A DICTIONARY
OF THE
CHINESE LANGUAGE,
IN THREE PARTS.

PART THE FIRST; CONTAINING
CHINESE AND ENGLISH, ARRANGED ACCORDING TO THE RADICALS:

PART THE SECOND,
CHINESE AND ENGLISH ARRANGED ALPHABETICALLY;

AND PART THE THIRD,
ENGLISH AND CHINESE.

BY THE REV. ROBERT MORRISON.

博雅好古之儒有所据以考究斯亦善读之者之一大助

"THE SCHOLAR WHO IS WELL READ, AND A LOVER OF ANTIQUITY, HAVING AUTHENTIC MATERIALS SUPPLIED HIM TO REFER TO
AND INVESTIGATE;—EVEN THIS, IS A VERY IMPORTANT ASSISTANCE TO THE SKILFUL STUDENT." WANG-WOO-TAOU.

VOL. I.—PART I.

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Pictorial
Chinese Language

A New Work

By Thomas Wilson

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TO

THE HONORABLE THE COURT OF DIRECTORS

OF

THE UNITED EAST INDIA COMPANY,

AT WHOSE SOLE EXPENSE,

THE FOLLOWING WORK IS PRINTED.

IT IS MOST RESPECTFULLY DEDICATED.

BY THEIR MUCH OBLIGED, AND

VERY OBEDIENT HUMBLE SERVANT,

THE AUTHOR.
ADVERTISEMENT.

In laying before the Public the First Number of the following Dictionary, the Author would be glad to have it in his power to say with certainty, of how many Numbers the Work will consist, and in what period the whole will be completed. There are, however, various reasons which induce him to refrain from using any Language on the subject, that could be construed into a pledge on his part, or that would raise expectations in the mind of the Purchaser, which the Author may not have it in his power to fulfil. The preparation of the Manuscript depends on the health and life of an individual; and the regular progress of the Printing, is ensured by nothing that is more certain than those two circumstances; which every day’s experience teaches, are not to be calculated on. The Work is conducted in a Foreign Country, which affords no facilities for the supply of various articles which are indispensably necessary to prosecute the Work. The First Number appears under disadvantages, from the whole of the Italic Types having been stolen before they were landed from the Ship which conveyed them from England.

As long as Divine Providence grants health to the Author, and no unforeseen hindrances arise, the Work will be carried on with care and assiduity. To those who are likely to purchase such a Work, it is of little consequence whether it extends to a volume more, or a volume less. A great book is a great evil, if the same materials can he put into a smaller and more convenient compass; but if the materials are worth Printing, it is not certainly, very judicious to suppress them merely for the sake of making a smaller Book. The Reader may be assured, that if the Work appears diffuse and large, it is for some other reason than from a wish to render it bulky and expensive.

The true Scholar will not find fault with the errors of the Work, merely for the sake of publishing a piece of smart Criticism, or of attacking the Country, the Person, or the profession of the Writer; there is therefore no wish on the part of the Author, that the Critic should withhold his remarks, nor is it necessary to deprecate his severity. He will not be unjustly severe; he will not indulge a propensity to pen something which shall be admired as good writing, whilst his own conscience condemns him for misrepresenting his Author. Whatever therefore truth and justice require, let it be done:—not with unnecessary harshness, but with the kindness and mercy which every man would himself wish to experience from his judge. The Writer is very far from standing forward with proud pretensions to excellence in his plodding task; nor is his language meant to bravo Criticism. To say the worst, Utility is his object, and if his labours prove useful, though in a lower degree than he himself could wish, he will at least have the satisfaction of not having labored quite in vain.

VOL. I.
It is but justice to the Author to say, that, a part of the time in which these Sheets were Printing, he has been ninety miles distant from the Press. And in behalf of the Printer it should also be noticed, that the duties of Compositor, Pressman, Reader and Corrector, have all devolved on an individual, aided only by Natives who understood not the English Language.

The Author has elsewhere had occasion to acknowledge his sense of the obligation he is under to The Honorable the Court of Directors of the East India Company, for the liberal manner in which they undertook the expense of the Work. It remains for him in this place, to express his grateful recollection of the countenance given to the undertaking, by the late Chief of the English Factory, John William Roberts, Esq.; and to offer his cordial thanks to John Fullarton Elphinston, Esq. who, as President of the Select Committee, recommended the undertaking to the Honorable Court; and also to Sir George Thomas Staunton, Bart. and the other Gentlemen of the Honorable Company's Establishment in China, who have since contributed, in any way, to its progress or accuracy.

CANTON, CHINA.

December 23d, 1815.
INTRODUCTION.

Letters and the Press constitute a mighty engine; in itself innocent, but according to its application, productive of good or evil almost infinite. Some Chinese surmise that Letters are of divine origin; others fable, that "When Letters were invented, the Heavens, Earth, and the Gods, were all agitated. The inhabitants of Hades wept at night, and the Heavens, as an expression of joy, rained down ripe grain." From the invention of Letters," they say, "the machinations of the human heart began to operate; stories false and erroneous daily increased; litigations and imprisonments sprung; hence, also, specious and artful Language, which causes so much confusion in the world. It was on these accounts the Shades of the departed wept at night. But, from the invention of Letters, polite intercourse and music proceeded; reason and justice were made manifest; the relations of social life were illustrated; and, laws became fixed. Governors had a rule to refer to; Scholars had authorities to venerate; and hence, the Heavens, delighted, rained down ripe grain. The Classical Scholar, the Historian, the Mathematician, the Astronomer, none of them can do without Letters;—were there not Letters to afford proof of passing events, the Shades might weep at noon, day, and the Heavens rain down blood." Tradition might affirm what she pleased. According to this, it is acknowledged, that Letters have been perverted to bad purposes, but still on the whole, the good which they have done is greater than the evil.

The Chinese receive it as an undoubted fact, that in high antiquity, knotted cords were made use of, to signify the intention of Rulers; and to be, to a certain extent, the signs of ideas. It is said, that in the time of 黄帝 Hwang-te, the third from 伏羲 Fuh-he, a Person whom they call 蒼頰 Ts'hang-hee, observing the appearance of a certain constellation, the marks on the shell of the tortoise, and the print of a horse's foot, first conceived the idea of forming Letters. During the reign of 成王 Ching-wang, the second of the Dynasty 周 Chow, about the year of the world 2900, a Person named 保氏 Paou-shi, formed a work called 六書 Luh-shoo, the contents of which he taught to his Pupils. He is considered the Father of Letters, and his work has been a standard to which all future ages have referred. It is there affirmed, that originally nine-tenths of the Characters were hieroglyphic; but that being abbreviated for the sake of convenience; or added to, for the sake of appearance; the true and original form was gradually lost. In proof of Characters being at first a representation of the thing.

The Character is said to be Derived from the Following Six Sources.

I. Resemblance to the object, as in the above instances of the Sun, Moon, &c.
II. Pointing out some Properly, as 王 Shang, "Above;" an ？ Hea, "Below."
III. Combination of ideas, as in 信 Sin, "Truth, belief," from man and word. 義, "Just, righteous;" from a sheep, and the Pronoun 1.
IV. Sound of the thing spoken of, as 河 ito, "A river." ？ Chiang, "A large river, a torrent." Sometimes a part of the Character is to give meaning, and part to give sound.
V. Contraries, by inverting and reversing the Character, thus 王 Che, "To grow out of the ground," inverted, makes 艹 Tsh, "To revolve, to go round." ？ Ching, "Right, proper;" reversed ？, "Defect."
VI. Borrowed, supposed, or arbitrary Characters, as 王 Ling, "To order;" and 王 Ch'bang, "Long." (Some arrange Ling, under the 11th Class.)

The First Class, they call 形象 Hing-sang.
The Second, 指其事 Che-khek-sze.
The Third, 会意 Hwuy-e. ？ The Fourth, they call 言音 Hea-thing.
The Fifth, 转注 Chuen-choo.
The Sixth, 假借 Kea-tseay.

In tracing the Derivation of the Character, there is more of curiosity than utility. From the causes above mentioned, namely, abbreviations and additions, for the sake of expedition, or beauty of the Character, the Derivation is much obscured in the present form. The Compilers of Chinese Dictionaries, cry out much against what they call the 俗寫 Sih-say, the vulgar mode of writing; but notwithstanding all these zealous efforts, the vulgar mode prevails; and a Person would not only appear pedantic, but would cease to be generally understood, were he to write in any other than the vulgar mode.

About 800 years before the Christian era, in the reign of ？ Seou-wang, the Seal Character was first written. The 大篆文 Ta-chuen-wân, or Letters having a representation of the object, was formed by a Person named 樊 Chow. It was the design of these Characters, to carry the hieroglyphic system as far as possible; and, as they say, to represent the straight lines of the dragon; the crooked windings of the worm; the footsteps of birds; the marks on shell fish; the figures of plants, and trees, and insects, and words, and spears; hence, the Letter appeared as if flying or crawling.

About 500 years later, one 黎斯 Le-sze, reduced the number of strokes, and formed the 小篆文 Seou-chuen-wân. The Moderns profess that these Characters, in later years, were obtained from the hieroglyphics engraves on ancient metal vases and hence called 錘鼎文 Chung-ting-wân, or the Letters of bells and tripods.

When 始皇帝 Che-chwang-te, (about the year of the world 3100,) ordered all books to be burnt, those metal vases were, it is said, the means of preserving the ancient Characters. However, there does not seem any necessity to have recourse to those vessels, as it cannot be supposed, that the order of the Emperor was carried into full effect.

The Seal Character, as the Chu-tse, is now called by Europeans, was, in the Dynasty 漢 Han, found extremely incon-
venient; and according to some, the Government ordered it to be modified, to what is now called the 賴字 Lâe-tze, or Le-Character, a form not very dissimilar from the present Written Character, and so called from the Le-shau, or Writers of Public Courts, having framed it. Others again affirm, that it was formed by a Person named 程廸 Ching-mô, when confined in Prison.

The next modification of the Character was, to what is called 轉書 Kâe-shoo. It is considered the most perfect and beautiful form of the Character, and was first written by 王次仲 Wang-Chiâo-chung, during the Dynasty 漢 Han, (about A. D. 300.) In this, as well as the Le-shoo, the original form is nearly lost.

Apprehensive of this becoming the case, 許慎 Huen-shin, an Officer of Government, during the Dynasty 漢 Han, (about A. D. 100,) had formed the well known work, called 説文 Shuo-wán, in which he endeavours to trace and to preserve the derivation and meaning of the Character.

About the same time, for the convenience of Government, recourse was had to, what is called 草字 Tsâou-tze, "Grass Character," i. e. a free running hand, now in general use, where saving of time is an object. Government does not, however, permit official documents to be written in any other than the 轉書 Kâe-shoo form. The Person who first wrote the Tsâou-tze, was 史游 She-yew.

The Chinese Class the forms of the Characters variously. Some affirm there are five classes, others, six; and others again say, eight. The five classes are thus; first, 甲文 Koo-wân; second, 大篆 Ta-chuen, both of which are out of use. The third, 小篆 Seâou-chuen, used on Seals, the Colours of the Army, &c.; fourth, the 八分 Pi-fun, Character, something like the Le-shoo, used on Stone Tablets; fifth, the 賴書 Lâe-shoo; and the present 八分 Lâe-shoo; and the present 写書 Shuo-shoo, used in Deeds of Property. Reports to His Majesty, Public and Private documents. Those who arrange the Characters under six classes, call them 甲文 Koo-wân; 乙字 Kâi-tze; 丙文 Chuen-wân; 隸書 Lâe-shoo; 繕篆 Mew-chuen; and 蠱書 Chung-shoo, a Character which has the appearance of crawling insects. The 八體 Pi-fun, or eight forms, are called; first, 大篆 Ta-chuen; second, 小篆 Seâou-chuen; third, 刻符 Kih-foo; fourth, 隸書 Lâe-shoo; fifth, 篆印 Moo-yan; sixth, 署書 Shuo-shoo; seventh, 史書 Shuo-shoo; eighth, 隸書 Lâe-shoo; several of these have fallen into disuse.

The term 正字 Ching-tze, the proper Character, or plain hand, is used in contradistinction from 草字 Tsâou-tze, the running hand. 楷書 Kâe-shoo, the plain written hand, is sometimes used in contradistinction from 未板 Sung-pan, a stiff Character, commonly used in Printed Books.* It derives its name from the Dynasty Sung. There is yet one form, the 行字 Hing-tze, a free hand, holding a middle place between the plain and running hands.

The above remarks, shew briefly, the various changes which the form of the Character has undergone. The changes of the spoken Language, previous to the second or third century of our era, it is impossible to trace; as prior to that period it was preserved only in the memories of the People, and communicated either visâ-voce; or to those partially instructed, by referring to a Character well known of the same sound as one not known, and saying; 閱若某 Teh Jô mow, "Read as such a Character," or this Character is Pronounced like that.

* The Characters on this page, are in the Sung-pan form. In the body of the Work, the examples are in the same form as these, but the Character defined, is in the Kâe-shoo form, affording a specimen of the written hand of the present day.
The Chinese, themselves say, that in high antiquity, they had words without Letters; in the middle ages, (i.e. about the time
of Confucius) words were communicated by Letters, in the way which has just now been noticed. In later times, the sounds of
many Characters were forgotten and lost, for the Yun-he is, was not known. The Yun-he, is a mode of classing all the
words of the same termination together, as we do those of the same initial. Dictionaries arranged in this manner, have, by
Europeans, been termed Tonic Dictionaries. There is a mode of spelling words, now practiced by the Chinese, which they call
the cut-yun, or the Fan-yun, or otherwise, the T'ing-yun. The principle of it is, to join the initial of the
first syllable to the final of a second, and from thence to derive a third syllable. Thus from 亱 T'ing and 几 K'e, they
form Te. The two first, are denominated 字母 Tze moo, "Mother Characters:" and the third is called 子 Tsze, "A child."
All the initial sounds, supposed to be contained in the Language, viz. Thirty-six, arranged in series, and combined with the Twelve
finals in proper tables, constitute a system, called 等音 Tang-yun, "Classes, or series of sounds." In some of these tables, the
Pronunciation is varied perpendicularly, as on the page by the 四聲 Sze-shing, "Four tones," and transversely by the 七音

The 四聲 Sze-shing, or Four tones, are generally known. The 七音 Tshih yin, or Seven sounds, correspond to the
seven notes in music. They are used by Chinese, both in vocal and instrumental music, and are otherwise expressed by the
seven Characters, 位士 千尺九乙. His, sze, shang, kung, chih, fan, yih. It has been attempted to apply these seven sounds to the Spoken Language. Kaog-he, in his Preface, supposes that the 五方之民 Woo fung che min, "The People who inhabit the East, West, North, and Centre of the Empire, living in Countries diversified by hills, plains, rivers, and springs, have their voices affected by the nature of the Country which they inhabit; and that, consequently, the 五音 Woo yin, or Five full tones, must be found to apply generally, but that all the seven notes, will rarely apply.

The Thirty-six initials, which run transversely, in the tables of 等音 Tang-yun, are divided amongst the seven notes; thus, the
The 牙音 Ya-yin, Dentals, or sounds modified by the grinder teeth, viz. 咬疎 Back Ken, k'he, keun, &c. are classed under the
見角 Kea Note, and referred to in the order in which they stand; thus Ken, is called the first of the Note 角 Kea, and
疑角 K'he, the second, &c. The 舌音 Shé yin, or Lingual initials, viz. 亱 Twan, thow, ting, ne, che, chih, ching, nang, are classed under the 微 Che Note; and are referred to by the words first, third, and &c. onward to the Eighth. This mode of reference applies to all the Seven Classes. (Vide, Dictionary 五車覈府 Woo-chay-yun-foo.)
The 輔音 Shin yin, or Labials, viz. 被流並脣非並奉微 Pang, phang, ping, mng, fe, foo, fang, we, are classed under the
見角 Yu Note. The 眉音 Che yin, Incisor teeth, or Fore dentals; viz. 際清從心邪照穿突貨聲 Ts'ing, ts'hing,
teung, sin, sey, seed, cash, ch'hoen, chwang, shin, shen, are classed under the Note 商 Shang. The 體音 How yin, or Guttural
sounds; viz. 體脛椿用 Hauau, hch, ying, yu, are placed under the Note 宮 Kung. Finally, the 半舌半齶 Pwan che,
pwan che, half linguals, and half dental sounds, as Kung-he calls them, viz. 彤 Lai and 日 Yih, are considered a modification of two of the preceding, and are called 半齒 Penny che, and 半齶 Penny shang, which denote the same as the Semi-tones, 半舌 Pwan che, and 半齶 Pwan shang. However, they frequently profess to carry the above distinctions no farther than the
五音 Woo yin, or Five full tones, and even that, their success is much to be doubted.

In the Dictionary 字彙 Tze-ch'wan, is a hand drawn with the palm uppermost, and the four fingers are divided each into
four spaces, pointing to these divisions on his own hand, with the end of his thumb, in order to reckon the number. The Learner
is taught to chant over all the Thirty-six initials, or so many of them as lead him to the sound under which he should fix any
given Character, and then stops. I have seen one Gentleman, and but one, who had any pretensions to understand this complicated
system: and he informed me, that there were very few Scholars in the Province, who were at all acquainted with it.

The words 聲 Yin, and 聲 Shang, are used for each other. They not only 为, 四聲 Sze-shing, and 五音 Woo yin, The
Ts'êh-yin, "Seven sounds, or notes." The 四声 Sze shing, or "Four Tones," are called 平. 上. 去. 人, Ping, shang, k'heu, jûh. The 七音 Ts'êh-yin, or "Seven notes," consist of five tones, and two semi-tones, they are called 官. 商. 角. 微. 羽. 半微. 半商 Kung, shang, ke, che, ya, halfche, and half shang. Distinctions still more minute have been talked of, as 上平 Shang-ping, "The high ping," and 下平 Hea-ping, "The low ping;" the 清 Téhing, "Clear," and the 潮 Chûh, "Thick sounds."

The whole of this System, and these nice, and in part, imperceptible distinctions, are comparatively modern in China; and a large proportion of them have been introduced from foreign countries. 声韵反切之学古未之有也. Shing yun fan t'èh che hê, koo we che yew yâ. "The doctrine of Tones, and of the Syllabic Spelling, was not known in ancient times."† The Imperial Dictionary, by order of the Emperor Kang-he;‡ contains the following quotation, from a work called 檀策 Tân-tih. 漢儒識文而不知字母江左之儒識四聲而不識七音七音之傳肇自西域以三十六字為母從四聲為七音. Han joo shih wân tse, urh pûh shih tse mo; Kiang tso che joo sîh sze shing, urh pûh shih t'sîh yin; t'sîh yin che chuèn, chau tse Se yûh, c san shih lûh tze wei moo, tsung wei sze shing, hang wei t'èh-yin. "The Literati, in the time of Han, (about A. D. 200) understood Letters, but were unacquainted with the Mother Characters; the Literati, on the left of the great River, (i. e. the North of 楊子江 Yang-tse-keang,) knew the Four Tones, but were unacquainted with the seven sounds. Information respecting the seven sounds, originated in the Western regions; in which system, thirty-six Characters are constituted Mothers; longitudinally are the Four Tones, and transversely the Seven Sounds."§ It is added in the above work, that 西域婆羅門書能以十四字貫一切音. Se yûh Po-lo-mun shoo nâng c shih sze tse kwan yîh t'èh-yin. "In the Western regions, the books of the Po-lo-mun, can combine all sounds by fourteen Letters." This system is further spoken of, as being derived from the Country 梵 Fan, from whose Religion of 佛 Fûh, and which place, is commonly said to be some part of 藏 Tsang, which is Tibet. The introduction of the Thirty-six initial sounds, is attributed to 神琪 Shin-k'he, § a priest of Fûh; and it is said, the system was much employed, in addition to all the above distinctions, they add the expression 九音 Kew yin, Nine sounds, or tones; viz. 上平. 下平. 上上. 下下. 上去. 下去. 上入. 下入. which are modifications of the 四声 Sze shing, Four Tones.

Four tones, and five notes, but also 聲五 Woo shing, and 八音 Pâ yin: in which expressions, Woo shing, refers to the Five Notes, and Pâ yin, to the Eight Substances, Wood, skin, &c. which emit sound. In addition to all the above distinctions, they add the expression 九音 Kew yin, Nine sounds, or tones; viz. 上平. 下平. 上上. 下下. 上去. 下去. 上入. 下入. which are modifications of the 四声 Sze shing, Four Tones.

* For further illustration of these, see a Chinese Grammar, written by the Author of this Dictionary, and, in 1812 sent by the Honorable Company's Select Committee in China, to Lord Minto, at Calcutta, where it was since Printed by order of Government.
† Vide, 六書故 Preface. ‡ It is strictly K'un-h'ing ho. § Vide, 唐熙字典 Kang-he's Tâe-lien. || About A. D. 500, a 婆羅門僧 Po-lo-mun (Brahmun) Priest was at Yêking; and by the order of the Emperor 乾德 Kiên-tih, 300 沙門 Sha-mun (Priests) went to India to procure Books, &c. (Vide, Ta-tsêhing-yûh-thuê-geh.)
¶ It is otherwise written 神琪 Shin-kung. **Vide, 六書故 Lûh-shoo-koo, and 音學五書 Yin-heô-woo-shoo. VOL. I.
The Four Tones were first noticed by a Person called 周顥 Chou-yung, and first published to the world, by 沈約 Shin-yo. The last work referred to, says, that "The distinction of the Four Tones, took place during the Dynasties Tse and Leang," about the close of the fifth century. It is said, that 梁武帝 Leang Woo-te, His Majesty Woo-te, of the Dynasty Leang, would not believe, that there was really any such distinction as that of the Four Shing, and often conversed on the subject. He one day asked 周顥 Chou-shay, what the Four Tones were. The Courtly Scholar replied, 天子聖哲四字就是四聲 Th'een ts'ee shing-chë, sze tsze ts'ew she she shing. You, Sire, are, "Heaven's Son, holy, wise; these four words contain, (illustrate, or are instances of) the Four Shing." The compliment no doubt, bad such weight as to carry with it full conviction to His Majesty's mind, of the existence of the Four Tones. There is no argument that can stand against flattery.

The 切韻 T'ieh-yeun, or system of Syllabic Spelling, adapted to Chinese Monosyllables, and which has been fully proved to have originated in a modification of some foreign system, (in all probability the Shan-scrif) is at this day, very partially and ill understood in China. The Thirty-six initials of the Series, are redundant more than one-third. A Chinese Writer rejected fifteen of them; * and said, with the remaining Twenty-one, he could express not only all the words of the Chinese Language, but also the sounds uttered by birds and beasts. Various endeavours have been used to simplify the system, and recommend it to general acceptance; to these efforts, the finishing hand has been put by the Compilers of the Imperial Dictionary. Still, what is said in 字母 T'ung-chë, respecting the system, continues to be the Language of the Chinese. 其法繁其旨緖人每憚其難而棄之曰吾取青紫奚霑是哉 K'he ts'an fan; k'he che pe; jin mei tan k'he nan, urh k'he che; yu ts'eun ts'eng ts'ee, he tsen she ts'ee? "Its rules are numerous and embarrassing, and its meaning obscure; every one is afraid of the difficulty, and rejects it, saying, 'Of what use is this to me in the pursuit of literary honors?" Another writer says, 其三十六之分門究之相混者多 K'he san shih luh moo che fan mun, kew che seang hwan chay to. "The arrangement of the Thirty-six initial sounds, when examined into, are found to contain much that is very confused." He complains, that the fashionable rage of many Persons for those foreign distinctions of sound, unknown to their fathers, and not suited to the genius of the Chinese Language, called off people's attention from the plain, tangible, and useful study of Letters, to a visionary pursuit of abstruse, evanescent, and useless distinctions of sound. His opinion of the nature of the Chinese Written Language, as contrasted with the foreign system introduced; though contained in a rather long quotation, is interesting to a Student of Chinese. He says, 梵有無窮之音而華有無窮之字梵則音有妙義而字無文采華則字有變通而音無錦銖梵人於音所得從開入華人長於文所得從見入 * Ta te Fan jin p'ih yin; tsae yin p'uh tsze; Hwa jin p'uh tsze, tsae tsze p'uh tsae yin; koo Fan yew woo keung che yin, urh Hwa yew woo keung che tsae. Fan, tsih yin yew menou e, urh tsze woo wun tsae; Hwa, tsih tsze yew pien t'hung, urh yin yin woo tsze choo. Fan jin ch'ang yu yin, so tih tsung wun joh; Hwa jin ch'ang yu wun, so tih tsung keen joh. "It appears to me, that the people of Fan, (from whence, as has been noticed above, the Syllabic Spelling was derived) distinguish sounds; and with them the stress is hid.

* Vide 禮苑 Tan-talh, 3d. vol.
on the sounds, not on the Letters. Chinese distinguish the Characters, and lay the stress on the Characters, not on the sounds. Hence in the language of Fan, there is an endless variety of sound; with the Chinese, there is an endless variety of the Character. In Fan, the principles of sound excite an admiration, but the letters are destitute of beauty; in Chinese, the Characters are capable of ever varying intelligible modifications, but the sounds are not possessed of nice and minute distinctions. The People of Fan prefer the sounds, and, what they obtain enters by the ear; the Chinese prefer the beautiful Character, and what they obtain enters by the eye. The fact is, that an Alphabetic Language is addressed both to the eye and the ear. A page of a book, when viewed, enables a Person to pronounce sounds which are understood by all who hear; in this perhaps, its chief excellence consists. However, the quotation was intended to prove, that in the opinion of the Chinese themselves, the figure and meaning of the Character are the great points to be attended to.

The Emperor Kang-ho, whose Tartar series of Syllables the 聽 Tshè-yan resembles, affirms, contrary to the authorities above quoted, that the system is at once admirable and easy; and that great stupidity must be the lot of those who cannot understand it. The simple use of two Characters, to deduce from them the Pronunciation of a third, is very generally adopted, and introduced into modern editions of the Classics. But no where, neither in Dictionaries nor Commentaries, do they confine themselves to determinate sets of Characters for the Initials and Finals, which circumstance deprives the Student of much of the benefit which would otherwise result from the plan. Even the Imperial Dictionary does not confine itself in the body of the work to the sets of Characters given in its own tables. Some Dictionaries are still published agreeably to the old mode of giving a single Character, supposed to be better known, of the same Pronunciation, as that less known. But in this case also, they do not confine themselves to the same Character as the sign of the same sound. They seem always to calculate on the Student having learned to Pronounce several thousand Characters, from the mouth of a Master. One who has been taught the Art of Spelling, according to the Alphabetic system, wonders at the extreme deficiency of Chinese, otherwise tolerably, well acquainted with Letters, when they try to obtain the Pronunciation of a word, by the Syllabic Spelling; as from 懲 Ke-a, to derive 懶, instead of Ta, is an example which does not exaggerate their blunders. Many of the Chinese Dictionaries, employ both the 聽 Tshè-yan, and the 音 Yin, that is, the Syllabic Spelling, and the single Character of the same sound as that to be defined. The latter mode is more generally understood.

All Works on the Language, in Chinese, have been arranged either according to the import and form of the Character, or according to its Pronunciation, by classing together those whose terminations were the same. All the earlier Dictionaries, the 六書 Luh-shoo, 説文 Shuo-wên, 玉篇 Yü-ph'êen, and 類篇 Luy-ph'êen, were arranged according to the form and meaning of the Character. The first Dictionary, arranged according to the Pronunciation, was called 唐韻 Tang-yan; it appeared, about A.D. 600. The same Dynasty, viz. that of 唐 Tang, which continued till about A.D. 900, produced 廣韻 Kwang-yan. About the year 1300, a work, called 五韻集韻 Woo-yan-tsê-yan, was published. 元 Yuen Dynasty produced 韻會 Yun-hwuy, and 明 Ming Dynasty, which continued till A.D. 1644, produced 正韻 Ching-yan. These Dictionaries were all arranged according to the Pronunciation; an arrangement, which after a trial of several hundred years, was found not to answer well. There was much disagreement amongst these different authorities, and the difficulty
THE RADICALS.

Or Keys, by the Chinese called 休部 Tzse-poo, under which the Characters are at present arranged, amount to Two Hundred and Fourteen, and follow in order, according to the number of strokes of the Pencil employed in writing each of them, from one stroke to eighteen. In this arrangement the chief object is, facility of finding the Character wanted; this is a modern improvement on the ancient system, though considered less Philosophical than that of 休书 Luh-shoo, 説文 Shwō-wăn, and 玉篇 Yuh-p’heen. In those Works, most regard was paid to the meaning of the Character in its arrangement. In the present mode, the meaning is a secondary consideration to its being easily found. Kang-he, endeavors to unite these objects, and hence, alters the place of some Characters from that in which Tzse-hwuy and Ching-tse-t’chung had arranged them: for instance, 休息, "the light issuing from fire," was placed, by preceding Dictionaries under 火, "Fire;" he has placed it under 灿 Ho, "Fire." 朗 Tae, "Cloudy; obscure," is put under 雨 Yu, "Rain," instead of 雲 Tae, "At, or to a certain point." 墨 Hing, "The blaze of fire;" 墨 Ying, "The name of a river;" 墨 King, "A certain tree," and 墨 Ying, "The apex of a stalk of grain;" were, by Ching-tse-t’chung, all placed under 王 Hieh, "The head." Kang-he has restored them to the Radicals 火水木禾 Fire, water, wood, and grain, where the framers of the Characters would have placed them.

In 休书 Luh-shoo, the 字部 Tzse-poo, are called 書目 Shoo-mih, "Book’s eyes," or Characters which constitute an Index to the Book; they amount to 479. In 説文 Shwō-wăn, to 540; and in 玉篇 Yuh-p’heen, to 542. In the first of these, namely, Luh-shoo, a Classification is made, which is still often followed, when Language is not treated of. The first division of the Character, includes a few derived from a single line. The second division embraces Celestial objects, as the Sky, the invisible, or aerial influence, the Sun, Moon, and Stars; Clouds, Rain, and Thunder. The third, Terrestrial objects, as Earth, to Grow: Water, Metal, Hills, Rivers, &c. The fourth, Man, including the parts and functions of the human body; to See; to Sleep; &c. The fifth, Living Creatures, or as they are expressed "Things that move," including the various species of Animals. Sixth, Things Straight, as Trees, Grasses, Plants. The seventh, Productions of Human Industry. Eighth, Miscellaneous; and Ninth, Doubtful, including Characters whose formation, or classification, are not clearly ascertained. Further, There is in the 479, a distinction made between the principal and subordinate Radicals, thus, Sun and Moon, are principal Characters; Morning and Evening, are derived from them, and placed in the second class. Water, is a principal; River, Streams, &c. are subordinate. The principal, are denominated 母 Mō, "Mothers;" the derivatives, are called 儿 Tze, "Children." Under these Radical parts, are arranged their Compounds, formed agreeably to the Six Divisions mentioned above on the second page. In the whole of this arrangement, no regard is paid to the number of strokes in each Character; from which, and other circumstances, the Character wanted, is found with considerable difficulty. The present reduced number of Radicals, and each Character occupying a place according to its number of strokes, is the latest and most convenient arrangement. It appears to have been first employed in the Dictionary 字彙 Tzse-hwuy.
Paper was invented in China, by a Person named Tsæ-lun, about the end of the first century. In ancient times, wooden thin boards, or bamboo placard thin, were used to write on. The next step was, to write on silk or cloth. Their pencil at first, was the point of a stick, which they dipped in a liquid ink. Hair Pencils were invented so early as 300 years B.C. Their squares of ink, as now used, were known about A. D. 600.

Printing, it is said, was first introduced to the notice of Government, by a Minister of State, called Pung-taou, who was 五代人 a Person who lived during the five latter Dynasties; he lived to the commencement of the Dynasty Sung, about the middle of the Tenth Century, when the art of Printing prevailed. The first essay, is said to have been, to take an impression on paper from a stone tablet, on which Letters had been engraved; by this process the ground of the Paper was black, and the Characters white. Impressions on single sheets only were taken in this way, but this led to the invention of wooden blocks, or wooden Stereotype Printing, which has continued to the present time. Type-Cutters now worship Pung-taou, as their patron deity, in the same way as the learned worship Confucius.

Thus has been traced from knotted cords and bamboo books, the progress, in China, of that mighty engine, the incipient discovery of which, Fable says, shook the universe. Speech, by which we communicate fully our thoughts to others, is that, next to the power of thinking, by which man is far removed from the inferior creatures; — Writing, by which man renders his thoughts visible, and conveys them to those beyond the reach of his voice, to the very ends of the earth, raises him high above his unlettered fellow men; — and Printing, which in on hour, by a single hand, effects as much as could be written in a whole day, by a thousand pens, appears to have given the highest possible facility to the interchange of ideas amongst human beings. Would that those ideas, were none other than such as are favourable to Truth, Piety, and Virtue.

The Dictionary by order of His Imperial Majesty, Kang-he, is a compilation, rather than an original Work. For the completion of it, five years were allowed; Twenty-seven Persons were employed in composing it; two others in revising, and one in superintending the Press. * From its being the Work of many, there is a want of unity, and perspicuity in it. The Student is sometimes referred backwards and forwards without finding satisfaction anywhere. The quotations are so garbled as to be often unintelligible, without a reference to the original. The Definitions are not in an easy style. It is crowded with different Pronunciations, from their making a point of collecting the Ancient as well as the Modern Pronunciation. Though the Compilers were instructed by His Majesty, that " No meaning should be left unexplained, as well as no sound omitted," they have almost entirely overlooked the Colloquial Dialect. Hence, a mere translation of Kang-he's Dictionary, would be far from answering the purposes of the European Student; the Imperial Dictionary was intended for Natives, not for Foreigners. Still, it may justly be considered, the fullest and best Dictionary, which has appeared in China; and it is in universal use.

Of the following Dictionary, Kang-he's Tsze-têen, forms the ground work; the arrangement and number of Characters in the First Part, are according to it. The Definitions and Examples, are derived chiefly from it; from Personal knowledge of the use of the Character; from the Manuscript Dictionaries of the Romish Church; from Native Scholars; and from Miscellaneous Works perused on purpose.

The Manuscript Dictionaries contain from Ten to Thirteen thousand Characters; the late Printed French Copy, contains, Thirteen thousand, three hundred and sixteen. Neither the Manuscript Dictionaries, nor Printed Copies, insert the Chinese Characters in the Examples, which leaves the Learner at great uncertainty, as to the Characters or Words which compose the Examples given. In this Work, that material defect is supplied. The Examples are also more numerous, and the illustrations generally fuller than in the Manuscripts and Printed Copy of the Missionaries' Dictionaries. In this Work, the Seal Character and Running-hand forms are introduced. The number of Characters, agreeable to Kang-he's Tsze-icen, amounts to about Forty Thousand, amongst which are many of rare occurrence, but which are necessary to the completeness of the Work.

