which grow from the mouths of elephants.	象牙即象口所出者、	*Tséung*² ˏ*ngá* tsikˎ tséung² ˋhau ˋshó chᵗutˎ ˋché.
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, tigers roar, sheep bleat, cranes cry, parrots sing, dragons howl, frogs croak, and swallows chatter.	各鳥獸所鳴不同、鷄曰啼、馬曰嘶、鳥曰鳴、曰吽、曰唱、貓曰喊、犬曰吠、牛曰吼、蟬曰噪、虎曰嘯、羊曰咩、鶴曰唳、鶯曰歌、龍曰吟、蛙曰鬧、燕曰語、	Kókˎ ˊníú shauˋ ˋshó ˏ*ming* patˎ ˏtᵗung; ˏkai üt₂ ˏtᵗai, ˊmá üt₂ ˏszˋ, ˊníú üt₂ ˏming, üt₂ kíúˋ, üt₂ chᵗéungˋ, ˏmíú üt₂ hámˋ, ˋhün üt₂ faiˋ, ˏngau üt₂ ˋhau, ˏshín üt₂ tsᵗòˋ, ˋfú üt₂ síúˋ, ˏyéung üt₂ ˏmé, hók₂ üt₂ lui², ˏang üt₂ ˏkó, ˏlung üt₂ ˏyam, ˏwá üt₂ náu², ínˋ üt₂ ˊü.
50. *Wattles* are fleshy caruncles hanging below both cheeks in fowls.	下冠鷄之兩頰垂肉也、	*Há*² ˏ*kún* ˏkai ˏchí ˊléung hápˎ ˏshui yuk₂ ˊyá.
51. *Web* is the skin joining the tarsi, as in the feet of geese.	掌有皮相連、其指如鵞之掌也、	ˋ*Chéung* ˊyau ˏpᵗí ˏséung ˏlín ˏkᵗí ˋchí, ˏü ˏngó ˏchí ˋchéung ˊyá.
52. A *web* is the silk that spiders spin and form into a net.	網乃蜘蛛吐絲而結成網、	ˊ*Móng* ˊnái ˏchí ˏchü tᵗòˋ ˏszˋ ˏí kítˎ ˏshing ˊmóng.
53. *Whiskers* are the rigid hairs surrounding the mouth of wild beasts.	鬚獸之環口硬毛也、	ˏ*Sü* shauˋ ˏchí ˏwán ˋhau ngáng² ˏmò ˊyá.
54. *Wings* are used by birds in flying.	翼鳥用能飛也、	*Yik*₂ ˊníú yung² ˏnung ˏfí ˊyá.
55. *Young* is the tender offspring of birds, beasts, &c., which they bear.	子鳥獸等所生之幼者、	ˋ*Tsz*ˋ ˊníú shauˋ ˋtang ˋshó ˏshang ˏchí yauˋ ˋché.

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.

MAMMALIA.

走獸類第二章

'Tsau shau' lui²; tai² í² ₵chéung.

凡走獸皆屬胎生乳哺仍分七類一曰禺類則四掌皆句攫物也一類食肉牙尖而爪利如虎貓是也一曰鼠而豹以齒嚙物而食糧肉一類無牙而食虫蟻穿山甲是也一類食草翻胃而噎吞之牛鹿是也一類皮厚四蹄如象馬是也一類水獸有前脚而無後脚可以遊水河豚是也

₵Fán 'tsau shau' ₵kái shuk, ₵t'oi ₵shang ₅yü ₵pò, ₵ying ₵fan ts'at, lui². Yat, üt, ₅yü lui², tsak, sz" 'chéung ₵kái 'hó ₵ying mat, ₅yá. Yat, lui² shik, yuk, ₅ngá ₵tsím, ₅i 'chau lí², ₅ü 'fú ₅míú shí² ₅yá. Yat, üt, 'shü ₵tíú, ₅í 'ch'i ngít, mat, ₅í shik, ₅léung yuk. Yat, lui² ₅mò ₅ngá, ₅í shik, ₅ch'ung ₅ngai, ₵ch'ün ₵shàn káp, shí² ₅yá. Yat, lui² shik, 'ts'ò, ₵fán wai² ₅í ít, ₵t'un ₵chí, ₅ngau luk, shí² ₅yá. Yat, lui² ₅p'í hau², sz" ₅t'ai, ₅ü tséung² ₅má shí² ₅yá. Yat, lui² 'shui shau', ₅yau ₅ts'ín kéuk, ₅í ₅mò hau² kéuk, 'hó ₅í ₅yau 'shui, ₅hó ₅t'un shí² ₅yá.

Notes and Explanations.

Mammalia is the equivalent term for *tsau 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; *shü*, rats or small animals generally, which are described as being expert in thieving; and *yü* 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 zoölogy 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.	麞、麏、	˂Chéung. ʻKwan.
3. Antilope gutturosa.	黃羊	˛Wóng ˛yéung.
4. Ape or tailless monkeys.	猿、猨、	˛Ün. ˛Ün.
5. Ass.	驢	˛Lò.
6. Bat.	蝙蝠、飛鼠、	˂Pín fuk›. ˂Fí ʻshü.
7. Bear.	熊	˛Hung.
8. White bear.	羆	˂Pʻí.
9. Bitch.	狗牸、狗母、	ʻKau tsz'². ʻKau ˛mò.
10. Boar.	猪公	˂Chü ˂kung.
11. Wild boar.	野猪、豪猪、	˛Yé ˂chü. ˛Hò ˂chü.
12. Buck.	麚	˂Ká.
13. Buffalo.	水牛	ʻShui ˛ngau.
14. Bull.	牛牯、牛公、	˛Ngau ʻkú. ˛Ngau ˂kung.
15. Calf.	牛仔、犢、	˛Ngau ʻtsai. Tuk₂.
16. Camel.	駱駝、橐駝、	Lók› ˛tʻó. Tʻók› ˛tʻó.
17. Cat.	猫、家狸、	˛Miú. ˂Ká ˛lí.
18. Chamois.	麢羊、羚羊、	˛Ling ˛yéung. ˛Ling ˛yéung.
19. Civet (?)	靈猫	˛Ling ˛miú.
20. Colt.	馬仔、駒、騑、	˛Má ʻtsai. ˂Kʻü. ˂Fí.
21. Cow.	黃牛	˛Wóng ˛ngau.
22. Deer.	鹿	Luk₂.
23. Musk deer.	麝、香麞、	Shé². ˂Héung ˂chéung.
24. Mouse deer.	黃麖	˛Wóng ˂king.
25. Spotted deer, or axis.	金錢鹿	˂Kam ˛tsʻín luk₂.
26. Doe.	麀	˂Yau.

currence in their country; but there are probably, among the descriptions and drawings in works on natural history, species hitherto unknown to western naturalists.

7, 8. 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.

19. 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.

29. Elephants are at present not used by the Chinese either for war or for purposes of state, if

27. Dog.	犬、狗、	ʻHün. ʻKau.
28. Shaggy dog.	獷犬	ˏNung ʻhün.
29. Elephant.	象	Tséung².
30. Fawn.	麑、麛、	ˏÍ. Ní².
31. Flying squirrel.	鼯、鼫鼠、	ˏʼNg. ˏLui ʻshü.
32. Fox.	狐狸	ˏÚ ˏlí.
33. Gelding.	騸馬	Shín² ˏmá.
34. Gibbon, or long armed ape.	烏猿	ˏÚ ˏün.
35. Goat.	山羊、草羊、	ˏShán ˏyéung. ʻTsʻò ˏyéung.
36. Guinea pig.	荷蘭豬	ˏHó ˏlán ˏchü.
37. Hog.	豕、豬、豘、	ʻChʻí. ˏChü. Chí².
38. Horse.	馬	ˏMá.
39. Dappled horse.	驄馬	ˏTsʻung ˏmá.
40. Bay horse.	赤馬	Chʻik› ˏmá.
41. White horse.	白馬、騮、	Pák› ˏmá. ˏLau.
42. Wild horse.	野馬	ˏYé ˏmá.
43. Piebald horse.	駁馬	Pók› ˏmá.
44. Kid.	山羊仔	ˏShán ˏyéung ʻtsai.
45. Kitten.	貓仔	ˏMíú ʻtsai.
46. Lamb.	羊仔、羔、	ˏYéung ʻtsai. ˏKò.
47. Leopard.	豹	Pʻáu².
48. Lion.	獅子	ˏSz' ʻtsz'.

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 Wannám and Sz'chʻün.

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 *Pún Tsʻò* and *I Ngá* rank them among birds that have hairy wings.

32. Two different animals are described by these two characters in the *Pún Tsʻò*, but the racoon-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.

49. Lion-unicorn.	獬豸	ˢHái ʿchí.
50. Manis or pangolin.	穿山甲、鯪鯉、	ˏChʿün ˏshán káp˒. ˏLing ˢlí.
51. Mare.	牝馬、草馬、騇、	ˢPan ˢmá. ʿTsʿò ˢmá. ʿShé.
52. Marmot.	土撥鼠	ʿTʿò pút˒ ʿshü.
53. Mole.	田鼠、鼴鼠、	ˏTín ʿshü. Án' ʿshü.
54. Monkey.	獮猴、馬騮、	ˏNí ˏhau. ˢMá ˏlau.
55. Proboscis monkey.	果然、猧獨、	ʿKwó ˏín. ʿHái tuk˒.
56. Mouse.	鼫鼠	Shik˒ ʿshü.
57. Shrew mouse.	臊鼠	ˏTsò ʿshü.
58. Mule.	騾	ˏLui.
59. Orang outang.	狒狒、猩猩、	ʿFí ʿfí. ˏSing ˏsing.
60. Otter.	水獺	ʿShui chát˒.
61. Sea otter.	海獺	ʿHoi chát˒.
62. Ox.	閹牛	ˏÍm ˏngau.
63. Pig.	猪仔、豚、	ˏChü ʿtsai. ˏTʿun.
64. Porcupine or hedgehog.	蝟、箭猪、	Wai². Tsín' ˏchü.
65. Porpoise.	河豚、魨、	ˏHó ˏtʿun. ˏTʿun.

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 *ü* or monkeys in the *Pún Tsʿò* 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 ín* here given to the proboscis monkey is from the *Pún Tsʿò*, the second *hái tuk* 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 *fífí*, and in its lips, which are so long as to cover its eyes when it laughs. The *singsing* 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 chimpanse, while the *fífí* is more nearly allied to the orang outang, both being perhaps new species of quadrumana.

66. This is the name given to a large cetaceous animal very common in the shallow waters of

66. White porpoise.	白鯃	Pák$_2$ ˏkí.
67. Rabbit.	兎	Tʿò'.
68. Ram.	牡羊、羊公、	ˊMáu ˏyéung. ˏYéung ˏkung.
69. Rat.	老鼠、耗子、	ʿLò ʿshü. Hò' ʿtsz'.
70. Bamboo rat.	竹丨	Chuk$_3$ ʿshü.
71. Granary rat.	倉丨	ˏTsʿóng ʿshü.
72. Water rat.	渠丨	ˏKʿü ʿshü.
73. Rhinoceros.	犀牛、兕、	ˏSai ˏngau. ˏTsz'.
74. Seal.	膃肭獸、海狗、	Út$_2$ ˏtò shau'. ʿHoi ʿkau.
75. Fur seal.	芝蔴貂	ˏChí ˏmá ˏtíú.
76. Sheep.	綿羊	ˏMín ˏyéung.
67. Sow.	猪乸、猪母、	ˏChü ˊná. ˏChü ˊmò.
78. Squirrel.	鬆鼠、黃鼠、	ˏSung ʿshü. ˏWọng ʿshü.
79. Stag.	麋	ˏMí.
80. Stallion.	牡馬、騭、	ˊMáu ˊmá. Chʿat$_2$
81. Tapir.	貘、白豹、	Mak$_2$. Pák$_3$ pʿáu'.
82. Tiger.	老虎	ˊLò ʿfú.
83. Benevolent tiger.	騶虞	ˏTsau ˏü.
84. Unicorn.	麒麟	ˏKʿí ˏlun.
85. Weasel.	鼬鼠	ˏYau ʿshü.
86. Whale.	鯨	ˏKʿing.
87. Wolf.	豺狼	ˏChʿái ˏlóng.
88. Yak or grunting ox.	犛牛	ˏMáu ˏngau.
89. Zebu.	犎牛	ˏFung ˏngau.

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.

83. 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, phœnix, and other imaginary creatures, on account of the comparisons drawn from their supposed qualities by Chinese writers.

Section Third.

BIRDS.

飛禽類第三章

ˊFí ˌkʻam lui²; tai² ˌsám ˊchéung.

1. 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 passerinæ), which have straight bills, weak feet, and eat fruit and insects; such as crows and thrushes. 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 proportionably 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 goose and duck.

凡生依五嘴肉一爪如也趾叅木類而是脚配鸛鳧過鵝

飛禽皆屬生仍分類食也直虫是類善啄鷄距鶉類頸如曰生如掌氷如

飛捕其類曲如鷲雀類弱鳥鴉雀三如是脚夫短一長食是脚利是

禽鬪而爪鷹而食果眉小哥曰後有如鶴而蛇蛤一成遊也

嘴一爪利而是嘴果食畫有一後鸝曰鵾有如曰而蛇也

ˌFán ˊfi ˌkʻam ˊkái shuk₂ tán² ˊshang, pò² tau' ˌí 'chʻán 'tsz'; ˊí ˌkʻí 'tsui 'cháu, ˌying ˊfan ˢ'ng lui². Yat, üt₂ ˊying lui², 'tsui huk₂, 'cháu lí², ˌí shik₂ yuk₂; ˌü tsau², ˌün shí² ˢyá. Yat, üt₂ tséuk, lui², 'tsui chik₂, 'cháu yéuk₂, ˌí shik₂ 'kwó ˌchʻung; ˌü ˊú ˊá, wá² ˌmí shí² ˢyá. Fú² tséuk, ˢyau 'síú lui², 'chí ˌtsʻín ˊsám hau² yat, shín² ˊtang shü²; ˌü ˊying ˊkó, téuk, muk₂ shí² ˢyá. Yat, üt₂ ˊkai lui², kéuk, tái², ˢyau hau² kü² ˌí yik₂ 'tün; ˌü ˌhán ˊshun shí² ˢyá. Yat, üt₂ hók₂ lui², kéuk, 'kwó ˌchʻéung, ˌí 'tsui, 'king pʻúi' ˌchʻéung, shik₂ ˌshé kóp, ˌü kún' lò² shí² ˢyá. Yat, üt₂ ˌfú lui², kéuk, ˌshing 'chéung ˊshang kwó' hau² lí² ˌyau 'shui; ˌü ˌngô áp, shí² ˢyá.

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.	梅花雀	ˏMúi ˊfá tséukˎ.
3. Avedavat, red and black with red spots.	小紅娘	ˋSíú ˏhung ˏnéung.
4. Blackbird.	山烏	ˊShán ˊú.
5. Bird of paradise.	雀皇	Tséukˎ ˏwóng.
6. Canary-bird.	時辰雀、白燕.	ˏShí ˏshan tséukˎ. Pák₂ in'.
7. Capon.	淛鷄	Sín' ˊkai.
8. Cardinal.	高髻冠	ˊKò kai' ˊkún.
9. Chaffinch.	金絲雀鶲	ˊKam ˊsz' ˏtsʻz' tséukˎ.
10. Chicken.	鷄仔	ˊKai ˋtsai.
11. Cock.	鷄公	ˊKai ˊkung.
12. Bantam (or short legged) cock.	矮鷄	ˋAi ˊkai.
13. Silken cock.	絲毛鷄、竹絲鷄.	ˊSz' ˏmò ˊkai. Chukˎ ˊsz' ˊkai.
14. Fishing cormorant.	鸕鷀	ˏLò ˊtsz'.
15. White crane.	鶴	Kún'.
16. Red headed crane.	鵪	Hók₂.
17. Crockotoa.	白鶯哥	Pák₂ ˊying ˊko.
18. Crow.	烏、烏鴉、鴉鵲.	ˊÚ. ˊÚ ˊá. ˊÁ tséukˎ.
19. Crow-pheasant.	芒公	ˏMóng ˊkung.

forest, and hill, birds. The introduction to the *kʻam pò*, order of birds, in the *Pún Tsʻò* exhibits their ideas upon the habits of birds generally: "Lí Shíchan says, 'what has two legs and feathers is called a (*kʻam*) bird.' Sz'kwóng 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 *ú* first applied to the crow now also means black or blackness; instances of this sort are frequent in the Chinese language.

20. Black crane.	鶬鷄、鶬鴰、	‹Ts'óng ‹kai. ‹Ts'óng k'út›.
21. Dove.	白鴿	Pák₂ kóp›.
22. Drake.	鴨公	Áp› ‹kung.
23. Duck.	鴨、鶩、	Áp›. Muk₂
24. Mandarin duck.	鴛鴦、黃鴨鴨、	‹Ün ‹yéung. ₍Wóng áp› p'at›.
25. Wild duck, or mallard.	水鴨、鳧、	'Shui áp›. ₍Fú.
26. Eagle.	鷲、神鷹、	Tsau². ₍Shan ‹ying.
27. Lammergyr eagle.	皂鵰	Tsò² ‹tíú.
28. Egret.	鷺鷥	Lò² ‹tsz'.
29. Falcon.	鶤、白鷹、	'Chun. Pák₂ ‹ying.
30. Hunting falcon.	雀鵔	Tséuk› ‹sung.
31. Finches.	黃雀	₍Wóng tséuk›.
32. Fish-hawk.	鶚、魚鷹、	Ngók₂. ₍Ü ‹ying.
33. Flycatcher.	京燕	‹King ín'.
34. Fowls, or gallinaceous birds.	鷄類	‹Kai lui².
35. Gander.	鵝公	₍Ngó ‹küng.
36. Goatsucker (?)	杜鵑	Tò² ‹kün.
37. Goose.	草鵞	'Ts'ò ₍ngó.
38. Wild goose.	鴻鴈、鴈鵞、	₍Hung ngán². Ngán² ₍ngó.
39. Goshawk, or buzzard.	鵩	Fuk₂.
40. Wattled grackle.	了哥、八哥、	ˢLíú ‹kó. Pát› ‹kó.
41. Spotted grackle (or pie.)	鵯	Pat›.

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 *Pún Ts'ò*, 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.

42. Grebe.	水奴	ʻShui ˏnò.
43. Grouse (?)	雉鳩	Chí² ˏkau.
44. Gull.	鷗	ˏAu.
45. Hawfinch.	蠟嘴禾鵠	Láp₂ ʻtsui ˏwó kukˎ.
46. Hawk.	鷹	ˏYing.
47. Imperial or horned hawk.	御鷹、角鷹、	Yü² ˏying. Kókˎ ˏying.
48. Hen.	鷄𪓟	ˏKai ʻná.
49. Heron.	蒼鷺、鵻鱣、	ˏTsʻóng lò². ˏMung ˏtʻung.
50. Jacana.	白勝鷄	Pák₂ shingʼ ˏkai.
51. Jay.	鵲	Tséukˎ.
52. Reddish jay, with mottled wings.	山和尚	ˏShán ˏwó shéung².
53. Kingfisher.	魚狗鴗、釣魚郎、	ˏÜ ʻkau. Láp₂. Tíúʼ ˏü ˏlóng.
54. Variegated kingfisher.	翡翠	ʻFí tsʻuiʼ.
55. Kite.	怪鴟	Kwáiʼ ˏchʻí.
56. Crested lark.	角靈	Kókˎ ˏling.
57. Singing lark.	百鸝、百鴒、	Pákˎ ˏling. Pákˎ ˏling.
58. Wood lark. *Alauda.*	山麻鵲	ˏShán ˏmá tséukˎ.
59. Magpie.	四喜鵲	Sz" ʻhí tséukˎ.
60. Blue magpie, with two long tail feathers.	練鵲	Lín² tséukˎ.
61. Magpie, with a gradated tail.	山喜鵲	ˏShán ʻhí tséukˎ
62. Mango bird.	黃鶯	ˏWóng ˏang.
63. Owl.	梟、貓兒頭鷹、	ˏHíú. ˏMíú ˏí ˏtʻau ˏying.
64. Horned owl.	角鴟、鴟鵂、	Kókˎ ˏchʻí. ˏChʻí ˏyau.
65. Paddy bird.	禾鵠	ˏWó kukˎ.
66. Parrot.	鸚哥、鸚鵡、	ˏYing ˏkó. ˏYing ʻmò.
67. Partridge.	鷓鴣	Chéʼ ˏkú.
68. Peacock.	孔雀	ʻHung tséukˎ.

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.	塘鵝	ˏT'óng ˏngó.
70. Penguin.	企鵝	ˈK'í ˏngó.
71. Common pheasant.	山鷄	ˊShán ˊkai.
72. Argus pheasant.	鷼鷄	ˏLün ˊkai.
73. Medallion pheasant.	吐綬鷄、鶅、	T'ò² shau² ˊkai. Yik₂.
74. Silver pheasant.	白鷴	Pák₂ ˏhán.
75. Golden pheasant.	錦鷄、鷩雉、	ˈKam ˊkai. Pit₅ chí².
76. Tartar pheasant.	雉鷄	Chí² ˊkai.
77. Peacock pheasant.	金錢鷄	ˊKam ˏts'ín ˊkai.
78. Phœnix.	鳳凰、鶤鳳、	Fung² ˏwóng. Ín² fung².
79. Pigeon.	班鳩	ˊPán ˊkau.
80. Brown pigeon.	鴿鳩	ˊCh'í ˊkau.
81. Pullet.	鷄項	ˊKai hóng².
82. Quail.	鵪鶉	ˊAm ˏshun.
83. Rail or wedge tailed partridge.	竹鷄	Chuk₅ ˊkai.
84. Red headed rail.	白面鷄	Pák₂ mín² ˊkai.
85. Rain harbinger.	天天雀	ˊT'ín t'ín tséuk₅.
86. Raven.	鸚鵡、八哥、	ˊYing kuk₅. Pát₅ ˊkó.
87. Ringed raven.	老鴉	ˈLò ˊá.
88. Robin.	桂林相思	Kwai² ˏlam ˊséung ˊsz².
89. Roc.	鵬	ˏP'ang.

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 phœnix, which, as a kind of form, they have bedecked with every natural and moral excellence. For notices of Chinese descriptions of the phœnix, 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.	秧鷄	‹Yéung ‹kai.
91. Secretary, or snake cater.	鴆	‘Sham.
92. Shrike or butcher bird.	鵙、伯勞、伯鵊、	Kᵗí’. Pák› ˏlò. Pák› ˏlíú.
93. Snipe.	鷸、沙錐、	Kwat›. ‹Shá ‹chui.
94. Hill snipe, brown back, gray spotted, tail short.	山錐	‹Shán ‹chui.
95. Sparrow.	雀、麻雀、	Tséuk›. ˏMá tséuk›.
96. Java sparrows.	紅嘴	ˏHung ‘tsui.
97. Sparrow hawk.	鳶	ˏÜn.
98. Stork.	鵁鶄	‹Káu ‹tsᵗing.
99. Rock swallow.	胡燕	ˏÚ ín’.
100. Swallow or martin.	燕	Ín’.
101. Swan.	鵠、天鵞、	Kuk›. ‹Tᵗín ˏngo.
102. Tailor bird.	巧婦鳥	‘Háu ˊfú ˊníú.
103. Teal.	小水鴨	‘Síú ‘shui áp›.
104. Thrush.	白畫眉	Pák₂ wá² ˏmí.
105. White eyed, gray thrush.	畫眉	Wá² ˏmí.
106. Singing thrush.	烏屎吉、猪屎鴾、	‹Ú ‘shí kat›. ‹Chii ‘shí chá’.
107. Turkey.	火鷄、駝鳥、	‘Fó ‹kai. ˏTᵗó ˊníú.
108. Turtle dove, ringed.	鳲鳩	‹Chᵗí ‹kau.
109. Wagtail.	鶺鴒	Tsik› ˏling.
110. Warbler, a kind of robin.	藍相思	ˏLám ‹séung ‹sz’.
111. Warbler, a kind of nightingale or lark.	鸎	‹Ying.
112. Widgeon.	鵔鷉	Pik› ‹chᵗí.
113. Woodpecker.	喙木鳥	Téuk› muk₂ ˊníú.
114. Wren.	鷦鷯	‹Tsíú ‹líú.

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.

鱗介類第四章
ˏLun kái' lui²; tai² sz'' ˏchéung.

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.

凡鱗介皆屬蛋生、不捕鬪而出、其血鮮冷、因其身形、仍分四類、一曰龜類、身以介盖、如鼈是也、一曰蝘蜓類、身鱗四足、如鱷魚是也、一曰蛇類、無足身圓且長、如蟒是也、一曰蛙類、體無鱗毛、如蟾蜍是也、

ˏFán ˏlun kái² ˏkái shukˎ tán² ˏshang patˎ pò² tau', ˏí ch'utˎ; ˏk'í hütˎ ˏsín ˏlang. ˏYan ˏk'í ˏshan ˏying, ˏying ˏfan sz'' lui². Yatˎ ütˎ ˏkwai lui², ˏshan ˏí kái' k'oi', ˏü, pítˎ shí² ˏyá. Yatˎ ütˎ 'ín ˏt'ing lui², ˏshan ˏlun, sz'' tsukˎ, ˏü ngókˎ ˏü shí² ˏyá. Yatˎ ütˎ ˏshé lui², ˏmò tsukˎ, ˏshan ˏün 'ch'é ˏch'éung, ˏü ˏmóng, shí² ˏyá. Yatˎ ütˎ ˏwá lui², 't'ai ˏmò ˏlun ˏmò, ˏü ˏshím ˏshü shí² ˏyá.

2. Adder. 蝮 Fukˎ.

3. Amphisbena. 兩頭蛇 ˏLéung ˏt'au ˏshé.

4. Black snake. 烏蛇 ˏÚ ˏshé.

5. Boa of Yunnan. 蟒、巨蛇、 ˏMóng. Kü² ˏshé.

6. Cobra di capello. 撲箕篋 P'ókˎ ˏkí hápˎ.

7. Crocodile. 鱷魚、鼉龍、 Ngókˎ ˏü. ˏTó ˏlung.

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 *móng* appears to be the same as the anaconda of India, being very similar to it in size and habits. The *ím shé* (No. 21) is perhaps only another name for it, for Chinese writers on these

8. Dragon of the sky.	龍	ˏLung.
9. Dragon of the mountains.	蛟	ˊKáu.
10. Dragon of the deep.	螭	ˏLí.
11. Frog.	蛙 蠅、田 鷄、蛤 蟆、	ˊWá. ˊWá. ˏT'in ˊkai. Kóp˃ 'ná.
12. Tree frog?	山 蛤	ˏShán kóp˃.
13. Striped frog.	蝦 蟆	ˊHá ˏmá.
14. Gecko.	雷 公 蛇	ˏLui ˊkung ˏshé.
15. Common lizard.	蟾 蛇	ˏShím ˏshé.
16. House lizard.	蝘 蜓、守 宮、壁 虎、	'Ín ˏt'ing. 'Shau ˊkung. Pik˃ 'fú.
17. Livid earth lizard.	蜥 蜴、 石 龍 子、	Sik˃ yik˃. Shik˃ ˏlung 'tsz'.
18. Red spotted lizard.	蛤 蚧	Kóp˃ kái².
19. Water lizard.	蠑 螈	ˏWing ˏün.
20. Newt.	鯑	ˏT'ai.
21. Large snake.	蚺 蛇、南 蛇、	ˏÍm ˊshé. ˏNám ˏshé.
22. Water snake.	水 蛇	'Shui ˊshé.
23. Spotted snake.	白 花 蛇	Pák˃ ˊfá ˏshé.
24. Tadpole.	蝌 蚪、 嚶 嬰 仔、	ˊFó 'tau. ˊYing óng' 'tsai.
25. Toad.	蟾 蜍、 黽、	ˏShím ˏshü. ˏMín.
26. Tortoise.	龜	ˊKwai.
27. Shell tortoise.	玳 瑁 龜	Toi² múi² ˊkwai.
28. Turtle.	鼈	Pit˃.
29. Green turtle.	脚 魚	Kéuk˃ ˏü.

subjects exercise so little discrimination in their quotations, that they are easily led astray by a different name. Even in those objects which might be supposed most familiar, it is surprising how many names they bear among the common people, thereby causing no little trouble to ascertain which is the most correct.

8—10. 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.

魚類第五章

ʂÜ lui²; tai² ʂ'ng ‹chéung.

凡魚類皆屬散後
春於海傍而骨二
自出則柔而分者、
之剛柔骨之柔龍等
大類、骨鮫鱘之剛者、
如鱓也、骨之而分九
是其翅背翅之刺、
以如者爲一類柔
類剛爲一類、
者

ʂFán ʂü lui² ‹kái shuk› sán' ‹ch'un ‹ü 'hoi ʂp'óng ʂí hau› tsz'² ch'ut›. Tsak› ʂí ʂk'í kwat› ‹chí ‹kóng ʂyau, ʂí ‹fan í² tái² lui². Kwat› ‹chí ʂyau 'ché, ʂü ʂshín, ‹shá, ʂtsam ʂlung 'tang shí² ʂyá. Kwat› ‹chí ‹kóng 'ché, ʂí ʂk'í ch'í' ʂí ‹fan 'kau lui²; ʂu púi' ch'í' ‹chí ts'z" ‹kóng 'ché, ʂwai yat› lui², ʂyau 'ché ʂwai yat› lui².

1. All fishes are produced from eggs (or roe) scattered upon the banks of the ocean, from which the young afterwards are hatched of themselves. They are divided into two great classes, according as their bones are hard or soft. Soft boned (or cartilaginous) fishes are such as the eel, the shark, the sturgeon, &c. Hard boned (or osseous) fishes are arranged into nine orders according to their fins; as the dorsal fin being spinous makes one order, if flexible makes another order, &c.

Notes and Explanations.

The original form of the character *ü* somewhat resembled a fish, but in its present contracted shape, the similarity is nearly lost. Fish compose two tribes of the class *lun pò*, or scaly animals, in the *Pún Ts'ò*. Lí Shíchan, 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 *ü* in the Imperial Dictionary, the principal families of fishes are assorted 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.*	馬鯗	ˢMá ˢtsai.
3. Anchovy; first pectoral rays free, anal joined to caudal, long tapering body. *Thryssa.*	鳳尾	Fung² ˢmi.
4. Anchovy; hairy processes behind gills, belly serrate, dorsal far back. *Engraulis?*	青孤	ˌTsˢing ˌkú.
5. Band-fish; no caudal fin, reddish yellow, body thin tapering. *Cepola.*	紅帶	ˌHung tái˃.
6. Barbel; four cirri, brown and yellowish, no spines, fins short. *Barbus.*	嘉魚	ˌKá ˧ü.
7. Blenny; green cylindrical body, red ring on the tail, 2 cirri. *Blennius?*	烏魚	ˌÚ ˧ü.
8. Bream; broad body, no cirri, pectoral small, dorsal long, spines weak. *Cyprinus.*	鯽魚	Tsik˃ ˧ü.
9. Bream; body broad, no cirri, 2 dorsal spines, anal long. *Cyprinus.*	扁魚	ˢPín ˧ü.
10. Bream; broad, angular, silvery green, one dorsal spine, no cirri. *Gobio?*	扁魚	ˢPín ˧ü.
11. Carp; general name for oblong cyprini with large fins and cirri.	鯉魚	ˢLí ˧ü.
12. Carp; dark red fins thin and large, spine jagged, 4 cirri, dark brown. *Cyprinus.*	芙蓉鯉	ˌFú ˧yung ˢlí.
13. Carp; 4 cirri, body broad, greenish brown, fins small, reddish. *Cyprinus.*	綠鯉	Luk˛ ˢlí.
14. Carp; 4 cirri, reddish fins, body whitish brown, spines jagged. *Cyprinus.*	塘𩵦	˧Tˢóng ˢlí.
15. Carp; 4 cirri, tail black, broad body, head somwhat emarginate. *Cyprinus.*	黑𩵦	Hak˃ ˢlí.
16. Carp; 2 cirri, greenish, red tail, broad, dorsal spine jagged. *Cyprinus.*	海𩵦	ˢHoi ˢlí.
17. Carp; 2 cirri, tail red, body angular, spines notched. *Cyprinus.*	上海鱖	Shéung² ˢhoi láp˛.
18. Carp; 4 cirri, body reddish green, caudal and pectoral fins red. *Cyprinus.*	火鯉	ˢFó ˢlí.
19. Carp; 4 cirri, back spotted, body angular, fins colored. *Cyprinus.*	屐鯉	Kik˛ ˢlí.
20. Carp; fins dark brown, body blunt, and spine serrate. *Cyprinus.*	縮骨鯽	Shuk˃ kwat˃ tsik˃.
21. Carp; body broad, angular, light green, mouth very small. *Cyprinus.*	屐魚	Kik˛ ˧ü.
22. Carp; yellowish red, ventral before dorsal, tail reddish banded. *Cyprinus.*	金鯽	ˌKam tsik˃.
23. Chætodon; green and yellow banded, black spot on dorsal, body round. *Chætodon.*	尖嘴鱖	ˌTsím ˢtsui láp˛.
24. Chætodon; two inches long, greenish spotted black. *Chætodon.*	金鼓	ˌKam ˢkú.
25. Chætodon; yellow, black band across the head and tail, mouth turned up. *Chætodon.*	荷包金	˧Hó ˌpáu ˌkam.
26. Chætodon; long finned, body broader than long, brown banded. *Platax.*	飛翼	ˌFí yik˛.

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 chætodon.

27. Chætodon; silvery ash color, body roundish with irregular dark spots. *Chætodon.*	銀扁魚	ˏNgan ˊpín ˏü.
28. Chætodon; greenish with dark stripes, fleshy fins small, 11 dorsal spines. *Chætodon.*	柴魚	ˏChʻái ˏü.
29. Chætodon; blackish spotted, operculum scaly, back fins square. *Pimelepterus.*	黑石鱖	Hak› shik› láp›.
30. Chætodon; body roundish, banded greenish, dorsal spines freeish. *Ephippus.*	銀拱	ˏNgan ˊkung.
31. Dace; tail yellow, 2 dorsal spines, no anal spine, no cirri, fins small. *Leuciscus.*	黃尾鮊	ˏWóng ˏmí ˏling.
32. Dace; no spines or cirri, greenish yellowish, 8 dorsal, 14 anal, rays. *Leuciscus.*	鱅魚	ˏYung ˏü.
33. Dace; broad, whitish, blue spots near gills, ventral behind dorsal. *Leuciscus.*	土鮊	ˊTʻò ˏling.
34. Diodon; with a globular prickly body. *Diodon.*	艻泡	Lik› pʻáu˒.
35. Dory; silvery white, head depressed; body rhomboidal, ventrals long. *Scyris.*	長翼芒	ˏChʻéung yik› ˏmóng.
36. Dory; silvery, fins short, head oblique, dorsal and anal rays long. *Scyris.*	白鬚公	Pák› ‹sú ‹kung.
37. Dory; body clouded, oval, anal spinous, dorsal continuous. *Amphacanthus?*	黎猛	ˏLai ˏmáng.
38. Dog-fish; ashy, with black spotted bands; 18 inches long. *Scyllium ornatum.*	跌墮沙	Tít› tó² ‹shá.
39. Dragon-weever; brown back, purple belly, black dorsal, 2 large gill spines. *Percis.*	角魚	Kók› ˏü.
40. Dragonet; umber, head ⅓ of length, dorsals separate, 12 anal rays. *Platycephalus.*	沙甲	‹Shá káp›.
41. Dragonet; belly greenish, back umber, flat, head 4 rows of spines. *Platycephalus.*	刀甲	‹Tò káp›.
42. Dried fish from Bombay, called Bombay ducks.	狗吐乾	ˊKau tʻò˒ ˏkón.
43. Eel; no pectoral, umber, with black spots, 2 cirri, mouth deeply cleft. *Muræna.*	鱔鰋	Láp› ‹chui.
44. Eel; general name for those with fins and spiracles.	鱓、鰀、	ˏShín. ˏYau.
45. White or light colored eel. Yellow eel.	白鱔、黃鱓、	Pák› ˏshín. ˏWóng ˏshín.
46. Red eel. Large eel.	血丨、骨丨、	Hüt› ˏshín. Kwat› ˏshín.
47. Conger eel; pectorals large. *Anguilla.*	鰻鱺	Mán² lai².
48. File-fish; back slate colored, yellow pectoral and tail, 2 ventral spines. *Balistes.*	剝皮洋	Mók› ˏpʻí ˏyéung.
49. File-fish; large, body reddish gray, no ventrals, dorsal spine very small. *Aluteres.*	沙猛	‹Shá ˏmáng.
50. File-fish; blackish, tail banded, lateral line angular, spine jagged. *Monocanthus.*	黑皮洋	Hak› ˏpʻí ˏyéung.
51. Fishing-frog; dark ashy color, with cutaneous cirri; four dorsal spines. *Lophius.*	震麻魚、虎魚、	Chan˒ ˏmá ˏü. ˊFú ˏü
52. Fistularia; body and fins red, mouth at end of a long tube, teeth large. *Fistularia.*	馬鞭	ˏMá ‹pín.
53. Flounder; reddish brown, eyes left, teeth large. *Platessa.*	左口撻沙	ˊTsó ˊhau tát› ‹shá.

42. *Kau tʻò* 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-

54. Flounder; reddish, with many dark spots, eyes right, fins yellowish. *Platessa.*	破篷	P'ó' ˧p'ung.
55. Fluke; marbled brown, fins lighter spotted, eyes right and others left. *Platessa.*	花正鼻	˂Fá ching' p'í'.
56. Flying-fish; pectorals very long reaching to the caudal. *Exocetus.*	飛魚、鰩、	˂Fí ˧ü. ˧Íú.
57. Gar-pike; green back, silvery belly, long snout, anal longer than dorsal. *Belone.*	鶴浸	Hók₂ tsam'.
58. Gar-pike; small, silvery, black spot on tail, dorsal near tail. *Belone.*	鶴浸	Hók₂ tsam'.
59. Garoupa; marbled dusky red, fins banded, 11 dorsal spines, head smooth. *Merra?*	石班魚	Shik₂ ˂pán ˧ü.
60. Tortoise-shell garoupa; marked in angular spots, reddish. *Chrysophris?*	玳瑁班	Toi² mò² ˂pán.
61. Garoupa; brick red spots on a brown ground, operculum 2 points. *Chrysophris?*	花石班	˂Fá shik₂ ˂pán.
62. Garoupa; dark red marbled, lower jaw projects, preoperculum serrate. *Centropristis?*	花班魚	˂Fá ˂pán ˧ü.
63. Gilt-head; marked in squares of yellow and blue, dorsal yellow striped. *Dentex?*	鴛哥鯉	˧Ang 'kó ˧lí.
64. Gilt-head; head blue, body reddish brown, fins red, head smooth. *Dentex?*	紅鴛哥鯉	˂Hung ˧ang ˂kó ˧lí.
65. Gilt-head; yellowish green with blue stripes, fins spotted blue. *Dentex?*	花鴛紅	˂Fá ˂ang 'ko.
66. Gilt-head; back bright red, fins yellowish red, upper ray of tail long. *Sparus.*	紅衫	˧Hung ˂shám.
67. Gilt-head; head smooth, two first rays of dorsal filamentous. *Pagrus?*	錦鮹、牛尾鮹、	˧Kam ˂shau. ˧Ngau ˧mí ˂shau
68. Gilt-head; head purplish, body brown and yellow striped, operculum scaly. *Sparus.*	黚眉鱨	Wá² ˧mí ˧ts'ò.
69. Gilt-head; blackish, 2 greenish bands, tail whitish, belly yellow. *Amphiprion?*	海金魚	'Hoi ˂kam ˧ü.
70. Gold fish; body golden red, fins large, dorsal often wanting. *Cyprinus.*	金魚	˂Kam ˧ü.
71. Gudgeon; 3 inches long, spotted umber back, belly purple, dorsal entire. *Gobius.*	擘口狗	Mák› 'hau 'kau.
72. Gudgeon; 5 inches, brown back, blue belly, spotted, first dorsal small. *Gobius.*	趕鷄棒	'Kón ˂kai ˧p'áng.
73. Gudgeon; green back, dingy belly, first dorsal 5 rayed, ventral large. *Gobius.*	白蛤	Pák₂ kóp›.
74. Gudgeon; anal and 2d dorsal nearly equal, brown back, belly lighter. *Gobius.*	長腰稔	˧Ch'éung ˂íú ˧nam.
75. Gudgeon; brown, spotted, 1st dorsal 6, second 9 rayed, ventral large. *Gobius.*	筍殼	'Sun hók›.
76. Gudgeon; 1st dorsal 6 rayed, fins rounded, large, spotted brown body. *Gobius.*	稔魚	'Nam ˧ü.
77. Gudgeon; spotted green, 1st dorsal 5 rays, partly free. *Periopthalmus.*	花丁、彈塗、	˂Fá ˧ü. ˧Tán ˧tò.

tioned; some of them are so much like water snakes in external appearance, that those reptiles have been added by travelers to the list of strange viands found on the tables of the Chinese. The *t'ang shín*, or rattan eel, so called from its small size and yellowish color; the *mún shín* or large murena; the *shá líú*, or sand borer, and others, also occur.

59—62. Under the name of *shik pán ü*, or *pán ü*, 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

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. *Chatoessus.*
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 exsert, 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.*
99. Labrus; body yellowish-greenish, lateral line crooked, tail rounded. *Labrus.*
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.*

藍翼魚	ˏLám yik₂ ˏü.
紅角	ˏHung kók₁.
長短浸	ˏChʻéung ʻtün tsam'.
鱭白	ˏTsʻò pák₂.
青鱗	ˊTsʻing ˏlun.
長腰鱗	ˏChʻéung ˊíú ˏlun.
黃澤	ˏWóng chák₂.
海河	ʻHoi ˏhó.
忌魚	Kí² ˏü.
黃丨	ˏWóng ˏü.
坑鱭白	ˊHáng ˏtsʻò pák₂.
氷滑	ʻShui wát₂.
布刀	Pò' ˊtò.
黃魚海	ˏWóng ˏü ʻhoi.
三黎	ˊSám ˏlai.
將軍甲	ˊTséung ˊkwan káp₁.
金鱗甲	ˊKam ˏlun káp₁.
花軟唇	ˊFá ʻün ˏshan.
軟唇鱺	ˏÜn ˏshan láp₂.
石劫鱺	Shik₂ kíp₁ láp₂.
黃皮頭、石首魚、	ˏWóng ˏpʻí ˊtau, Shik₂ ʻshau ˏü.
黃畫	ˏWóng wák₂.
金絲衲	ˊKam ˊsz' náp₂.
鮸皮鱺	Yan² ˏpʻí láp₂.
石劫	Shik₂ kíp₁.

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?*	海龍	'Hoi ⸢lung.
104. Loche; 4 cirri, umber, spotted, pectoral 5 rayed, opposite the dorsal. *Cobitis.*	沙錐	⸢Shá ⸢chui.
105. Mackerel; five finlets, marbled green, no carina, dorsals separate. *Auxis.*	花鰣	⸢Fá ⸢ch'i.
106. Mackerel; fusiform, row of black spots on back, 5 finlets both sides. *Auxis.*	花鰣	⸢Fá ⸢ch'i.
107. Mackerel; first dorsal blackish, body greenish, no horizontal spine. *Caranx?*	方丨	⸢Fong ⸢ch'i.
108. Mackerel; greenish, dorsals near, pectorals yellow, line mailed. *Caranx.*	蝦丨	⸢Há ⸢ch'i.
109. Mackerel; lateral line carinated, prominent, 8 finlets, pectorals long. *Orcynus.*	扁甲鰣	'Pín káp› ⸢ch'i.
110. Mackerel; 9 finlets above, 7 below, no caudal carina, dorsals near. *Auxis.*	赤甲鰣	Ch'ik› káp› ⸢ch'i.
111. Mackerel; one dorsal, equaling anal, one finlet, line mailed, silvery green. *Auxis?*	鰣魚	⸢Ch'i ⸤ü.
112. Mackerel; yellowish-green, 1st dorsal a spine, dorsal and anal long. *Caranx?*	黃乳	⸤Wong 'yü.
113. Mackerel: names of Scomberoides in books.	鯖、馬鮫、	⸢Tsing. 'Má ⸢káu.
114. Mango-fish; silvery slate color, dorsals separate, filaments 6, short. *Polynemus.*	馬鮫郎	'Má ⸢káu ⸤lóng.
115. Mango-fish; slate, 4 filaments, fins black, first dorsal 7 rays. *Polynemus.*	馬友、馬母、	'Má 'yau. 'Má 'mò.
116. Moon-gazer; reddish brown, clouded, many cirri, pectorals broad. *Blepsias.*	石獅子	Shik› ⸢sz' 'tsz'.
117. Mullet; light green, scales on back marked, fins and tail yellowish. *Mugil.*	黃尾鰭	⸤Wong 'mí 'tsai.
118. Mullet; tail purplish, body silvery green, angular muzzle reddish. *Mugil.*	白鯧	Pák› 'tsai.
119. Mullet; silvery, striped with brown, ventral forward, dorsal and anal equal. *Mugil.*	烏頭	⸢Ú ⸤t'au.
120. Mullet; back angular, silvery, head blunt, anal large, one spined. *Mugil.*	鯇魚	'Hín ⸤ü.
121. Ophicephalus; dorsal long, body cylindrical clouded, tail round. *Ophicephalus.*	生丨	⸢Shang ⸤ü.
122. Parrot-fish; dusky green above, yellow belly, dorsal 9 spiny rays. *Scarus.*	翠鱗鯪	Ts'ui' ⸤lun ⸢chui.
123. Parrot-fish; dark green, fins and mouth blue edged, scales large. *Scarus.*	青衣	⸢Ts'ing ⸢i.
124. Parrot-fish; dark slate, banded, fins yellow, tail spotted white. *Scarus.*	鷄公魚	'Kai ⸢kung ⸤ü.
125. Parrot-fish; blue stripes, fins edged blue, belly yellow, teeth notched. *Scarus.*	碎牙	Tsui' ⸤ngá.

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 móng, tai i tsóng, tai sám má káu lóng*, "First the silure, then the pomfret, and third, the small polynemus." This fish, also called bynni-carp, is common in the river Nile.

121. *Shang ü*, 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.*	飛魚、鷹魚、	ˏFí ˏü. ˏYing ˏü.
127. Perch; dorsal emarginate, opposite the ventral and pectoral, head blunt. *Perca?*	鯱頭	Wák$_2$ ˏtʻau.
128. Perch; dark reddish brown, gills unarmed, scaly, dorsal emarginate. *Anthias?*	黑鰽	Hak, ˏtsʻò.
129. Perch; operculum scaly, body silvery, yellowish lower fins. *Anthias?*	白花	Pák$_2$ ˏfá.
130. Perch; light green, spotted opercular spine large, scales minute. *Therapon?*	釘公魚	ˏTing ˏkung ˏü.
131. Perch; body yellowish green, mouth prolonged, operculum acute. *Mesoprion?*	石角鯽	Shik$_2$ kók, tsik,.
132. Perch; dark red, back wavy, operculum scaly, teeth hooked. *Mesoprion.*	火鰽	ʻFó ˏtsʻò.
133. Perch; body silvery, fins reddish, operculum dentated, dorsal scaly. *Corvina?*	黃丨	ˏWóng ˏtsʻò.
134. Perch; 2d anal spine large, top of head and tail red, body greenish. *Pelates.*	頭爐	ˏTʻau ˏlò.
135. Perch; body brown-silvery, operculum scaly, acute. *Serranus?*	白鱸	ˏPák ˏlò.
136. Perch; small, gills scaly, acute, body green, striped brown. *Serranus?*	唱歌婆	ˏChʻéung ʻkó ˏpʻó.
137. Perch; body reddish brown, clouded, head rough, 12 dorsal spines. *Myripristis?*	石狗公	Shik$_2$ ʻkau ˏkung.
138. Perch; mouth large, body brown, banded, first dorsal 8 spiny rays. *Ambassis?*	黑石班	Hak, shik$_2$ pán.
139. Perch; eyes large, back and dorsal red, mouth vertical, tail rayed. *Priacanthus.*	大眼鱲	Tái^2 ˏngán láp$_2$.
140. Perch; preoperculum smooth, serrate, body brown, mouth projecting. *Crenilabrus?*	頭鱸	ˏTʻau ˏlò.
141. Perches, or other similar fishes with spinous fins.	鯛、鮸、	ˏTíú. ˏMín.
142. Perch-pike; 3 hooked front teeth, back brown, belly silvery. *Lucio-perca.*	三牙	ˏSám ˏngá.
143. Pilot-fish; fusiform, 8 free dorsal spines, purplish black, striped. *Elacates.*	黑鮫	Hak, ˏkáu.
144. Pipe fish; head like a horse's, body mailed. *Syngnathus.*	海馬	ʻHoi ˏmá.
145. Plaice; eyes right, dark brown spotted, fins bluish, pectorals red. *Platessa.*	花破篷	ˏFáp^{t}ó' ˏpʻung.
146. Plaice; ashy with lighter spots, fins bluish, eyes left, dorsal short. *Platessa.*	正鼻	Ching' pí'.
147. Plaice; dark reddish brown, teeth large, tail broad, distinct. *Platessa.*	左口	ʻTsó ʻhau.
148. Pomfret; body broad, no dorsal spines, greenish, fins equal. *Stromateus.*	蒼魚、鯧、	ˏTsʻóng ˏü. ˏChʻéung.
149. Pomfret; purplish greenish, long pectoral, lateral line silvery. *Stromateus.*	黑蒼	Hak, ˏtsʻóng.
150. Pomfret; 5 dorsal & 3 anal spines, body broad, yellowish, ventrals small. *Kurtus.*	黃蠟蒼	ˏWóng láp$_2$ ˏtsʻóng.
151. Pomfret; oval, first dorsal 6 rayed, silvery, tail small. *Caranx?*	花蒼	ˏFá ˏtsʻóng.