To the European Student of Chinese, the Writer would recommend particular attention to the Character, as finally the speediest and most satisfactory method of acquiring the Language. Let the Radicals be committed to memory. The Tones and Aspirates, are quite of a secondary nature. Such distinctions do exist, but they are not necessary to write the Language, nor yet to speak it intelligibly. Even Native Scholars, are sometimes unacquainted with them; they are essential only in Poetry. The form of the Character, and the proper collocation of words, are indispensably necessary parts to be attended to. The Tones sometimes affect the sense; in such cases, but no other, they are marked by the Chinese. European Writers, have laid undue stress upon them, and upon accompanying the Alphabetic Spelling with the appropriate marks of the Tones. The Student should consider all Alphabetic Spelling and marks, as only imperfect helps to his recollection of the sound of the Chinese Character. Any thing in Chinese, beyond common place topics of colloquial intercourse, is quite unintelligible when expressed in Letters of the Roman Alphabet. The Character must be present to the eye, or to the mind, in order to be understood.

What is called the Mandarin Dialect, or 官話 Kwan hwa, is spoken generally in 江南 Kiang-nan, and 河南 Ho-nan, Provinces, in both of which, the Court once resided; hence the Dialects of those places gained the ascendancy over the other Provincial Dialects, on the common principle of the Court Dialect becoming, amongst People of education, the standard Dialect. A Tartar-Chinese Dialect is now gradually gaining ground, and if the Dynasty continues long, will finally prevail. There is no occasion to suppose it a "Royal Dialect, fabricated on purpose to distinguish it from the vulgar."* Difference of Dialects arise gradually without art or covivrange!

That the Chinese Language has no Compound Words, seems a misapprehension. That the Characters are not actually joined to each other is a fact; but to the intelligent Reader, Speaker, and Hearer, the Syllables are often understood in a compound sense. 字典 Tsze-icen, or 字彙 Ts'ie-hui, "Lexicon, or Dictionary," are understood as compound terms. 本土人 Pun-ch'oo-jin, denotes "Eoborigines;" and though the Characters be not linked together, they are in sense, and in the apprehension of the Person who understands Chinese, as really joined as "Ab" is to "origine."

To the Writer of this, it appears unquestionable, that the Chinese Language originated in pictures of visible objects, and from these by allusion, gradually extended from things visible and capable of being represented, to things immaterial and beyond the cognizance of the senses. The pictures of the objects of vision are now almost entirely obliterated, and the allusion is, by the generality of Students, but slightly perceived; hence the Character presents to such Persons, little more than a collection of arbitrary signs. Their being composed of a few Radical parts, to each of which commonly a meaning is affixed, makes them remembered with infinitely more ease, than if they were formed at random. That Chinese Characters are not fitted to convey Sounds as

well as the Letters of an Alphabet, is quite apparent. Though by joining them, they form a kind of Syllabic Spelling; for London, they could say, Lun-tun, which comes sufficiently near to the true sound of the word. But for Bengal, they are obliged to write Mäng-yā-la, or Pang-kīh-la.

To convey ideas to the mind, by the eye, the Chinese Language answers all the purposes of a written medium, as well as the Alphabetic system of the West, and perhaps in some respects, better. As sight is quicker than hearing, so ideas reaching the mind by the eye, are quicker, more striking, and vivid, than those which reach the mind by the slower progress of sound. The Character forms a picture, which really is, or by early associations, is considered beautiful and impressive. The Chinese fine writing, (when fully understood, by dispensing with all the minute particles, and diffusive expressions, which are absolutely necessary to give to sounds that variety, which makes them intelligible in Spoken Language,) darts upon the mind with a vivid flash; a force and a beauty, of which Alphabetic Language is incapable. Chinese Writing is also more permanent, than the Alphabetic system, which is ever varying its spelling with the continually changing pronunciation of the living voice. Perhaps, the Chinese written Language, has contributed in some degree to the unity of the Chinese Nation. Were all the Dialects of the Empire expressed in an Alphabetic Character, they would form, to appearance, Languages, perhaps nearly as different from each other, as those of the several nations of Europe. Is it not then an advantage to have distinct, from Spoken Language, a written medium of thought, little susceptible of change?

But at a future day, when the Chinese Language shall be better, and more generally known, its merits and demerits, will be more justly appreciated. Hitherto its European admirers and contemnors, have commonly both of them, been very ignorant of it; and consequently, not qualified to form a correct estimate. Some Gentlemen, see as little beauty in the Chinese Language, as the School boy does of beauty in the Latin, when first reading He, tee, hoe; and much for the same reason. Others cry out respecting it, "O Lingua divina!" whilst from their present ignorance of the subject, they expect to find in the Language, excellencies which never existed. What should we think, of a Chinese, who, unable to write in a legible hand, the Roman Alphabet; or to read a page of a common Spelling Book, should yet presume to decide on the beauties or defects of the English or French Languages? Should we not justly despise his pretensions? Equally worthy of being despised, have been, respecting Chinese, several of the efforts of European Literati.

Some of the Missionaries, of the Roman Church, who took the lead in Chinese Literature, have always written respectably on the subject. Their Manuscript Dictionaries, Grammars, and Letters, have furnished the materials of all that has been printed in Europe; but those materials have often fallen into the hands of Europeans, who have more or less disfigured them, from ignorance of the subject. Some have been even so far lost to a sense of propriety, as to calumniate those Guides, from whom, when they separated for a moment, they fall into error. There are various errors in Fourmont's Grammar. 㖼 T'siē, commonly appears amongst the Verbs, for 章 T'siē. The other errors are of a similar kind, putting one Character for another of a similar sound. Probably the Spelling only was found in the Manuscript Missionary Grammars, and he attempted to supply the Characters, a task above the degree of his knowledge.

The most useful book, on Chinese, yet printed in Europe, is the late Chinese Dictionary, Published at Paris, and printed from the Manuscript Dictionaries of the Roman Missionaries. As far as the Editor has adhered to his Manuscripts, he will be generally found correct; of his own knowledge, he gives no favorable specimen in his Critique on the English Spelling of the Characters, 隆大皇帝 T'chien lung ta whang tee, which occur in the late Sir George Staunton's Account of Lord Macartney's Embassy.
The Missionaries, M. Des Guignes says, write the above sentence Kien-long-Ta-ouang-ty. Now, adds he, "La lettre k du mot Kien est certainement aspirée; mais elle n'a pas le son du tch Anglais." The fact is, that Tchien, is in some Chinese Dictionaries aspirated, and in others not; but the h in Tchien, is not intended as an Aspirate, it is merely the soft sound of Ch. And those who are acquainted with Chinese, need not be informed, that words, which in the Southern parts of the Empire, begin with the initial K, are pronounced, by the People of the North, and particularly at Court, as if written Ch or Tch, according to the power of those letters in the English Language.

M. De Guignes says again, "La lettre h, dans le mot whang, est inutile, puisque le mot ouang n'est pas aspiré." If any Missionary wrote Ouang, as the pronunciation of the Character 王 Whang, it must either have been by mistake, or he must not have understood Chinese. That it should be Whang, or as the Portuguese Manuscript Dictionaries spell it, Hoang, is what, to those in a slight degree acquainted with the subject, requires no proof. What makes the Critique ridiculous enough is, that M. De Guignes, in the body of his Dictionary, where he follows his Manuscript, spells the Character 王 Hoang, as it ought to be, and which is pronounced precisely like the English Whang, with which he finds fault. Possibly, M. De Guignes thought the Character should be 王 Wang, which would correspond to "Ouang;" but if so, that only makes bad worse, for 大王帝 Ta wang te, is a phrase, which it is likely never occurred to any one but himself; certainly it never was applied to the Emperor 乾隆 Tchien-lung.*

M. De Guignes, has exercised his Critical powers, pretty largely respecting the Chinese account of the extensive inundation, or Deluge, which took place during the reign of 順 Yaou. Though a Deluge of waters, it must be confessed, has little or no connexion with a Dictionary of words; yet, as in my opinion, his Criticisms are frequently incorrect, and tend to mislead the Public mind, I shall take a short survey of the subject.

The 五經 Woo-king, or Pentateuch of Confucius, compiled by him, from materials no longer existing, contains one book called 史記 Shoo-king, or 尚書 Shang-shoo. It is bound up in two thin volumes, and consists of the Annals of 順 Yaou.

* There is a common saying, respecting the Shoo-king. "Both the Ancient and Modern Shoo-king were taken from the wall of a house." The saying is thus explained, when 蘇春王 Loo Kung-wang, i. e. Kung-wang, of the State Loo, (B. C. 100) proceeded to destroy the old house of Confucius, were found in one of the walls, the records of the Ancient Dynasties,虞夏商周 Yu, Hea, Shang, Chow, as contained in the Ancient Shoo-king. These records, whatever they were, have long since perished, and no writings, prior to those of Confucius, exist in China.

After 秦始皇 Tsin-chh-hwang, had burnt all the books that could be seized, the Shoo-king was found hidden in a wall of the house of 伏生 Fu'h-sang, an old man, who, to avoid the persecution carried on against the literati, when many hundreds of them were destroyed, put out his own eyes, and affected idiotism. By this painful artifice, he saved his life, and the Shoo-king was preserved. Some accounts say, that the poor old sightless 伏生 Fu'h-sang, taught the Shoo-king from memory to 張生 Ch'huang-sang, and he to a third. When the times grew better, it was committed to writing. This is called 今文 Jin-wen, "The modern copy." Some parts of this are considered spurious, and the 古文 Koo-wen, "Ancient copy," which, it was pretended was discovered, and for some hundred years, was received as genuine, has been suspected of being spurious, by the learned generally, ever since the Dynasty 宋 Sung, (about A. D. 1200.)
Shan, &c. down to the age in which Confucius lived; including a period of about Seventeen Hundred Years.* It is written in broken sentences and detached paragraphs, many of which are represented as sayings of the Ancient Kings, or conversations between them and their Ministers. Some of the words are used in a sense quite different from that in which they have been understood in later times; and are consequently obscure and doubtful. It opens with 大禹 "It is said," † from which, probably, a considerable part is merely tradition.

In the Shoo-king mention is made of a great and destructive accumulation of waters upon the face of the earth; whether it be called Inundation or Deluge, is immaterial. This subject occupies a much larger portion of the Shoo-king, than the account of Noah's Deluge does of the Pentateuch of Moses. It is denominated in Chinese 洪水 Hung shui, "The great waters, or Deluge." The removal of the waters, and settling the state of all the various regions then known, is understood by the phrase 大禹 Yu kung. 舜 Yu, was the Person who effected that great work. This Deluge makes a grand epoch in Chinese History. After a fanciful account of the Creation, there follows a period of civilization, when 舜 Fuh-he's successors introduced marriage, government; working in metals; the use of musical instruments; and Characters for the division of time. The profusion and misrule of the monarch 帝桀 Te-chih, is noticed, and then follows 舜 Yu's Deluge; after which the earth is again represented as overflowed by wild uncultivated vegetation, and overrun by savage beasts. The fabulous age of 天皇 Theen hwang, 地皇 Te-hwang, and 太皇 Jin-hwang, is called 太古 Taoo-koo. The Antediluvian period, from 舜 Fuh-he, to 舜 Yu, is called 上古 Shang-koo. The postdiluvian age, to the period of Confucius, is denominated 中古 Chung-koo. The above is a faithful outline of the picture drawn, by Chinese Writers, of the History of the Ancient World, as known to them. Its similarity to that given by the Jewish Legislator, must be observable to every one; and the probability, that both accounts refer to the same remote facts, is not to be overturned by slight anachronisms, or a discordancy in the detail; much less, by the verbal, and (as I think may be proved,) inaccurate and absurd Criticisms of M. De Guignes.‡

* According to the dates affixed by Chinese Historians, the various reigns from 舜 Fuh-he, to the present year 1815, make in all 5200 years. From Fuh-he to 大禹 Yu, 1140; from Yu to 聖孔子 Confucius, 1760. From that to the present time 2560.
† The Ancient Copies, instead of 大禹 Yu, had 禹 Yu, about the exact meaning of which, Commentators are not agreed. Some explain it as I have done.
‡ In the Encyclopaedia Brit. vol 5. page 739, when treating of the Deluge, it is said, (from Mr. Bryant) that the Cuthites worshipped Cham; and that in China, Cham signifies any thing Supreme, a Sceptre, a Priest, &c. The whole of this apparent analogy, arises from mistaking the Portuguese and French Spelling of Chinese Syllables. In the Cham of the Cuthites, Ch is hard, as if the Syllable were written Kam; now the Chinese have no such Syllable. The Portuguese spell Tcham with Cham, and the French spell Sh with Ch. In the first instance, by the word Supreme, the syllable Ch Shang, is probably intended; and by the Priests 阿 High Ho-shang, must have been referred to. But there is no similarity between Cham or Kam, and Shang. Moreover, Shang by itself, does not denote priest.

In the same Work, vol. 14, page 527, it is said, that the Chinese evidently contains a great number of words of the same origin with those which occur in other Dialects. The examples given to illustrate this assertion, are most of them so erroneous and unfounded, that the whole passage is truly ridiculous. It should be blotted from the book which it disfigures. The Man who derives from 聖 Xim, i.e. in English, Shing, the Latin "Eximius," will soon prove, that the words of all Languages are in fact the same.
The Shoo-king opens the subject abruptly thus: "帝曰: 王四方湯湯洪水方割, 濤揚懸山襄陵。 浩浩滔天, 下民其咨有能人久。誼曰於祿哉?帝曰: 吐吻哉方命圯族。岳曰: 异哉。武可乃已。帝曰: 侻哉哉, 九載纍用弗成。" In this passage, the Character "異", the Commentators acknowledge they do not understand; they endeavour to give it a sense which they think answers the scope of the whole, which they explain thus, "His Majesty said, Alas, Ministers! the deluging waters spread destruction. They surround the mountains, and overtop the hills; they (上漫於天 as one explains it) rise high and extend wide as the spacious vault of heaven. Alas, for the common people! Who is able to remove the waters? All the Ministers replied, Behold Kwant, there is none equal to him. The Emperor said, 0, no! he is not fit; do not order him to undertake it. One of the Ministers said, Let him be tried. His Majesty answered, Let him go then, and exercise the utmost care and attention. He undertook the task, and laboured nine years without success." In consequence of his failure, he suffered death, and his Son Yu, was required to undertake the work; he with great modesty declined in favour of some abler Person than himself. But his Majesty insisted on his requirement, and Yu obeyed.

The third passage, which occurs in the Shoo-king, represents Yu, reporting to His Majesty the result of his labours. He begins by repeating the extent and ravages of the Deluge, adding, that People, had sunk in the waters. He said, he had found it necessary to cut his way through the forests; on the water, to employ boats or ships; on the dry land chariots; on the mud he had used wooden sledges; and in ascending the hills he had used iron spikes in his sandals. He had been obliged to feed the People with raw meat; he had cut channels for nine rivers, which divided the earth into nine regions; he had extended his travels to the ocean on all sides. And after the waters were subsided, he taught the People to plough and sow; but during the growth of this first crop, the People still ate raw meat. He, moreover, urged the People to go and barter what articles they could spare, for others which they had not. Thus it was, that the People were supplied with food; and Ten thousand, " Ten thousand," i.e. all the nations after the visitation of the flood, were restored to order.

The fourth and last passage which occurs in the Shoo-king, on this subject is, the Itinerary of Yu, which occupies twelve pages of that small work. The names of the various Countries through which he passed in the prosecution of his arduous enterprise, are duly inserted, with a very few explanatory words. His success procured him, the epithet of Shing-yu, " The divine Yu."

In this account, every Reader must discover a large portion of fiction filling up the great outlines of truth. But M. De Guignes insists on interpreting it as a plain matter of fact of history, " Et non commix un roman." Neither would I treat it as altogether romance, but as a romance founded on fact.

The Shoo-king does not state from whence the waters of this ancient Deluge came; and Frenchmen, as well as Chinese, have been a little puzzled to account for them. Some affirm that the source of all rivers is the Kwan-lun mountain, which rises ten thousand feet in height, till it becomes connected with the river Thien-ho, " The river of heaven," or the Milky Way, and from thence the waters came. 孟子曰水行義之澤水, 澜水者洪水也. "Meng-tze said, that rivers flowing contrary to their natural course, was expressed by Keung-shwhy; that Keung-shwhy was the same as Hung-shwhy," or the Deluge. That must have been a great convulsion of nature, which caused rivers to flow in a direction the opposite of their natural course.

As the History of China, by Choo-foo-tsze, an objector is introduced as remarking very naturally, "Since the im-
One replies, that he had heard a third. Person give it as his opinion, that the 洪水 Deluge was similar to the calamities which now take place by excessive rains; and that in the close of Yu's reign, the same thing had happened for several years. The phrase, 滔天 Th'ouen th'ien, "Reaching high as heaven," must be understood as a local figurative expression. The chief part of the calamity consisted in the excessive fall of rain; after it had fallen, and Yu had scooped passages for it, it gradually subsided in the Autumn. In a marginal note, this opinion is rejected as the groundless conjecture of a self-conceited mind. Perhaps few will think that the supposition quite removes all the difficulties.

The site of the 九州 Kew-chow, or nine regions, into which Yu divided the earth, puzzle not a little the Chinese Expositors. They have made Maps of them, both old ones and new ones, which are limited to the extent of Modern China Proper,* which is the world in the estimation of the Chinese. Others, more judicious, confess, that 地理古今不同 the Ancient and Modern Geography are not the same. They further say, that the nine regions encompassed by the surrounding ocean, are the Nine Chow; and that 九土在四海之中謂之九州 "The nine regions in the four seas are called the Nine Chow." and that 三神農虞地四海內東西九十里南北八十里一萬里 "In ancient times, Shin-sung measured the land surrounded by the ocean, and found it to be from East to West 900,000 Li, (250 Li make a degree) and from North to South 810,000 Li.

M. De Guignes, however, relieves all parties from their difficulties, by applying to the period spoken of, a definition of the Character 州 Chow, which was adopted perhaps, thousands of years afterwards; viz. that a 州 Chow, consisted of 2500 families; and, having assumed these data, (a happy thought that never occurred to any native Chinese, from the days of Confucius to the present time) he reduces the question, as to the extent of the peregrinations of Yu, to a matter of simple multiplication, and glories in his discovery as containing in it, the full evidence of mathematical demonstration.‡

M. De Guignes also proposes to alter the pointing of the Chinese Classic and Commentary, and to read these words, 滔天.

下民 Th'ouen th'ien, hea min, with the point after Hea, instead of after Th'ien, then making the phrase, "The waters extended over the Empire," instead of "High and wide as the heavens." But this reading is different from the manner in which the natives have ever read their own Books. To say nothing of the modesty of this attempt, it would not answer his purpose; for the phrase which he would alter, occurs not only in the passage which he conceives is capable of a different pointing, but also in other places where no pointing whatever would produce the change he wishes. Thus, Shoo-king, 11 page, 洪水滔天 浩浩懷山襄陵 下民昏墬 Hung shwüy th'auon th'ouen; haou-haou hwan shan seang ling, hea min hwan t'ien, "The Deluge rose high and spread wide as the spacious vault of heaven; the people astonished to stupification sunk in the waters."

下民 Hea min, is a phrase as much used to denote "The people," as 天下 Thüen hea, is to denote "Empire." And moreover, the phrase 天下 Thüen hea, is more like the European word World, than Empire; it is sometimes used in a proper, sometimes in a limited sense. The world, as known to the Chinese, is expressed by it; as world once denoted the Roman Empire, and now often means only Europe. But in its proper sense, all under heaven is implied by it.

I shall notice only one more Criticism of M. De Guignes. It applies to the usual Chinese expression for Yaou's Deluge, viz.

* The reigning family makes Manchow Tartary one of the Chow; and that in which the court of Yaou was held.
† Vide, 六書 Luh-shoo. ‡ Vide, Map of China, with Explanatory Remarks. ¶ Vide, Dictionnaire Chinois Preface Pages 22 and 23.
Hung shuy, in which connexion Hung, according to all Commentaries and Dictionaries, denotes "Great, extensive, vast." However, M. De Guignes says, Hung, also means, "Pierres qui arrêtent le cours d'un fleuve." Granting that Hung means "the rocks which stop the course of a river," what sense would he make of Hung joined with Shwy. "Water," rock-water, instead of the Great waters, seems a very curious conjectural emendation. Suppose a Chinese doubted the Universal Deluge spoken of in the West, and wishing to prove his point, looked into Dr. Johnson's Dictionary, for a definition of the word Deluge, he would find the first sense given, a general inundation. But that not answering his purpose, he would, in the manner of M. De Guignes, seize with avidity, in spite of all Europeans, as quite conclusive in his own favor, the next sense given, viz., an overflowing of the natural bounds of a river. Though he chose to be convinced by this mode of proof, it is not likely that any other Person would. But Hung, does not signify. "Pierres qui arrêtent le cours d'un fleuve." This is a mistake of M. De Guignes, in which he has mistranslated the Latin of his Manuscript. "Petræ impedientes fluminis fluxum," does not denote what he has rendered it. The sentence in the original Chinese Dictionaries is this: "Shihtsoo ho kew wei Hung, "Stones or rocks, hindering the flowing of a river, make Hung," i.e., produced angry breakers, or a rippling effect on the water. The rocks are not denoted by the word Hung, but the effect produced by rocks obstructing in part the course of the water. In this sense also, it appears to be only a local term, and is no more applicable to the Hung shuy, of Yaou, than the word "Ripple" is to the Universal Deluge.
MARKS AND ABBREVIATIONS.

THE Numerals at the top of the page, denote the number of Strokes in addition to the Radical, which are contained in the Characters on the page.

The Six Classes of Derivation, are marked in the following manner.

First, Representation of the object, by *
Second, Pointing out some property, by +
Third, Combination of ideas, by †
Fourth, Giving sound, by §
Fifth, Inverting or reversing, by ¶
Sixth, Arbitrary Characters, by ¶

S. C. denotes the Seal Character.
R. H. the Running Hand.
A. V. Ancient Vases.

Instead of repeating the Character defined in the Examples its presence will be denoted by a perpendicular line, thus |.

Ol. Scrib. (Olim scribatur) refers to the Character preceding and denotes that Class of Characters, which the Chinese call 古文 Koo-wan.

Al. Scrib. (Alias scribitur) refers to that Class of Characters, which, though differently formed, are the same both in pronunciation and meaning, which in Kang-he’s Dictionary, are denoted by 尝作 Hwâ-tsâi, "Others form it," and by 同 Tung, "The same."

Syn. (Synonymous) is applied to Characters, whose pronunciation and form are different, but meaning the same. In Chinese called 通用 Thung-yung.

SOUNDS OF THE LETTERS

A, as in "Hard."
Â as in "Had."
AR, broad A coalescing with E, forming a sound like igh, in "High."

AO, broad A and OU coalescing.
AY, as in "May."
E, final, as in "Me."
Ê, as in "Me."
EU, as the sound of EU in the French word "Peu."
EW, as in "New."

IH, a sound similar to that given by the Letter I, when in pronouncing the word "With," the Reader stops short at the I.

G, is hard in Gih.
J, as in French.
Ô, as in "Hot."
OW, as in "How."
U, nearly like EU, as above.
Ü, as in "Hut."
ZE, a buzzing sound, which cannot be expressed by the Roman Alphabet.

THE FIRST OF THE FOUR TONES, VIZ.

Ping-shing, is left unmarked.
Shang-shing, is denoted by the grave accent (i.)
Keu-shing, by the acute accent (i.)
Jüh-shing, by the short accent (1.)
The Aspirate, by (h.)
NOTE.—In a Country so extensive as China, and in which Tartars and Chinese are blended, it is in vain to expect a uniformity of Pronunciation even amongst well educated People. The Tartars are the Rulers, and hence their Pronunciation is imitated by many. The Chinese are the Literary part of the Community, and the systems of Pronunciation found in Books is often theirs. Some uniform system must be adopted, otherwise endless confusion will ensue. The Pronunciation in this Work, is rather what the Chinese call the Nanking Dialect, than the Peking. The Peking Dialect differs from it,

I. In changing K before L and I, into Ch, and sometimes into Ts. Thus King becomes Ching, and Keang becomes Cheang or Tseang.

II. If before E and I, is turned into Sh or S. Thus Heang is turned into Sheang, and Heö into Sheö, or Seö.

III. Chång and Tsång are used for each other; also Cho and Tsö, Man and Mwan, Pan and Pwan, We and Wei, are in the Pronunciation of different Persons confounded.

IV. The Tartars, and some People of the Northern Provinces, lengthen and soften the Short Tone; Müh becomes Moo. The short termination of Th, becomes nearly the open sound of Ei, in the English word "Eight." Thus what, according to the system would be Pih-kung, becomes Pei-ching.

These changes are tolerably regular and uniform, so that it is not difficult in speaking to adopt either the one Pronunciation or the other. The soft and lengthened sounds are more pleasing to the ear; and to a Person accustomed to speak English, require less effort than the Short Tones.

F and P, Nwan and Lwan, Sh and Ch, Ts and Ch, are occasionally used for each other.

The varieties now spoken of, are varieties of what in Europe is called the Mandarin Tongue. The Provincial Dialects are still more various. Their Orthography is not attempted in this Work.

The abbreviations 'll; well; don't, &c. shew that the original is colloquial.

It is well known, that the Chinese read from the top of the Page to the bottom, and from the right hand column to the left. Horizontallines also occur, and in that case they read from right to left. In Alphabetic Languages, as the termination of one letter generally joins on to the letter that follows it, the order cannot be altered without throwing the whole into confusion. To read Hebrew, or Arabic, or Persian, from right to left would be impracticable. In Chinese, however, each Character is so completely distinct, that it matters not how they are placed in relation to each other; they would read as well from the bottom of the page to the top, as from top to bottom. In Works, Tartar and Chinese, they begin at the left side of the book. In this Dictionary it has been judged proper to read the Chinese Characters horizontally, and from left to right.
**RADICALS.**

**SHEWING THEIR ORDER AND MEANING.**

---

**Characters formed by One Stroke of the Pencil.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Radical</th>
<th>Description</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>八</td>
<td>Yih.* One</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>人</td>
<td>Kwăn. To descend; C.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>口</td>
<td>Choo. A point.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>之</td>
<td>Fêh. Bent out; C.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>唇</td>
<td>Yih. One</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>門</td>
<td>Keuč. Hooked; C.</td>
<td></td>
</tr>
</tbody>
</table>

**Characters formed by Two Strokes.**

<table>
<thead>
<tr>
<th>Number</th>
<th>Radical</th>
<th>Description</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.</td>
<td>二</td>
<td>Urh. Two</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>九</td>
<td>Tow. (Undefined; C.</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>八</td>
<td>Jin. A man; C.</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>八</td>
<td>Jin. A man; C.</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>八</td>
<td>Jih, or Jüh. To enter.</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>八</td>
<td>Pâ. Eight</td>
<td></td>
</tr>
</tbody>
</table>

* The form of these Radicals, and of the large Characters throughout the work, is taken from an excellent Dictionary, first published in the Reign of Kêen-lung. The latest Edition was published in the Eleventh year of the present Emperor, Kêa-king; and prefaced with flattering recommendations from Persons of the first rank and learning in the State. It was not, however, published by Imperial Authority. The work is called 鴻文備覽, E-wân-pec-lan, and is contained in Forty-two volumes, Octavo. The Author's name is 沙木 Sha-müh. He was Thirty years engaged in writing it.
<table>
<thead>
<tr>
<th>No.</th>
<th>Character</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>閈</td>
<td>Keung. A remote limit, a wilderness; C.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>鍭</td>
<td>Mën. To cover; C.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>鈗</td>
<td>Ping. An isicle; C.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>餅</td>
<td>Ke. A table, a bench; C.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>長</td>
<td>Kang. Gaping; C.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>鈞</td>
<td>Taou. A knife; C</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>勵</td>
<td>Lëéh. Strength.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>間</td>
<td>Paou. To fold; C.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>鍬</td>
<td>Pe. A spoon.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>刻</td>
<td>He. A receptacle; C.</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>畜</td>
<td>Fang. A receptacle; C.</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>石</td>
<td>Shîh. Ten.</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>鈞</td>
<td>Püh. To divine.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>革</td>
<td>Tsêé. Ancient seal on stone or ivory; C</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>鍬</td>
<td>Han. A shelter; C.</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>畝</td>
<td>Mow. Crooked.</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>拴</td>
<td>Yew. The hand, more, again.</td>
<td></td>
</tr>
</tbody>
</table>

**Characters formed by Three Strokes.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Character</th>
<th>Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>嘴</td>
<td>K'how. The mouth.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>口</td>
<td>Hwuy. An inclosure.</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>口</td>
<td>Too. The ground.</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>吐士</td>
<td>Sze. A scholar.</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>切</td>
<td>Che. To follow.</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>久</td>
<td>Shüy. To walk slowly; C.</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>末</td>
<td>Sêïh. The evening.</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>大</td>
<td>Ta. Large, great.</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>女士</td>
<td>Neu. A woman.</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>女子</td>
<td>Tsze. A son, a child.</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>渊</td>
<td>Mën. To collect; C.</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>寸</td>
<td>Tsun. Tenth of the Chinese cubit.</td>
<td></td>
</tr>
</tbody>
</table>
42. 小 - Seaou. Little, small.
43. 坚 - Wang, or Yew. An irregular waving edge; C 元
44. 尸 - She. A corpse.
45. 介 - Che. A bud.
46. 山 - Shan. A hill.
47. 渠 - Chuen. Channel for water, C 竅
48. 供 - Kung. Work, a workman.
49. 人 - Ke. One's self.
50. 包 - Kin. A napkin.
52. 幽 - Yaou. Slender.
53. 變 - Yen. To protect; C.
54. 彈 - Ying. A long journey.
55. 司 - Kung. To join hands; C.
56. 巳 - Yih. To dart, a dart; C.

57. 弓 - Kung. A bow.
58. 棲 - Ke. A hog's head; C 亍
59. 顔 - Shang. Hair.
60. 阻 - Chih. To pace; C.

Characters formed by Four Strokes:

61. 心 - Sin. The heart, the mind. C 小
62. 戈 - Ko. A lance.
63. 木 - Hoo. An inner door.
64. 手 - Show. The hand; C 才
65. 又 - Chc. A branch.
66. 又 - Püh. A slight stroke; C 又
67. 丈 - Wán. Fair, excellent, letters. Sometimes C 丈
68. 斗 - Tow. A certain measure.
69. 又 - Kin. Chinese pound.
70. 方 - Fang. Square, then.
| 71. 元 | 86. 火 | 火
| 72. 日 | 87. 爪 | 爪
| 73. 月 | 父 | 父
| 74. 木 | 片 | 片
| 75. 欠 | 牛 | 牛
| 76. 止 | 犬 | 犬
| 77. 月 | 背 | 背
| 78. 木 | 毛 | 毛
| 79. 母 | 毛 | 毛
| 80. 毛 | 毛 | 毛
| 81. 背 | 毛 | 毛
| 82. 毛 | 气 | 气
| 83. 毛 | 气 | 气
| 84. 木 | 气 | 气
| 85. 木 | 气 | 气

Characters formed by Five Strokes.

| 86. 火 | 87. 爪 | 88. 父 | 89. 片 | 90. 牛 |
| 91. 犬 | 92. 牛 | 93. 牛 | 94. 牛 | 95. 熊 |
| 96. 玉 | 97. 玉 | 98. 玉 | 99. 玉 | 100. 玉 |

- 无: Not, wanting; C
- 日: The sun, day.
- 月: The moon.
- 木: Wood.
- 欠: To owe.
- 止: To stop.
- 毛: Hairs.
- 背: A family name.
- 木: Air, living principle.
- 水: Water; C
- 父: A father.
- 片: Nails of the hand; C
- 牛: A cow; C
- 牛: A dog; C
- 父: A king
- 玉: A gem; C
- 玉: A king
- 玉: A melon
- 玉: A melon
- 玉: Tiles.
- 甘: Sweet.
100. Sang. To produce.
101. Yung. To use.
102. Tōen. A field.
103. Shōo. The foot, also read Pēh. A measure of length. C 正
105. Pūh. A mound; C.
107. Pe. Skin.
108. Ming. Dishes, &c.
111. She. An arrow.
113. She. To admonish, to enjoin.

115. Ho. Grain.
117. Lōih. To erect, to establish.

Characters formed by Six Strokes.

118. Chūh. Bamboo; C 大
119. Me. Paddy, rice.
120. Mēih, or Sze. Silk thread: C 
121. Fōw. Crockery.
122. Wang. A net; C 四四 
124. Yu. Feathers, wings; C 羽
125. Laou. Old man, aged.
126. Urh. A whisker, and, but.
127. Luy. Handle of a plough.
128. Urh. The ear.
129. **Yu.** A pencil.
130. **Jow.** Flesh; C  
131. **Chin.** A servant, minister of state, public servant.
132. **Tsze.** Self, himself.
133. **Che.** Reaching to, at, to the extreme point.
134. **Kew.** A mortar.
135. **Shē.** The tongue.
136. **Chuen.** To disturb, error.
137. **Chow.** A boat.
138. **Kān.** Disobedient.
139. **Sīh.** Colour.
140. **Tsaou.** Herbs; C †
141. **Heo.** A tiger.
142. **Chung.** An insect.
143. **Heuč.** Blood.
144. **Hing.** To go, to walk, to do.
145. **E.** Clothes, garments.
146. **Yu, or Hea.** To cover. 西
**Se.** West.

*Characters formed by Seven Strokes.*

147. **Kēen.** To see.
148. **Keō.** A horn.
149. **Yen.** Words, to express.
150. **Kūh.** Aqueduct, a valley.
151. **Tow.** Pulse.
152. **She.** A hog.
153. **Che.** A reptile.
154. **Pei.** Pearls.
155. **Chīh.** Carnation colour.
156. **Tsow.** To walk.
157. **Tsūh.** The foot; C 足
158. Shin.  The body.
159. Chay.  A wheel, a carriage.
161. Shin.  To tremble; an hour.
162. Ch'ho.  Walking swiftly; 
163. Yih.  A city; C (placed on the right)
165. P'een.  To pluck, or tear asunder.
166. Le.  About one-fourth of an English mile.

Characters formed by Eight Strokes.

168. Ch'hang.  Long. C
170. Fow.  A mound of earth; C (Placed on the left.)
171. Tae.  At, or to a certain point.

Characters formed by Nine Strokes.

172. Chuy.  Short tailed birds.
175. Fei.  False, not.

22. Fung.  The wind.
23. Fei.  To fly.
25. Show.  The head.
Characters formed by Ten Strokes.


188. Küh. A bone.


190. Peabu. Long, hair.

191. Tow. To fight.

192. Ch‘hang. Fragrant herbs o which wine, used in sacrifice, is made.

193. Leth. Perfume or intense pot.


Characters formed by Eleven Strokes.


197. Loo. Insipid.


Characters formed by Twelve Strokes.

201. Hwang. Yellow.


204. Chê. To embroider.

Characters formed by Thirteen Strokes.


206. Ting. A tripod.


208. Shoo. A mouse.

Characters formed by Fourteen Strokes.

209. Pe. The nose.

**Character formed by Fifteen Strokes.**

<table>
<thead>
<tr>
<th>211. 齒 Che.</th>
<th>213. 龟 Kwei.</th>
<th>A Tortoise.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Che. The teeth.</td>
<td>Kwei.</td>
<td></td>
</tr>
</tbody>
</table>

**Characters formed by Sixteen Strokes.**

|------------------|------------------|------------------|

---

Those Characters with the letter C annexed to them, are used only in compounds. The compound form of Yih, a city, is the same as that of Fow. They are distinguished only by one being placed on the right, and the other on the left, as they are marked.