127.—140. The remarks upon the genus Labrus apply with equal force to the fishes grouped under perch, Sciæna, 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.

152. Pomfret; blunt head, body oval, reddish-green, dorsal long, few spines. *Equula?*	瓜子蒼	ˏKwá ʻtsz' ˏtsᵗóng.
153. Pomfret; ventrals long, body purplish green, anal and dorsal equal. *Vomer.*	跳板魚	Tíú' ʻpán ˏü.
154. Ray; 3 rows of spines on back, head broad, spotted white. *Rhina acylostoma.*	琵琶沙	ˏPᵗí ˏpᵗá ˏshá.
155. Ray; tail spinous, back umber, spotted, few spines, nose sharp, belly purple. *Raia.*	氷紗鯆	ˏPing ˏshá ˏpò.
156. Ray; reddish brown, spines arranged like a T, 2 dorsals on tail. *Raia.*	黃點丨	ˏWóng ʻtím ˏpò.
157. Ray; head projecting, body reddish brown, tail thrice as long as body. *Myliobates.*	張鶯	ˏChéung ˏang.
158. Ray; broad, greenish brown, spotted, tail long and slender like a whip. *Myliobates.*	花點張鶯	ˏFá ʻtím ˏchéung ˏang.
159. Ray; dark reddish green, body semicircular, tail short. *Anacanthus.*	鯆荖	ˏPò ʻlò.
160. Ray; comprising such as are broad.	鱝、海鷂魚、	ˏFan. ʻHoi ˏíú ˏü.
161. Roach; fusiform, brownish green, red eyes, dorsal and ventrals opposite. *Leuciscus.*	蠢魚	ʻChᵗun ˏü.
162. Roach; fusiform, greenish, lateral line flexuous, one dorsal spine. *Leuciscus.*	藍刀	ˏLám ˏtò.
163. Roaches, or other similar cyprini.	鰣、鰱、鱒、	ˏShí. ˏLín. ˏTsᵗün.
164. Salmon; speckled reddish, pectorals black, ventral and dorsal opposite. *Salmo.*	狗吐魚	ʻKau tᵗò' ˏü.
165. Salmon; brown back, silvery belly, mouth deeply cleft, head smooth. *Osmerus?*	錦鱗鰱	ʻKam ˏlun ˏchui.
166. Sciæna; operculum scaly, ventral and pectoral opposite, body silvery. *Sciæna?*	鰽魚	ˏTsᵗò ˏü.
167. Sciæna; body and fins red, green spot on back, dorsal and gills scaly. *Hæmulon?*	雄丨	ˏHung ˏü.
168. Sciæna; silvery brown, preoperculum serrated, tail reddish at the end. *Pristiproma?*	鷄丨	ˏKai ˏü.
169. Sciæna; body reddish orange, dorsal rays freeish, weak, operculum scaly. *Lobotes?*	黃鰲	ˏWóng ˏngò.
170. Sciæna; first dorsal 6 rayed, head smooth greenish brown, 2 anal spines. *Sciæna?*	洋梭魺	ˏYéung ˏshó ˏó.
171. Sciæna; small, fins red, 2 dorsals near, large eyes, body brown striped. *Sciæna?*	紅梳丨	ˏHung ˏshó ˏó.
172. Sciæna; long, yellowish, dorsal emarginate, teeth hooked, anal spine. *Otolithus?*	花鱸	ˏFá ˏlò.
173. Sciæna; dark green, fins yellowish, anal scaly, operculum acute. *Diagramma?*	海鰽	ʻHoi ˏtsᵗò.
174. Sciæna; dark brown, spotted, gills scaly, dorsal emarginate. *Sciæna?*	鱉魚	ˏMan ˏü.
175. Sciæna; one cirrus on the lower jaw, dorsal emarginate, rays freeish. *Umbrina?*	生鬚鯄	ˏShang ʻsú wák₂.
176. Sciæna; or a spinous finned thoracic fish, with a large ear stone.	鰒、石首魚、	ˏTsung. Shik₂ ʻshau ˏü.

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 *tsᵗóng*.

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 *Zygæna* 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. Scorpæna; blackish, many cirri on lower jaw, ventrals united. *Scorpæna.*

178. Scorpæna; reddish, free rays of pectoral reach to the tail, dorsal rays free. *Pterois.*

179. Scorpæna; pectorals and tail yellow spotted, spines free, body dark clouded. *Pelor.*

180. Scorpæna; rays of dorsal and pectorals free, feathery, body banded red. *Pterois.*

181. Scorpæna; pectorals 2 free rays, body spotted, umber color, smooth. *Pelor.*

182. Scorpæna; or gurnard, or one of the mailed fishes.

183. Shad; abdomen serrated, anal fin near tail, ventral very small. *Clupea.*

184. Common shark; brown back, nose sharp, fins small, 2d dorsal small. *Carcharias.*

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 blunt. *Carcharias.*

189. Hammer-headed shark; dirty green, eyes protruding, front of head thin. *Zygæna.*

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. *Silurus.*

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. *Pimelodus.*

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.*

202. Smelt; greenish, dorsals near, mouth small, head smooth, anal long, soft. *Atherina.*

203. Guava leaf sole; brown, spots large, eyes right and others left; small. *Solea.*

老虎魚	ˢLò ʻfú ˛ü.
龍鬚魚	˛Lung ˂sú ˛ü.
黃豹魚	˛Wóng pʻáu' ˛ü.
鰲魚	˛Ngò ˛ü.
貓魚	˛Máu ˛ü.
鰾、鮚、	˛Tʻang. ˛Kʻau.
三黎	˂Sám ˛lai.
沙魚、鮀、鯊、	˂Shá ˛ü. ˂Shá. ˂Shá.
貓兒沙	˛Máu ˛í ˂shá.
犁頭沙	˛Lai ˛tʻau ˂shá.
鳥翼沙	˂Ú yik˛ ˂shá.
齊頭沙	˛Tsʻai ˛tʻau ˂shá.
公子帽沙	˂Kung ʻtsz'. mò² ˂shá.
黃骨魚	˛Wóng kwat˛ ˛ü.
鱲魚	˛Lím ˛ü.
鰔魚	ˢKóm ˛ü
鱲魚	˛Lím ˛ü.
牛魚	˛Ngau ˛ü.
芒仔	˛Móng ʻtsai.
花鰔	˂Fá ˢkóm.
庵丁	˂Óm ˂ting.
塘虱	˛Tʻóng sat˛.
黃龍	˛Wóng ˛lung.
鯇、鮎、	˛I. ˛Ním.
珠鱗金魚	˂Chü ˛lun ˂kam ˛ü.
沙鑽	˂Shá tsiin'.
拈葉仔	˂Ním íp˛ ʻtsai.

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 *ngò ü* 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, umber, eyes right, dorsal ends opposite the mouth. *Achirus.*

207. Sole; uniform reddish brown, dorsal reaches gills, fins ashy, 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. *Pagelus?*

219. Sparus; body brownish red, operculum scaly, acute, dorsal fin striped. *Pagelus?*

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. Sphyræna; 2d dorsal opposite anal, greenish, first dorsal five rayed. *Sphyræna.*

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. *Acanthurus.*

花 撻 沙 ‹Fá t'át› ‹shá.
細 鱗 撻 沙 Sai' ˌlun t'át› ‹shá.
密 鱗 撻 沙 Mat› ˌlun t'át› ‹shá.
黑 鱗 撻 沙 Hak› ˌlun t'át› ‹shá.
金 邊 撻 沙 ‹Kam ‹pín t'át› ‹shá.
花 點 撻 沙 ‹Fá 'tím t'át› ‹shá.
黑 點 撻 沙 Hak› 'tím t'át› ‹shá.
鰈 鞋 底、比 目 魚、 T'áp›. ˌHái 'tai 'Pí muk› ˌü.
金 絲 鱲 ‹Kam ‹sz' láp›.
紅 鱲 ˌHung láp›.
凹 尾 Yap› ˈmí.
方 頭 鰔 ‹Fóng ˌt'au wák›.
瓜 子 鱲 ‹Kwá 'tsz' láp›.
班 鱸 ‹Pán ˌlò.
鑽 嘴 Tsün' 'tsui.
素 哥 Sú' ‹kó.
火 點 鱨 'Fó 'tím ˌts'ò.
黃 翼 ˌWóng yik›.
金 絲 鱲 ˌKam ‹sz' láp›.
海 鯽 'Hoi tsik›.
竹 簽 Chuk› ‹tsím.
鱘 龍 魚 ˌTsam ˌlung ˌü.
鱣、 鱘 魚、 ‹Chín. ˌWóng ˌü.
黑 將 軍 蒼 Hak› ˌtséung ‹kwan ‹ts'óng.

upon a slate colored ground, and the large eyes, add to its singular and brilliant appearance. The *wóng p'áu ü* is one of the most hideous of fishes.

203.—210. Flounder, fluke, plaice, and sole, are English terms for fishes of the old genus Pleuronectes, several species of which are very abundant in the shallow waters of the Pearl river. The sole is called *pí muk ü*, or the fish with corresponding eyes, because, as the Imperial Dictionary says, "if their eyes do not correspond they cannot swim;" consequently they are drawn in pairs, one of which looks to the right and the other to the left.

226. These characters, and those under Nos. 113, 141, 160, 163, 176, 182, 200, 211, and 239, are taken from Chinese books; the figures in them are so rude and misshapen, that it is

228. Surmullet; broad, reddish, with back brown, lips large, fins red. *Mullus.*	飛啼鵲	˂Fí ˧t'ai tséuk˃.
229. Surmullet; dark green back, spotted, belly silvery, tail banded. *Mullus.*	洋鱭	˧Yéung tsün'.
230. Tænioides; body dark red, long, head smooth, eyes concealed. *Tænioides.*	紅鱲、珠筆魚、	˧Hung lái˒. ˂Chü pat˃ ˧ü.
231. Tænioides; brick red, mouth turned up, dorsal long, tail distinct. *Tænioides.*	蛇更	˧Shé ˂kang.
232. Tench; dark green, brown fins, ventrals and dorsal spiny, opposite. *Leuciscus.*	鯇魚	ˊWán ˧ü.
233. Tench; blackish, long, fins whitish, lateral line white, no cirri. *Leuciscus.*	黑鯇	Hak˃ ˊwán.
234. Tench; head depressed, mouth vertical, silvery, no anal spine. *Leuciscus.*	拘頸	Áu' ˊking.
235. Tench; fusiform, brown back, green, belly, red eyes, dorsal 9 rayed. *Leuciscus.*	紅眼笋	˧Hung ˊngán ˊsun.
236. Tench; fins reddish, body dusky green, head tapering, fins jagged. *Leuciscus.*	黑石鯇	Hak˃ shik˒ ˊwán.
237. Tench; fusiform, bluish green, ventral and dorsal opposite. *Leuciscus.*	鱖魚	ˊKóm ˧ü.
238. Tench; or other cyprini, with and without cirri.	鯽、鱮、鮞、	˂Tsz'. ˧Ü ˧Í.
239. Tetraodon; spineless, clouded, spotted white, 4 nasal tubercles. *Tetraodon.*	燈籠泡	˂Tang ˧lung p'áu'.
240. Torpedo; head round, 2 dorsals on tail, body dark reddish, spotted. *Torpedo.*	木勺鮪	Muk˒ chéuk˃ ˂pò.
241. Trichiurus; body thin, long, white, belly serrate, no caudal or ventral. *Trichiurus.*	白帶、矢幹魚、	Pák˒ tái'. 'Ch'í kón' ˧ü.
242. Trunk-fish; body globular. plated with hexagonal plates. *Ostracion.*	海牛	'Hoi ˧ngau.
243. Tunny; spotted green back, 7 finlets, dorsals separate, three carina. *Thynnus.*	鮫魚	˂Káu ˧ü.
244. White rice fish; body diaphanous, fins small, head pointed. *Leucosoma.*	白飯魚	Pák˒ fán˒ ˧ü.
245. Wolf-fish; cylindrical, brown banded with white spots, reddish belly. *Anarrhicas*	井公魚	'Ching ˂kung ˧ü.
246. Wolf-fish; brown and red banded, green head, anal low, long. *Anarrhicas.*	雷公魚	˧Lui ˂kung ˧ü.

impossible to do more than ascertain the order, and even this in many cases is impracticable. The *wóng ü*, or *chín*, 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 *Pún Ts'ò* 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 *Tænioides hermannien* 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, polynemus or salmon, sole, and mullet, with the *lung tan ü*, 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.

蟹蚌類第六章

ˢHái ˢpᵗóng lui²; tai² luk₂ ‹chéung.

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 articulata), 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.	凡生物統分二大部、曰有脊、曰無脊、有脊者、如禽獸龜蛙蛇魚是也、無脊者、列類有三、一曰螺蚌、二曰蟲蠏、三曰海膽海燕是也、且首類中、分二小類、次類中分五小類、又次類中、亦分五小類、	ˢFán ‹shang mat₂ ʻtᵗung ‹fan í² tái² pò², üt₂ ˢyau tsik›, üt₂ ˢmò tsik›. ˢYau tsik› ʻché, ˢü ˢkᵗam, shau', ‹kwai, ˢwá, ˢshé, ˢü shí² ˢyá. ˢMò tsik› ʻché, lít₂ lui² ˢyau ‹sám; yat› üt₂ ˢló ˢpᵗóng; í² üt₂ ˢchᵗung ˢhái; ‹sám üt₂ ʻhoi ʻtám, ʻhoi ín', shí² ˢyá. ʻChᵗé ʻshau lui² ‹chung ‹fan í² ʻsíú lui²; tsᵗz'' lui² ‹chung ‹fan ˢ'ng ʻsíú lui²; yau² tsᵗz'' lui² ‹chung yik₂ ‹fan ˢ'ng ʻsíú lui².
2. Arca nodulosa.	瓦屋子、蛳堪、	ˢNgá uk› ʻtsz'. ‹Sz' ‹hóm.
3. Clams, an ebible species of Mactra.	沙白	‹Shá pák₂.
4. Cockle, or spiral univalves.	螺蛳	ˢLó ‹sz'.
5. Cones, or round pyramidal shells.	珂、雞心螺、	‹Ó. ‹Kai ‹sam ˢló.
6. Cowries.	貝子	Púi' ʻtsz'.
7. Crab.	蟹、蟛蠏、螃蟹、	ˢHái. ˢPᵗáng ˢhái. ˢPᵗóng ˢhái.
8. Hairy crab.	生支蟹	‹Shang ‹chí ˢhái.

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, articulata, and radiata, but as the Chinese have very partially investigated the 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.	蠘、花娘蠏、	Tsít꜆. ꜀Fá ꜁néung ꜂hái.
10. Rough shelled swimming crabs, or Pilumnus?	蟳、老虎丨、	꜁Ts^{t}am. ꜂Lò ꜂fú ꜂hái.
11. Hermit crab, or Pagurus.	寄蟲、寄居蟲、	Kí꜄ ꜀ch^{t}ung. Kí꜄ ꜀kü ꜁ch^{t}ung.
12. Edible crab.	肉蠏	Yuk$_2$ ꜂hái.
13. Spider crab.	蜘蛛蟹	꜀Chí ꜀chü ꜂hái.
14. Crawfish, or large sea prawns. *Palinurus.*	龍蝦、鰝、	꜁Lung ꜁há. Hò^2.
15. Crevette, or broad sea-shrimp.	蝦姑	꜂Há ꜂kú.
16. Cuttle-fish.	烏賊、墨魚、	꜀Ú tsák$_2$. Mak$_2$ ꜁ü.
17. Cuttle-fish bone.	海螵蛸	꜂Hoi ꜀píú ꜀síú.
18. Eight armed cuttle fish, or Octopus.	章舉	꜀Chéung ꜂kü.
19. Cypræa.	紫貝、貝子、	꜂Tsz' púi꜄. Púi꜄ ꜂tsz'.
20. Dolium shell.	琵琶螺	꜁P^{t}í ꜁p^{t}á ꜁ló.
21. Ear-shell, or Haliotis.	鰒、石决明、	Fuk꜆. Shik$_2$ küt꜆ ꜁ming.
22. Horsehoof, or king crab.	鱟	Hau^2.
23. Leech, or bloodsucker.	馬蟥蜞、蜞蛔、水蛭、牛丨、	꜂Má ꜁wóng ꜁k^{t}í. ꜁K^{t}í ꜂ná. ꜂Shui chat꜆. ꜁Ngau ꜁k^{t}í.
24. Lobsters?	大頭蝦	Tái^2 ꜁t^{t}au ꜀há.
25. Mother of pearl shell.	雲母殼	꜁Wan ꜂mò hók꜆.
26. Murex, or trumpet shell.	響螺、吹螺、	꜂Héung ꜁ló. ꜀Ch^{t}ui ꜁ló.
27. Murex muriatacus?	長指螺	꜁Ch^{t}éung ꜂chí ꜁ló.
28. Murex longicauda?	欖核丨	꜂Lám wat$_2$ ꜁ló.
29. Murex, a spinous species.	長嘴芀丨	꜁Ch^{t}éung ꜂tsui lik$_2$ ꜁ló.
30. Murex, a large unarmed edible species.	辣蠃	Lát꜆ ꜁ló.
31. Edible Mytilus, a small gibbous species.	沙蜆	꜀Shá ꜂hín.
32. Nerita, two species of.	沿歌麼、鷹歌嘴、	꜁Ün ꜀kó ꜂mó. ꜀Ying ꜀kó ꜂tsui.

7.—13. The word *hái* means crabs, comprising such species of the genus Cancer as are somewhat square; *há* denotes those which are long, as crawfish, prawns, &c. There are more than twenty species of *há* known here, most of them found in salt water, and about fifteen different kinds of *hái;* all of them form articles of food. The *wóng há*, *shá há*, and *ming há* among shrimps, and the *yuk hái* among crabs are the most esteemed.

22. The king crab, or Monoculus polyphemus, is eaten by the Chinese, and the shells are dried and formed into water ladles.

33. Oysters.	蠔、牡蠣、	˧Hò. ˈMau lai².
34. Pectens, or eared oysters.	車渠	˂Chʻé ˧kʻü.
35. Prawns.	明蝦	˧Ming ˂há.
36. Razor sheath, or Solen.	蟶、沙螺、	˂Ching. ˂Shá ˧ló.
37. Sand-hoppers, or sea-fleas. *Gammarus.*	水甲由、蝦虱、	˂Shui ˂ká chát˃. ˂Há sat˃.
38. Sea-urchin, or Echinus.	海膽	ˈHoi ˈtám.
39. Sea-wing, or Pinna.	玉珧	Yuk˩ ˧tíú.
40. Sea-qualm, or Medusa.	水母	ˈShui ˈmò.
41. Bivalve shells, thick and furrowed, as Arca.	蚶、魁蛤、	˂Kóm. ˂Fúi kóp˃.
42. Bivalve shells, thin and colored, as Tellina, Cardium.	蛤	Kóp˃.
43. Bivalve shells, thick and smooth, as Mya, Mytilus, &c.	蜆、扁螺、	ˈHín. ˈPín ˧ló.
44. Fresh water bivalves, broad and thin, as Unio.	蚌	˧Pʻóng.
45. Univalve spiral shells.	螺螄	˧Ló. ˂Sz'.
46. Shrimps.	河蜞、麻蜞、	˧Hó ˂há. ˧Má ˂há.
47. Sea shrimps or Crangons.	沙蝦、銀蝦、	˂Shá ˂há. ˧Ngan ˂há.
48. Slugs.	蛞蝓	Út˃ ˧ü.
49. Land snail or Helix.	蝸牛、蜆蠃虫、	˂Kwá ˧ngau. ˧Hín ˧ló ˧chʻung.
50. Lymnea, or fresh water snails.	田螺	˧Tʻín ˧ló.
51. Sponge.	水泡	ˈShui ˈpò.
52. Star-fish, or asteria.	海燕、雞爪魚、	ˈHoi ín². ˂Kai ˈchau ˧u.
53. Strombus.	戒指螺	Kái² ˈchí ˧ló.
54. Tellina.	玳瑁蜆、交文蜆、	Toi² mò² ˈhín. ˂Káu ˧man ˈhín.
55. Trochus niloticus.	亞婆髻	Aˀ˃ ˧pʻó kai².
56. Wentletrap, or Scalaria pretiosa.	珍瓏絲螺	˂Chan ˧lung ˂sz' ˧ló.

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.

Section Seventh.

INSECTS.

昆蟲類第七章

‹Kw'an ₅ch'ung lui²; tai² ts'at› ‹chéung.

1. Ant.	蟻	⁵Ngai.
2. White ant.	白蟻	Pák₂ ⁵ngai.
3. Large red spotted ant.	蠪、打蝗、	₅Lung. ₅Ch'áng ⁵oi.
4. Winged ant.	蚋、飛蟻、翼蟻、	Wai². ‹Fí ⁵ngai. Yik₂ ⁵ngai.
5. Bed bug, and other fetid bugs, as Cimex.	臭虫	Ch'au² ₅ch'ung.
6. Honey bee.	蜜蜂、蠭、	Mat₂ ‹fung. ‹Fung.
7. Queen bee.	蜂王	‹Fung ₅wóng.
8. Drone of a beehive.	蜜奴	Mat₂ ₅nò.
9. Cells of a hive.	窩蜜	‹Wó mat₂.
10. Beetle.	猪孖虫	‹Chü 'tsai ₅ch'ung.
11. Gold green beetle, as Cetonia.	金龜子	‹Kam ‹kwai 'tsz'.
12. Book worm.	蠹蟲、蠹魚、	Tò² ₅ch'ung. Tò² ₅ü.
13. Bugs found in wood.	木虱	Muk₂ shat₅.
14. Butterfly.	蝴蝶、蛺蝶、	₅Ú típ₂. Káp₅ típ₂.
15. Large or Atlas butterfly.	花羅大極、	‹Fá ₅ló tái² kik₂.
16. Caterpillars on trees.	蠹蟲、蝎、	Tò² ₅ch'ung. Hít₅.
17. Smooth caterpillars, as the larvæ of the sphinx.	芋蠋、青虫、	₅Ú chuk₂. ‹Ts'ing ₅ch'ung.
18. Hairy caterpillar.	蛅蠈、狗毛虫、	‹Ím ‹sz'. 'Kau ₅mò ₅ch'ung.

Notes and Explanations.

The greatest part of the characters under the radical *ch'ung* are names of insects, or, with a few exceptions, the group corresponds to the Linnæan order of *Vermes*. Many of them exhibit in their combinations some striking characteristic either of the shape, habits, or color, of the insect intended; thus *ngai*, an ant, means the 'orderly insect;' *fung*, a bee, is the 'needle insect;' *ying* a fly, is the 'thread insect,' alluding to the spinning like mode of brushing its legs; *man*, a musketo, is the 'letter insect,' referring to the white lines upon its body; and so of many others. Speaking of insects, Lí Shíchan says, "Insects are the smallest of animals; their tribes are exceedingly multifarious, for which reason the character *ch'ung* is tripled to embody this idea. According to the Memoir of Ingenious Works, 'some insects have bones outside, and others have them inside; some go backwards and others sideways; some in a file and others zigzag. They sing with

19. Centipede, a Scolopendra.	蜈蚣、蝍蛆、百足、	ˏ'Ng ˏkung. Tsikˏ ˏtsᵗü. Pákˏ tsukˏ.
20. Centipede with angular legs, a Scutigera.	蚰蜒、蠙蜇、蜄蠅、	ˏYau ˏín. ˏYan ˏín. ˏChᵗéung ˏshí.
21. Cerambyx, elytra blackish, with white spots.	牛蜋	ˏNgau ˏlóng.
22. Chrysalis of the silkworm.	繭	ʻKán.
23. Cicada, or broad locust.	蟬、蜩、	ˏShím. ˏTíú.
24. Cockchaffer, or dorrbeetle, a Melolontha.	黄砂𧊒	ˏWóng ˏshá ʻná.
25. Cockroach.	行夜、白甲、蜚蠊、滑蟲	ˏHang yé². ˏKá chátˏ. ˏFí ˏlím. Wátˏ ˏchᵗung.
26. Cricket.	蟋蟀、蛬、	Tsikˏ tsutˏ. ʻKung.
27. Hearth cricket, a large species, small wings.	竈馬	Tau' ˏmá.
28. Dragon fly or Libellula (Æshna).	蜻蛉、蜻蝏、蜻蜓、	ˏTsing ˏling. ˏTsing ˏtᵗing. ˏTsing ˏtᵗing.
29. Dragon needle, a slender black species, an Agrion.	赤卒、紺蠜、	Chikˏ sutˏ. Kóm' ˏfán.
30. Dung fly.	大屎烏蠅	Tái² ʻshí ʻú ˏying.
31. Earthworm.	蚯蚓	ˏYau ˏyan.
32. Ephemera fly.	蜉蝣	ˏFau ˏyau.
33. Fire-fly.	螢火、飛螢、	ˏYing ʻfó. ˏFí ˏying.
34. Flea.	跳虱、蝨、狗虱、	Tíú' shatˏ. ʻTsᵗò. ʻKau shatˏ.
35. Flies found near stagnant water.	蠛蠓	Mítˏ ˏmung.
36. House fly.	烏蠅、蒼蠅、	ˏÚ ˏying. ˏTsᵗóng ˏying.
37. Gad-fly, or breeze.	蠡䖟	Fí' ˏmóng.
38. Gally-worm, or Julus.	百足、馬陸、山蛩、	Pákˏ tsukˏ. ˏMá lukˏ. ˏShán ˏkᵗung.
39. Geometrical worms.	尺蠖	Chᵗikˏ wókˏ.
40. Glow worm.	螢蛆、蠲、	ˏYing ˏtsᵗü. ʻKün.
41. Gnat.	蜹、蚋、	Yui². Yui².

the thorax, mouth, sides, wings, belly, or breast; all these are called the tribes of small insects. These beings, if they are minute, must not be confounded with reptiles, birds, or fishes, although their bodies are feathery, hairy, scaly, shelly, or naked." Most of the names in this section are obtained from books, as it is difficult to ascertain the very vulgar term for any except the most common insects.

23. It is an amusement of boys to capture this insect, and tie it up in such a manner as to excite it to sing. Its stridulous noise is so loud as to overpower the voice when near by.

26. Crickets are collected by the Chinese in large quantities, and sold in the markets for fighting. Two of them are placed in a basin, and irritated by a straw, when they attack each

42. Grasshopper.	蟲螽、斯草蜢、	Fau² ‹chung. ‹Sz' 'ts'ò 'mang.
43. Green headed grasshopper, a Truxalis.	蝗蚱	ˌHai ˌk'í.
44. Grubs, or large larva found in the earth.	蠐螬	ˌTs'ai ˌts'ò.
45. Horse fly.	馬蜂	'Má ‹fung.
46. Lady bug.	班蝥、花金龜、	Pán› ˌmáu. ‹Fá ‹kam ‹kwai.
47. Lantern fly, or Fulgora.	龍眼鶯	ˌLung ˌngán ˌngó.
48. Lepisma.	白魚、蟫、鉗蟲、	Pák₂ ˌü. ˌYam. ˌK'ím ˌch'ung.
49. Locust.	蝽蠜、螽斯、	‹Chung chü'. ‹Chung ‹sz'.
50. Locust, or Acrydium.	蟲螽、蚱蜢、	Fau² ‹chung. Chák› 'mang.
51. Migratory locust.	蝗蚱	ˌWóng chák›.
52. Migratory locust.	青軌蜢	‹Ts'ing 'kwai 'mang.
53. Large winged locust.	蠽虫	ˌLün ˌch'ung.
54. Long legs.	琴勞	ˌK'am ‹lò.
55. Louse.	虱虱、虱子、蝨、	Shat› 'ná. Shat› 'tsz'. Shat›.
56. Wood louse.	木虱	Muk₂ shat›.
57. Maggots in flesh.	蛆	‹Ts'ü.
58. Maggots in grain.	蚜虫	ˌMai ˌch'ung.
59. Praying mantis.	螳螂、馬江娘、	ˌT'óng ˌlóng. 'Má ‹kóng ˌlóng.
60. Mole cricket.	土狗、蝼蛄、	'T'ò 'kau. ˌLau ‹kú.
61. Large moth, as Sphinx or Phalæna.	蛾	ˌNgó.
62. Candle moth.	燈蛾	‹Tang ˌngó.
63. Silkworm moth.	蠶蛾	ˌTs'ám ˌngó.
64. Phalena atlas, or Atlas moth.	羅浮蝶公	ˌLó 'fau típ› ‹kung.
65. Musketo.	蚊	ˌMan.
66. Larva of musketoes.	孑孓	K'ít› k'ít›.

other with great violence, though the combat does not usually end in the death of one, but in its retreat. Hundreds of dollars are staked on the result of these miniature conflicts, and large sums are often paid for victorious warriors.

55. *Shat* is a generic term for parasitic insects, for small bugs, and for the larve of Aphides or plant lice. *Tsui*, a maggot, *ngó*, a moth, *fung*, a Vespa, *ying*, a fly, and many others, are similar terms for tribes. These constitute, however, but a small portion of the whole, the greatest number of insects being named by specific characters.

67. Nit.	蟣	ˏKí.
68. Ptinus, or small insects in books.	蛀	Chüʾ.
69. Scarabus, species of.	黄蟲、勒皮象、	ˏWóng ˏchᵗung. Likˎ ˏpᵗi tséung².
70. Scarabus carnifex.	犇屎蟲	ˏPan ʿshí ˏchᵗung.
71. Scorpion.	蠍、蠆尾虫、	Kítˎ. ˏChái ʿmí ˏchᵗung.
72. Sea snail.	泥龜	ˏNai ˏkwai.
73. Silkworm.	蠶	ˏTsᵗám.ʿ
74. Sow bug, mud lice, or Asellus.	地溥、地珠、土鱉、	Tí² ʿpò. Tí² ˏchü. ʿTᵗò pítˎ.
75. Large sow bug, or Oniscus.	蛜蝛、鼠婦、蠯蟲、	ˏÍ ˏwai. ʿShü ʿfú. Chéʾ ˏchᵗung.
76. Spider.	蜘蛛、蠆蝺、蚰蟔、	ˏChí ˏchü.. ˏLau ˏü. Chüitˎ ˏmau.
77. Large spider, yellow spotted.	壁錢、壁鏡、	Pikˎ ˏtsᵗín. Pikˎ kingʾ.
78. Many spotted spider.	五色琴勞	ʿʾNg shikˎ ˏkᵗam ˏlò.
79. Burrowing spider.	螲蟷、土蜘蛛、	Chat₂ ˏtóng. ʿTᵗò ˏchí ˏchü.
80. Field spider.	草蜘蛛、蟢、	ʿTsᵗò ˏchí ˏchü. ʿHí.
81. Water spider.	水蜘	ʿShui ˏchí ˏchü.
82. Tape worm.	蚘蟲、蛔、蛕、	ˏYau ˏchᵗung. ˏWúi. ˏWúi.
83. Tumble dung, or Aleochara.	蛣蜣、蜣蜋、	Kᵗítˎ ˏkéung. ˏKéung ˏlóng.
84. Wasp.	黄蜂	ˏWóng ˏfung.
85. Slender waisted, or solitary wasp, or Sphex.	蠮螉、細腰蠭、	Ítˎ ˏyung. ˏSai ˏíú ˏfung.
86. Water beetle, or Dytiscus.	山龍虱、水金龜、	ˏShán ˏlung shatˎ. ʿShui ˏkam ˏkwai.
87. Weevil.	米牛	ʿMai ˏngau.
88. Worms or larva in liquids.	蠱蟲	Tò² ˏchᵗung.

85. Singular notions are entertained concerning this insect, which is supposed to have no mate, but to take the young of another insect to transform into its own. See Chinese Repository, Vol. VII., page 488.

86. The Dytiscus is common in the pools of Macao, and is sometimes captured for food. Silkworms (after they have spun the coccoon,) are also fried in oil for the table; and in some seasons, locusts are served up in the same manner.

CHAPTER XVI.

MEDICINE.

醫學篇十六

ʻÍ hók₂; ₍pʻín shap₂ luk₂.

Section First.

CONVERSATION ON MEDICINE.

醫學論語第一章

ʻÍ hók₂ lun² ₅ü; tai² yat₃ ₍chéung.

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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.

何爲醫學、
乃保全人命者、
故須知藥性與
病源、及治之法、
中土視醫輕否、
醫乃保全人命、
仁術稱焉、故書
家之外則推醫、

₅Hó ₅wai ₍í hók₂?

₅Nái ʻpò ₁tsʻün ₅yan ming² ʻché; kú² ₍sü ₍chí yéuk₂ sing², ₅ü ping² ₅ün, kʻap₂ chí² ₍chi fát₃.

₍Chung ʻtʻò shí² ₍í ₍hing ʻfau?

₍Í ₅nái ʻpò ₁tsʻün ₅yan ming², ₅yan shut₂ ₍chʻing ₅ín; kú² ₍shü ₍ká ₍chí ngoi², tsak₃ ₍tʻúi ₍í.

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 *pò tsʻün*, 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 *í lí*, 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 peruse them until the principles are understood, and your knowledge is extensive, then you may read all the professional writers.

4. 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 most thoroughly acquainted with medicine, and possessing an unblemished character, are 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 I'm and Wóng; next

進醫門、事何事、
拜訪名師、投於
門下、追求醫理、
深究藥性、擇數
醫本熟讀、待理
明識廣、然後遍
覽諸家、
有教習醫館否、
通國皆無、惟京
城立太醫院、考
選通曉〻理、身
無過犯者、入院
補缺以習焉、其
太醫院院使一
人、左院判一人、
右院判一人、掌
考九科之術、率
其屬以供醫事、
御醫十有五人、
吏目三十人、醫
士四十人、醫生
三十人、
昔精醫者爲誰、
始於炎黃、既於

Tsun' ‹í ˏmún sz'² ˏhó sz'²?

Pái' 'fóng ˏming ‹sz', ˏtʻau ‹ü ˏmún há². ‹Chui ˏkʻau ‹í ˏlí, ‹cham kau' yéuk₂ sing', chák₂ shò' ‹í 'pún shuk₂ tuk₂, toi² ˏlí ˏming shik› 'kwóng, ˏín hau² pʻín' ˏlám ‹chü ‹ká.

ˏYau káu' tsap₂ ‹í 'kún 'fau?

‹Tʻung kwók› ‹kái ˏmò, ˏwai ‹King ˏshing lap₂ Tʻái' ‹I' Yün², 'háu 'sün ‹tʻung 'híú ‹í ˏlí, ‹shan ˏmò kwó' fán² 'ché, yap₂ yün² 'pò küt› ˏí tsap₂ ˏín. ˏKʻí Tʻái' ‹I' Yün² yün² sz'' yat› ˏyan, 'tsó yün² pʻún' yat› ˏyan, yau² yün² pʻún' yat› ˏyan, 'chéung 'háu 'kau ‹fó ‹chí shut₂, sut› ˏkʻí shuk₂ ˏí ‹kung ‹ís z'². Yü² ‹í shap₂ ˏyau ˏ'ng ˏyan; lí² muk₂ ‹sám shap₂ ˏyan; ‹í sz'² sz'' shap₂ ˏyan; ‹í ‹shang ‹sám shap₂ ˏyan.

Sik› ‹tsing ‹í 'ché ˏwai ˏshui?

'Chʻí ‹ü ˏÍm ˏWóng; kí'

5. Ím tai—Yen te, or the emperor Yen,—is otherwise called Shannung, the divine husbandman, and the father of medicine. The emperor Wóng was his successor, and with him Kʻípák was cotemporary. Pákkò lived about the same time. Mòhám, Tsʻóngkung, with his pupil Píntséuk, lived prior to our era. Wátʻò is the physician said to have laid bare and scraped a bone of the hero Kwán, 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 Wátʻò was decapitated at the instigation of Tsò Tsò, for having proposed to trepan that famous general with a view to cure him of an affection of the brain. Shunyü I' lived near the same time. Wóng Shukwó is known by his work on the pulse, epitomized in Du Halde. Chʻan Kwai is said to have remov-

were K'ípák, and Pákkò; and after them followed Mòhám, Ts'óngkung, Píntséuk, Wát'ò, Shunyü I', Wóng Shukwó, Ch'an Kwai, Hü Háutsung, Lí Shíchan; and also there were Chéung Chungking, Lau Shauchan, Lí Tungún, and Chü Tánk'ai, designated the four great and renowned physicians, who are even to this day much esteemed.

后扁意許又眞溪家、
世倉公于淳陳和叔仲景劉守丹東垣朱
岐伯伯高、逌
則巫咸
鵲華陀
王
孝宗李時珍
張
李
號爲四大名
至今猶尙、

6. What are the best medical 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.'

醫書何爲至善、
醫書不能枚舉、
各自成家、反足
惑人、而善言大
備、莫如醫宗金
鑑、醫書匯參等、

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 inspection, by hearing, by interrogation, and by feeling the pulse.

又如何臨症呢、
臨症時、無論內
外科、皆以望聞
問切四字、審明
病源爲要、

8. Are there any hospitals for gratuitous practice?

Sometimes only there have been such.

有過濟醫館否、
不過時有時無、

9. At the apothecary's shop, in what manner are medicines sold, and how are they compounded?

Medicines, in a crude or prepared state, are purchased

藥店如何發售、
如何泡製、
各省生熟藥販、

‹ü ₅K'í pák›, Pák› ‹kò; ₅t'oi hau² tsak› ₅Mò ₅hám, ‹Ts'óng ‹kung, 'Pín tséuk›, ₅Wá ₅t'ò, ₅Shun ‹yü I', ₅Wóng Shuk› ₅wò, ₅Ch'an Kwai², 'Hü Háu² ‹tsung, ₅Lí ₅Shí ‹chan; yau² ‹Chéung Chung² 'king, ₅Lau 'Shau ‹chan, ₅Lí ‹Tung ₅ún, ‹Chü ‹Tán ‹k'ai, hò² ₅wai sz'' tái² ₅ming ‹ká, chí' ‹kam ₅yau shéung².

‹Í ‹shü ₅hó ₅wai chí' shín²?

‹Í ‹shü pat› ₅nang ₅múi 'kü; kók› tsz'² ₅shing ‹ká, 'fán tsuk› wák› ₅yan. ₅Í shín² ₅ín tái² pí², mók› ₅ü ‹I' ‹Tsung ‹Kam Kám', ‹I' ‹Shü U'i² ‹Ts'ám, 'tang.

Yau² ₅ü ₅hó ₅lam ching' ‹ní?

₅Lam ching' ₅shí, ₅mò lun² noi² ngoi² ‹fo, ‹kái ₅í móng², ₅man, man², tsít›, sz'² tsz'² 'sham ₅ming ping² ₅ün, ₅wai íú'.

₅Yau ‹chau tsai' ‹í 'kún 'fau?

Pat› kwó' ₅shí ₅yau ₅shí ₅mò.

Yéuk› tím' ₅ü ₅hó fát› shau², ₅ü ₅hó p'áu' chai'?

Kók› 'sháng ‹shang shuk›

ed diseased viscera. Of Lí Shíchan, who flourished in the reign of Mánlik of the Ming dynasty, it is enough to say he is the compiler and principal author of the *Pún Ts'ò*. 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 *Pún Ts'ò*, there is a list of 276 medical works quoted by Lí Shíchan; and likewise a list of 440 miscellaneous works, historical, biographical, &c., from which he made extracts 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 unskillful practitioner,' it thus decrees:

"Whenever an unskillful 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."

原少、成浸否、因故爲誤、而別穴之殺醫、詐財竊死、藥或多製或醫者人、醫刺因令餌害失行方、取准致用碎、方味散、沽、言醫傷庸針方、責藥故過許本而贓而故斬、裁來數丸零曾言殺凡藥本者、驗無以不違病、計因事者、或看將丹酒例例醫載用如死辨如者、論、故疾者、論、因人回、身、或膏水律律庸例人不致醫道、情人若療物盜及殺

yéuk$_2$ fán' ˏúi, wák$_2$ ˏts'oi sui' wák$_2$ ˏün ˏshan; hón' ˏloi ˏfóng ˏtó 'shíú, wák$_2$ ˏtséung shò' mí^2 chai' ˏshing ˏkò, ˏtán, ˏün, sán', wák$_2$ tsam' 'shui 'tsau ˏling ˏkú.

Lut$_2$ Lai^2 ˏts'ang ˏín ˏí 'fau!

Lut$_2$ Lai^2 ˏín ˏí 'ché: ˏYan, ˏyung ˏí shát, ˏshéung ˏyan, kú' lai^2 tsoi':

ˏFán ˏyung ˏí, ˏwai ˏyan yung^2 yéuk$_2$ ˏcham ts'z'', 'ng^2 pat, ˏü 'pún ˏfóng, ˏyan ˏí chí' 'sz' 'ché, chák, ling^2 pít$_2$ ˏí pín^2 ím^2 yéuk$_2$ ní^2 yüt$_2$ tò^2; ˏü ˏmò kú' hoi^2 ˏchí ˏts'ing 'ché, ˏí kwó' shat, shát, ˏyan lun^2, pat, 'hü ˏhing ˏí. Yéuk$_2$ kú' ˏwai 'pún ˏfóng, chá' ˏlíú tsat$_2$ ping^2, ˏí 'ts'ü ˏts'oi mat$_2$ 'ché, kai' ˏtsóng 'chun sít, tò^2 lun^2; ˏyan ˏí chí' 'sz', kap$_2$ ˏyan sz'^{2}, kú' yung^2 yéuk$_2$ shát, ˏyan 'ché 'chám.

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 Seventh.

INSECTS.

昆 蟲 類 第 七 章

‹Kw'an ₅ch'ung lui²; tai² ts'at› ‹chéung.

1. Ant.	蟻	₅Ngai.
2. White ant.	白蟻	Pák₂ ₅ngai.
3. Large red spotted ant.	蠪、朾螳、	₅Lung. ₅Ch'áng ₅oi.
4. Winged ant.	蝨、飛蟻、翼蟻、	Wai². ‹Fí ₅ngai. Yik₂ ₅ngai.
5. Bed bug, and other fetid bugs, as Cimex.	臭虫	Ch'au² ₅ch'ung.
6. Honey bee.	蜜蜂、蠭、	Mat₂ ‹fung. ‹Fung.
7. Queen bee.	蜂王	‹Fung ₅wóng.
8. Drone of a beehive.	蜜奴	Mat₂ ₅nò.
9. Cells of a hive.	窩蜜	‹Wó mat₂.
10. Beetle.	猪仔虫	‹Chù 'tsai ₅ch'ung.
11. Gold green beetle, as Cetonia.	金龜子	‹Kam ‹kwai 'tsz'.
12. Book worm.	蠹蟲、蠹魚、	Tò² ₅ch'ung. Tò² ₅ü.
13. Bugs found in wood.	木虱	Muk₂ shat₅.
14. Butterfly.	蝴蝶、蛺蝶、	₅Ú típ₂. Káp₅ típ₂.
15. Large or Atlas butterfly.	花羅大極	‹Fá ₅ló tái³ kik₂.
16. Caterpillars on trees.	蠹蟲、蝎、	Tò² ₅ch'ung. Hít₅.
17. Smooth caterpillars, as the larvæ of the sphinx.	芋蠋、青虫、	₅Ú chuk₂. ‹Ts'ing ₅ch'ung.
18. Hairy caterpillar.	蛅蠈、狗毛虫、	‹Ím ‹sz'. 'Kau ₅mò ₅ch'ung.

Notes and Explanations.

The greatest part of the characters under the radical *ch'ung* are names of insects, or, with a few exceptions, the group corresponds to the Linnæan order of *Vermes*. Many of them exhibit in their combinations some striking characteristic either of the shape, habits, or color, of the insect intended; thus *ngai*, an ant, means the 'orderly insect;' *fung*, a bee, is the 'needle insect;' *ying* a fly, is the 'thread insect,' alluding to the spinning like mode of brushing its legs; *man*, a musketo, is the 'letter insect,' referring to the white lines upon its body; and so of many others. Speaking of insects, Lí Shíchan says, "Insects are the smallest of animals; their tribes are exceedingly multifarious, for which reason the character *ch'ung* is tripled to embody this idea. According to the Memoir of Ingenious Works, 'some insects have bones outside, and others have them inside; some go backwards and others sideways; some in a file and others zigzag. They sing with

19. Centipede, a Scolopendra.	蜈蚣、蝍蛆、百足、	ˏ'Ng ˏkung. Tsikˏ ˏtsᵗü. Pákˏ tsukˏ.
20. Centipede with angular legs, a Scutigera.	蚰蜒、螾蜇、蜄蠅、	ˏYau ˏín. ˏYan ˏín. ˏChᵗéung ˏshí.
21. Cerambyx, elytra blackish, with white spots.	牛蜋	ˏNgau ˏlóng.
22. Chrysalis of the silkworm.	繭	ʻKán.
23. Cicada, or broad locust.	蟬、蜩、	ˏShím. ˏTíú.
24. Cockchaffer, or dorrbeetle, a Melolontha.	黄砂𧊒	ˏWóng ˏshá ʻná.
25. Cockroach.	行夜、由甲、蜚蠊、滑蟲	ˏHang yé². ˏKá chátˏ. ˏFí ˏlím. Wátˏ ˏchᵗung.
26. Cricket.	蟋蟀、蛬、	Tsikˏ tsutˏ. ʻKung.
27. Hearth cricket, a large species, small wings.	竈馬	Tau' ˏmá.
28. Dragon fly or Libellula (Æshna).	蜻蛉、蜻蝏、蜻蜓、	ˏTsing ˏling. ˏTsing ˏtᵗing. ˏTsing ˏtᵗing.
29. Dragon needle, a slender black species, an Agrion.	赤卒、紺蠜、	Chikˏ sutˏ. Kóm' ˏfán.
30. Dung fly.	大屎烏蠅	Tái² ʻshí ʻú ˏying.
31. Earthworm.	蚯蚓	ˏYau ˏyan.
32. Ephemera fly.	蜉蝣	ˏFau ˏyau.
33. Fire-fly.	螢火、飛螢、	ˏYing ʻfó. ˏFí ˏying.
34. Flea.	跳虱、蝨、狗虱、	Tíú' shatˏ. ʻTsᵗò. ʻKau shatˏ.
35. Flies found near stagnant water.	蠛蠓	Mítˏ ˏmung.
36. House fly.	烏蠅、蒼蠅、	ˏÚ ˏying. ˏTsᵗóng ˏying.
37. Gad-fly, or breeze.	蠡蝱	Fí' ˏmóng.
38. Gally-worm, or Julus.	百足、馬陸、山蛩、	Pákˏ tsukˏ. ˏMá lukˏ. ˏShán ˏkᵗung.
39. Geometrical worms.	尺蠖	Chᵗikˏ wókˏ.
40. Glow worm.	螢蛆、蠲、	ˏYing ˏtsᵗü. ʻKün.
41. Gnat.	蜹、蚋、	Yui². Yui².

the thorax, mouth, sides, wings, belly, or breast; all these are called the tribes of small insects.' These beings, if they are minute, must not be confounded with reptiles, birds, or fishes, although their bodies are feathery, hairy, scaly, shelly, or naked." Most of the names in this section are obtained from books, as it is difficult to ascertain the very vulgar term for any except the most common insects.

23. It is an amusement of boys to capture this insect, and tie it up in such a manner as to excite it to sing. Its stridulous noise is so loud as to overpower the voice when near by.