Under the preceding Two Hundred and Fourteen Radicals, all the Characters in the Language are arranged in Chinese Dictionaries.

In Compound Characters, the Radical is more frequently on the left, than on any other part. But the Radical is also to be met with on the right side of the compound, as well as at the top, bottom, and middle, so that no rule can be given where to find the Radical, further than, that it appears generally the most conspicuous part of the Character.

In the Dictionary, under each Radical, are arranged, first, the Characters that are formed by one stroke of the pencil more than is necessary to form the Radical. Second, those that are formed by two strokes more; then, those that are formed by three more, &c. So that in order to find out a word in the Dictionary, excepting the Radical part, reckon how many strokes of the pencil are necessary to form the Character which you wish to find; then under its Radical, and that collection of Characters consisting of the given number of strokes, look for it. If the Character sought for, is not to be found, either the wrong Radical has been fixed on, or the strokes are not rightly numbered.

The only source of mistake in numbering the strokes of the pencil is, in square Characters like [Radical] Khow, "The mouth," or those which are open at the bottom like [Radical] Keung, "A wilderness." The Chinese reckon that [Radical] Khow, is formed by three strokes, and [Radical] Keung, by two. Thus, they first write down the stroke on the left, then the top and right side, by one stroke of the pencil; and last of all, the cross stroke at the bottom. First made, second, last.

**EXAMPLES.**

便 Pi'en. "Convenient," is found under the Radical | Jīn, which is on the left side. Pi'en has seven strokes exclusive of the Radical.

助 Tsōo, "To assist," is found under the Radical 助 Lēih, which is on the right side. Tsōo has five strokes in addition to the Radical.

全 Tsēun, "The whole," is found under the Radical 全 Jīn, at the top, and four strokes.

兵 Ping, "A soldier," is found under the Radical 兵 Pū, at the bottom, and five strokes.

愛 Gae, "To Love," is found under the Radical 愛 Sin, which is in the middle of the Character, with nine strokes.
### A Table of Radicals

#### In the Sung-Pan Form

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<td>One. 第一 Te yih. “Order one,” i.e. the first.</td>
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<td>&quot;The same as.” 都是</td>
<td>都是 Too she yih yang. “It is all the same, or they are all alike.”</td>
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<td>不能畫 Püh nang hwá yih. “The same cannot be affirmed of all; or they cannot be managed alike.”</td>
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Yih, First Radical.

切 | 切 Ling seih yih tse. A phrase used in letters, denoting "I understand the whole contents of yours." | 切東西我皆有 Yih te tung se wo kae yew. "I have every thing requisite." | 齊 | Kwei yih. "To revert to one," i.e. to come to the same; to be placed in order.

不 | Püh yih. "Not one!" i.e. not in one way, or of one kind only. | 均 | Keun yih. "Both, or all equally." | 之為甚 Yih che wei shin. "One is extreme!" i.e. once is enough; it is improper to repeat the act; said of what is bad. | 萬 | Wan yih, or 萬分 | Wan fun yih. "One in ten thousand."

To express the difficulty of satisfying human wishes, they say, that man 得望 Tih yih wang urh. "Having obtained one, hopes or wishes for two."

面之詞 Yih meen che tsze. "One face's declaration," denotes what is affirmed on one side of the question not yet fully examined into. | 逐 | Chh yih. "Eject one," expresses striking out, or taking the particulars of an affair one by one. Yih, sometimes forms a part of a proper name. It is one of the hundred surnames. | 太 | Tae yih, or 太乙 Tae yih. Name of the largest kil in the Empire.

As a Verb, To reduce to one, to render uniform. | 萬者簡而異者 | Fun chay, k'ên: urh che chay, yih e. "Curtail that which is redundant, and render uniform the discordant."


They appear sometimes to denote by it the First Physical Cause. 以太牢祀三 | E tae laou sze san yih. "To offer kine in sacrifice to the three ones!" | 之 | Tsin, yih, te yih, and tae yih. Which last is said to be the second sacrifices. 天地未分元氣也 Thên te we fun yuen k'he yay. "The original influence or principle, which existed before the heavens and earth were divided."

The Seet Taou affirms, that 道生 | 生二生三三生萬物 Taou sàng yih, yih sàng urh, urh sàng san, san sàng wan wûh. "Taou produced one, one produced two, two produced three, and three produced all things." If it be asked, what then is Taou? they reply, 靜極乃道也 Tsing keih nai taou yay. "Extreme quiescence, or a state of perfect stillness is Taou." The Three, when speaking of their external appearance, they call 天之秀氣地之生氣 氣和風之清氣 Thên che sew k'he, te che shu. k'he, kan ho hung che t'shing k'he. "The heaven's adorning principle, earth's life giving principle, and the pure principle of the exciting harmonizing wind;" or as they define it, "That aerial principle, or influence, by which the heavens and earth act on each other." The internal Three, they call 氣之清神之靈精之潔靜
The sting of a scorpion; a nail or wooden pin. The fourth of the Ten Characters, called 十幹 Shih kán. Used in marking days and years. There are generally three days in each month denominated the Ting jih; shâng ting jih, is the first that occurs. In the second and eighths moons, on Shâng ting jih, sacrifices of sheep and hogs, are offered up at the temples of Kung foo tsze.

 яв

The reverse of the preceding. Air extending itself with ease. The noise of loud laughter; and of anger. Syn. with 阿 H.

七 TS'HIH. 七 S. C. 七 R. H.

Seven. A Surname. 第七 Te ts'hih. "The seventh." 政 Ts'hih ch'ing. "Seven ruling powers," viz. the sun, moon, and five planets. 三 Sun ts'hih. "A certain medicine." 竹林 Chih lin ts'hih. "Seven famous persons of the bamboo plantation." 手八脚 Ts'hih show p'akei. "Seven hands and eight feet;" expresses the confusion caused by too many persons, being engaged about a thing. 七 Ts'hih siih. "The seventh evening;" refers to the evening of the seventh day of the seventh month; an evening on which all unmarried women in China, offer sacrifice to, and worship two stars in the Milky Way. The one is called 牛郎 New lang, the other, 织女 Chih Neu; an excellent husband and wife, removed from earth to a place in the heavens. The ladies worship Chih neu, in order to obtain skill in needle work. Al. Scrib. 染藜漆

Ancient form of 上 Chiang, see below.

Ancient form of 下 Hea, see below.

Characters formed by Two Strokes.

万 WAN.

Ten thousand. Now written 萬. Used as part of a proper name; in which sense, it is also pronounced MiH.

丈 CHANG. 丈 S. C. 丈 R. H.

A hand taking hold of ten; a measure of ten cubits length.

丈 分十寸十尺十丈十尺為十丈丈為引 Shih fun wei ts'hihun, shih ts'hihun wei ch'hih, shih ch'hih wei chang; shih chang wei yin. "Ten parts or fun, make a ts'hihun; ten ts'hihun make a ch'hih or cubit; ten ch'hih make a chang; ten chang make a yin.

丈量田畝 Chang leang teen mow. "To measure land."

Epithet applied to old persons; said to have arisen from using Chang for 林 Chiang, "A staff." 岳 YO chang.

"Wife's father." 夫 Chang foo. "A husband."

夫 Ta chang foo. "A person of superior abilities and attainments; sometimes a kind of hero."

釋氏所居曰方 Shih she so keu yüé fang chang. The place where Fuh resides, is called "Fang Chang." The apartments of the head of a monastery or bonzes' temple, are called Fang chang.

人 Chang jin. Is addressed either to a wife's father, or to any old person, and is a term of respect. 老

函 Han chang. "The chair or seat of a teacher."
杏壇 | Hsing tan chang. “The seat in which Confucius taught.” Chang is sometimes erroneously written with a dot.

三 | SAN. † 觀 Ol. Scrib.


次 | San tsze. “Thrice.” 再 | Tsae san. “Again, and a third time;” i.e. repeatedly. Also read Sün, as,

思而後行 Sün sze urh how hing. “Think thrice and then act.” (Lan yu.)

士文伯曰政不可不慎務 | 而已一撮人三因民三從
士文伯 said, “Government requires the utmost attention and care; the whole mind should be directed to three points, and then it will be well. First, To choose men (proper to hold public offices.) Second, To accord with the wishes of the people. And third, to act according to the times.”

三才 | San ts'ae. “Three powers;” commonly said to be heaven, earth, and man.

光 | San kwang. “Three lights;” the sun, moon, and stars.

繆 | San kung. “Three bonds or relations;” they say they are, a prince and minister, father and son, a husband and wife.

寶 | San paou. “Three Precious Ones;” which are worshipped by the sect of Füh. 第阿鹧佛陀佛 O me to Füh. Whose period of rule over the world is past. Second, 雍迦佛彼勒佛 Shih kea Füh Who now rules. Third, 茜佛 Mo Iih Füh. Whose rule is yet to come.

清 | San ts'ing. “Three Pure Ones;” worshipped by the sect of Taou. First, 玉清 Yüh ts'ing. Second, 上清 Shang ts'ing. Third, 太清 Tae ts'ing. The first is denominated 元始天尊 Yuen che t'hiyen tsun. “The honored in heaven, who was at the beginning.” Second. 玄妙天尊 Heuen meau t'heen tsun. “The mysterious One, honored in heaven.” Third, 太上老君 Tae shang laou keun. Epithet applied to the founder of the sect Taou. He lived in the time of Confucius, about the year of the world 3400. He is otherwise called 老子 Laou tsze, and 老聃 Laou tan.

星 | San sing. “Three stars;” whose lucky influences are much desired; viz. 福祿壽 Happiness, the emoluments of office, and long life.”

朝 | Chaou san moo sze. “Morning three evening four;” has a reference to a person, who having been promised seven of something daily, objected to receive four in the morning and three in the evening; but felt pleased on being offered three in the morning and four in the evening. Which last arrangement, they consider exactly the same daily as the former. It is now applied to people who are considered simpletons, who refuse a thing in one form and are pleased with it in another, which really amounts to the same thing.

數始於一終於十成於 | Shoo che yu yih, chung yu shih, chung yu san. “Numbers begin at one, terminate at ten, and are perfect at three.”

五成群 | San woo ching keun. “Three or five
persons form a group." In these words, the assembling of three
or five persons, is often prohibited by the government. San
was formerly written 参

Upper SHANG. † A.V. 2 R.H.

When read Shang, it denotes high, above, eminent, ex-
alted, honorable, on, or upon. Read Shang, it denotes to
ascend, to advance forward; to present to a superior; to
put upon paper, i.e. to write down. To honor or respect.

皇上 Hwang shang. "A sovereign prince, or em-
peror." The emperor of China; they object to give the title
to any other. 帝 Shang te. "Heaven, or perhaps the
Supreme Being." On this subject, however, their views, and
consequently their modes of expression, are very confused and
variable. 玄天 | 帝 Heuen th'ien shang te. A
god of the northern hemisphere. 玉皇 | 帝
Yü hwan shang te. The name of another god.

太 | Tae shang. Epithet of the most honorable;
applied to the Emperor's deceased father; and to the founder
of the sect Taou, who is called 太 | 老君 Tae
shang laou keun.

日 Shang jih. "The first day of the moon." 旬
Shang sunn. "The first decade or ten days of every
moon." 午 Shang wu, or 午 | Woo shang,
"The forenoon."
不 | 一個月 Puh shang yih ko yuē. "Not
more than a month." 下 Shang hea. "About," more or less.
下有三千人 Shang hea
yew san tsien jin. "About three thousand men."

| 至 | Shang hien. "The superior officers of government." 信
 | Che Shang. "The highest." 送 Shang
shing. "The second of the Chinese tones." 古
Shang kuo, or 世 Shang she. "High antiquity, for-
mer ages." 赫赫在 | Hih hih tsae shang.

"There is a glorious Majesty above," said in order to induce
people to venerate the Divine powers.

自下而 | 也 Tsze hea urh shang yay. "To
ascend up from a lower place. 雲 | 于天 Yun
shang yu t'heen. "The clouds ascend to heaven."
階級去 Shang keae keih keu. "To go up stairs." 樓
| 樓 Shang low. "To go up to an upper room." 雲梯
| 雲梯 Shang yu te. "To ascend the cloud lad-
der." The cloud ladder, is a ladder on which Chinese soldiers
are exercised, in order to be expert in scaling walls. Fre-
quently it denotes, being promoted.

北 | Pih shang, or 京 Shang king. "To go
to Peking." 山砍柴 Shang shan kan chae.

"To ascend a hill to cut fuel." 不 | 下
不下 Shang pih shang, hea pih hea. "Neither able to
go up nor down;" a person nonplused.

數 Shang shoo. "To enter on an account." 本
Shang pun. "To present an official document to a
superior, or to the Emperor."

比 | 不足比下有餘 Pe shang pih
tsiih pe hea yew yu. "Compared with those above, deficient;
compared with those below, have something to spare."

書在 | Shang yu. "An imperial edict." 書在
d桌子 | Shoo tsae chou tsze shang. "The book is
on the table.” 天 | Théen shang. “In heaven.”

天無二日民無二王家無二主尊無二 | 支民有君臣之別也
Théen wu urh jih, min wu urh wang, kea
wou urh choo, tsun wu urh shang, she min yew keu chin che
pën yay. “In heaven there are not two suns; amongst the
people not two kings; in a family not two masters; amongst
the honorable not two supremes; in directing the people, the
distinction of prince and minister is requisite.” (Le king.)

Syn. with 尚 Shang, to honor. | 親 | 亷
| 賢 | 貴
Shang tsin, shang che, shang hiên,
shang kwei. “Honor parents; honor age; honor the wise
and good; honor the noble.” To rhyme read Shin.

Authorities do not agree, whether Shang used as a verb, to
ascend, &c. should be Shang Shing or Keu Shing. Words used
both as nouns and verbs, are generally, when used as verbs,
read in Keu Shing.

HEA.† A.V. 7 and R.H.

Below, inferior, mean, vulgar. 頭, to descend, to cause to
descend. They define it by 在下之下對上之稱
Tsae hea che hea, tuy shang che ching. “The
below of being below; the opposite of above.” Again, 反
上為 | Fan shang wei hea. “The contrary of above
才 is below.” 在底 | Tsae to hea. “It is down below.”
底 | 的人 Te hea teih jin. “A low, or vulgar
person.” 手 | Sbow hea. “Under one’s hand, or power.”
棹子底 | Chô tsze te hea. “Under the table.”
III.

See "Hea".

To express...

First and e.

Presume.

I.

They say that the Seal character represents a bird ascending towards heaven, remaining hovering fixed in the air, and not descending.

Not. 不是. "Not is:" it is not so.

When the emphasis is laid on "She," Puh she, denotes being wrong, or in fault; as, 我有 is Wo yew puh she. "I have not is:" i.e. I have done something not right.

Puh she chay yang. "It is not is this, or that, manner." 一 is K'se puh she.

How is it not? affirming strongly that it is.

Puh jen. "Not so; by no means." 有可 Puh k'h. "Should or ought not." 有必 Puh pelh.

Not necessary." 如如 Puh joo. "Not as:" not so good as; better so and so.

如上京去 Puh joo shang king keu. "Better go to Peking."

日 Puh jih. "Not (many) days." 时 Puh she. "Not time;" not any fixed time.

好 喜欢 Haou puh hwan he. "Good not to rejoice:" i.e. to rejoice exceedingly.

得 去 Puh thl puh keu. "Cannot but go." 三 四 Puh san puh sze. "Not three, not four:" neither one thing nor another; an unsteady person who commands no respect.

得 已 Puh thl e. "Not can stop:" expresses that one is compelled by circumstances.

而为之 Puh thl e urh wei che. "Could not help doing it."

我巴 得 Wo pa puh thl. "I wish." 有要 Puh yau. "Don't, or don't want." 敢 Puh kau. "Not dare." Common expression in the language of courtesy, denoting, I presume not to assume the respect or civility which you shew.

"Not instant not
remote.” Denotes taking the middle course; not wholly concealing, nor yet disclosing too much; not very urgent, nor yet regardless.

Pth, sometimes forms a part of proper names of persons and places. Also read Fòw. Syn. with 否 Fòw, an interrogative Particle, as, 是 | She fòw. "Is it so or not?"
The name of a bird. The calyx of a flower. To rhyme read Pè.

与 Yù.

Ancient form of 与 Yù, to give, for which it is now used as a contraction. From — Yih, one, and 与 Chò, To take, or few.

丐 Mèén.

A low wall to ward off arrows. Unable to see. An undistinguished mass or crowd, on the right and left.

丐 K'ae.

To beg, to take, to give. 丐子 Kae tsze, or 丐食之人 Kae shih che jin. "A beggar, one who begs for food to eat?" 丐 K'heih kae. "To beg." Also read Ko.

丑 Ch'hòw.

Appearance of a hand taking hold of something; a missile weapon; a new born infant raising its hand. A name of a deity. A horary character, the second from midnight; from one to three in the morning. The name of a medicine.

且 Ancient form of 且 Ts'heay, see below.
### Yih. IV. First Radical.

<table>
<thead>
<tr>
<th>行</th>
<th>P'HEI.</th>
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Large, great; to present to; to receive with respect. Much used in the Shoo king, for 大 Ta, great.

丕天之大律 P'hei t'ien cheh ta lei. "To receive the great laws or statutes of heaven."


世 SHE. + S. C. R. II. An age; one generation; the space of thirty years. The world of persons. Mankind. A surname.
丘 K'HEW. * △ S. C.

A natural mound of earth, or hill; high: a hollow space; an indented pit or valley. Great: to collect together.

四方高中央下曰丘 Sze fang kaou, chung yang hea yu7 k'hew. "High on the four sides, and low in the middle, is called K'hew."

The proper name of Confucius. His surname was 孔 K'hung, his name 丘 K'hew; and what the Chinese call his 字 Tsze, i. e. character or epithet, was 仲尼 Chung na. 夫子 Foo-tsze, commonly joined with K'hung, is a title of respect. The name K'hew, is, by the Chinese, esteemed sacred, as the word Jehovah is by the Jews. They consider it profane to write or pronounce it. Hence, when it occurs in the Four Books, they read it Mow; and when they have occasion to write the word in the senses above given, they add to the character, and write it thus 邨. In the Dictionary, 項文備覽 E wän pei lan, instead of writing the word K'hew, a column is left with these words only.

至聖先師諱敬啟 Che shing sên sze hwuy king pe. "The name of the most holy Teacher of former times, is respectfully avoided." In Kang he's Dictionary, this respect for the word K'hew is entirely disregarded. The 諱 Hwu, or proper name of every person is esteemed sacred in a degree; and though people may use it themselves, it is considered improper in other persons to make use of it.

K'hew occurs as a part of the proper names of places. Also read Ke, Kaou, and Keu.
Yth.  V.  First Radical.

三 | San k'hew.  Three places said to be inhabited by the Tsieen, or men of the hills, who have risen superior to humanity.

前高後下曰旌 | Tsieen kaou hew.  "High before, and low behind, is called maou k'hew."

桑門為息心比 | Sang mun wei seih sin; pe k'hew wei hing keih.  "Sang mun (the priests of Taou) cease from the cares of the world; Pe k'hew (the priests of Fih) go about begging."

世尊 | She tsun.  "The honorable of the age," i.e. the god Fih.

圆 | Yuen k'hew.  An eminence on which they sacrifice to Heaven.  方 | Fang k'hew.  A lower place on which they sacrifice to the Earth.

四井為邑四邑為 | Sze tsing wei yih, sze yih wei k'hew; k'hew shih huh tsing yay.  "Four tsing (or portions of land divided like the character Tsing) make a yih, four yih make a k'hew; hence a k'hew is sixteen tsing."

里 | K'hew le.  Ten families of different surnames forming a village of a hundred persons. Originally written Pih, "North," with a line; the line representing the earth. It denotes people living on the south side of a hill. (Shwô wân.)

业 | The same as the preceding.

丙 PING.  阳 R. H.

十千名之一 | Shih kan ming che yih.  "Name of one of the Shih kan," or characters used in the division of time. 青丙 Tsing ping.  Denotes heaven.  青戊 Tsing wu.  Denotes earth.

从一入门一者阳门者门 | Tsung yih jiu keung, yih chay yang, keung chay mun yay.  "Formed from — Yih, entering 門 Keung. One is the yang, keung the door of the universe." (Shwô wân.)

There is nothing more unsatisfactory and unintelligible about the Chinese, than their theories of the formation of the world.

Characters formed by Five Strokes.

丙 T'HEEN. *

Supposed to represent the tongue put forth out of the mouth to touch the upper stroke.

To lick or take up with the tongue.  Now obsolete. 銜

T'heen, is used in the same sense.  Also read T'heen.

承 SHING, ‡ Ching & Ching.  ⊙S.C.

From  hands supporting the emblem of a seal, or that which in ancient times answered the purpose of the seal of the present day.  Below is placed a hill, to denote bearing high the ensign of authority.
To aid; to second; to succeed to. A helper; an assistant in office. 扶正 Foo shing. “To support.” 相 Shing seang. “A minister of state.” 縣 Hêen shing. “The second officer, or assistant in a Hêen District.” 中 Chung shing. A certain officer of considerable rank in the state, who has the privilege of writing to the Emperor.

Ching, the name of a District. Syn. with 承 Shing, To receive; and with 拾 Shing, To present, or offer up to.

上 Shang shing, and 少 Shaou shing, Names of stars.

去 TEW.

—去不還也 Yih keu pûh hwan yay. “Once gone not to return.” To cast away; or 以手揲物 E show ch’lih wûh. “To throw away a thing with the hand.”

去臉 Tew lîen. “To throw away countenance;” i.e. to blast one’s reputation.

開手 Tew kae show. “To throw open the hand;” i.e. to rid one’s self of a thing.

下去幾里路 Tew hea keu ke le loo. “Leave behind several miles.”

卍 Ancient form of 天 T’heên. See Radical 大 Ta.

卍Ancient form of 天 T’heên. See Radical 大 Ta.

丽 Ancient form of 麗 Le. See Radical 麗 Lûh.
### SECOND RADICAL.

**Kwân.**

Represents perpendicular numbers. A communication betwixt above and below; to pass through perpendicularly. Proceeding from the bottom to the top, may be read as Sin, to advance; from top to bottom, as Tny, to retire.

#### Characters formed by One Stroke.

<table>
<thead>
<tr>
<th>KEW.</th>
<th>S. C.</th>
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<td>()</td>
<td>()</td>
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</tbody>
</table>

To branch out gradually, and take hold of; to twist or entwine about, as vegetable creepers.

#### Characters formed by Two Strokes.

<table>
<thead>
<tr>
<th>Kó.</th>
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<td>()</td>
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</table>

Chow's form of Ko. A numeral particle of frequent occurrence, commonly written \(\).
Characters formed by Three Strokes.

中 CHUNG,  十 S. C.  ン R. H.

The middle; the centre; within; half. Chung, read Keu Shing, is a Verb, to hit the centre; to attain the object.

中間 Chung-küen. “In the middle, within.” 内

| Nuy chung. “Within; included in the number; amongst.” 放在 | 間 | Fang tsa chung küen.


“Price not coming up to what is wanted.”

大 | 至 | 正 Ta chung che ching. “Holding the perfect medium, without the least deviation from rectitude;”

said in praise of persons.

道而立 Chung taou urh léth. “Standing in the middle path;” said in a moral sense.

興 Chung hing. “To rise;” in insurrection “in the midst” of the Empire.

人 | Jin chung. The middle part of the upper lip; immediately below the partition of the nostrils.

| A person who acts as a mediator, or negotiator between two others.

| 人 | Chung jin, or | 等的人 | Chung tāng  

“An approach from behind.”

語 | Lang chung. A certain officer in the govern-
ment, at the capital. | 堂 Chung tang. A principal minister of state.


射矢至的曰 | Shay she che tiěh yuē chung. “To shoot an arrow to the mark, is called Chung.”

着其 | 日 Chê ke chung yuē chung. “To hit the middle, is called Chung.”

| 暑 | Chung shoo. “Ill, from the influence of heat.”
| 寒 | Chung han. “Ill, from the influence of cold.”
| 酒 | Chung tsew. “To become intoxicated.”
| 意 | Chung e. “To hit one’s wish;” to like. 未嘗不 | 吾志也 We chung piuh chung woo che yay. “Never differed from my will, or opinion.”
| 我 | Wo piuh chung e. “I don’t wish, or like.”
| 舉人 | Chung keu jin. “To obtain the rank of Keu jin;” viz. a certain literary rank.

做 | 証 Tso chung ching. “To be witness to a transaction.” | 上 | 下 Shang chung hea. “Superior, middling, and inferior.” Also denote, first, second, and third.

| 命 | Chung lun. “A certain part of the year.”
| 順 | Ping chung. “To take hold of the middle;” and act justly. 允執厥 | Yun chêh keuê chung.

With sincerity take hold of the medium.”
At once shooting forth branches, and striking the roots deeper.
A fine countenance; plump, jolly.

<table>
<thead>
<tr>
<th>儀  Fung e.</th>
<th>齒  Fung tsae.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;An easy, fine manner.&quot;</td>
<td>&quot;A fine countenance.&quot;</td>
</tr>
</tbody>
</table>

"A mellow pleasing sound." | 齒  Fung tsae. |

"A fine regular gait, or manner."

<table>
<thead>
<tr>
<th>神瀟瀟  Fung shen senou sha.</th>
<th>姿紳約  Fung tsze ch’hö yō.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;A high degree of ease and gaiety.&quot;</td>
<td>&quot;Pleasing and decorous manner.&quot;</td>
</tr>
</tbody>
</table>

The upper stroke should not be 乙. Derivatives are, 那 Pang, 峯 Fung, 峰 Fung, &c.

Characters formed by Four Strokes.

**KWAN.**

The appearance of two horns. The two tufts of hair on the heads of Chinese children. In the Colloquial dialect, the two tufts of hair are called, 总 角 Tsung keō. They express it by 結髪如兩角貌 Shih fā joo leang keō maou. "Binding the hair like two horns." A child from three or four years of age, to seven or eight.

The same as 丙 Hwang, which is said to be the original form of 磺 Kwang, Metals, in the state of ore.

Chow’s form of Chung. See above.

Characters formed by Six Strokes.

**CH’HUEN.** 串 R. H.

To connect things; connected as beads on a string.

<table>
<thead>
<tr>
<th>同作弊  Ch’huen tung taō pe.</th>
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<tbody>
<tr>
<td>&quot;Clandestinely connected together, for illegal purposes.&quot;</td>
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</table>

<table>
<thead>
<tr>
<th>勾  Kow ch’huen.</th>
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<tbody>
<tr>
<td>&quot;Connected, or combined with.&quot;</td>
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</table>

Always taken in a bad sense.

<table>
<thead>
<tr>
<th>貫  Kwan ch’huen.</th>
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<tr>
<td>&quot;Strung; passing through.&quot;</td>
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</table>

Also read Kwan, "Accustomed" | 夷載路

Kwan e tsae loo. "Familiar with foreigners on the road."

(She king.)

<table>
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<tr>
<th>子  Ch’huen tsze.</th>
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<tbody>
<tr>
<td>&quot;A certain officer of the treasury, and government stores.&quot;</td>
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</tbody>
</table>

Ancient form of 中 Chung. See above.

Characters formed by Seven Strokes.

**CH’HAN,** or **TSAN.**

An utensil with which to roast meat. To roast or broil meat.

Ancient form of 中 Chung. See above.

Characters formed by Eight Strokes.

**SIIUI.**

A paternal uncle; see Radical 又 Yow, six strokes.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHÔ, or TSÔ.</td>
<td>Luxuriant herbage; woody. The derivatives are ̲ Fuk, ̲ Yê, ̲ Pûh, ̲ Tsung. Sometimes written thus:</td>
<td>̲ Fû, ̲ Yê, ̲ Pûh, ̲ Tsung. Sometimes written thus.</td>
</tr>
<tr>
<td>CHOO.</td>
<td>A point; a stop. That which denotes a stop. The flame of a lamp. Borrowed to denote ̲ Choo, a lord or master.</td>
<td>̲ Choo</td>
</tr>
<tr>
<td>HWAN, or Wan.</td>
<td>Every thing round, or spherical, and turning, is called Hwan. A bird’s egg. A surname. Name of a hill. Formed from the reverse side of ̲ Tsêh, a man under a precipice, thrown on one side, from apprehension of its falling, and unable to recover his first position. Hwan, the reverse of this, denotes rolling back to the first position.</td>
<td>̲ Tan hwan</td>
</tr>
<tr>
<td>古</td>
<td>A bullet.</td>
<td>̲ Wan tsê, or Wan</td>
</tr>
<tr>
<td>薬</td>
<td>A pill.</td>
<td>̲ Yê hwan</td>
</tr>
<tr>
<td>菓</td>
<td>A kind of round cake made of rice and flour.</td>
<td>̲ Laou hwan</td>
</tr>
<tr>
<td>散</td>
<td>A pill inclosed in wax to preserve it.</td>
<td>̲ Laou</td>
</tr>
</tbody>
</table>

Characters formed by Eleven Strokes:

Characters formed by Two Strokes:

Men reject the means, and yet endeavour to attain the end.
牡丹 | Mow tan. Names of flowers. The Mow tan, they
call 花王 Hwa wang. "The king of flowers." 牡
雖好終須緑葉扶持 Mow tan
suy haon, chung seu luh yê foo che. "Though the Mow tan
flower be good, still it must have green leaves to support it."
They express by this allusion, that, however excellent a man
may be, he cannot stand alone. The Mow tan, is also called
富贵花 紫 | Tsze tan. The name of a plant. 穴 Tan
heuc. A certain hill. 鳳 | Ts'ieh tan. A certain bird.
九转成 Kew chuen tan ching. "After nine
turns, the Philosopher's stone will be formed;" that is, repeat
your efforts, and you will finally succeed.

Characters formed by Four Strokes.

主 CHÔO. * 主 S. C. 主 R. H.
The flame in the midst of a lamp. Borrowed to denote a
sovereign; a lord; a master. The principal; the chief. Read
as a Verb, to rule; to govern; to direct; to consider, as the
principal or chief.

以朱子爲主 E choo tsze wei choo. "Let
(the commentator) Choo tsze, be the chief." 對賓
之稱 Tuy pin che ching. "The opposite of guest;"
a host. | 人 Choo jin. Denotes the same. 家
| Kea choo. "The master of a house." 人
Jin choo, 國 | Kô choo, 君 | Keun choo, | 子 Choo tsze. "The sovereign of a country."
施 | She choo. A person who gives a donation to a
religonous house. 恩 | sán choo. “A benefactor.”
债 | Chae choo. “Creditor.” 誰 | Shwuy
tō choo. “Who acts as master? who controls?” 物
各有 | Wū hō yew choo. “Every thing has a
principal or chief.”

The Romish Missionaries use 天 | T'heen choo. “The
Lord of heaven;” to denote the Supreme Being.

店 | T'een choo. “An innkeeper.” 祭 | Tse
choo. The person who presides in offering sacrifice.
| H'čen choo. “A magistrate of a district.”
| Kung choo. “A Princess.” 上公 | shang
kung choo. “The sisters of the Emperor.” 大公
| Ta shang kung choo. “The Emperor’s aunt.”

天子嫁女諸侯不自 | 婚
使諸侯同姓者 | 之故謂之
公 | T'heen tsze kea nen choo how, pūh tsze choo hwān,
sze choo how tung siug chay choo che, koo wei che Kung choo.

“The Son of Heaven (the Emperor) marrying his daughter to a
Choo how. (Viceroy, or tributary king) he cannot himself
direct the marriage, but sends a Choo how, of the same sur-
name to direct it: she is therefore called, Kung choo.”

| 宰 Choo tae. “To rule, to control.” | 令
Choo ling. “To order.” | 守 Choo shu. “To
keep; to guard; to protect.” | 治 Choo che. “To
govern, to regulate.” | 顧 Choo koo. “A patron,
protector.” 自 | Tsze choo. “To direct one’s self,
personal liberty.” 我不敢專 | Wo pūh kan
cheun choo. “I dare not assume the control.”

他的 | 言 She t'ha te'lh choo e. “It is his will.”
任 | 任 Jin ping ne choo e. “You may
瀨 | 任 choo e stac stō. “Here is a plan;” I recommend this
方法. | 意不在我 Choo e pūh tsae wo.

“‘The decision does not rest with me.” | 張
Choo chang. “To manage, to direct.” | 保 Choo paou. “To
protect, or advocate the cause of another.”

神 | Shin choo. A tablet in family temples, with the
name of the deceased inscribed on it. If he has held an offi-
cial situation, the name of his office is inscribed before his own.

行高而恩厚智明而意美
愛民而好士可謂義
矣 | 聲
Hing
kaou urh gān how, che ming urh e mei, gae min urh haou sze,
k'ho wei e choo e. “(The Prince who has) exalted conduct, and
generous benevolence; knowledge and good intentions; love to
the people, and regard to the learned; may be called, a good
Sovereign.”

朝臣多賢左右多忠如此
者國日安 | 日尊天下日服
此謂吉 | 也
Chao chin to hēn, tso yew to
chung, joo tsze chay, kwō jih gan, choo jih tsun; t'heen hea jih
fūh, tsze wei keih choo yay. “Many virtuous officers at court,
many faithful attendants on his right and left; thus, the nation
will daily have more repose; the Sovereign will be daily more
honorable; the empire more obedient. (A Prince circum-
stanced) thus, is called a happy Sovereign.”

父 Choo foo. A double surname. | 奥
Choo gau. “To sit in retirement.” 意所 | 也
E so choo yay. "That on which the mind dwells, as of chief importance." | 能 Choo nung. "High ability."

Syn. with 洗 Choo. "Water flowing to a lower place."

井 TSING. *

A well. The dot represents a bucket passing down. Commonly written 井 Tsing. Read Tan, Noise of something thrown into a well. A surname.

日 Ancient form of 丹 Tan. See above.

FOURTH RADICAL.

PEIH. * / S. C.

Distorted on the right; like leading to the left. One says, it is like raising the head, and stretching out the body. Read 们, "To, or at; down to the ground."

FÜH. / S. C.

Distorted on the left. The reverse of the preceding. To wipe. Others say, that Pëih, denotes distorted on the left, and Füh, on the right. Also read Lëe.

É. * / S. C.

To lead, to drag; to drag the body; clean; bright. Said to be like Pëih, but not raising the head. See above.

Characters formed by Five Strokes.

卉 Ancient form of 終 Chung.

Characters formed by Seven Strokes.

丽 謊 Le.

HWAN TOW,
Form the name of one of four eminently bad men of antiquity.

E. / S. C.

To flow, to remove. The reverse of the preceding.

Some affirm, that these four were originally the characters 擊拂 扈 Pëih, füh, c. c. Others again deny, that they were ever used as distinct characters, but like 捌 and 陳, they were never more than parts of characters.

Presented from PEIH and FÜH, representing a pair of shears. To cut grass or herbs; hence, to regulate, to govern. Also, 賢才之稱 Iîn tseu che ching. "An appellation of those possessing virtue and ability." 俊又
The breath issuing forth with difficulty. A particle expressive of demurring; "But, it may be;" often translated "Is, am, was, then, will then, certainly." At the beginning and end of sentences, it is an expletive. Sometimes used in the sense of "You or your, a certain person." 乃祖 | 父
The name of a place; the name of a fruit.


Al. Scrib. 父. Also read Gae. 隻 | Kwan gae.
The sound made by the oars of a boat in rowing.
苟不教性 | 遷 Kow püh keaou sing nac
ago. | 别 Kew peč, and 違 Kew wei. “Long separated;” are expressions used by friends or acquaintances on meeting each other. | 仰 Kew yang. “Looked up.”
and, 慕 Kew moo. “Long thought on with regard;” are phrases used at first meeting by persons who have been known by name to each other. 日子 Jih tsze kew. “For many days.”

事 | 見人心 Sze kew kłen jin sin. “After a long transaction of business, a man’s heart is seen.”

Occurs in the sense of “To wait.” To rhyme, read Ke.

何其 | 也必有以也 Ho ke ke yay, pěih yew e yay. “Why so long? there must be a reason.”

天長地  T‘heen chang te kew. “Perpetual as the heavens and the earth.” 垂之永 Shwúy che yung kew. “To descend down for ever” to succeeding generations.

久 | Kew. Common form of the preceding.

TÖ. * S. C.

The upper part represents a full ear of grain bending down. The horizontal stroke represents the ground, and the lower part the root. Plants and trees depend on the root in the ground; hence, borrowed to express placing dependance on a person; engaging them to do a thing. Commonly written 託 Tö. Al. Scrib. 佐 Tö. These characters 向宅毫贅, Cha, chih, pü, chih, are derived from this.

么 | Common form of 么 Yaou.
In ancient books it occurs in the sense of 無於，是是 is inferred, that many characters are so mutilated, or increased, that to trace their gradual changes up to their original form is hopeless.

**Characters formed by Four Strokes.**

乍 CHA. ‡ S. C. 𧈇 R. H.

Said to be formed of 烏 Wang, "To run, or go from home," and — Yih, "One." A person who has run from home, on obtaining one object of his departure, stops a while. (Shwu wān.) A short time; the time being; suddenly; hastily. The first time.

乍聞 Cha wān. "Now heard for the first time."

會生会面相逢 Cha miên seang fung. "First face mutually met."

乍进乍退 Cha tsin cha tuy. "Hastily enter, and hastily retire."

乎 HOO. 𧆘 S. C. 𧈇 R. H.

The sound of the voice continued after the enunciation of a sentence. Said to represent the breath, or voice, rising and extending. From 𧋱 He, "A tone of inquiry, or admiration." (Shwu wān.)

A note of interrogation, or expression of doubt; also of admiration. Tone after calling on a person's name. Occurs in the middle of a sentence, in the sense of "in; with; from; to;"
Few or Ke hoo. "Nearly: about so: without much error." 庹 | Shoo hoo. A qualifying expression like the preceding. 子曰好學近 | 知 Tse yu² hau² hê³ kin hoo che. "Confucius said, To love to learn is a near approach to wisdom or knowledge."

出 | 其間 Ch'ih hoo ke kuen. "Issuing from amongst them."

合 | 此 Hó hoo tze. "Agreeing with this."

異 | 此 E hoo tze. "Different from this."

不在 | 那個 Pûh tse hoo na ko. "It does not consist in that; the stress does not lie there."

在 | Tse hoo. "To consist in; to rest upon."

心在 | 君子 Ke sin tsê hoo keun tse. "Her heart was upon her husband."

似 | Sze hoo. "Like: as if."

於 | Woo hoo. An exclamation denoting regret or admiration: In which sense, in the Classics, these two characters are used in common with Woo hoo; 一切 Woo hoo; 嘟嗽 Woo hoo; 嘕嗽 Woo hoo. Occurs Syn. with 呼 Hoo, "To call to: to call upon; to invoke."

曾子曰吾日三省吾身為人謀而不忠 | 與朋友交而不信 | 傳不習 | Ts'êng tse yuē, woo jih san sing woo shin; wei jin mow urh pûh chung hoo? yu pêng yw këau urh pûh sin hoo? eluen pûh seih hoo? "Ts'êng tse said, I daily examine myself respecting three things: whether, in planning for another person, I have been defecient in integrity? Whether, in my intercourse with a friend, I have been defecient in truth? Whether, I have digested well the instructions received from my master?"

我幾 | 有錯了 Wo ke hoo yew tao leaou. "I was nearly in an error."

弟 | TSE.

From the reverse side of 正 Ching. "To put in a right state; to supply with." Defect: temporary want; destitute; to fail. 困乏 Kwan få. "Weary, fatigued."


愧 | 瓊瑶之報 Kwei få keung yau che paou. "Feel ashamed that I possess not the gem Keung yau, with which to recompense you;" used in letters, when acknowledging the receipt of favors.

As an Active Verb, "To spoil, to injure; to render useless."

否 | 事 Tsê wâng e, woo få woo sze. "Tsê, go! don't injure my affairs."

天 SHE. Ol.Scrib.矢 SeeRad.矢 She.

丰 Te. Ol.Scrib.弟 SeeRad.弓 Kung.
Characters formed by Five Strokes.

 perchè

To branch off into streams. The reverse side of 永 永, "A perpetual stream, eternal." Now commonly written P'hae. Derivatives 派, "The pulse;" and 派, "To esp'y."

KIN, or YIN.

A company or multitude standing up together. A multitude," is derived from this. Critics are much divided in opinion respecting this character.

The reverse side of 身, "The body." To turn round the body; to return; to revert to what is right. Expressed by 反身修道, "To turn back and cultivate virtue." Also read Yin, in the same sense. Yin is derived from this.

Original form of 堆, Tuy.

See Radical 土, Too.

Tsung. To accord with; to follow.

Characters formed by Six Strokes.

Common form of the following.

Characters formed by Seven Strokes.

KWAE. R. H.

Said to represent the back bone. One says, it is derived from Kwa, "Horns," and 裱, the ancient form of 폐, "To separate." (Shwō wăn.)

To turn the back upon; perverse; wicked; strange; extraordinary. 性情乖張, "A perverse and bad disposition." 今 Kwae keaou.

or. 精, Tsing kwae. "Clever, ingenious, artful."


Ancient form of 稗, Tsaou.

See Radical 木, Mūh.

Ancient form of 緬, Tsung.

See Radical 継, Sze.

Characters formed by Eight Strokes.

Ancient form of 幸, Hing.

See Radical 干, Kan.

Characters formed by Nine Strokes.

SHING. R. H.

Said to be compounded of 入, Jūh, and 桀, Kēe. "To
overspread as a canopy.” To drive a carriage; to ascend; to overcome; to avail one's self of an opportunity; to take occasion from the state of circumstances. To rule. To plan. A surname.

Read Shing, A carriage; things in pairs, or in fours. Name of a plant; name of a place.

Fifth Radical. Yţi 乙

 Said to represent the curved end of plants issuing forth in Spring. Bent; curved. As a Verb, to mark the place at which to leave off reading; also, to mark for insertion a few characters omitted. One. A character used in the division of time; the second of the ten, called 十 Shih kan.

Characters formed by Ten Strokes

First and which the second place; which is better, which is worse.

燕字 | 燕字 Yen yâ, or Yţi.  \( \chi \) S. C.

A bird, so named from its voice. "A swallow." Yā yâ, expresses a difficulty of going forth.
II. Fifth Radical.

YIN. *

Covered over; secret; to conceal. Representing going in a crooked direction; or with the knees bent in order to hide something. Original form of 隱 Yin.

MAY.

Aslant. 眼 also Yin may. "Squinting eyes." In the dialect of Se hea, a sorceress is called 厭. May. A surname. In the Canton Dialect, pronounced Mat, and denoting, "Who? what?"

KEW. * = S. C. & R. H.


Read Kew, To collect together. The name of a country. 合諸侯 Kew hō choo how. "To unite, or collect together the principal officers of the state."


Common form of Kew.

See Radical | Kwän.

Ol. Scrib. 會 Hwuy. See Rad. 日 Yuē.

Characters formed by Two Strokes.

KHEIH. *

Same as K’he. "Vapour or air," borrowed to denote, "To beg, to entreat." Kheih tsze; 小 Kheih kae. Are several expressions denoting "A beggar." 乞 Kheih sze. "A begging priest."

揪 | K'heih k'heih. "To beg earnestly."

伙 Fūt k’heih. "Prostrate to beg;" i. e. humbly to beg.

恩 K’heih gān. "To beg for favor, or the exercise of benevolence."

之 Kheih choo ke lin urh yu che. "Begged from neighbours, and gave him." (Lun yu.) A surname.

Read K’hō, it denotes "To give."

YAY. * = S. C. 也 R. H.

A Particle used generally to round and close a sentence or paragraph. At the beginning of a sentence, it possesses a qualifying sense; in the middle, keeps the mind dwelling on the principal word. In light compositions, and in the Colloquial Dialect, used in the middle of a sentence, in the sense of "And, also, likewise, even." 莫見乎隱莫顯乎微故君子慎其獨也 Mō heen hoo yu; mō heen hoo we; koo keun tsze shin ke tūh yay.

To a person's self "There is no place more open than the most secret retirement; there is nothing more manifest than his most minute thoughts and actions; therefore, a good man
is particularly attentive to the things which he alone knows." (Chung yung.) 好 "Yay haou. " Also well; may do."

道者不可須臾離 | 可離非道 | Taou yay chay; püh k'ho seu yu le yay; k'ho le, fe taou yay. " Taou, (or the principle of natural conscience and reason) is that which may not be departed from for a moment; that which may be departed from, is not Taou." (Chung yung.)

They remark a difference in its import, according to its being 重讀 King tüh, or 重讀 Chung tüh, i. e. read without, or with emphasis. In the first case, they compare it to the mere sound of an instrument, after the last note is struck; when read with emphasis, they consider it gives a tone of decision to the sentiment. As; 未之有 | We che yew yay. " There is no such thing."

這樣不好 | 不好 Clay yang püh haou, na yang yay püh haou. " In this manner it is bad, in that manner also it is bad."

家和貧 | 好 Kea ho, pin yay haou. " A family living in harmony, even though poor, it is still well." 要他來 | 没用 Yaou t'ha lac yay müh yung, " Even if he were required to come, there is no use in it."

A surname. They define it by, 語之餘 | Yu che yu yay. " The excess, or superabundance of a sentence."

Again, 凡言 | 則氣出口下而 | 畅 Fan yen yay, tsüh k'he chüh k'how hea urh tsin. " Whenever Yay is uttered, the breath departs from the mouth and is terminated." Again, 所以窮上而成文 | So e keung shang urh ching wän yay. " It is that which terminates the preceding, and perfects the sentence." Also, read E.

Yay, according to Lüh shoo, at first represented a vessel containing water, in which to wash; to denote which, the form of the character was afterwards changed to E, Yay, having come into constant use as a Particle. Shwō wān, and those who follow that work, give a very different meaning to the original character.

Characters formed by Three Strokes.

 Conj. Ol.Scrib.] | Chow. SeeRad. | Chuen

KEW. Rolling eyes.

Characters formed by Four Strokes.

 Conj. Ol.Scrib. | Lc. | See Rad. | She.

Ancient form of 也 Yay. See above.

Characters formed by Five Strokes.


KE. To divine; to resolve doubts by an application to spiritual beings. The western nations use sheep in divination. The
priests, they call, 乳 | Sze kc. (Kang he.) Syn. with 首 Ke.

The Chinese appeal to the decision of the gods, and of departed Sages, as Confucius and others, in difficult and doubtful cases, by means of the Ke. A pencil or reed is suspended above sand, and the invisible being is supposed to give it motion, and form letters in answer to the questions put.

扶 | Foo ke. "To support the Ke;" or to make the appeal. In 1814, a deposed officer of government, was condemned to death, for publishing an answer, which he declared he had received in this way, from Confucius. The purport of the answer was, that the Emperor should depute a Prince to worship at the Tombs of his ancestors, instead of going himself; and, that the title of "Emperor" should be taken from the demi-god 关帝 Kwan te; ideas, which were declared to breathe the most daring impiety. The Government commonly discourages the practice.

乳 | Joo. S.C. 乳 R.H.


香 | Joo heang. "A certain kind of medicine; a species of incense."

天 | T'heen joo. A certain star. 馬 | 蒲萄子別名 Ma joo, poo taou tsze peh ming. "Ma joo, another name for the Poo taou tsze, or grape."

石 | Shih chung joo. Seems to denote certain crystallizations in the Province of Kwang so.

Also read Jów. According to Shwo wān, 人及鳥 生子曰 | 獸曰産 Jin keih neau siung tze yuē joo; show yuē ch'han. "Human beings and birds bearing their young, is called Joo; brutes, is called Ch'han."
<table>
<thead>
<tr>
<th>Characters formed by Eight Strokes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SEUE. To take with the fingers.</td>
</tr>
<tr>
<td>YEN. To enter; to advance.</td>
</tr>
<tr>
<td>Ol. Scrib. 始 Che. See Rad. 女 Neu.</td>
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</tbody>
</table>

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<thead>
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<th>Characters formed by Ten Strokes.</th>
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<tr>
<td>KEE. § S. C. 靓 R. H.</td>
</tr>
<tr>
<td>According to Shwo wun, issuing forth upwards; from Yih, which denotes here, the pervading principle of matter.</td>
</tr>
<tr>
<td>Heaven. 以形體謂之天以性情謂之乾 T'heen; as to inward active principle, it is called Kéen.</td>
</tr>
<tr>
<td>马飾曰連</td>
</tr>
<tr>
<td>Ol. Scrib. 治 Che. See Rad. 水 Shwüy</td>
</tr>
</tbody>
</table>

Firm; strong; diligent. 君子終日 | 1 |
Keun tsze chung jih kén kén. "The virtuous man is firm and diligent to the last of his days." (Yih king.) 男子 |

Advancing; going onward without intermission. Also, read Kan. Dry; dried up | 汝 | Kan shih. "Dry; moist." |
| 淨 | Kan tsing. "Clean; entirely." 你弄這個地方 | 淨 | Ne lung chay ko te fang kan tsing. |
| "Make this place clean." 他將本錢花 | 淨 | T'ha tsæng pun tšen hwa kan tsæng lenou. "He took the original property and squandered it away entirely." |

The first of the famous eight 卦 Kwa, or Diagrams. 侯 | Kan hoy. The name of a place. 桑 | Sang kan. The name of a river. 没 | Kan mih. "To take unfair and underhand profit." |

Disobedient; perverse. 愍 | Yang. Pan yang. "Disobedient; perverse." |
| Syn. with 儒 Joo. See Rad. 心 Sin |

Ornaments of a horse, are called Léen kén. 马饰曰連 | 麟 | 隆 |
| Ol. Scrib. 靓 Kwei. |
Characters formed by Twelve Strokes.

乱 LWAN. 乱 S. C. 誤 R. H.

It denotes sometimes, To confuse; to disorder; a state of confusion and disorder. At other times, to regulate; to put in order. The latter sense occurs in ancient books. The first sense is that in common use.

作 | Tsù lwan. "To cause disorder;" to make insurrection or rebellion.

心 | 菽 lwan joo ma. "Heart confused as hemp;" denotes a perturbed state of mind.

作 | 爲 Lwan tso, lwan wei. "Irregular and disorderly conduct."

心 | 如麻 Keou yen pien lwan she fe. "Artful language changes and confounds right and wrong."

冦 | 必當復治 Keih lwan pelh tang fuh che. "Extreme confusion must be succeeded by the renewal of order;" or, when affairs are at the worst they must mend.

武王曰子有 | 臣十人 Woo wang yu, yu yew lwan chin shih jin. "Woo wang said, I have ten ministers skilled in governing."

禮則 | Yung urh woo le tsrh lwan. "Strength and courage, without a sense of propriety, will cause confusion."

 Said to be derived from 乙 Yih, Denoting to "Regulate."

LVIN.

Anxious; sorrowful. The name of an animal, said to have a yellow body and a white tail.

壹乾 NEE. To lead.

Same as 侽 Lō. See Rad. 西 Yew.

Same as 枠 Lin. See above.

Character formed by Sixteen Strokes.

 Same as 湛 Tung. See Rad. 水 Shwūy.

Character formed by Nineteen Strokes.

Ancient form of 乾 Kēen. See above.
Sixth Radical. Keuē

Sixth Radical.

KEUĒ. * ( S. C. )
Hooked; the barb of a hook. A hooked weapon.

KEUĒ. * ( S. C. )
The reverse side of the preceding. Mark, by which to recognize a hook.

LEÁOU. * ( S. C. ) ( R. H. )
Derived from a child without arms. (Shwū wān.) Intelligent; knowing; fixed; determined; finished.

小而了了大未必奇 leáou urh leáou leáou, ta we pelh ke. “Though intelligent as a boy, it does not necessarily follow that he will be an extraordinary man.”

Leáou, is a very frequent Particle in the Spoken Language, serving to round the period, and form the Perfect Tense; 我 見 | Wo kēn leáou. “I have seen.” 他來 | Tsa lae leáou. “He is come.” 知道 | Che taou leáou. “I know it.” 罷 | Pa leáou. “Enough! very well!” 一語未 | Yih yu we leáou. “Ere a sentence was finished.”

| 不得 leáou pūh tīh. Forms the Superlative; as | 不得這麼好 leáou pūh tīh chay mo haou.

| 不得 | leáou pūh tīh. “Finish not can;” i. e. the affair is irretrievable. An exclamation expressive of the bad state of an affair. | 不得你 leáou pūh tīh. “Your case is irreparable!” Is either commiseration or reproof, according as the person addressed has acted well or ill.


悟 | Leáou woo; or | 然明白 leáou jen ming pih. “To understand clearly or fully.”

當 | Leáou tang. “Finished, or arranged well.”

怎麼 | Tséng mo leáou. “How is the affair to be terminated?”

何時 | Ho she leáou. “When will it be ended?”

草塞責 | Leáou tsou shā tšīh. “To do a thing carelessly and unwillingly, merely to avoid a reprimand.”

leáou leáou. “Completely finished.”

leáou, occurs in the sense of cheerful. 吉 | Keith leáou. Name of a certain bird, said to speak and laugh.

| KEE.

| KEE keuē. “Appearance of motion.” Formed of the two first, under this Radical.
| Keüé. VII. Sixth Radical. | 44 |

| Character formed by Two Strokes. |

| KEÜÉ. See [ ] Kō, above. |

| Characters formed by Three Strokes. |

| YU. S.C. R.H. |

To give; to give mutually, represented by the Seal Character. 
To confer; to grant. 賦予 Foo yu. “To implant,” as heaven implants right principles in the human mind. 
| Tsze yu. “To confer; to bestow.” Used for 與 Yu. “To give; with; in;” and for Yu. “I, me.” |

君子來朝何錫之 Keun tsze lae chaou bo selh yu che. “When the governors come to court, what shall be given them?” (She king.)

| Characters formed by Four Strokes. |

| LING. |

| Ol.Scrib. 壹 Chwang. SeeRad.口 K‘how |

| Characters formed by Six Strokes. |

| SEU. |

| 堪於 Kan seu. A certain fish. According to others, “Spawn.” Commonly, but erroneously written ？行． |

| Derived from 史 She. “One who records occurrences.” Affair; occupation; employment; business; concern; service. |

To serve. The subject of thought or speech; that which is done; an action.

| Characters formed by Seven Strokes. |

| SZE, or SHÉ. S.C. R.H. |

| Wan szc. “Ten thousand affairs;” i.e. every thing that engages human effort; all the concerns of intelligent beings. 萬物 Wan wū. “Ten thousand things;” i.e. every thing that exists. 這個 ？不好 Chay ko szc pih haou. “This is a bad affair, or concern.” |

你想甚麼 Ne seang shin mo szc. “What
are you thinking about?" He 講甚麼 | 他
keang shin mo sze. "What is he talking about?"

| 體 | 體 | 體 | 體 |
| Sze tei | 情 | Sze tsing | 幹 | Sze kan |
| 務 | 情 | Sze wu | 有 | Sze can |
| 有甚麼 | 體 | Yew shin mo sze te. "What affair or business is there?" 體 |
| 情大得很 |

Sze tsing ta tih hän. "A very great, or important affair."

那 | 情不交來 | Na sze tsing pan püh lac. "That affair is impracticable."

凡 | 當冒餘地 | Fan sze tang lew yu te. "In every thing leave a little spare ground;" i.e. observe moderation in every thing.

差 | Chae sze. "Service on which one is sent." |
| 如意 |
| Sze sze joo e. "Every thing according to (your) wish;" an expression of good will towards a person.

When translated into English, it is often implied in the other words of the sentence, 你做甚麼 | Ne tso shin mo sze. "What are you doing." 不正經之 |

| Püh ching | Ching | che sze. "Licentious, immoral pursuits." |
| 多 | Tso sze telh jin. "A busy body." |

我未有做過不好 | Wo we yew to kwo püh haou sze. "I have not committed any bad action."

他做了一件好 | Ta tso leau yih kên haou sze. "He has done a kind thing."

你說甚麼 | Ne shwō shē mo sze. "What are you saying."

有甚麼 | Yew shin mo sze. "What is the matter?"

有 | Yew sze. "Have business;" expresses either, being engaged, or there is some unpleasant affair going on.

未有 | We yew sze, and 無 | Woo sze, Ex-

press the contrary of the preceding; either, being disengaged, or, having nothing to annoy, or distress. 一點的 |

| 皆未有 |
| Yih tien telh sze kau yew. "Without the least occupation." 談 |
| 總係無 |
| Tsung he woo sze. "Altogether without business;" express a state of absolute leisure, the boasted felicity of a Chinese Gentleman.

本 | Pun sze. "Ability; talent." 他有本 |

| T'ha she yew pun sze tei. "He is a person possessed of ability." 本 |

你為甚麼 | 來 |

| Ne wei shin mo sze lac. "What have you come about." 與我 | 何干 |

| Yu wo yew ho kan. "What is it to me? how does it concern my affairs?" 敬 |
| King sze. "To pay respect to business;" to be attentive to it.

詩 | She sze. "The subject of odes," poetry.

做 | Tso sze; 幹 | Kan sze; 行 | Hing sze; 辦 | Pan sze; All express doing some work or service. 有 

| 經理大 |
| King le ta sze. "To manage important affairs for others." 不理 |
| Püh le sze. "To disregard, or neglect business." 他是能 |

| 幹 | T'ha she ning kan sze telh jin. "He is a clever man at business." 他不會幹 |
| T'ha püh hwüy pan sze. "He does not know how to manage or transact business."

They say, 世務大日政小曰 |

| She wu ta yuē ching, seau yuē sze. "The great concerns of the world are called Ching; the less, are called Sze;" to this distinction, however, they do not adhere. 政 |
| Ching sze. "National affairs, politics." 公 |
| Kung sze. "Public business." 衙門的 |
| Ya mun telh sze.
SEVENTH RADICAL.

Two; both.  第二 Te urh. "Second."  次 Urh tse. "Twice."  人 Urh jin, or  親 Urh tsin. "The two persons, or two relations;" i. e. father and mother. 我有  に天 Wo yew urh t'ien. "I have two heavens;" the sense of this ambiguous sentence is, I am, in the first place, indebted to heaven for existence; and in the second place, indebted to my friend for the preservation of that existence: he is therefore to me, a second heaven.
不[心] Puh urh sin. "Not two hearts;" i.e., of one mind, faithful to each other.

人同心 [人]同心 人

According to Shwō wăn, Chō, denotes "To stop a little." According to others, "To step with the right foot;" which joined with Chih, makes the character Ching, "To walk." Also, read Choo.

¥ CHÔ. ⲁ S.C.

Formed from the reverse side of ¥ Chih. "To step with the left foot." According to Shwō wăn, Chō, denotes "To stop a little." According to others, "To step with the right foot;" which joined with Chih, makes the character Ching, "To walk." Also, read Choo.

¥ YU. ⲁ S.C. ⲁ R.H.

Represents the air extending itself. From ¥ Kaou, and ¥ Yih, denoting the "Air falling to a level." (Shwō wăn.)

In; through; to; at. In which sense it is Ṣyn. with 方, which is now commonly used.

黃鳥止于丘隅 Hwang neou che yu kew yu. "The yellow bird dwells in the woody recesses of the mountains."

To speak; to say; to go; 王 | 出征 Wang yu chūh ching. "The king went out to reduce his enemies."

Great; extensive appearance. Occurs as the name of a plant of a tree; and as part of the name of a District. The middle part of a bell. A surname.

Han yu, "The distant appearance of a person walking; feeling satisfied; contented." 其 | Ke keō yu yu.

"He felt himself satisfied." Also, read Heu. 畔 Tsan. An exclamation, denoting admiration. (She king.)

Original form of the preceding.

Derivatives are, 招誆 聲污 Woo, heu, heu, yu, woo.
**II. Seventh Radical.**

### Characters formed by Two Strokes.

#### 云 YUN.
- **S. C.** ""A cloud, or the vapour of the mountains and rivers rolling round."" Rain.
- **R. H.** "Rain," was, in after ages added; and 云 Yun, taken to express, "To say; to move round."

Jin yun ยห yun. "Man say, also say;" i.e. what other men say, I will affirm, or say the same; I will not contradict.

#### 萬物 Wan wū h yun yun.
- "The abundance or plentitude of the universe."

#### 雲氣西行 Yun k'he se hing yun yun.
- "The cloudy vapours went westward, rising in commotion."

#### 五 WOO.
- **S. C.** "The fifth." Te woo, also occurs as a surname.
- **R. H.** "Five times."

<table>
<thead>
<tr>
<th>互 HOO.</th>
<th>&quot;The five elements&quot; of the Chinese; viz. 木, 火, 金, 木, 金. &quot;Water, fire, wood, metal, earth.&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>五</td>
<td>&quot;The five relations&quot; amongst human beings, viz. 君臣父子兄弟夫婦.</td>
</tr>
</tbody>
</table>
"A Prince and minister; a father and son; elder and younger brothers; husband and wife; friends."

常 Woo chang. "The five constant" virtues; viz. Benevolence, justice, propriety, knowledge, and truth." These, Woo hing, woo lun, and woo chang, are of frequent occurrence in Philosophical and Moral Discourses.

爵 Woo tse. "Five ranks of nobility:" which are denominated 公侯伯子男 Kung, hew, ph, tse, nan. Kung is the highest.

方 Woo fang. Denotes the four points of the Compass, and centre; viz. 東南西北中 Tang, nan, se, pih, chung. "East, south, west, north, centre."

味 Woo wei. "The five tastes:" viz. 酸恬苦辣咸 Swan, t'ien, koo, li, hien. "Sour, sweet, bitter, acrid, salt."

色 Woo shih. "The five colors:" viz. 青黄赤白黑 Ts'ching, hwang, chih, pih, hih. "Azure, yellow, carnation, white, black."

臟 Woo ts'hang. "The five viscera:" viz. 肝心肺腎脾 Kan, sin, fei, shin, pe. "Liver, heart, lungs, kidneys, and stomach."

The points of the compass, tastes, colors, &c. are supposed to have a certain relation to the five elements.

二 | 眼子 Urh woo yen tse. "Two eyes" is an expression which denotes obscure or imperfect vision.

十 | 夜三 | Shih woo yao yen san woo. "The fifteenth night of the moon is called Third fifth."

According to Shōi wān, the Seal Character represents, by the two horizontal strokes, the heaven and earth, between which, the Yin and the Yang are blended.

井 TSING.* 井 S. C. 井 R. H.

A deep place that produces water. A clear spring, a well.

A piece of land divided into nine parts, of which, in former times, the centre part was appropriated to government; otherwise called, 井田 Ts'ing t'ien, which consisted of 九百畝 K'w pih mow. "Nine hundred Mows" of land.

According to some, a person named 伯益 Pih yih, made the first well. 穿 | Ch'hu'en tsing. "To dig a well."

市 | She tsing. "A market place;" so called, from a market being held, where a well or spring was situated.

天 | T'ien tsing. "An uncovered space" in the centre of a house.

同鄉共 | T'ung iang kung tsing. "People of the same village; those who have drunk from the same well."

開 | 給他人食水 K'ai ts'ing keih t'ha jin shih shih. "To open a well for others to drink at;" is an expression used by malicious people, who unable to extort money themselves, threaten to give information to those in the government, who will be able to extort it.

"Ts'ing, also denotes "Arrangement, order." 泰玉自 從經手賬房治得內外 | | T'ai yū tse ts'ing king show chung fang cheh t'ih nee waw ts'ing, "From the time that the accounts passed through the hands of T'ai yū, affairs, both within and without, were managed with great regularity."
IV. Seventh Radical.

Formed of 二 Urh, “Two,” and 丷 Hwuy. “To go round and return to the same point.”

嘍 The original form of the preceding.

Ancient form of 丷 Hwuy. “To revolve; to return to.” They say, the character represents that which seeks to extend itself, above and below. Used improperly for the following.

KÄNG.

The first, or last quarter of the moon. A limit; the extreme point. To fill, or extend to every place.

人 Käng koo yih jin. “The man who fills antiquity;” or, who stands alone without an equal. In a literary point of view, Confucius is the man; and as a soldier, it is said of Kwan foo tsze, a person now deified.

同 Same as the preceding.

Critics and Dictionaries differ in opinion, respecting these two forms of the character. Some consider the middle part as 道 Yuē, “The moon;” others think it is 道 Chow, “A boat,” situated between two shores. Some are for obliterating the one, and retaining the other; however, Käng he’s Tsze Shun, retains both forms, that their respective merits may be further examined.

With 心 Sin, “Heart” by the side, 慷 Häng, “Constant; persevering,” is formed. To derive this sense, from an allusion to the moon, is easy and natural.

屯 Ol. Scrib. 纯 Shun. See Rad. 練 Sze.
Characters formed by Five Strokes.

况 HWÀNG. /& S. C. 有限 R. H.

More; further. 况且 Hwang ts'hean. “Still more; still further.” 何 | Hoh wang. “How much more.”

Made from 二 Urh, and 兄 Heung. “An elder brother.”

There are three characters, 况况况 all pronounced Hwang, and by some Critics considered the same; others distinguish them. The middle one with two dots by the side, is commonly used in the sense above given.

些 SEAY. 且 S. C. 且 R. H.

A small quantity; small; few. 一些 Yih seay. “A little.” "Not have a little;" i.e. not possessing any. 须 Seay seay. A small portion of time, or of any commodity.


物 Seay seul wish. “A trifling present.”

此物 | 須聊聊微意 Tsze wish seay seul, leau shin we e. “This article is small and trifling, merely to show the intention;” of respect, good will, &c.

得 | 好意 Yih seay haou e. “Obtained a little good will.”

言 | 閒話 Shws seay hên hwa, “To chat a little.” 這 | Chay seay. “These.”

那 | Na seay. “Those.”

Also, read So, “A tone in a song.” Read So, occurs in the sense of “This.” Formed from 此 Tzse, “These,” and 二 Urh, “Two.” Hence, its meaning “Few,” &c. In the books of the Sect Fûh, and forming a part of the names of Savage Tribes in the north, it is read So.

巳 Ol. Scrib. 恆 Hâng. See Rad. 心 Sin

Characters formed by Six Strokes.

亜 YÁ. 亜 S. C. 亜 R. H.

Ugly; like a hunch back. The second in order. 長之次為亞 Chang che tsze wei ya. “Next to a superior or senior, is called Ya.” 聖 Ya shing, Is a term applied to the second class of Sages; as 孟子 Mang tsze. Confucius is called 至聖 Che shing. “Most holy; a perfect Sage.”

姻 | Yin ya. Fathers of a married couple, call each other Yin; husbands of two sisters, call each other Ya.

Ya, or as it is otherwise pronounced A, is an epithet that precedes the names of persons in the lower walks of life, as A 親, A taou, &c. The latter syllable is the name; A, is an epithet. The Tartars use 阿 A, in the same sense.

哥 | A ko. “An elder brother.”

A thing that is forked, is called Ya. Dubious language. Commonly written 亜 Ya, and 亞 Ya.
EIGHTH RADICAL

This character did not originally exist; it was introduced as a Radical for the sake of the arrangement of the Kaoshoo, Characters.

形成了 from 人, "To enter," and 亡, "To cut," and 亡, "To die."
che wang. "To delight in wine without weariness is called Wang." (Măng tcê)

不乐善道而亡其国 Püh lô shên taou, urh wang ke kwô. "Did not delight in the path of virtue, and lost his country."

舅犯曰 | 人 Wáng fan yuè, Wáng jin woo k'êl paou; jin tsin k'êl paou. "Wáng fan said, an exile has nothing to value, but the affection which he owes to his parents." (Ta hsê.)

羊補毛未為遲也 Wang yang poo laou, wei che yay. "It is not too late to mend the sheep cot, after the sheep is lost;" take care for the time to come.

Occurs in the sense of 無 Woo. "To be destitute of; poor;" and of 忘 Wang, "To forget."

Characters formed by Two Strokes.

亢 KANG. * S.C. 元 R. H.

The human neck. From 大 Ta, abbreviated, represents the veins of the neck. The throat; commonly written 咝. Hâng. 植其亢 Gih ke kâng. "Seized his neck."

Read K'hâng. The name of a star. | 陽 Hâng yang. "Drought; want of rain."

Strong; to shelter; to screen. Unbending. To oppose; to attack as an enemy. To carry to the extreme degree. A surname. Excess, 上九 Shang k'êh lung yew hway. "Excess will cause repentance."

(Yih king.) 不能 | 身焉能 | 宗

Püh näng k'êh shin, yen näng k'êh tsung. "Cannot shelter my own person, how shelter my kindred?"

Original form of 大 Ta. Which see.

Characters formed by Four Strokes.

交 KEAOU. * S.C. 交 R. H.

Said to be derived from 大 Ta, and to represent the legs crossed. To blend; to unite; to connect; to deliver over to; to exchange; the intercourse of persons in society; and of friends. 貨換貨謂交易 Ho hwan ho wei keaou yih. "To exchange one commodity for another is called Keaou yih." Trade; commerce. 日中為市致天下之民聚天下之貨易而退各得其所 Jih Chung wei she, che chîn hea che min tsu chîn hea che ho, keaou yih urh tuy, kô tîb ke so. "Hold a market in the midst of day, that all the people of the land may collect together the commodities of the whole land, and having made their exchange, retire, every thing finding its proper place." (Yih king.)

| 當 Keaou kea. "To pay the price of a commodity."
become intimate with.” 絕 | Tseu Kiou. “To dissolve a friendship; break off an intimacy.”

人 | 止於信 Yu k'wén keou, che yu sin. “In holding intercourse with fellow subjects rest in truth,” as the highest excellence. (Ta heö.)

一面之 | Yih mén che keou. “To have met a person once.” 濫 | Lan keou. “To be intimate with every person one meets.”


界 | Keou k'æ. or | 疆 Keou k'châng. “Adjoining boundaries, or limits.” 限 | Keou ko. “The appearance of birds flying.”

The name of a place. The part of a garment, which surrounds the neck; the part which folds over at the breast. Occurs in the sense of 威 Keou, and of 鳥 Keou.