26. Crickets are collected by the Chinese in large quantities, and sold in the markets for fighting. Two of them are placed in a basin, and irritated by a straw, when they attack each

42. Grasshopper.	蟲螽、斯草蜢、	Fau² ‹chung. ‹Sz' 'ts'ò ˢmang.
43. Green headed grasshopper, a Truxalis.	蜞蚚	ˢHai ˢk'í.
44. Grubs, or large larva found in the earth.	蠐螬	ˢTs'ai ˢts'ò.
45. Horse fly.	馬蜂	ˢMá ‹fung.
46. Lady bug.	班蝥、花金龜、	Pán› ˢmáu. ‹Fá ‹kam ‹kwai.
47. Lantern fly, or Fulgora.	龍眼鶯	ˢLung ˢngán ˢngó.
48. Lepisma.	白魚、蟫、鉗蟲、	Pák₂ ˢü. ˢYam. ˢK'ím ˢch'ung.
49. Locust.	蝗蠓、螽斯、	‹Chung chü'. ‹Chung ‹sz'.
50. Locust, or Acrydium.	蟲螽、蚱蜢、	Fau² ‹chung. Chák› ˢmang.
51. Migratory locust.	蝗蚱	ˢWóng chák›.
52. Migratory locust.	青軌蜢	‹Ts'ing 'kwai ˢmang.
53. Large winged locust.	蠻虫	ˢLün ˢch'ung.
54. Long legs.	琴勞	‹K'am ‹lò.
55. Louse.	虱蝨、虱子、蝨、	Shat› 'ná. Shat› 'tsz'. Shat›.
56. Wood louse.	木虱	Muk› shat›.
57. Maggots in flesh.	蛆	‹Ts'ü.
58. Maggots in grain.	蚜虫	ˢMai ˢch'ung.
59. Praying mantis.	螳螂、馬江娘、	ˢT'óng ˢlóng. ˢMá ‹kóng ˢlóng.
60. Mole cricket.	土狗、蝼蛄、	'T'ò 'kau. ˢLau ‹kú.
61. Large moth, as Sphinx or Phalæna.	蛾	ˢNgó.
62. Candle moth.	燈蛾	‹Tang ˢngó.
63. Silkworm moth.	蠶蛾	ˢTs'ám ˢngó.
64. Phalena atlas, or Atlas moth.	羅浮蝶公	ˢLó 'fau típ› ‹kung.
65. Musketo.	蚊	ˢMan.
66. Larva of musketoes.	孑孓	K'ít› k'ít›.

other with great violence, though the combat does not usually end in the death of one, but in its retreat. Hundreds of dollars are staked on the result of these miniature conflicts, and large sums are often paid for victorious warriors.

55. *Shat* is a generic term for parasitic insects, for small bugs, and for the larvæ of Aphides or plant lice. *Tsui*, a maggot, *ngó*, a moth, *fung*, a Vespa, *ying*, a fly, and many others, are similar terms for tribes. These constitute, however, but a small portion of the whole, the greatest number of insects being named by specific characters.

67. Nit.	蟣	‹Kí.
68. Ptinus, or small insects in books.	蛀	Chü².
69. Scarabus, species of.	黃蟲、勒皮象、	ˌWóng ˌchʻung. Lik› ˌpʻí tséung².
70. Scarabus carnifex.	犇屎蟲	‹Pan ʻshí ˌchʻung.
71. Scorpion.	蠍、蠆尾虫、	Kít›. ‹Chái ˢmí ˌchʻung.
72. Sea snail.	泥龜	‹Nai ‹kwai.
73. Silkworm.	蠶	ˌTsʻám.
74. Sow bug, mud lice, or Asellus.	地溥、地珠、土鱉、	Tí² ʻpò. Tí² ‹chü. ʻTʻò pít›.
75. Large sow bug, or Oniscus.	蚳蛾、鼠婦、塵蟲、	‹Í ‹wai. ʻShü ˢfú. Ché² ˌchʻung.
76. Spider.	蜘蛛、蠮螉、蚰蜒、	‹Chí ‹chü. ˌLau ˌü. Chüt› ˌmau.
77. Large spider, yellow spotted.	壁錢、壁鏡、	Pik› ˌtsʻín. Pik› king¹.
78. Many spotted spider.	五色琴勞	ˢ'Ng shik› ˌkʻam ‹lò.
79. Burrowing spider.	螳蟷、土蜘蛛、	Chat› ‹tóng. ʻTʻò ‹chí ‹chü.
80. Field spider.	草蜘蛛、蟢、	ʻTsʻò ‹chí ‹chü. ʻHí.
81. Water spider.	水蜘	ʻShui ‹chí ‹chü.
82. Tape worm.	蚰蟲、蛔、蛕、	ˌYau ˌchʻung. ˌWúi. ˌWúi.
83. Tumble dung, or Aleochara.	蜣蜋、蜋蜣、	Kʻít› ‹kéung. ‹Kéung ˌlóng.
84. Wasp.	黃蜂	ˌWóng ‹fung.
85. Slender waisted, or solitary wasp, or Sphex.	蠟蝣、細腰蠭、	Ít› ‹yung. ‹Sai ‹iú ‹fung.
86. Water beetle, or Dytiscus.	山龍虱、水金龜、	‹Shán ˌlung shat›. ʻShui ‹kam ˌkwai.
87. Weevil.	米牛	ˢMai ˌngau.
88. Worms or larva in liquids.	蠱蟲	Tò² ˌchʻung.

85. Singular notions are entertained concerning this insect, which is supposed to have no mate, but to take the young of another insect to transform into its own. See Chinese Repository, Vol. VII., page 488.

86. The Dytiscus is common in the pools of Macao, and is sometimes captured for food. Silkworms (after they have spun the coccoon,) are also fried in oil for the table; and in some seasons, locusts are served up in the same manner.

66. Gravel, calculus, or stone.	砂淋	‹Shá ₅lam.
67. Hepatitis, or inflammation of the liver.	肝熱	‹Kón ít₂.
68. Hernia.	跌打出腸	Tít₂ ʻtá chʻut₂ ₅chʻéung.
69. Hernia.	小腸氣	ʻSíú ₅chʻéung hí'.
70. Hiccup. Singultus.	打咽	ʻTá ít₂.
71. Hœmoptysis, or spitting of blood.	痰有血、吐血、	₅Tʻám ʻyau hüt₂. Tʻò' hüt₂.
72. Humpbacked.	駝背、傴者、	₅Tʻó púi'. ʻÜ ʻché.
73. Hydrocele, or dropsy of the scrotum.	卵脬水脹	ʻLun ‹fú ʻshui chéung'.
74. Hydrophobia. Rabies canina.	狂犬傳染症	₅Kwʻóng ʻhün ₅chün ʻím ching'.
75. Ichthyosis, or scaly skin.	生蛇皮魚鱗皮	‹Shang ₅shé ₅pʻí. ₅Ü ₅lun ₅pʻí.
76. Idiotism.	不省人事	Pat₂ ʻsing ₅yan sz'₂.
77. Imperforate meatus auditorus.	無竅耳	₅Mò kíú' ʻí.
78. Incontinence of urine.	尿急症	Níú² kap₂ ching'.
79. Indigestion.	不消化	Pat₂ ‹síú ‹fá.
80. Inflammation of the iris. Iritis.	眼黑睛赤熱	₅Ngán hak₂ ‹tsing chʻik₂ ít₂.
81. Inflammation of the cornea. Corneitis.	眼外睛赤熱	₅Ngán ngoi² ‹tsing chʻik₂ ít₂.
82. Itch.	乾癩、癩瘡、	‹Kón lái'. Lái' ‹chʻóng.
83. Jaundice. Icterus.	發黃症	Fát₂ ₅wóng ching'.
84. Lameness.	跛脚	‹Pai kéuk₂.
85. Leprosy. Lepra.	痲瘋、發瘋、	₅Má ‹fung. Fát₂ ‹fung.
86. Leuce, Alphus, or Lepra.	白食	Pák₂ shik₂.
87. Leucorrhœa.	流白帶	₅Lau pák₂ tái'.
88. Lichen simplex, or the tetter.	火疔瘡	ʻFó ‹ting ‹chʻóng.
89. Lippitudo, or bleareyedness.	爛眼邊	Lán² ₅ngán ‹pín.
90. Loss of memory.	症神、怔忡、	Ching' ‹chʻung. Ching' ‹chʻung
91. Madness, Mania.	顛狂症、顛癇症、	‹Tín ₅kwʻóng ching'. ‹Tín óng² ching'.
92. Mania potu, or delirium tremens.	發酒顛	Fát₂ ʻtsau ‹tín.

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 *kwʻóng hün*, or mad dog. But instances of canine madness, few in this part of the country have ever witnessed.

93. Miasmatic contagion.	瘴癘	˂Chéung lai².
94. Measles. Rubeola.	痲症	ˏLam ching'.
95. Menses, or Menstruation.	經水、月水、	˂King ˊshui. Üt˩ ˊshui.
96. Menorrhagia.	血山崩	Hüt˩ ˂shán ˂pang.
97. Muscæ volitantes.	眼花	ˊNgán ˂fá.
98. Nebulæ, cloudy spots on the corners of the eye.	蘿蔔花	ˏLó pák˩ ˂fá.
99. Neuralgia (?) or disease of the nerves.	筋病	˂Kan ping².
100. Odontalgia, or toothache.	牙症	ˏNgá ching'.
101. Ophthalmia.	眼𤵚	ˊNgán ching'.
102. Acute ophthalmia.	新患眼	˂San wán² ˊngán.
103. Chronic ophthalmia.	遠年患眼	ˊÜn ˏnín wán² ˊngán.
104. Purulent ophthalmia.	眼膠	ˊNgán ˂káu.
105. Rheumatic ophthalmia.	瘰癧眼疾	ˊLó lik˩ ˊngán tsat˩.
106. Scrofulous ophthalmia.	眼風病	ˊNgán ˂fung ping².
107. Gonorrhœal ophthalmia.	色眼	Shik˩ ˊngán.
108. Otorrhœa, or a discharge from ear.	生耳睜	˂Shang ˊí tsing².
109. Palpitation of the heart.	心跳	˂Sam tʻiú'.
110. Palsy. Paralysis.	癱瘓	ˊTʻán ún².
111. Pestilence.	瘟疫、疫症、	˂Wan yik˩. Yik˩ ching'.
112. Petechiæ.	瘢症	˂Pán ching'.
113. Piles. Hœmorrhoids.	痔瘡	Chí² ˂chʻong.
114. Pneumonia, or inflammation of the lungs.	癆疾	ˏLò tsat˩.
115. Polypus of the ear.	耳花	ˊÍ ˂fá.
116. Nasal polypus.	鼻中瘜肉	Pí² ˂chung sik˩ yuk˩.
117. Pox, or syphilis.	疔	˂Ting.
118. Small-pox.	痘、出痘、	Tau². Chʻut˩ tau².

93. The phrase, *chéung 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.

99. 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.

119. Chicken-pox. Varicella.	氷泡	'Shui p'áu'.
120. Prickly heat.	熱痱、痱子、	Ít$_2$ fai'. Fai' 'tsz'.
121. Prolapsus recti.	脫肛之症	T'üt$_2$ ‹kóng ‹chí ching'.
122. Prolapsus uteri.	小產落胎、下胎	'Síú 'ch'án. Lók$_2$ ‹t'oi. Há^2 ‹t'oi.
123. Pterygium, or excrescence upon the eye.	老肉扳睛	$_5$Lò yuk$_2$ ‹p'án ‹tsing.
124. Ptosis, or inability to raise the eyelid.	睛皮墜下	‹Tsing $_5$p'í chui^2 há^2.
125. Closed pupil, with deposition of lymph.	瞳人閉合	$_5$T'ung $_5$yan pai' hóp$_2$.
126. Quinsy. Cynanchea tonsillaris.	喉嚨痛	$_5$Hau $_5$lung t'ung'.
127. Rheumatism.	風濕	‹Fung shap›.
128. Ringworm, or Tinea capitis.	金錢癬	‹Kam $_5$ts'ín 'sín.
129. Scorbutus, or scurvy.	生疽	‹Shang ‹tsü.
130. Scrofula.	瘰癧	'Ló lik$_2$.
131. Sea-sickness.	運浪、嘔浪、	Wan^2 lóng^2. 'Au lóng^2.
132. Near-sightedness.	近視眼	Kan^2 shí^2 $_5$ngán.
133. Far-sightedness.	遠視眼	$_5$Yün shí^2 $_5$ngán.
134. Shingles, or Herpes zoster.	腰帶癬、圍腰癬、	‹Íú tái' 'sín. $_5$Wai ‹íú 'sín.
135. Sleepiness of the foot.	脚痺	Kéuk› pí'.
136. Stammering, or stuttering.	口吃	'Hau kat›.
137. Staphyloma, or projection of the cornea.	凸眼珠、大眼珠、	'Tat$_2$ $_5$ngán 'chü. Tái^2 $_5$ngán 'chü.
138. Strabismus, crosseyed, or squinting.	斜視眼	$_5$Ts'é shí^2 $_5$ngán.
139. Strangury.	小便熱痛	‹Síú 'pín ít$_2$ t'ung'.
140. Stone.	膀胱大砂淋、	$_5$P'óng ‹kwóng tái^2 ‹shá $_5$lam.
141. Suffocation by drowning.	溺氷痰壅	Nik$_2$ 'shui $_5$t'ám 'yung.
142. Syphilis.	生疔	‹Shang ‹ting.
143. Tetanus, or lockjaw.	口噤、牙關緊閉、	'Hau kam'. $_5$Ngá ‹kwán 'kan pai'.

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.	耳鳴	ˢÍ ˢming.
145. Tumors.	肉瘤	Yuk₂ ˢlau.
146. Ulcers and sores.	瘡	ˌCh'ong.
147. Vaccination.	種痘	Chung³ tau³.
148. Venereal ulcers.	楊梅瘡	ˢYéung ˢmúi ˌch'ong.
149. Vertigo, or giddiness.	頭運眼花	ˢT'au wan² ˢngán ˌfá.
150. Warts and corns.	雞眼	ˌKai ˢngán.
151. Worms.	虫胃虫	ˢCh'ung. Wai² ˌch'ung.
152. Wounds.	傷處、傷、	ˌShéung ch'u³. ˌShéung.
153. Xeroma, or dryness of the eyes.	無淚眼、乾眼、	ˢMò lui² ˢngán. ˌKon ˢngán.

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

Pák₂ yéuk₂ lui²; tai² ˌsám ˌchéung.

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;

凡天下生物、飛
獸虫魚、生而血
氣者也、如草如
木、生無血氣者

ˢFán ˌt'in há² ˌshang mat₂, ˌfí shau³, ˢch'ung, ˢü, ˌshang ˢí hüt₂ hí³ 'ché ˢyá. ˢYü 'ts'ò, ˢyü muk₂ ˌshang ˢmò hüt₂

Notes and Explanations.

The Materia Medica of Lí Shíchan, 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 Fóng Kám Sín*, 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 Lí Shíchan, amount to one thousand, eight hundred, and seventy-one kinds.

也、頑然如石、堅
然如鐵者、皆可
作爲醫藥也、攷
諸李時珍本草、
得一千八百七
十一種、

hí' 'ché ˢyá. ˏWán ˏín ˏu shik₂, ˏkín ˏín ˏü tʻít, 'ché, ˏkái 'hó tsók, ˏwai ˏí yéuk₂ ˢyá. 'Háu ˏchü ˢLí ˏShí ˏchan 'Pún 'Tsʻò tak, yat, ˏtsʻín pát, pák, tsʻat, shap₂ yat, 'chung.

2. The notable arrangement in the work of Shannung.

神農本經名例、

ˏShan ˏnung 'pún ˏking ˏming lai².

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 exhilirate the body, and improve the breath, and retard the approach of age, use this first class of medicines.

上藥一百二十
種、爲君、主養命、
以應天、無毒、多
服久服不傷人、
欲輕身益氣、不
老延年者、本上
經、

Shéung² yéuk₂ yat, pák, í² shap₂ 'chung, ˏwai ˏkwan, 'chü 'yéung ming², ˢí ying' ˏtʻín. ˏMò tuk₂ ˏtó fuk₂ 'kau fuk₂ pat, ˏshéung ˏyan. Yuk₂ ˏhing ˏshan yik, hí', pat, 'lò ˏín ˏnín 'ché, 'pún shéung² ˏking.

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.

中藥一百二十
種、爲臣、主養性、
以應人、無毒有
毒、斟酌其宜、欲
遏病補虛羸者、
本中經、

ˏChung yéuk₂ yat, pák, í² shap₂ 'chung, ˏwai ˏshan, 'chü 'yéung sing', ˢí ying' ˏyan. ˏMò tuk₂ ˢyau tuk₂, ˏcham chéuk, ˏkʻí ˏí. Yuk₂ át, ping², 'pò ˏhʻü ˏlúi 'ché, 'pún ˏchung ˏking.

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 treats 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, hoof, &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 pharmacopæia. 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.

十主多欲破本
二使、地、服、氣、者、
百佐應久邪熱愈經、
一爲以可不寒聚下
藥種病毒除積
下五治

Há² yéuk₂ yat₁ pák₁ í² shap₂ ˢ'ng 'chung, ₅wai tsó' sz", 'chù chí² ping² ˢí ying' tí². ‹Tó tuk₁ pat₁ 'hó 'kau fuk₂. Yuk₂ ₅chʻü ₅hón ít₂, ₅tsʻé hí', pʻó' tsik₁ tsü² ü³ tsat₁ 'ché. 'pún há² ‹king.

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.

六百三百三合品三
百三法、種、五
度、一十五
成以日、一
合數、其倍
七名十三
也、

‹Sám 'pan hóp₂ ‹sám pák₁ luk₂ shap₂ ˢ'ng 'chung, fát₁ ‹sám pák₁ luk₂ shap₂ ˢ'ng tò², yat₁ tò² ying' yat₁ yat₂ ˢ₅shing yat₁ sui². ˢPʻúi ₅kʻí shò' hóp₂ tsʻat₁ pák₁ ‹sám shap₂ ₅ming ˢyá.

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.

使佐臣君有藥
和合攝宜相以
三一二君一
臣使君、
一又臣、
使可九
佐佐
使、

Yéuk₂ ˢyau ‹kwan, ₅shan, tsó', sz", ˢí ‹séung ₅í shíp₂ hóp₂ ₅wo ₅í yat₁ ‹kwan, í² ₅shan, ‹sám tsó', ˢ'ng sz"; yau² 'hó yat₁ ‹kwan, ‹sám ₅shan, 'kau tsó' sz" ˢyá.

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

有有單行者、有
相須者、有相畏
者、有

Yéuk₂ ˢyau ‹tán ₅hang 'ché; ˢyau ‹séung ‹sü 'ché; ˢyau ‹séung sz" 'ché; ˢyau ‹séung wai² 'ché; ˢyau ‹séung ü²

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.

凡視相和相須相用勿用相反若有相可用相爾不爾用也

'ché; 'yau ‹séung 'fán 'ché; 'yau ‹séung shát› 'ché. ˌFán 'ts'z' ts'at› 'tsing hóp₂ ˌwó shí² ‹chí ‹tóng yung² ‹séung ‹sü ‹séung sz'' 'ché ˌléung; mat₂ yung² ‹séung ú' ‹séung 'fán 'ché. Yéuk₂ 'yau tuk₂ ˌí chai' 'hó yung² ‹séung wai' ‹séung shát› 'ché, pat› 'í mat₂ hóp₂ yung² 'yá.

9. Medicines have acidity, saltness, sweetness, bitterness, and acridness, which are their five tastes: there is the acidity of vinegar; the saltness of salt; the sweetness of liquorice; the bitterness of rhubarb; and the acridness of pepper.

藥有酸鹹甘苦辛五味醋之酸食塩之鹹甘草之甘大黄之苦花椒之辛

Yéuk₂ 'yau ‹sün, ˌhám, ‹kóm, 'fú, ‹san, yéuk₂ ‹chí 'ng mí²: ts'ò' ‹chí ‹sün; shik₂ ˌím ‹chí ˌhám; ‹kóm 'ts'ò ‹chí ‹kóm; tái² ˌwóng ‹chí 'fú; ‹fá ‹tsíu ‹chí ‹san.

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.

又有寒熱温凉性如石膏之寒桂皮之熱半夏之温薄荷之凉

Yau² 'yau ˌhón, ít₂, ‹wan, ˌléung, sing': ˌü shik₂ ‹kò ‹chí ˌhón; kwai' ˌp'í ‹chí ít₂; pún' há² ‹chí ‹wan; pók₂ ˌhó ‹chí ˌléung.

11. There are the four smells of fragrant, fetid, frowzy, and rank; thus aloes, sandal-wood and musk have a fragrant smell; garlic and assafetida have a fetid smell; fowls, fish, ducks, snakes, &c.,

香臭腥臊四氣如沉檀麝則其氣香蒜與阿魏則其氣臭雞魚

‹Héung, ch'au', ‹sing, ‹tsò, sz'' hí': ˌü ˌch'am, ˌt'án, shé², tsak› ˌk'í hí' ‹héung; sün' ˌü ‹ó ngai², tsak› ˌk'í hí' ch'au';

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. *Héung* 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-

鴨蛇則其氣腥、
狐狸則其氣臊、
有三治曰汗曰
吐曰下、

‹kai, ₅ü, áp₂, ₅shé, tsak. ₅k'i hí' ‹sing; ₅ú ₅lí tsak, ₅k'i hí' ‹tsò.

have a frowzy smell; foxes, have a rank smell.

有六不治、驕恣
不論于理、一不
治、輕身重財、二
不治、衣食不適、
三不治、陰陽臟
氣不定、四不治、
形羸不能服藥、
五不治、信巫不
信醫、六不治、

‹Yau luk₂ pat, chí². ‹Kiú ts'z" pat, lun² ‹kòn 'lí, yat, pat, chí²; ‹hing ‹shan chung' ₅ts'oi, í² pat, chí²; ‹í shik₂ pat, shik, ‹sám pat, chí²; ‹yam ₅yéung tsóng² hí' pat, ting², sz" pat, chí²; ₅ying ₅lúi pat, ₅nang fuk₂ yéuk₂, ₅'ng pat, chí²; sun' ₅mò pat, sun' ‹í, luk₂ pat, chí².

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.

病有六失、失于
不審、失于不信、
失于不過時、失
于不擇醫、失于
不識病、六失有
一、卽爲難治、

Ping² ₅yau luk₂ shat,: shat, ₅ü pat, 'sham; shat, ₅ü pat, sun'; shat, ₅ü pat, kwó' ₅shí; shat, ₅ü pat, chák₂ ‹í; shat, ₅ü pat, shik, ping²; luk₂ shat, ₅yau yat,, tsik, ₅wai ₅nán chí².

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.

藥性有宜丸者、
宜散者、宜氷煮
者、宜酒漬者、宜
膏煎者、亦有一

Yéuk₂ sing' ₅yau ₅í ₅ün 'ché; ₅í sán' 'ché, ₅í 'shui 'chu 'ché, ₅í 'tsau tsik, 'ché, ₅í ‹kò ‹tsín 'ché, yik₂ ₅yau yat, mat,

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-

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bowelled; *tsò* 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 *Pún Ts'ò*, 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.

物兼宜者、亦有不可入湯酒者、並隨藥性、不得違越、

‹kím ˏí ‘ché. Yik› ˢyau pat› ‘hó yap› ‹tˢóng ‘tsau ‘ché. Ping’ ˏtsˢui yéuk₂ sing’, pat› tak› ˏwai üt₂.

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.

萬物皆可作藥石用也、不消繁叙、乃有以之泡製埋劑、斯成妙藥、名以新方、此以下、凡最重者、

Mán² mat₂ ‹kái ‘hó tsok› yéuk₂ shik₂ yung² ˢyá, pat› ‹síú ˏfán tsü²; ˢnái ˢyau ˢí ‹chí pˢáu’ chai’ ˏmái ‹tsai, ‹sz’ ˏshing míú’ yéuk₂, ˏming ˢí ‹san ‹fóng. ‘Tsˢz’ ˢí há² ˏfán tsui’ chung² ‘ché.

17. Absorbents.

滲濕收濇之劑、

ˢSham shap›. ˏShau shik› ‹chí ‹tsai.

18. Acetous.

有醋的、

ˢYau tsˢò’ tik›.

19. Aliments.

食物、養物、

Shik₂ mat₂. ˢYéung mat₂.

20. Aromatics.

味類

Mí² lui².

21. Octo-genii, or octo-angelic cakes.

八仙糕

Pát› ‹sín ‹kò.

16. The articles—mineral, animal, and vegetable—comprised in the Materia Medica of Lí Shíchan, are severally described in the following order. Taking for an example, *táiwóng*, 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, *shik ming*, the Chinese scientific name and the synonyms by which it is known are explained. Under the 2d, *tsáp kái*, there is a collection of explanations, comprising the history and botanical description of the plant. Under the 3d, *ching ˏng*, are corrections of errors, and instructions for preventing the improper use of the article as a medicine. Under the 4th, *sau chˢí*, the mode of preparing it for use is detailed. Under the 5th, *hí mí*, its taste, smell, etc., are noticed. Under the 6th, *chü chí*, its masterly operations, i. e. its specific virtues as a medicine, are enumerated. Under the 7th, *fát ming*, is given a clear exposition of its uses, in other words, its rationale. Under the 8th and last head, *fú fnóg*, 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 chí 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 tsˢò 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.	百草霜	Pák, 'ts'ò ‹séung.
23. Cathartic.	泄瀉之劑	Sít, sé' ‹chí ‹tsai.
24. Caustic.	艾茸	Ngái² ˏyung.
25. Chemist, or druggist(?)	丹家	‹Tán ‹ká.
26. Cinchona bark.	金鷄勒	‹Kam ‹kai lak₂.
27. Diuretic.	動小便的藥	Tung² 'síú pín² tik, yéuk₂.
28. Emetic.	嘔吐之劑	'Au ˢt'ò ‹chí ‹tsai.
29. Enema.	以藥硬納便道中	ˢÍ yéuk₂ ngáng' náp₂ pín² tò² ‹chung.
30. Ferment.	釀	Yéung².
31. Hartshorn.	鹿茸	Luk₂ ˏyung.
32. Iron filings.	鐵屑	T'ít, sít,.
33. Liquor of divine healing.	聖愈湯	Shing' yü² ‹t'óng.
34. Lixivium.	堅水	‹Kín 'shui.
35. Lotions.	洗藥、洗滌、	Sai' yéuk₂. 'Sai tik₂.
36. Medicine.	藥	Yéuk₂.
37. Myrrh.	沒藥	Mút₂ yéuk₂.
38. Ointment.	膏	‹Kò.
39. Oil of peppermint.	薄荷油	Pók₂ ˏhó ˏyau.
40. Panacea.	藥萬病	Yéuk₂ mán² ping².
41. Pill.	藥丸、丹、	Yéuk₂ ˏün. ‹Tán.
42. Plaster.	膏藥	‹Kò yéuk₂.
43. Potion for warming the stomach.	温胃飲	‹Wan wai' 'yam.
44. Powder.	粉、散、	'Fan. Sán'.
45. Prescription.	藥方子	Yéuk₂ ‹fong 'tsz'.
46. Refrigerants.	清熱的藥	'Ts'ing ít₂ tik, yéuk₂.
47. Sudorific medicines.	發表之劑	Fát, 'píú ‹chí ‹tsai.

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.

骨節臟腑第四章

Kwat, tsít, tsóng² ʻfú; tai² sz" ‹chéung.

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.

腹者膈之下曰腹、俗名曰肚、臍之下曰小腹、

Fuk₂ ʻché, kák, ‹chí há² üt₂ fuk₂, tsuk, ₅ming üt₂ ʻtʻò; ₅tsʻz' ‹chí há² üt₂ ʻsíú fuk₂.

2. Acetabulum, the cup-like cavity of the os innominatum.

髀臑環跳穴處、

₅Pʻí ‹shʻü, ₅wán tʻíú' üt₂ chʻü'.

3. Adipose substance, or the fat.

膏肉

‹Kò yuk₂.

4. Alveolar process.

牙藏骨

₅Ngá ₅chʻong kwat₅.

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.

踝者脛骨之下、足附之上、兩旁突出高骨、在外爲外踝、在內爲內踝、俗曰腳眼、

Wá² ʻché, ₅hang kwat, ‹chí há² tsuk, fú² ‹chí shéung² ₅léung ₅pʻóng tat₂ chʻut, ‹kò kwat₅; tsoi² ngoi² ₅wai ngoi² wá', tsoi² noi² ₅wai noi² wá'. Tsuk₂ üt₂ kéuk, ʻngán.

6. Anus.

肛門、穀道、

‹Kung ₅mún. Kuk, tò².

7. Arms is the general designation of the two large limbs on the upper part of the

臂者上身兩大肢之通稱也、一

Pí² ʻché, shéung² ‹shan ₅léung tái² ‹chí ‹chí ‹tʻung ‹chʻing

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 versâ*. 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 Cyclopedia, 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 fú í kwat*, as the primary and secondary bones of the fore-arm.

body; they are also called *kwang*, and vulgarly, *yikpʻók*. 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 fore-arm: the bones of the fore-arm are two, a primary and a secondary; the secondary (or the *ulna*) is joined above, 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.	名曰肱、俗名肐膊、肐膊中節上下骨交接處、名曰肘、肘上之骨曰臑骨、肘下之骨曰臂骨、臂、有正輔二骨、輔骨在上短細偏、外正骨居下、長大偏、內俱下接、腕骨也、	ˢyá; yatˏ ˏming ütˏ ˏkwang, tsukˏ ˏming yikˏ pʻókˏ. Yikˏ pʻókˏ ˏchung tsítˏ shéung² há² kwatˏ ˏkáu tsípˏ chʻü', ˏming ütˏ 'chau. 'Chau shéung² ˏchí kwatˏ ütˏ ˏnò kwatˏ. 'Chau há² ˏchí kwatˏ ütˏ pí² kwatˏ; pí² kwatˏ ˢyau ching' fú², í² kwatˏ; fú² kwatˏ tsoi² shéung² 'tün sai' ˏpʻín ngoi²; ching' kwatˏ ˏkü há² ˏchʻéung tái² ˏpʻín noi². ˏKü há² tsípˏ ˢún kwatˏ ˢyá.
8. Arteries. (?)	脈筋	Makˏ ˏkan.
9. Articulations; place that can be bent and straightened.	鉸可曲可直處、	Káu'; 'hó hukˏ 'hó chikˏ chʻü'.
10. Astragalus, ankle-bone, or sling bone. (?)	核骨	Hatˏ kwatˏ.
11. Auditory foramen.	耳吼	ˢÍ ˏlung.
12. Axilla; vulgarly called the arm-pit.	腋、俗名肐肢窩、	Yikˏ tsukˏ ˏming yikˏ ˏchí ˏwó.
13. Basilar process of the temporal bone.	完骨	ˏÜn kwatˏ.
14. The gall-bladder.	胆	'Tám.
15. The urinary bladder.	膀胱	ˏPʻóng ˏkwóng.
16. Blood vessels. (?)	經絡、經脈、絡脈、	ˏKing lókˏ. ˏKing makˏ. Lókˏ makˏ.
17. Bones of the head.	頭骨	ˏTʻau kwatˏ.
18. The brain is the marrow of the head.	腦者頭骨之髓	ˢNò 'ché, ˏtʻau kwatˏ ˏchí 'tsui.
19. Internal canthus, or inner corner of the eye.	眼頭、內眥、	ˢNgán ˏtʻau. Noi² tsʻz".
20. External canthus, or outer corner of the eye.	眼尾、外眥、	ˢNgán ˢmí. Ngoi² tsʻz".
21. Capillaries. (?)	小血筋	'Síú hütˏ ˏkan.
22. Capsule of the lens.	眼珠胎	ˢNgán ˏchü ˏtʻoi.
23. Cardiac orifice of the stomach.	胃管口、賁門、	Wai² 'kún 'hau. ˏPan ˏmún.

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.

24. Carpal bones are those small bones situated where the hand and the wrist are joined together.	碎骨者、在掌腕交接處、	Súi' kwat, 'ché, tsoi² 'chéung 'ún ˏkáu tsíp, chᵗü'.
25. Cartilages (literally, flexible bones).	脆骨	Tsᵗui' kwat,.
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.	鳩尾者、即蔽心骨也、其質係脆丨、在胸骨之下、岐骨之間、	ˏKau ˢmí 'ché, tsik, pai' ˏsam kwat, ˢyá. ˏKᵗí chat, hai² tsᵗui' kwat, tsoi² ˏhung kwat, ˏchí há² ˏkᵗí kwat, ˏchí ˏkán.
27. Caruncula lachrymalis, gland in the corner of the eye.	眼頭肉	ˢNgán ˏtᵗau yukˏ.
28. Cellular tissue, or the texture of animal organs.	網膏	ˏMóng ˏkò.
29. Cerebellum, or little brain.	小腦漿	'Síú ˢnò ˏtséung.
30. Cerebrum, or brain.	腦漿	ˢNò ˏtséung.
31. Cerumen, or ear-wax.	耳臘	ˢÍ lápˏ.
32. Chamber of the eye, anterior. (?)	眼前方	ˢNgán ˏtsᵗín ˏfóng.
33. Chamber of the eye, posterior. (?)	眼後方	ˢNgán hau² ˏfóng.
34. Cheeks.	頰	Kápˏ.
35. Cheek-bones (or the ossa malarum) are the prominent square bones which form the upper part of the cheeks.	顴者面兩旁高起之大骨也、	ˏKᵗün 'ché mín² ˢléung ˏpᵗóng ˏkò 'hí ˏchí tái² kwat, ˢyá.
36. Chin.	下把	Há² 'pá.
37. Covering or base of the chin.	頦者即下把殼、	ˏHoi 'ché, tsik, há² 'pá hókˏ.
38. Choroid coat, or second tunic of the eye. (?)	眼睛丙黑皮	ˢNgán ˏtsing noi² hak, ˏpᵗí.
39. Cilia, or the eyelashes.	顴毛	ˏKᵗün ˏmò.
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.	拄骨者、膺上缺盆之外、俗名鎖子骨也、丙接橫骨外接肩解也、	ˏChᵗü kwat, 'ché ˏying shéung² hüt, ˏpᵗún ˏchí ngoi², tsukˏ ˏming 'só 'tsz' kwat, ˢyá. Noi² tsíp, ˏwáng kwat,, ngoi² tsíp, ˏkín 'kái ˢyá.
41. Cochlea, or spiral bone of the ear.	耳丙螺骨、	ˢÍ noi² ˏló kwat,.

26. *Kau mí* literally signifies dove's tail, which this cartilage resembles, and from which it derives its name. *Tsᵗui kwat* is the white elastic substance growing to the bones, commonly called gristle; *kᵗí kwat* is a forked bone.

40. *Chᵗü kwat* is a transverse bone, and is commonly called by the Chinese, as in Europe, the *só tsz' kwat*, or the key bone; *hüt pᵗún* seems to denote the upper ridge of the sternum.

42. Concha, or trumpet of the ear.	蔽者耳門也	Pai' 'ché ˢí ˏmún ˢyá.
43. Condyles of the femur.	連骸	ˏLín ˏhoi.
44. Conjunctiva oculi.	眼睛膜	ˢNgán ˏtsing mók₂.
45. Conjunctiva corneæ.	眼盖內膜	ˢNgán kᵗoi' noi² mók₂.
46. Conjunctiva palpebræ.	眼外睛膜	ˢNgán ngoi² ˏtsing mók₂.
47. Cornea, or anterior transparent convex part of the eye.	眼外丨	ˢNgán ngoi² ˏtsing.
48. Crystalline lens.	眼睛珠	ˢNgán ˏtsing ˏchü.
49. Dermis.	網皮	ˏMóng ˏpᵗí.
50. Diaphragm.	膈者	Kák, 'ché.
51. Nasal duct.	鼻管	Pí² 'kún.
52. Lachrymal duct.	眼淚管	ˢNgán lui² 'kún.
53. Lactiferous duct.	出乳管	Chᵗut, ˢyü 'kún.
54. Dura mater, or thick membrane around the brain.	腦漿韌膜	ˢNò ˏtséung yan' mók₂.
55. Elbow.	手拗	'Shau áu'.
56. Enamel. (?)	牙皮	ˏNgá ˏpᵗí.
57. Epidermis, or scarf-skin.	薄皮	Pók₂ ˏpᵗí.
58. Epiglottis.	會厭者	Úi' ím' 'ché.
59. Eyeball.	眼睛	ˢNgán ˏtsing.
60. Eyelids.	目胞	Muk₂ ˏpáu.
61. Fauces, (?) or larynx.	喉嚨	ˏHau ˏlung.
62. Fibula, or long bone of the leg.	成骨、骭骨	ˏShing kwat,. Kón' kwat,.
63. Finger bones.	指丨	'Chí kwat,.
64. Fontanelle; this is in the front part of the skull. In infant children when just born, before the bone is closed up, it is called the fontanelle; but	匈門顚前之頭骨也、小兒初生未闔、名曰匈門、	Sun' ˏmún ˏtín ˏtsᵗín ˏchí ˏtᵗau kwat, ˢyá. 'Síú ˏí ˏchᵗo ˏshang mí² hóp₂, ˏming üt₂

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 somewhere 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 *chí 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.	已闔名曰匈骨、即天靈蓋、	sun' ˏmún; ˢí hóp₂ ˏming üt₂ sun' kwatˎ, tsikˎ ‹tᵗín ˏling kᵗoi'.
65. Foramina, or small openings.	吼	‹Lung.
66. Fossa, sinuses, or small cavities and depressions.	穴	Üt₂.
67. Frontal bone, or highest bone of the head.	顛者頭頂也	‹Tín 'ché, ˏtᵗau 'ting ˢyá.
68. Frontal eminences.	頭角	ˏTᵗau kókˎ.
69. Frontal line.	額顱	Ngák₂ ˏlò.
70. Gizzard of a fowl.	鷄腎	‹Kai ˢshan.
71. Lachrymal glands.	眼淚核	ˢNgán lui² hat₂.
72. Meibomian glands of the eye.	眼邊小核	ˢNgán ‹pín 'síú hat₂.
73. Parotid glands.	牙鉸下丨	ˏNgá káu' há² hat₂.
74. Submaxillary glands.	寢核	'Tsᵗam hat₂.
75. Salivary glands.	口氷核	'Hau 'shui hat₂.
76. Sublingual glands.	舌下丨	Shít₂ há² hat₂.
77. The glenoid cavity of the scapula.	肩胛骨頭白	'Kín kápˎ kwatˎ ˏtᵗau ˢkᵗau.
78. Gums.	口齗所生之骨	'Hau ‹kan 'shó ‹shang ‹chí kwatˎ.
79. Hair on the head.	髮	Fátˎ.
80. Hair on the body.	毛	ˏMò.
81. Hair on the upper lip, or mustaches.	髭	‹Tsz'.
82. Hair on the temples.	鬢	Pan'.
83. Hair on the cheeks, or whiskers.	髯、鬍鬚、	ˏÍm. ˏÚ ‹sü.
84. Hair on the chin, or beard.	鬚	‹Sü.
85. Ham, or hollow under the knee.	膝凹、膕、腿凹、	Tsatˎ áu'. Kwókˎ. 'Túi áu'.

66. The term *üt* 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.

86. Heart.	心	‹Sam.
87. Heel of the foot.	脚蹍	Kéuk› ‹chang.
88. Os calcis, or he elbone.	跟骨	ˌKan kwat›.
89. Helix, or rim of the ear.	耳郭者耳輪也	ˋÍ kwók› ʻché ˋí ˌlun ˋyá.
90. Ilium, or haunch bone.	腰髁骨	‹Íú wá' kwat›.
91. Incus, or anvil-bone of the ear.	耳內砧骨	ˋÍ noi² ‹cham kwat›.
92. Instep.	脚背、跗骨、	Kéuk› púi'. Fú' kwat›.
93. Small and great intestines.	小腸、大腸、	ʻSíú ˌch'éung. Tái' ˌch'éung.
94. Iris, or colored part of the eye.	瞳人外黑睛	ˌT'ung ˌyan ngoi² hak› ‹tsing.
95. Ischium, or hip-bone.	髀骨	Kín' kwat›.
96. Jawbone.	頰車	Háp› ‹ch'é.
97. Upper jawbone, or superior maxillary bone.	上牙藏、牙骨、	Shéung² ˌngá ˌch'ong ˌngá kwat›.
98. Under jawbone, or inferior maxillary bone.	下牙較、牙、	Há² ˌngá káu' ˌngá kwat›.
99. Kidneys.	內腎	Noi² ˋshan.
100. Knee-joint.	膝解	Tsat› ʻkái.
101. Knee-pan, or patella.	膝盖骨	Tsat› k'oi' kwat›.
102. Lachrymal sack.	淚管袋	Lui² ʻkún toi².
103. Leg.	胻骨、脚梗、	ˌHang kwat›. Kéuk› ʻkwang.
104. Calf of the leg.	脚囊	Kéuk› ˌnóng.
105. Liver.	肝	‹Kón.
106. Parenchyma of the liver.	肝眼	‹Kón ˋngán.
107. Loins.	胁	‹Cháu.
108. Lungs.	肺	Fai'.
109. Malleus, or hammer bone of the ear.	耳內錘骨	ˋÍ noi² ˌch'ui kwat›.
110. Mammæ or the breasts.	奶、乳、	ˋNái. ˋYü.
111. Angle of the inferior maxillary process.	曲骨	Huk› kwat›.
112. Medulla spinalis, or spinal marrow.	脊髓	Tsik› ʻsui.

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.	耳膜	ˢÍ mók₂.
114. Muscles. (?)	肉筋	Yuk₂ ᶜkan.
115. Muscles of the eye.	眼肉筋	ˢNgán yuk₂ ᶜkan.
116. Nails of the fingers.	手甲	ʻShau káp›.
117. Nameless bones. Ossa innominata.	臀骨	ˢTᵋün kwat›.
118. Nares anterior, or outer nostril.	外鼻吼	Ngoi² pí² ᶜlung.
119. Nares posterior.	內鼻孔	Noi² pí² ᶜlung.
120. Nates, or buttocks.	屁股	Pí› ʻkú.
121. Navel, or umbilicus.	臍	ˢTsᵋz'.
122. Nerves. (?)	筋	ᶜKan.
123. Olfactory nerves. (?)	聞氣筋	ˢMan hí› ᶜkan.
124. Optic nerves. (?)	眼總筋、目系、	ˢNgán ʻtsung ᶜkan. Muk₂ hai².
125. Nerves of the eye. (?)	眼內筋	ˢNgán noi² ᶜkan.
126. Occipital bone, or bone on the back of the head.	後枕骨	Hau² ʻchᵋam kwat›.
127. Occipital bones.	腦後骨	ˢNò hau² kwat›.
128. Occipital protuberance.	枕骨	ʻChᵋam kwat›.
129. Œsophagus, or gullet.	咽者飲食之路	Ít› ʻché ʻyam shik₂ ᶜchí lò².
130. Orbicular bone, or round bone in the ear.	耳內摳骨	ˢÍ noi² ᶜshᵋü kwat›.
131. Orbital foramen, or socket of the eye.	眼吼	ˢNgán ᶜlung.
132. Os pubis.	下橫骨、橫骨	Há² ˢwáng kwat›. ˢWáng kwat›.
133. Os coccygis.	尾閭、骶端、	ˢMí ˢlü. Tai› ᶜtün.
134. Palate, or velum palatinum.	懸雍垂、即碓嘴、	ˢÜn ᶜyung ˢshui, tsik› ˢchúi ʻtsui.
135. Palpebræ.	眼盖	ˢNgán kᵋoi'.
136. Parietal bones, or bones on the sides of the head.	頂骨	ʻTing kwat›.
137. Pelvis.	波羅盖骨	ᶜPᵋó ˢló kᵋoi› kwat›.

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.	心包絡	ˏSam ˏpʻáu lók˒.
139. Pharynx, or top of the gullet.	咽喉	Ít˒ ˏhau.
140. Pia mater, or soft covering of the brain.	腦漿脆膜	ˊNò ˏtséung tsʻui' mók˒.
141. Pleura.	肺膜	Fai' mók˒.
142. Pomum Adami, or Adam's apple.	喉欖	ˏHau ˊlám.
143. Puncta lachrymale.	淚吼尖	Lui² ˏlung ˏtsím.
144. Pupil.	瞳人	ˏTʻung ˏyan.
145. Pylorus, or inferior opening of the stomach.	幽門、闌門、	ˏYau ˏmún. ˏLán ˏmún.
146. Rectum.	臟督、直腸、	Tsóng² tuk˒. Chik˒ ˏchʻéung.
147. Retina.	眼網	ˊNgán ˊmóng.
148. Ribs, or costæ.	脇肋骨	Híp˒ lak˒ kwat˒.
149. False ribs.	季脇	Kwai' híp˒.
150. First ribs.	上橫骨	Shéung² ˏwáng kwat˒.
151. Cartilages of the ribs. (?)	膺	ˏYing.
152. Sacrum.	尾龍骨、尻骨、	ˊMí ˏlung kwat˒. ˏKú kwat˒.
153. Sclerotica, or white of the eye.	眼白	ˊNgán pák˒.
154. Shoulder blade, or scapula.	飯匙骨	Fán' ˏshí kwat˒.
155. Shoulder bone, or humerus.	臑骨	ˏNò kwat˒.
156. Human skeleton.	人丨	ˏYan kwat˒.
157. Anterior view of the human skeleton.	正面骨度部位圖	Ching' mín² kwat˒ tò² pò² wai² ˏtʻò.
158. Posterior view of the human skeleton.	背面骨度部位圖	Púi' mín² kwat˒ tò² pò² wai² ˏtʻò.
159. Skull, or cranium.	骷髏	ˏKú ˏlau.
160. Sole of the foot.	脚板膛	Kéuk˒ ˊpán ˏtʻong.
161. The back is the general designation given to the back part of the body, from the principal vertebræ downwards and above the loins;	背者後身夫椎以下腰以上之通稱也、脊者脊	Púi' ˊché hau² ˏshan tái² ˏchʻui ˊí há² ˏíú ˊí shéung² ˏchí ˏtuʻng ˏchʻing ˊyá; tsik˒ ˊché tsik˒

157. Most of the Chinese works on medicine have pictoral 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. 89. The general divisions correspond pretty nearly with those in European books.

the backbone is the vertebral column; and is commonly called the ridge-pole of the back (or the spine).	膂骨也、俗名脊樑丨、	ˢlü kwat˒ ˢyá; tsuk˒ ˏming tsik˒ ˏléung kwat˒.
162. Stapes, or stirrup-bone of the ear.	耳內馬蹬骨	ˢÍ noi² ˢmá tang' kwat˒.
163. Sternum, or breast bone.	胸骨	ˏHung kwat˒.
164. Stomach.	胃	Wai'.
165. Tarsus, or instep.	脚背骨	Kéuk˒ púi' kwat˒.
166. Tarsus, or cartilage of the eyelids.	目綱	Muk˒ ˏkóng.
167. Superior tarsi. (?)	眼上脆骨	ˢNgán shéung² tsᵗui' kwat˒.
168. Inferior tarsi. (?)	眼下脆丨	ˢNgán há² tsᵗui' kwat˒.
169. Teeth are commonly called *ngá*.	齒者俗名曰牙	ʻChᵗí ʻché tsuk˒ ˏming üt˒ ˏngá.
170. Canine teeth.	虎牙	ʻFú ˏngá.
171. Incisor teeth.	門牙	ˏMún ˏngá.
172. Molar teeth.	大牙、槽牙、	Tái² ˏngá. ˏTsᵗò ˏngá.
173. Crown of the tooth.	牙頂	ˏNgá ʻting.
174. Body of the tooth.	牙身	ˏNgá ˏshan.
175. Fang of the tooth.	牙脚	ˏNgá kéuk˒.
176. Temporal bone, or bone on the corners of the head.	魂精骨、鬢骨、	ˏWan ˏtsing kwat˒. Pan' kwat˒.
177. Temporal ridges.	額顱	Ngák˒ ˏlò.
178. The thighs is the general name given to the two great limbs which form the lower extremities of the body; they are vulgarly called the thigh and the leg. The middle joint, where the upper and lower bones are joined together, 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.	股者下身兩大肢之通稱也、俗名大腿、小腿中節上下交接處、名曰膝、膝上之骨曰脾骨、股之大骨也、膝下之骨曰胻骨、脛之大骨也、	ʻKú ʻché, há² ˏshan ˢléung tái² ˏchí ˏchí ˏtᵗung ˏchᵗing ˢyá; tsuk˒ ˏming tái² ʻtúi, ʻsíú ʻtúi. ˏChung tsít˒ shéung² há² ˏkáu tsip˒ chᵗü' ˏming üt˒ tsat˒. Tsat˒ shéung² ˏchí kwat˒ üt˒ ʻpí kwat˒, ʻkú ˏchí tái² kwat˒ ˢyá; tsat˒ há² ˏchí kwat˒ üt˒ ˏhang kwat˒, king' ˏchí tái² kwat˒ ˢyá.

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 acetabulam; the lower head is like a mallet, and is articulated with the bones of the leg.

大杵、端之如上、下端骨、衆髀者膝上骨也、上端樞於髀接於胸之骨名也、下端銳、骭者、脚梗骨

'Pí 'ché, tsat› shéung² ‹chí tái² kwat› ⁵yá. Shéung² ‹tün ₅ü ⁵ch'ü tsíp› ‹ü 'pí ‹sh'ü; há² ‹tün ₅ü ₅ch'úi tsíp› ‹ü ‹hang kwat›.