<table>
<thead>
<tr>
<th>HAE</th>
<th>S. C.</th>
<th>R. H.</th>
<th>HAE</th>
<th>S. C.</th>
<th>R. H.</th>
</tr>
</thead>
</table>

The last of the twelve horary characters. 亥時

Hae she, or 亥時. From nine to eleven o’clock at night. 正 | Ching hae, Ten o’clock at night. 交 | Keou hae. Nine o’clock at night. 集 | Yih hae. “The tenth moon.” A surname. She, and | Hae, have by some writers been confused. The upper part is considered the ancient form of 長; it is also said to be from 乙 Yih; and the lower part representing two human beings, a man and a woman, or two children, denotes successive generations. In 春秋 Ch'ü shou, from the form of the character, is deduced the period 26,660 days, making the age of a person there mentioned.

Also, read Kae. 市 | Kae she. A market held on a particular day. To rhyme, read 乙.

亦 Yī. 見 S. C. 乙 R. H.

Also; likewise; moreover. A surname.

這| 見 yang yih hau. “Thus it is well.” 彼 | 不好 此 | 不好 Pe pih hau, tsze yih pih hau. “That is bad, this also is bad.” 可 | Yih hao. “Also may; also well;” denotes a qualified kind of assent. 他 | 說云 T'ha yih shwö yun. “He also said.”

然|Ching yeh shang, tsze yih yew püh le yen. “But if Ching were destroyed, Tsze also would not be benefited.” (Tso chuen.)

象憂 | 憂設象喜 | 喜 Seang yew, yih yew; Seang he, yih he. “If Seang grieve, I also grieve; if Seang rejoice, I also rejoice.” (Mäng tsze.) 子日學
而時習之不 | 說乎 Tsze yüé, ho9 urh she seih che phü yih yü6 hoo. "Confucius said, to learn (virtue) and constantly practise it, is it not likewise pleasing!"


Yih, is derived from 大 Ta, and, originally represented, and denoted the armpits; something below the arms; when by allusion used in its present sense, 披 Yih, and Yih, were adopted for its original import.

繁 Ancient form of the preceding.

Characters formed by Five Strokes.

亨 Häng. 亨 R. H.

Pervading influence; going through with a thing; success.

出入咸亨 Chöh jë han häng. "Abroad or at home, in every thing successful."

乾坤利貞 Keen yuen lee ching. Is the first sentence in the Yih king, and according to the Commentators, seems to denote "The pervading influence of nature, giving fitness and stability to every thing." They otherwise explain the sentence as denoting "The moral goodness; assemblage of excellencies; justice and talents for the business of life, manifested by the virtuous man."

Read Heang; used in the same sense as 亨 Heang, see below. Read P'hang. Syn. with 亨 P'hang, see Radical

火 Ho. These characters were originally the same; the stroke and the dots were afterwards added to distinguish them.

To rhyme, also read P'hang.


丙 MAOU. Disquietude; disturbance.

Characters formed by Six Strokes.

享 HEANG. 會 S. C. 亨 R. H.

From 高 Kaou. "High" abbreviated, and 日 Yué, "To say." To offer to a superior; to sacrifice. To receive the odour of incense. To enjoy. 奉上謂之享 Fung shang wei che heang. "To offer to a superior is called Heang."

祭則鬼之 The tsie kwei heang che. "Offer sacrifice, and the Shades will enjoy it." (Haou king.)

福 Heang fü. "To enjoy happiness."

用 Heang yung. "To enjoy the use of."

壽九十有四歲 Heang shù ninety-four Heang show kæw shëh yew sze syu. "He enjoyed, or attained to the age of ninety four."

國七十有五年 Heang kwo tsëh shëh yew woo nèn. "He reigned seventy five years."

孝 Heang kæw. "Offerings of filial piety," at the tombs or temples of deceased relatives.

五官致貢曰 Woo kwan che kung yuë heang. "The five ranks of nobility, laying before his Majesty their services during the past year, is called Heang."
Heang yen. Heang is merely an entertainment laid out in token of respect, without partaking of it. Yen, denotes a feast, not in appearance, but in reality. Also, read Heang and Heang.

京 KING.  京 S. C. 京 R. H.

From 高 Kaou, "High," abbreviated, and 凰 Kwân, "Representing height." (Shâ wân.) Great; lofty; extensive; the highest possible eminence, with a hollow in the centre. 京, or 都 King too, or 師 King szê. "The place of the imperial residence." 京城 King ching, "The capital city of a country." 京里 King li. "The space within a thousand 里, of the capital."

天子所居曰|師|大也
師衆也 Thâen tsê so keu yüê King szê, King, ta yâ; Sze, chung yâ. "Where the Son of Heaven (the Emperor) dwells, is called King szê. King, denotes great; Sze, denotes a large concourse of people." 北|Ph king. The present capital of China; commonly written Peking.

南 Nan king, The former capital.

岳|會試 Shang king hwuy she. "To go up to Peking to the general examination" of literati. 本|Fun king. The present capital.

又數名十億為兆十兆為
| Yew shoo ming, shih yih wei chaou, shih chaou wei king. "Further, the name of a number, ten hundred thousand make a chaou, ten chaou (or ten millions) make a king."

| A surname. | 兆 King chaou. Name of a place. | 兆 King kwo. "Peking fruits."

Used for 鯨 King, The name of a large fish. Also, for 原 Yuen, As the name of a hill; and 強 Keang, As the name of a God. To rhyme, read Keang.

亙 * Original form of 廬 Lin.

A granary. From 回 Hwuy, representing a house with a window to admit air; the top part represents a covering. A square granary is called 廬 Ts'hang, a round one. 林 Lin.

奕 E. The name of a flower.

Characters formed by Seven Strokes.

亭 TING. 亭 S. C. 亭 R. H.

From 高 Kaou, abbreviated, and 丁 Ting, for sound. A shed or portico in public ways, for the people to rest under.


Ting, tae, low, kô. Are four differently constructed fabrics intended for recreation. Tae, is a terrace open to the heavens; Low, is applied to any upper room; Kô, is said to be a raised pavement, open on all sides.

亭 Ting chang; or 公 Ting kung; or 父 Ting foo. The senior or petty peace officer of a small village. 郵 Yew ting. A kind of post office on the road.
Eighth Radical.  X.  Tow.

From Eight to Ten Strokes.

Pō. 亮 S. C. 亮 R. H.

The name of a place.  湯居毫與葛為

相同 as the preceding.

Ol. Scrib. 亨 Häng, and 烹 Pāng.

Ol. Scrib. 乘 Shing. See Rad. 乗 Pēih.

Ol. Scrib. 亨 Heang. See below.

Ol. Scrib. 亨 Heang. See below.

Ol. Scrib. 克 Kīh. See Rad. 伽 Jin.

Al. Scrib. 侁 Shūh. See Rad. 侁 Tsze.
From Eleven to Thirteen Strokes.

Tàn. iscard. ict. C.

A large quantity of grain. Formed from 门 Lin, "A granary;" and 且 Tan, used for sound. (Shwû wân.)

Truth; to trust; sincere; abundant; plenty. A surname.

The name of a country beyond seas.

Read Chen. 巡廬 Chun chen, otherwise written, though erroneously, Chun chen. "Appearing to proceed or advance with labour and difficulty."

Used for 但 Tan, "Only." Also for 祖 Tan, and 祖 Loo tan, properly 祖露 Loo tan, "To expose a part of the body." Also used for 翻 liên.

Lo. Al. Scrib. 落 Lo.

The fruit or produce of herbs and plants. To receive mutually.

From Fourteen to Nineteen Strokes.

Yin. Ol. Scrib. 詹 Shwûy. See Rad. 水 E.

The pronunciation and meaning of this character are not known. It is reserved for further examination. (Kang hê.)

Al. Scrib. 裳 Seang.

We. Exertion; unwearied; indefatigable. 只 文

王令聞不已 We wân wàng líng wân pû hê.

"Laborious and indefatigable, Wân wàng's fame is unceasing." (She kîng.)

Also read Mun, "A current of water passing through a straight, as through a door." The name of a place.

"One affirms, that Shwû wân does not contain this character. He changed it for We; and another person altered the Yih king and She king accordingly. A third person, obliterated We, altogether. The affirmations of each are presumptuous and unworthy of credit." (Kang hê.)
The Seal form is said to represent the two arms of a man. They consider the character 大 Ts'ao, a fuller representation of a man.


They further say, 者天地之德陰陽之交鬼神之會五行之秀氣也 Jìn ch'êy, th'êen te che tîh, Yin Yang chê kênou, kwei shin che hû, wûo hîng che sew k'he yay. "Man, is from the energies of the heavens and earth; from the connexion of the principles Yin and Yang; from the union of figure and spirit; and from the pure influence of the five elements." (Le king.) 人仁也仁生物也 Jìn jên yay, jiu sàng wû h uay. "Man, i.e. benevolence; benevolence to animated nature."

在天地中央湿熱相蒸處産生 T'â Tsze Yin Yang hoo kênou, wûo hîng tâo ts'ûng, she tsâ t'hêen te chung yang, shih jê jêng chêng ch'ôo ch'ên ch'ûh yîh jin. "From the time that the Yin and Yang combined, and the five elements intermingled, in the centre of the universe, where moisture and heat operated on each other, a man was produced." (Shin sêen t'hung kêen.) The same work adds,

"This man, was by nature intelligent. As he gazed upon the heavens, he saw, darting forth from a star, and falling to the earth, a golden blaze of light. In approaching it, he found it to be an animated being, which he supposed was of the same species. The being addressed him saying, 'The wings have long embraced you; on the breaking forth of the fructifying principle, I knew that you had entered into the world.' Then plucking up certain plants, formed garments for the lower part of the body. He named the man 黃 Hwang laou, and informed him of the manner of creation; of the division of the heavens and the earth; the Yin and Yang; the separating the darkness from the light, &c.; that all things were produced from an egg, first formed in water; that there were four other human beings formed, one at each of the four points of the compass. Having said this, the being called 金色人 Kin
### Ninth Radical

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pinyin</th>
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<tr>
<td>人</td>
<td>Ren</td>
<td>Person</td>
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<tr>
<td>弓</td>
<td>Gōng</td>
<td>Bow</td>
</tr>
<tr>
<td>口</td>
<td>Kǒu</td>
<td>Mouth</td>
</tr>
<tr>
<td>木</td>
<td>Mù</td>
<td>Tree</td>
</tr>
<tr>
<td>艮</td>
<td>Gùn</td>
<td>Wooden box</td>
</tr>
</tbody>
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*The above table shows some of the characters associated with the Ninth Radical.*

---

**Ninth Radical**

Ninth jin, disappeared, and the four persons flew to the spot, each from a different quarter. The man first formed called 水精子 Shuǐ tīng tze, came from the north; the second, 赤精子 Chì tīng tze, from the south; the third, 木公沐 kūn sūn shān, (a hill described as a kind of Paradise) in the west.

It is farther said, that these five persons, by a chemical process, obtained, from an immense crucible, a man being, and also a female; the latter of whom was called 蛇女 Shay neii, "Serpent woman." These, obtaining essential influence from the sun and moon, produced other human beings, who again united, and gradually filled the earth with people.

Hwang laou, directed the dispersion of the first families and supplied them with rafts to cross the seas and rivers, to whatever place the wind might drive them. 他盘古 Pāng kū, an extraordinary person, whose origin is not known, came from the vast deserts. He was four times taller than other human beings; had horns on his head, and his teeth stood out of his mouth. He taught navigation more perfectly; and made passages through the mountains. All submitted to him, and he became the first king of men.


大 | Ta jīn. "Great man;" a term of respect applied to the higher officers of government, answering to the European term "Excellency." Ta jīn, sometimes denotes a person arrived at manhood, in contradistinction from children. 小 | Seou jīn. "Little man;" generally denotes a mean worthless person; sometimes merely a person of no official rank in the state.

visitor.” 雷貴 | Foo kwei jin. “A rich man.”
儒 jin. “The two persons;” father and mother. 子
一 | Yu yih jin. “I, the man;” or 寡 | Kwa jin. “The man alone,” are expressions used by His Imperial Majesty, when speaking of himself.

taou pêih e mih tsûh wei chung yay. “He who understands the principles of human conduct, must lay stress on harmony subsisting amongst family connexions.” 商 | Shang jin, or 買賣 | Mae mae jin. “A merchant.”
“An trader,” one who acts between two parties.
| Fan jin, or 夷 | E jin. “A foreigner.” The latter is the more respectable term; the same may be expressed by 遠 | Yuen jin. “A distant man;” one from remote parts. 詩 | She jin. “A poet.”
Wei jin. “He who is, or acts the part of a man.”

不自在自在不成 | Ching jin
pêh tsze tsae; tsae tsze pêh ching jin. “He who acts the man does not indulge himself; he who indulges himself, will never act the man.” (Ming sin paou kíen.)

左 | Tso jin; and 中 | Chung jin. Are the names of two cities. A surname. To rhyme, read Jen.

From the above account of the origin of man, the Reader will not expect, from different Chinese Writers, perfect consistency, and a uniform mode of expression, as to the constitution of our common nature, and its final destinies. Though it be difficult, or perhaps impossible, to obtain for one’s own satisfaction, or to give to the captious inquirer, such proof as curiosity and ingenuity may demand, as to the existence of spiritual Beings, the Soul of man, and the Deity, as well as our accountableness to God, and capability of future enjoyment or suffering; yet, (supposing no divine revelation) as there is a probability on the affirmative side of these opinions, and the most enlightened philosophy has not yet demonstrated anything to the contrary; the Chinese generally, as well as the rest of mankind, think it more rational to believe, than to reject, what may finally prove to be seriously true.

They express the “Soul” by 魂 | Hwan; 靈魂 | Ling hwan. “The intelligent soul.” 人神 Jin shin. “Man’s spirit.” 在人之靈神 | Tse jin che ling shin. “The intelligent spirit in man.” 心之能思慮 知識此之謂魂 | Sin che nang sze leu. che sih, tse che wei hwan. “That which enables the heart to think, to consider, to know, is called Hwan,” (or Soul.) 心 | Sin, “The heart,” in common language, denotes that
which thinks, and generally answers to the words “Mind, understanding, intellect;” but still, according to the last quotation, the Hwan is that invisible and essential Principle, which enables the heart to act.

The animal life they express by 鬼 Pih. 鬼 also 目之所以明耳之所以聰 Pih yay, mūh che so e ming, urh che so e tsung. “Pih, is that which enables the eye to see, and the ear to hear.” 鬼 Kwei, denotes “The ghost, the shades, or the manes;” something distinct from the Hwan and the Pih. The material body, is called 肉身 Jew shin. “The body of flesh.” 一身只是箇軀殼 she ko keu ko. “The body is merely a case or shell.”

At death, they say, the flesh and bones return to earth; the blood returns to water; the Hwan ascends to heaven; the Pih descends to earth; and the Kwei wanders about.

The general belief is in a future state, which they call 來生 Lae sâng. “The coming life.” It involves rewards and punishments, either in a subsequent existence, on this earth, or in a place appropriated, either to devils and bad men; or to the gods and the good. The first they call 地獄 Te yûh. “The prison of the earth;” the latter 真宮 Teaching. “The temple of heaven.”

Confucius, and writers of his School, are rather sceptics than atheists; they rather hesitate, than deny the existence of a Deity, and a Future State. 鬼神之理聖人蓋難言之謂真有一物固不可謂非真有一物亦不可 Kwei shin che le, shing jin kae nan yen che, wei chin yew yih

with. koo pûh ko, wei fei chin yew yih with, yih pûh ko. “As to the doctrine of spirits, the Sages spoke of it with difficulty. They could not on any account affirm that it was absolutely true, nor could they affirm that it was not true.” (Choo footse.) They teach the retributive justice of heaven in this life, and hence draw their motives for virtue, from the dignity and happiness which virtue confers, from individual and family prosperity, and from the reward of fame. They appear to have gone from the extreme of superstition to that of scepticism; and afford no small proof of the desirableness of a Revelation from Heaven, to save the humble Inquirer, as well from the visionary fears and foolish superstitions of the weak mind, as from the impious and demoralizing tendency of universal doubt, and from atheistical hardihood. How much ought the Sacred Scriptures to be valued. From the Books of Moses, we receive a rational and satisfactory account of the origin of Man; and from the lips of Jesus Christ, (whose claims to credence deserve not to be slighted) we have the probabilities of “Life and immortality” most abundantly confirmed;—The wicked “shall go away into everlasting punishment, but the righteous into life eternal.” (St. Matth. xxv. 46.)

△ TSEIH. * △ S. C.

Three persons united. The ancient form of 集 Tseih, “To collect, to assemble.” It is discussed by Critics, whether this character is made from 人 Jin, “Man,” or from 人 Jûh, “To enter,” and —— Yih, “One.” Some say it is neither from the one nor the other; but is a hieroglyphic representation of three united in one.
Some Europeans have supposed, that this character was a traditional emblem of the Christian doctrine of a Trinity. The writer of this, has found no trace of the Chinese understanding the character as having an allusion to any opinion respecting the Deity. The characters, 今合會命 Kin, hsi, kwuy, lun, &c. are derived from Tschih.

天

CHWA, or Kwa. Alone and destitute.

个

Ol. Scrib. 丁 Ting. See Rad. — Yih.


Characters formed by Two Strokes.

什

SHIH.

From “Man and ten.” Ten persons. In military language, two files, of five men each, are called Shih. 什物 Shih wûh, or 什器 Shih k'he. “Household utensils.” 家伙|物 Kea ho shih wûh. “Furniture and household utensils.” 什篇 Phên shih. Certain sections of the She king.

In the Colloquial style, 什 shih mo, is used for "What? and who?" 什事 Shih mo sze. "What affair?"

仁

JIN. |= S.C. 仁 R.H.

From “Man and two;” also, from “A thousand and heart.” Benevolence; love to all creatures; charity; virtue in general. According to one it denotes patience. The kernel of a nut; the stones of fruit. 仁者天地生物之心也 Jin chay t'huen te sâng wûh che sin yây.

“Jin, is the heart or feeling exercised by heaven and earth, in producing creatures.” 好生日 | 長安 yuê Jin. “Love to animated nature, is called Jin.” 仁


心 | 愛 Jin sin. “A benevolent heart.”

陛下恤念臣下之勞足見 慈 Pe hea shëh nien chin hea lasou, tsûh keen jin tse. “Your Majesty in compassionately considering my labours, fully evince benevolence and kindness.” 順聞 Jin wân. “Famous for benevolence.” 政 Jin ching. “Benevolent good government.” 者義之本也順之體也得之者尊 Jin chay, e che pun yây; shun che te yây; tîh che chay, tsun. “Jin, is the foundation of righteous conduct; it is peaceful concord embodied: he who obtains it, is honorable.” (Le king.)

孔子曰 | 者心之德愛之理 Choo tse yuê, jin chay sin che tîh, gae che le. “Choo tse said, Jin, is the virtue of the heart, the principle of love.”

君子體 | 足以長人 Keun tse te jin, tsûh c'ang jin. “The Prince who realizes, or embodies benevolence, is adequate to nurture and improve a people.”

(Yih king.)
The new moon faintly seen in the east, is called 艾 Tsih. 艾 Cheh tsih, A certain kind of money. 漠 Peih tsih. “Appearance of water flowing.” (Kang he.) “Water flowing in an alarming degree.” (Tsze) According to the latter work, Tsih, is written thus 派, which Kang he pronounces wrong. 福 Peih tsih. “Appearance of grain growing thick.” To write the latter word 稀 Tsih, is erroneous. (Kang he.) Syn. with 傾 Tsih.

The hand holding out something to a person. To give to. Commonly written 付 Foo. See below.

From 人物, The other part gives sound. Lying down.
prostrate; bowing with the head to the ground. 舉仆
Hing, foo, chih, keang. "Rising, falling, erect, prostrate," 倒 Foo taou, or 頭 Tseen foo.
"To fall down," Syn. with 裨 Noo.

仇 KHEW. S. C. 仇 R. H.

To unite. A pair. Proud. Resentment. An enemy. In the first sense, it is used as 仇 Kew. A surname. 我戈矛與子同仇 Sew wo ko maou yu tsze tung kew. "Put in order my lance and spear, that I may join you, and make your enemies mine." (She-king.) 祖 祖曰妃怨祖曰 | Kea goy yu 族 hei; 祖 yuen goy yu k'heu. "An amicable pairing is called P'hie; a resentful pairing is called K'heu." 祖 | 報 Poa k'heu.

"To revenge."

Also, read Kew. To rhyme, read Ke and Keu. 賓載 手 | Pin tse shew keu. according to some, "To take a wine cup in the hand." (She-king.) 賓載 今 KIN. 今 R. H.

From 今 Tseih, "To unite," and 今 Keih, the ancient form of 及 Keih, "To extend to."

Now; the present moment; the present time in contradistinction from ancient times. 如今 Joo kin; 而 今 Urh kin; 今 Müh kin; 于 Yu kin; or 於 Yu kin. All denote "The time now present."

迫 今 Keih kin; 今 Tae kin. "Till now."
迫 | 今 Tae ke kin he. Expresses "Anxiety to embrace the present moment." (She-king.) 今 | KIN Jh. "To day." | 月 Kin yu. "This month." | 年 Kin neen. "This year." | 早 Kin tsao. "This morning." | 脫 Kin wan. "This evening."

自古及 | Tse koo k'ho kin. "From ancient times to the present." 當 | 天子 Thang kin Th'ien-to. "The present Emperor." | 時 Kin she.

The present times. 子曰明鏡可以察形往古可以知 | Tse yu. ming king k'ho e ch'hah hing, wang koo k'ho e she kin. "Confucius said, in a clear mirror, figure may be examined; from past ages, the present may be known."

世 Kin she. "This age." Sometimes understood as 生 Kin sang. "The present life," in contradistinction from a future existence, either in this, or a separate state.


介 KEAE. 介 R. H.

Some say it is from 爪 Chaou, "The nails of the hand," with which lines of distinction are drawn, and hence denotes a limit. Again, that Chaou is 介 Jin, in the middle of 八 Pä, "To separate;" and hence denotes to discriminate.

To assist; to attend upon; an attendant; a person to announce or receive visitors. Border; limit. To act, or represent, Used as a numeral. Great; firm; immovable. The name of a country. A surname. 求介于大國 K’hew keae yu ta kwô. "Seek assistance from a great state." 今 | Ling keae. "Your servant boy." 小 | Seou keae. "My servant boy." 賭 | K’ang keae, or | 節 Keae tièn. "Candid; sincere; firm; independent; noble spirit." 於兩可 Keae yu tung ko. "To border on either will do; either mode of proceeding may be adopted. 他 | 在善惡之間 Tha keae tse shen go che kên. "He remains on the confines of virtue and vice;" denotes, he is a person of undecided character; neither very bad, nor very good.

Alone; single. 物無耦曰 特獸無耦曰 | With woo gow yü tî, show woo gow yü keae. "Things, without a fellow, are called Tha, animals without a fellow, are called Keae." 木 | Keae. or 鱗 | Lin keae, Scales of shell fish; armour. | 蠄三百 六十而龜為之長 Keae chung san pî lîh shih, urh kwei wei che ch’hang. "Of the scaly tribe there are three hundred and sixty, the tortoise is the chief." (Le-king.)

根据 shou keae tan show nuy keae. "Taking the pencil, and acting as if forcing it into her hand." Seou-tan, denotes those who in plays, act the parts of young women. 我 | 武寒保 | Yih keae han yu. “A poor scholar.”

An assistant to an agricultural officer. Paou keae. 好是正直神之聽之 C’ao she ching chî, shin chê ting che, keae urh king fu. “Love those that are good and upright, the gods will listen to you, and great will be your happiness." (She-king.) 纖 | Sèn keae. "Small, unimportant." 木 | Mûh keae, 樹 | Shoo keae; Ice formed on trees. 君之貴 | 弟 Keun che kwei keae te. "The great and honorable brother of the Prince." (Tso-chuen.)

Because; or, in consequence of. 人之寵 非勇也 Keae jin che chung fe yung yâ. “To succeed the kindness of others, is no proof of valour.”

Kae keae, denotes something on the mind which gives uneasiness. To rhyme, read Ke.

PING. Orig. form of 冰 Ping, "Ice."

This character is said to represent water freezing. Shwô-wân, considers 大, Ping, a Radical character; Kang-he, in imitation of the Dictionary called Ching-tse-t’hung, remove it to the Radical. Jin.

仍 JING.§ 仍 S. C. 仍 R. H.

According to; in consequence; and, in imitation of; again; as before. The name of a country. A surname. 仍然 | 然 是這麼樣 Jing jen she chay mo yang. “Still it is thus.” 他那個性情 | 然不變 Tha na ko sing jing jen pûh pien. “His disposition still remains unaltered.” 復 Jing fu. “Again; as
人物十年日幼學三十日壯有室四十日
弱冠三十日壯有室四十日
强而五十日艾服官政六十日耆指使七十日老而傅
八十九十日耄七十年日悼悼
與耄雖有罪不加刑焉百年
日期頫

人生十年曰幼學二十日

Jin sêng shih nêen yû yew; heô; urh shih yû
jô, kwan; san shih yû êchwang, yew shih; sze shih yû kêang.

urh sze; woo shih yû gae, fûh kwan ching; lîh shih yû she, che
she; ts'hîh shih yû laou, urh chuen; pà shih kew shih yû maou;

Ts'hîh nêen yû taou, taou yû maou, suy yew tsuy, pûh kea
king yen; pîh nêen yû kê, e. "Persons who have lived ten
years are called Yew, and learn; those who have lived twenty
are called Jô, and pass through the ceremony of receiving a
cap; at thirty they are called Chwang, and are married; at
forty they are called Kêang, and may enter into the govern-
ment; at fifty they are called Gae, and may enter on the con-
trol of the magistracy, (themselves holding the higher situa-
tions in the state); at sixty they are called She, and (unable
to act themselves) may direct others; at seventy they are cal-
led Laou, (old) and must transfer affairs to others; at eighty
and ninety, they are called Maou; in seven years more, they
are called Taou; (those who have arrived) at Taou and Maou,
though they should be guilty of crimes, are not to be punished
at a hundred they are called "ke, and must be nursed." (Le-

king.)

弗問弗 | Fū hàn fū sze. "Not to inquire into affairs, not to attend to business?" 武王壹
不 | Woo-wang k'he pū sze. "Woo-wang, how nothing in which to be occupied!" (She-king.) 致 | Che sze.

"To resign a public office." 他致 | 而去

T'ha che sze urh k'heu. "He resigned his office and went away." 于公曰臣 | 于家曰僕 sze

zu kung yu chen, sze zu kea yu pūh. "He who serves the public is called Chin, he who serves in a family is called Pūh."

Occurs as part of the names of different public situations. Also read Che. To rhyme, read Cheu.

何 Ol. Scrib. 信 Sin. See under 7 strokes.

人 | T'ha. ④ S. C. 人 R. H.

He; him; she; her; its; that; other. 他的 T'ha tēih,

"His; hers." 們的 T'ha mun tēih. "Their.

人 | T'ha jin. "That man, or some other man." 人

方 | T'ha fang. "That place, or some other place." 方

日 | T'ha jih. "Another day." 年 T'ha néen.

"Another year." 們 | T'ha mun. "They; them."

說甚麼 T'ha shō shin mo. "What does he say?" 你們 | T'ha mun. "You and; them.

你和 | T'ha shō shin mo. "What does he say?"

你和 | 出去 Ne ho t'ha ch'ū h'heu. "Do you go out with him." 

你見那女子叫 | 聲 Ne kēn na nee t'se keau t'ha lae. "If you see that woman, tell her to come here." 不與

人 | T'ha jin bo kan. "It is nothing to any other person."}

Rest | 我還我

Th's hwan t'ha, wo hwan wo. Denotes, His affairs and mine are perfectly distinct; we each mind his own affairs.

與 | 他 Th's yu t's, t's yu t'ha. "He with me, and I with him.

咱與 Th's yu t's, t's yu t'ha. "He with me, and I with him." 王顧左右而言

"To bear a burden, to sustain as beasts of burden." 凡

牛馬載物曰負 | Fan new ma tsae with. yu Foo-th'o. "The act of cows and horses bearing things is called Foo-th'o."

Read T'ho, used in the sense of 他 T'ho, and it T'ho,

Read T'ho, they also define it by 彼之稱也

其之別也 Pe che ching yay, tsze che pē yay. "A term for that; something different from this." 人

知其一,不知其十 | Jin che ke yih mū che ke t'ho. "People know one thing, (or what is near), but do not know another, (or what is remote.)"

Occurs in the sense of 邪 Seay. "Irregular; depraved."

仗 CH'I' HANG. ④ S. C. 仗 R. H.

Generic term for weapons, such as the sword, spear, &c. which is also expressed by 兵仗 P'ing ch'hang, and

| K'he ch'hang. 彩 | Ts'hae ch'hang. "Ornamented weapons, used in plays." 打 | Ta ch'hang.

"To fight."

A kind of guard about the palace. 天子儀 | T'heen tsze e ch'hang. "The imperial guard.

錫 ch'hang. "A kind of croiser used by the superior priests."
Read Ch'ang, "To rely on; to lean upon; to depend on."

In the first sense Ch'ang is read either Ch'hang or Ch'ang; in the latter sense, it is always Ch'ang.

倚 | E ch'ang,
or 憑 | P'ing ch'ang. "To lean against; to depend upon."

仰 | Yang ch'ang. "To look up to a superior, and rely on him."

着誰的勢子 Ch'ang ch'ou shuei teih she tsze. "On whose influence does he depend?"

Denotes the same as 道 Taou, as 履危行險 無忘立 | Le wei hing hi'en wou wang heuen ch'ang. "Treading in dangerous places, do not forget the path of right reason."

"A staff."

Original form of 鬱 Chin.

付 FOO.† | S. C. 付 R. H.

From "Man, and a hand holding out something." To give; to deliver over to.

書信 Foo shou sin. "To send a letter."

Foo keou, or reversed, Kenou foo, "To deliver over to."

諸東流 Foo choo tung lew. "To throw into the eastern streams; to east from one, and neglect an affair.

曖 | Ch'ih foo. "To suggest to; to recommend to."

分 | Fun foo. "To direct; to order."

畀 Foo pe. "To give to."

托 Foo to. "To request or engage a person to do something."

上天生民必各 一業使為立身之本 Chin wei, shang t'hs'en sang min, püh kō foo yih nüeh, she wei leih shin chee pun. "I (the Emperor) consider, that heaven which has produced the people, must give to each an occupation as the means of his support."

Occurs in the sense of "Foo. "A certain sacrifice."

仙 SÉEN† | S. C. 仙 R. H.

From "Man and hill." An imaginary species of beings: men, who, by a total abstraction from the world, have escaped from the body, and are risen higher in the scale of existence than mortal man. They are supposed to inhabit hills and mountains, away from the haunts of men; to be immortal, and to have the power of becoming visible or invisible, at pleasure. They are spoken of as profoundly skilled in a kind of Alchemy; and as having discovered the Philosopher's stone, by which they can change whatever it touches to gold, raise the dead, and produce various wonderful transmutations.

老而不死日仙 Laou urh pūh sze juē sēen. "Old, and not dying is called Sēen." Again, 遷也遷而入山也 Sēen, t's'hen yah, t's'hen urh jūh shan yah. "Sēen, is to remove; to remove and enter amongst the hills." They are also called 神 Shin sēen "Divine genii."

八 | Pā sēen. "Eight sēen;" a reference to whom is common. These eight, two of whom were women, have some how or other, risen to a degree of eminence above the rest, and being considered always happy and not liable to death, they are painted on various household utensils; and alluded to at birth-days, &c. in the hope of participating of their felicity and long life. Some of these eight are not very ancient. One of the females was of the..."
last Dynasty; and one of the men, is said to have dressed the
head of Fūh, and is particularly venerated by the barbers.
They are not generally considered as gods, nor worshipped, nor
have they temples erected to them. Each is represented as
holding in the hand an instrument or vessel, which has a
reference to some part of his or her story.

半 | Pan sēn. "Half sēn." And 有酒学
    Yew tsew heō sēn. "The sēn who drink and learn;"
express a lower class of persons, as poets and others, who aspire
to the rank of Sēn.

放下屠刀便成佛 | Fang hca too
taou piēn ching sēn Fūh. "Lay down the butcher's knife,
and you will become a Sēn, or (like) the god Fūh!" the
sect of Fūh, considers taking animal life a great crime.

五 | Woo sēn. "Five sēn;" they are said to be
"Heaven, the gods, earth, water, and the human soul."

胎 | Tāi sēn. A certain bird, said to live a thousand
years. A surname. Al. Scrib. 侖 Seen.

企 | HÉEN.
A man on the top of a hill. To move or trip lightly. To
be distinguished from 企 Sēn, which is the same as the
preceeding.

鳥企魚躍 | Neou hēn yu yō. "The birds skip,
and the fish frisk about."

任 | CHA.
A young girl. Ease; luxury. Also read Tō, To send, or
intrust to.

仁 | HUNG. § A large belly.

仝 | TUNG.
In the books of Thou, used for 同 T'hung, "The same;
with." A surname. To be distinguished from 仝 Tsuen,
"The whole."

卝 | JIN. § ]?. S. C. 父 R. H.
A measure of eight cubits length. To measure the depth.
The name of a place. There are various opinions as to the
length of this measure; some make it five cubits, others six, &c.
Occurs in the sense of 聽 Jin, "To recognise." Also,
覓 Jin, "To fill." Al. Scrib. 聽 Jin. (Māng tse.)

仟 | TS'HEEN.
The superior of a thousand men. A thousand pieces of
money. Luxuriant herbage. Used in the sense of 千 Ts'heen.

仟 | YĪH. § 班 S. C. 仡 R. H.
Strong; robust; warlike. 仡仡 Yīh yīh. "Tall;
large; strong; martial." Also read Wūh. Repeated, Wūh wūh,
denotes a boat or other vessel tossed about by the waves.

伏 | TAE.
The name of a place in the midst of the sea.
FAN.

To make light of; to treat with neglect and contempt.

PÖ, or SHÖ.

Pö yō. "A moving star." Also read Teih.

A fixed period, an agreement. A plank on which to pass a stream.

Under this word, Kang he confutes, at great length, the errors of pronunciation, in the Dictionaries called Ching tsze thung and Tsze hwuy. He says, that these errors are very numerous, and he deems it expedient to expose the more palpable ones.

TÁE. § T S. C. R.H.

To change; for; instead of; in the place of. An age; a generation. Tae jin tso sze. "To do something for a person." Tae t'een k'héen heang. "To pay a debt for another person."

Ne tae wo mae sexy mih. "Buy a little ink for me."

Tsöo tsung san tae. "Ancestors for three generations;" i. e. father, grandfather, and great grandfather.

Tae jin tso sze. "Successive generations."

She tae yuen lew yuen. "Generations flowing remotely from the source;" i. e. a family that exists for many generations. Tae jin tso sze. "Three generations," often refers to the three Dynasties, Hea, Yin, Chow.

Another; delegated authority. Tae keun te-li jin. "One who exercises a deputed authority."

Th'een kung, jin ke tae che. "The work of heaven, man performs in its stead;" i. e. the work of government, hence it is said, "Man rules by the work of heaven."