180. Thorax, or chest, is a collective designation of the bones of the breast.

Ót› kón' 'ché, ‹hung ‹chí ‹chung kwat› ₅ming ⁵yá.

181. Tibia, or bone of the leg.

Kéuk› 'kwang kwat›.

182. Ureter, or duct leading from the kidneys to bladder.

胱、尿脬之管、通腎與膀胱者也、

Noi² ⁵shan 'kún ‹t'ung ₅p'óng ‹kwóng.

183. Uvea, or posterior lamina of the iris.

瞳人、丙睛黑皮也、

‹T'ung ₅yan noi² hak› ‹ts'ing ₅p'í.

184. Veins.

血筋

Hüt› ‹kan.

185. Vertebral column, or backbone.

脊骨

Tsik› kwat›.

186. Vertebræ.

脊骨節、椎、

Tsik› kwat› tsit›. ₅Ch'ui.

187. Cervical vertebræ.

頸骨

'King kwat›.

188. Three upper cervical vertebræ.

項骨

Hóng² kwat›.

189. Dorsal vertebræ.

背骨

Púi' kwat›.

190. Lumbar vertebræ.

腰骨

‹Íú kwat›.

191. Vitreous humor of the eye.

眼睛丙之氷、

⁵Ngán ‹tsing noi² ‹chí 'shui.

192. Vomer is the beam (or partition) of the nose, i. e. the 'root of the hill.'

顩者鼻梁即山根也、

Át› 'ché pí² ₅léung, tsik› ‹shán ‹kan ⁵yá.

193. Windpipe, or trachea.

喉者通聲息路、

₅Hau 'ché ‹t'ung ₅shing sik› lò².

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.

腕者臂掌骨接、交處、以其宛屈、故名也、

'Ún 'ché pí' 'chéung kwat› tsíp› ‹káu ch'ü', ⁵í ₅k'í 'ún wat›, kú' ₅ming ⁵yá.

184. 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: *lók 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^{2} chí^{2} fát$_{,}$; tai^{2} ^{s}'ng $_{,}$chéung.

以傷復有各可留關施宜、也、八、者其骨骨
謂所仍傷法痊遺皆所其法有摸摸或歪
者、置使但手其及否、之失其義法、細處、骨
法安骨、也、而宜、速與法或盡釋摸細之碎
手手筋舊重、所遲疾手宜、未法曰手傷骨
夫兩之於輕有之殘乎得或手一用所斷

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 escars 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.

$_{s}$Fú 'shau fát$_{,}$ 'ché, wai^{2} ^{s}í ^{s}léung 'shau $_{,}$ón chí' 'shó $_{,}$shéung $_{,}$chí $_{,}$kan kwat$_{,}$, 'sz' $_{s}$ying fuk$_{2}$ $_{,}$yü kau^{2} ^{s}yá. Tán^{2} $_{,}$shéung ^{s}yau $_{,}$hing chung^{2}, $_{s}$í 'shau fát$_{,}$ kók$_{,}$ ^{s}yau 'shó $_{s}$í; $_{s}$k^{t}í $_{s}$sün 'hó $_{,}$chí $_{s}$ch^{t}í tsuk$_{,}$, kap$_{2}$ $_{s}$wai $_{s}$lau $_{s}$ts^{t}án tsat$_{,}$ ^{s}yü 'fau, $_{,}$kái $_{,}$kwán $_{s}$ú 'shau fát$_{,}$ $_{,}$chí 'shó $_{,}$shí tak$_{,}$ $_{s}$í, wák$_{2}$ shat$_{,}$ $_{s}$k^{t}í $_{s}$í, wák$_{2}$ mí^{2} tsun^{2} $_{s}$k^{t}í fát$_{,}$ ^{s}yá.

2. Explanations of the eight chirurgical operations.

'Shau fát$_{,}$ shik$_{,}$ í^{2} ^{s}yau pát$_{,}$.

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

Yat$_{,}$ üt$_{2}$ mók$_{2}$ fát$_{,}$. Mók$_{2}$ 'ché, yung^{2} 'shau sai' sai' mók$_{2}$ $_{s}$k^{t}í 'shó $_{,}$shéung $_{,}$chí ch^{t}ü', wák$_{2}$ kwat$_{,}$ ^{s}tün, kwat$_{,}$ súi', kwat$_{,}$

Notes and Explanations.

THESE quotations, from the 87th 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 chí* 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 accoucheur'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 fát*, which literally means, *hands' laws;* 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 be recent or of long standing. Having first by feeling ascertained 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 drops 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 reunite, that which was fallen down to reascend, 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

正骨輭骨硬筋
強筋柔筋歪筋
正筋斷筋走
粗翻寒
熱以及表裏虛
實並所患之新
舊也先摸其或
爲跌撲或爲錯
閃或爲打撞然
後依法治之
二曰接法接者
謂使已斷之骨
合攏一處復歸
於舊也凡骨之
跌傷錯落或斷
而兩分或拆而
陷下或碎而散
亂或歧而傍突
相其形勢徐徐
接之使斷者復
續陷者復起碎
者復完突者復
平或用手法或
用器其或手法
器其分先後而

‹wái, kwat› ching', kwat› ʂün, kwat› 'ngáng; ‹kan ʂkéung, ‹kan ʂyau, ‹kan ‹wái. ‹kan ching', ‹kan ʂtün, ‹kan 'tsau, ‹kan ‹tsʻú, ‹kan ‹fán, ‹kan ʂhón, ‹kan ít›; ʂí kap› 'piú, ʂlü, ‹hʻü, shat›, ping› 'shó wán› ‹chí ‹san kau› ʂyá. ‹Sín mok› ʂkʻí wák› ʂwai tít› pók›, wák› ʂwai tsók› 'shím, wák› ʂwai 'tá chóng›, ʂín hau› ‹í fát› chí› ‹chí.

Í› üt› tsíp› fát›. Tsíp› 'ché wai› 'sz' ʂí ʂtün ‹chí kwat›, hóp› ʂlung yat› chʻü', fuk› ‹kwai ‹ü kau› 'yá. ʂFán kwat› ‹chí tít› ‹shéung tsók› lók›, wák› ʂtün ʂí ʂléung ‹fan, wák› chít› ʂí hám› há›, wák› súi' ʂí sán' lün›, wák› ʂkʻí ʂí ʂpʻóng tut›; séung' ʂkʻí ʂying shai', ʂchʻü ʂchʻü tsíp› ‹chí: 'sz' ʂtün 'ché fuk› tsuk›: hám› 'ché fuk› 'hí; súi' 'ché fuk› ʂün; tut› 'ché fuk› ʂpʻing. Wák› yung› 'shau fát›, wák› yung› hí' kü›, wak› 'shau fát› hí' kü›, ‹fan ‹sín hau› ʂí

4. The word *tsíp* here indicates what kind of reduction is intended by the phrase *tsíp 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 (*tsíp*) 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.

醫兼用之、是在醫者之通達也、三曰端法、端者或用兩手一手、擒定應端之處、酌其重輕、或從下往上端、或從外向內托、或直端斜端也、蓋骨離其位、必以手法端之、則不待曠日遲久、而骨縫即合、仍須不偏不倚、庶愈後無長短不齊之患、

‹kím, yung² ‹chí, shí² tsoi³ ₅í ʻché ‹chí ₅tʻung tát₂ ʻyá.

‹Sám üt₂ ‹tün fát₅. ‹Tün ʻché wák₂ yung² ʻléung ʻshau yat₅ ʻshau ₅kʻam ting² ‹ying ‹tün ‹chí chʻü², chéuk₅ ₅kʻí chung² ‹hing, wák₂ ₅tsung há² ʻwóng shéung² ‹tün, wák₂ ₅tsung ngoi² héung² noi² tʻók₅, wák₂ chik₂ ‹tün ₅tsé ₅tün ʻyá. Kʻoi² kwat₅ ₅lí ₅kʻí wai² pit₅ ʻí ʻshau fát₅ ‹tün ‹chí, tsak₅ pat₅ toi² kwóng² yat₂ ₅chʻí ʻkau, ₅í kwat₅ ₅fung tsik₅ hóp₂. ₅Ying ‹sü pat₅ ‹pín pat₅ ʻí shü² yü² hau² ₅mò ₅chʻéung ʻtün pat₅ ₅tsʻai ‹chí wán².

四曰提法、提者謂陷下之骨、提出如舊也、其法非一、有用兩手提者、有用繩帛繫高處提者、有提後用器具輔之、不致仍陷者、必量所傷之輕重淺深、然後施

Sz" üt₂ ₅tʻai fát₅. ₅Tʻai ʻché wai² hám² há² ‹chí kwat₅, ₅tʻai chʻut₅ ₅yü kau² ʻyá. ₅Kʻí fát₅ ‹fí yat₅. ʻYau yung² ʻléung ʻshau ₅tʻai ʻché; ʻyau yung² ₅shing pák₅ hai² ‹kò chʻü² ₅tʻai ʻché; ʻyau ₅tʻai hau² yung² hi² kü² fú² ‹chí, pat₅ chí² ₅ying hám² ʻché. Pít₅ leung² ʻsho ‹shéung ‹chí ‹hing chung², ʻtsʻín ‹sham, ₅ín hau² ‹shí chi².

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.

治、倘重者輕提、則病莫能愈、輕者重提、則舊患雖去、而又增新患矣、

'T'óng chung² 'ché ‹hing ˏt'ai tsak› ping² mók₂ ˏnang yü², ‹hing 'ché chung² ˏt'ai tsak› kau² wán² ‹sui hü', ˏí yau² ‹tsang ‹san wán² ˏí.

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.

五曰按法、按者謂以手往下抑之也、

ˏ'Ng üt₂ ón' fát›; ón' 'ché wai² ˏí 'shau ˏwóng há² yik› ‹chí ˏyá.

8. The sixth is trituration, which may be defined a gradual moving and rubbing of the hands.

六曰摩法、摩者謂徐徐揉摩之、

Luk₂ üt₂ ‹mó fát›; ˏmó 'ché wai² ‹ch'ü ˏch'ü ˏyau ˏmó ‹chí.

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.

七曰推法、推者謂以手推之、使還舊處也、

Ts'at› üt₂ ‹túi fát›; ‹túi 'ché wai² ˏí 'shau ‹túi ‹chí 'sz' ˏwán kau² ch'ü' ˏyá.

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.

八曰拿法、拿者或兩手一手、揑定患處、酌其宜輕宜重、緩緩焉以復其位也、

Pát› üt₂ ˏná fát›; ˏná 'ché wák₂ ˏléung 'shau yat› 'shau níp₂ ting² wán² ch'ü', chéuk› ˏk'í ˏí ‹hing ˏí chung² ún² ún² ˏín ˏí fuk₂ ˏk'í wai² ˏyá.

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.

器具總論、跌撲損傷、雖用手法調治、恐未盡得其宜、以致有治如未治之苦、則未可云醫理之周詳也、

Hí' kü² 'tsung lun². Tít› pók› 'sün ‹shéung, ‹sui yung² 'shau fát› ˏtíú chí², 'hung mí² tsun² tak› ˏk'í ˏí, ˏí chí' ˏyau chí² ˏyü mí² chí' ‹chí 'fú; tsak› mí² 'hó ˏwan ‹í ˏlí ‹chí ‹chau ˏtséung ˏyá.

3—10. These eight explanations are, as they here stand, somewhat abridged; the student is therefore referred to the Mirror for a fuller account of the chirurgical operations of the Chinese. In the original, however, the compilers do not pretend to give more than an outline of the subject.

11. Surgical apparatus is here limited and poor, and poorly applied, in the hands of Chinese doctors. Necessity has extorted from them some few articles, but they are very badly designed and executed. Ten, mentioned and described in the Golden Mirror, seem to constitute the circle of their chirurgical apparatus, and are noticed in the sequel.

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.

下器手以欹就其轉就之養之爲宜纏、名濶之、也、錢可、皮寬

爰因身體上下
正側之象、製器
以正之、用輔手
法之所不逮、以
冀分者復合、欹
者復正高者就
其平、陷者升其
位、則危證可轉
於安、重傷可就
其輕、

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.

再施以藥餌之
功、更示以調養
之善、則正骨之
道全矣、

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.

裹帘以白布爲
之、因患處不宜
他器、只宜布纏、
始爲得法、故名
裹帘、其長短濶
狹、量病勢用之、

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.

振梃卽木棒也、
長尺半、圓如錢
大、或麵杖亦可、

16. The broad supporter consists of a piece of cowhide, five inches long and three inches broad, and with

披肩用熟牛皮
一塊、長五寸、寬

ˏÜn ˏyan ˏshan ʻtʻai shéung² há² ching' chakˏ ˏchí tséung², chai' hí' ˏí ching' ˏchí, yung² fú² ʻshau fátˏ ˏchí ʻshó patˏ tai'; ˏí kʻí' ˏfan ʻché fukˏ hópˏ; ˏkʻí ʻché fukˏ ching'; ˏkò ʻché tsau² ˏkʻí ˏpʻing; hám² ʻché, ˏshing ˏkʻí wai². Tsakˏ ˏngai ching' ʻhó ʻchiin ˏyii ˏón; chung² ˏshéung ʻhó tsau² ˏkʻí ˏhing.

Tsoi' ˏshí ˏí yéukˏ ní² ˏchí ˏkung; kang' shí² ˏí ˏtʻiú ˏyéung ˏchí shín². Tsakˏ ching' kwatˏ ˏchí tò² ˏtsʻiin ˏí.

ʻKwó ˏlím ˏí pákˏ pò' ˏwai ˏchí. ˏYan wán² chʻü' patˏ ˏí ˏtʻá hí', chatˏ ˏí pò' ˏchʻín; ʻchí ˏwai takˏ fátˏ, kú' ˏming ʻkwó ˏlím. ˏKʻí ˏchʻéung ʻtiin, fútˏ hápˏ, léung² ping² shai² yung² ˏchí.

Chan' ˏting: tsikˏ mukˏ ˏpáng ˏyá, ˏchʻéung chikˏ pún', ˏiin ˏyii ˏtsʻin tái², wákˏ mín² chʻéung² yikˏ ʻhó.

ˏPʻí ˏkín yung² shukˏ ˏngau ˏpʻí yatˏ fái', ˏchʻéung ˏ'ng

14. 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.

15. 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.

三寸、兩頭各開二孔、夾於傷處、以綿繩穿之、緊緊縛定、較之木板、稍覺柔活、

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.

ts^{t}ün', ‹fún ‹sám ts^{t}ün', ^{s}léung $_{s}$t^{t}au kók› ‹hoi í^{2} 'hung. Káp› ‹yü ‹shéung ch^{t}ü', ^{s}í $_{s}$mín $_{s}$shing ‹ch^{t}ün ‹chí, 'kan 'kan fók› ting^{2}. Káu' ‹chí muk$_{2}$ 'pán, 'sháu kók› $_{s}$yau út$_{2}$.

攀索者、以繩掛於高處、用兩手攀之也、

17. Climbing cords are prepared by suspending cords from a high place, on which both hands take hold, as in the attitude of climbing.

‹Pán sok› 'ché, ^{s}í $_{s}$shing kwá' ‹yü ‹kò ch^{t}ü', yung^{2} ^{s}léung 'shau ‹pán ‹chí ^{s}yá.

疊甎者、以甎六塊、分左右各疊置三塊、兩足踏於其上也、

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.

Típ$_{2}$ ‹ch^{t}ün 'ché; ^{s}í ‹ch^{t}ün luk$_{2}$ fái', ‹fan 'tsó yau^{2} kók› típ$_{2}$, chí' ‹sám fái', ^{s}léung tsuk› táp$_{2}$ ‹yü $_{s}$k^{t}í shéung^{2} ^{s}yá.

通木者、用杉木寬三寸、厚二寸、其長自腰起上過肩一寸許、外面平整、向脊背之內面、刻凹形、務與脊骨膂肉吻合、

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.

‹T^{t}ung muk$_{2}$ 'ché; yung^{2} ch^{t}ám' muk$_{2}$, ‹fún ‹sám ts^{t}ün', hau^{2} í^{2} ts^{t}ün', $_{s}$k^{t}í $_{s}$ch^{t}éung tsz'^{2} ‹íú 'hí shéung^{2} kwó' ‹kín yat› ts^{t}ün' 'hü; ngoi^{2} mín^{2} $_{s}$p^{t}ing 'ching, héung' tsik› púi' ‹chí noi^{2} mín^{2} hak› áu' $_{s}$ying, mò^{2} ^{s}yü tsik› kwat› ^{s}lü yuk$_{2}$ ^{s}man hóp$_{2}$.

腰柱者、以杉木四根、製如扁擔形、寬一寸、厚五分、長短以患處

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

‹Íú ^{s}ch^{t}ü 'ché, ^{s}í ch^{t}ám' muk$_{2}$ sz'' ‹kan, chai' $_{s}$yü 'pín tám' $_{s}$ying, ‹fún yat› ts^{t}ün', hau^{2} ^{s}'ng ‹fan, $_{s}$ch^{t}éung 'tün ^{s}í

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 decrepid patient to his natural shape. See Golden Mirror.

20. These splints are like the frame-work of a corset. The cords run through 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 though the sides of these splints, and small cords run through them.	爲度俱自側面鑽孔、以繩聯貫之也、	wán² chᵗü' ˏwai tò²; ˏkü tsz'² chak, mín² tsün' ʿhung, ˢí ˏshing ˏlün kún' ˏchí ˢyá.
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.	竹簾者、卽夏月凉簾也、量患處之大小長短裁取之、	Chuk, ˏlím ʿché, tsik, há² üt₂ ˏléung ˏlím ˢyá. Léung² wán² chᵗü' ˏchí tái² ʿsíú ˏchᵗéung ʿtün, ˏtsᵗoi ʿtsᵗü ˏchí.
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.	杉籬者、複逼之器也、量患處之長短濶狹曲直凸凹之形、以杉木爲之、	Chᵗám' ˏlí ʿché, fuk₂ pik₂ ˏchí hí' ˢyá. Léung² wán² chᵗü' ˏchí ˏchᵗéung, ʿtün, fút, háp₂, huk, chik₂, tat₂, áu', ˏchí, ˏying, ˢí chᵗám' muk₂ ˏwai ˏchí.
23. Knee cap; this consists of a bamboo ring, furnished with four feet [or clasps].	抱膝者、有四足之竹圈也、	ˢPᵗò sat, ʿché; ˢyau sz'' tsuk, ˏchí chuk, ˏhün ˢyá.
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.	貼布者、以布摺疊爲之、壓膏藥上、然後以裹帘裹之、	Tᵗíp, pò' ʿché, ˢí pò' tsíp, típ₂ ˏwai ˏchí, át, ˏkò yéuk₂ shéung², ˏín hau² ˢí ʿkwó ˏlím ʿkwó ˏchí.
25. The nine needles are, the arrowheaded, blunt, puncturing, spear-pointed, ensiform, round, capillary, long, and great.	九鍼鑱員鍉鋒鈹員利毫長大鍼也、	ʿKau ˏcham, ˏtsᵗám, ˏün, ˏtai, ˏfung, ˏpí, ˏün lí², ˏhò, ˏchᵗéung, tái², ˏcham ˢyá.
26. Amputating instruments.	割斷器、	Kót, ˢtün hí'.
27. Sharp-pointed bistoury.	彎口尖刀、	ˏWán ʿhau ˏtsím ˏtò.

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 needles or fine lancets, designed for puncturing the skin, &c.

28. Catling.	劍刀	Kím' ‹tò.
29. Canula for passing ligatures.	導線銀管	Tò² sín' ˌngan 'kún.
30. Director.	導刀鍼	Tò² ‹tò ‹cham.
31. Elevator.	開骨器	‹Hoi kwat› hi'.
32. Forceps.	鐵鑷	T'it› níp₂.
33. Curved forceps.	彎丨	‹Wán níp₂.
34. Crooked forceps for extracting teeth.	曲牙鉗	Huk› ˌngá ˌkím.
35. Tooth scaling instrument.	刮牙器	Kwát› ˌngá hi'.
36. Abscess knife.	膿瘡刀	ˌNung ‹chóng ‹tò.
37. Ligature.	綁脈筋線	'Póng mak₂ ‹kan sín'.
38. Bullet scoup.	炮彈挖	Páu' tán² wát›.
39. Stylet.	插鼻鍼	Ch'áp› pí² ‹cham.
40. Brass syringe.	銅水捷	ˌT'ung 'shui tsit₂.
41. Ivory syringe.	象牙水捷	Tséung² ˌngá 'shui tsit₂.
42. Scalpel.	圓口刀	ˌÜn 'hau ‹tò.
43. Spatula.	開藥刀	‹Hoi yéuk₂ ‹tò.
44. Stethescope.	聞症筒	ˌMan ching' ˌt'ung.
45. Trochar for paracenties.	蠱脹鍼	'Kú ch'éung' ‹cham.
46. Tenaculum.	鋼鈎	Kong' ‹kau.
47. Tourniquet.	截血帶	Tsit₂ hüt› tái'.
48. Truss for hernia.	揑腸夾	Níp₂ ˌch'éung káp›.

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.

王制篇十七

ˏWóng chai'; ˏp'ín shap₂ ts'at,.

Section First.

THE PENAL CODE.

律例第一章

Lut₂ lai²; tai² yat, ˏchéung.

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§1. General Laws.	名律例	ˏMing lut₂ lai².
1. The five modes of punishment.	五刑	ˏ'Ng ˏying.
2. The ten great offenses, or crimes of great enormity.	十惡	Shap₂ ók,.
3. The eight classes privileged to enjoy deliberation.	八議	Pát, ˏí.

Notes and Explanations.

Royal rule is the literal meaning of *wóng chai*, 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 Shunchí 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 decollation 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'ün* in length; the lesser is 1½ *ts'ün* 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'ün*, 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.

4. Offenses of the [eight] privileged classes.	應議者犯罪、	ˏYing ˢí ˊché fán² tsúi².
5. Offenses committed by the father or grandfather of persons belonging to the eight privileged classes.	應議者之父祖有犯、	ˏYing ˢí ˊché ˏchí fú² ˊtsò ˢyau fán².
6. Offenses of persons holding office.	職官有犯、	Chikˎ ˏkún ˢyau fán².
7. Public offenses of civil and military officers.	文武官丨公罪、	ˏMan ˢmò ˏkún fán² ˏkung tsúi².
8. Private offenses of civil and military officers.	文武官丨私罪、	ˏMan ˢmò ˏkún fán² ˏsz' tsúi².
9. Offenders who are not to be transported.	犯罪免發遣、	Fán² tsúi² ˢmín fátˎ ˢhín.
10. Offenses of those who belong to the military classes.	軍籍有犯、	ˏKwan tsikˎ ˢyau fán².
11. Cases of mitigation of punishment.	犯罪得累減、	Fán² tsúi² takˎ lui² ˊkám.
12. Removal from office without disgrace.	以理去官、	ˢÍ ˢlí hü' ˏkún.
13. Offenses committed before entering office.	無官犯罪、	ˏMò ˏkún fán² tsúi².
14. Those dismissed from office liable to service.	除名當差、	ˏChʿü ˏming ˏtóng ˏchái.
15. The relations of those who are transported.	流囚家屬、	ˏLau ˏchʿau ˏká shukˎ.
16. Persons who are not to be included in general pardon.	常赦所不原、	ˏChéung shé' ˊshó patˎ ˏün.
17. Effect of general pardons on those being transported.	流犯在道會赦、	ˏLau fán² tsoi² tò² úi² shé'.
18. Offenders detained to serve their parents.	犯罪存留養親、	Fán² tsúi² ˏtsün ˏlau yéung² ˏtsʿan.
19. Offenses committed by astronomers.	天文生有犯、	ˏTʿín ˏman ˏshang ˢyau fán².
20. Offenses committed by artisans, musicians [in the employ of government], and women.	工樂戶及婦人犯罪、	ˏKung ngókˎ ú² kapˎ ˢfú ˏyan fán² tsúi².
21. On second offenses of transported convicts.	徒流人又犯罪、	ˏTò ˏlau ˏyan yau² fán² tsúi².
22. Ransom to be paid by the old, young, and disabled.	老小廢疾收贖、	ˢLò síú' fai' tsatˎ ˏshau tsukˎ.
23. Offenses committed before becoming old & disabled.	犯罪時未老疾、	Fán² tsúi² ˏshí mí² ˢlò tsatˎ.
24. Restitution and forfeiture of goods.	給沒贓物、	Kʿapˎ mútˎ ˏtsóng matˎ.
25. Criminals surrendering themselves to justice.	犯罪自首、	Fán² tsúi² tsz'² ˊshau.

7, 8. "The offenses 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 *lau* than banishment, for denoting a removal from one place to another.

20. In favor 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.	二罪俱發以重論。	₅Í² tsúi² ‹kü fát› ⁵í chung² lun².
27. Offenders all making their escape.	犯罪共逃。	Fán² tsúi² kung² ₅tʻò.
28. Official associates committing a public offense.	同僚犯公罪。	₅Tʻung ₅liú fán² ‹kung tsúi².
29. Errors or failures in public proceedings.	公事失錯。	‹Kung sz'₂ shat› tsʻók›.
30. Distinction between the leader and accomplices.	共犯罪分首從。	Kung² fán² tsúi² ‹fan ʻshau tsung².
31. Proceedings when one of the offenders has escaped.	犯罪事發在逃。	Fán² tsúi² sz'² fát› tsoi² ₅tʻò.
32. Kindred concealing the offenses of each other.	親屬相爲容隱。	‹Tsʻan shuk₂ ‹séung ₅wai ₅yung ʻyan.
33. Punishment of deserters from the army.	詭决叛軍。	ʻChʻü küt› pún² ‹kwan.
34. Offenses of foreigners who have been naturalized.	化外人有犯。	Fá' ngoi² ₅yan ⁵yau fán².
35. Particular cases where the law appears contradictory.	本條別有罪名。	ʻPún ₅tʻiú pít₂ ⁵yau tsúi² ₅ming.
加減罪例。	‹Ká ʻkám tsúi² lai².
稱乘輿車駕御。	‹Chʻing ₅shing, ₅yü, ‹kü, ká' yü².
36. Rules for increasing and diminishing punishment.	稱期親祖父母。	‹Chʻing ₅kí ₅tsʻan ʻtsò fú² ⁵mò.
37. Privileges and distinction of imperial rank.	稱與同罪。	‹Chʻing ⁵yü ₅tʻung tsúi².
38. Relations of the first degree defined.	稱監臨主守。	‹Chʻing ‹kám ₅lam chü' ʻshau.
39. The phrase 'partaker of the same crime' defined.	稱日者以百刻。	‹Chʻing yat₂ ʻché ⁵í pák› hak›.
40. The terms 'superintendent and keeper' defined.	稱道士女冠。	‹Chʻing Tò² sz'² ⁵nü ‹kún.
41. A day is defined to be a hundred quarters.	斷罪依新頒律。	Tün' tsúi² ‹í ‹san ‹pán lut₂.
42. Rules for the priests and nuns of the Taou sect.		
43. On the decision of cases by new laws.		

28. 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 *kí tsʻan*, &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 Budha 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, 44. 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.	斷罪無正條、	Tün' tsúi² ˏmò ching' ˏtʻíú.
45. Places of temporary and perpetual transportation.	徒流遷徙地方、	ˏTò ˏlau ˏtsʻín 'sái tí² ˏfóng.
46. Places of extraordinary transportation.	充軍地方、	ˏChʻung ˏkwan tí² ˏfóng.
§2. CIVIL LAWS.	吏律、	*Li² lut₂.*
47. Successor to hereditary offices and titles.	官員襲廕、	ˏKún ˏün tsap₂ yam'.
48. Ministers of state are not to confer appointments.	大臣專擅選官、	Tái² ˏshan ˏchün shín² 'sün ˏkún.
49. Civilians (or high officers) are not allowed to solicit titles of nobility (except in extraordinary cases).	文官不許封公侯.	ˏMan ˏkún pat, 'hü ˏfung ˏkung ˏhau.
50. On the appointment of supernumerary officers.	濫設官吏、	Lám² chʻít, ˏkún lí².
51. On warrants granted to the police.	信牌、	Sun' ˏpʻái.
52. On the appointment of improper persons.	貢舉非其人.	Kung' 'kü ˏfí ˏkʻí ˏyan.
53. Recommendtaion of offenders once dismissed.	舉用有過官吏、	'Kü yung² ˏyau kwó' ˏkún lí².
54. On the quitting of office without leave.	擅離職役、	Shín² ˏlí chik, yik₂.
55. On delays in entering upon the duties of office.	官員赴任過限、	ˏKún ˏün fú' yam² kwó' hán².
56. Non-attendance daily in their place at court, or at the public offices in the provinces.	無故不朝叅公座、	ˏMò kú' pat, ˏchíú ˏtsʻám ˏkung tsó².
57. Interference with subordinate magistrates.	擅勾屬官.	Shín² ˏkau shuk₂ ˏkún.
58. Malicious cabals, or state intrigues.	姦黨、	ˏKán 'tóng.
59. Collusion of provincial and court officers.	交結近侍官員、	ˏKáu kít, kan² shí² ˏkún ˏün.
60. Address in favor of great officers of state.	上言大臣德政、	Shéung² ˏín tái' ˏshan tak, ching'.
61. Thorough knowledge of the laws required.	講讀律令、	'Kóng tuk₂ lut₂ ling².
62. Non-execution of imperial edicts.	制書有違.	Chai' ˏshü ˏyau ˏwai.
63. Destroying imperial edicts and seals of office.	棄毀制書印信、	Hí' 'wai chai' ˏshü yan' sun'.

45, 46. Temporary transportation must not exceed 500 *lí*; 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 *lí*. The severest is to I'lí for life.

§2. The *lí lut*, or laws for the regulation of the civil service, are 28; fourteen (from Nos. 47 to 60,) refer to the *shik chai*, or system of government; and fourteen (61 to 74) to the *kung shik*, 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.

上書奏事犯諱、
事應奏不奏、
出使不復命、
官文書稽程、
照刷文卷、
磨勘卷宗、
同僚代判署文案、
增減官文書、
封掌印信、
漏使印信、
擅用調兵印信、
戶律、
脫漏戶口、
人戶以籍爲定、
私揸巷院及私度僧道、
立嫡子違法、
收留迷失女子、
賦役不均、
丁夫差遣不平、
隱蔽差役、
禁革生保里長、
逃避差役、

ˢShéung ᶜshü tsau' sz'² fán² ˢwai.
Sz'² ᶜying tsau' pat, tsau'.
Ch'ut, 'sz' pat, fuk₂ ming².
ᶜKún ₍man ᶜshü ᶜkai₍ ch'ing.
Chíú' shát, ₍man 'kün.
₍Mó hóm' 'kün ᶜtsung.
₍T'ung ₍liú tòi² pún' 'shü ₍man ón'.
ᶜTsang 'kám ᶜkún ₍man ᶜshü.
ᶜFung 'chéung yan' sun'.
Lau² 'sz' yan' sun'.
Shín² yung² tíú² ᶜping yan' sun'.
Ú² lut₂.
T'üt, lau² ú² 'hau.
₍Yan ú² ˢí tsik₂ ₍wai ting².
ᶜSz' ch'óng' ᶜóm ün² kap₂ ᶜsz' tò² ᶜsang tò².
Lap₂ tik, 'tsz' ₍wai fat,.
ᶜShau ₍lau ₍mai shat, ˢnü 'tsz'.
Fú' yik₂ pat, ᶜkwan.
ᶜTing ᶜfú ᶜchái ˢhin pat, ₍p'ing.
'Yan pai' ᶜchái yik₂.
Kam' kák, 'chü 'pò ˢli 'ch'éung.
₍T'ò pí² ᶜchái yik₂.

§3. Fiscal laws, or the regulations concerning the population and revenue, are 82;—fifteen (Nos. 75 to 89,) refer to the *ú yik* or enrolment of the people; eleven (90 to 100) to *t'in chák* or lands and tenements; seventeen (101 to 117) to *wan yan* or marriage; twenty-three (118 to 140) to *ts'óng fú* or granaries and treasuries; eight (141 to 148) to *fó ch'ing* or duties and customs; three (149 to 151) to *ts'in chái* or money loans; five (152 to 156) to *shí chín* 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: *shai shai pat tak koi í*, 'generation after generation they must not change or alter it.'

85. Police-men appointed to be guards of prisons.	點差獄卒、	ʻTím ꜀chái yuk₂ tsut₅.
86. Employing people and artisans on private service.	私役部民夫匠、	꜀Sz' yik₂ pò² ₅man ꜀fú tséung².
87. On the separation of registry and property.	別籍異財、	Pít₂ tsik₂ í² ₅tsʻoi.
88. On the use of property by inferiors and youth.	卑幼私擅用財、	꜀Pí yau' ꜀sz' shín² yung² ₅tsʻoi.
89. On provision for the bereaved and aged.	收養孤老、	꜀Shau ₅yéung ꜀kú ₅lò.
90. Fraudulent misrepresentations of landed property.	欺隱田糧、	꜀Hí ʻyan ₅tʻín ₅léung.
91. Personal inspection of lands injured by calamities.	檢踏災傷田糧、	ʻKím táp₂ ꜀tsoi ꜀shéung ₅tʻín ₅léung.
92. Lands of meritorious ministers.	功臣田土、	꜀Kung ₅shan ₅tʻín ʻtʻò.
93. Usurpation of lands and tenements.	盜賣田宅、	Tò² mái² ₅tʻín chák₂.
94. Purchases of lands and tenements by office-bearers.	任所置買田宅、	Yam² ʻshó chí' ₅mái ₅tʻín chák₂.
95. Mortgaging of lands and tenements.	典買田宅、	ʻTín ₅mái ꜀tʻín chák₂.
96. On usurping public or private land fraudulently.	盜耕種官民田、	Tò² ꜀kang chung' ꜀kún ₅man ₅tʻín.
97. On abandoning registered lands.	荒蕪田地、	꜀Wóng ₅mú ꜀tʻín tí².
98. On casting away and destroying good utensils, harvests, &c.	棄毀器物稼穡等、	Hí' ʻwai hí' mat₂ ká' shik₂ ʻtang.
99. On taking the productions of gardens and orchards.	擅食田園瓜菜、	Shín² shik₂ ₅tʻín ₅üin ꜀kwá ʻkwó.
100. Private employmen of public carriages and boats.	私借官車船、	꜀Sz' tsé' ꜀kún ꜀kü ₅shün.
101. Marriage of males and females, how regulated.	男女婚姻、	₅Nám ₅nü ꜀wan ꜀yan.
102. On mortgaging a wife or daughter.	典雇妻女、	ʻTín kú' ꜀tsʻai ₅nü.
103. On disregarding the rank of wife and concubine.	妻妾失序、	꜀Tsʻai tsʻíp₅ shat₅ tsü².

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 controling marriages rests with parents and grandparents, or those who stand in their stead. The *tsʻai* or wife is the husband's equal; the *tsʻip* 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.	逐婿嫁女、	Chuk₂ sai' ká' ˢnü.
105. On marrying during the period of mourning.	居喪嫁娶、	ᶜKü ᶜsóng ká' tsʰü'.
106. Marriage interdicted during parents' imprisonment.	父母囚禁嫁娶、	Fú² ˢmò ˌchʰau kam' ká' tsʰü'.
107. Marriage of those of the same family name.	同姓爲婚、	ˌTʰung sing' ˌwai ᶜwan.
108. Marriage between the honorable and the mean.	尊卑爲婚、	ᶜTsün ᶜpí ˌwai ᶜwan.
109. On marrying a wife or concubine's relations.	娶親屬妻妾、	Tsʰü' ᶜtsʰan shuk₂ ᶜtsʰai tsʰíp₅.
110. Official persons marrying as wives or concubines the wives or daughters of families under their jurisdiction.	娶部民婦女爲妻妾、	Tsʰü' pò² ˌman ˢfú ˢnü ˌwai ᶜtsʰai tsʰíp₅.
111. On marrying with those who have absconded.	娶逃走婦女、	Tsʰü' ˌtʰò ˢtsau ˢfú ˢnü.
112. Forcible marriage of freemens' wives and daughters.	強占良家妻女、	ˌKéung chím' ˌléung ᶜká ᶜtsʰai ˢnü.
113. On marrying female musicians.	娶樂人爲妻妾、	Tsʰü' ngók₂ ˌyan ˌwai ᶜtsʰai tsʰíp₅.
114. On the marriage of priests.	僧道娶妻、	ᶜSang tò² tsʰü' ᶜtsʰai.
115. On marriage between free persons and slaves.	良賤爲婚姻、	ˌLéung tsín² ˌwai ᶜwan ᶜyan.
116. On the regulations for divorce.	出妻、	Chʰut₅ ᶜtsʰai.
117. When marriages are contracted contrary to law, both the controler and the go-between are responsible.	嫁娶違律主婚媒人罪、	Ká' tsʰü' ˌwai lut₂ ˢchü ᶜwan ˌmúi ˌyan tsúi².
118. Regulations concerning coinage.	錢法、	ˌTsʰín fát₅.
119. Periods for receiving taxes in kind not to be passed.	收糧違限、	ᶜShau ˌléung ˌwai hán².
120. Impartiality in collecting the revenue in kind.	多收稅糧斛面、	ᶜTó ᶜshau shui' ˌléung huk₂ mín².
121. On concealing or wasting the revenue whether consisting of grain or other commodities.	隱匿費用稅糧課物、	ˢYan nik₅ fai' yung² shui' ˌléung fó' mat₂.
122. On monopolizing the payment of taxes.	攬納稅糧、	ˢKáu náp₂ shui' ˌléung.
123. On granting false receipts at the storehouses.	虛出通關硃鈔、	ᶜHü chʰut₅ ᶜtʰung ᶜkwán ᶜchü ᶜcháu.
124. Of excess in receipts; all private appropriation forbidden, and a faithful report required.	附餘錢糧私下補數、	Fú² ˌü ˌtsʰín ˌléung ᶜsz' há' ˢpò shò'.
125. On clandestine lending or using the revenue.	私借錢糧、	ᶜSz' tsé' ˌtsʰín ˌléung.

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.	私借官物、	‹Sz' tsé' ‹kún mat₂.
127. On the transfers, expenditures, and receipts.	那移出納、	₅Nó ₅í ch'ut› náp₂.
128. On frauds by workmen in the storehouses.	庫秤雇役侵欺、	Fú' ₅p'ing kú' yik₂ ‹ts'am ‹hi.
129. On fraud in the distribution of rations.	冒支官糧、	Mò² ‹chí ‹kún ₅léung.
130. Revenue officers answerable for each other.	錢糧互相覺察、	₅Ts'ín ₅léung ú² ‹séung kok› ch'át›.
131. On thefts in the granaries and storehouses.	倉庫不覺被盜、	‹Ts'ong fú' pat› hok› pi² tò².
132. On the duties of the receivers and the distributors of property which belongs to the government.	守支錢糧及擅開官封、	'Shau ‹chí ₅ts'ín ₅léung kap₂ shín² ‹hoi ‹kún ₅fung.
133. Fraud in the issues and receipts of public stores.	出納官物有違、	Ch'ut, náp₂ ‹kún mat₂ 'yau ₅wai.
134. On detention and annoyance in receiving revenue.	收支留難、	‹Shau ‹chí ₅lau ₅nán.
135. Purity of the gold and silver delivered to government.	起解金銀足色、	'Hí kái' ‹kam ₅ngan tsuk› shik›.
136. On the damaging of governmental stores.	損壞倉庫財物、	'Sün wái² ‹ts'ong fú' ₅ts'oi mat₂.
137. On the transmission of governmental stores.	轉解官物、	'Chün kái' ‹kún mat₂.
138. On the distribution of confiscated property.	擬斷贓罰不當、	'Í tün' ‹tsóng fát₂ pat› tóng'.
139. On the safe keeping of confiscated property.	守掌在官財物、	'Shau 'chéung tsoi² ‹kún ₅ts'oi mat₂.
140. Concealment of such property or of persons.	隱瞞入官家產、	'Yan ₅mún yap› ‹kún ‹ká 'ch'án.
141. Regulation of the salt department.	鹽法、	₅I'm fát›.
142. On the avails obtained by the superintendents.	監臨勢要中鹽、	‹Kám ₅lam shai' íú' ‹chung ₅ím.
143. On the preservation of the regulations on salt.	阻壞鹽法、	'Chó wái² ₅ím fát›.
144. On the smuggling of tea.	私茶、	‹Sz' ₅ch'á.
145. On the smuggling of alum.	私礬、	‹Sz' ₅fán.
146. Evasion of duties of any kind.	匿稅、	Nik› shui'.
147. On the concealment of goods by merchant vessels.	舶商匿貨、	Pák₂ ‹shéung nik› fo'.
148. Arrears in the payment of duties and customs.	人戶虧兌課程、	₅Yán ú² ‹fai túi² fó' ₅ch'ing.
149. On taking unlawful interest.	違禁取利、	₅Wai kam' 'tsu li².

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'ín chái*, are regulated by these laws. The maximum rate of interest is 30 per cent. per annum, but in no length of years can the interes exceed the principal.

150. Breach of trust in keeping property.	費用受寄財產	Fai' yung^2 shau^2 kí' ˏts'oi 'ch'án.
151. On finding things that have been lost.	得遺失物、	Tak, ˏwai shat, mat$_2$.
152. On clandestinely opening factories and warehouses.	私充牙行埠頭、	ˏSz' ˏch'ung ˏngá ˏhóng fau^2 ˏta'a.
153. On the valuation of goods by factors.	市司評物價、	'Shí ˏsz' ˏping mat$_2$ ká'.
154. On combinations of factors and traders.	把持行市、	'Pá ˏch'í ˏhóng 'shí.
155. On false weights, measures, and scales.	私造斛斗秤尺、	ˏSz' tsò^2 huk$_2$ 'tau ch'ing' ch'ik,.
156. On manufacturing utensils and silk stuffs in a manner unsanctioned by usage.	器用布絹不如法、	Hí' yung^2 pò' kün' pat, ˏü fát,.
§4. RITUAL LAWS.	禮律	*ˏLai lut$_2$.*
157. Administration of sacred rites.	祭享、	Tsai' 'héung.
158. On destroying the altars for the great sacrifices.	毀大祀邱壇、	'Wai tái^2 tsz'^{2} ˏyau ˏt'án.
159. Sacrifices and offerings to local divinities.	致祭祀典神祇、	Chí' tsai' tsz'^{2} 'tín ˏshan ˏk'í.
160. Concerning the tombs of ancient emperors and kings.	歷代帝王陵寢、	Lik$_2$ toi^2 tai' ˏwóng ˏling 'ts'am.
161. On doing dishonor to the gods.	褻瀆神明、	Sít, tuk, ˏshan ˏming.
162. Prohibition of magicians and depraved arts.	禁止師巫邪術、	Kam' 'chí ˏsz' ˏmò ˏts'é shut$_2$.
163. On preparing medicines for the emperor.	合和御藥、	Hóp$_2$ ˏwó yü^2 yéuk$_2$.
164. Care of the imperial equipage and wardrobe.	乘輿服御物、	ˏShing ˏyü fuk$_2$ yü^2 mat$_2$.
165. On keeping and concealing interdicted books.	收藏禁書、	ˏShau ˏts'óng kam' ˏshü.
166. On the transmission of imperial presents.	御賜衣物、	Yü^2 ts'z'' ˏí mat$_2$.
167. Neglects and errors in congratulations at court.	失誤朝賀、	Shat, 'ng^2 ˏchíú hó^2.
168. On neglect of the appointed ceremonies.	失儀、	Shat, ˏí.

152—156. These *ngá hóng* are establishments for the exchange of commodities, approved of and sanctioned by government; and the agents in charge of them are allowed only a fixed per centage on the goods they ship or exchange. By the 154th section, these agents are forbidden to forestal 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 *tsai tsz'*, or sacrifices and offerings, and twenty (163 to 182) to *í 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 perogative 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 *tsai 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.	奏對失序、	Tsau' túi' shat, tsü².
170. On preventing or impeding imperial audiences.	朝見留難、	‹Chiú kín' ˌlau ˌnán.
171. Addresses on public affairs.	上書陳言、	ˋShéung ‹shü ˌch'an ˌín.
172. On the erecting of monuments by officers to commemorate their own acts.	見任官輒自立碑、	Kín' yam² ‹kún chíp, tsz'² lap, ‹pí.
173. Interdicts on receiving and taking leave of officers.	禁止迎送、	Kam' 'chí ˌying sung'.
174. Against official messengers behaving rudely towards provincial officers.	公差人員欺陵長官、	‹Kung ‹chái ˌyan ˌün ‹hí ˌling 'ch'éung ‹kún.
175. Sumptuary laws respecting dress, houses, &c.	服舍違式、	Fuk, shé' ˌwai shik,.
176. Respect to parents from the priesthood.	僧道拜父母、	‹Sang tò² pái' fú² ˋmò.
177. Neglecting to note celestial phenomena.	失占天象、	Shat, ‹chím ‹t'ín tséung².
178. On the predicting of weal and woe by magicians.	術士妄言禍福、	Shut, sz'² móng² ˌín wò² fuk,.
179. Concealment of deaths by proper mourners.	匿父母夫喪、	Nik, fú² ˋmò ‹fú ‹sóng.
180. On neglect of parents by office-bearers.	棄親之任、	Hí' ‹ts'an ‹chí yam².
181. Regulations for interment and funeral rites.	喪葬、	‹Sóng tsóng'.
182. Regulations for village festivals.	鄉飲酒禮、	‹Héung 'yam 'tsau ˋlai.
§5. MILITARY LAWS.	兵律	‹*Ping lut*,.
183. Unauthorizedly entering the imperial temples.	太廟門擅入、	T'ái' miú² ˌmún shín² yap,.
184. Unauthorizedly entering the imperial palace.	宮殿門擅入、	‹Kung tín² ˌmún shín² yap,.
185. Imperial guards not allowed by night or day to obtain any substitutes without leave.	宿衛守衛人私自代替、	Suk, wai² 'shau wai² ˌyan ‹sz' tsz'² toi² t'ai².
186. On the imperial retinue failing in attendance.	從駕稽違、	ˌTsung ká' ‹kai ˌwai.
187. Trespass on the imperial roads.	直行御道、	Chik, ˌhang yü² tò².
188. On the employment of substitutes for the workmen in the imperial palaces.	內府工作人匠替役、	Noi² 'fú ‹kung tsók, ˌyan tséung² t'ai' yik,.

§5. These laws are 71 in number; sixteen (183—198) referring to *kung ngá* or the protection of the palace; twenty-one (199—219) to *kwan ching*, or the government of the army; seven (220—226) to *kwán 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.	宮殿造作罷不出、	‹Kung tín² tsò² tsók, pá² pat, ch'ut,
190. On irregularly going in and out of the palaces.	輒出入宮殿門、	Chíp, ch'ut, yap, ‹kung tín² ₅mún.
191. On keeping a guard when employés enter & depart.	關防內使出入、	‹Kwán ₅fóng noi² sz' ch'ut, yap₂.
192. On shooting arrows towards the imperial palaces.	向宮殿射箭、	Héung' ‹kung tín² shé² ts'ín'.
193. The noctnrnal guards are not to lay down their arms.	宿衛人兵伏、	Suk, wai² ₅yan ‹ping chéung².
194. Convicted persons and their relatives forbidden to serve on the night guards.	禁經斷人充宿衛、	Kam' ‹king 'tüin ₅yan ‹ch'ung suk, wai².
195. Incroachments on the imperial retinue.	衝突儀仗、	‹Chung tat, ₅í chéung².
196. Entering the imperial cantonment.	行宮營門、	₅Hang ‹kung ₅ying ₅mún.
197. On passing over the wall of the imperial city.	越城、	Üt, ₅shing.
198. On closing and locking gates of cities.	門禁鑰鑰、	₅Mún kam' 'só yéuk₂.
199. Against moving troops without due authority.	擅調官軍、	Shín² tiú² ‹kún ‹kwan.
200. Military operations to be duly reported.	申報軍務、	‹Shan pò² ‹kwan mò².
201. On sending expresses concerning military affairs.	飛報軍情、	‹Fí pò' ‹kwan ₅ts'ing.
202. On betraying the secrets of the army.	漏泄軍情大事、	Lau² sít, ‹kwan ₅ts'ing tái² sz'².
203. Application for military supplies on the frontiers.	邊境申索軍需、	‹Pín 'king ‹shan sók, ‹kwan ‹sü.
204. Failures and errors in military affairs.	失誤軍事、	Shat, 'ng² ‹kwan sz'².
205. On delays in advancing according to orders.	從征違期、	₅Tsung ‹ching ₅wai ₅kí.
206. On soldiers serving as substitutes.	軍人替役、	‹Kwan ₅yan t'ai' yik₂.
207. Unfaithfulness in commanders-in-chief.	主將不固守、	'Chü tséung' pat, kú' 'shau.
208. On allowing the army to kidnap and plunder.	縱軍擄掠、	Tsung' ‹kwan 'lú léuk₂.
209. On neglect of exercise and discipline.	不操練軍事、	Pat, ‹tsò lín² ‹kwan sz'²
210. On provoking peaceable people to insurrection.	激變良民、	Kik, pín' ₅léung ₅man.
211. Clandestine sale of war horses.	私賣戰馬、	‹Sz' mái² chín² 'má.
212. On clandestine sale of arms and accoutrements.	私賣軍器、	‹Sz' mái² ‹kwan hí'.