Jin keun tae th'een le wu, shoo kwan so che, woo fe th'een sze. "Human Princes rule instead of heaven, the affairs regulated by the magistracy are none other than the affairs of heaven."

The name of a country. A surname. A certain state of the pulse. To rhyme, read Teih.

LING. § T S. C. R.H.

From Tae, "To assemble," and Tsöo, "A seal or ensign of authority."

To order; to enjoin upon; to caution; to warn; to cause; to occasion. Law; rule; periods of time. Good; excellent.

A surname; forms part of the names of various places. Ling ling, The sound of a dog's collar. Used instead of the Pronoun "Your," before the words "Father and mother, brother, son, daughter," &c.

P'ao seang ling pih kwan che tsoow chang, chuen yih jin che ming ling. "The P'ao seang, (or ministers of state) receive reports from all the officers of government, and communicate the orders of his Majesty." The phrase, "Hundred officers," denotes all the officers; the "One man," denotes the Emperor.
II. Ninth Radical.


發號施令有不臧 | Fu haou she ling wang yew pih tsang. "To issue warnings and laws invariably good." (Shoo king.) 禁 | Kin ling. "Laws and prohibitions."

縣 | Hieu ling. The principal officer in a district. | 尊 | Ling tsun, or | 尊翁 | Ling tsun un. "Your father." | 堂 | Ling tang. "Your mother."


聞望 | Ling wān, ling wang. "Being in high reputation, respected and imitated." (She king.)

時 | She ling, 月 | Yue ling. "Certain terms, or periods, by which the year is divided. 節 | Tsé ling. A period of fifteen days, of which there are twenty-four in a year, each of which, has an appropriate name.

人歡喜 | Ling jin hwan he. "To cause people to rejoice." To make people pleased.

余 | Shu ling. "To cause; to send; to command. Domestics; menial servants. 廬役 | Sze yū yuē she ling. "Those who serve in a menial capacity are called She ling."

甲 | 甲 | 乙 | 丙 | Ling keā, ling yih, ling ping. Are called Three Ling, or certain lucky days. 靂麟 | Ling teih, A kind of brick, in which sense, they are also written 靆LING teih.

To rhyme, read Lang. Occurs in the sense of 鴻 Ling, a certain bird. As the name of a place, read Lēen.

以 | E. ₳ S. C. ₳ R. H.

Said to be derived from the reverse side of 己 E, which denotes the mind already determined or fixed.

由 | to the end that; the cause or instrument by which.

子曰視其所欲觀其所由察其所安人焉廋哉人焉廋哉 | Tsze yuē, she ke so e; kwan ke so yew; châ ke so gan; jin yen sow tsae! jin yen sow tsae! "Confucius said, Observe what a man does; attend to what motives his conduct proceeds from; examine into what he takes pleasure in. How is it possible to conceal his character? how is it possible to conceal his character?" (Lun yu.)

所 | So e. "That by which; thereby; therefore." 是 | She e. "Hence; therefore." 可 | K'ho e. "May; can; might; could." 可 | 使得 | K'ho e she tih. "It may answer; it may pass." 此可 | 做 | Tsze k'ho e tso. "This may do."

何 | Ho e. "By What? how?" 為 | E wei. "To esteem or regard; to employ as." 刀殺人 | E taou sha jin. "To kill a person with a knife." 直為
The same as 高 kao, "High."

Com. form of 攀 p'han, "To climb."

Characters formed by Four Strokes.

Same as 反 fan, "The reverse."

CHÁOU.

Affrighted; agitated. Read Meou, 傅 | tsaou meou. "Little; small."

仰 YANG, or Neang 傲 S.C. 仰 R.H.

From 傲, Jin, and 阳 Yang. "To look upwards." To raise the head and look upwards with expectation or desire.

To look up to, either with regard, with admiration, or with a sense of dependence. An expression of affectionate regard.

To order an inferior. To transmit an official document to another officer. Read Yang. "To trust to; to rely, or wait on. A surname. 仰慕 Yang moo. "To look up to; or think of a person with regard."

企 K'he yang. "To stand looking up to; to think on with affection."

望 Yang wang. "To look up and hope for some benefit; or to wish to see a person who is venerated."

素 Sui yang fang ming. "Herefore, thought with veneration on your fragrant name," said to persons of whom we have heard, on first meeting them. 乍

Kew yang. "Long looked up! I have long regarded you."

由 chih wei keuh. "By straight make crooked; to pervert things.

不規矩不能成方圓 Pūh e kwei keuh, pūh nung ching fang yuen. "Squares and circles cannot be made, but by the square and compass." (Mang tsze.)

規所為員之器矩所為方之器 Kwei, so e wei yuen che k'he; keu, so e wei fang che k'he. "Kwei, is that by which things circular are formed; Keu, is that by which things square are formed."

理慾混 Le e yō hwān. "Reason is disordered by passion." 傷壓入 E she yā jin. "To crush, to oppress people by power."

何其久也必有 | 也 Ho k'he kew yay; pūh yew e yay. "Why so long? there must be a reason."

(Shi king)

Occurs in the sense of 已 E, "To terminate; to cease."

無 Woo e. "Not cease; not desist." (Mang tsze.)

Also, in the sense of 用 Yung, "To use; to employ."

不使大臣怨乎不 Pūh she ta chin yuen too pūh e. "Do not cause the higher officers of state to resent their being left unemployed."

(Lun yu.)

Anciently read, and used the same as 與 Yu, "To give."

| 我安也 E wo gan yay. "Give me repose."

Also, in the sense of 似 Sze, "Like."

侌 WŪH.

飄侌 Yē wūh. "Agitated; disturbed; unquiet." (Yih king.) Also written 偽殞 Yē wūh, and 偽 | Yē wūh.
IV.

Yang chang. "To depend on a person; to be dependent." Yang, and 府 Foo. Are opposites, "To raise the head and look up; to bend the head and look down."

以観於天文俯以察於地理 Yang e kwan yu theen wän; foo e chih yu te le. "To look up and observe the appearance of the heavens; to look down and examine the properties of the earth." 府 Foo yang woo yew. "Looking down or up, no sorrow;" i.e. when looking downward to one's wife and children, or upwards to one's parents, in neither case having cause for sorrow. 不勤則| | 不足事父母俯不足畜妻子 Püh kin, tsu$h yang, püh ts'ih sze foo moo; foo, püh ts'ih chih tse tsze. "If idle, then looking upwards, you will be deficient in the service due to your parents; and looking downwards, you will be inadequate to the support of your wife and children."

(Shing yu.) 天長嘆 Yang theen ch'ang tan. "Looking up to heaven, gave a long sigh."

Also read, Gang. Occurs as part of a title of a certain Emperor. 閑 | | Han han gang gang. "A stern and intimidating manner." A similar sense is expressed by 顚顛卯卯 Yang yung gang gang. (She king.) One uses 盤 Yang, repeated, for Gang gang, but the ancients often used the characters in a sense different from their proper signification; they are not always to be imitated. (Kang he.)

KÉEN.

Küen choo. "A performer on a musical instrument." Also read, King, Great; attentive; careful.

CHUNG. + \| S.C.  \| R. H.

From man and middle. The second in order of three. An instrument of music. A surname. Part of the name of Confucius, (see page 21, under 丘 K'hew,) he was called 仲尼 Chung ne, from being the second brother.

Pih chang. "Two brothers;" the elder and the younger. 弟 Kwän chang. "Brothers;" Kwän, denotes those older than the person addressed; Chung, denotes the younger.

有幾個昆 Yew kei kwän chang. "How many brothers have you?"

Four brothers, beginning with the eldest, are called 伯 Pih, chang, shih, ke. The eldest may also be called 孟 Măng.

The three months of each season of the year, have the words 孟 | | Măng, chang, ke, applied to them in order. Thus, 孟春 Măng ch'ün, denotes the first month in Spring. | 夏 Chung hea, The second month in summer, or the fifth of the year. 季冬 Ke tung. The last month of winter, or the last month of the year. In these senses, 中 Chung, without man by the side, is sometimes used. Four Twin brothers, are called in order, 子孟中叔 Tsze, măng, chang, shih.
### Ninth Radical. IV. Jin人

<table>
<thead>
<tr>
<th>Character</th>
<th>Pinyin</th>
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<tbody>
<tr>
<td>仳</td>
<td>pHIE. S.</td>
<td>C.</td>
<td>R.</td>
</tr>
<tr>
<td>To separate from, to divide; ugly. Yew neu p'he le. “There are wives separated from their husbands” through distress, occasioned by famine. (She king.)</td>
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<tr>
<td>妾</td>
<td>P'he hwuy. “An ugly woman.”</td>
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<tr>
<td>吳</td>
<td>Same as 鬧 Naou, “To wrangle and make a noise.”</td>
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<td>原</td>
<td>Original form of 亶 Yih. See below.</td>
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<tr>
<td>婦</td>
<td>NE. 供倫 Ne hwän, “To affect ignorance.”</td>
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<td></td>
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<tr>
<td>爷</td>
<td>YO. The name of a place.</td>
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<tr>
<td>侔</td>
<td>WOO.</td>
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<tr>
<td>An equal; an opponent. Also used in the sense of 仠 Woo, “A file of five men.” A surname. 件作 Woo tsoi, A person who performs the necessary offices to a corpse.</td>
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<tr>
<td>件</td>
<td>KEEEN. 仠</td>
<td>S.C. 侔</td>
<td>R.H.</td>
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<tr>
<td>To divide; from man and cow, because a cow is a large animal that may be shared. (Shw5 wän.) To separate, or distinguish things; an individual article; subject or affair. A particular. Answers to one; an; a. 若干件</td>
<td>件</td>
<td>S.C. 侔</td>
<td>R.H.</td>
</tr>
<tr>
<td>物</td>
<td>“How many articles, or particulars?”</td>
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<tr>
<td>衣服</td>
<td>Yih kéeen e fih.</td>
<td></td>
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<tr>
<td>什</td>
<td>什</td>
<td>KEEEN. 仠</td>
<td>S.C. 侔</td>
</tr>
<tr>
<td>“A garment; one piece of dress.”</td>
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### TAN. The same as 鬈 Tan.

Appearance of the hair hanging down. To stop.

### 価 KEEAE. 仠| S.C. 侔| R.H. |

Great; good. 価人 Keae Jin. “A great and virtuous man.” (She king.) One who serves, 令 | 令 | Keae kän. “Your servant.” 小 | Seao kän. “My servant.” |

Used in the same sense as 介 Keae, (see above.)

### 侶 Shaou keae. “Messengers who precede a personal interview of great officers of state.”

It is suspected that this is not an original character, but that man was added to the other part unnecessarily, in after times. (E wän pe lan.)

### YAOU.

Yaou keao. “Unextended; distorted. Weak; decrepit.”
IV. Ninth Radical.

伴 FUNG.

Name of one of the 仙 See. Same as 丰 Fung. See
Radical | Kwän.

合 Ol.Scrib.倉 Ts'ang. See under 8 str.

任 JIN. § 旺 S.C. 任 R.H.

From man, the other part giving sound. To be surety for.
(Shoot wän.)

Sincere: true to a friend. Trust committed to a person;
official situation. To sustain: to bear: to serve. Read Jin.
To be able: to use or employ; that which is sustained or
taken upon one’s self.

信於朋友曰任 Sin yu páng yew yu ê jin.
“Being true or faithful to a friend is called Jin.”

以恩相信曰 E gân seong sin yu ê jin.
“With

孝友睦懽 | 悼 Lâh híng, heaou, yew, mûh,
yin, jin, sùh. “Six virtues, filial piety, fraternal affection,
peacefulness, harmony, friendship, compassion.”

| Jin, and | 憑 Jin ping, | 從 Jin tsung, | from

each expresses, trusting to another person, letting them do as
they please. | 從你的意思 Jin tsung ne
tei ë sze. “Do as you please; you may have it your own
way.” | 自意 Jin tsê c. “To indulge one’s
self.” | 重 Jin chung. “An important trust.”

上 | Shang jin, 到 | Taou jin. “To arrive at
the place in which the duties of an official appointment are to

be exercised.”

| Chung noo nan jin.
“Difficult to bear the rage of the multitude.”

思而可 | Shih yew se unh k'ho jin.
“Who can

件事 Wo pôn jin na keen sze. “I’ll be security for,
or engage to undertake, that affair.”

仁以爲已 | Jin e wei ke jin.
“Virtue must

be sustained by the individual himself.” there is no being vir-
tuous by proxy. (Lun yu.)

治 | 將歸 Che
jin tséang kwei. “Arrange the burdens (to be carried) being
about to return.” (Mâng tsê.)

Wo jin wo lèn. “I carry the burden; I drag the carriage.”

輕 | 弁重 | 分 King jin ping; chung jin fun.
“Light burdens together, heavy burdens separated,” i.e. old and
young persons meeting on the road carrying light burdens, the
young man shall take them both to carry; if the burdens be
heavy he shall give the lighter one to the old man. (Le king.)

A surname.

不敢與諸 | 齒 Pih kan yu
choo jin ehe. “Presume not to rank (myself) with all those
of the surname Jin.” (Tso chuen.)

Che, “Teeth,” the state
of the teeth, marks the age; hence “to teeth with,” denotes
to rank with.

Occurs in the sense of 妊 Jin, and 姓 Jin, “Conception,
pregnancy.” Also occurs, but erroneously, in the sense
of 壬 Jin. To rhyme, read Jung.

任 WANG.

To go with haste. The Dictionary called Tsê hwuy, errone-
cously writes it 往 thus. (Kang he.)
份 Ol.Scrib. 彤 Pin, Party colored, striped.

See Radical 疒 Shang. Also, erroneously written 斌 Pin. (Kang hie.) Dictionaries contradict each other, as to whether the first or second character was the ancient form.

仮 Com. form of 低 Te. See below.

仿 FANG.$ [方 S. C. 前 R. H.]

Similar; like to. (Shwö wän.) 仿仿 Fang fuh.

See under 亏 Wang. 43 Radical.

PEI. Now written 彰 Pei. See Rad.水 Shwö.

仿仿 Fang fuh ke jö mung. "Appearing like a dream." The phrase Fang fuh, occurs written in all these various ways. 彤彤 Fang fuh; 髪髪 Fang fuh; 方方 Fang fuh; 放放 Fang fuh; 佩佩 Fang fuh. Occurs in the sense of 彤 Pang, as 仿仿 Pang hwang, or 方方 方方 Pang hwang. "Unable to proceed, irresolute."

仿仿 CHUNG.$

From Jin, Man, and kung, Public, or general. A public spirit; a mind that extends to all. Used in the sense of 仿仿 Chung, "Afraid." 仿仿 Ching chung. "Fluttered; hurried; panting."

企 K'HE.$ [企 S. C. 企 R. H.]

To stand erect. 企望 K'he wang, or 仰仰 K'he yang. "To stand on tiptoe looking with expectation."

慕 K'he moo. "To look to, or think upon with affection." 翕 | 甚殷 Keaon k'he shin yin.

"To look towards with ardent expectation." 日夜 旦望歸 Jih yu k'he ush wang kwei. "Day and night standing and hoping for (his) return."

仨 See under 九 Wang. 43 Radical.

PEI. Now written 彰 Pei. See Rad.水 Shwö.

仿仿 YU.$

A female ruler, or officer of government, of whom there was one during the Dynasty Han, called 仨仨 Tsêe yu. To dilate. Al. Scrib. 好 Yu. In the dialect of Tsoo, used in the sense of "Great," applied to persons.

仨 TEAOU.

仨仨 Teaou tang. "Not constant; unusual."

仨仨 TÜN.

仨仨 Iwän tun. "Dense; impervious." One of four cruel persons mentioned in history.

仨 WÄN.

To separate; to break; to cut asunder. 仨迢 Wän mö. "To separate from." Also read, Wûh.

仨 YÜH.

Same as 役 Yüh. "To serve."

The ancient form of Yüh, "To serve," from 役 Jin, "A Man," carrying 舟 Shoo, "A staff;" hence the idea,
**Jin. IV. Ninth Radical.**

<table>
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<td>伊</td>
<td>E §</td>
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He; she; it; they; that person or thing, referring to some antecedent Noun. 伊年 E nien. "That year;"

所謂 | 人 | So we e jin. "That, or the person alluded to;" (She king.) | 等 E ting. "They; them;"

An expletive, ushering in a sentence: as | 誰云 | 從 E shwiy yun tsung. "From whom does he come?" (She king.) A surname. The name of a district, and of a river.

| E  | Yü e. | "Appearing displeased or sorry." |

吾 Woo e, The noise made in reading aloud; in which sense it is otherwise written 伊 E. | 威 E wei. |

"A certain insect found in damp dirty places, below earthen vessels," &c. Also called 鼠婦 shoo foo, and 滅生 Shih säng.

| E ke. | The epithet of an ancient king. Also used as a modern surname. |

孔 K'hang keih, The grandson of Confucius. His epithet was 子思 Tsze sze; he compiled the second of the 四書 Sze shoo, viz. 中庸 Chung yung. | 孔 Keih keih, "An empty unreal appearance;"

| YàE. | |

Weary; fatigued. "The right hand part should be尼 " Gih." (Kang he.)
**Woo**

Five persons connected with each other. A file of five men; the same is expressed by 行伍 Hang woo; 队 Tuy woo. "The ranks." Five families becoming, security for each other. A multitude blended together is also called Woo. A surname. 行 | 出身 Hang woo chih shin. "To go forth with the army."

**Füh**

To lie prostrate on the face; to subject either one's self or others. To hide; to conceal. Read: Füh, To brood or hatch eggs, as a fowl does.

**Sze**

Persons; a multitude. Al. Scrib. 仍 thus.

**Ke**

To examine into. 既 | 疋罪 Ke fuh ke tsuy. "Since the (state Hsü) has acknowledged its offence."

**Pei**


Occurs in the sense of 足 K'he, having more than the usual number of toes on the foot.
伐

From a man holding a lance. To strike; to destroy.

(Shwô wân) 伐鼓 Fâ koo. "To strike a drum."

| 木 | Fâ mûh. "To cut down a tree." To reduce
|    | to subjection, either rebels or a foreign enemy; the same is expressed by 征 | Ching fâ 殲 | Shâ fâ, "To kill."

凡師有鐘鼓曰 | 無曰侵 Fan sze yew chung koo yüè fâ, woo yüè tsin. "In every case, when Generals advance with bells and drums, it is called Fâ, without these, it is called Tsin."

To lay the country desolate. To punish. Meritorious deeds; to boast of one's services. 且旌君 | Ty'heay tsin keun fâ. "And exhibit (my) Prince's meritorious actions." (To chuen.)

不自 | 故有功 Pâh tsze fâ koo yew kung. "He who does not boast of his merits, is on that account meritorious." 明其功 | 積日曰閱 Ming ke kung yuâ fâ, tsêih jih yüâ yuâ. "To publish his merit is called Fâ; daily to accumulate it is called Yuâ." 罪 | 罪 Fâ tsuy. "To punish an offence." 刑 | 刑 Teâu min fâ tsuy. "To compassionatate the people and punish the crimes (of their rulers)."

Name of a certain weapon, and of a star. Occurs in the sense of Fâ, "A ridge." To rhyme, read Hêê. It is said that Shoo, "To guard or maintain a post," like Fâ, is from "Man and lance;" but Shoo, represents a man sitti ng, whilst Fâ, represents him standing erect.

休

From Man leaning against a tree. To cease; to rest. (Shwô wân) To assemble under the shade of a tree; hence, the idea to stop; to rest. (Urh ya.) To desist; to repudiate; to resign.

To execute. Excellent. To congratulate; to praise. A surname. A proper name. The name of a place. 實萬世無疆之休 Shih wan she woo keang che hew. "Truly excellent! the praise of which shall continue unlimited to myriads of ages." (Shoo k'ing.)

作德心逸曰 | 作儔心勞日拙 Tsô tîh, sin yîh jih hew; tsô wei, sin laou jih chuê. "Practising virtue, the heart is happy, and daily more excellent; acting the hypocrite, the heart is troubled and daily becomes worse." (Shoo k'ing.) 恥相關 Hew tsêih scang kwan. "Mutually sharing joys and sorrows."

安閒之貌 Hew hew, gan hêen che maou. "Hew hew, denotes the appearance of repose and leisure." (She k'ing.) 百工皆 | Pih kung keac hew. "A cessation of every species of work," (as at the close of the year.) 廉也 | 廉 Hew hew kêen yay. "Hew hew, denotes moderation, or a strict economy."

沐 Hew mûh. "To cease, (in order) to wash," to leave official duties for the purpose of dressing the head, bathing, &c. An ancient custom observed every tenth day.

致仕曰 | Che sze yüé hew. "To give up an official situation is called Hew." 原品 | 致 Yuen pin hew che. "To dismiss from office, allowing the person to retain his original rank." 妻 | 妻 Hew tse.
“To divorce a wife.”  书  晋  “A bill of divorce.”  问 晋燕  “Cease to make further inquiry.”

我等接驾来迟，得见怪
Wo ting tsê kea lae che, hew th kéen kwa  We have come late to receive (you) Sir, do not be offended.

份

怕你  晋朋  “I do not fear you.”

多讲  晋朋  “Do not talk so much.”

不  晋朋  “To stop; to desist from.”

方  晋朋  “Make (you) wear the collar till (you) die, cease (I) desist.”

息  晋朋，和  止  晋朋  Express “To desist from any work.”

手  晋朋  “Give up these thoughts.”

念  晋朋  “To restrict; to retrench.”

He  晋朋  expresses an amusement made with inanimate figures, like Punch and Toby.

好  晋朋  “A certain medicine.” Used in the sense of moan, “Moaning, from sickness or pain.” To rhyme, read Heau and Heu.

仗  Another form of  晋朋  see below.

From Man and  晋朋  “To strike.”

食  晋朋  “To play or trifle with a person; to push; to jolt; to ridicule. To be distinguished from  晋朋  Ke. See above.

ET.

HEUEN, or Hóen.  道 S. C.

From Man and 道 Hóen, abbreviated, “The strings of a bow.”

KIN. Reciprocal; mutual.

YING. Hastily; urgently.

PEI. The name of a hill.

NUY. A man’s name.

CHIN.

To strike out, or elicit that which is important.

SHING.

A place which produces, or gives forth water as a spring.

Ol. Scrib. 餑 Kang. SeeRad. 山Shan.

Hó.

Is in common use, though not sanctioned by the Dictionaries.

Hoa  晋朋  “Household furniture and utensils.”

Ho  晋朋  Mates, or officers in Merchant’s ships.

This character seems to be used by the Canton people, as an abbreviation for  晋朋  Ho.
Characters formed by Five Strokes.

佐 佐
Com. form of 亝 Heuen. See above.

NOO.

Great strength; murderous strength; desperate attack.

仮 仏
CHÜH. A short appearance.

仏 仏
PIH.§ 伯 S. C. 伯 R. H.


兄弟之倫 長幼 | 次日幼 | 仲 又 次日叔 童
Heung te eh lun, ch'ü-hung yü pih; tsze yü chung; yew tsze yuē shū; yew yuē ke. "Those related as brothers, the eldest is called Pih; the next Chung; the next again Shū; and the youngest is called Ke." (Lūh shoo.) 仲之間 Pih chung

大宗 | 大宗
A principal officer in the 禮部 Le poo, or tribunal of ceremonies.

武 | 武
Woo pih. "A general, or leader of armies." 侯 | 侯
How pih. Two of the five ranks of nobility, used together to express "A nobleman." See under 五 Woo.

Also read, Pa, A tyrant, a chieftain. 五 | Woo pa. "Five tyrants" famous in ancient story. Posterity was apprehensive, that this had sense of the character would be confounded with that of "Senior, nobleman," &c. and therefore, employed the word 霸 Pa, in this last sense.

To rhyme, read Pū, Peih, and Poo.

估 KOO. 估 R. H.

Tax; duty; custom paid to government. To conjecture; to reckon. To value; the price. 估價 Koo kea. "To estimate the price of." 高鹽價賤帛 Kaou yen kea, tséen pih koo. "To raise the price of salt, and lower that of silk." 家產變 Kea ch'han pien koo. "To turn houses and landed property into money; to estimate the value in ease of failure," a proceeding of the government. 估 Koo ting. "To settle; to fix" the price. 檯 Tae koo. To raise the price by unfair means: a practice prohibited in ease of grain.

量 Koo leang, or repeated, Koo koo, leang leang, "To conjecture; to suppose; to speak, or give an opinion without affirming positively." 計 Koo ke. "To reckon." 我計用錢一百圓有零 Wo koo ke yung tséen yih pih yuen yew ling. "I reckon, that a hundred dollars and more will be used." 你 | 他說甚麼 Ne koo t'a shwa shin no. "What do you think he said?"
Distorted; deviating from rectitude.  

Chow's mode of writing 仿 仿. See above.

Hey. Thou; thee. Commonly written 你 你.

You, or ye.  "Thine, or yours."  "Your, yours."  "It is your affair."  Used also for You, in direct address.

Are you people behaving so ill?  "He is a clever man."

From Man, the other part giving sound. To play.  (Shwo wān.)  Alone; to play; to act the buffoon.  To employ.  A surname.  倫人 Ling jin.  "An imperial droll, or merry-andrew;" also, "a musician;" otherwise expressed by 伶 Lun,  "A master of musicians;" 伶 Le.  "Clever; quick of apprehension."  "He is a clever man."

To serve, 使 使.  "One who serves."  使 Ling. The name of a district.
difficult oppressed.

④ Class figurative way to say. "Shin keih — a surname. Formerly it had not Man by the side, that part was added in later times.

SEU. Dull; slow; unskilful.

SE. To wait for; to wait upon; to observe; to spy out; to examine.

C. To observe or watch each other; an oblique glance. In this sense, it is otherwise written Se. "To examine into success and failure." "To examine into success and failure." "To examine into success and failure.

PANG.

To send; to cause. To accord with; to follow. "Flourishing servant." i.e. your servant. To hasten. (Tze hwuy.)

LIKE; similar to; as; as if; class or kind; to continue in
succession. Still more to offer. A surname.

| Mo kea, An extraordinary animal. |
| Yu kea, Name of one of their books. |

"Like each other, and yet different."

| Like right, but wrong. |
| Sze she urh fei. |

"Like right."

| Sze fei. “It appears right.” |

"Like each other, and yet different."

| -S- |
| stTrj th | Sze she urh fei. |

"It appears right."

| -S- |
| stTrj th | Sze she. |

"It appears wrong."

| "As if unable to speak."
| "As clear as water."

"Still some as honorable as we."

| "Like a brute."

"It resembles from what they resemble."

| "Surpassing, when brought into comparison with; better than." |
| Shing sze. |

"He has better than mine; and he has also not so good as mine."

"He has better than mine; and he has also not so good as mine."

| To rhyme, read E. |
| E ke so sze ming ke tsou yah. “Name the plants from what they resemble.” |

"Strong; many."

| E keu pei pei. |

"Strong when put to carriages," said of horses. (She king.)

"Slow; careless; idle."

| E. |

Original form of Sze. See above.

"Also a surname."

"Obstinate stoppage; impeded; unable to proceed. A foolish silly son."

| Yae keu che ke. “Plan to cause to stumble.” |

"Obstinate stoppage; impeded; unable to proceed."

| Yae keu che ke. “Plan to cause to stumble.” |

This character occurs chiefly in the books of Fūh, in which are many uncouth untranslated words; which barbarisms, some Dictionaries entirely omit; Kang-he, commonly inserts them.

In the dialect of Fan,  那 No kea, denotes a dragon; also, a certain flower.  竭 Kē kea, A rhinoceros.  那 Kea no. An elephant.  摩
**田** TÉEN, or Téen.$ ElapsedTime.

To cultivate the ground; to plow. To catch wild animals.

A certain kind of ancient carriage. 後謂耕治之也 Téen wei káng che che yay. “Téen expresses to plow and cultivate.” —夫一婦 | 田百畝 Yih foo yih foo téen téen ph mow. “One man and one woman cultivate of land one hundred mow.”

佃結繩而爲網罟以 | 以漁 Tsé kē shìng urh wei wang koo c téen c yu. “Knot cords and make nets to catch wild beasts and to fish with.” (Yih-king.) Also written 田 Téen. 無田甫田維莽騐騐無思遠人勞心忉忉 Woo téen foo téen wei yew kow kow; woo sze yuen jin lao sin saou saou. “Do not plow a large field lest the weeds become abundant; do not think on a person who is remote, and distress your mind.” (She-king.) It is said to denote, Do not neglect small things and attempt those beyond your strength; do not slight what is near, and desire what is unattainable.

丁 Téen ting; 戶 Téen hoo; 夫 Téen foo, each denotes a laboring husbandman.

Al.Scrib. 晃 Téen. To rhyme, read Ting. According to Shwō-wăn, Téen, denotes “The middle,” from some allusion to a carriage.

**休** MAE.

A certain medicine procured from the east.

**但** TÁN, or Tán.$ ElapsedTime.

To expose the naked arm. (Shwō-wăn.) Only; especially; but; very; whenever; as soon as; unrestrained. A surname.


我今早想來 | 為下雨不能走動 Wo kin tsao saou wae, tan wei hea yu púh náng tsow tæng. “I thought of coming this morning, but I could not move on account of its raining.”

| 有信息即行通知 Tan yew sin selh tsæih hing thung che. “Whenever there is any news, you shall immediately be informed.” | 凡有甚麼事 Tan fan yew shin no sze. “Whenever any thing occurs.” | 马 Tan ma, or 趇馬 Tan ma. “A horse left at full liberty.” Occurs in the sense of 誕 Tan, and of 誕 Tan. Also, read Yen.

**併** CHOO. ElapsedTime.

A considerable length of time; to stand a long time; to wait.

瞻望弗及併立以泣 Chen wang fū keih, choo lēih c keih. “Having gazed till he was out of sight, he long stood still and wept.” (She-king.)
Standing and hoping for a favorable reply.

To extend; extensive; filling the whole space.

To place in order.

To spread out.

To communicate information to.

Ancient form of 侮 Woo.

Neglect; disrespect.

Man's name.

A certain country, otherwise called Shwō-wān. Right; regular; arranged in order. Established; whatever it is proper to establish. A place; a situation; a seat; a throne. A numeral character, used when speaking of persons of respectability. A surname.

The great benignity of the heavens and earth is expressed by 'Giving life.' The great value (of the instructions) of the Sages, is expressed by 'The throne;' (regular government.) That by which the throne is preserved is called 'Benevolence;' that by which people are collected is called 'Property.' To regulate property; to rectify language; to prohibit the people from doing what is wrong, is called 'Justice.'" (Yih-King.) It is
| Jin. V. Ninth Radical. | 88 |

The people of 高麗 Kaou le. (Corea) call things that are similar, Wei. Originally written 伎 Wei.

**低 TE.‡ S. C. 卯 R. H.**

From Man. Low; to bend down; to droop; to hang down. Mean. **高之反也** Kaou che fan yay. “The opposite of high.” **高高低** Kaou kaou, te te. “Very high; and very low.” **頭** Te t'how. “To hang down the head.” **首下心** Te show hea sin. “To droop the head and lower the hearts;” to feel and show tokens of submission.” **回** Te hwuy. “To hang the head and revolve in the mind.” **太** Te tc. “Too low.” **身分** Shin fun te. “Body’s department low;” a low situation in life. **下的人** Te hea tei jin. “A low worthless person.”

**黍熱頭** Shoosh't'how te; mih shuh't'how gang. “The grain Shooh, when ripe, raises erect its head.”

**價** Kea tei. “A low price.”

**氏** Te, occurs in the same sense, when speaking of the price of a thing. 氏 | 减贱平 Te, tc, kéen, ts'een, ping. All express the same, viz. the price being low.

(Kang-hoe.)

**住** CH'OO. 午 S. C. 卯 R. H. To halt; to stop; to erect; to withstand; to dwell. A surname. **住腳** Ting choo keo. “To stop the foot;” to cease from walking. **留** Lew choo. “To detain.”

**寒** Sih choo. “To stop up” an aperture.
The Sei or yew is a native name for the king's assistant.

Translation:

Six ministers, or assistants in the time of Fuh-he.

From Mouth and Hand. When language fails, to use the hand to assist. Man was added in after times. (Shwē-wān.)

To aid; to help; to protect.

Shang t'heen foo yew hea min; tsu yin ch'Ü hū fū; t'heen ming fū tšen, pe jō tsaou mīb chaou min yun chīh. "Heaven above faithfully protects mankind; the wicked are driven away and subjected. There is no error in the decree of heaven; (thus) the plants and the trees look gay; the myriads of men enjoying confidence and repose, increase." (Choo-king.) All nature rejoices in the righteous judgments of God. The above is the sense given by Choo-foo-tszc, other Commentators differ much amongst themselves, in their interpretations of some parts of the sentence.

Syn. with 祇 Yew, "Divine assistance."
Ninth

According to Kang-he, others read it Yang and Yang. The body unextended.  "Lying on the back." Some express it by  "lying Yang.

体

Used erroneously for 泛, Pun, and still more erroneously for 體, Te. (E-wan-pe-lan.) "A driver of a hearse." (Kang-he.)

佔

"To treat lightly, or with contempt."

What be the case with chay, shin ke chen peih. "Teachers, now-a-days, (merely) recite what they see in books," without understanding it themselves, or teaching it to their pupils. (Le-king.)

Occupied in the sense of  "Chen.

何


人來 Ho jin lae. "Who comes?"  "Which place?"

不可知其誰 |  "Cannot tell who,"
誰 |  "Who? what?"
and  莫敢如 |  "Do not dare any how;" the language of defiance; as "Let him do as he likes; he dares not to do anything."

譏至此而不成更有 |  PLAN CHE TSZE U R H PUX CHING, KANG YEW HO MOW. "Having planned thus far and not succeeded, what further plan is there?"

故 Ho koo; 因 |  "Wherefore? why? on what account?"
何 |  "What occasion for?"

The first expression denotes somewhat of surprise, as "What necessity to insist on having it thus."  "What necessity to insist on having it thus."  "What necessity to insist on having it thus."  "What necessity to insist on having it thus."  "What necessity to insist on having it thus."

至如此 |  "Why carry it to this extent."

使得 Joo ho she tih. "How will it answer?" or "what method will succeed?"

子曰不曰如之 |  "Confucius said, For him who will not (deliberate and say). What is to be done? what is to be done?  I do not know what is to be done. It is all over!" (Lun-yu)
The name of a country in the west. A hat or cap is, in the west, called 帽 Tâh ho. 妻 | King ho.
Name of a female officer during the Dynasty Han.

Read, Ho. 偿 | Tan ho. "To sustain, to carry."

This is said to have been its original sense, but after being borrowed to denote "Who," &c. its form was altered to Ho, denoting "To bear," &c. Occurs in the sense of 荷词.

Ho, "To reprove."

PEIH.

Full. 驿行卒路 Ping yen peih loo. "The extended groups of horses filled the road."

Shwê-wăn, in quoting a sentence of the She-king, uses this character instead of 必 Peih, and also gives a sense just the opposite of what it bears in the Classic. The passage refers to giving entertainments, and reads 既醉止威仪 必怡 Ke tsuy che, wei e peih peih. "Proceeding to a state of drunkenness and then stopping, is a disgrace to dignity and propriety." Succeeding Dictionaries have followed Shwê-wăn, and erroneously define Peih peih, by "Dignity and propriety," instead of, by "Disgrace." (Kang-hsi.)