198. The cities are regarded as fortifid 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.
毀棄軍器、 'Wai hí' ‹kwan hí'.

214. On secretly keeping prohibited arms.
私藏應禁軍器、 ‹Sz' ₅ts'ong ‹ying kam' ‹kwan hí'.

215. On allowing soldiers leave of absence.
縱放軍人歇役、 Tsung' fong' ‹kwan ₅yan hit₂ yik₂.

216. Noblemen secretly employing governmental troops.
公侯私役官軍、 ‹Kung ₅hau ‹sz' yik₂ ‹kún ‹kwan.

217. Against leaving or running away from the army when called on to perform service.
從征守禦官軍逃、 ₅Tsung ‹ching 'shau yü² ‹kún ‹kwan ₅t'ò.

218. Favors to those who belong to the army.
優恤軍屬、 ‹Yau sut₂ ‹kwan shuk₂.

219. Regulations for nocturnal police.
夜禁、 Yé² kam'.

220. On crossing a barrier without a passport.
私越冒度關津、 ‹Sz' üt₂ mò² tò² ‹kwán ‹tsun.

221. Granting passports on false pretenses.
詐冒給路引、 Chá' mò² kap₂ lò² 'yan.

222. On detentions and annoyances at barriers.
關津留難、 ‹Kwán ‹tsun ₅lau ₅nán.

223. On assisting the wives and daughters of deserters to go forth from the cities or fortified towns.
遞送逃軍妻女出城、 Tai² sung' ₅t'ò ‹kwan ‹ts'ai ₅nü ch'ut₂ ‹shing.

224. On discovering and seizing spies.
盤詰姦細、 ₅P'ún kít₂ ‹kán sai'.

225. On passing secretly the frontiers, and on going out to sea contrary to the regulations.
私出外境及違禁下海、 ‹Sz' ch'ut₂ ngoi² 'king kap₂ ₅wai kam² há² 'hoi.

226. Private employment of public archers.
私役弓兵、 ‹Sz' yik₂ ‹kung ‹ping.

227. Concerning the improper management of the herds and flocks belonging to government.
牧養畜產不如法、 Muk₂ ₅yéung ch'uk₂ 'ch'án pat₂ ₅yü fát₂.

228. On the breeding of horses for government.
孳生馬匹、 ‹Tsz' ‹shang ₅má pat₂.

229. Unfaithfulness in the examination of animals.
驗畜產不以實、 Ím² ch'uk₂ 'ch'án pat₂ ₅i shat₂.

230. On failing to feed and doctor lean and sick animals according to prescribed rules.
養療瘦病畜產不如法、 ₅Yéung ₅liú shau' ping² ch'uk₂ 'ch'án pat₂ ₅yü fát₂.

218. 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.	乘官畜脊破領穿、	ˏShing ˏkún chᵗuk˒ tsik˒ pᵗò' ˢling ˏchᵗün.
232. Improper training of governmental horses.	官馬不調習、	ˏKún ˢmá pat˒ ˏtᵗíú tsáp₂.
233. On slaughtering or killing horses and cattle.	宰殺馬牛、	'Tsoi shát˒ ˢmá ˏngau.
234. On cattle biting and injuring people.	畜產咬踢人、	Chᵗuk˒ 'chᵗán ˢngáu tik˒ ˏyan.
235. On concealing the increase of cattle and horses which belong to the government.	隱匿孳生官畜產、	'Yan nik˒ ˏtsz' ˏshang ˏkún chᵗuk˒ 'chᵗán.
236. Privately lending animals belonging to government.	私借官畜產、	ˏSz' tsé' ˏkún chᵗuk˒ 'chᵗán.
237. Concerning the public messengers improperly compelling the loan of horses.	公使人等索借馬匹、	ˏKung sz'' ˏyan 'tang sok˒ tsé' ˢmá pᵗat˒.
238. On the conveyance of governmental dispatches.	遞送公文、	Tai² sung' ˏkung ˏman.
239. On intercepting dispatches of government.	邀取實封公文、	ˏÍú 'tsü shat₂ ˏfung ˏkung ˏman.
240. Post-offices must not be allowed to go out of repair.	舖舍損壞、	Pᵗò' shé' 'sün wái².
241. Private employment of the office-soldiers.	私役舖兵、	ˏSz' yik₂ pᵗò' ˏping.
242. Delays of the expresses in carrying dispatches.	驛使稽程、	Yik₂ sz'' ˏkai ˏchᵗing.
243. On exceeding the number of horses allowed.	多乘驛馬、	ˏTó ˏshing yik₂ ˢmá.
244. On granting an excess of rations.	多支廩給、	ˏTó ˏchí ˢlam kap˒.
245. On refusing to furnish post-horses, for conveying dispatches, when they are due.	文書應給驛而不給、	ˏMan ˏshü ˏying kap˒ yik₂ ˏí pat˒ kap˒.
246. Delay in the transmission of governmental effects.	公事應行稽程、	ˏKung sz'² ˏying ˏhang ˏkai ˏchᵗing.
247. On occupying the principal apartments of post offices.	占宿驛舍上房、	Chim' suk˒ yik₂ shé' shéung² ˏfóng.
248. On carrying private property on post-horses.	乘驛馬齎私物、	ˏShing yik₂ ˢmá ˏtsai ˏsz' mat₂.
249. Officers forcing the people to carry their sedans.	私役民夫抬轎、	ˏSz' yik₂ ˏman ˏfú ˏtᵗoi kíú².

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.	病故官家屬還鄉、	Ping² kú' ₍kún ₍ká shuk₂ ₅wán ₍héung.
251. Committing to others the care of conveying property.	承差轉雇寄人、	₅Shing ₍chái 'chün kú' kí' ₅yan.
252. On the conveyance of private property by the cattle, carts, or vessels of government.	乘官畜產車船附私物、	₅Shing ₍kún ch'uk₂ 'ch'án ₍kü ₅shün fú² ₍sz' mat₂.
253. On privately lending the post-horses of government.	私借驛馬、	₍Sz' tsé' yik₂ ₅má.
§6. CRIMINAL LAWS.	刑律	₅*Ying lut*₂.
254. High treason, or concerting high rebellion.	謀反大逆、	₅Mau 'fán tái² yik₂.
255. Concerting revolt or desertion.	謀叛、	₅Mau pún².
256. On making strange (or wicked) books or speeches.	造妖書妖言、	Tsò² 'iú ₍shü 'iú ₅in.
257. Stealing things used by the emperor in sacrifices.	盜大祀神御物、	Tò² tái² tsz'² ₅shan yü² mat₂.
258. Stealing documents written by the emperor.	竊制書、	Tò² chai' ₍shü.
259. Stealing the seals of government.	竊印信、	Tò² yan' sun'.
260. Stealing from the imperial palace.	竊內府財物、	Tò² noi² 'fú ₅tsoi mat₂.
261. Stealing the keys of city gates.	竊城門鑰、	Tò² ₅shing ₅mún yéuk₂.
262. Stealing of military weapons.	竊軍器、	Tò² ₍kwan hí'.
263. Stealing timber from gardens and mausolea.	竊園陵樹木、	Tò² ₅ün ₅ling shü² muk₂.
264. Superintendents and keepers stealing provisions and money from the treasuries and storehouses.	監守自盜倉庫錢糧、	₍Kám 'shau tsz'² tò² ₍ts'óng fú' ₅ts'ín ₅léung.
265. Common people stealing provisions and money from the treasuries and storehouses.	常人盜倉庫錢糧、	₅Shéung ₅yan tò² ₍ts'óng fú' ₅ts'ín ₅léung.
266. Robbery, or stealing by violence.	強盜、	₅Kéung tò².
267. Releasing prisoners by violence.	劫囚、	Kíp₂ ₅ch'au.
268. On committing robbery in open daylight.	白晝搶奪、	Pák₂ chau' 'tséung tüt₂.

§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 *tò ts'ák* 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 *má lai* or abusive language; twelve (332 to 343) to *sú chung* or litigations; eleven (344 to 354) to *shau chóng* or bribery; eleven (355 to 365) to *chá ngai* or frauds and forgery; ten (366 to 375) to *fán kán* or illicit intercourse; eleven (376 to 386) to *tsáp fán* or miscellaneous offenses; eight (387 to 394) to *pò móng* or arrest and escapes; twenty-nine (395 to 423) to *tün yuk* 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.	竊盜、	Sít, tò².
270. On stealing horses and other domestic animals.	盜馬牛畜產、	Tò² ʻmá ₍ngau chʻuk, ʻchʻán.
271. On stealing grain and the products of the fields.	𠂆田野穀麥、	Tò² ₍tʻín ʻyé kuk, mák₂.
272. On stealing from kindred and relations.	親屬相盜、	₍Tsʻan shuk₂ ₍séung tò².
273. On obtaining property by alarms and threats.	恐嚇取財、	ʻHung hák, ʻtsü ₍tsʻoi.
詐欺官私取財、		Chá' ₍hí ₍kún ₍sz' ʻtsü ₍tsʻoi.
略人略賣人、		Léuk₂ ₍yan léuk₂ mái² ₍yan.
發塚、		Fát, ʻchung.
夜無故入人家、		Yé² ₍mò kú' yap₂ ₍yan ₍ká.
盜賊窩主、		Tò² tsák₂ ₍wó ʻchü.
共謀爲盜、		Kung² ₍mau ₍wai tò².
公取竊取皆爲盜、		₍Kung ʻtsü sít, ʻtsü ₍kái ₍wai tò².
起除刺字、		ʻHí ₍chʻü sik, tsz'².
謀殺人、		₍Mau shát, ₍yan.
謀𠂆制使及本管長官、		₍Mau shát₂ chai² sz'' kap₂ ʻpún ʻkún ʻchʻéung ₍kún.
謀殺祖父母父母、		₍Mau shát, ʻtsò fú² ʻmò fú² ʻmò.
殺死姦夫、		Shát, ʻsz' ₍kán ₍fú.
謀殺故夫父母、		₍Mau shát, kú' ₍fú fú² ʻmò.
殺一家三人、		Shát, yat, ₍ká ₍sám ₍yan.

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.	採生折割人、	ʻTsʻoi ˏshang chít˒ kót˒ ˏyan.
289. On preparing animal poisons to kill people.	造畜蠱毒殺人、	Tsò² chʻuk₂ ʻkú tuk₂ ˏshát ˏyan.
290. On fighting and intentionally killing people.	鬬歐及故丨人、	Tau' ʻau kap₂ kú' shát˒ ˏyan.
291. On depriving people of food and raiment.	屏去人服食、	ˏPing hü' ˏyan fuk₂ shik₂.
292. On killing or maiming persons in playing with them, or by mistake, or by simple accidents.	戲殺誤殺過失殺傷人、	Hí' shát˒' ng² shát˒ kwó' shat˒ shát˒ ˏshéung ˏyan.
293. On a husband's beating to death a wife or concubine, who is obnoxious to punishment.	夫毆死有罪妻妾、	ˏFú ʻau ʻsz' ʻyau tsúi² ˏtsʻai tsíʻp˒.
294. On killing a child or grandchild, or a male or female slave, and charging the crime on others.	殺子孫及奴婢圖賴人、	Shát˒ ʻtsz' ˏsiin kap₂ ˏnú ˊpí ˏtʻò lái² ˏyan.
295. On wounding persons by shooting arrows, &c.	弓箭傷人、	ˏKung tsʻín' ˏshéung ˏyan.
296. On killing or wounding by carriages or horses.	車馬殺傷人、	ˏKü ˊmá shát˒ ˏshéung ˏyan.
297. On injuring or killing by improper use of medicine.	庸醫丨傷人、	ˏYung ˏí shát˒ ˏshéung ˏyan.
298. On killing or wounding by pitfalls or traps.	窩弓丨傷人、	ˏWó ˏkung shát˒ ˏshéung ˏyan.
299. On causing the death of persons by cruel annoyances.	威逼人致死、	ˏWai pik˒ ˏyan chí' ʻsz'.
300. On the heads of families compromising or concealing the murder of children or dependents.	尊長爲人丨私和、	ˏTsün ʻchʻéung wai² ˏyan shát˒ ˏsz' ˏwó.
301. Interference in cases of intended injury.	同行知有謀害、	ˏTʻung ˏhang ˏchí ˊyau ˏmau hoi².
302. On quarreling and fighting in ordinary cases.	鬬毆、	Tau' ʻau.
303. Period of responsibility for consequences of injury.	保辜限期、	ʻPò ˏkú hán² ˏkí.
304. Angry contentions in the imperial palaces.	宮內忿爭、	ˏKung noi² ˊfan ˏcháng.
305. Cases in which members of the imperial family, near or remote, are beaten or injured.	宗室覺羅以上親被毆、	ˏTsung shat˒ kók˒ ˏló ˊí shéung² ˏtsʻan pí² ʻau.

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.

毆制使及本管長官、

'Au chai' 'sz' kap₂ 'pún 'kún ᶜch'éung ᶜkún.

307. Inferior officers striking or injuring their superiors under whose orders they are residing.

佐職統屬毆長官、

Tsó' chik₂ 't'ung shuk₂ 'au 'ch'éung ᶜkún.

308. Officers in superior stations quarreling or fighting with those under their own authority.

上司官與統屬官相毆、

Shéung² ᶜsz' ᶜkún ˢyü 't'ung shuk₂ ᶜkún ᶜséung 'au.

309. Officers of the ninth degree of rank striking those of the third degree and upwards.

九品以上官毆長官、

'Kau 'pan ˢí shéung² ᶜkún 'au 'ch'éung ᶜkún.

310. On striking persons employed in public service.

拒毆追攝人、

ˢKü 'au ᶜchui shíp₂ ₍yan.

311. Scholars and apprentices striking their masters.

毆受業師、

'Au shau² íp₂ ᶜsz'.

312. On binding and confining persons by the powerful.

威力制縛人、

ᶜWai lik₂ chai' fok₂ ₍yan.

313. On free persons and slaves beating each other.

良賤相毆、

₍Léung ts'ín² ᶜséung 'au.

314. On male and female slaves striking their masters.

奴婢毆家長、

₍Nò ˢpí 'au ᶜká 'ch'éung.

315. Wives and concubines striking their husbands.

妻妾毆夫、

ᶜTs'ai ts'íp₂ 'au ᶜfú.

316. On kindred fighting with each other.

同姓親屬相毆、

₍T'ung sing' ᶜts'an shuk₂ ᶜséung 'au.

317. The mean and young members of a family striking those who are honorable and aged.

毆大功以下尊長、

'Au tái² ᶜkung ˢí há² ᶜtsün 'ch'éung.

318. Young members striking the elder members.

毆期親尊長、

'Au ᶜkí ᶜts'an ᶜtsün 'ch'éung.

319. Children striking their parents or grandparents.

毆祖父母父母、

'Au 'tsò fú² ˢmò fú² ˢmò.

320. Wives and concubines who strike the kindred and relations of their husbands.

妻妾與夫親屬相毆、

ᶜTs'ai ts'íp₂ ˢyü ᶜfú ᶜts'an shuk₂ ᶜséung ᶜau.

321. Striking the children of a wife's former husband.

毆妻前夫之子、

'Au ᶜts'ai ₍ts'ín ᶜfú ᶜchí 'tsz'.

322. Wives and concubines striking the father and mother of a deceased husband.

妻妾毆故夫父母、

ᶜTs'ai ts'íp₂ 'au kú' ᶜfú fú² ˢmò.

323. On a father or grandfather being beaten.

父祖被毆、

Fú² 'tsò pí² 'au.

324. On using abusive language.

罵人、

Má² ₍yan.

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 designedly, 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.

管本及使制罵長官、

Má² chai' sz'‹ kap₂ ʻpún ʻkún ʻchʻéung ‹kún.

326. An inferior officer in any department using abusive language towards his superiors.

佐職統屬罵長官、

Tsó' chik₂ ʻtʻung shuk₂ má² ʻchʻéung ‹kún.

327. Male or female slaves abusing their masters.

奴婢罵家長、

₅Nò ₅pí má² ‹ká ʻchʻéung.

328. On abusing the honorable and aged of a family.

罵尊長、

Má² ‹tsün ʻchʻéung.

329. On abusing parents or grandparents.

罵祖父母父母、

Má² ʻtsò fú² ₅mò fú² ₅mò.

330. Wives and concubines using abusive language towards the elder kindred of a husband.

妻妾罵夫期親尊長、

‹Tsʻai tsʻíp₂ má² ‹fú ‹kí ‹tsʻan ‹tsün ʻchʻéung.

331. Wives and concubines using abusive language to the father and mother of a deceased husband.

妻妾罵故夫父母、

‹Tsʻai tsʻíp₂ má² kú' ‹fú fú² ₅mò.

332. Passing the proper and complaining to a higher officer.

越訴、

Üt₂ sò'.

333. Concerning those who put forth anonymous documents impeaching others of crimes.

投匿名文書告人罪、

₅Tau nik₂ ₅ming ₅man ‹shü kò' ₅yan tsúi².

334. On neglecting to receive appeals.

告狀不受理、

Kò' chóng² pat₂ shau² ₅lí.

335. Cases in which magistrates must retire.

聽訟迴避、

Tʻing' tsung² ₅úi pí².

336. On bringing forward false accusations.

誣告、

₅Mò kò'.

337. Accusations against one's own kindred.

干名犯義、

‹Kón ₅ming fán² í².

338. When children and grandchildren disobey orders.

子孫違犯教令、

ʻTsz'‹sün ₅wai fán² káu' ling².

339. Prisoners in confinement cannot accuse others (except it be their keepers in case of ill usage).

見禁囚不得告舉他事、

Kín' kam' ₅chʻau pat₂ tak₂ kò' ʻkü ‹tʻá sz'².

340. On exciting and seducing people to litigations.

教唆詞訟、

Káu' ‹só ₅tsz' tsung².

341. Mode of trial in cases of those enrolled as soldiers.

軍民約會詞訟、

‹Kwan ₅man yéuk₂ úi² ₅tsz' tsung².

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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 whoaccuse 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.

官吏詞訟家人訴、

‹Kún lí² ₅tsz' tsung² ‹ká ₅yan sò'.

343. On being sentenced to the army, or transported for bringing forward false accusations.

誣告充軍及遷徙、

₅Mò kò' ‹ch'ung ‹kwan kap₂ ‹ts'ín 'sái.

344. On officers of government receiving bribes.

官吏受財、

‹Kún lí² shau² ₅ts'oi.

345. On bestowal of property that may lead to crime.

坐贓致罪、

Tsó² ‹ch'óng chí' tsúi².

346. On receiving a bribe after an act is done.

事後受財、

Sz'² hau² shau² ₅ts'oi.

347. On magistrates listening to promises of bribes.

官吏聽許財物、

‹Kún lí² ting' 'hü ₅ts'oi mat₂.

348. On seeking aid by bribes when in trouble.

有事以財請求、

'Yau sz'² 'í ₅ts'oi 'ts'ing ₅kau.

349. Concerning the extortion of loans by those who are in the service of government.

在官求索借貸人財物、

Tsoi² ‹kún ₅kau sók› tsé' t'ái' ₅yan ₅ts'oi mat₂.

350. Extortion of loans by an officer's domestics.

家人求索、

‹Ká ₅yan ₅kau sók›.

351. Reception of bribes by high and influential officers.

風憲官吏犯贓、

‹Fung hín' ‹kún lí² fán² ‹ch'óng.

352. Levying contributions on pretexts of public service.

因公科斂、

‹Yan ‹kung ‹fó 'lím.

353. On retaining stolen goods recovered by the police.

尅留盜贓、

Hak› ₅lau tò² ‹ch'óng.

354. The military receiving presents from the nobility.

私受公侯財物、

‹Sz' shau² ‹kung ₅hau ₅ts'oi mat₂.

355. On forging an imperial document.

詐爲制書、

Chá' ₅wai chai' ‹shü.

356. On falsely promulgating imperial orders.

↑傳詔旨、

Chá' ₅chün chíú' 'chí.

357. On giving false replies to inquiries which are made by the emperor.

對制上書詐不以實、

Túi' chai' 'shéung ‹shü chá' pat› 'í shat₂.

358. Against counterfeiting governmental seals, and the imperial kalenders.

僞造印信時憲書等、

Ngai² ts'ò² yan' sun' ₅shí hín' ‹shü 'tang.

359. Against the private casting of copper money.

私鑄銅錢、

‹Sz' chü' ₅t'ung ₅ts'ín.

360. Falsely pretending to be officers of government.

詐假官、

Chá' 'ká ‹kún.

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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 in 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 Budha and of the Taou 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].
380. Soliciting malversation in public business.

詐稱內使等官、
近侍詐稱私行、
詐爲瑞應、
詐病死傷避事、
教誘人犯法、
犯姦、
縱容妻妾犯姦、
親屬相姦、
誣執翁姦、
奴及雇工人姦家長妻、
姦部民妻女、
居喪及僧道犯姦、
良賤相姦、
官吏宿娼、
買良爲娼、
拆毀申明亭、
夫匠軍士病給醫藥、
賭博、
閹割火者、
囑託公事、

Chá' ‹ch'ing noi² sz" 'tang ‹kún.
Kan² shí² chá' ‹ching ‹sz' ¸hang.
Chá' ¸wai sui² ying'.
Chá' ping² 'sz' ‹shéung pi² sz'².
Chá' káu' ¹yau ¸yan fán² fát¸.
Fán² ‹kán.
Tsung' ¸yung ‹ts'ai ts'ip¸ fán² ‹kán.
‹Ts'an shuk¸ ‹séung ‹kán.
¸Mò chap¸ ‹yung ‹kán.
¸Nò kap¸ kú' ‹kung ¸yan ‹kán ‹ká 'chéung ‹ts'ai.
‹Kán pò² ¸man ‹ts'ai ¹nü.
‹Kü ‹sòng kap¸ ‹sang tò² fan² ‹kán.
¸Séung ts'ín² ‹séung ‹kán.
‹Kún lí² suk¸ ‹ch'éung.
¹Mái ¸léung ¸wai ‹ch'éung.
Chúk¸ 'wai ‹shan ¸ming ¸ting.
‹Fú tséung² ‹kwan sz'² ping² kap¸ ‹í yéuk¸.
'Tò pók¸.
‹Ím kót¸ 'fó ché.
Chuk¸ tók¸ ‹kung sz'².

364. Leave of absence is very often obtained on plea of illness; and cases are not infrequent in which the illness is feigned.

366—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.

378. 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.	私和公事、	˂Sz' ˧wó ˂kung sz'².
382. Laws respecting accidental fires.	失火、	Shat› 'fo.
383. On willfully or maliciously setting fire to the houses of other people.	放火故燒人房屋、	Fóng' 'fó kú' ˂shíú ˧yan ˧fóng uk›.
384. Laws respecting theatrical representations.	搬做雜劇、	˂Pún tsò² tsáp₂ kik₂.
385. On disobedience to the orders of government.	違令、	˧Wai ling².
386. On doing what ought not to be done.	不應爲、	Pat› ˂ying ˧wai.
387. On the duty of police-officers in pursuing and apprehending thieves.	應捕人追捕罪人、	˂Ying pò² ˧yan ˂chui pò² tsúi² ˧yan.
388. Criminals resisting officers of the police.	罪人拒捕、	Tsúi² ˧yan 'kü pò².
389. On escaping from prison by stealth, and on breaking it open by violence.	獄囚脫監及反獄在逃、	Yuk₂ ˧ch'au t'üt› ˂kám kap₂ 'fán yuk₂ tsoi² ˧t'ò.
390. On the escaping of transported convicts.	徒流人逃、	˧T'ò ˧lau ˧yan ˧t'ò.
391. On delays in transporting convicts.	稽留囚徒、	˂Kai ˧lau ˧ch'au ˧t'ò.
392. Keepers not observing the escape of prisoners.	主守不覺失囚、	'Chü 'shau pat› kók› shat› ˧ch'au.
393. Concealing criminals, while aware of their crimes.	知情藏匿罪人、	˂Chí ˧ts'ing ˧ts'óng nik› tsúi² ˧yan.
394. Limited term of apprehending thieves and robbers.	盜賊捕限、	T'ò² ts'ak₂ pò² hán².
395. On neglecting to confine prisoners.	囚應禁而不禁、	˧Ch'au ˂ying kam' ˧í pat› kam'.
396. Maliciously imprisoning or torturing innocent men.	故禁故勘平人、	Kú' kam' kú' hóm' ˧p'ing ˧yan.

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.
淹禁、 ‹Ím kam'.

398. On the ill treatment of prisoners.
陵虐罪囚、 ₅Ling yéuk₂ tsúi² ₅ch'au.

399. On giving prisoners tools to effect their release.
與囚金刃解脫、 'Yü ₅ch'au ‹kam yan² 'kái t'üt₅.

400. Keepers exciting prisoners to reverse a confession.
主守教囚反異 'Chü 'sh'au káu' ₅ch'au 'fán í².

401. On the raiment and food of prisoners.
獄囚衣糧、 Yuk₂ ₅ch'au ‹í ₅léung.

402. On permitting the kindred of statesmen once meritorious to visit them when prisoners.
功臣應禁親人入視、 ‹Kung ₅shan ‹ying kam' ‹ts'an ₅yan yap₂ shí².

403. Condemned criminals procuring their own death.
死囚令人自殺、 'Sz' ₅ch'au ling² ₅yan tsz' shát₅.

404. Age and youth not to be examined by torture.
老幼不拷訊、 'Lò yau' pat₅ ‹háu sun'.

405. Cases in which prisoners are to be confronted.
鞫獄停囚待對、 Kuk₅ yuk₂ ₅ting ₅ch'au toi² túi².

406. Examination to be confined to the indictment.
依告狀鞫獄、 ‹I' kò' chóng² kuk₅ yuk₂.

407. Against the disallowing of the return of plaintiff or accusers after the case is finished.
原告人事畢不放回、 ₅Ün kò' ₅yan sz'² pat₅ pat₅ fóng' ‹úi.

408. Prisoners falsely accusing innocent persons.
獄囚誣指平人、 Yuk₂ ₅ch'au ₅mò 'chí ₅p'ing ₅yan.

409. On palliating or magnifying a prisoner's offense.
官司出入人罪、 ‹Kún ‹sz' ch'ut₅ yap₂ ₅yan tsúi².

410. On clearing up cases of false accusation.
辯明冤枉、 Pín² ₅ming ‹ün 'wóng.

411. Sentences determined by competent authorities.
有司決囚等第、 'Yau ‹sz' k'üt₅ ₅ch'au 'tang tai².

412. Against all fallacious practices in holding an inquest on a dead body.
檢驗屍傷不以實、 'Kím ím² ‹shí ‹shéung pat₅ ₅í shat₂.

413. Adjudging punishment which is illegal.
決罰不如法、 K'üt₅ fát₂ pat₅ ₅ü fát₅.

414. Offenses of high officers and imperial envoys.
長官使人有犯、 'Ch'éung ‹kún sz" ₅yan ₅yau fán².

415. In giving decisions, the law must be quoted.
斷罪引律令、 Tün' tsúi² ₅yan lut₂ ling².

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.

409. 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.

416. Criminals allowed to confess and to protest.
417. Effect of a pardon on a foregoing sentence.
418. He who on the hearing of a general pardon commits a crime [shall receive heavier punishment].
419. Transported convicts refusing to work.
420. On offenses committed by females.
421. Waiting the report of cases from the emperor.
422. On passing erroneous sentences.
423. Clerks writing confessions for others.

§7. Public Works.

424. On assuming to effect public works.
425. On waste or expenditure of time and wages on materials that are unfit for use.
426. On buildings or manufactures not according to law.
427. Misapplication of the public property.
428. Misapplication of the governmental silks.

獄囚取服辯、	Yuk$_2$ ˌch'au 'tsü fuk$_2$ pín^2.
赦前斷罪不當、	Shé' ˌts'ín tün' tsúi^2 pat$_2$ tóng'.
聞有恩赦而故犯、	ˌMan 'yau ‹yan shé' ˌí kú' fán^2.
徒囚不應役、	ˌT'ò ˌch'au pat$_2$ ‹ying yik$_2$.
婦人犯罪、	'Fú ˌyan fán^2 tsúi^2.
死囚覆奏待報、	'Sz' ˌch'au fuk$_2$ tsau' toi^2 pò'.
斷罪不當、	Tün' tsúi^2 pat$_2$ tóng'.
吏典代寫招草、	Lí^2 'tín toi^2 'sé ‹chíú 'ts'ò.
工律	‹*Kung Lut*$_2$.
擅造作、	Shín^2 ts'ò^2 tsók$_2$.
虛費工力採取不堪用、	‹H'ü fai' ‹kung lik$_2$ 'ts'oi 'tsü pat$_2$ ‹hóm yung^2.
造作不如法、	Tsò^2 tsók$_2$ pat$_2$ ˌü fát$_2$.
冒破物料、	Mò^2 p'ó' mat$_2$ líú^2.
帶造段疋、	Tái' ts'ò^2 tün^2 p'at$_2$.

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 be 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 *fúyün*, 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 *fúyün* 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, phœnix, &c.	織造違禁龍鳳文段疋、	Chik, ts'ò² ₅wai kam' ₅lung fung² ₅man tün² p'at,
430. On exceeding the limited time for work.	造作過限、	Ts'ò² tsók, kwó' hán².
431. On repairing granaries and storehouses.	脩理倉庫、	₍Sau ⁵lí ₍ts'ong fú'.
432. Concerning officers, and those in the employment of government, not residing in their offices.	有司官吏不住公廨、	⁵Yau ₍sz' ₍kún lí² pat, chü² ₍kung kái².
433. On breaking down embankments.	盜決河防、	T'ò² k'üt, ₅hó ₅fong.
434. On failure in the time for repairs.	失時不脩隄防、	Shat, ₅shí pat, ₍sau ₅t'ai ₅fong.
435. Encroachments on streets and highways.	侵占街道、	₍Tsam chím' ₍kái tò².
436. Concerning repairs of bridges and roads.	脩理橋梁道路、	₍Sau ⁵lí ₅k'iú ₅léung tò² lò².

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.)

SCALE OF PUNISHMENT FOR OFFENSES AGAINST PUBLIC AND PRIVATE PROPERTY.

Punishment.	Pecuniary Malversation.	Theft.	Bribery for a lawful Object.	Bribery for an unlawful Object.	Theft of Public Property.	Embezzlement of public property.
	Taels.	Taels.	Taels.	Taels.	Taels.	Taels.
20 blows with the bamboo	1 or less					
30 blows	1 to 10					
40 blows	20 to 30					
50 blows	30 to 40					
60 blows	40 to 50	1 or less	1 or less			
70 blows	50 to 60	10 —	10 —	1 or less	1 or less	
80 blows	60 to 70	20 —	20 —	1 to 5 tls.	1 to 5 tls.	1 or less
90 blows	70 to 80	30 —	30 —	10 —	10 —	1 to 2½
100 blows	80 to 90	40 —	40 —	15 —	15 —	5
60 blows and 1 year's banishment	100 to 200	50 —	50 —	20 —	20 —	7½
70 blows and 1½ year's banishment	200 to 300	60 —	60 —	25 —	25 —	10
80 blows and 2 years' banishment	300 to 400	70 —	70 —	30 —	30 —	12½
90 blows and 2½ years' banishment	400 to 500	80 —	80 —	35 —	35 —	15
100 blows and 3 years' banishment	500 & up'ds	90 —	90 —	40 —	40 —	17½
100 blows and perpet. banish. 2000 *li*.	—	100 —	100 —	45 —	45 —	20
100 blows and perpet. banish. 2500 *li*.	—	110 —	110 —	50 —	50 —	25
100 blows and perpet. banish. 3000 *li*.	—	120 —	120 —	55 —	55 —	30
Death,—to be strangled	—	Upwards of 120 taels.	Upwards of 120 taels.	80 or 120 If an inferior Officer.	80 in extreme cases.	
Death,—to be beheaded	—	—	—	—	—	80 in extreme cases.

TABLE II.

SCALE OF THE PECUNIARY REDEMPTION OF NECESSARILY REDEEMABLE PUNISHMENTS.

Punishment.	If well able to pay.	If not altogether destitute.	If aged, or under Age.	Females in certain cases.	Killing or wounding accidentaly	Females in general: Days confin't.	Females in general: Dec. of taels.
	T. m. c. c.	T. m. c. c.	T. m. c. c.	T. m. c. c.	T. m. c. c.		
10 blows with the bamboo	2 5	3	7 5	1	——	20	and 105
20 blows	5	4 5	1 8	2	3 5 4	25	and 135
30 blows	7 5	6	2 2 5	3	3 3 2	30	and 165
40 blows	1	6 5	3	4	7 9	35	and 195
50 blows	1 2 4	9	3 7 5	5	8 8 7	40	and 225
60 blows	3	1 2	4 5	6	——	50	and 3
70 blows	3 5	1 3 5	5 2 5	7	——	55	and 3375
80 blows	4	1 5	6	8	1 4 1 9	60	and 375
90 blows	4 5	1 6 5	6 7 5	9	——		
100 blows	5	1 8	7 5	1 1 0	1 7 7 4		
1 year's banishment	7 5	3 6	1 5	1 7 5	3 5 4 8		
1½ year's banishment	10	5 4	1 8 7 5	1 1 1 25	——		
2 years' banishment	12 5	7 2	2 2 7	1 1 5	5 3 2 2		
2½ years' banishment	15	9	2 6 2 5	1 1 8 75	——		
3 years' banishment	17 5	10 8	3	1 2 2 50	7 0 9 7		
4 years' banishment	20	14 4	4	——	——		
5 years' banishment	25	18	4	——	——		
Perpetual banishment to 2000 *li*.	——	——	——	1 3	——		
Perpetual banishment to 2500 *li*.	——	——	——	1 3 3 75	——		
Perpetual banishment to 3000 *li*.	——	——	——	1 3 7 5	10 6 4 6		
Death,—to be strangled	——	——	——	1 45	12 4 2		
Death,—to be beheaded							

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 Kínlung (1744), been made redeemable upon petition.

Rank of the Offender.	*Sentence.*	*Commutation.*
An officer above the fourth rank,	Death by strangulation or decollation.	12,000 taels.
An officer of the fourth rank		5,000 taels.
An officer of the fifth or sixth rank,		4,000 taels.
An officer of the seventh, or any inferior rank, or a Master of Arts,		2,500 taels.
A graduate, licenciate, or a Bachelor of Arts,		2,000 taels.
A private individual,		1,200 taels.
An officer above the fourth rank,	Perpetual banishment.	7,200 taels.
An officer of the fourth rank,		3,000 taels.
An officer of the fifth or sixth rank,		2,400 taels.
An officer of the seventh, or any inferior rank, or a Master of Arts,		1,500 taels.
A graduate, licenciate, or a Bachelor of Arts,		1,200 taels.
A private individual,		720 taels.
An officer above the fourth rank,	Temporary banishment, or blows with the bamboo.	4,800 taels.
An officer of the fourth rank,		2,000 taels.
An officer of the fifth or sixth rank,		1,600 taels.
An officer of the seventh, or any inferior rank, or a Master of Arts,		1,000 taels.
A graduate, licenciate, or a Bachelor of Arts,		800 taels.
A private individual,		480 taels.

TABLE IV.—DEGREES OF PUNISHMENT.

Deg.	Nominaly	Reduced.	Dimensions of the Bamboo.	Deg.	Nominally	Reduced.	Together with Banishment.
1	10	4 blows	Inflicted with a Bamboo 5 *chik* 5 *tsün*. 1¼ *tsün* by 2 *tsün* by 1 *tsün* broad 1¼ broad at at the ends. the ends. Weight 1½ catties. Weight 2 catties.	11	60	20 blows	For one year to a distance of 500 *li*.
2	20	5 ,,		12	70	25 ,,	For one year and a half.....500 *li*.
3	30	10 ,,		13	80	30 ,,	For two years.....500 *li*.
4	40	15 ,,		14	90	35 ,,	For two years and a half.....500 *li*.
5	50	20 ,,		15	100	40 ,,	For three years.....500 *li*.
6	60	20 ,,		16	100	40 ,,	For life.....2000 *li*.
7	70	25 ,,		17	100	40 ,,	For life.....2500 *li*.
8	80	30 ,,		18	100	40 ,,	For life.....3000 *li*.
9	90	35 ,,		19	Death by strangulation.		
10	100	40 ,,		20	Death by decollation.		

Section Second.

IMPERIAL TITLES.

皇王異說第二章

ˏWóng ˏwóng í² shütˏ; tai² í² ˏchéung.

1. August is resplendent. Complete virtue is very resplendent, and there is no place which it does not illumine.	皇煌也、盛德煌煌、無所不照也、	ˏWóng, ˏwóng ˊyá. Shing² takˏ ˏwóng ˏwóng, ˏmò ˊshó patˏ chíúˋ ˊyá.
2. August sovereign is an appellation of one possessing complete virtue and able to act on heavenly principles.	皇帝、有盛德而能行天道之稱、	ˏWóng taiˋ ˊyau shing² takˏ ˏí ˏnang ˏhang ˏtᵗín tò² ˏchí ˏchᵗing.
3. August emperor is one very resplendent and complete in virtue, who is above the people (i. e. is emperor).	皇上、煌煌盛德爲民之上者、	ˏWóng shéung², ˏwóng ˏwóng shing² takˏ, ˏwai ˏman ˏchí shéung² ˊché.
4. August heaven (the emperor) is he who because of his complete virtue and great splendor, is great as heaven.	皇天、以其盛德煌煌如天、大意	ˏWóng ˏtᵗín, ˊí ˏkᵗí shing² takˏ ˏwóng ˏwóng, ˏü ˏtᵗín tái² íˋ.
5. The words of the august sovereign are silken sounds.	皇帝言曰綸音、	ˏWóng taiˋ ˏín üt₂ ˏlun ˏyam.
6. The august sovereign's car is the gemmeous carriage.	皇帝車曰玉輦、	ˏWóng taiˋ ˏkü üt₂ yuk₂ ˊlím.
7. The august sovereign's seal is the gemmeous signet.	皇帝印曰玉璽、	ˏWóng taiˋ yanˋ üt₂ yuk₂ ˊsái.
8. The commands of the august sovereign are the imperial commands, or the phœnix (the incomparable) mandate.	皇帝之諭曰上諭、又曰鳳詔、	ˏWóng taiˋ ˏchí yü² üt₂ shéung² yü², yau² üt₂ fung² chíúˋ.
9. The decree of the august sovereign is the revered decree, and is otherwise called the sacred will.	皇帝之命曰欽命、又曰聖旨、	ˏWóng taiˋ ˏchí ming² üt₂ ˏyam ming², yau² üt₂ shingˋ ˊchí.

Notes and Explanations.

Imperial titles have been variously written at different periods. *Wóng*, the august or the august one, was first applied to the three ancient sovereigns—Fukhí, Shannung, and Wóngtai. In the *Yik Shí*, or 'Unravelment of History,' *kün í*, *pín yat*, it is said: "*Wóng* 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 *wóng*, august, is composed of *wóng*, a king or ruler, surmounted by *pák*, clear or bright; in the *Yik Shí*, the *wóng* is surmounted by *tsz'* or self, thus indicating *self-king*, *self-ruler*, or one ruling alone and supreme.

2. *Wóngtai*, 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 *Shun*, 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 chái*, *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 judger; 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 descendents 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.

天皇煌煌盛德、
有如天大之意、
聖皇於事無不、
通盛德煌煌也、
先皇已崩之稱、
帝諦也能行天
道事天審諦也、
帝王能行天道、
而天下歸往焉、
天帝能行天道、
而天下歸之也、
聖帝能行天道、
且於事無不通、
帝胄之譜名爲
玉牒、
王往也天下所
歸往之意、
天王諸夏所稱、
意謂天下歸往、
聖王事無不通、
而天下歸往也、
老王王父之稱、

‹T'ín ₅wóng; ₅wóng ₅wóng shing² tak›, 'yau ₅yü ‹t'ín tái² ‹chí í'.

Shing' ₅wóng, ‹yü sz'² ₅mò pat› ‹t'ung,² shing² tak›, ₅wóng ₅wóng 'yá.

‹Sín ₅wóng, 'í ‹p'ang ‹chí ‹ch'ing.

Tai', tai' 'yá; ₅nang ₅hang ‹t'ín tò², sz'² ‹t'ín 'sham tai' 'yá.

Tai' ₅wóng; ₅nang ₅hang ‹t'ín tò², ₅í ‹t'ín há² ‹kwai 'wóng ₅ín.

‹T'ín tai', ₅nang ₅hang ‹t'ín tò², ₅í ‹t'ín há² ‹kwai ‹chí 'yá.

Shing' tai', ₅nang ₅hang ‹t'ín tò², 'ch'é ‹ü sz'² ₅mò pat› ‹t'ung.

Tai' chau' ‹chí 'pò, ₅ming ₅wai yuk₂ típ₂.

₅Wóng, 'wóng 'yá; ‹t'ín há² 'shó ‹kwai 'wóng ‹chí í'.

‹T'ín ₅wóng ‹chü há² 'shó ‹ch'ing, í' wai² ‹t'ín ha² ‹kwai 'wóng.

Shing' ₅wóng sz'² ₅mò pat› ‹t'ung, ₅í ‹t'ín há² ‹kwai 'wóng 'yá.

'Lò ₅wóng ₅wóng fú² ‹chí ‹ch'ing.

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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 wóng* 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 *wóng* or kings," i. e. sovereign rulers. One says that 'he who can keep the three powers, heaven, earth, and man in union, is a *wóng*.' At present there are in the imperial family different orders of kings, all inferior to the emperor.

君王羣下歸心、
天下趨向歸往、
國王君也、一國之民歸往、故名、
孤王、君自卑而稱孤陋之人意、
太上王、前曾爲王、辭老王父、
君羣也、羣下歸心之意、
國君、國民歸心之意、
寡君、君自稱、意謂寡德也、
聖君、事無不通、而羣下歸心也、
寡人、君自謙爲寡德之人也、
天子、天下之主、父天母地之謂
聖天子、天之所生、事無不通也、
天子之面、曰龍顏、

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.

‹Kwan ₅wóng, ₅kwan há² ‹kwai ‹sam, ‹t'ín há² ‹tsii héung' ‹kwai ⁵wóng.

Kwók› ₅wóng, ‹kwan ⁵yá; yat› kwók› ‹chí ₅man ‹kwai ⁵wóng, kú' ₅ming.

‹Kú ₅wóng, ‹kwan tsz'² ‹pí ₅i ‹ch'ing ‹kú lau² ‹chí ₅yan i'.

T'ái' shéung² ₅wóng, ₅ts'in ₅tsang ₅wai ₅wóng, ₅ts'z' ⁵lò ₅wóng fú².

‹Kwan ₅kwan ⁵yá; ₅kwan há² ‹kwai ‹sam ‹chí i'.

Kwók› ‹kwan, kwók› ₅man ‹kwai ‹sam ‹chí i².

'Kwá ‹kwan, ‹kwan tsz'² ‹ch'ing, i' wai² 'kwá tak› ⁵yá.

Shing' ‹kwan, sz'² ₅mò pat› ‹t'ung, ₅i ₅kwan há² ‹kwai ‹sam ⁵yá.

'Kwá ₅yan, ‹kwan tsz'² ‹him ₅wai 'kwá tak› ‹chí ₅yan ⁵yá.

‹T'in 'tsz' ‹t'in há² ‹chí 'chü, fú² ‹t'in ⁵mò tí² ‹chí wai².

Shing' ‹t'in 'tsz', ‹t'in ‹chí 'shó ‹shang, sz'² ₅mò pat› ‹t'ung ⁵yá.

‹T'in 'tsz' ‹chí mín² üt› ₅lung ₅ngán.

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 *wóng tai*, who alone is supreme: they are usually, if not always, members of the imperial house.

28. Here the meaning of *kwá* is like *kú* 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 *kú* 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 *Kú Sz' Ts'am Yun*.

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.

御曰物之物天子之物

ᶜT'ín 'tsz' ᶜchí mat₂ üt₂ ü² mat₂.

35. Whatever place is reached by the carriage or the car of the son of heaven is said to be blessed.

至所駕車子天物。

ᶜT'ín 'tsz' ᶜkü ká' 'shó chí' üt₂ hang².

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.

處之居所子天幸。
殿金廷朝曰
門午陛金階陛
庭天禁庭天禁
宸楓丙午宮室。

ᶜT'ín 'tsz' 'shó ᶜkü ᶜchí ch'ü', üt₂ ₍ch'íú ₍t'ing, ᶜkam tín², 'kau ₍chung, ᶜtán ₍chí, ᶜtán ₍t'ing, ₍tung ᶜt'ing, kam' ₍t'ing, 'tsz' kam', yuk₂ ᶜkái, ᶜkam ᶜkái, ₍'ng ₍mún, yuk₂ ₍chí, ᶜt'ín ᶜkái, ᶜt'ín ₍t'ing, kam' ᶜkung, tái² noi², ᶜfung ₍shan, ₍wóng shat₂.

37. Wise lord; his knowledge of things is infinite, and he lords it over the country and rules the people.

聖生事無不通。
而生國治民者。

Shing' 'chü, sz'² ₍mò pat₂ ᶜt'ung, ₍í 'chü kwók₂ chí² ₍man 'ché.

38. Lord paramount is one who holds and regulates those affairs which are above the people.

生上執掌爲民
上之事也。

'Chü shéung², chap₂ 'chéung ₍wai ₍man shéung² ᶜchí sz'² ²yá.

39. Our master is a common appellation given to the monarchs of the present dynasty by officers in conversation.

生子本朝文武
恒談而稱君者。

'Chü 'tsz', 'pún ₍ch'íú ₍man ²mò ₍hang ₍tám ₍í ᶜch'ing ᶜkwan 'ché.

40. Lord of the country is the prince, so called because by him is exercised the lordship over the country.

國生君也以其
爲一國之生也。

Kwók₂ 'chü, ᶜkwan ²yá; ²í ₍k'í ₍wai yat₂ kwók₂ ᶜchí 'chü ²yá.

41. Sole potentate is an appellation of the highest honor, employed by the prince, denoting We, Us, Our, &c.

朕至尊之稱君
自謂言我也。

Cham² chí' ᶜtsün ᶜchí ᶜch'ing ᶜkwan tsz'² wai² ₍ín ²ngó ²yá.

36. The origin of each of these terms is capable of explanation, and some of them are explained in several ways: thus, *chiú t'ing* is the hall of light, so called because there at *early dawn* the emperor is 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 *cham* 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 *ngó*, 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.	陛下、臣稱皇帝言爾也、	Pai² há², ₍tsün ₍ch'ing ₅wóng tai², ₅ín ˢí ˢyá.
43. Ten thousand years is an appellation of the emperor.	萬歲、稱呼皇帝、	Mán² sui², ₍ch'ing ₍fú ₅wóng tai².
44. The empress is one who continues the prince's succession; she bows and submits to him, and hence the name.	后、繼體君也、揖讓受於君、故名、	Hau², kai² ᵗ'ai ₍kwan ˢyá; yap₂ yéung² shau² ₍ü ₍kwan, kú² ₅ming.
45. The august empress mother is the emperor's mother.	皇太后、王母也、	₅Wóng t'ái² hau² ₅wóng ˢmò ˢyá.
46. She is also called the great one of the nation.	國太、王母之稱、	Kwók₂ t'ái², ₅wóng ˢmò ₍chí ₍ch'ing.
47. The great empress is also an appellation given to the emperor's mother by the ministers of state and the people.	太后、亦臣民之稱王母者、	T'ái² hau², yik₂ ₅shan ₅man ₍chí ₍ch'ing ₍wóng ˢmò ᵗché.
48. The august empress is a title of the prince's consort.	皇后、君妻之稱、	₅Wóng hau², ₍kwan ₍ts'ai ₍chí ₍ch'ing.
49. The queen of a country is a title of a prince's consort.	國后、稱君之妻、	Kwók₂ hau² ₍ch'ing ₍kwan ₍chí ₍ts'ai.
50. Princess is the designation given to the prince's consort by his ministers and people.	娘娘、臣民而稱君妻者、	₅Néung ₅néung ₅shan ₅man ₅í ₍ch'ing ₍kwan ₍ts'ai ᵗché.
51. Imperial lady is the title of the prince's concubine.	后妃、稱君之妾、	Hau² ₍fí ₍ch'ing ₍kwan ₍chí ts'íp₂.
52. Imperial consort is the title given to her by the prince.	御妻、君自稱謂、	Yü² ₍ts'ai ₍kwan tsz'² ₍ch'ing wai².
53. The orders of the august empress are called her excellent pleasure.	皇后之命、謂之懿旨、	₅Wóng hau² ₍chí ming², wai² ₍chí í² ᵗchí.
54. The empress' room is called the pepper-chamber.	椒房、皇后所居、	₍Ts'íú ₅fóng ₅wóng hau² ˢshó ₍kü.
55. Chief palace; the palace is divided into eastern and western, which are the apartments of the royal consort.	正宮、宮分東西、正者乃妻所居、	Ching² ₍kung; ₍kung ₍fan ₍tung ₍sai, ching² ᵗché ˢnái ₍ts'ai ˢshó ₍kü.
56. Eastern palace and western palace both are apartments which are occupied by the prince's concubines.	東宮西宮、皆君妾所居、	₍Tung ₍kung, ₍sai ₍kung, ₅kái ₍kwan ts'íp₂ ˢshó ₍kü.
57. August honorable ladies are the titles given to the concubines of the prince.	皇貴妃、稱君之妾也、	₅Wóng kwai² ₍fí, ₍ch'ing ₍kwan ₍chí ts'íp₂ ˢyá.