TO. 乃 S.C.

To bear; to carry; carried by beasts of burden.

To to. The camel, now commonly written 马駱駝 Lâ to.
A surname. 背 To pei. "To carry on the back."

As a Noun, Humpbacked, like the camel.

Elegant; handsome. 委委 | Wei wei to.
"Elegant gait, and an easy genteel appearance." (She-king.)

Also read, E, in this last sense, in which it is Syn. with 蛇 E. 委蛇委蛇 Wei e, wei e, denotes the same as the preceding.

| To fâ. "To adjust, or dress the hair." Occurs in the sense of 他 Thâ, and of 色 To. Also read, Tô, To, To charge, or blame with. 合 彼有罪子之矣 Shay pe yew tsuy yu che to e. "Disregard those who are in fault, and blame me."

(She-king.) To rhyme, read Ta.

SHAY.

A surname. The authority of this character is disputed. Some suppose that it is erroneously written for the following.

YU.$ 余 S.C. 余 R. H.

I; me. An easy style of discourse. The name of a hill; of a district; also of a river. A surname. 余月 Yu yuê.


YIH.$ 佚 S.C. 佚 R. H.

Ease; rest; repose; retirement. To omit; to neglect. A name; a surname. According to Shwê-wăn, it denotes "the people." One says, it means "Suddenly." They define it by 安 宜不勞也 Gang yih püh hau yay. "Repose, ease, and exemption from labour or trouble." It is said to be Syn. with the second character, Yih, in the last sentence.

騷奢淫佚 Ksou chay yin yih. "Pride, extravagance, and voluptuousness."
孟子曰：口之于味也，目之于色也，耳之于声也，鼻之于臭，也四肢之于安也，而性也，有命焉。君子不谓性也。Māng-tsze

It occurs that 失, Shih, is used in the sense of Yih. Also read, Tēe. 蕩, Tēe t'hang. “Slow; easy; careless.”

FūH § S. C. 佛 R. H.

To see indistinctly; to examine; to turn aside. Unreasonable. A bright appearance; great. Forms part of the names of places. A surname. The Founder of a religious Sect, by Europeans, commonly called Fo, or Fō, now worshipped as a god. In this last application of the word, it is said to denote “Awakening and enlightening mankind.” 仿佛若夢, Fāng fū jō mung. “Seen indistinctly as in a dream.” 献鳥者, Hien nesou chay fūh ke show. “He who presents a bird, should turn aside its head,” that it may not bite the person to whom it is presented. (Lêking.) 其施之也悖其求之也 | Ke shē che yā yī fēi; ke kōw che yā yī fūh. “The instruction which is given being contrary to reason; the questions asked by the scholar, are also contrary to reason.” (Lêking.) 乎正 Fūh hoo ching. “Contrary to what is right;” in which sense it is Syn. with 拙 Fūh.

| 桑 Fūh sang. The name of a plant. | 手 Fūh show. “The hand of (the god) Fūh;” i.e. the Chinese Citron, from its resemblance to a hand. | 佗 Fūh to, or 阿彌陀 | O me to Fūh. An epithet of the god Fūh. | 三寶 | San paou Fūh. “Three precious Fūh.” (See under the character 三 San.) |

教 Fūh keaou, or 門 Fūh mun. “The religion of Fūh.” | 法 Fūh fā. “Laws of Fūh;” sometimes means the religion or doctrines of Fūh generally; at other times, certain enigmatical sayings delivered by Fūh; also the powers or means of operating possessed by Fūh. | 法無邊 Fūh fā wu pên. “The powers of Fūh are unlimited.”

無能退敵今勞 | 駕相助 何幸如之. Wo nāng tūi del hing laou Fūh kea seang tsoo hō hing joo che. “Unable to drive back the enemy
but for the assistance for which we have now troubled Fuh.

What happiness equal to ours!" 现在 | Hēn tsie Fuh. "The present Fuh;" i.e., he who now presides over the world. 過去 | Kwo kheu Fuh. "The past Fuh;" i.e., he whose rule is past. 將來 | Tsang lae Fuh. "The Fuh who is to come."

A boy in a temple, was playfully asked by the Emperor, Yung-ching, which god he should worship? The boy replied, 现在 | 不拜過去 | Hēn tsie Fuh, pūh pae kwo k'heu Fuh. "The god Fuh now present, does not worship him whose reign is past." This saying, is remembered and considered, as a ready piece of flattery, by which the Emperor was complimented as being himself equal to a god.

Fuh hwa yew yuen jin. "Fuh influences those in whom there is some (secret) connecting cause," arising from the character of the persons in a former state of existence, &c.

The author of Ching-tsze-t'hung states, that the religion of Fuh, entered China during the seventh year of the reign of the Emperor Ming, of the Dynasty 漢 Han, about A.D. 50. The Compilers of Kang-he's Dictionary deny this, and say, that some of the 沙門 sha mun, or priests of Fuh, came to China during the Dynasty 晋 Ts'in. 始皇 Che hwang, the first Emperor of that Dynasty, who reigned about 500 years B.C. imprisoned those priests on account of their being foreigners; but, it is said, a golden man broke open the prison doors at night. In the time of 武帝 Woo te, (B.C. 150 years) an image of Fuh was obtained, and the Fuh scang, "Images of Fuh," of the present day, are according to that model. They allow, however, that it was during the reign of the Emperor Ming, that the religion of Fuh entered China more effectually; and that the occasion of it was, a dream of the Emperor's, in which he saw a golden man flying about the palace.

Confucius said, 西方之人有聖者 se sang che jin yew shing chay. "There are Sages amongst the people of the west." This sentence has been erroneously quoted, as bearing direct testimony to Fuh. (Kang-he.)

Read Pelh, To assist. Also, 作 Pelh yfh. "Strong, robust appearance." A surname. To rhyme, read Fe.

作 TSO. "To make; to do. To begin; to discover; to invent. To arouse; to stimulate. A surname. 聖人作萬物觀 Shing jin tsō, wan wū too. "When Sages arise, all nature looks on them with advantage." (Yih-king.)

振 | Chia tsō. "To excite; to stimulate." 發 | Fā tsō. "To sprout out again; to commence; to set in motion again; to relapse, after apparent recovery from sickness." 新民 Tsō sin miu. "To arouse or stimulate a people to a complete renovation of their conduct."

知禮樂之情者能 | | 者之謂聖 Che le yō hē che tsing chay nēng tsō; tsō chay che wei Shing. "Those who understand the nature or principles of propriety and harmony, are able to discover or frame the rules; those who frame them, are called Shing-jin, or Sages."
fun; pūh tsō fēi wei. "Do not desire what is improper for your station; do not do that which is improper to be done."


下 | Hea tsō. "Low, immoral conduct." 是個 | 家 She ko tsō kēn. "Is a maker, or inventor?"

denotes one who is particularly skilled in any one department.

周公 | 指南車 Chow kung tsō che nan chay. "Chow-kung invented the compass." He was brother to the Emperor 聿 Woo, and lived about 1100 years B. C. 創 | Chwang tsō, and 制 | Che tsō, express "To make first; to invent."


Occurs in the sense of 削 Seh, "To scrape off." and of 謝 Tseu, "To vilify." Also read, Tsō, and to rhyme, read Tsoo and Tseih.

Hōw, or Kow.

Extremely short and ugly. Used also in the sense of 狗 Keu. Which see.
hated his loquacity.” (Lun-yu-choo.) 諱 | Chen
ning. “Cringing, specious flattery.” 奸 | Kēn
ning. “Crafty; specious; malicious adulation.”

TUNG. A surname; a man’s name.

Ol.Scrib. 剛 Kang. SeeRad. 刀 Taou
Ol.Scrib. 甲 Keā. SeeRad. 田 Tēn.
Ol.Scrib. 佛 Fūh. See above.
Ol.Scrib. 施 She. SeeRad. 方 Fang.

Characters formed by Six Strokes.

Same as 保 Paou. See below.

PEI.† 佩 S. C. R.H.

Things attached to a girdle. As a Verb, to attach to the
girdle. To gird about one; to have always with one.
Metaphorically, To remember. A great river receiving and
carrying along the smaller streams in its winding course.

玉佩 Yùh pei, and 雜 Tai pei, denote gems
variously strung together, and attached to the girdle. 天子 之白玉
Thiēn tsze pei pih yüh. “The Emperor
hangs to his girdle white gems.”

凡带必有 | 玉唯喪否 Fan tae
peih yew pei yüh, wei sang fow. “Every girdle must have

Nung foo pei lae sze; kung tsêang pei foo; foo jiu pei chîn
leu. “The husbandman attaches to himself the (instruments
of husbandry) Lae and sze; the mechanic attaches to himself
the hatchet; and the female, her needle and thread.”

士 | 尉 武士 刀 Wan sze pei kēn,
woo sze pei taou. “Civil officers gird on the double edged
sword; military officers the single edged sword.”

感 | 大德 Kan pei ta th. “Remember grate-
fully (your) great goodness.” 感 | 不忘 Kan
pei pūh wang; and | 服之至 Pei fūh ehe ehe,
express” Grateful and everlasting remembrance.”

帶 | 統溪 Tae pei chung k’hé. “Carries with it all the streams.” This character is commonly written

珮 Pei; some Critics say erroneously; others say, it ought
be written so, when used as a Noun.

From Jin, “A man,” 凡 Fan, “All,” and 工 Kin, “A
napkin.” The napkin is indispensable, and is for ornament.
(Shwâô-wân.) The Chinese of the present day, commonly
attach to their girdle, a napkin, or handkerchief, for show
only; a purse, a fan; a large stone ring, occasionally worn on
the thumb; and a case containing a knife with a pair of ivory
sticks, used in lifting food to the mouth.

佩 SûH.

侖佩 Chîh siu. “Unextended, not stretched out.”

Some consider it an erroneous form of the preceding, but this
Kang-he denies.
狂辟世 Yang kwang pe she. "Feigned madness to avoid the world;" 善為詐 | 者 Shen wei chà yang chay. "Skilled in making a feint;"

icamente about, as a bird in going and coming; 徘 | 徊來 Pae hwuy wae lae. "Going backwards and forwards in a state of indetermination;" more commonly written 徘徊 Pae hwuy. | | Hwuy hwuy. "A stupid dull state of mind;"

The character 亖 Hwan, is by some written Hwan, which by abbreviation, is written 亖 Hwan.

HŌ. A surname.

LEAOU.

Leou leou. "Large, great appearance;"

HEANG.

Yang heang. "Unsubmissive, unsubdued;"

SHOW.

The name of a district in Ho-nan. The accuracy of this character is doubted. It is supposed that it ought to be 㗼 Yew.

KŌ, or K'hō. To take.

YANG. 𠻣 R. II.

False; unreal; pretended. To feign, 亖為不 知 Yang wei pih che. "Affected not to know;"
arm, felt by the forefinger, is called 尺脈 Chih mih, when the Chih mih is slow and interrupted, the above phrase is used. A certain disease 善食而瘦謂之食 Shen shîh urh sow, wei che Shih-yih, "A good appetite with a thin emaciated habit, is called Shih-yih."

佮 NE, or Urh.

Second, or next to, an assistant. In this sense, 佮次 Urah t' haze, are Syn. with 副貳 Foo urh. The name of a place. Also read, Tae, A surname.

佮 KEH.§ 諸 S. C. 佮 R. H.

Strong; robust appearance. Regular; right. (Shwó-wăn.)

四牡既佶既 | 且閉 Sze mow ke keih, ke keih t'heay keen. "Four stallions both strong and well trained." (She-king.)

佮 Kwüh. 諸 S. C. 佮 R. H.

To unite all the parts; to take the whole number; to include the whole. 佮 Kwüh kwüh, "Appearance of strength." Also read, Küh and Hwüh.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Other Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>KUNG</td>
<td>Small confined place</td>
<td>To stoop; to bend servilely</td>
</tr>
<tr>
<td>KWEI</td>
<td>To involve deeply; to accord with; to rely on; distorted</td>
<td></td>
</tr>
<tr>
<td>TSUEN</td>
<td>Little, mean</td>
<td></td>
</tr>
<tr>
<td>TEAOU</td>
<td>Appearance of walking alone; slender; weak; unable to bear the fatigue of travelling; to steal; to assume; levity of deportment; also, read Teaou, in the same sense; read Yaou, slow; servile. In some parts, used to express to hang above the table. The name of a country.</td>
<td></td>
</tr>
<tr>
<td>KEAOU</td>
<td>Good; excellent; beautiful. A surname. To blend. (Shwé-wan.)</td>
<td></td>
</tr>
</tbody>
</table>

In ancient times, each
group consisted of eight persons, the Emperor chose 八

rons, or sixty-four. The highest officers of the state
were allowed six groups, inferior officers four, and the literati
was added to the character in later times. The or-
iginal parts are, Eight and Flesh, referring to the Eight persons,
and the Flesh of the sacrifices.

使 SHE, or Sze. [尾 S. C. 亼 R. H.

From Man and Business. To send a man to manage affairs.
(Lūh-shoo.) To order; to send; to cause; to succeed, or an-
swer the purpose; to use, or employ. Read Shé, To be sent;
to be employed on public service. A messenger.

人去 She jin k'heu. "Send a man." 指 | Che
she. "To point out," or direct "what others are to do." 而
不要 | 他忿怒 Pūh yau she t'ha fun noo.
"Do not make him angry." 不以細事勞
之而 | 之得從容 Pūh e se sze laou che,
urh she tih sung yung. "Do not annoy him with trifling
affairs, that he may obtain time to do things with comfortable
leisure." 好 | 人憂悶 Hau shé jin yew
mum. "Enough to make one very sorry."

| 得 She tih. "Will it answer?" or affirmatively,
| 這 will answer. 這樣 | 不得 Chay yang she
| 役 Chay yau she tih. "This also will do." 這也
役 Chay yih, "A servant," also | 喚的人 She
hwan teih jin. "A man sent, or called;" i. e. a servant.

| 用 She yung. "To employ, or use, that which
| is used, expense." | 用的 She yung teih. "One
employed" in a family, a domestic. 許多 | 用
Heu to she yung. "A great deal of expense." 不敷
| 用 Pūh foo she yung. "Not enough for (necessary)
use." | 用錢不敷 She yung ts'en pūh kow,
or 銀子不足 | 用 Yin tsze pūh tsīh she
yung. "Not money enough to use." | 費大
She fe ta. "Great expense."

將命而徃者曰 | Tsang ming urh
wang chay yuē She. "He who receives an order, and goes
about it, is called She." 人 | Shé jin. "A messenger."
| 官 She kwan, or | 臣 Shé chin. "An envoy,
or ambassador." | 人 She jin, or 差 | 的
人 Chac she teih jin. "A person sent, or dispatched on any
business." 一個來 | Yū hāo lae she. "A mes-
senger who comes." 去 | K'heu she. "One who goes."

你有甚麼差 | Ne yew shin no chac she.
"On what duty are you commissioned?"

官屬 衆盛足任 | Kwan shūh chung shing,
tsīh jin she ling. "Inferior officers attached (to a superior)
in abundance, sufficient to undertake (his various) commissions."

聖人者天地之 | 也 Shing jin chay
t'heen te che she yau. "Sages are the messengers of heaven
and earth." An Imperial messenger is called, rather presum-
tuously, 天 | T'heen shé. "The messenger of heaven."

To act, or operate. 天以時 | 地以
材 | 人以德 | 鬼神以祥 | 禽獸以力 | T'heen e she shé; te e tsae shé;
jin e tih shé; kweü shin e tsang shé; kin shau e léh she.
“Heaven operates by the seasons; earth by the vegetable kingdom; man by virtue; spirits by prodigies; and brutes operate by force.”

Body; figure; figure completely formed. Perfect; fixed.

Applied to punishments enacted by law, which should be embodied with the utmost care, and when completed, remain unalterably fixed. Used to illustrate the word "Punishments." (Le-king.) Same as 形 "Even," and the character placed under eight strokes. (Kang-he.)

Original form of 任 "A young girl.

To is used in the same sense.

From 真 "Truth," and 信 "Chuen, "A Stream flowing always in the same channel." (Shwú-wän.) Faithful; plain; unceremonious language, said to have been the language of Confucius when at Court. (Lun-yu.) 無 "Plain, homely, sincere, conversation.

Same as the preceding.

Firm; unbending. Foolish. Name of an animal. 侄

Not advancing. Sometimes erroneously used for 娣.

Unusual; uncommon. The same is expressed by 奇 Kae, kae, kae, all of which imply something of relation or connexion.

A certain kind of auspicious wheat: the Seal Character represents a sheaf bound up; it comes by the special blessing of heaven; hence the Character is borrowed to denote To come; to effect; to bring to the point wished. Also, a surname.

I have no intercourse with him; am not intimate with him.”

Going and coming of its self, or of one’s self.”

To come from a distant part.”

“Come here!” used by the Chinese, when calling a servant.

“Has come.”
Ninth Radical. VI. Jin 人

他做得 | Tsa tso tih lae. “He can do it; he can succeed.”
不 | Tso pih lae, or | 辦不
不 | Keang pih lae. “Cannot do it; cannot succeed.” 講
不 | Koe lae. “Cannot express it; or unable to persuade to.”

It is sometimes used in conversation at the end of a sentence as a mere expletive. 自己往齡官房
裡 | Tsze ke lae. “He himself went into Ling-kwan’s room.”
你往那裡 | Ne lae. “Where are you going?”
又 | Yaw lae leau. “Again come,” a cant phrase, like “You are thereabouts, are you?” used when a person makes a broad allusion to some subject which is wished to be avoided.

歷 | Lai leih. “The origin and successive progress of a thing.”
原 | Yuen lae. “The original cause.”
如此 | Yuen lae joo tsze. “Originally thus; the matter stands thus, does it?”
頭 | Lai t’how. “That from which a thing proceeds.”
没 | Lai t’how. “No source from which to spring.”
得急 | Lai tih keih. “Urgent, pressing.”
從古以 | Tsung koo e lae. “From ancient times and onward to the present.”

Heang lae. “Heretofore.” 將 | Tsang lae, or
後 | How lae. “Hereafter.” 今以 | Kin e lae. “From this time henceforward.” 人

一 | Urh lae. “Second come,” &c. express in order the objects aimed at in any particular course of action.

孫 | Lai sun. The grandson of a grandson.

Read Lai. To induce to come, 勞之 | 萊 laou che lae che. “Commend their labours and induce them to come, or to turn to.” (Mangi-tsze.) To rhyme read Le and Leih. 登 | Tang lae, in the language of the people of Tse, denoted To try to obtain.

侠 侨

CHÈ. 丙 S. C. 𠐯 R. H.

Large; tending to expand; extended; profuse; prodigal.

To screen or shelter the ribs. (Shwā-wān.) 奢侈 | Chay che. “Extravagant, prodigal.” 也有極奢 | 精體面的 | Yay yew kei chay che chwang t’he mien teih. “There are also those who are extremely prodigal, and affect respectability.” 或 | 於費用 | Hwā che yu fe yung. “Perhaps extravagant in expenditure.” 祿 不期 | Lih pih ke che. “In the emoluments of office not expecting that they should be large.” 放今 | 今 Chay he che he, denotes the apparent expanding, or the scintillation of the stars.
Also written 参 Che. 心奕體 泰 Sin che, the tae. “The heart expanded, and the body at ease.” Also read E and Chay.

**仁**
WANG. Same as 禧 Wang, Weak, distorted.

**僋**
KWA. 同 S. C. 修 R. H.

Ostentatious; a set speech. (Shwö-wän.)

**僨**
Kou yin, king kwa. “Luxurious and dissipated; self indulgent and ostentatious.” Syn. with 夸 Kwa. Also read O, Crying out from pain.

**僩**
Kwang.

Large. 佾飯不及壺食 Kwang fan pūh keih bōo shih. “A great feast is not equal to a simple meal.”

A small appearance. (Shwö-wän.)

**例**
LE. 同 S. C. 修 R. H.

To compare together; to adjust; to class; to arrange; to generalize. Laws; regulations. 比例 Pe le. “To compose, to adjust.” 凡 | Fan le. “General rules;” in which 發凡以言 | Fā fan e yen le. “Every topic is produced and adjusted by words.” Chinese books have commonly a few particulars called Fan-le, in which the reader is apprized of the objects of the book, and rules given how to read it with advantage.

開 | Kae le. “To make a new regulation, or law.”
照 | 辦理 Chau le pan le. “To act or manage agreeably to standing regulations.” 律 | Leih le. “Laws” in general. The word Leih, denotes the original standard laws of the Empire; the word Le, denotes explanatory and emendatory clauses, or by-laws.

違 | Wei le. “To oppose the laws; contrary to law.”

天朝定 | Thèn chaou ting le. “The fixed regulations of the Celestial Empire,” viz. China. 無 | 无

不可増有 | 不可減 Woole pūh k'ho tāng; yew le pūh k'ho kēen. “Where no regulation exists, none should be added; where a regulation does exist, it should not be taken away,” a saying brought forward to combat any innovation, particularly in public courts. 這件事 永遠為 | Chay kēen sze yung yuen wei le. “Let this be a perpetual observance; an everlasting regulation.”

Also read, Lēē, To shade, to screen.

**會**
Ol. Scrib-陰 Yin. See Rad. 亼 Fow.

(E-wän-pe-lan.)

**侍**
SHE. 同 S. C. 修 R. H.

To receive, as the orders of a superior. (Shwö-wän.) To be near to; to be at the side of; to follow; to wait upon. 垂手侍立 Shwúy show she lēih. “To stand by with the hands hanging close to the side;” the posture of respect in Chinese attendants. 講學士 She keang heō sze. “Literati about the person of the Emperor; tutors of the princes.”

讀 | Shuh le. “To teach; to study.” Shuh, is used in a similar sense. 郎 | Shuh lang. A certain office about the court. 衛 | Shuh wei. The imperial body guard.
<table>
<thead>
<tr>
<th>常</th>
<th>Chang she. A denomination of ten eunuchs, who assumed the government during the Han dynasty.</th>
</tr>
</thead>
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<tr>
<td>汉</td>
<td>Han.</td>
</tr>
<tr>
<td>奉左右</td>
<td>She fung tso yew. “To attend on superiors.”</td>
</tr>
<tr>
<td>他已曾把家中之事付與</td>
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<table>
<thead>
<tr>
<th>仍</th>
<th>Still, quiet, silent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>仍</td>
<td>Yew.</td>
</tr>
<tr>
<td>仍</td>
<td>To assist; to accompany; to do the honors of the table; to entreat to eat and drink.</td>
</tr>
<tr>
<td>仍食</td>
<td>Yew shih. “To attend upon guests who are honored.”</td>
</tr>
<tr>
<td>仍不盡食</td>
<td>Fan yew shih, puh tain shih. “All who do the honors of the table, should not (themselves) eat to excess.”</td>
</tr>
<tr>
<td>仍以樂</td>
<td>質 yew shih. “To help the repast by music.”</td>
</tr>
<tr>
<td>仍@gmail</td>
<td>Choy yew tseng. “Singing to assist the wine.”</td>
</tr>
<tr>
<td>仍報</td>
<td>Chow tsoo yew paou. “The host and guest exchanging cups when drinking; to give mutually, to give and to recompense.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>仍</th>
<th>Me.</th>
</tr>
</thead>
<tbody>
<tr>
<td>仍</td>
<td>Loosely flabby skin.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>仍</th>
<th>CHOO.</th>
</tr>
</thead>
<tbody>
<tr>
<td>仍儒</td>
<td>Choo joo. “A short small person; a pigmy.”</td>
</tr>
<tr>
<td>仍儒</td>
<td>Also the small pillars above the rafters of a house; in which sense it is commonly, but erroneously written株儒 Choo now.</td>
</tr>
<tr>
<td>仍</td>
<td>Ling choo. Name of an ancient musician.</td>
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</tbody>
</table>

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<thead>
<tr>
<th>常</th>
<th>GAN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>常</td>
<td>A clear sky; evening repose. (Kang-he and Ching-tsze-t'hung.)</td>
</tr>
<tr>
<td>常</td>
<td>Rest; a feast; an entertainment. (E-wan-pelan and Tsze-bwuy.)</td>
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</tbody>
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<thead>
<tr>
<th>仍</th>
<th>LEÜH.</th>
</tr>
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<tbody>
<tr>
<td>仍</td>
<td>Leüh kwei. “A large appearance.”</td>
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<thead>
<tr>
<th>仍</th>
<th>MOW.</th>
</tr>
</thead>
<tbody>
<tr>
<td>仍</td>
<td>Equal to; of the same rank or class; even.</td>
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</tbody>
</table>
VI. Ninth Radical.

齊日侖 Tse leih tse yu ê mow. "Talents and strength equal, is called Mow." (Luh-shoo.)

之恩 | 於天地 Wang keih eeh gan, mow yu t'heen te. "The boundless kindness (of parents) is equal to that of the heavens and the earth."

於天 Ke yu jin urh mow yu t'heen. "Single amongst men, and equal to heaven."

Hing püh scang mow. "Totally different; quite unequal."

| 莫 Mow müh. "Strong, violent," in the dialect of the north. Used for "Mow, and Mow, Names of a certain insect that feeds on grain. To rhyme read, Poo.

倘 URH. Numerous appearance.

侖 LUN ‡ 雲 S. C.

From △ Tseih, To collect, and 冊 Trih, To record on a roll. To arrange in order. To think. (Shwú-wăn.)

昆侖 Kwan lun. The figure of the heavens; any thing spherical. The name of a famous hill, the parent of all other hills; in this sense it is also written 崑侖. Kwan lun. Le lun. The name of a god.

雛 LUY. Of the second rank or class.

仲 T'HUNG. 仲 S. C. 仲 R. H.

Ignorant; rude; a person possessing no ability; plain; sincere. Useless. "Without knowledge."

八不備器曰仲 Jin püh ching êh yu ê t'hung. "A man who is good for nothing is called T'hung." a term by which 成王 Ching-wang, designated himself. He was the son of 武王 Woo-wang, and is said to have lived about 1100 years B.C.

在後之 | 敬逆天威獨守文武大訓無敢昏逾 Tsae how the t'heen, king ya t'heen wei, tshe show Wân Woo-ta heun, woo kan hwan yu. "I, a person of no talent, who have succeeded (the famous Wân-wang and Woo-wang), with veneration receive and hold, what the majesty of heaven has conferred; that is, (in other words) the instructions of Wân and Woo, which I would not presume blindly to transgress." (Shoo-king with the Commentary.)

侘 CHÁ.

侘 tae, "Irresolute, undetermined, boastful."

仁 CHIH. Alarmed, timorous, afraid.

事 SEÚN. Used for 事 Seun. See Rad. 亙 Tae.

To bury one or more living persons with the dead; said to have been an ancient custom. At one time, a wooden image was used instead of a human being.

Used for 事 Seun "Extending to every place." Also for 僑 Seun, "Hastily, swiftly."

供 KUNG. 供 S. C. 仮 R. H.

To place; to arrange; to offer to; to supply with; to give;
to declare; to give in evidence. A surname.
父母 Kung yang foo moo. "To serve, or supply respectfully one’s parents.”
飲食 | 供 | Kung ying yih tse. "To supply all necessary wants.”
| 祭 | Kung keih. "To give to, or to supply with.”
| 祭物 | Kung huen shin wu. "Respectfully to supply, and offer oblations to the gods.”
| 祭 | Kung keih. "To give to, or to supply with.”

然勤而不儉則十夫之力不足 E kung shan chae che yung. "To supply the camp on the hill.”

口 | K’how kung. "Evidence, deposition, declaration of a witness, or the confession of a criminal.”

是 | So kung she shih. "That which is declared, is the real truth.”

職 | Kung chih. "To fulfil the duties of a situation.” Also used for 共 Kung.

偽 | CHOW.

有 | Yew yung pe yay. "Having something intercepting and covering from the view.” (Shwê-wân.)

False, slanderous stories, to obstruct the intercourse of lovers:
誰仿于我 Shwuy chow yu mei. "Who keeps away her whom I admire!” (She-king.)

to rely on; to trust to; to accede to; to conform to; as, according to. A surname. A space between the door and window. 藥依 Ping e. “To lean upon.” 無 | 倚 | Wo e c, or 無所 | Wo so e. "Nothing on which to depend.” 楊柳 | 阳柳 | Yang lew e. e. “The willows in abundance mutually reclining.”


不勝담 | 之至 | Püh shing che che che. “The highest possible degree of reliance on, or regard to a person.”

舊道 | Foo e. A kind of painted wooden screen in the Imperial apartments.

E, also denotes the wrapping of a bow. Comparison, similitude, imagery.

詩 | Püh hê pê e, püh nang gan she. "Those who have not learned similitudes thoroughly, cannot be at home in poetry.” (Le-king) To rhyme, read Nae.

NAOU. A surname. Al. Scrib.

偽 | YUNG.

俄人 Yung jin. Human beings with three horns, said to be situated in the West.
To equalize; to tranquillize.

正順其近 Ye gan yuen fang, tang seen shun joo ke kin. "He who wishes to make tranquil a remote place, should first make obedient and tranquil that which is near."

众 Ol. Scrib. 虞 Yu, Tsw yu, Name of an animal, like a white tiger with black streaks, it is called The keeper of the passes amongst the mountains, which passes are said to be represented by the character.

侍 An erroneous form of 侍 Choo.

See above, under five strokes.

僕 Ol. Scrib. 仆 Pe, To prepare. See under 10 stri.

僕僒侷食傌兠

Saeas 薛 Tséeen. SeeRad. 鬥 Tsau.

僕 Ol. Scrib. 僕 Che. See above.

僕 Ol. Scrib. 價 Kéen. See under 13 stri.

E. Humble deportment.

僕 Ol. Scrib. 光 Kwang.

Characters formed by Seven Strokes.

侮 WOO.§ 費 S. C. 傷 R. H.

To injure. (Shwo-wan.) To treat negligently; to behave contemptuously; to despise; to ridicule; to turn what is good into ridicule; to burlesque. 德盛不狎侮 Tih shing püh hē hoo. "The eminently virtuous do not behave with contemptuous levity." 夫人必自 | 於諸寡 Püh k'ho woo yu kwan kwa. "Contempt should not be shewn to the widower, or widow." (Heou-k'ing.)

孔子曰君子有三畏畏天命畏大畏聖人之言小人不知天命而不畏也猶大人 | 聖人之言 Kung-tsze yuē, Keun tse yew san wei, wei th'iuen ming, wei ta jin, wei shing jin che yen. Sanou jin püh che th'iuen ming urh püh wei yay, hē ta jin, woo shing jin che yen. "Confucius said, The virtuous man has three objects of awe: he stands in awe of those right principles instilled by heaven; he stands in awe of great and good men; and he stands in awe of the sayings of the Sages. The bad man is ignorant of celestial principles; he pours contempt on great and good men, and turns into ridicule the sayings of the Sages. 無啓寵納 |無軃過作非 Woo k'he chang nā woo; woo che kwo ts'üfe.
"Do not shew familiar regard (to dependants); and bring upon
yourself their contempt; do not be ashamed to acknowledge a
mistake, and commit an intentional and positive wrong."

(Shoo-king.)

以 1 慢而遜遜謳之風 以 woo man urh wei sun jaung the fung. "By contempt and insolence,
 oppose humble and yielding manners." 禭 | Yu woo.

"A bold enterprising officer." (She-king.)

In the States 泰 Tsin, and 晉 Tsin, it was used as a
term of abuse addressed to male and female slaves. Occurs
written 務 Woo, and 姨 Woo.

SHIN. The name of a deity; pregnant; a surname.

LAOU. Large. 膠伴 Keou laou. "Coarse, large." (Kang-he.) Other Dictionaries use 膠 Keou for the first char-
acter.

HOW. * 侯 S. C. 支 R. H.

Representing a cloth extended, and an arrow hanging from
it. (Shu-wên.) A target. Of the form of the target, there
were many varieties, differing according to the rank of persons
who shot against it. Promotion was obtained by good archery,
hence 諸侯 Choo how, became an epithet of the Chiefs,
or Princes of States, Viceroyies, and Noblemen. There are five
degrees of Nobility, viz. 公 伯子男 Kung,

how, pih, tze, nan; hence, 爵. How twà, the second
rank of nobility. 封 | 郎 Fung how kwà yin.

"To make a nobleman of the How rank, and give him his
seal to suspend." 列國諸 | Lè ê kwo choo how.

"The Princes of the constituted states." 旱之不
遇曾 | 天 also Woo chë pü yu Loo how, t'heen
yay. "My not meeting with the Prince of Loo, is (the will
of) heaven."

Handsome, pretty. A particle ushering in a sentence, the
same as 惟 Wei, and 維 Wei. Also a surname.

Occurs in the sense of 分 He, A tone closing a period;

Same as 窮 Keun. See Rad.穴 Heué.

Ol. Scrib. 企 Ke. See above.

CHING. To serve.

Same as 行 Ching, To walk on a footpath.

Ssame as 价 Keae. See above.

Ol. Scrib. 兵 Ping. See Rad.八 Pā

CHIN.

Boys from ten to twelve years of age. 侊 Chin, de-
notes Good. 亅 子 Chin tsze, and 侬 童 Chin
tung. Boys employed to play on instruments at funerals. A
hundred and twenty of these are sometimes dressed in red caps
and black clothes, with hollow pieces of wood on which to beat.
to drive away the spirits of pestilent infection.
In the States of Yen and Tse, Chin was used to denote a Horse-keeper.

**TAN.** Large, great.

**SO.** To go; to walk; to play anticks incessantly.

**TSÓ.**
A man sitting; rest; repose. To disgrace; to defile.

**CHOW.** A surname. Al. Scrib. Chow.

**TS'HIN.**
From Man and Hand taking a broom to sweep within the door. (Shwô-wân.) To advance, or enter gradually; to invade secretly; to plunder; to seek for. A barren year. A surname. "A deficiency in the five sorts of grain (a complete famine) is called Ts'hin." "A deficiency in one kind of grain is called Kêen; in two kinds is called Kâ; in three is called Kîn; in four, Hwang; and a deficiency in the five kinds is called Ta-ts'hin."

**KEÜH.**
Keühtsûh. "Contracted, cramped, small, confined."

**SHOO.**

**TING,** or Ting. 長貌 Ch'hang maou. "A long appearance." (Shwô-wân.) Straight; level; even; respectful. One says it denotes "Placed on the ground." Another defines it by 代 Tae, "For, instead of."
第九根。

Jin 入

Appearance of a worthless bad man.

The head bending forwards.

To unite; to join together; easy; light. Artful. (E-wa-npenlan.) Occurs in the sense of 脱 Tüh, "To put off," &c.

Violent, resentful, perverse.

Vulgar form of 男 Nan, The male of the human species.

Occurs in the Books of 佛 Fuh, but in what sense the Dictionaries do not say.

Same as 佇 Hwūh. See above.

Heau Heau hanou. "Large appearance."