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 *vive 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 מלכא לעלמין חיו 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.	太子號曰儲君、	T'ái' 'tsz' hò² üt₂ ₅chü ‹kwan.
59. Elder brother is the title of the emperor's sons.	阿哥君子之稱、	‹Á ‹kó ‹kwan 'tsz' ‹chí ‹ch'ing.
60. The heir apparent's residence is called green palace.	太子居曰青宮、	T'ái' 'tsz' ‹kü üt₂ ‹tsi' ng ‹kung.
61. Congratulations of the heir apparent on his birthday are expressed by the phrase, 'thousand autumns.'	祝太子壽曰千秋、	Chuk₂ t'ái' 'tsz' shau² üt₂ ‹ts'ín ‹tsau.
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.	宮生天子嫁女、不自生婚使諸侯同姓者生之、故曰宮生、	‹Kung 'chü: ‹t'ín 'tsz' ká' ₅nü, pat₂ tsz'² 'chü ‹wan, 'sz' ‹chü ₅hau ₅t'ung sing' 'ché 'chü ‹chí, kú' üt₂ ‹kung 'chü.

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 *í Akó*, the third *sám Akó*, and so on.

Section Third.

IMPERIAL FAMILY.

宗人類第三章

₅Tsung ₅yan lui² tai² ‹sám ‹chéung.

1. Our primeval progenitor, the emperor Origin.	肇祖原皇帝	Shíú² 'tsò ₅Yün ₅wóng tai'.
2. Our prosperous progenitor, the sovereign Dispatch.	興祖直皇帝	‹Hing 'tsò Chik₂ ₅wóng tai'.
3. Our luminous progenitor, the sovereign Benign.	景祖翼皇帝	'King 'tsò Yik₂ ₅wóng tai'.
4. Our illustrious progenitor, the sovereign Munificent.	顯祖宣皇帝	'Hín 'tsò ‹Sün ₅wóng tai'.

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 Mantchou nation was evidently formed of several Tongouse 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'iú*, 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 Mantchou 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 *miú hò*, 'temple designations,' or posthumous titles conferred on the monarchs by their descendents, and written upon their monu-

5. Our magnanimous progenitor, the sovereign Noble.	太祖高皇帝	T'ái' 'tsò ‹Kò ˛wóng tai'.
6. Our magnanimous ancestor, the emperor Accomplished.	太宗文皇帝	T'ái' ‹tsung ˛Man ˛wóng tai'.
7. Our immortal progenitor, the monarch Brilliant.	世祖章皇帝	Shai' 'tsò ‹Chéung ˛wóng tai'.
8. Our sacred progenitor, the emperor Pious.	聖祖仁丨帝	Shing' 'tsò ˛Yan ˛wóng tai'.
9. Our immortal ancestor, the emperor Excellent.	世宗憲丨帝	Shai' ‹tsung Hín' ˛wóng tai'.
10. Our exalted ancestor, the emperor Pure.	高宗純丨帝	‹Kò ‹tsung ˛Shun ˛wóng tai'.
11. Our benevolent ancestor, the emperor Discreet.	仁宗睿皇帝	˛Yan ‹tsang Yui² ˛wóng tai'.
12. Rules for all posthumous titles: the several characters, examined and defined, are entered in the register.	凡謚法各考其字義而著於冊	˛Fán shí² fát› : kók› 'háu ˛k'í tsz'² í², ˛í chü² ‹ü chák›.
13. Several terms selected for the ancestral temples.	列聖廟號取焉、	Lít₂ shing' miú² hò² 'tsü ‹in.
14. *Primeval*, a divine and martial founder.	神武創業曰肇	˛Shan 'mò chóng² íp₂ üt₂ shiú².
15. *Prosperous*, wise to devise and great to effect.	聖圖丕振曰興	Shing' ˛t'ò ‹pí chan' üt₂ ‹hing.
16. *Luminous*, having authority with ample resources.	光有令緒曰景	‹Kwóng 'yau ling² 'sui üt₂ 'king.
17. *Illustrious*, conspicuous for merit, virtue and diligence.	功德懋著曰顯	‹Kung tak› mau² chü' üt₂ 'hín.
18. *Magnanimous*, shedding down light on a thousand ages.	光啟千禩曰太	‹Kwóng 'kai ‹ts'ín tsz'² üt₂ t'ái'.
19. *Immortal*, giving protection to all posterity.	貽庥奕葉曰世	˛I' ‹yau yik₂ íp₂ üt₂ shai'.

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 Mantchous, and in 1616 took, for the title of his reign, the words *T'ín-ming*; in 1627 he was succeeded by T'ín-tsung. These six chieftains and kings all reigned in Mantchouria.

7—11. These are the posthumous titles of their successors; who have reigned in China, as the Tá Ts'ing chiú, or Great Pure dynasty; the following are their *kwók hò*.

7. Shunchí, (Shun-chí) who ruled 18 years, commencing in 1644;
8. Hónghí, (Káng-hí) who ruled 61 years, commencing in 1662;
9. Yungching, (Yung-ching) who ruled 13 years, commencing in 1723;
10. Kínlung, (Kien-lung) who ruled 60 years, commencing in 1736;
11. Káhing, (Keá-king) who ruled 25 years, commencing in 1796;

and ending in 1821; at which time he was succeeded by his imperial majesty, Tòkwóng (Táukwáng), 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 Tá Tsing Úi Tín, 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. *Shiú*, *hing*, *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, *shiú*, 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*, begining 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 *gioro*. 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 gemmeous tables.

聖高禹原直翼宣高文仁章憲純睿近覺告嗣亦末則
曰曰曰

35. The descendants of the illustrious progenitor the august Munificent, in a direct line, constitute the 'imperial family;' the descendants of his uncles and brothers constitute the gioro (or *kókló*).	顯祖宣皇帝本 支爲宗室、伯叔 兄弟之支爲覺 羅、	'Hín 'tsò ‹Sün ˛wóng tai' 'pún ‹chí ˛wai ‹tsung shat›, pák› shuk› ‹hing tai² ‹chí ‹chí ˛wai kók› ˛ló.
36. The titles, conferred on members of the imperial family, are divided into twelve orders:	凡宗室封爵之 等十有二、曰	˛Fán ‹tsung shat› ‹fung tséuk› ‹chí 'tang shap₂ ²yau í² üt₂:
(*a*) The mild, eminent, kindred king.	和碩親王	˛Wó shik₂ ‹ts'an ˛wóng.
(*b*) The extolled, elegant, noble king.	多羅郡王	‹Tó ˛ló kwan² ˛wóng.
(*c*) The extolled, elegant, honorable knight.	多羅貝勒	‹Tó ˛ló púi' lak₂.
(*d*) The firm, elevated, honorable prince.	固山貝子	Kò' ‹shán púi' 'tsz'.
(*e*) High honorary state protector duke.	奉恩鎮國公	Fung² ‹yan chan' kwók› ‹kung.
(*f*) High honorary state supporter duke.	奉恩輔國公	Fung² ‹yan fú² kwók› ‹kung.
(*g*) Secondary state protector duke.	不入八分鎮國 公	Pat› yap₂ pát› ‹fan chan' kwók› ‹kung.
(*h*) Secondary state supporter duke.	不入八分輔國 公	Pat› yap₂ pát› ‹fan fú² kwók› ‹kung.
(*i*) State protector general.	鎮國將軍	Chan' kwók› ‹tséung ‹kwan.
(*j*) State supporter general.	輔國將軍	Fú² kwók› ‹tséung ‹kwan.
(*k*) High state general.	奉國將軍	Fung² kwók› ‹tséung ‹kwan.
(*l*) High honorary general.	奉恩將軍	Fung² ‹yan ‹tséung ‹kwan.
37. If without titles, then rank is conferred.	無爵則給以品、	˛Mò tséuk› tsak› k'ap› ²í 'pan.

35. "Among the chiefs of their tribes was one Aisin Keŏlo, or *Gioro*, whom the Mantchous 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 (*mánchau*), 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 púi lák, kò shán púi tsz'*, 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 Shunchí's grandfather, T'ínming, who reigned in Mantchouria, there were appointed eight *wó-shik* and *púi-lak* 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.

嫡子之受封者、其等二、曰世子、曰長子、

Tik› 'tsz' ‹chí shau² ‹fung 'ché ₅k'í 'tang í², üt₂ shai' 'tsz', üt₂ 'ch'éung 'tsz'.

38. The titles with which the eldest sons are invested are two, one is syled 'perpetual prince,' and the other is styled 'elevated prince.'

凡封爵、有功封、有恩封、有襲封、有考封、

₅Fán ‹fung tseuk›, ₅yau ‹kung ‹fung, ₅yau ‹yan ‹fung, ₅yau tsap₂ ‹fung, ₅yau 'háu ‹fung.

39. All the titles of nobility are either meritorious titles, or honorary titles, or hereditary titles, or titles which are conferred on examination.

凡親王郡王封則賜號、歿則予謚、皆定以班、

₅Fán ‹ts'an ₅wóng kwan² ₅wóng, ‹fung tsak› tsz'' hò², mút₂ tsak› ₅üi shí², ‹kái ting² ₅í ‹pán.

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.

宗人府宗令一人、左宗正一人、右宗正一人、左宗人一人、右宗人一人、掌皇族之政令、

‹Tsung ₅yan 'fú; ‹tsung ling² yat› ₅yan, 'tsó ‹tsung ching' yat› ₅yan, yau² ‹tsung ching' yat› ₅yan, 'tsó ‹tsung ₅yan yat› ₅yan, yau² ‹tsung ₅yan yat› ₅yan; 'chéung ₅wóng tsuk₂ ‹chí ching' ling².

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 wóng*, and that of *ch'éung tsz'* on the eldest son of the *kwan wóng*; 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 wóng* or a *kwan wóng*; and the second and third officers must be from one of the first six ranks noticed in No. 36.

Section Fourth.

INNER COUNCIL.

內閣第四章
Noi' kók›; tai² sz' ‹chéung.

滿士、大學士、內閣、洲二人、漢二人、

Noi² kók› tái² hók₂ sz'², 'Mún ‹chau í² ₅yan, Hón' í² ₅yan—

1. The high chancellors of the Inner Council, two Mantchous and two Chinese, [with two]—

Notes and Explanations.

The word *kók* denotes a pavilion, a court, or council-chamber, and by metonomy those who

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 promulged, 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*.

協辦大學士、
掌議天下之政、
宣布絲綸、釐治
憲典、總鈞衡之
任、以贊上理庶
務、凡大典禮、則
率百察以將事、
凡綸音之下達
者、曰制、曰詔、曰
誥、曰勅、皆擬其
式而進焉、祝辭
亦如之、進賀表
若致辭亦如之、
凡承宣諭旨、若
章奏之批答者、
既下乃布於百
司而抄焉、
凡大典禮、宣示
百察、則有制辭、

Híp, pán² tái² hók, sz'²—

'Chéung ⁵í ᶜt'ín há² ᶜchí ching', ᶜsün ᵽò' ᶜsz' ᶜlun, ˌlí chí² hín' 'tín, 'tsung ᶜkwan ˌhang ᶜchí yam², ⁵í tsán' shéung² ⁵lí shü' mò²; ˌfan tái² 'tín ⁵lai, tsak, sut, pák, ˌlíú ⁵í ᶜtséung sz'².

ˌFán ˌlun ᶜyam ᶜchí há² tát, 'ché, üt, chai', üt, chíú', üt, kò', üt, ch'ik, ᶜkái ⁵í ˌk'í shik, ˌí tsun' ˌín; chuk, ˌts'z' yik, ˌü ᶜchí; tsun' hó² 'píú, yéuk, chí' ˌts'z', yik, ˌü ᶜchí. ˌFán ˌching ᶜsün yü² 'chí, yéuk, ᶜchéung tsau' ᶜchí ᶜpai táp, 'ché, kí' há², ⁵nái pò' ᶜyü pák, ˌtsz' ˌí ᶜcháu ˌín.

ˌFán tái² 'tín ⁵lai, ˌsün shí² pák, ˌlíú tsak, ⁵yau chai' ˌts'z'.

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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 *shítuk 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 *tíntsik*, two Mantchous and four Chinese. Then there are ninety-two *chung shü*, 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 *tái 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 liú* is equivalent to *pák kún*, 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 decree* (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 billets attached, these must accompany the documents.

臣呈啓事政大
則憲臺飭示民
誥有詔有
品五贈恩覃
官及世爵上以
者曰替襲承
命誥
恩覃外藩封勅
下以品六贈封
有襲爵世及官
者曰勅命次
及外藩告諭
名勅傳官任
諭勅曰勅
呈擬撰期先皆
定欽候恭進
之式本進定
有通本有本凡
以達本先期部
其副備皆閣於
若冊若圖
皆附焉簽若夾

Tái² ching' sz'², pò' kò' ₅shan ₅man, ₅shui shí² ₅í hín', tsak, ᶣyau chíú' ᶣyau kò'.

₅Tám ₍yan ₍fung ts'ang² ᶣ'ng 'pan ᶣí shéung² ₍kún, kap₂ shai' tséuk, ₅shing tsap₂ ᶣmong tai' 'ché, üt, kò' ming².

Chik, ₍fung ngoi² ₅fán, ₅tám ₍yan ₍fung ts'ang² luk₂ 'pan ᶣí há² ₍kún, kap₂ shai' tséuk, ᶣyau tsap₂ tsz'' 'ché, üt₂ chik, ming².

Yü² kò' ngoi² ₅fán, kap₂ ngoi² yam² ₍kún tsó² ₅ming chik, ₍chün chik, üt₂ chik, yü².

₍Kái ₍sín ₅kí chán² ᶣí ₅ching tsun', ₅kung hau² ₍yam ting².

Ting² tsun' 'pún ₍chí shik,.

₅Fán 'pún, ᶣyau ₅t'ung 'pún, ᶣyau pò² 'pún, ₍sín ₅kí ᶣí tát₂ ₍ü Kók, ₍kái pí² ₅k'í fú'. Yéuk₂ ₅t'ò, yéuk₂ chák, yéuk₂ ₍tán, yéuk₂ káp, ₍tsím, ₍kái fú² ₅ín.

5—9. The *chai* or order, *chiú* or declaration, *kò* or proclamation, *kò ming* or proclamation decree, and the *chik yü* 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 fán* 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.

票擬則繕簽、有兩擬者、繕雙簽、若三簽、若四簽、皆備擬以候欽定、

Piú' ˢí tsak, shín' ‹tsím, ˢyau ˢléung ˢí 'ché shín' ‹shéung ‹tsím, yéuk, ‹sám ‹tsím, yéuk, sz" ‹tsím, ‹kái pí' ˢí ˢí hau' ‹yam ting'.

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.

申以說帖、得旨則批本、乃發於六科、

‹Shan ˢí shüt, típ, tak, 'chí tsak, ‹pai 'pún; ˢnái fát, ‹iu luk, ‹fō.

15. On the emperor's approach to the audience gate to hear of the government, open documents are then presented.

御門聽政、則進折本、

Ü' ˌmún ting' ching', tsak, tsun' chák, 'pún.

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.

朝審秋審之勾決者、得旨則予勾、

ˌChʿíú 'sham ‹tsau 'sham ‹chí ‹kau küt, 'ché, tak, 'chí tsak, ˢü ‹kau.

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.

凡進本、逾二日乃下焉、其即下者、不越日、

ˌFán tsun' 'pún, ü' í' yat, ˢnái há' ˌín; ˌkʿí tsik, há' 'ché pat, üt, yat,.

18. The emperor's seals are deposited in the palace of Peace; they are twenty-five in number.

貯御寶於交泰殿、凡二十有五、

ˢChü ü' 'pò ‹ü ‹Káu tái' tín': ˌfán í' shap, ˢyau ˢ'ng.

19. The *first* is called the seal under which the Great Pure dynasty received its decree (or commission) to reign.

一曰大清受命之寶、

Yat, üt, Tái' ‹Tsʿing shau' ming' ‹chí 'pò.

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 *shüt 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 *Kín Tsʿing*, or Heavenly Purity; and thither his majesty ascends and sits down to listen to the affairs of *tʿín há*, 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.

18. 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 *Káutái tín*, 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.

二曰皇帝奉天之寶、

I² üt₂ ₂wóng tai' fung' ‹t'ín ‹chí 'pò.

21. The *third* is called the seal under which the Great Pure dynasty perpetuates its emperors.

三曰大清嗣天子寶、

‹Sám üt₂ Tái² ‹Ts'ing sz'² ‹t'ín 'tsz' 'pò.

22. The *fourth* is the seal of the august sovereign.

四曰皇帝之寶、

Sz'' üt₂ ₂wóng tai' ‹chí 'pò.

23. The *fifth* is also called the seal of the august sovereign.

五亦曰皇帝之寶、

₂'Ng yik₂ üt₂ ₂wóng tai' ‹chí 'pò.

24. The *sixth* is called the emperor's seal.

六曰天子之寶、

Luk₂ üt₂ ‹t'ín 'sz' ‹chí 'pò.

25. The *seventh* is called the seal of the honorable kindred of the august sovereign.

七曰皇帝尊親之寶、

Ts'at₂ üt₂ ₂wóng tai' ‹tsün ‹ts'an ‹chí 'pò.

26. The *eighth* is called the seal of the august emperor's near relations.

八曰皇帝親親之寶、

Pát₂ üt₂ ₂wóng tai' ‹ts'an ‹ts'an ‹chí 'pò.

27. The *ninth* is the seal for the sovereign's acts.

九曰皇帝行寶、

'Kau üt₂ ₂wóng tai² ₂hang 'pò.

28. The *tenth* is the seal for the sovereign's credentials.

十曰皇帝信寶、

Shap₂ üt₂ ₂wóng tai' sun' 'pò.

29. The *eleventh* is called the seal of the emperor's acts.

十有一曰天子行寶、

Shap₂ ₂yau yat₂ üt₂ ‹t'ín 'tsz' ₂hang 'pò.

30. The *twelfth* is called the seal of the emperor's credentials.

十有二曰天子信寶、

Shap₂ ₂yau í² üt₂ ‹t'ín 'tsz' sun' 'pò.

31. The *thirteenth* is called the seal by which heaven is honored and the people made (or commanded to be) diligent.

十有三曰敬天勤民之寶、

Shap₂ ₂yau ‹sám üt₂ king² ‹t'ín ‹kan ₂man ‹chí 'pò.

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 *traveling* 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.

十有四曰制誥之寶、 Shap$_2$ ʿyau sz'' üt$_2$ chai' kò^2 ‹chí ʻpò.

33. The *fifteenth* is called the seal of the warrant decree.

十有五曰勅命之寶、 Shap$_2$ ʿyau ʿ''ng üt$_2$ chik$_2$ ming^2 ‹chí ʻpò.

34. The *sixteenth* is called the seal under which instruction is sent down.

十有六曰垂訓之寶、 Shap$_2$ ʿyau luk$_2$ üt$_2$ ʿshui fan' ‹chí ʻpò.

35. The *seventeenth* is called the seal of decreed virtue (i. e. of his appointment to rule in righteousness).

十有七曰命德之寶、 Shap$_2$ ʿyau ts'at$_2$ üt$_2$ ming^2 tak$_2$ ‹chí ʻpò.

36. The *eighteenth* is called the seal for imperial papers.

十有八曰欽文之寶、 Shap$_2$ ʿyau pát$_2$ üt$_2$ ‹yam ʿman ‹chí ʻpò.

37. The *nineteenth* is called the seal for manifests, classics, and histories.

十有九曰表章經史之寶、 Shap$_2$ ʿyau ʻkau üt$_2$ ʻpiú ‹chéung ‹king ʻsz' ‹chí ʻpò.

38. The *twentieth* is called the seal for patroling and guarding the empire.

二十曰巡狩天下之寶、 Í^2 shap$_2$ üt$_2$ ʿtsun shau' ‹t'in há^2 ‹chí ʻpò.

39. The *twenty-first* is called the seal of punishing crimes and quieting the people (the one used in criminal cases).

二十一曰討罪安民之寶、 Í^2 shap$_2$ yat$_2$ üt$_2$ ʻt'ò tsúi^2 ‹on ʿman ‹chí ʻpò.

40. The *twenty-second* is called the seal for regulating and controling the army.

二十二曰制馭六師之寶、 Í^2 shap$_2$ í^2 üt$_2$ chai' ü^2 luk$_2$ ‹sz' ‹chi ʻpò.

41. The *twenty-third* is called the seal of warrant for keeping in order all nations.

二十三曰勅正萬邦之寶、 Í^2 shap$_2$ ‹sám üt$_2$ chik$_2$ ching' mán^2 ‹póng ‹chí ʻpò.

42. The *twenty-fourth* is called the seal of warrant for keeping in order all people.

二十四曰勅正萬民之寶、 Í^2 shap$_2$ sz'' üt$_2$ chik$_2$ ching' mán^2 ʿman ‹chí ʻpò.

43. The *twenty-fifth* is called the seal of broad revolutions.

二十五曰廣運之寶、 Í^2 shap$_2$ ʿ''ng üt$_2$ ʻkwóng wan^2 ‹chí ʻpò.

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.

44. Whenever the emperor's pleasure is to be proclaimed, his chancellors request the seals, and use them; when he goes on a tour, they receive them and follow him. At the end of the year they are laid up. Those at Moukden (the Affluent Capital) are kept carefully in deposit.

凡宣綸音、皆請寶而用焉、巡幸則奉以從、歲終乃洗寶、其貯盛京者、備尊藏焉、

ꜜFán ‹sün ꜜlun ‹yam, ‹kái 'ts'ing 'pò ꜜí yung² ꜜín; ꜜtsun hang² tsak› fung² ꜜí ꜜtsung. Sui' ‹chung, ꜜnái 'sai 'pò. ꜜK'í ꜜchü Shing² ‹king 'ché, pí² ‹tsün ꜜts'óng ꜜín.

44. The materials of which the seals are made, and their dimensions, are all specified in the original. Most of them are made of gem-stone, green, white, black, clouded, &c.; one or two are made of fragrant wood. They are all square, and vary from two to six inches in the length of their sides; and are one inch or more thick. They are all ornamented with the figure of the dragon. Those at Moukden are only ten in number and apparently are seldom, if ever, taken for use from their place of deposit—their use being superseded by those in Peking.

Section Fifth.

GENERAL COUNCIL.

軍機處第五章

‹Kwan ‹kí ch'ü'; tai² ꜜ'ng ‹chéung.

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-

辦理軍機處、軍機大臣、掌書諭旨、綜軍國之要、以贊上治機務、軍機大臣於滿漢大學士尚書

Pán² ꜜlí ‹Kwan ‹Kí ch'ü'. ‹Kwan ‹Kí tái² ꜜshan 'chéung ‹shü ü² 'chí, ‹tsung ‹kwan kwók› ‹chí íú', ꜜí tsán' shéung² chí² ‹kí mò².

‹Kwan ‹Kí tái² ꜜshan ‹ü ꜜMún ꜜHón tái² hók› sz'² shéung²

Notes and Explanations.

General Council is rather an equivalent for, than a translation of, the phrase *Kwan Kí Ch'u: ch'u* 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.

ficers, 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

特內堂京郎侍
簡、無定員、
以庭禁直日常
待召見、
宗隆在堂機軍
時寅日每內門
直入大臣機軍
畢事辦至此於
傳監太事奏內
直下乃散令旨
一或時無見召
機軍次、或次、數或次、
豫前上至臣大
坐、賜地於席敷
者降明旨諭凡
內於下則述既
因諭爲者降奏特
者降而請奏爲
所因或其旨、爲
宣以即而請奏
爲亦者外中示

ˏshü shí² ˏlóng ˏking ˏtóng noi² tak₂ ʻkán, ˏmò ting² ˏün.

ˏChéung yat₂ chik₂ kam' ˏting ʻí toi² chíú² kín'.

ˏKwan ˏKí ˏtóng tsoi² ˏLung ˏtsung ˏmún noi²; ʻmúi yat₂ ˏyan ˏshí, ˏKwan ˏKí tái² ˏshan yap₂ chik₂ ˏü ˏtsʻz'; chí' pán² sz'² pat₂, noi² tsʻau' sz'² tʻái' kám' ˏchün ʻchí ling² sán', ʻnái há² chik₂. Chíú² kín' ˏmò ˏshí, wák₂ yat₂ tsʻz'', wák₂ shò' tsʻz''; ˏkwan ˏkí tái² ˏshan chí' shéung² ˏtsʻín ü², ˏfú tsik₂ ˏü tí², tsz'' tsó².

ˏFán ü² ʻchí ˏming kóng' ʻché, kí' shut₂, tsak₂ há² ˏü Noi² Kók₂.

Tak₂ kóng' ʻché ˏwai ü²; ˏyan ʻshó tsʻau' ʻtsʻing ˏí kóng' ʻché ˏwai ʻchí; ˏkʻí wák₂ ˏyan ʻsho tsʻau' ʻtsʻing ˏí tsik₂ ʻí ˏsün shí² ˏchung ngoi² ʻché, yik₂

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. *Tʻái 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.

style is thus: an edict is called, '*An edict received from the Inner Council;*' the other, thus; '*The imperial pleasure is received.*'

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 hunded, or six hundred, and, in very important cases, even more than six hundred *lí* per day.

9. When H. I. M.'s 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.

內曰行寄諭、降由兵往、或四里、六者、藏奏、奉皆書時、應密屆於理、

諭曰旨臣封密明徑交遞急、或百或五里、或六百里、或四百里、或六百里加緊、

諭、其式諭、旨臣封密明徑交遞急、或百或五里、或六百里、或四百里、或六百里加緊、

諭、其式諭、旨臣封密明徑交遞急、或百或五里、或六百里、或四百里、或六百里加緊、

諭、其式諭、旨臣封密明徑交遞急、或百或五里、或六百里、或四百里、或六百里加緊、

凡有旨存記者、皆書於冊而藏之、屆時則提奏、

設存記簿、凡奉旨存記事件、皆以面奉諭旨書於簿、至應行時、提奏請旨、其應密存事件、則密封存記、亦於屆時、拆封辦理、

ˏwai ü². ˏKʻí shikˏ, ü² üt₂ Noi² Kókˏ fung² shéung² ü²; ʻchí üt₂ fung² ʻchí.

Ü² ˏKwan ˏKí tái² ˏshan ˏhang ʻché, kí' shut₂, tsakˏ ˏfung kí' ˏín.

Wák₂ tsukˏ ü², wák₂ mat₂ ü², patˏ ˏyau Noi² Kókˏ ˏming kóng' ʻché, ˏwai ˏting kí'; king' ˏyau ˏKwan ˏKí chʻü' ˏfung ˏkáu ˏPing Pò² tsít₂ pò' chʻü' tai² ˏwóng; shí² sz'² ˏchí ún² kapˏ; wák₂ ˏmá shéung² ˏfí tai², wák₂ sz'' pákˏ ˏlí, wák₂ ˏ'ng pákˏ ˏlí, wák₂ luk₂ pákˏ ˏlí, wák₂ luk₂ pákˏ ˏlí ˏká ʻkan.

ˏFán ˏyau ʻchí ˏtsün kí' ʻché, ˏkái ˏshü ˏü chákˏ ˏí ˏtsʻóng ˏchí; kái' ˏshí tsakˏ ˏtai tsʻau'.

Chítˏ ˏtsün kí' pò²; ˏfán fung² ʻchí ˏtsün kí' sz'² kín², ˏkái ˏí mín² fung² ü² ʻchí ˏshü ˏü pò²; chí' ˏying ˏhang ˏshí ˏtai tsʻau' ʻtsʻing ʻchí; ˏkʻí ˏying mat₂ ˏtsün sz'² kín², tsakˏ mat₂ ˏfung ˏtsün kí', yik₂ ˏü kái' ˏshí chákˏ ˏfung pán² ˏlí.

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

Luk₂ Pò²; tai² luk₂ ‹chéung.

吏部尙書、滿洲一人、漢一人、左侍郎、滿洲一人、右侍郎、漢一人、滿洲一人、漢一人、掌天下文職官吏之政令、以贊上治萬民、凡品秩銓敍之制、考課黜陟之方、封授策賞之典、定籍終制之法、百司以達於部、尙書侍郎、率其屬以定議、大事上之、小事則行、以布邦職、

Lí² Pò³ shéung² ‹shü, ˢMún ‹chau yat, ₅yan, Hón² yat, ₅yan; ˢtsó shí² ₅lóng, ˢMún ‹chau yat, ₅yan, Hón² yat, ₅yan; yau² shí² ₅lóng, ˢMún ‹chau yat, ₅yan, Hón² yat, ₅yan; ˢchéung ‹tˢín há² ₅man chik, ‹kún lí² ‹chí ching² ling², ˢí tsán² shéung² chí² mán² ₅man.

1. The presidents of the *Board of Civil Office*, 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 all the various officers in the civil service of the empire, and thereby they assist the emperor to rule all people.

₅Fán pan² tít₂ ₅tsün tsü² ‹chí chai²; ˢháu fò² chut, chik, ‹chí ‹fóng; ‹fung shau² chák, ˢchéung ‹chí ˢtín; ting² tsik₂ ‹chung chai² ‹chí fát; pák, ‹sz² ˢí tát₂ ‹ü Pò³, shéung² ‹shü shí² ₅lóng sut, ₅kˢí shuk₂ ˢí ting² ˢí, tái³ sz'² shéung² ‹chí, ˢsíú sz'² tsak, ₅hang, ˢí pò² ‹póng chik.

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 Statues,—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 Mantchou and a Chinese; the left vice-presidents, a Mantchou and a Chinese; and the right vice-presidents, a Mantchou 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.

滿洲左侍郎、滿洲一人、右侍郎、漢一人、滿洲一人、掌天下之地以政、與其版籍、以贊上養萬民、

Ú² Pò² shéung² ‹shii, ₍Mún ‹chau yat› ₍yan, Hón' yat› ₍yan; 'tsó shí² ₍lóng, ₍Mún ‹chau yat› ₍yan, Hón' yat› ₍yan; yau' shí² ₍lóng, ₍Mún ‹chau yat› ₍yan, Hón' yat› ₍yan, 'chéung ‹t'ín há² ‹chí ti² ching', ₍ü ₍k'í 'pán tsik₂, ₍í tsán' shéung² ₍yéung mán² ₍man.

漢一人、

凡賦稅徵課之則、俸餉頒給之制、倉庫出納之數、川陸轉運之宜、百司以達於戶部、尚書侍郎率其屬以定議、大事則上之、小事用以行、

₍Fán fú² shui' ‹ching fò' ‹chi tsak›, 'fung 'héung ‹pán kap› ‹chí chai'; ‹ts'óng fú' ch'ut› náp₂ ‹chí shò'; ‹ch'ün luk₂, 'chün wan² ‹chí ₍í; pák› ‹sz' ₍í tát₂ ‹ü Pò², shéung² ‹shii shí² ₍lóng sut› ₍k'í shuk₂ ₍í ting² ₍í; tái² sz'² shéung² ‹chí, 'siú sz'² tsak› ₍hang, ₍í tsuk› ‹póng yung².

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 *háu fó*, *háu* 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 *fó*, and indicates the manner of determining, viz., by examination. The *tsik* appear to be lists or schedules, containing the names of officers for civil service; and the *chung 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 repecting 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.

禮部尚書、滿洲
一人、漢一人、左
侍郎、滿洲一人、
漢一人、右侍郎、
滿洲一人、漢一
人、掌考五禮之
用、達於天下、以
贊上導萬民、
凡班制論材之
典、達誠致愼之
經、會同職貢之
政、燕饗餼廩之
式、百司以達於
部、尚書侍郎、率
其屬以定議、大
事上之、小事則
行、以布邦教、

ˢLai Pò² shéung² ‹shü, ˢMún ‹chau yat› ˢyan, Hón' yat› ˢyan; 'tsó shí² ˢlóng ˢMún ‹chau yat› ˢyan, Hón' yat› ˢyan; yau² shí² ˢlóng ˢMún ‹chau yat› ˢyan, Hón' yat› ˢyan; 'chéung 'háu ˢ'ng ˢlai ‹chí yung², tát₂ ‹ü ‹tʻín há²; ˢí tsán' shéung² tò² mán₂ ˢman.

ˢFán ‹pán chai' lun² ˢtsoi 'chí 'tín; tát₂ ˢshing chí' shan' ‹chí ‹king; úi² ʻtʻung chik› kung' ‹chí ching'; ín' 'héung hí' ˢlam ‹chí shik›; pák› ‹sz' ˢí tát₂ ‹ü Pò²; shéung² ‹shü shí² ˢlóng sut› ˢkʻí shuk₂ ˢí ting² ˢí; tái² sz'² shéung² ‹chí, 'síú sz'² tsak› ˢhang; ˢí pò' ‹póng káu'.

for supplying the expenses, or attending to the receipts arrising 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 providing supplies of grain 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) *ká lai*, joyous, or those which relate to new accessions to the throne, state congratulations, &c., 74 in variety; (3) *kwan 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 Mantchou and a Chinese; the left vice-presidents, a Mantchou 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.

兵部尚書滿洲一人漢一人左侍郎滿洲一人右侍郎漢一人滿洲一人掌中外武職官之政令以贊上衛萬民

‹Ping Pò² shéung² ‹shii, ˢMún ‹chau yat› ˧yan, Hón' yat› ˧yan; 'tsó shí² ˧lóng, ˢMún ‹chau yat› ˧yan, Hón' yat› ˧yan; yau² shí² ˧lóng, ˢMún ‹chau yat› ˧yan, Hón' yat› ˧yan; 'chéung ‹chung ngoi² ˢmò chik› ‹kún ‹chí ching² ling², ˢí tsán' shéung² wai² mán² ˧man.

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.

凡除授封蔭之典乘載郵傳之制甄叙簡練之方士籍軍實之數百司以達于部尚書侍郎率其屬以定議大事則上之小事則行以整邦樞

˧Fán ˧chʻü shau² ‹fung yam' ‹chí 'tín; ˧shing tsoi' ˧yau ˧chün ‹chí chai'; ‹yan hat› 'kán lín' ‹chí ‹fóng; sz'² tsik› ‹kwan shat› ‹chí shò'; pák› ‹sz' ˢí tát› ‹ü Pò², shéung² ‹shii shí² ˧lóng sut› ˧kʻí shuk› ˢí ting² ˢí; tái² sz'² shéung² ‹chí, 'síú sz'² tsak› ˧hang; ˢí 'ching ‹póng ‹shʻü.

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) *Tsaitsz' sz'*, or the department for sacrificial rites, &c. The (3) *Chühák sz'*, or the department for regulating the intercourse of hosts and guests, &c. And the (4) *Tsʻingshín 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 withdraws 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 *Mòsün sz'*, an office, at the head of which are eight Mantchous, 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 *Chikfóng sz'*, an

9. The presidents of the *Board of Punishments*, a Mantchou and a Chinese; the left vice-presidents, a Mantchou and a Chinese; the right vice-presidents, a Mantchou 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.

刑部尚書、滿洲一人、漢一人、左侍郎、滿洲一人、漢一人、右侍郎、滿洲一人、漢一人、掌天下刑罰之政令、以贊上正萬民、

ˏYing Pò² shéung² ‹shii, ˊMún ‹chau yatˏ ˏyan, Hón' yatˏ ˏyan; 'tsó shí' ˏlóng, ˊMún ‹chau yatˏ ˏyan, Hón' yatˏ ˏyan; yau² shí² ˏlóng, ˊMún ‹chau yatˏ ˏyan, Hón' yatˏ ˏyan; 'chéung ‹tʻín há² ˏying fátˏ ‹chí ching' ling², ˊí tsán' shéung² ching' mán² ˏman.

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.

凡律例輕重之適、聽斷出入之孚、決宥緩速之宜、贓罰追貸之數、各司以達于部、尚書侍郎、率其屬以定議、大事上之、小事則行、以肅邦紀、

ˏFán lutˏ lai² ‹hing chung' ‹chí shikˏ; ting' tün' chʻütˏ yapˏ ‹chí ‹fú; kütˏ yau' ún² tsukˏ ‹chí ˏí; ‹chong fátˏ ‹chui toi' ‹chí shò'; kókˏ ‹sz' ˊí tátˏ ‹ü Pò², shéung² ‹shii shí² ˏlóng sutˏ ˏkʻí shukˏ ˊí ting² ˊí; tái² sz'² shéung² ‹chí, 'síú sz'² tsakˏ ‹hang, ˊí sukˏ ‹póng 'kí.

office, at the head of which are eight Mantchous, 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 Mantchous, 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, waggons, posts, and the express office, or literally, 'the office for the announcement of victories.' The 4th is the *Mòfú sz'*, an office at the head of which are four Mantchous, 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 *sám 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 *Tòchát yün*, 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 hing*, nine bodies of ministers, one from this and each of the other supreme Boards, and one from each of the three offices, the *Tòchát yün*, the *Tungching 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.

工部尚書、滿洲一人、漢一人、左侍郎、滿洲一人、漢一人、右侍郎、滿洲一人、漢一人、掌天下造作之政令、與其經費、以贊上奠萬民、

‹Kung Pò² shéung² ‹shü ˢMún ‹chau yat› ˛yan, Hón' yat› ˛yan; 'tsó shí² ˛lóng ˢMún ‹chau yat› ˛yan, Hón' yat› ˛yan; yau² shí² ˛lóng ˢMún ‹chau yat› ˛yan, Hón' yat› ˛yan; 'chéung ‹tʿín há² tsʿò² tsók› ‹chí ching' ling² ˢü ˛kʿí ‹king fai', ˢí tsán' shéung² tín² mán² ˛man.

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.

凡土木興建之制、器物利用之式、渠堰疏障之法、陵寢供億之典、百司以達於部、尚書侍郎、率其屬以定議、大事上之、小事則行、以飭邦事、

˛Fán 'tʿò muk˛ ˛hing kín' ‹chí chai'; hí' mat˛ lí² yung² ‹chí shik›; ˛kü 'ín ‹shó chéung' ‹chí fát›; ˛ling 'tsam ‹kung yik› ‹chí 'tín; pák› ‹sz' ˢí tát˛ ‹ii Pò²—shéung² ‹shü shí² ˛lóng sut› ˛kʿí shuk˛ ˢí ting² ˢí; tái² sz²' shéung² ‹chí, 'síú sz'² tsak› ‹hang ˢí shik› ‹póng sz'².

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) utensil 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.

理藩院第七章

ˢLí ˏfán yün²; tai² tsᶜat, ‹chéung.

1. The president of the Colonial Office, a Mantchou; the left vice-president, a Mantchou; the right vice-president a Mantchou; with one supernumerary vice-president, a Mangolian—have the government and direction of the colonial states, order their honors and emoluments, appoint their visits to court, and regulate their punishments; upon all these various branches of business, the presidents and vice-presidents, with those under them, deliberate; if important they report them to the throne, otherwise they dispatch them at once, thus displaying the majesty and virtue of the state.

滿郎侍額一政定刑率大則威

書、侍右人、古之祿、其郎、議、事之

尚左人、一蒙藩爵正侍定小國

院人、一洲郎外其會、書以之、布

藩一洲滿侍掌制朝尚屬上以

理洲滿郎外人、令、其罰、其事行、德、

ˢLí ˏFán Yün², shéung² ‹shü, ˢMún ‹chau yat, ˏyan; ‘tsó shí² ˏlóng, ˢMún ‹chau yat, ˏyan; yau² shí² ‹lóng, ˢMún ‹chau yat, ˏyan; ngák, ngoi² shí² ˏlóng, ˏMung ‘kú yat, ˏyan—‘chéung ngoi² ˏfán ‹chí ching’ ling², chai’ ˏkᶜí tséuk, luk₂, ting² ˏkᶜí ˏchᶜíú úi², ching’ ˏkᶜí ˏying fát₂; shéung² ‹shü shí² ˏlóng shut, ˏkᶜí shuk₂ ˢí ting² ˢí; tái² sz’² shéung² ‹chí, ‘síú sz’² tsak, ˏhang, ˢí pò’ kwók, ‹chí ‹wai tak,.

2. The officers in the department for the military rolls are, a Mantchou and two Mongolian secretaries; a member of the imperial house a Mantchou, and two Mongolian

郎蒙郎、

司人、外

吏一員

清洲人、

籍滿二

旗中、古

ˏKᶜí tsik₂ ‹tsᶜing lí² ‹sz’, ˏlóng ‹chung, ˢMún ‹chau yat, ˏyan, ˏMung ‘kú í² ˏyan; ˏün ngoi²

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 18 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 sát hak* is a Mongolian term, used apparently with different shades of meaning, and differently applied, analagous to *kún* or *kún chik;* here *noi chát*

under-secretaries; with one Mantchou 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.

滿洲人、一人、克封凡盟事牧郎蒙古蒙古於治賚有其藩千

宗室一人、蒙古二人、滿洲一人、薩克其系會之掌遊司員外人蒙蒙而饗以

主事滿洲扎薩其譜部傳掌牧理藩院滿洲二人、扎薩克燕

掌考丙扎薩其部眾郵之掌之屬者、清吏一人、二人、扎薩克貢

之疆理、筴與其會旅掌之丙會滿洲二人、主事掌須

爵、官屬軍皆之丙中古滿三二丙其

予制俸等親

3. The officers connected with the department for imperial audiences, are a Mantchou and two Mongolian secretaries; two Mantchou 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.

ˌWóng úi² ‹tsʻing lí² ‹sz', ˌlóng ‹chung, ˈMún ‹chau yat, ˌyan, ˌMung ʻkú í² ˌyan; ˌiin ngoi² ˌlóng, ˈMún ‹chau í² ˌyan, ˌMung ʻkú ‹sám ˌyan; ʻchü sz'², ˌMung ʻkú í² ˌyan: ʻchéung ‹pán luk, ‹ü noi² chát, sát, hak,, ‹í chí² ˌkʻí ˌchʻíú kung' ín' ʻhéung loi² ˈü ‹chí sz'².

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-

Chai' ngoi² ˌfán ‹chí luk, ˈYau ʻfung ˌngan, ˈyau ʻfung pai²; ˌkʻí ʻtang kók, ˈyau tsʻat, ; ngoi² ˌfán ‹tsʻan ˌwóng, ʻfung ˌngan í² ‹tsʻín ʻléung,

sát hak seems to mean literally the *inner military chieftains;* the word is sometimes written *dsassak* 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.

五一緞俸緞俸緞俸緞俸緞台銀四
十銀俸勒俸子俸公俸公俸克俸緞
二俸兩、貝兩、貝兩、國兩、國兩、薩囊俸
緞王百疋、百疋、百鎮百輔百札布兩、
俸郡二五八三五疋、三疋、二疋、塔百
兩、疋、千十銀十銀十銀九銀七吉一疋、

'fung tün² í² shap₂ ˢ'ng pat₂; kwan² ₛwóng, 'fung ₛngan yat₂ ‹tsᵗín í² pák₂ 'léung, 'fung tün² shap₂ ˢ'ng pat₂; púi' lak₂, 'fung ₛngan pát₂ pák₂ 'léung, 'fung tün² shap₂ ‹sám pat₂; púi' 'tsz', 'fung ₛngan ˢ'ng pák₂ 'léung, 'fung tün² shap₂ pat₂; chan' kwók₂ ‹kung, 'fung ₛngan ‹sám pák₂ 'léung, 'fung tün² 'kau pat₂; fú² kwók₂ ‹kung, 'fung ₛngan í² pák₂ 'léung, 'fung tün² tsᵗat₂ pat₂; chát₂ sát₂ hak₂ ₛtoi kat₂ táp₂ pò' ₛnóng 'fung ₛngan yat₂ pák₂ 'léung, 'fung tün² sz'' pat₂.

5. The officers in the department for what is connected with the established ordinances, are two secretaries, a Mantchou and a Mongolian; two Mantchou and six Mongolian, under-secretaries; with two, a Mantchou 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-

郎蒙郎、古洲人、克其
司人、外蒙滿一薩治
吏一員人、事、古扎事、
清洲人、二主蒙外之
屬滿一洲人、人、覈旗
典中、古滿六一掌部

'Tín shuk₂ ‹tsᵗing lí² ‹sz', ₛlóng ‹chung, ˢMún ‹chau yat₂ ₛyan, ₛMung 'kú yat₂ ₛyan; ‹ün ngoi² ₛlóng, ˢMún ‹chau í² ₛyan, ₛMung 'kú luk₂ ₛyan; 'chü sz'² ˢMún ‹chau yat₂ ₛyan, ₛMung 'kú yat₂ ₛyan: 'chéung hat₂ ngoi² chát₂ sát₂ hak₂ pò² ₛkᵗí ‹chí sz'², chí²

5. The meaning of *tin shuk* here seems be *what belongs to governmental affairs*, referring to the general government of the country. This department exercises the same, or nearly the same control over the *Outer* Mongolian tribes, as the first one (the *Kᵗítsik sz'*) does over the Inner tribes. Merchants going to its territories must be provided with licenses from the foreign office. Officers connected with this department have the oversight and regulation of the commercial intercourse carried on between Russia and China at Kiachta. The officers of this department have to fix the limits to the territories of the several tribes, supervise their governments, regulate their rank and succession, arrange their people into corps or divisions, superintend their ways of communication, and regulate all their intercourse. The order of succession among the lamas is regulated by the 'son of heaven' through the functionaries of this office.

mulge the regulations: whatever appertains both far and near, the whole they regulate, as they do also all the nomads who are within or belong to their territories.

須外之屬則內掌之內凡皆歸理藩院尚書統轄其禁令與喇嘛遊牧之衆者

ₛkʻí ₛyau yikₓ: úⁱ ʻshí tsak› ‹pán ₛkʻí kamʼ lingⁱ; ₛfán noiⁱ ngoiⁱ ‹chí ‹lá ₛmá ‹kái ʻchéung ‹chí, ʻchéung ₛyau mukₓ ‹chí noiⁱ shukₓ ʻché.

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.

柔遠清吏司郎中一員外郎滿洲二人蒙古五人掌外藩扎薩克喇嘛之事

ₛYau ʻün ‹tsʻing líⁱ ‹szʼ, ₛlóng ‹chung ‹tsung shat› yat› ₛyan, ₛün ngoiⁱ ₛlóng, ʻMún ‹chau íⁱ ₛyan, ₛMung ʻkú ʻngⁱ ₛyan, ʻchü szʼⁱ ₛMung ʻkú yat› ₛyan: ʻchéung ngoiⁱ chát› sát› hak› ‹lá ₛmá lukₓ ʻlam ₛchʻiú kungʼ ‹chí szʼⁱ.

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.

徠遠清吏司郎中一員蒙古一人滿洲二人蒙古三人掌回部扎薩克伯回番之政令凡回掌之朝貢之年班皆歸理藩院外齎

ₛLoi ʻün ‹tsʻing líⁱ ‹szʼ, ₛlóng ‹chung, ₛMung ʻkú yat› ₛyan; ₛün ngoiⁱ ₛlóng, ʻMún ‹chau íⁱ ₛyan, ₛMung ʻkú ‹sám ₛyan; ʻchü szʼⁱ, ₛMung ʻkú íⁱ ₛyan; ʻchéung ₛUi pòⁱ chát› sát› hak›, pák› hak›, ‹chí chingʼ lingⁱ, ₛfán ₛUi ‹fán ‹chí ₛnín ‹pán ‹kái ʻchéung ‹chí, ʻchéung ngoiⁱ yuiⁱ ‹chí ₛchʻiú kungⁱ.

8. The officers in the department for penal discipline are, two Mongolian secretaries, two Mantchou, and four

刑清吏司郎中二員蒙古二人

ʻLí ₛying ‹tsʻing líⁱ ‹szʼ, ₛlóng ‹chung, ₛMung ʻkú íⁱ ₛyan;

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 uninfluential 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 *kháns*, and the *pák hak* 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.

二人、主掌罰外之刑、滿洲人、四部一人、郎古古各藩事、外蒙蒙

ngoi² ₍lóng, ˢMún ‹chau í² ₍yan, ₍Mung ʻkú sz" ₍yan; ʻchü sz'², ₍Mung ʻkú yat› ₍yan: ʻchéung ngoi² ₍fán kók› pò² ₍ying fát› ‹chí sz'².

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.

職分類第八章

Chik› fan² lui²; tai² pát› ‹chéung.

1. Governor; *lit.* ruling tribunal, or H. E. the governor.	制臺	Chai² ₍tʻoí.
2. Commissioner or master of the police.	制置使	Chai² chí² sz".*
3. Police-runners.	差役	‹Chái yik›.
4. Protector, protectorate, or protectorship.	鎮、鎮臺、鎮守、	Chan². Chan² ₍tʻoi. Chan² ʻshau.
5. The protector's subalterns, or staff.	鎮標	Chan² ‹píú.
6. Major-general of the protectorate.	鎮守提兵	Chan² ʻshau ʻtsung ‹ping.
7. Keeper of the palace, or master of the palace.	執金吾	Chap› ‹kam ₍ʼng.*
8. Canal commissioners and keepers of passes.	閘官	Cháp› ‹kún.
9. Shepherd of a department, i. e. its chief magistrate.	州牧	‹Chau muk›.
10. An assistant magistrate of a department or district.	州同	‹Chau ₍tʻung.
11. A subordinate magistrate of a district.	州判	‹Chau pún².

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.	掌書記	'Chéung ‹shü kí'.*
13. Master of the privy council.	知樞密院	‹Chí ‹shᵗü mat₂ ün².*
14. Examiner of literary graduates.	知貢舉	‹Chí kung' kü'.*
15. Prefect (chief civil officer) of a department.	知府	‹Chí 'fú.
16. Prefect of a minor department.	知州	‹Chí ‹chau.
17. Magistrate (chief civil officer) of a district.	知縣	‹Chí ün².
18. Master attendant, or under-secretary.	知事	‹Chí sz'².
19. Sub-agent, or assistant manager.	支使	‹Chí sz".*
20. Keeper of records, or a clerk in the interior.	治中	Chí² ‹chung.*
21. Chief secretary, and censor in waiting.	治書侍御史	Chí² ‹shü shí² ü² 'sz'.*
22. Commissioner in the grain department.	治粟內史	Chí² suk› noi² 'sz'.*
23. Supervisor in the Office of Supervisors.	詹事府詹事	‹Chím sz'² 'fú ‹chím sz'².
24. Subordinate supervisor in the same.	詹事府少詹事	‹Chím sz'² 'fú shíú' ‹chím sz'².
25. Keeper of records in the same.	詹事府主簿	‹Chím sz'² 'fú 'chü pò'.
26. Recorder or clerk in the same.	詹事府錄事	‹Chím sz'² ˢfú luk₂ sz'².
27. Chief or principal (in an office or department).	正堂	Ching' ˢtóng.
28. Honorary nobles.	徹侯	Chít› ˢhau.*
29. School for polite literature.	昭文館	‹Chíú ˢman kún'.*
30. Commissioner for suppressing rebellion.	招討使	‹Chíú 'tò sz".*
31. Courtier's sons and grandsons.	朝官子孫	ˢChᵗíú ‹kún 'tsz' ‹sün*.
32. Court nobles, or courtiers.	朝侯	ˢChᵗíú ˢhau.*
33. Keeper of the seals, *lit.* elucidator and examiner.	照磨	Chíú' ˢmó.
34. Under-secretary.	照廳	Chíú' ‹ting.
35. Chief of the literati.	狀元	Chóng² ˢyün.
36. General and chief presidents.	諸曹尙書	‹Chü ˢtsᵗò shéung² ‹shü.*
37. General and chief vice-presidents.	諸曹郎官	‹Chü ˢtsᵗò ˢlóng ‹kún.*

18. The *chisz'*, *chíúmó*, *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.	諸曹參軍	‹Chü ₅ts'ò ‹tsám ‹kwan.*
39. General overseer of the herds.	諸牧監	‹Chü muk₂ ‹kám.*
40. Nobles, chiefs, princes, or marquises.	諸侯	‹Chü ₅hau.*
41. Director, agent, or manager.	主事	'Chü sz'².
42. Chief examiner (at the provincial examinations).	主考	'Chü 'háu.
43. Chief or principal secretary.	主書	'Chü ‹shü.
44. Keeper of records.	主簿	'Chü pò².
45. Gentleman usher of the palace.	主客郎中	'Chü hák› ₅lóng ‹chung.*
46. Chief secretary in the military department.	主管機宜文字	'Chü 'kún ‹kí ₅í ₅man tsz'².*
47. Gentleman annalist, or composer of history.	著作郎	Chü' tsók› ‹lóng.*
48. Commissionor for transports.	轉運使	'Chün wan² sz'.
49. Great assistant, or prime minister.	冢相	'Chung séung'.
50. Great ruler, or prime minister.	冢宰	'Chung 'tsoi.
51. Assistant of the inner court.	中相	‹Chung séung'.
52. Inner director.	中正	‹Chung ching'.
53. Inner secretary.	中書	‹Chung ‹shü.
54. Inner governor, i. e. *shéung shü*, or president.	中臺	‹Chung ₅t'oi.*
55. Inner assistant.	中丞	‹Chung ₅shing.
56. Guardian of the prince's manners.	中允	‹Chung 'wan.*
57. Minister of state, *lit.* inner supporter.	中當	‹Chung ₅tóng.
58. A military secretary.	中軍	‹Chung ‹kwan.
69. Aid-de-camp.	中協	‹Chung híp›.
60. Inner gentleman usher and general.	中郎將	‹Chung ₅lóng tséung'.*
61. Keepers of H. I. M.'s papers.	中書科	‹Chung ₅shü 'fo.
62. Inner secretary and director.	中書令	‹Chung ₅shü ling².*
63. Inner secretary and overseer.	中書監	‹Chung ₅shü kám'.*

40. Of these *chü hau* there were several in the time of the Hón 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 háu*, and a secondary or *fú háu*, also called *fú chü háu*.

64. Inner secretary, overseer and director.	中書監令	‹Chung ‹shü kám' ling².*
65. Inner secretary of secondary rank, i. e. clerk.	中書舍人	‹Chung ‹shü shé' ₅yan.*
66. Imperial body-guard, wearing peacock's feathers.	花翎侍衛	‹Fá ₅ling shí² wai².
67. District instructor.	訓導、教諭、	Fan' tò². Káu' yü².
68. Translators.	分掌繙繹	‹Fan 'chéung ‹fán yik₂.
69. Lieutenant (in the army).	分府　分守	‹Fan 'fú. ‹Fan 'shau.
70. Provincial treasurer, or commissioner of finance.	藩臺	₅Fán ₅t'oi.
71. Commissioner for defense of the state.	防禦使	₅Fóng yü² sz".*
72. Lieutenant-governor, or controling officer.	撫院　撫臺	'Fú yün². 'Fú ₅t'oi.
73. Lieutenant-governor's staff or subalterns.	撫標	'Fú ‹piú.
74. Lieutenant-governor's civil aid-de-camp.	撫院文巡捕	'Fú yün² ₅man ₅tsun pò².
75. Lieutenant-governor's military aid-de-camp.	院撫武巡捕	'Fú yün² ˢmò ₅tsun pò².
76. Veteran general and gentleman usher.	虎賁中郎將	'Fú ‹pan ‹chung ‹lóng tséung'.*
77. Lieutenant-general.	副都統	Fú' ‹tò 't'ung.
78. Deputy (or assistant) censor.	副都御史	Fú' ‹tò yü² 'sz'.
79. Second examiner of literary candidates.	副主考	Fú' 'chü 'háu.
80. Second commissioner.	副使	Fú' sz".
81. Colonel, or commander of a regiment.	副將	Fú' tséung'.
82. Secondary leader, or field-martial.	副元帥	Fú' ₅yün shui'.
83. Treasury department, or board of exchequer.	庫部	Fú' pò².
84. Chief keeper of the treasury.	庫大使	Fú' tái² sz".
85. Keeper of the imperial signets (or seals).	符寶郎、符節令、	₅Fú 'pò ₅lóng. ₅Fú tsít, ling².*
86. Assistant leader of the horse guards.	附馬都尉	Fú² ˢmá ‹tò wai'.*
87. Supporter general, (*lit.* support country lead army).	輔國將軍	Fú² kwók, ‹tséung ‹kwan.
88. Provincial commissioners of finance.	行臺省	₅Hang ₅t'oi 'sing.*
89. Traveling censors, or board of circuit censors.	行御史臺	₅Hang yü² 'sz' ₅t'oi.*

67. The *fan tò*, '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 *fú piú* includes the whole of the military officers and soldiers, under the control of the lieutenant-governor.

90. General leader of the cavalry.	行軍司馬	₅Hang ₍kwan ₍sz' ⁴má.*
91. Inspector-general, (*lit.* walk army teach give).	行軍教授	₅Hang ₍kwan káu' shau².*
92. Master-controler of the army.	行軍校尉	₅Hang ₍kwan káu' wai'.*
93. Marquis, (*lit.* marquis nobility, or rank of marquis).	侯爵	₅Hau tséuk₃.
94. Examiner of merits and gentleman-usher.	考功郎中	⁴Hau ₍kung ₅lóng ₍chung.*
95. Gentleman of distinction; (*lit.* dutiful and pure).	孝廉	Hau' ₅lím.*
96. Recorder of H. I. M.'s words and actions.	起居注	⁴Hí ₍kü chü'.
97. Sub-recorders of the same.	起居舍人	⁴Hí ₍kü shé' ₅yan.
98. Colonel of a regiment.	協鎮、協臺、協守、	Híp₃ chan'. Híp₃ ₅tᵉoi. Híp₃ ⁴shau.
99. Joint adjutant high chancellor of state.	協辦大學士	Híp₃ pán² tái² hók₂ sz'².
100. Governor general of rivers and canals.	河道總督	₅Hó tò² ⁴tsung tuk₃.
101. Staff of the governor of the rivers.	河標	₅Hó ₍piú.
102. Overseer of the boats on the river at Canton.	河泊所	₅Hó pók₂ ⁴shó.
103. Magistrate of the dwellers on the river.	河政廳	₅Hó ching' ₍tᵉing.
104. Commissioner of maratime customs.	海關	⁴Hoi ₍kwán.
105. Chancellor of state, or chief minister of state.	學士	Hók₂ sz'².
106. Literary chancellor, or director of learning.	學院、學臺、學政、	Hók₂ yün². Hók₂ ₅tᵉoi. Hók₂ ching'.
107. The Imperial Academy, (*lit.* pencil forest court).	翰林院	Hón² ₅lam yün².
108. Chancellors and directors of the members of the Imperial Academy.	翰林院掌院學士	Hón² ₅lam yün² ⁴chéung yün² hók₂ sz'².
109. Chancellors, receivers of the emperor's pleasure, and members of the Imperial Academy.	翰林院學士承旨	Hón² ₅lam yün² hók₂ sz'² ₅shing ⁴chí.
110. Chancellors, readers to his majesty, and members of the Imperial Academy.	翰林院侍讀學士	Hón² ₅lam yün² shí² tuk₂ hók₂ sz'².

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.	翰林院侍講學士	Hón² ₅lam yün² shí² ʻkóng hók₂ sz'².
112. President of the Court of Ceremonies.	鴻臚寺卿	₅Hung ₅lò tsz'² ₍hing.
113. Vice-president of the Court of Ceremonies.	鴻臚寺少卿	₅Hung ₅lò tsz'² shíú' ₍hing.
114. Department for the transport of salt.	鹽運司	₅Ím wan² ₍sz'.
115. Commissioner for the transport of salt.	鹽運使	₅Ím wan² sz'².
116. Servant-archers and reporters to H. I. M.	謁者僕射	Ít, ʻché puk₂ yik₂.
117. Commissioner of justice.	臬司 臬臺	Ít₂ ₍sz'. Ít₂ ₅tʻoi.
118. Board for the imperial carriages.	駕部	Ká' pò².*
119. Superintendent of the papers of the court.	架閣	Ká' kók₃.*
120. Domestics, or official servants of the hoppo.	家人	₍Ká ₅yan.
121. Chief of the second rank of literati, or of A. M.	解元	Kái' ₅ün.
122. Office for care of the highways.	街道衙門	₍Kái tò² ₅ngá ₅mún.
123. Board of exchequer, or treasury department.	金部	₍Kam pò².*
124. His imperial majesty's body-guard.	錦衣衛	ʻKam ₍í wai².*
125. Military inspector, (*lit.* inspect army).	監軍	₍Kám ₍kwan.*
126. President of a college, or collegiate inspector.	監院	₍Kám yün².
127. Porter, or keeper of the palace gate.	監門	₍Kám ₅mún.
128. Commissioner for inspecting the army.	監軍使	₍Kám ₍kwan sz'².*
129. Inspector and examining censor.	監察御史	₍Kám chát, yü² ʻsz'.*
130. Under-graduate, or a graduate of the lowest rank.	監生	Kám' ₍shang.
131. His excellency, the imperial councellor.	諫議大夫	Kán' ₅í tái² ₍fú.*
132. Messengers to his imperial majesty.	給事中	Kʻap, sz'² ₍chung.
133. Literary officers, (*lit.* magistrates of instruction).	教官	Káu' kún'.
134. Teacher of a department (*lit.* instruction giver).	教授	Káu' shau².
135. Master-controller, (*lit.* compare-tranquilize).	校尉	Káu' wai'.
136. Ministers of state, (*lit.* spring balances).	機衡	₍Kí ₅hang.*

115. The commissioner for the transportation of salt is at the head of the gabel department, or *ím wan sz'*, and takes rank with the two commissioners, the *pò ching sz'*, and the *ón chát sz'*; he has numerous assistants, clerks, &c., under him.

137. General controller of the cavalry.	騎都尉	₅Kí ‹tò wai³.
138. Prefect's secretary, (*lit.* arranger and controler).	檢校	ʻKím káu².
139. Professor of belles-lettres, (*lit.* classic lore officers).	經筵官	‹King ₅ín ‹kún.
140. Erudite professor of polite literature.	經筵博士	‹King ₅ín pók› sz'².
141. Chief general of military operations.	經畧大將軍	‹King léuk₂ tái² ‹tséung ‹kwan.
142. Commissioner for military operations.	經畧使	‹King léuk₂ sz'².
143. Clerk, or under-secretary.	經歷　經廳	‹King lik₂. ‹King ‹tʻing.
144. Metropolitan officers, or magistracy of the capital.	京尹　京兆尹	‹King ₅wan. ‹King chʻiú² ₅wan.
145. Commissioner for admonishing other officers.	警巡院使	ʻKing ₅tsun yün² sz'².*
146. Under-secretary, or copyist.	稿公	ʻKò ‹kung.
147. Chancellor of the Inner Council.	閣學士	Kók› hók₂ sz'².
147. A graduate of the second degree, or A. M.	舉人	‹Kü ₅yan.
149. General of the armed chariots and light-horse.	車騎將軍	‹Kü ₅kí ‹tséung ‹kwan.*
150. Commissioner for observation and inspection.	觀察使	‹Kún chát› sz'².*
151. Officers: civil officers; and military officers.	官府文官武官	‹Kún ʻfú: ₅man ‹kún; ₅mò ‹kún.
152. Duke; marquis; earl; viscount; and baron.	公、侯、伯、子、男、	‹Kung; ₅hau; pák›; ʻtsz'; ₅nám.*
153. Officer for recording merits and demerits.	功曹叅軍	‹Kung ₅tsʻò ‹tsʻám ‹kwan.
154. Great ministers of state.	軍機大臣	‹Kwan ‹kí tái² ₅shan.
155. Military teacher, or a fencing-master.	軍中教習	‹Kwan ‹chung káu² tsáp›.
156. Inspector of military implements.	軍器監	‹Kwan hí² ‹kám.
157. Sub-prefect.	軍民府	‹Kwan ₅man ʻfú.
158. Military leader.	軍師	‹Kwan ‹sz'.
159. Military subalterns.	軍標	‹Kwan ‹piú.
160. Controller, a controller of a district or department.	郡尉	Kwan³ wai³.
161. Local magistrates; officers of a district.	郡官	Kwan³ ‹kún.

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*, expelled for their virtues, *waited* for better times; *pák* were *bright-men* of distinguished intelligence; *tsz'* were capable of *training* others; and *nám* 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 Tsínshán or Caza Branca, near Macao.

162. Magistrate of a district; local magistrate.	郡丞、郡佐、	Kwan² ₅shing. Kwan² tsó².*
163. H. E. the chief superintendent of customs.	貴監督	Kwai³ ‹kám tuk›.
164. Commissioner of customs.	関部	‹Kwán pò².
165. Principals of the national college.	國子監祭酒	Kwók› 'tsz' kám' ts'ai³ 'tsau.
166. Professors of the national college.	國子監司業	Kwók› 'tsz' kám' ‹sz' íp₂.
167. Principal director of the Banqueting House.	光祿寺卿	‹Kwóng luk₂ tsz'² ‹hing.
168. Vice-director of the Banqueting House.	光祿寺少卿	‹Kwóng luk₂ tsz'² shíú³ ‹hing.
169. Principal overseer of the Banqueting House.	光祿寺署正	‹Kwóng luk₂ tsz'² ₅shü ching³.
170. Secondary overseer in the Banqueting House.	光祿寺署丞	‹Kwóng luk₂ tsz'² ₅shü ₅shing.
171. Imperial body guard with blue peacock's feathers.	藍翎侍衛	₅Lám ₅ling shí² wai².
172. Commissary or collector of grain.	糧道	₅Léung tò².
173. Commissioners for the collection of grain.	糧儲道	₅Léung ₅chü tò².
174. Deputed officers, or official attendants.	吏員	Lí² ₅ün.
175. Chief attendant, head officer, magistrate's secretary.	吏目	Lí² muk₂.
176. Secretary to the commissioner of finance.	理問	'Lí man².
177. General and commander-in-chief.	領軍將軍	₅Ling ‹kwan ‹tséung ‹kwan.*
178. Gentleman usher (*lit.* pavilion centre).	郎中	₅Lóng ‹chung.
179. Secretary in the army.	錄事參軍	Luk₂ sz'² ‹ts'ám ‹kwan.*
180. Officers in the field service, or military officers.	陸路官	Luk₂ lò² ‹kún.
181. Keepers of seals, or sub-censors.	六科	Luk₂ ‹fó.
182. Office of the imperial guards.	鑾儀衛	₅Lün ₅í wai².
183. Chief commissioner of the imperial guards.	鑾儀衛冠軍使	₅Lün ₅í wai² kún' ‹kwan sz'².
184. Law-professors, or the professors of jurisprudence.	律學博士	Lut₂ hók₂ pók› sz'².*

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 *kwai kám tuk* (163); a petition or written address to him is superscribed, *Yüt hoi kwán, kwán tuk tái yan, ón pan.*

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.

167. Literally, *kwóng luk tsz'* means a temple of glory and emoluments; it is designed for feasting the meritorious, and banqueting the deserving; and its officers are charged with providing victims for the imperial sacrifices.

172, 173. The duties of these commissioners for collecting grain are in six of the provinces performed by the *ónchát sz'*.

185. Directors of the horse, or of the horse department.	馬司	ˢMá ‹sz'.*
186. Commissioner & commander-in-chief of the cavalry.	馬軍都指揮使	ˢMá ‹kwan ‹tò 'chí ‹fai sz².*
187. Director of the military stores.	武庫令	ˢMò fú² ling².*
188. General and military protector.	武衛將軍	ˢMò wai² ‹tséung ‹kwan.*
189. Watchman at the palace gate.	門下省	ˏMún há² 'sing.*
190. Chief officers of the five Boards.	五部督郵	ˢ'Ng Pò² tuk› ˏyau.*
191. Inspectors of polite literature.	藝文監	Ngai² ˏman ‹kám.*
192. Sub-sergeant, or corporal in the army.	額外外委	Ngák› ngoi² ngoi² 'wai.
193. Sergeant.	外委	Ngoi² 'wai.
194. Minister in the capital, or metropolitan officer.	丙史	Noi² 'sz'.*
195. Overseers of the imperial household.	內寺省	Noi² tsz'² 'sing.*
196. Department for regulating H. I. M.'s household.	內務府	Noi² mò² 'fú.
197. Commissioner for judicial trials, or judge.	按察使	Ón' chát› sz'².
198. Ensign in the army.	把摠	'Pá 'tsung.
199. Ministers of state (*lit.* bowing assistants).	拜相	Pái' séung'.
200. Begs, or Mongolian and Mohammedan princes.	伯克	Pák› hak›.
201. There are nine official ranks, subdivided into eighteen degrees, (9) principal, and (9) subordinate.	品有九其級十 有八分正從	'Pan ˢyau 'kau; ˏk'í kap› shap› ˢyau pát›; ‹fan ching' tsung².
202. Board of accountants, or financial department.	比部	'Pí pò².*
203. Keeper of national archives.	秘書監秘書令	Pi' ‹shü kám'.* Pi' ‹shü ling².*
204. Under-secretary, or copyist.	筆帖式	Pat› típ› shik›.
205. Chief minister of state.	平章事	ˏP'ing ‹chéung sz'².*
206. Assistant commissary.	兵備道	‹Ping pí² tò².
207. Aid-de-camp (*lit.* another carriage).	別駕	Pít› ká'.*
208. General of the light-horse, or leader of the cavalry.	驃騎將軍	‹Piú ˏk'í ‹tséung ‹kwan.*

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. I. 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,

209. Supporter to H. I. M. (*lit.* supply deficiency).	補闕	ʻPò hüt›.*
210. Commissioner for regulating the civil government.	布政司	Pò' ching' ‹sz'.
211. Constables, or village justices of the peace.	捕廳	Pò' ‹ting.
212. Servant-archer, or ministers of state.	僕射	Puk$_2$ yik$_2$.*
213. Four ministers directing official appointments.	西曹主吏	‹Sai $_5$ts^{ʻ}ò ʻchü lí^2.*
214. Assistant secretaries to the four ministers.	西曹書佐	‹Sai $_5$ts^{ʻ}ò ‹shü tsó'.*
215. Three minor dukes (guardians of the prince).	三少	‹Sám shíú'.
216. Three guardians (i. e. guardians of the prince).	三省	‹Sám ʻsing.*
217. Three dukes (guardians of the prince).	三公	‹Sám ‹kung.
218. Three commissioners, of justice, finance, and excise.	三司	‹Sám ‹sz'.
219. Imperial attendants on horseback.	散騎常侍	Sán' $_5$k^{ʻ}í $_5$shéung shí^2.*
220. Principal and secondary keepers of seals attached to the monastery of the priests of Budha.	僧錄司正印副印	‹Sang luk$_2$ ‹sz' ching' yan' fú' yan'.
221. Right and left chief instructors attached to the monastery of the priests of Budha.	僧錄司左右善世	‹Sang luk$_2$ ‹sz' ʻtsó yau^2 shín^2 shai'.
222. Teachers and commentators of the monastery.	僧錄司闡教	‹Sang luk$_2$ ‹sz' ʻchín káu'.
223. Officiating priests in the monastery.	僧錄司講經	‹Sang luk$_2$ ‹sz' ʻkóng ‹king.
224. Chief director of the inferior monasteries.	僧綱司副都綱	‹Sang ‹kóng ‹sz' fú' ‹tò ‹kóng.
225. Director of the inferior monasteries.	僧綱司僧正	‹Sang ‹kóng ‹sz' ‹sang ching'.
226. Fellow of the inferior monasteries.	僧綱司僧會	‹Sang ‹kóng ‹sz' ‹sang úi^2.
227. College of revisors, to prepare official documents.	脩書院	‹Sau ‹shü üin^2.*
228. Board for preparing official papers.	脩文館、脩文尋	‹Sau $_5$man ʻkún.* ‹Sau $_5$man $_5$tsam.*
229. First literary degree (equivalent to A. B.).	秀才	Sau' $_5$ts^{ʻ}oi.
230. Advisers (*lit.* embroidered clad straight pointers).	繡衣直指	Sau' ‹í chik$_2$ ʻchí.*
231. Ministers of state (*lit.* assistants of the state).	相國	Séung' kwók›.*
232. Admonitors (*lit.* supplying deficiency) to H. I. M.	拾遺	Shap$_2$ $_5$wai.*

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).

233. Prime-minister.	首相	'Shau séung'.*
234. Captain.	守備 守府	'Shau pí². 'Shau 'fú.
235. Overseers of H. I. M.'s medicine.	尙藥	Shéung² yéuk₂.*
236. President, or the chief secretary (of state).	尙書	Shéung² ‹shü.
237. Chief president and principal secretary.	尙書令、尙書臺、	Shéung² ‹shü ling².* Shéung² ‹shü ₅t'oi.*
238. President and examiner.	尙書省	Shéung² ‹shü 'sing.*
239. Gentleman president.	尙書郎	Shéung² ‹shü ₅lóng.*
240. Presidents and first and second ministers of state.	尙書左右丞	Shéung² ‹shü 'tsó yau² ₅shing.*
241. Directing president and historiographer.	尙書史令	Shéung² ‹shü 'sz' ling².*
242. President and director (at court).	尙書都事	Shéung² ‹shü ‹tò sz'².*
243. Overseers of the imperial wardrobe.	尙衣監	Shéung² ‹í kám'.*
244. Imperial chamberlain: gent. of the bedchamber.	尙寢局	Shéung² 'ts'am kuk₂.*
245. Perpetual and privy councilor.	常機密	₅Shéung ‹kí mat₂.*
246. Vice-president, or under-secretary (of state).	侍郎	Shí² ₅lóng.
247. Servants of the emperor.	侍中	Shí² ‹chung.*
248. Readers to his imperial majesty.	侍讀	Shí² tuk₂.
249. Lecturers to his imperial majesty.	侍講	Shí² 'kóng.
250. Imperial body guard.	侍衛	Shí² wai².
251. Office for directing the servants of the emperor.	侍中寺	Shí² ‹chung tsz'².*
252. Censors in attendance on the emperor.	侍御史	Shí² yü² 'sz'.*
253. Commanders of the horse body guard.	侍衛馬軍司	Shí² wai² ₅má ‹kwan ‹sz'.*
254. Commanders of the infantry body guard.	侍衛步軍司	Shí² wai² pò² ‹kwan ‹sz'.*
255. Board superintending the emperor's table.	膳部	Shin² pò².*
256. Minister of state (*lit.* helper and assistant).	丞相	₅Shing séung'.
257. Gentleman and keeper of the seals.	丞領符璽郎	₅Shing ₅ling ₅fú 'sái ₅lóng.*
258. Department for promulging governmental dispatches.	承宣布政司	₅Shing ‹sün pò² ching² ‹sz'.

236. The *shéung shü* 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 shü*.

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.	城門校尉	₅Shing ₅mún káu' wai'*.
260. High priest in the temple of Confucius.	聖廟啟事	Shing' míú² ʻkai sz'².
261. Master of the band in the temple of Confucius.	聖廟司樂	Shing' míú² ‹sz' ngók₂.
262. Minor master, secondary guardian of the prince.	少師	Shíú' ‹sz'.
263. Minor tutor, secondary guardian of the prince.	少傅	Shíú' fú².
264. Minor protector, secondary guardian of the prince.	少保	Shíú' ₅pò.
265. Vice president, or under-secretary.	少常伯	Shíú' ₅shéung pák₂.*
266. Ministers of state (*lit.* pivot springs).	樞機	‹Shᵗü ‹kí.*
267. Privy council (consisting of eunuchs).	樞密院	‹Shᵗü mat₂ yün².*
268. Commissioner of the privy council.	樞密使	‹Shᵗü mat₂ ʻsz'.*
269. Professor of general literature.	書學博士	‹Shü hók₂ pók₂ sz'².*
270. Naval officers, or officers of the marine.	氷師官	ʻShui ‹sz' ‹kún.
271. Admiral, or naval commander-in-chief.	氷師提督	ʻShui ‹sz' ₅tᵗai tuk₂.
272. Commissioner for soothing the people.	宣撫使	‹Sün ʻfú sz'.*
273. Commissioner for admonishing the people.	宣諭使	‹Sün ü² sz'.*
274. Gentlemen and recommenders of persons for office.	選舉郎	ʻSün ʻkü ₅lóng.*
275. Professor of mathematical sciences.	算學博士	Sün' hók₂ pók₂ sz'².*
276. Private secretaries to officers of government.	師爺	‹Sz' ₅yé.
277. Superintendent of the manufactures of cloth.	司服	‹Sz' fuk₂.
278. Superintendent of the treasury.	司庫	‹Sz' fú'.
279. Jailors, or keepers of prisons.	司獄	‹Sz' yuk₂.
280. Superintendent of learning (*lit.* control multitude).	司徒	‹Sz' ₅tò.*
281. Leader or controler of cavalry.	司馬	‹Sz' ₅má.*
282. Directors of work (to be done by those at leisure).	司空	‹Sz' ‹hung.*
283. Superintendent of malefactors.	司寇	‹Sz' kau'.*

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 miú* 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 lò tᵗai tuk* a commander-in-chief of the field service, a generalissimo; and there is also a *shui sz' tᵗai tuk* a commander-in-chief of the water service, an admiral. The chief naval officers ordinarily reside on shore.

284. Professors, or professional masters.	司業	‹Sz' íp₂.
285. Directors (of the receipt and dispatch of papers).	司務	‹Sz' mò².
286. Board of Agriculture and Husbandry.	司農司	‹Sz' ₅nung ‹sz'.*
287. Ministers superintending agriculture.	司農卿	‹Sz' ₅nung ₅hing.*
288. Vice-president, undersecretary, or clerk.	司郎中	‹Sz' ₅lóng ‹chung.*
289. Vice-president directing investitures.	司封郎中	‹Sz' ‹fung ₅lóng ‹chung.*
290. Vice-president directing acknowledged favors.	司勳郎中	‹Sz' ‹fán ₅lóng ‹chung.*
291. Master-controller and inspector-general.	司隸校尉	‹Sz' tai² káu' wai'.*
292. Under-secretary and examiner of merits.	司功書佐	‹Sz' ‹kung ‹shü tsó'.*
293. Officers superintending the merits of others.	司功參軍	‹Sz' ‹kung ‹ts'ám ‹kwan.*
294. Officers superintending the grain department.	司倉參軍	‹Sz' ‹ts'óng ‹ts'ám ‹kwan.*
295. His excellency the director of the horse.	司馬大夫	‹Sz' 'má tái² ‹fú.*
296. His excellency the director of the army.	司戎大夫	‹Sz' ₅yung tái² ‹fú.*
297. His excellency the director of the chariots.	司輿大夫	‹Sz' ₅yü tái² ‹fú.*
298. His excellency the director of sacrifices.	司禋大夫	‹Sz' ‹yan tái² ‹fú.*.
299. His excellency the director of banquets.	司烹大夫	‹Sz' ‹páng tái² ‹fú.*
300. Vice-president of the Board of Office.	司列少常伯	‹Sz' lít₂ shíú' ₅shéung pák›.*
301. Vice-president of the Board of Revenue.	司元少常伯	‹Sz' ₅yün shíú' ₅shéung pák›.*
302. Vice-president of the Board of Rites.	司禮少常伯	‹Sz' 'lai shíú' ₅shéung pák›.*
303. Vice-president of the Board of War.	司戎少常伯	‹Sz' ₅yung shíú' ₅shéung pák›.*
304. Vice-president of the Board of Punishments.	司刑少常伯	‹Sz' ₅ying shíú' ₅shéung pák›.*
305. Vice-president of the Board of Works.	司平少常伯	‹Sz' ₅p'ing shíú' ₅shéung pák›.*
306. General and commander-in-chief.	四征將軍	Sz" ‹ching ‹tséung ‹kwan.*
307. General and commander-in-chief.	四平將軍	Sz" ₅p'ing ‹tséung ‹kwan.*
308. Four high ministers of state.	四曹	Sz" ₅ts'ò.*
309. Historiographers, or imperial annalists.	史官	'Sz' ‹kún.

284. The word *ip* denotes an employment, manual or mental, followed for either amusement or to gain a livelihood: *hók 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 *lít*, *yün*, *lai*, *yung*, *ying*, *p'ing*, 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.	太尉	T'ái' wai'.*
311. Chief censor, or president of the historiographers.	太史	T'ái' 'sz'.*
312. Prime minister of state.	太宰	T'ái' 'tsoi.*
313. Chief guardian, or great protector.	太守	T'ái' 'shau.*
314. Chief overseers, or principal directors (eunuchs).	太監	T'ái' kám'.
315. Ministers and overseers of the exchequer.	太府監 太府卿	T'ái' 'fú kám'.* T'ái' 'fú ‹hing.*
316. Director of the historiographers.	太史令	T'ái' 'sz' ling².*
317. Director of the chief musicians.	太樂令	T'ái' ngók₂ ling².*
318. The six guardians of the prince.	太子六傅	T'ái' 'tsz' luk₂ fú².
319. Great master of the prince, i. e. his guardian.	太子太師	T'ái' 'tsz' t'ái' ‹sz'.
320. Great tutor to the prince, i. e. his guardian.	太子太傅	T'ái' 'tsz' t'ái' fú².
321. Great protector to the prince, i. e. his guardian.	太子太保	T'ái' 'tsz' t'ái' 'pò.
322. Junior master to the prince.	太子少師	T'ái' 'tsz' shíú' ‹sz'.
323. Junior tutor to the prince.	太子少傅	T'ái' 'tsz' shíú' fú².
324. Junior protector to the prince.	太子少保	T'ái' 'tsz' shíú' 'pò.
325. Groom to the prince or heir-apparent.	太子洗馬	T'ái' 'tsz' 'sai 'má.*
326. Overseer of the prince's clepsydra.	太子率使更	T'ái' 'tsz' sut, 'sz' ‹kang.*
327. Directors of the prince's body guard.	太子左右衛率	T'ái' 'tsz' 'tsó yau' wai² sut,.*
328. President of the office for regulating H. I. M.'s stud.	太僕寺卿	T'ái' puk₂ tsz'² ‹hing.
329. Book-keeper in the office of H. I. M.'s stud.	太僕寺主簿	T'ái' puk₂ tsz'² 'chü pò².
330. Imperial servant and master of the herds.	太僕牧師	T'ái' puk₂ muk₂ ‹sz'.*
331. President of the Sacrificial Court.	太常寺卿	T'ái' ‹shéung tsz'² ‹hing.
332. Assistant minister of the Sacrificial Court.	太常寺少卿	T'ái' ‹shéung tsz'² shíú' ‹hing.
333. Principal director of the Great Medical College.	太醫院院使	T'ái' ‹í yün² yün² 'sz'.
334. Secretaries and principal ministers of state.	太傅錄尚書事	T'ái' fú² luk₂ shéung² ‹shü sz'².*
335. Great person, i. e. his honor, or his excellency.	大夫 大人	Tái² ‹fú. Tái² ‹yan.

328. 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 pasturs.

336. High chancellor, great minister of state.	大學士	Tái² hók₂ sz'².
337. Great prime minister of state.	大冢宰	Tái² 'chung 'tsoi.*
338. Minister of the Board of Officers.	大銓衡	Tái² ˌtsün ˌhang.
339. Great manager of official rank.	大司列	Tái² ‹sz' lít₂.
340. Director of the Board of Office.	大提衡	Tái² ˌt'ai ˌhang.
341. Great director of honors.	大司績	Tái² ‹sz' chik›.
342. Great director of investitures.	大司封	Tái² ‹sz' ‹fung.
343. Great director of imperial honors.	大司勳	Tái² ‹sz' ‹fan.
344. Great director of the host.	大司徒	Tái² ‹sz' ˌtò·
345. Great director of agriculture.	大司農	Tái² ‹sz' ˌnung.
346. Great director of the multitude (of the people).	大司元	Tái² ‹sz' ˌyün.
347. Great director of measures.	大司度	Tái² ‹sz' tò².
348. Great director of the granaries.	大司儲	Tái² ‹sz' ˌchü.
349. Great director of the stores.	大司庾	Tái² ‹sz' ˌü.
350. Great director of the exchequer.	大司金	Tái² ‹sz' ‹kam.
351. Great director of the mint.	大司圜	Tái² ‹sz' ˌwán.
352. Great director of the currency.	大司泉	Tái² ‹sz' ˌtsün.
353. Great regulator of ceremonies.	大秩宗	Tái² tít₂ ‹tsung.
354. Great lord of the sacrifices.	大主禋	Tái² 'chü ‹yan.
355. Great master of ceremonies.	大典寶	Tái² 'tín ‹pan.
356. Minister of the Supreme Court of Judicature.	大理寺卿	Tái² ˊlí tsz'² ‹hing.
357. Assistant minister of the Sup. Court of Judicature.	大理寺少卿	Tái² ˊlí tsz'² shíú' ‹hing.
358. Examiners in the Supreme Court of Judicature.	大理寺評事	Tái² ˊlí tsz'² ˌping sz'².
359. Commanders-in-chief, or major-generals.	提督　提臺	ˌT'ai tuk›. ˌT'ai ˌt'oi.
360. Staff (or subalterns) of the commander-in-chief.	提標	ˌT'ai ‹píú.
361. A superintendent (regulator of the price) of grain.	提舉	ˌT'ai 'kü.
362. Chief provincial director of education.	提督學政	ˌT'ai tuk› hók₂ ching'.

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.	提舉市舶	₅T'ai ʻkü ʻshí pók₂.*
364. Circuit commissioners of justice.	提刑按察使	₅T'ai ₅ying ón' chát, sz".
365. Third of the highest rank, Hónlam (or LL. D.).	探花	T'ám' ₍fá.
366. Sole dictator, monarch, or sovereign.	單于	₍Tán ₍yü.*
367. Commander-in-chief of national infantry and horse.	天下兵馬元帥	₍T'ín há² ₍ping ʻmá ₅yün shui'.*
368. Under-secretaries, or clerks.	典籍	ʻTín tsik₂.*
369. Director of the police, or justice of the peace.	典吏	ʻTín lí².
370. Director and keeper of the imperial signets.	典瑞掌節	ʻTín sui² ʻchéung tsít,.*
371. Clerk to the secretary of a district.	典郡書佐	ʻTín kwan² ₍shü tsó'.*
372. Chancellor of the imperial palace.	殿學士	Tín² hók₂ sz'².
373. Censor attending on H. I. M. in the palace.	殿中侍御史	Tín² ₍chung shí² yü² ʻsz'.*
374. Inspector general of the body-guard.	殿前都檢點司	Tín² ₅ts'ín ₍tò ʻkím ʻtím ₍sz'*.
375. A general, commander-in-chief.	都督	₍Tò tuk,.
376. General, commander-in-chief (*lit.* all director).	都統	₍Tò ʻt'ung.
377. General soother.	都尉	₍Tò ʻwai.*
378. Major.	都司、都府、都閫、	₍Tò ₍sz'. ₍Tò ʻfú. ₍Tò ʻkw'an.
379. Leader of the van guards.	都指揮	₍Tò ʻchí ₍fai.*
380. Keeper of the imperial pleasure grounds.	都水使者	₍Tò ʻshui sz" ʻché.
381. Left censor of the Board of Censors, or Censorate.	都察院左都御史	₍Tò chát, yün² ʻtsó ₍tò yü² ʻsz'.
382. Right censor of the Board of Censors, or Censorate.	都察院右都御史	₍Tò chát, yün² yau² ₍tò yü² ʻsz'.
383. An intendant of circuit.	道臺、巡道、	Tò² ₅t'oi. ₅Ts'un tò².
384. A chief priest in the school of the Rationalists.	道錄司正一	Tò² luk₂ ₍sz' ching' yat,.

381. 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.	道錄司演法	Tò² luk₂ ‹sz' 'hín fát›.
386. Masters attached to the school of the Rationalists.	道錄司至靈	Tò² luk₂ ‹sz' chí' ˛ling.
387. Superintendents, superintending the school.	道紀司都紀	Tò² 'kí ‹sz' ‹tò 'kí.
388. Colonel.	叅將　參府	‹Ts'ám tséung'. ‹Ts'ám 'fú.
389. A councillor, or an adviser.	參謀	‹Ts'ám ˛mau.*
390. An adviser in the national councils.	參知政事	‹Ts'ám ‹chí ching' sz'².*
391. Court of assembled worthies.	集賢院	Tsap₂ ˛ín yün².*
392. Assembled worthies and chancellors of the palace.	集賢殿學士	Tsap₂ ˛ín tín² hók₂ sz'².*
393. General, leader of the army, a commandant.	將軍	‹Tséung ‹kwan.
394. Overseer of the imperial works.	將作監	‹Tséung tsók› kám'.*
395. Lieutenant.	千總	‹Ts'ín 'tsung.
396. Leader of the van, or vanguards.	前部先鋒	˛Ts'ín pò² ‹sín ‹fung.
397. Commanders-in-chief of the van, rear, left, and right.	前後左右將軍	˛Ts'ín, hau², 'tsó, yau², ‹tséung ‹kwan.*
398. Commissioners for preserving the imperial rule.	節度使	Tsít› tò² sz".*
399. Right and left admonitors to H. I. M.	左右司諫	'Tsó yau² ‹sz' kán'.*
400. Ministers of state (*lit.* left right help assistants).	左右丞相	'Tsó yau² ˛shing séung'.
401. Right and left pillars of state.	左右柱國	'Tsó yau² 'ch'ü kwók›.*
402. Right and left officers of the palace.	左右丙史	'Tsó yau² noi² 'sz'.*
403. Right and left attendants in the palace.	左右春坊庶子	'Tsó yau² ‹ch'un ‹fông shü' 'tsz'.
404. Secondary right and left attendants in the palace.	左右春坊中允	'Tsó yau² ‹ch'un ‹fông ‹chung ˛wan.
405. Right and left generals of the body-guards.	左右衛將軍	'Tsó yau² wai² ‹tséung ‹kwan.
406. Sub-magistrate, or under-magistrate.	左堂	'Tsó ˛t'óng.
407. Minister of state (*lit.* ruling assistant).	宰相	'Tsoi séung'.
408. Corn department (*lit.* granary board).	倉部	‹Ts'óng pò².*
409. Director general of the imperial granaries.	倉場總督	‹Ts'óng ˛ch'éung 'tsung tuk›.
410. Literary graduate of the third degree.	進士	Tsun' sz'².

384, 387. The members of this institution, with those attached to the *sang luk sz'* (Nos. 222, 226), and to the *shing míú* (Nos. 260, 261), form the *sám káu* 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.

411. Circuit justices of the peace.	巡檢司 巡捕官	₅Ts'un 'kím ‹sz'. ₅Ts'un pò² ‹kún.
412. Lieutenant-governor ex-officio member of B. W.	巡撫部院	₅Ts'un 'fú pò² yün².
413. Governor, or governor-general.	總督	'Tsung tuk›.
414. Governor of the imperial canal.	總漕	'Tsung ₅ts'ò.
415. Governor of (the great) rivers.	總河	'Tsung ₅hó.
416. Major-general, or commander-in-chief.	總兵	'Tsung ‹ping.
417. General (or the chief) standard-bearer.	總旗	'Tsung ₅k'í.*
418. Department for the direction of manufactures.	總理織造府	'Tsung ₅lí chik› ts'ò² 'fú.
419. General directors of the army and state.	總知軍國事	'Tsung ‹chí ‹kwan kwók› sz'².*
420. Under-secretary, or clerk.	從事	₅Ts'ung sz'².*
421. The Board of Sacrifices, or sacrificial department.	祠部	₅Ts'z' pò².*
422. Court-martial (*lit.* investigating officers).	推官	‹T'úi ‹kún.*
督標		Tuk› ‹píú.
424. Chief director of the commissariate.	督糧道	Tuk› ₅léung tò².
425. Local magistrate, justice of the peace.	通守 通判	‹T'ung 'shau.* ‹T'ung p'ún'.*
426. Court of Representation.	通政司	‹T'ung ching' ‹sz'.
427. Commissioner of the Court of Representation.	通政使	‹T'ung ching' sz'».
428. Deputy-commissioners of the Court of Representation.	通政副使	‹T'ung ching' fú' sz'».
429. Councillors of the Court of Representation.	通政司參議	‹T'ung ching' ‹sz' ‹ts'ám ₅í.
430. Secretaries of the Court of Representation.	通政司經歷	‹T'ung ching' ‹sz' ‹king lik₂.
431. Under-secretaries of the Court of Representation.	通政司知事	‹T'ung ching' ‹sz' ‹chí sz'².
432. Sub-prefect, under, or joint magistrate.	同知	₅T'ung ‹chí.
433. Chief of the third literary degree.	會元	Úi² ₅yün.
434. Under-secretaries, or clerks.	員外郎	₅Ün ngoi² ₅lóng.
435. Chief director of the imperial guards.	衛尉卿	Wai² ₅wai ‹hing.
436. Lieutenant of the imperial guards.	衛千摠 衛分府、	Wai² ‹ts'ín 'tsung. Wai² ‹fan 'fú.
437. Secretary to the imperial guards.	衛經歷	Wai² ‹king lik₂.

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.	衛將軍	Wai² ‹tséung ‹kwan.
439. Instructor and defender of learning.	衛學教授	Wai² hók₂ káu' shau².
440. Deputies, officers who are deputed.	委員	'Wai ₅ün.
441. School of literature, or royal academy.	弘文館	₅Wang ₅man 'kún.*
442. Officers attached to a royal duke.	王侯官屬	₅Wóng ₅hau ‹kún shuk₂.
443. Imperial commissioner, or envoy.	欽差	‹Yam ‹ch'ái.
444. President of the Imperial Astronomical Board.	欽天監監正	‹Yam ‹t'ín kám' ‹kám ching'.
445. Right and left vice-presidents of the Imperial Astronomical Board.	欽天監左右監副	‹Yam ‹t'ín kám' 'tsó yau² ‹kám fú'.
446. Magistrate of a district or city.	邑宰	Yap, 'tsoi.*
447. Assistant magistrate of a district.	邑尉　邑曹	Yap, 'wai.* Yap, ₅ts'ò.*
448. Lieutenant-colonel.	遊擊　遊府	₅Yau kik₅. ₅Yau 'fú.
449. Sub-magistrate, or under-magistrate.	右堂	Yau² ₅t'óng.
450. Keepers of the imperial post-offices.	驛丞	Yik₂ ₅shing.*
451. Censors, or imperial historiographers.	御史	Yü² 'sz'.
452. The tribunal of the censors, or Censorate.	御史臺	Yü² 'sz' ₅t'oi.*
453. His excellency the censor.	御史大夫	Yü² 'sz' tái² ‹fú.*
454. Keeper of records in the Censorate.	御史主簿	Yü² 'sz' 'chü pò².
455. Imperial guard in waiting.	御前侍衛	Yü² ₅ts'ín shí² wai².
456. Principal director in the school of Confucius.	儒學正堂	₅Yü hók₂ ching' ₅t'óng.
457. Secondary director in the school of Confucius.	儒學副堂	₅Yü hók₂ fú' ₅t'óng.
458. Board for the regulation of the imperial gardens.	虞部	₅Yü pò².*
459. Under-magistrate of a district.	縣令	Yün² ling².
460. Director of the police of a district.	縣尉	Yün² wai'.*
461. Sub-magistrate.	縣丞	Yün² ₅shing.
462. Military leader, generalissimo of the army.	元帥	₅Yün shui'.

451. These officers form the *Tòchát 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 proportionably 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 versâ. 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.

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Allowable,	yam,	192	5
Allowed, not,	pat h'ü,	536	49
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Alum, crystals of,	king fán,	430	5
Aluteres,	shá máng,	481	49
Alveolar process,	ngá ch'óng kwat,	515	4
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Amarantus spinosus,	ká ín ts'oi,	457	10
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Anacanthus, *n*	pò lò,	486	159
Anarrhicas,	lui kung ü,	489	246
Anas galericulata,	üin yéung,	473	24
Anasarca,	shui chung,	502	9
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Anchor, cast,	p'áu náu,	320	1
Anchor, weigh,	káu náu,	320	2
Anchovy,	má tsai,	480	2
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Aquiline nose, *n*	ang kó pí, kau pí,	52	30
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Avedavat, spotted,	síú hung néung,	472	3
Avenue,	yung tò,	313	3
Averse to move, *n*	pat hò' tung,	73	52
Averrhoa,	yeung t'ò,	443	6
Avoid, to,	kí,	23	8
Avoid, to,	kwán fóng,	329	141
Await to,	toi,	187	44
Away, move,	í hoi há,	139	93
Awl, *n*	chui,	293	4
Awn (beard) of grain,	kuk ts'éung,	437	10
Awning,	p'ung,	320	5
Awning, bamboo,	chuk lím,	134	1
Awning, cloth,	pò chéung,	134	2
Awning-maker, *n*	p'áng tséung,	278	5
Ax,	fú t'au,	293	5
Axilla,	yik,	516	21
Axis,	chik k'ü,	400	5
Axis, or spotted deer,	kam ts'ín luk,	467	25
Axle,	chau,	293	6
Axle-cheeks, *n*	fuk t'ò,	330	3
Axle, poles of the,	wai chau,	330	2
Axletree,	chau,	329	1
Azalea Indica,	tò kün fá,	452	7
Azolla, *n*	p'ing,	458	40
Azure blue,	t'ín ts'ing,	304	12
Azure sea (Koko-nor) *n*	Ts'ing hoi,	423	18
Baby, to feed a,	wai tsai,	163	60
Bachelor's button,	pák yat hung,	453	35
Bachelor of arts,	sau ts'oi,	595	229
Bachelor of medicine,	í shang,	498	4
Back and forth, to go,	wóng fán,	195	10
Back and forth,	wóng loi,	320	10
Back, come,	fán lai,	58	40
Back out, to,	fán hau,	248	15
Back, put it,	chai fán ch'ü,	143	187
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Back, the, *n*	púi,	522	161
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Bag, a,	t'oi, páu,	460	1
Bag around the heart,	sam p'áu lók,	522	138
Bagrus,	kóm ü,	487	192
Bait,	ní,	145	217
Bake, to,	kuk, 165, 86; kóng,	278	6
Balances, pair of, *n*	t'ín p'ing,	385	3
Balances, standard,	sz' má p'ing,	191	5
Bale,	páu tsai,	237	15
Bale a boat,	fú shui,	320	6
Bale of goods, *n*	yat páu fo,	200	25
Balistes,	mók p'í yéung,	481	48
Balistic platform,	nú t'oi,	313	4
Ballast,	át ts'ong shik,	320	7
Ballast,	shün chui,	201	26
Balustrade,	lán kón,	131	2
Bamboo,	chuk,	440	4
Bamboo rat,	chuk shü,	470	70
Bamboos,	chuk kón,	201	27
Bamboo shoots,	chuk sun,	447	1
Bamboo splints,	chuk mít,	278	8
Band,	t'ó sín,	293	7
Band fish,	hung tái,	480	5
Band of men, a	tái fo,	125	9
Bandage the head, to, *n*	lak t'au,	44	28
Bandages, *n*	kwó lím,	529	14
Bandana handkerchiefs,	hók yung kan,	252	37
Bandbox,	mò hóp,	146	8
Banian fig,	yung shü,	440	10
Banish, to, *n*	fong lau,	117	15
Bank,	shang fóng,	201	28
Bank or shore,	ngón,	219	223
Banks of ocean,	hoi p'óng,	479	1
Banker's shop, *n*	ngan tím,	259	7
Bankruptcy,	chít pún,	201	29
Banquets, *n*	ín héung,	583	3
Banqueting House overseer,	kwóng luk tsz' shü ching,	593	169
Bantam cock,	ai kai,	472	12
Bar boats,	tuk shui shün,	221	6
Bar of a door,	mún shán,	131	3
Bar of a window,	ch'éung át,	131	4
Bar of a grate,	tít ch'ü,	132	26
Barbadoes millet,	léung,	449	46
Barbarous,	ngau,	29	27
Barbel,	ká ü,	480	6
Barber, *n*	t'ai t'au sz' fú,	278	7
Barber, *n*	t'ai t'au lò,	151	3
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Bark,	shü p'í,	436	1
Bark, to,	fai,	465	49
Barley,	tái mak, mau mak,	447	2
Barometer,	fung ü cham,	135	3
Baron, a *n*	nám,	592	152

Barracks,	ú,	39	85
Barrel,	p'í p'á t'ung,	135	4
Barrel of a quill,	mò kún,	213	170
Barrenness,	mò tsz',	96	63*f*
Barrier,	kwán cháp,	308	11
Barter, to,	ún,	241	35
Barter, to,	í fŏ yik fŏ,	242	38
Base (quality)	tai,	286	2
Base of a triangle,	kau,	395	16
Base of a pillar,	ch'ó, ch'ü tun,	313	5
Base of a plough,	lai tai,	333	2
Basement room,	tí há ké fong,	134	48
Basil, fragrant,	tsz' ts'oi,	447	3
Basilar process,	ün kwat,	516	13
Basin, wash hand, *n*	mín p'ún,	135	5
Basket,	kóng,	135	6
Baskets,	lám lap,	278	8
Basket, covered,	hóp lò,	135	7
Basket, eared,	ts'ò,	333	6
Basket, fish,	ü káp,	293	9
Basket, globular,	chung t'ím,	334	11
Basket-maker,	chuk hí sz' fú,	278	8
Basket, market, *n*	kung lám,	135	8
Basket, money,	lò tsai,	135	9
Basket, open worked rattan,	shó ngán t'ang lap,	135	14
Basket, partition, *n*	kák lám,	135	11
Basket, peddling, *n*	tám lò,	135	10
Basket, rattan,	t'ang lám,	135	13
Basket, refuse paper,	chí lap,	135	12
Basket, round osier,	t'ün,	333	3
Basket, round splint,	ch'ü,	333	5
Basket, splint,	ch'ün,	333	4
Basket, sprout,	t'íú,	333	8
Basket, sunning,	shái p'ún,	334	9
Basket, tall sprout,	kwai,	334	10
Basket, tray, *n*	lí,	135	15
Basket, wheat,	mak lung,	333	7
Baste, to, *n*	hóng,	155	81
Bat,	fí shü,	467	6
Batavia,	Ká lá pá,	416	2
Bath, a,	sai shan shui,	151	4
Bathe, to,	sai shan,	151	5
Bathing dress,	sai shan shám,	151	5
Bathing room,	sai shan fong,	131	5
Bathing-tub,	sai shan p'ún,	135	16
Batter,	mín líú,	160	4
Bauhinia,	lun káp,	441	36
Bavaria,	Pá wá lí á,	409	4
Bay horse,	ch'ik má,	468	40
Be careful,	síú sam,	145	230
Be thou, *n*	ü wai,	113	14
Bead tree, *n*	mò wán shü,	442	50
Beads,	chü,	201	30
Beads, court, *n*	ch'íú chü,	151	6
Beads, aromatic, *n*	héung chü,	151	7
Beak,	tsui,	460	3
Beam, carrying, *n*	tám kón,	135	17
Beam of a house, *n*	léung,	293	4
Beam of the nose,	pí léung,	524	192
Beam of a plough,	lai ün,	334	12
Beam of a ship,	kwai chan,	321	27
Bean curd soup,	tau fú fá,	296	45
Bean, broad,	pín tau,	447	14
Beans,	tau kók,	160	3
Beans, *n*	ts'ám tau,	447	4
Beans, soy, *n*	pák tau,	447	6
Bean sprout greens,	tái tau ngá ts'oi,	449	40
Bear, to,	shang, 465 55;	439	44
Bear, a *n*	hung,	467	7
Bear up, to,	fung chü,	65	42
Bear white, a *n*	p'í,	467	8
Bear's paw, *n*	hung pún,	464	33
Beard, the,	sü,	519	84
Beard of grain,	kuk ts'éung,	437	10
Beat the breast to, *n*	ch'ui hung,	70	8
Beater, *n*	chan ting,	529	15
Beat, to,	kik, 359 25; tá,	65	26
Beat to death, to,	au sz',	548	293
Beat together, to, *n*	chung lín,	204	59
Beats, heart, *n*	sam hau t'íú,	71	23
Beautiful,	kai,	38	80
Beautiful, *n*	ts'ing sau,	73	53
Beautiful,	mí,	75	90
Beautiful color,	kíú ím,	266	39
Beautiful, very, *n*	ts'ím ts'ím,	66	54
Beauty is lost,	mò wan,	35	61
Because, *n*	hai, 74 70; yan wai,	52	36
Because,	ché sé,	101	59*c*
Become ripe, *n*	shing shuk,	341	10
Become white,	chün pak,	70	9
Bed, *n*	ch'óng,	157	5
Bedbug,	ch'au ch'ung,	493	5
Bedding,	p'ò p'í,	157	5
Bedroom, empress' *n*	tsíú fong,	313	6
Bedroom, Of the, n	*Fan fóng*,	156	
Bee,	mat fung,	493	6
Bee, drone,	mat nò,	493	8
Beef,	ngau yuk,	160	5
Beef, boiled,	shap ngau yuk,	160	6
Beef, roast,	shíú ngau yuk,	160	7
Beef, rolled,	kün t'ung ngau yuk,	160	8
Beef, salt,	hám ngau yuk,	160	9
Beefsteak, *n*	tít p'á ngau yuk,	160	10
Beef suet,	ngau kwat sui,	167	127
Beer,	pé tsau,	161	14
Beeswax,	mat láp,	201	31
Beetle,	chü tsai ch'ung,	493	11
Beetle, (a farmer's)	yau,	334	13
Before, (in time)	sín shí,	79	38
Before,	ts'ín,	149	62
Beg, a *n*	pák hak,	585	7
Beg, to,	k'oi shik,	125	6
Beg to,	hat,	418	10
Beg to ask, I,	ts'ing man,	46	65
Beg to take leave, *n*	kò ts'z'	77	10
Beg the favor,	han yan,	232	11
Beggar,	hat í,	125	6

Begin, to, *n*	hí shau, 2 4; mai shau, 3	12	
Begin and not finish, *n*	yau t'au mò mí, 46	69	
Beginner, a,	ch'ó hók shau, 65	28	
Beginning, *n*	ch'í ch'ó, 17	5	
Beginning, *n*	yap shau, 66	56	
Beginning, middle, and end, *n*	mang, chung, kwai, 404	9	
Begonia discolor,	ch'un hoi t'óng, 452	9	
Behind,	hau, 143	166	
Behind, left,	lau, 73	62	
Being	yau, 27 10; wai, 31	36	
Belfry,	chung lau, 313	7	
Belgium,	Pí lí cham, 409	5	
Believe,	sun, 78	12	
Bell, great,	chung, 360	29	
Bell, hand,	chung tsai, 135	18	
Bell, sistrum,	kam shun, 360	32	
Bellow, to, *n*	hau, 465	49	
Bellows, water, *n*	shui p'ái, 334	14	
Bellows,	fung séung, 136	19	
Bells, long, *n*	tók, 360	30	
Bells, wind,	fung ling, 360	31	
Bells of horses,	má ling, 330	4	
Belly, *n*	t'ò, 515	1	
Belone,	hók tsam, 482	57	
Belong, to	shuk, 347	39	
Below,	há, 99	46	
Bend forward to,	fú shan, 187	40	
Bend head, to,	tai t'au, 45	53	
Bend round, to,	kün, 464	36	
Bend sails, to,	yéung kwá lí, 326	104	
Beneath the earth,	yap tí, 218	232	
Beneath the screen, *n*	lím há, 69	91	
Benevolence,	yan, 116	3	
Benevolent, *n*	yan, 565	29	
Benevolent art,	yan shut, 497	2	
Benevolent tiger, *n*	tsau ü, 470	83	
Bengal,	Ming ngá lá, 407	6	
Benign, emperor, *n*	Yik wóng tai, 563	3	
Benignant,	mín fún, 61	25	
Bent, can be,	hó huk, 516	9	
Bequeath, to, *n*	wai há, 74	80	
Bereaved, *n*	kú, 538	89	
Beside,	pín, 154	49	
Besides,	ch'ü, 195	8	
Besides,	pít yau, 416	4	
Besides, *n*	ling ngoi, 171	19	
Besides these,	ts'z' ngoi, 408	12	
Besides these,	shé ts'z' i ngoi, 429	1	
Besom flat,	t'íú chau, 334	15	
Besom, round straight,	sò chau, 334	15	
Best,	chí shín, 499	6	
Best,	tsui hò, 46 68; chí hò, 131	13	
Best article,	yau kái, 201	34	
Best plan,	pat ü, 69 105; 243	44	
Best quality,	shéung hò, 164	82	
Besure,	tsz' ín, 256	53	
Betel nut, *n*	pan long, 201	32	
Betel leaf,	lau íp, 447	12	
Betray, to,	lau sít, 543	202	
Betroth, to,	shing yan, 89	61	
Betrothed wife,	p'úi shat, 94	49	
Betrothed, second, *n*	t'ín fong, 95	52	
Better, had,	pat ü, 244	45	
Between,	noi, 186	39	
Between,	kán, 402	16	
Bevel, carpenter's,	tau kók, 293	10	
Beverage,	hò yam, 162	32	
Beyond measure,	kwó tò, 79	36	
Beyond sea,	ngoi yéung, 202	40	
Beyond the reach,	fí shó k'ap, 111	26	
Bezoar,	ngau wóng, 201	33	
Bib, a,	hau shui kín, 151	8	
Biche-de-mer,	hoi sham, 201	34	
Bid, to,	fan fú, 149	60	
Bilge-water, *n*	shui tsik, 320	8	
Bill, a,	tán, 256	53	
Bill of birds,	tsui, 460	3	
Bill of exchange,	úi tán, 201	35	
Bill, hedge, *n*	kít, 334	18	
Bill-hook, *n*	chat, 334	16	
Bill-hook, crooked *n*	ai lím, 334	17	
Billet of wood,	muk p'ín, 361	42	
Billet of wood, *n*	ch'ái, 70	3	
Billet, *n*	káp tsím, 569	12	
Billion, a, *n*	yat tsz', 376	18	
Bills, *n*	tán, 569	12	
Bilúchí,	Pí lò chí, 407	6	
Bin, *n*	uk, 309	32	
Bind books, to, *n*	ting chóng shü, 278	11	
Bind, to,	hai, ch'ín, 35	59,60	
Bind on, to,	p'óng kan, 149	64	
Bind sheaves, to,	chát ch'uk, 342	13	
Bind the head, to, *n*	páu t'au, 44	27	
Bind together, to,	má, 295	38	
Bind up the hair, to, *n*	ch'uk fát, 70	6	
Bind up, to,	páu chuk, 213	161	
Binnacle,	shün mí p'áng, 320	9	
Bird of paradise, *n*	tséuk wóng, 472	5	
Birds, n	*Fi k'am lui,* 471		
Birds,	tséuk tsai, 160	11	
Birds and beasts,	k'am shau, 61	7	
Birdsnests, *n*	ín wó, kún ín, 201	36	
Birdsnests, feathery, *n*	mò ín, 202	37	
Birth,	yan shang, 355	9	
Birth, *n*	ch'ó shang, 17	7	
Birth, to celebrate a,	yam kéung tsau, 185	21	
Biscuit,	mín p'ing kón, 160	12	
Bister color, *n*	chü kón shik, 303	3	
Bistuory,	wán hau tsím tò, 531	27	
Bit of a bridle,	hám, 330	5	
Bit of fat, a	kín fí ní, 189	61	
Bitch,	kau mò, 467	9	
Bite, to,	ngáu, 545	234	
Bitter peach, *n*	lang fán t'ò, 445	54	
Bitterness,	fú, 571	9	
Bivalve shells, *n*	kóp, hín, p'ong, 492	43	
Black color, *n*	tsò, 208; 108 hak, 303	4	

Black sea	Hak hoi,	408	10
Black snake,	ú shé,	477	4
Black spots on the face,	má mak,	73	61
Blackbird,	shán ú,	472	4
Blacking, *n*	mak shui,	202	38
Blacklead,	hak ün,	202	39
Blackletter printer,	fát t'íp tséung,	278	9
Blacksmiths,	tá t'ít tséung,	278	10
Bladder, gall,	tám,	516	14
Bladder, urinary,	p'óng kwóng,	516	15
Blade, a,	yan,	334	17
Blades, two,	léung hoi,	140	107
Blame, *n*	pín,	15	81
Blanket,	pák chín,	158	15
Blanket, cow,	ngau í,	334	19
Bleaching,	p'íú shái,	286	3
Bleareyed,	lán ngán,	47	5
Bleat, to, *n*	mé,	465	49
Bleeding of the nose,	lau pí hüt,	52	29
Blend, to,	wó mái,	289	23
Blenny,	ú ü,	480	7
Blessed,	hang,	561	35
Bletia hyacinthina,	tsz' lán,	452	11
Bletia Tankervilliæ,	hók ting fá,	452	12
Blindness, *n*	máng ngán,	47	10
Blindness,	kú,	502	14
Blindness, or closed, eye, *n*	mat ngán,	47	11
Blinds, *n*	ngau pák íp,	131	7
Blinds, Venetian,	pán lím ch'éung, mún,	131	8
Block tin,	tau sik, fá sik,	435	34
Blood,	hüt,	508	1
Bloodsucker,	má wóng k'í, k'í ná,	491	23
Blood-vessels,	king lók, lók mak,	516	16
Blossom,	fá,	438	27
Blotched nose, *n*	tsau chá pí,	52	27
Blotter,	ts'ò pò,	206	85
Blow, a, *n*	pán,	72	32
Blow, a,	tá chóng,	526	3
Blow an instrument, to,	ch'ui,	356	1
Blowpipe,	tang ch'ui,	294	11
Blue color, *n*	lám,	304	9
Blue black,	lò lám,	303	8
Blue vitriol,	tám fán,	434	9
Blunt,	tun,	291	41
Boa of Yunnán, *n*	móng, k'ü shé,	477	5
Boar, a	chü kung,	467	10
Boar, wild, a	yé chü,	467	11
Board of Accountants,	Pí Pò,	594	202
Board of Agriculture,	sz' nung sz',	598	286
Board of Civil Office, *n*	Lí pò,	576	1
Board for documents,	sau man kún,	595	228
Board of Exchequer,	Fú pò,	589	83
Board of Exchequer,	Kam pò,	591	123
Board for H. I. M. carriages,	ká pò,	591	118
Board for H. I. M. gardens,	yü pò,	604	458
Board of Revenue, *n*	Ú pò,	577	3
Board of Punishments, *n*	Ying pò,	580	9
Board of Rites, *n*,	Lai pò,	578	5
Board of Sacrifices,	Ts'z' pò,	603	421
Boards, Six Supreme, *n*	*Luk Pò*,	576	
Board of War, *n*,	Ping pò,	579	7
Board of Works, *n*	Kung pò,	581	11
Boat, crab,	fái hái,	321	26
Boat, dragon, *n*	lung shün,	320	12
Boat, fast,	fái t'ing,	321	19
Boat, ferry,	wáng shui tò,	321	15
Boat, fishing,	kú shün,	321	23
Boat, flower, *n*	fá t'ing,	321	20
Boat, lodging,	tsz' t'ung,	321	16
Boat, passage,	tò shün,	321	21
Boat, píntán, *n*	pín tán,	321	17
Boat, pleasure,	ch'á,	321	18
Boat, post,	chám shün,	321	22
Boat, rice,	ch'án shün,	320	11
Boat, salt,	ím shün,	321	24
Boat, ship's,	sám pán,	326	90
Boat, sín,	sín shün,	321	25
Boat, skin,	p'í shün,	321	14
Boat, small tanka,	síú t'ing,	320	10
Boat (people), tanka *n*	t'án ká,	320	13
Bodily indisposition,	shan t'ai 'm shóng,	83	7
Bodkin, printer's,	káp níp,	294	12
Body, Collective parts of,	*Pak t'ai*,	70	
Body, a dead,	shí,	554	12
Body-guard,	kam í wai,	591	124
Body-guard with blue feathers,	lám ling shí wai,	593	171
Body, human, *n*	yan shan,	75	91
Bohea hills, *n*	Mò í shán,	224	1
Boil food, to,	shap,	139	101
Boil food, to,	p'ang,	162	29
Boil within a vessel, to,	tun,	162	38
Boil water, to,	pò shui,	139	99
Boiling water, *n*	kw'an shui,	180	8
Boisterously,	kw'óng,	121	2
Boisterous wind,	fán fung t'ái,	131	4
Bold,	tái tám,	72	44
Bold face, *n*	mín ch'un kwóng,	63	60
Boletus,	muk í,	457	15
Bolivia,	Pò lí wá,	415	8
Bolster,	ch'éung cham t'au,	158	13
Bolt of a plough,	lai kín,	334	20
Bombasin,	ü pò,	202	40
Bombay,	Mang mái,	407	6
Bombay ducks, *n*	kau t'ò kón,	481	42
Bombax,	muk mín shü,	440	17
Bombazetts,	ü shá tsai,	243	43
Bombazetts, figured,	ch'é fá ü ch'au,	243	43
Bond, a,	ling,	191	4
Bone on corner of head,	pan kwat,	523	176
Bones of head, *n*	t'au kwat,	516	17
Bones and joints,	kwat hoi,	75	89
Bonnet,	mò,	146	8

Bonnet, ancient, *n*	kún, pín,	146	3,4
Bonnet, court, *n*	pín,	146	2
Bonnet-cylinder, *n*	mò lung,	146	7
Bonnet-ring, *n*	mò hün,	146	5
Bonnet-strings,	mò p'áu,	146	6
Book, one set of a, *n*	yat tò shü,	8	4
Book, to,	shéung pò,	248	15
Book of Changes, *n*	Yik King,	14	70
Book of Rites, *n*	Lai Kí,	354	7
Bookbinder, *n*	ting chóng tséung,	278	11
Book-case,	shü kwai,	136	20
Book-keeper,	chü pò,	599	329
Book-keeping,	sz' lí shò muk pò,	202	41
Bookseller's shop,	shü pò,	8	3
Book-stand,	shü ká,	136	21
Bookworm,	tò ü,	493	12
Boops,	pán lò,	488	217
Boot-jack,	t'üt h'éu pán,	151	11
Boots, a pair of,	yat túi h'éu,	146	9
Boots, satin,	sz' h'éu,	146	11
Borax,	p'ang shá,	430	11
Border, a,	pín lán,	254	43
Border, to,	lín, 408, 7; fú,	413	8
Bore, to,	ch'ün,	51	8
Boring,	chui tsün,	286	4
Born into the world,	shang tsoi shai,	90	79
Born of heaven,	t'án chí shò shang,	560	32
Borneo, *n*	Man loi, Pó ló,	416	3
Borneo perfume,	Pó ló heung,	203	54
Borrow, to,	ts'é,	404	10
BOTANY, *n*	Ts'ò MUK,	436	
Both,	léung,	213	158
Both, a pair, *n*	shéung, 68, 76; kái,	92	7
Bottle gourd, *n*	ú lò,	448	30
Bottle squash,	kóng ú,	451	90
Bottles, wine,	tsau tsun,	136	22
Bottom,	tai,	138	59
Bottomry,	tín shün,	202	42
Boundary of land,	kái han,	308	11
Bounty, *n*	shéung ngan,	202	43
Bovine,	ngau lui,	461	11
Bow, a,	yat yap,	185	29
Bow, a, *n*	kung,	367	15
Bow, to,	tun shau,	182	2
Bow, to, *n*	yap,	186	34
Bow (a fiddle), to	ts'o,	356	1
Bow, cotton,	t'án kung,	294	13
Bow, strong,	má kung,	366	5
Bow-case, *n*	sui,	368	20
Bow-glove,	tít,	367	17
Bow-maker,	kung tsín tséung,	278	12
Bowels, *n*	tò fuk,	70	5
Bowing his head,	pá t'au,	187	40
Bowing of cotton, *n*	t'án mín fá,	286	5
Bowl,	ün,	136	23
Bowl, dessert,	ping p'ún,	136	24
Bowl, soup,	tong ün,	136	25
Bowl, lacker,	ts'at p'ún,	294	14
Bowl, paint,	ngán shik pút,	294	15
Bowsprit,	t'au pak,	321	29
Bowsprit-bumpkin,	t'au pak wáng,	321	30
Bowstring,	kung ín,	367	15
Bows,	shün t'au, ch'éung tsui,	321	28
Box, painter's,	yau ts'at séung,	294	17
Box, rattan,	t'ang hóp,	136	28
Box, paint,	ín shik p'ún,	294	16
Boxes, lacquered,	ts'at séung,	136	26
Boxes, partition, *n*	ts'at man kü,	136	27
Boy,	yau í,	88	43
Boy, one poor, *n*	yat kó síú ch'ung,	185	20
Boyhood, up to,	kung lóng tái liú,	185	23
Brace in a building,	chang kok,	313	8
Brace of a carriage,	ngai,	330	6
Brace up, to, *n*	t'ok chü,	74	76
Bracelets, *n*	ch'ün, ák,	151	12,13
Bracer (in archery) *n*	kau,	367	18
Brain stone,	lóng kon,	430	21
Brains,	nò tséung,	71	17
Brains,	nò,	516	18
Bran bread, *n*	hóng mín t'au,	160	13
Branch,	chí,	436	2
Branches of cycle, 12, *n*	chí,	388	1
Branded marks,	sik tsz',	547	281
Brass,	wóng t'ung,	202	44
Brass-leaf, *n*	t'ung pók,	202	45
Brassica, *n*	pák ts'oi,	447	13
Brave,	kóng,	93	25
Brazil,	Pí lí sé lí,	415	8
Brazil nut,	ú t'ò,	446	91
Bread, *n*	mín t'au,	160	13
Breadth, extending in,	ping p'ai,	129	9
Breadth,	fút,	191	5
Breadth,	kwóng,	396	1
Break asunder, *n*	chít p'ing,	71	25
Break engagement, not,	pat yik í,	207	93
Breakfast-table, Of the, n	*Tsò shín lui,*	173	
Breakfast,	tsò ch'a,	173	1
Bream,	pín ü,	480	9
Breaming, *n*	tám shün,	321	31
Breast, *n*	hung t'óng,	71	22
Breast-bone,	hung kwat,	523	163
Breast-pin,	hung cham,	146	12
Breath,	hí,	429	1
Breathe, to,	fú hap,	74	67
Breccia red marble, *n*	fá yui shik,	431	40
Breeches, *n*	ngau t'au fú,	147	13
Breed to,	tsz' shang,	544	228
Breed, to,	shang,	90	57
Breed or domesticate, to,	ch'uk,	281	36
Breeze, a,	fí móng,	494	37
Bribe, to receive a, *n*	shau ts'oi,	551	344
Bribery, *n*	shau chóng,	546	254
Brick a, *n*	ts'ing chün,	313	9
Brick red,	ts'ing lín,	305	51
Brickmakers,	chün ngá sz' fú,	279	14
Bride, *n*	san fú, san p'ò,	94	45,46
Bridge,	kiú,	308	12
Bridge, floating,	fau kiú,	398	13

Bridge, suspension, *n*	tíú kíú,	308	14
Bridge of a guitar,	ch'ü, má,	365	85
Bridge of the nose,	pí léung,	51	18
Bridle,	pí,	330	7
Brig, a,	léung chí wai shün,	321	32
Bright,	tsing,	37	73
Bright,	ling,	136	37
Bright yellow,	wóng kít,	201	31
Brightness,	fai,	32	43
Brilliant,	kwóng wát,	267	45
Brilliant,	ming léung,	289	29
Brilliant, *n*	chéung,	564	7
Brilliant, very,	fan ngoi kwóng,	137	50
Brimstone,	lau wong,	203	46
Bring, to,	ning,	150	85
Bring here, to,	ním lai,	135	11
Bring here, to,	t'ai lai,	174	8
Brinjal,	fú kwá,	448	25
Bristles,	chü tsung mò,	203	47
Bristles,	chü tsung,	136	33
Broad,	fút,	70	2
Broad locust, *n*	shím, tíu,	494	23
Broad supporter,	p'í kín,	529	16
Broadcloth,	tái yung,	203	48
Broadcloths, *n*	tái ní,	233	4
Broadcloths, fine,	í chéuk tái ní,	236	13
Broken down,	king t'úi,	192	5
Broken open, *n*	lut líú,	148	51
Broker, *n*	king kí yan,	233	1
Bromelia,	fán lai chí,	443	10
Bronchocele,	ngó hau, hau pí,	503	17
Broom, bamboo,	chuk sò,	136	30
Broom, coir, *n*	yé í sò,	136	31
Broom, clothes',	í fuk sò,	152	14
Broom, hemp-root,	má k'éung sò,	294	19
Broom, straw,	wó kón sò,	136	32
Broth,	t'óng,	161	15
Brothels, frequenting,	suk ch'éung,	552	374
Brother, elder,	chéung hing,	98	20
Brother, elder,	á kó, 98 21 ; tái lò,	98	24
Brother, younger,	tai, sai lò,	98	22
Brother, wife of elder,	tái sò, á sò,	104	29,30
Brother, wife of younger,	tai fú,	104	32
Brother, wife of younger,	sai sham,	104	33
Brothers, Of, n	*Hing tai,*	97	
Brothers, uterine,	t'ung páu hing tai,	97	1
Broussonetia, *n*	chü shü,	441	42
Brown color, *n*	tsung shik,	304	16
Brown (fried)	nün, wóng tsing,	165	88,104
Brownish red,	ché shik,	305	45
Bruise,	sün shéung,	503	31
Brunswick Rocks,	U t'au shik,	222	7
Brush, to,	ts'át, sò,	152	14,17
Brush down, to,	líú,	133	47
Brush up, to,	fat,	132	30
Brush, brass-wire,	t'ung sz' ts'át,	294	20
Brush, clothes',	í fuk ts'át,	136	33
Brush, hair,	fát ts'át,	152	17
Brush, lacker priming,	ts'at shán,	294	23
Brush, priming,	sz' kan,	294	21
Brush, shaving, *n*	sò ts'át,	152	15
Brush, small priming,	síú shán,	294	22
Brush, tooth,	ngá ts'át,	152	16
Bryophyllum calcynum,	tang lung fá,	453	21
Bubo,	ü hau,	503	18
Buck,	ká,	467	12
Bucket, *n*	tíú t'ung,	136	34
Bucket, irrigating,	fú tau,	334	21
Buckle, a	k'au,	147	14
Buckwheat,	sám kók mak,	447	14
Bud, flower,	lui, púi,	436	3
Bud, leaf,	ün,	436	4
Budhist,	shím sang,	124	16
Budhist seal keepers,	sang luk sz' ching yan,	595	220
Budhistic fish, *n*	puk ü,	361	43
Buffalo,	shui ngau,	467	13
Bugis,	Mò kat tsz',	416	4
Bugs in wood,	muk shat,	493	13
Build mud walls,	chuk,	27	12
Buildings, Parts of, n	*Kung shat mat líú,*	313	
Bulging,	fuk,	357	3
Bull,	ngau kung,	467	14
Bull's eye,	tik,	367	16
Bullace,	noi,	443	5
Bulwarks,	hón p'óng,	322	33
Bundle, a,	páu tsai,	255	48
Bunting,	ü pò,	243	43
Buoy,	fau fú,	203	49
Buried in obscurity,	mái mút,	120	6
Burmah, *n*	A'wá,	406	2
Burn, to,	shíú,	135	12
Burn, to make the fire,	lau lò,	139	102
Burns,	fó shéung, fó chéuk,	503	19
Burning wells,	fó tsing,	430	13
Burnish, to,	ín kwóng,	294	24
Burnish, to,	tá mó,	136	38
Burnisher, agate,	má nò ín,	294	24
Burnisher, iron,	tò kam páng,	294	25
Burnishing,	kwát séuk,	286	6
Burrowing spider,	t'ò chí chü,	496	79
Burrow,	üt,	460	4
Burst, have,	páu líú,	139	97
Burst forth, to,	fát,	405	17
Business,	sz' kón,	168	4
Business, trifling,	sé tsín sz',	83	10
But,	tsung hai,	170	10
But,	nái, 35 64 ; tán,	525	1
But,	wai,	117	15
But,	tai,	385	2
But there are,	tán hai,	224	1
Butcher,	t'ò yan,	279	15
Butcher bird,	k'í, pák líú,	476	92
Butter, *n*	ngau nái yau,	161	16
Butterfly,	ú típ,	493	14
Butterfly, atlas,	fá ló tái kik,	493	15
Buttocks,	pí kú,	521	120

Button,	nau,	147	15
Button, to,	kau nau,	152	18
Button of a cap,	mò ting,	146	7
Button-hole,	nau mún,	147	15
Buying up the whole,	mái tsun,	207	95
Buzzard,	fuk,	473	39
By,	í, 73 63;	286	3
By all means,	ts'ín mán,	241	36
By and by, *n*	mán mán,	3	11
By means of it,	tsik ts'z',	460	1
By the acre, reckoned,	í mau shò kai,	343	17
CABBAGE,	yé ts'oi,	161	17
Cabin,	shün mí fong,	322	34
Cabin, poor woman's,	luk ch'ong,	308	15
Cabinet, the, *n*	Noi Kok,	567	1
Cabinet-maker, *n*	káp mán sz' fú,	279	16
Cable,	náu lám,	322	35
Cable, *n*	náu lín,	203	50
Cabreta Point,	Kai king t'au,	220	3
Cackle, to, *n*	kai t'ai,	465	49
Cactus,	shan sín chéung,	457	16
Cage, bird,	tséuk lung,	136	35
Cairngoram stone,	ch'á tsing,	432	58
Cake,	ping,	161	19
Cakes, meat,	wan t'an,	301	144
Cakes, octo-angelic,	pát sín kò,	513	21
Cake, wheaten, *n*	mín ping,	161	18
Cake, wine, *n*	tsau ping,	161	20
Caladium,	tsz' kú,	448	16
Calamities,	wán nán,	100	55
Calamus,	shá t'ang,	442	45
Calcareous spar,	hón shui shik,	430	14
Calculate, to,	tá kwó,	253	38
Calculus,	shá lam,	505	66
Calcutta,	Kú lí kat tát,	407	6
Calenderer, *n*	shín pò sz' fú,	279	17
Calendering roll,	kwóng pò chau,	294	27
Calendering stone,	shín pò shik,	294	26
Calf,	tuk, ngau tsai,	467	15
Calf of leg,	kéuk nóng,	520	104
Call him here,	kíú k'ü lai,	135	18
Call in question, to, *n*	sz' í,	18	9
Call on, to,	t'ám,	233	3
Call out, to, *n*	yéung shing,	132	20
Call to arise, to,	kíú hí shan,	159	29
Called,	ch'ing,	75	91
Called,	kíú,	91	79*d*
Called,	wai,	121	28
Called,	hò út,	124	9
Calling each other,	séung ch'ing,	99	29
Calls,	fú fún,	74	72
Calm,	mò fung,	328	135
Calm,	fung tsing,	403	3
Calm retirement, *n*	ts'ing fuk,	82	6
Calyx,	ngók,	436	5
Cambodia, *n*	Tung pò,	407	4
Cambric,	ká shá pò,	250	27
Camel,	lók t'ó,	467	16
Camellia, variegated, *n*	shuk ch'á,	452	13
Camellia, laich'un,	lai chun ch'á,	452	14
Camlets,	ü shá,	203	52
Camlets, Dutch,	ü t'ün,	203	53
Camlets, English,	ü tün tsai,	243	42
Camlets, silk,	sín tsau,	264	21
Camphor,	chéung nò,	203	54
Camphor tree,	chéung muk, nám muk,	440	11
Campoi tea, *n*	kán púi,	225	3
Can, oil,	yau p'ing,	136	36
Can,	tak,	8	5
Can you do,	úi 'm úi,	163	56
Canada,	Kón ná tái,	414	6
Canal, Grand,	Wan Hó,	425	27
Canal commissioner, *n*	cháp kún,	586	8
Canary bird,	shí shan tséuk,	472	6
Cancer of the breast,	yii yung,	503	20
Candareen, a,	yat fan,	171	16
Candle moth,	tang ngó,	495	62
Candlestick,	lap chuk p'ún,	136	37
Candlestick,	chuk t'oi,	136	38
Candlestick,	lap chuk tan,	137	39
Candle-shade,	tang cháu,	137	40
Cane,	pín kón, 152 19;	203	55
Cangue, *n*	ká,	533	1
Canine teeth,	fú ngá,	523	170
Canister, tea,	ch'á íp kún,	137	41
Canna indica,	pat kún tsz',	454	51
Cannarium, *n*	kóm lám,	444	39
Cannot,	tsít pat hó,	226	5
Cannot,	pat nang,	288	19
Cannot long, *n*	pat hó í kau,	117	21
Cannot move,	pat nang kü,	69	93
Canthus, external,	ngoi ts'z',	516	20
Canthus of eye, internal,	ngán t'au,	516	19
Canton, *n*	Kwóng tung sháng shing,	127	1
Canton, *n*	Kwóngchau fú,	402	14
Cantonment,	chái,	309	22
Canula for ligatures,	tò sín kún,	532	22
Cap, a,	yat ting mò,	147	16
Cap of a mast,	wai mò,	322	36
Cap of manhood,	kún,	32	42
Cap, to,	kún,	355	9
Capacities,	ts'oi,	112	6
Capacious,	fuk tái,	312	70
Cape, the,	Káp,	412	5
Capillaries,	síú hüt kan,	516	21
Capillary,	hò,	531	25
Capital city, *n*	king tò,	402	12
Capital, invested,	pún ts'ü sik,	195	7
Capital,	pún ts'ín,	208	104
Capital of a pillar,	ch'ü típ,	313	10
Capon,	sín kai,	161	21
Capstan, *n*	káu p'ún,	322	37
Capsule of lens,	ngán chü t'oi,	516	22
Captain,	shün chü,	322	38
Captain,	shau pí, shau fú,	596	234
Car, great,	tái lók,	330	9

Car, sword,	tò kü,	330	8
Car, scaling,	káu kü,	330	10
Carambola,	yéung t'ò, sám nim,	443	6
Caranx,	há ch'í,	484	108
Carapace,	kái,	461	5
Caravansary, *n*	yik,	308	16
Caraway, *n*	ú sui,	448	17
Carbonaceous powders,	pák ts'ò séung,	514	22
Carbuncle,	yé ming chü,	503	21
Carcharias,	shá, shá ü,	487	184
Card, a, *n*	yat típ,	182	2
Card box,	t'íp hóp,	152	20
Card, lease, *n*	tsò t'íp,	128	7
Cardiac orifice,	wai kún hau,	516	23
Cardinal bird,	kò kai kún,	472	8
Cardinal points,	sz' fóng,	205	69
Carding,	chan shát,	286	7
Care, first,	sín shan,	114	19
Care, take,	pí sam kí,	165	96
Careful rubbing,	sai sai mók,	525	3
Carefully, *n*	yung sam, 3 8; sai sam,	6	24
Cares, vexatious, *n*	fán nò,	72	36
Cargo, discharge,	hí fò,	222	10
Carica,	muk kwá,	444	49
Carmine,	kam ü hung,	304	21
Carnation,	ch'ik shik,	304	22
Carniverous animals,	shik yuk lui,	466	1
Carol, to, *n*	ch'éung,	465	49
Carp, *n*	lí ü,	480	11
Carpal bones,	sui kwat,	517	24
Carpenter,	muk tséung,	279	18
Carpet,	tí chín,	137	42
Carriages and Sedans, n	*Kü yü lui,*	329	
Carriage-box,	kü séung, pan fuk,	330	11
Carriage, imperial,	kü lín,	330	12
Carrier, letter, *n*	tái sun yan,	214	174
Carriage, sedan,	má kü kíú,	330	13
Carrot,	hung ló pák,	161	22
Carry an umbrella,	tám ché,	154	60
Carry away, to,	ning h'ü,	174	8
Carry along with,	káp tái,	404	11
Carry by a pole, to,	kóng,	330	16
Carry between two, to,	t'oi,	145	218
Carry here and there,	pún wan,	339	106
Carry off and on,	pók hoi mai,	326	90
Carry on arm, *n*	wán,	135	8
Carry passengers,	wan hák,	331	21
Carry passengers,	tò hák,	321	15
Carrying beam, *n*	tám kón,	135	17
Cart,	há chák kü,	330	14
Cartilages, *n*	ts'ui kwat,	517	25
Cartilage, ensiform, *n*	kau mí,	517	26
Cartilage of the nose,	pí ch'ü,	51	20
Cartilages of eyelids,	muk kóng,	523	166
Cartilages of ribs,	ying,	522	151
Cartwright,	ü tséung,	279	19
Carum, *n*	ün sai,	448	17
Caruncula lachrymalis,	ngán t'au yuk,	517	27
Caruncles,	kai há kún,	465	50
Carve, to,	kót hoi, kái,	176	9,16
Carved lotus,	hak lín,	318	75
Carver of wood,	sai fá muk tséung,	279	20
Carves ingeniously,	tsing téuk,	282	50
Carving knife,	tái ts'án tò,	139	103
Case for a fan,	shín ch'áp,	153	42
Case for Chinese type,	lít tsz' tái ká,	294	28
Case knife,	ngau yuk tò,	139	104
Case, type,	tsz' p'ún,	294	29
Cases, several,	kí shüt,	18	10
Cash, a, *n*	yat lí,	385	2
Cash, a, *n*	yat ts'ín,	258	3
Cask,	muk t'ung,	289	26
Casket,	shau shik séung,	152	21
Caspian sea,	Lí hoi,	408	7
Cassia buds,	kwai tsz',	203	57
Cassia, native,	t'ò kwai p'í,	203	56
Cassia tree,	kwai shü,	440	12
Cast away, to,	hí,	538	98
Cast (metal), to,	kú chü,	257	3
Cast net, to,	t'ó móng,	327	116
Castanet boards, *n*	p'ák pán,	361	42
Casting,	yung chü,	287	8
Casting plates, *n*	tò sik pán,	299	116
Castor,	'ng mí ká,	137	34
Cat,	míú, ká lí,	467	17
Cat-heads,	náu kat,	322	39
Catamenia,	üt shui, king shui,	503	23
Cataract of the eye, *n*	luk shui kún t'ung yan,	50	48
Catarrh,	shéung fung,	503	24
Catch, to, *n*	láu,	122	18
Catches, *n*	máu,	135	17
Catch cold, to,	láng chéuk,	74	70
Catch birds, to, *n*	wók k'am,	281	35
Catch fish,	pò ü,	321	23
Caterpillars on trees,	tò ch'ung, hít,	493	16
Caterpillars, smooth,	ú chuk, ts'ing ch'ung,	493	17
Caterpillar, hairy,	kau mò ch'ung,	493	18
Cathartic,	sít sé chí tsai,	514	23
Catkin of willow,	lau sui,	436	6
Catling,	kím tò,	532	28
Cat's tail,	p'ò,	459	68
Cat's tail grass,	kau mí ts'ò,	459	51
Cattle,	ch'uk ch'án,	545	234
Cattle,	ngau lui,	344	22
Catty, a, *n*	yat kan,	385	1
Cauliflower,	fá yé ts'oi,	448	19
Caulking,	tá cháng,	322	40
Cause (or make), to,	chí,	403	4
Cause, a,	ün,	95	60
Cause, to,	sz',	289	24
Causelessly,	mò kú,	547	277
Caustic,	ngái yung,	514	24
Cavalry, controller of,	kí tò wai,	592	137
Cavity,	üt ch'ü,	515	2
Cavity of the ear,	í lung,	56	2
Cayenne pepper,	lát tsíú, fá tsíú,	448	20

Cease,	yau,	40	90
Cease, to,	ting,	74	67
Ceiling,	t'ín fá pán,	131	9
Celebes,	Sai lí wá,	416	4
Celebrated,	ming,	498	3
Celery,	t'óng hò,	161	23
Celestial august one,	t'ín wóng,	559	10
Celestial court, *n*	t'ín t'ing,	561	36
Celestial king,	t'ín wóng,	559	19
Celestial phenomena,	t'ín man,	110	23
Celestial Mts., *n*	T'ín shán,	423	19
Celestial sphere,	wan t'ín,	397	2
Celestial sovereign,	t'ín tai,	559	15
Celestial steps, *n*	t'ín kái,	561	36
Cells of convents,	shín fóng,	314	11
Cells of a hive,	wo mat,	493	9
Cellular dropsy,	shui chung,	502	9
Cellular tissue,	móng kò,	517	28
Celosia cristata,	kai kún fá,	453	22
Cementing,	chím t'íp,	287	9
Censers,	héung ón,	137	44
Censor, *n*	yü sz',	604	451
Censor in attendance,	shí yü sz',	596	252
Censor in palace,	t'ín chung shí yü sz',	601	373
Censor in waiting,	chí shü shí ü sz',	587	21
Censorate, *n*	Tò chát yün,	601	381
Censorate,	yu sz' t'oi,	604	452
Cent, a,	sín sz',	171	16
Centipede,	pák tsuk, 'ng kung,	494	19
Centipede with angular legs,	yau ín,	494	20
Centre,	chung 11 32; sam,	331	29
Centre, *n*	sh'ü,	393	8
Centre-bit,	shing tsün,	295	30
Centre-region (Honan)	Chung chau,	421	4
Cepola,	hung tái,	480	5
Cerambyx,	ngau lóng,	494	21
Cercis siliquastrum,	tsz' hing,	452	15
Cerebellum,	síú pò tséung,	517	29
Cerebrum,	nò tséung,	517	30
Ceremonial dress,	lai fuk,	149	59
Ceremonial Forms, *n*	Í Lai,	354	6
Ceremonial regulator,	tái tít tsung,	600	353
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Cereus,	shan sín chéung,	457	16
Certainly, *n*	kwó t'au, 2 5; kwó ín,	46	67
Certainly,	pít,	85	23*d*
Certainly,	tün,	88	40
Certainly,	tsz' ín,	244	46
Certify, to,	lap ku,	129	9
Cerumen, excessive,	shap í,	503	25
Cerumen, defective,	kón í,	503	26
Cerumen,	í láp, í shí,	517	31
Cervical vertebræ,	king kwat,	524	187
Cestracion zebra,	máu í shá,	487	185
Cetonia,	kam kwai tsz',	493	11
Chaff,	hók, 335 32; hóng,	437	11
Chaff balls,	fú,	361	45
Chaff-cutter,	ch'at, cháp,	334	22
Chaffinch,	kam sz' ts'z' tséuk,	472	9
Chains,	t'ít lín,	295	31
Chains of a ship,	kai yik,	322	41
Chair, *n*	tang kwá í,	137	46
Chair, arm, *n*	hün shau í,	137	48
Chair, basket,	lám yü,	330	16
Chair-bearers,	kíú fú,	332	41
Chair, camp, *n*	má cháp,	137	47
Chair, easy, *n*	hók sz' í,	137	45
Chair, elbow, *n*	káu í,	137	49
Chair, shoulder, *n*	kín yü,	330	15
Chaldrons,	wák,	316	38
Chalk,	fo shik fan,	430	15
Chalk-line, *n*	shing, mak tau sín,	295	32
Chamber, guest,	hák t'ing,	131	10
Chamber-lamp,	óm tang,	159	26
Chamber of eye,	ngán tsín fóng,	517	32
Chamber-pot,	pín ú,	159	26
Chamberlain,	shéung ts'am kuk,	596	244
Chamois,	yung ít, 358 17; ling yéung,	467	18
Champa, *n*	Chím shing,	407	4
Champaca,	yéung kau ngá,	455	74
Champagne,	sám pín tsau,	161	24
Chancellor, high, *n*	tái hók sz',	567	1
Chancellor of palace,	tín hók sz',	601	372
Chandelier,	chí tang,	137	50
Chandler,	kíú chuk sz' fú,	279	21
Change,	koi chün,	160	10
Change, to,	ún kwó,	139	103
Change, to,	t'ai kwó,	142	149
Change purpose, to,	úi sam,	90	70
Change purpose, to,	yik,	115	9
Changeable, *n*	shím,	264	14
Changed already,	í king kwó,	158	12
Changer of money,	pín ún yan,	201	28
Channels,	shui lò,	316	46
Channel or track,	shui tò,	325	80
Chapter, *n*	p'ín, 1 1; kün,	436	1
Char, to,	shíú tán,	153	41
Character, this, *n*	ní kó tsz',	17	2
Characteristics,	t'ái tò,	122	12
Characters, parts of, *n*	wing tsz',	22	7
Charge, at the,	tsz' lí,	192	5
Charges and expenses,	p'ún fai shai yung,	253	38
Chariot, war,	ping kü,	331	17
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Charioteer,	yü,	331	19
Charioteer, field,	t'ín puk,	369	1
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Charmed, to be,	tám,	122	16
Charming elqouence, *n*	hau kók ch'un fung,	55	34
Charring of timber,	tsíú muk,	287	10
Chase,	mai pán ká,	295	33
Chaste,	ching, tsít,	93	14,29
Chattels of emperor,	ü mat,	561	34
Chatter, to, *n*	ü,	465	49

Chau, Ritual of, *n*	Chau Lai,	15	74
Cheap,	p'ing,	234	7
Cheaper,	üt fát íú p'ing,	240	33
Cheat,	kwai kwat yan,	126	14
Check disease,	át ping,	509	4
Checks (cloth) *n*	k'í p'ún pò,	250	28
Cheeks,	káp,	517	34
Cheeks,	hí, 367 12; lím,	75	90
Cheek-bones,	k'ün kwat,	72	40
Cheek-bones,	k'ün,	517	35
Cheese, *n*	ngau nái ping,	161	25
Chekíang,	Chít kóng,	421	7
Chemist,	tán ká,	514	25
Cherish, to,	yéung,	93	13
Cherish, to,	ts'ün,	116	13
Chess-board,	k'í p'ún,	250	29
Chest, the,	ót kón,	524	180
Chest, treasure,	káp mán,	137	51
Chest, tea,	ch'á séung,	137	52
Chestnut,	fung lut,	443	7
Chéung, a, *n*	yat chéung,	381	1
Chew, to,	hau tséuk, 53 15; ít,	466	1
Chicken,	kai tsai,	472	10
Chicken, rolled,	chí toi kai,	161	26
Chicken, boned, *n*	t'an kwat kai,	161	27
Chicken pox,	shui p'áu,	507	119
Chief attendant,	lí muk,	593	751
Chief censor,	t'ái sz',	599	311
Chief director of guards,	wai wai hing,	603	435
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