From Man and Change. To alter the situation of him who is in uncomfortable circumstances. Rest; ease. (Shwu-wan.) Convenient; expedient; advantageous; giving repose to. Ac-

customed to; experienced in. To perform the offices of nature. Then; thus; so; immediately; forthwith; straightways. Just; just the same as that is. Read Pēen, and repeated, as 便 | Pēen pēen. "To discuss. A fat, plump, fine appearance." A surname. 不 | Pūh pēen. "Inconvenient; disadvantageous; inexpedient." 簡 | Pēhtang. "Convenient and safe; comfortably arranged." 便 | Kēen pēen. "Less troublesome; more convenient and pleasant." 取 | Tsew shun pēen. "To embrace a convenient opportunity." 鴻 | Hung pēen. "A very convenient opportunity of sending a letter." Hung, is the name of a bird of passage, and the expression has an allusion to an ancient tale of a letter having been conveyed by being attached to the Hung bird.

就 | Tiew pēen. "To aim at convenience, ease or comfort, or that which contributes to them." 凡言 | 殿 | 宮 | 坐者所以就 | 安也。 Fan yen pēen t'heen, pēen kung, pēen tso chay, so ets pew pēen gān yā. "All the expressions, Pēen palace, pēen hall; pēen seat, denote that which is calculated for convenience and repose." 從 | Tsung pēen, and 隨 | Suy pēen. "To follow one's convenience." 你隨 | Ne suy pēen. "Follow your own convenience; do as you please." It is understood well or ill, according to the temper and tone in which it is uttered.

VIII. Ta
tPeen Piihkantszeshenpeen. "To
thus am...
man..."

方 | Fang pêen, is a phrase used by Moral and Religious Writers, denoting "General advantage," that which tends
the welfare of all persons. 行方 | Hîng fang pêen. "To do what is kind and benevolent, in relieving the
distresses, and supplying the wants of fellow creatures."

不敢自擅 | Pûh kantas shen pêen. "Dare not assume what is convenient to one's self," irrespective of the
public good. 大 | Ta pên, expresses either "Great advantage," or according to its connexion, "To ease
nature by stool." 小 | Seâou pêen, likewise expresses either "An inferior degree of advantage," or "To pass urine."

即 | 買舟來省 | Tsôh pêen mae chow lae
ching. "Forthwith buy a boat and go to the Metropolis of the Province."

孔子於鄉黨恂恂如也似不能言者其在宗廟朝廷 | 言唯謹爾 | K'ung tsze yu hang tang, sou
un joo yay, sze pûh wáng yen chay; k'he tsâa tsung meou chaou ting pêen yu, wei kin urh. "Confucius, when in
the country amongst his kindred, seemed simple and homely, as
if he could not converse; but, when in the Hall of Ancestors,
or at Court, he discussed fully (questions that regarded the
rules of ceremony and the affairs of the state): Still his manner
was respectful." To rhyme, read Pin.

倭 | TUY. Weak. Formerly read To.
<table>
<thead>
<tr>
<th>候</th>
<th>Ol. Scrib. Pöih. See Rad. 辛 Sin. YU.</th>
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</thead>
<tbody>
<tr>
<td>Large features; large person; large appearance:</td>
<td></td>
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<tr>
<td>联</td>
<td>HE. 僖 S. C. 侖 R. H.</td>
</tr>
<tr>
<td>To bind; to connect; to succeed to; to continue. Connected with; belonging to; is; am.</td>
<td></td>
</tr>
<tr>
<td>殺其父兄</td>
<td>累其子弟</td>
</tr>
<tr>
<td>Shā k'he foo heung; hē huī k'he tse tō.</td>
<td></td>
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<tr>
<td>&quot;Killed the fathers and elder brothers, and bound the children and younger brothers.&quot; (Mäng-tsze.)</td>
<td></td>
</tr>
<tr>
<td>世</td>
<td>She he. &quot;Generations succeeding each other; record of; genealogy.&quot;</td>
</tr>
<tr>
<td>世</td>
<td>He she. &quot;That which relates to the age.&quot;</td>
</tr>
<tr>
<td>世 属</td>
<td>He shūh. &quot;Connected with; related to.&quot;</td>
</tr>
<tr>
<td>懸</td>
<td>He leun. &quot;Bound in affection to; ardent attachment.&quot;</td>
</tr>
<tr>
<td>關</td>
<td>Kwan he; &quot;Consequences; result; that which is connected with a particular event, or line of conduct.&quot;</td>
</tr>
<tr>
<td>關</td>
<td>Kwan he; &quot;No small consequences.&quot;</td>
</tr>
<tr>
<td>大有關</td>
<td>Ch'ay kēen sze tā yew kwan he. &quot;This affair will have the most serious consequences.&quot;</td>
</tr>
<tr>
<td>有關</td>
<td>Yew kwan he ju wo. &quot;It involves me.&quot;</td>
</tr>
<tr>
<td>於我</td>
<td>Yew wo ho kwan he ne. &quot;Of what consequence is it to me?&quot;</td>
</tr>
<tr>
<td>於我何</td>
<td>Yew wo ho kwan he ne. &quot;Of what consequence is it to me?&quot;</td>
</tr>
<tr>
<td>他</td>
<td>Tsa he Shan-se jin. &quot;He belongs to Shan-se; or he is a Shan-se man.&quot;</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>促</th>
<th>TS'HÜH. 促 S. C. 促 R. H.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Near; close; short; urgent; pressing. 促膝談心</td>
<td>Ts'hūh tseh tu sin. &quot;With knees close, pouring out the heart;&quot; said of friends newly met after a long absence.</td>
</tr>
<tr>
<td>舉足</td>
<td>踱 K'en tsiūh ts'hūh hē. &quot;Lifting the foot and stepping short,&quot; a cautious, careful pace.</td>
</tr>
<tr>
<td>狎</td>
<td>KEI H. &quot;Small appearance.&quot;</td>
</tr>
<tr>
<td>促膝談心</td>
<td>Some say that Ts'hūh, is the same as 蹲踞成足 Tsūh, tsūh, tsūh, tsūh. On those who consider so many Characters synonymous, E-wân-pe-lân, makes the following remark. 此讀書通不通之謂也 Tsze tiū sho t'hung, ūh t'hung che wei yay. &quot;To discern so much sameness in reading, shows a want of discernment.&quot; The circumstance of so many words being pronounced alike in Chinese, occasions at this day, in the partially educated, the gross error of putting one word for another of the same pronunciation, though the meaning is quite different. Chinese writers in every age, appear to have fallen into the same error, which has in many instances, rendered the meaning of words extremely indeterminate.</td>
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<tr>
<th>俄</th>
<th>GO. S. C. 億 R. H.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hasty; momentary; appearing to fall. 俄頃</td>
<td>Go king. &quot;An instant of time.&quot; 俄頃不知其</td>
</tr>
<tr>
<td>郵側弁之</td>
<td>郵側弁之</td>
</tr>
</tbody>
</table>
Common form of 疯 Che. “Foolish.”

**MÀNG, or Mang.**

Mang keang. “Not pleasing; not flattering.”

**KEW.** ål S.C. 俸 R.H.

An ornamented cap; respectful and yielding. Name of a man. 載弁俅 | Tse chěn kew kew. “Cap adjusted in the most respectful manner.” (She-king.)

**SEU.**

Easy manner; leisurely; the mind not hurried; not fluttered. Same as 徐 Seu. (Kang-he.) With ٵ Chih, by the side, Seu, is nearly, but not quite the same as 徐 Seu. The one refers to a person’s general manner, the other to his walking in a leisurely, slow pace. (E-wăn-pe-lan.)

**KWÀNG.**

Remote; distant. To go a distance. Read Kwàng, ｹﾝ | Kwang kwang. “Haste; to hasten; speed; expedition.”

**SÜH.**

獨倏 | Tuh suh. “To move or shake the head. A short ugly appearance.”

**K’HÜH.**

帝僟 | Tek’hüh, A man’s name. Al. Srib. 壬 K’hüh.

**WOO.**

To meet with; to see against one’s inclination.

**TSEUN.** 促 S.C. 俸 R.H.

Superior talent; a high degree of excellence. 智過千人曰俊 | Che kwo ts’heeën jin yu tseun.

“Knowledge surpassing a thousand men is called Tseun.”

萬人之秀曰 | Wan jin che sew, yu tseun.

“Adorned with the excellencies of ten thousand persons is called Tseun.”

才智拔類也 | Tse chë phă luy yay. “(Tseun denotes one by) talents and knowledge raised above his species.” (Lūh-shoo.)

**SHIN.**

生得丰姿 | 秀 Shin sàng tĩ h fung tsze tseun sew. “Formed by nature extremely handsome, and possessing elegant abilities.”

**TSÉNG.**

俊於眾者 Tseun kē, tsae ts’hee che e yu chung chay. “Tseun kē, denotes one who is by talents and virtue distinguished from the multitude.” (Màng-tsze Commentary.)

**YIH.**

Strong; robust appearance; ploughman-like trudging along.

**YIH.**

手耕而不顧 Yih yih hoo kàng urh püh koo. “Trudges along and heedless ploughs the ground.”
The appearance of a crowd of people.

To assist. Syn. with 閔 Foo.

To do good; a good work. 工平天而使 彌 人者惟全人能之 Kung hoo t'hcen, urh leang hoo jin chay, wei tsuen jin nang che. “To do the work of heaven, and be good to men, is that for which only the perfect are capable.”

Also read, Lang: 僖 Lang tang. “A long appearance.”

From the half of the Character 肉 Jow, “Flesh,” and 且 Ts'heay, “A vessel.” A vessel to contain the victims used in sacrifice. A surname. Used to denote a block on which to cut meat. 飯鼎 Ting too. “A kind of tripod.” 庖人雖不治庖尸祝必不越而代之 Paou-jin suy puh che gaou, she-chüeh pêh puh yue tsoo urh tae che. “Though the Paou-jin, who dresses victims, should not attend to his duty, the she-chüeh, who has the care of the vessels, may not pass over his attention to them, and take the Paou-jin’s place.” This is used to inculcate the duty of every one attending to his own business; one who does not do so, is said 越 代庖 Yuê tsoo tae paou. “To neglect the vessels and take the cook’s place.” Written thus 交 erroneously. Read Chôo. To rhyme, read Chuy.

TS'HEAOU, or Seau.

Like; appearing like; as if. 俏 Seau, or 擠生得波 | Sang tib po seau. “Formed very pretty.”

Common form of 俏 Pe. See below.

LE. 彼 R.H.

伶俐 Ling le, A common phrase To denote being “Clever, ingenious.” 精乖伶 | Tsing kwai ling le. “Very ingenious.” More elegantly expressed by 慧 Kei hwuy. There are no authorities for | Le. (Kang-hc.) It is, however, in constant use.

To commiserate. Also read Yung, A wooden image made with springs, so as to move, and appear as much like a living person as possible.

In high antiquity, straw was tied up and made to represent imperfectly human beings, and so interred with the dead, as attendants upon them. In the middle age, as the Chinese say, that is, about the time of Confucius, the 俑 Yung, or more perfect representations of men were invented and used. Confucius spoke against them, foreseeing that they would lead to the use of living persons, for the same purpose. On the death of 武公 Woo-kung, of the State 泰 Tsin, sixty six per-
sons were put to death in order to be buried with him. Mu-hung, had a hundred and seventy-seven common persons, and three persons of note, put to death, to be interred with him. The She-King contains an ode lamenting the fate of the three. About 150 years B.C. Che-hwang-te, ordered his household women and domestics to be killed, and buried with him. After him, it still remained a custom, and when voluntary, was thought nobly disinterested, and therefore not prohibited. Commentators condemn all the parties; both those who required the practice, and those who submitted to it. (She-King and Mang-tsze.)

平空起事謂之作 | Ping kung ke sze wei che tsō yung. "To invent any thing bad is called Tsō yung." 誰人作 | Shwuy jin tsō yung. "Who is the wicked inventor?"

Finished; closed. Also used for 恩 Iwân, "Sorry distressed."

径 KING.

Straight; firm; unbending. Read Ying, Haste; urgency. Same as 徑.

儍 KEÉN.

Like; to be compared to. 儍天之妹 Kéen t'ēn che mei. "Like a celestial woman" for eminent virtues. (She-King.)

Also read Héén. 閁 | Kéén héén, A kind of spy sent amongst the enemy. In some works, the same is expressed by 諜 Tê. And in the style of the present day, by 細作 Tsē. It also denotes A vane or weathervane. Occurs in the sense of 見 Hūen, "To look." 侖侖 | Sin sin héén. "To look about under apprehension."

斁 CHE.

That which unites two leaves, or planks. 斁終 Che-fung. "To join a seam." Also read Ché, To carve or engrave.

侖 TÉI.

儂儁 Tan tih. "Silly, foolish." Shwó-wân, writes 侖, without Man by the side, and hence, in the Kac-shoo hand, that is considered the proper form.

儅 PE.

儅 PE k'hе. "To extend, or stretch out the feet in walking.

儅 SAN. 儅儅 Tan san, "Silly, foolish."

儅 LUNG.

Ignorant; stupid; silly. There are no authorities for this word. It may be considered an erroneous form of 儅.}

儅 YING.

To accompany a bride to the house of her husband. From
Man and Fire, preparatory to an entertainment. The third and lower part of the character, viz. 升 Kung, "To join hands," denotes the compliments paid on the occasion. (Lüh-shoo.) Commonly, but erroneously written 膳 Ying. The characters 觀 Chin, "I;" 應 Shing, "To overcome;" 聚 Ying, "To accompany;" and 宋 Sung, which denotes the same, are derived from this.

**倍 PEI.**

Should not; ought not. Ol. Scrib. 倍 Pei. "Double; twice the quantity."

**俗 SÜH.§ 亦 S. C. 也 R. H.**

Practiced; common: the custom; vulgar; inelegant. Also, the common business of life, in contradistinction from the pursuits of those who affect to rise above the affairs of this world 習之所成 Siih che so ching wei süh. "That which practice effects is called Süh," custom.

風 Fung süh. "The public manners; the customs of the world." 上所化曰風下所習曰 Shang so hwa yu ê fung; hea so siih yu ê süh. "The opinions and practices of the higher orders are called Fung, (wind, in allusion to its extensive influence) the practices of the lower orders are called Süh." 世 She süh. "The customs or manners of the age."

千裏不同風所以入國而必問風也 Ts'ehén le püh thung fung, soe jüh kwô urh piêh wân süh yay. "In a thousand Lei a different wind blows, therefore in entering a state you must enquire into its customs." (Le-king Commentary.) This has a reference to their ideas of the influence of wind and climate, on the inhabitants.

風 | 有淳滴 Fung süh yew shun le. "There are customs both good and bad." | 人 Süh jin. "A common vulgar person." 可為知者道 | 人言 K'ho wei che chay taou, nan yu süh jin yen. "It may be told to the well informed, but it is difficult to explain to the vulgar." 僧 | Sâng süh. "Priests and people." 還 | Hwan süh. "To leave, or be turned out of the priesthood." 未能免 | We nang mien-süh. "Unable to rise above vulgarity; or, unable to soar above the common affairs of life."

語 Süh yu. "The common dialect; a common saying; a proverb." | 語說得好 Süh yu shwo tih haou. "The common proverb says well."

欲也 | 人所欲也 Süh yih yay; süh jin so yih yay. "Vulgar desires; those things which vulgar men desire."

不雅曰 | Pühya yu ê süh. "Inelegant is called Süh." 言語不 | Yen yu püh shu. "Style of conversation not inelegant." 我有些須 | Wo yew scoy seu süh sze. "I have a little trifling com-
Accordingly "An" taken "Obscure." degraded called "Hae,

俗 KEIH.

Weary; fatigued. Distinguished from the preceding by being joined at the top.

俘 FOO. 俘 S. C.

To take; to take in war; a prisoner.

俘 Säng hwô yuê foo. "He who is taken alive is called Foo." 賊 | Tsên foo. "(i) a degraded captive."

偏 HE. 偏 S. C. 偏 R. H.

A contest between the heart and the countenance; an effort to put on an honest face. 面相是心相非

曰偏 Mëen seang she, sin seang fe yuê he. "To appear right in the face, but be wrong in the heart, is called He." (Tsze-hwuy.) 依 | E he. "Appearing as if;" otherwise expressed by Fang fûh.

偏 Gae he. "Obscure." One writes them 霧 燕 Gae he, by which the characters allude to the obscurity of a cloudy day. According to Kang-he, it was originally written 偏 Hae, on turning to Hae, he says, that the character rests on no good authority; and that it is an erroneous form of this very character | He.

俚 LE. 俚 S. C. 俚 R. H.

To trust to; depend upon. Rustic; vulgar. 無俚之至耳. Woo le che che urh. "Nothing to depend on." 質而不 | Chih urh phh le. "Plain, but not vulgar."

俗之言 Le suh che yen. "Language of the vulgar." 無文雅之言曰

Woo wên ya che yen yuê le. "An inelegant style of discourse is called Le." 俗語曰 | 言 Suh yu yuê le yen. "The common dialect is called Le-yen." 野 人歌曰 | Yaw jin ko yuê le. "The song of the rustic is called Le." 予 Le tsze. The name of a place. 里 Le, occurs in the same sense. (She-king.)

俛 FOO.

To hang down the head. 俛啄 Foo chê. "To hang down the head and peck." 在 | 仰之間

俛 Foo yang che kêen. "Within a look down and a look up" i. e. within the compass of one's view. A redundant character, the same as 俛 Foo, and 頑 Foo. Also read Mëen in the sense of 俛 Mëen, "Exertion; effort."

俛 PING.

To possess a generous confidence in. To employ; to send. Occurs in the sense of 孰 PING, as 俛俛 Ling ping. "Walking distortedly, or obliquely."

保 PAOU. 保 S. C. 保 R. H.

From Man, and an abbreviated form of 存 Foo, "To
hatch." (Shwō-wān.) To feed; to nourish. To embrace; to defend; to protect; to preserve entire; to give repose to; to sustain; to be surety for; to be answerable for. A surname. A city of a certain size. 師保 Sze paou. "A master" to teach, and "A guardian" to protect the person of the Prince. (Yih-kiug.) 太子太保 Tae tŭe tae paou. "Guardian of the Prince," often a merely honorary situation. 太子少 Tae tŭe shaou paou, denotes an assistant to the preceding.


| 舉 Paou keu. "To recommend a person, and be security for his good behaviour." | 長 Paou ch'hang. A kind of constable; an old person in a street or neighbourhood, who is made, by government, responsible for the persons in the neighbourhood. 酒 Tσeu paou. A kind of waiter in a tavern.

Ninth Radical. VII. Jin 人

天 | 天 at | 天 in

Paou yow. "To protect and help; the protection and aid of the deity." 天 | 天定 | 天 in

Paou. Which see.

PANG. False, insincere.

SZE. 嘉 S. C. 佐 R. H.

To wait; to stay. Great. (Shwō-wān.) A surname. Repeated, 等. Sze sze. A herd of animals walking slowly. 官 | 官名 | 官 in

Keum ming chaou pāh sze kea hing e. "When the Prince called (for Confucius), he did not wait for his carriage to go in," but went immediately on foot. (Lun-yu.) 凡君召在官不 | 駕行矣 Keum ming chaou tae kwan pāh sze keu. "Whenever the Prince calls, those in the palace do not wait for their shoes," but run instantly. 佩 | 佩 Oun peau sze sze. The herd "sometimes runs hastily on, sometimes (the animals) wait for each other." Also read Ke. 高麗 官第四等曰 | 奢 Keou lo kwan te sze tσng yuē E-ke-chay. "Officers of the fourth rank in Corea, are called E-ke-chay." To rhyme, read E.

HĒĒ. 豕 S. C. 仌 R. H.

Generous and disinterested; forward to exert one's self in
Man and Word make Truth, that which is not true, is not Sincerity.


子曰人而無 | 不知其可也 Tsze yu, jin urh woo sin, puh che k'h he k'ho yay. "Confucius said, a man without truth; I know not bow he can proceed." (Lun-yu.) 乃人之本人若無 | 則言行皆妄 Sin nae jin che pun, jin jö woo sin, tsih yen hing kae wang. "Truth is a fundamental human virtue. If a man be destitute of truth, his words and actions will all be irregular." (Sze-shoo hoo-keang.)

與朋友交言而有 | Yu pang yew keanou, yen urh yew sin. "In intercourse with a friend; he in whose words there is truth." Now commonly used in a hortatory sense, in intercourse with a friend, speak the truth.

(Lun-yu.) 上好 | 則民莫敢不用情 Shang hao sin, tsih min müh kan puh yong tsing. "Let superiors delight in sincerity, and the people will not dase to be undevoted." (Lun-yu.) Notwithstanding the ex-
The excellence of these sentiments, the Chinese are generally destitute of truth in a very high degree.

這個話不可 | Chay ko hwa pūh k'ho sin. "This story is not credible." Jl.
似屬可 | Sze shū k'ho sin. "It appears worthy of belief." Jl.
不 | Wo pūh sin. "I do not believe." Jl.
你們在西邊 | Mu mun tse se pūh shin k'ho sin k'how shwò? "Do you, who live in the West, believe in gods and spirits, or not?" Jl.
堅 | Kēn sin. "To confirm faith;" or, Kēn being an Adjective, "Firm belief." Jl.
固 | Koo sin, denotes the same. Jl.
豈可深 | K'he k'ho shin sin. "How worthy of entire belief?" Jl.
失 | Shīh sin. "To break one's word." Jl.
口說 | Sin k'how shwò. "To say whatever comes first; to speak at random." Jl.
步轉入 | Sin poo chuen jōh. "Turned in, trusting steps;" i.e. going wherever the road may lead to. Jl.
德 | Sin tīh. "Truth, or faith." Jl.

Also read Shin, in the sense of 身 Shin, "To extend straight." (Yīh-k'ing.) Occurs also in the sense of 身 Shin, "The body." Jl.

傘 Ol.Scrib. 宅 Tsac. See Rad. 攸 Mēen.

to direct; to regulate; to repair; to adorn; to cultivate the reasoning faculty, or the principles and practice of virtue.

Oll. Scrib. 役 Yūh. See Rad. 修 Chūh.
Characters formed by Eight Strokes.

SEW. 修 S.C. 橋 R.H.
To direct; to regulate; to repair; to adorn; to cultivate the reasoning faculty, or the principles and practice of virtue.

A surname. 修理 Sew le "To direct to regulate;" 理自明明 Sew le tze ming chung. "To regulate a clock." 補 Sew pūh, or | 整 Sew ching. "To repair;" 要 Sew k'how ching lo. "To repair bridges and mend the roads;" 德 Sew tīh. "To cultivate the practice of virtue." 身 Sew shin. "To adorn one's person with virtuous habits." 正心 | 身 Chūh sin sew shin. "To rectify the heart and regulate the actions of the body." 天下有道人皆 | 德 Thēn hea yew taou jin, kae sew tīh. "There are, throughout the empire, men of (the Sect) Taou, who cultivate virtue." 道 Sew taou, or | 真 Sew chin. "To cultivate, and endeavour to carry to their highest degree of excellence, the principles and practice of reason and religion." It is a phrase much used by the Chinese priests and moralists.

你乃佛門子弟理應深藏 古寺煉性 | 真 Ne nae Fū mūn tse le, le ying shin tsang k'how sê, kēn sing, sew chin. "You are a disc-
to refine your nature (as gold is refined), and to study the true
way.)"  
| 緊 Sew k'een. "To study the refining and
purifying of one's nature."  
前| Tseen sew. "The
Sages of antiquity."  
前世不| Tseen she phih
sew. "Not adorned with virtue in a former life," therefore
men suffer in this life by poverty and sickness.  
| 勤| Kin sew. "To be attentive or diligent in the regulation of
one's conduct."  
書| Sew shoo,  
| 函| Sew han, and
| 潛| Sew k'een. "To compose a letter with care."  
| 金| Sew kin, or
| 束| Shu h sew. "Stipend paid to a school-
master, or tutor."  
| 築| Sew ch'uh. "Long bamboo."  
| 築| Sew ch'uh. "To build."  
Occurs in the sense of Yew, "A vessel used in temples
to present offerings."  
To rhyme, read Sew.

俯 Foo.  
| S. C. | 俯 R. H.
To stoop the head and bend forward; to condescend.  
俯首默想 Foo show mih scang. "To hang down the
head and think in silence."  
| 伏待命| Foo fuh
tae ming. "To fall prostrate and wait for orders."  
俯首視下曰| 舉首望上曰仰
Shwuy show she ha yu6 foo; keu show wang shang yu6 yang.
"To droop the head and look down is called Foo; to raise the
head and look upwards is called Yang."  
| 准施
行| Foo chun shing. "Condescend to grant that it may
be done."  
A phrase that commonly follows a written request
to a superior magistrate.  
Prayers written, and offered by fire
to invisible beings, close with  
| 垂洞鑿 Foo
shwuy tung k'een. "Bend down and fully observe" my prayer.

仰以觀於天文 | 以察於
地理是故知幽明之故原始
反終故知死生之說精氣為
物游魂為變是故知鬼神之
情狀 Yang k'wan yu Fehn wun; foo e cha yu te le; she
koo che yew ming che koo: yuen che fan chung, koo che sze
sang che shwuy. Tsing k'he wei wu; yew hwan wei peen, she
koo che kwee shin che tsing chwang. "To look up and observe
the appearance of the heavens, to look down and examine
the principles of the earth, is the way to know the cause of light
and shade: to go back to the commencement, and turn again
to pursue the end, is the way to know the import of life and
of death. The pure aerial principle operates in the formation
of things; the wandering soul undergoes certain transforma-
tions; from hence, is to be known the nature of spirits." (Yih-
king.) This is the range, which the famous Fuh-he is said to
have taken, and thus to have exhausted the whole circle of

府 Foo. A district of a certain size.

合 HO. To agree; to harmonize.

俱 KEU. | 俱 S. C. | 俱 R. H.
All; both; together with; fully supplied with, or prepared.
A surname. 魁 is Keu she. "Both, or all are right."

父 Keu tsuen. "Complete in every thing."

母 Foo mo keu tsun. "Father and mother are both preserved" in life. (Mâng-tsze.)

才貌佳 Tsae maou keu kea. "Mind and person both superior."

None of them die a natural death. 魁 is Keu e ts'eé jüh e. "All have been received."

Same as 傢 Heau, "To imitate."

Pae yew, or reversed, Yew pae. "Dissipated play and amusement; theatrical amusement." The same is expressed by 偃, Ch'hang yew, and Y. Pae seaou.

Also read Pei. 頃, Pei hwuy, "Irresolute; undetermined; flying about from thing to thing." Properly written with 不, Chih, by the side. See Chih, under eight strokes.

倡優 TSÉEN. 倘 S. C. 俛 R. H.

Shallow; thin; thin metal. 倘lasses, teeth. "Horses of war carriages with thin metal armour." (She-king.)

Small war carriage, with a shallow place in which to stick the weapons." (She-king.)


The appearance of a feeble old horse; debility; mental weakness. 什 LAN.

To give; to distribute. 同 PEAOU.

The same as 娜 Maou, "Pretty eyes."

Light; that which is made light of. To be distinguished from Thang. See under nine strokes. SHÜH. 倉 S. C. 俛 R. H.

To begin; to move; to act; to do; to repair. Good; excellent. Also, read Theih, in the sense of 伺. See below. To rhyme, read Chih.

To injure; to ruin. To turn away from, and oppose what is good. 無作怨無惱德 Woo tsou ts'en, woo fe th. "Be not resentful, do not turn away from virtue."

The salary granted by government to its officers. 俸 FUNG.

福 Fung lüh, expresses the same. 褂 Fung p'o, or 福鮮薄 Fung lüh sien p'o. "A small income."

增百官 Tsâng pil kwân fung. "To
increase the emoluments of all the officers of government."

Fung pē, yē k'he woo tsin yu pih sing nan e. "When their income is small, though you wish them not to encroach upon, nor fish from the people, it is difficult" to prevent them.

更好的省官而益 | Mō jō sang kwan urh yīh fung. "Better to diminish the officers and increase the emoluments."

Fung pē, yē k'he woo tsin yu pih sing nan e. "When their income is small, though you wish them not to encroach upon, nor fish from the people, it is difficult" to prevent them.

Better to diminish the officers and increase the emoluments."

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Fung pē, yē k'he woo tsin yu pih sing nan e. "When their income is small, though you wish them not to encroach upon, nor fish from the people, it is difficult" to prevent them.
Prince who has affairs, must have a rule by which to direct them. To rule a nation without Le, is like (the case of) a blind man without a guide, who does not see clearly whither he is going.” (Le-king.)

| 鬼 | Chang kwei, or 老虎鬼 | Laou' hoo kwei. “The spirit of a man who has been devoured by a tiger.”

This spirit is said to keep near the tiger ever after, and to lead him on to devour others; hence, a person who covertly instigates a man, already rapacious, to annoy and distress others, is called Chang-kwei, or Laou-hoo-kwei, “The tiger’s demon.”


俗 CHE. To walk; to go.


佮 PING. 随 S. C 侒 R. H.

On a line with; even with; together. 老幼茛行肩臂不得佮 | Laou yew ping hing, kēn pe pūh tīh ping. “The old and the young walking together, must not walk with their shoulders on a line with each other.” i.e. the younger must keep back a little.

Same as 佮 Ping, and 佮 Ping. “Together with; to contend.” 無人可佇事二主 | Woo-jin k'bo ping sze urh choo. “No man can equally, and at the

same time, serve two masters.” (MS. Dictionary.)

起 們命 | Ping k'he. “To rise up together; to contend.”

Ping keu. “To stand opposed as an enemy.”

Ping keuy. “To expose one’s life in combat with.” 與你/個死活 | Yu ne ping ko sze hwūh

“I will venture death or life with you.”

已之私欲必以道 Ping ke che sze yō pūh e taou. “It must be by Taou (reason), that we renounce our selfish desires.”

俗 KEW.

In resentment of a crime, to injure or destroy. In Colloquial books, read Tsā. Used by the northern people for “I, or Me.” 們 Tsā mun. “We, us.” 們自己 Tsā mun tsze ke. “We, ourselves.”

畜 Ol. Scrib. 庭 Sīh, “The morning.”

See Radical 夕 Sēh.

偕 HEAOU, Yū, or Yae.

To suffer cutting, piercing pain; the cry of suffering. Pronounced differently in different parts of the country.

倴 TSUY. 随 S. C 侒 R. H.

To assist; an assistant officer; an assistant carriage. Also read Tsūh, A hundred men. In which sense it is likewise written 卒 Tsūh.
LEANG, or Læng. 俭 R. H.

伎倠 Ke leang.  "Art, craft, ingenuity." 用

倗倗 Yung seay ke leang.  "Use a little craft." 你

既仁此仙術倗 何愁朱

師不倗 Ne ke yew taze seen slieh ke leang, ho tsw

Sung sze poh tuy.  "Since you possess this supernatural art

and ingenuity; Why be concerned that the generals of Sung do

not retire?"

TSEU. Narrow, limited, confined.

倴倴倴

Same as 刎 Kē, To rob; to plunder.

YUEN.

To rejoice and make merry; to advise and admonish.

倴倴倴

Same as 從 Læ.  Ol. Scrib. 企 Læ.

TS' HANG.† 倬 S.C. 古 R. H.

From 食 Shih, "To eat," abbreviated, and 仓 Hwúy,

"An enclosure."  (Shwu-wan.)  A place to store up corn; a

granary.  Name of an officer whose duty it is to superintend

stores of grain.  A surname.  Round granaries are called 仓

倗倗.  Ts'hang fang, or 仓倗 倬'hang lin.  "A granary."  神

倗倗.  Shin ts'hang.

"Divine granary;" i.e. a storehouse for grain which is to be offered

to the gods.  (Le-king.)  求千斯 | Kew ts'heen

tsze ts'hang.  "Seek for a thousand granaries."  (She-king.)

KO. 倬 R. H.

Common form of 简 Ko, and 个 Ko, a Particle that

precedes a variety of Nouns, and denoting individuality; as

一個人 Yih ko jin.  "One man."  二 |


is sometimes used without any numeral figure or word; thus

我有 | 意思與你說 Wo yew ko e sze

yu ne shwö.  "I have a thought to mention to you."  併

生 | 死 Ping ko säng sze.  "To hazard life or death

in single combat with."

KWAN.

A charioteer; an inferior officer.  倌人 Kwan jin,

expresses the same.
倍 PEI.  順 S. C.  傾 R. H.
To oppose to act contrary to. Low; vulgar; vicious. To increase to as much again. 倍叛 Pei pan. "To rebel." 出辭氣斯遠鄙 | 彼 Chih tze k'he sze yuen pe pei e. "Let the words which you utter be remote from vulgarity." (Lun-yu.) 阿 Pei o. Name of an evil spirit, said to infest the eastern side of houses. 交 Pei wàn. "To extract from books secretly." 加 | 亅 pei, or 加一 | Kea yih pei. "To double the number or quantity." 加 | 賦還 加五 | 千 | 尾 Pei wei. The name of a hill. Al. Scrib. 陪 Pei.

倍 TEEEN.
Abundance; plenty. Same as 傾 Teen, and 肥 T'heen.

條 SHUH§  棲 S. C.  傾 R. H.
綫Tile, Shih hwih, "Hastily, rapidly; a dog running fast." Common, but erroneous form of the preceding. Sometimes written with 大 Ta, in the lower part of the character, which is also erroneous.

侞 LE.
Anger; angrily; wrangling. 侞侞 Hän le. "Disobedient; refractory."

們 TÜH.  順 S. C.  傾 R. H.
To move; to strike.

們 TÜH.  順 S. C.  傾 R. H.
A Particle added to Pronouns and Appellatives of persons, to form the plural; as 我 | Wo mun, or 俺 | Gan mun. "We, or us." 你 | Ne mun. "Ye, or you." 他 | T'ha mun. "They, or them." 弟兄 | Te heung mun. "Brothers." 爺 | Yay mun, The attendants of officers of government in public offices. 各位山 | Kó wei yay mun. "All you gentlemen." 姑娘 | Loo neang mun. "You ladies." By the Tartars, 這 | Chay mun, is used for "This, here," &c.

那 | Na mun, for "That; there; they," &c. 一羣人騎着馬往這 | 來了 Yih keun jin ke chö ma wang chay mun lae leaou. "A group of men riding on horseback came hither." 他把臉往 那 | 一紐望着天過去了 Tha pa leen wang na mun yih new, wang chö t'heen kwo k'heu leaou. "He gave his face a twist away (in contempt), and stared up at the heavens."

倒 TAOU§  腰 S. C.  傾 R. H.
To fall; to fall prostrate; to subvert; turn upside down. As an Adverb, it possesses a qualifying sense; such as; yet; still; after all. 首反在下曰倒 Show fan tsac hea ye qlaou. "The head inverted and placed below, is called Taou." (Lūh-shoo.) 魔滑跌 | Loo hwā tėc
VIII.

Used in the sense of "[reproachful]" as 足上首下 "disordered"; the mind deranged; the feet uppermost, and the head below, expresses the order of superiors and inferiors being reversed." Again, 無 is 離 "To confound right and wrong." To 踏 tum "To go back; to recede." 踏 "To push over."

風 "To turn upside down; to put into disorder; the mind deranged;" 跌 "To lay one's self down in bed."

The heart disordered, or perplexed." 麻 "To pour out tea." 踏 "Knocked, or threw him down."

The tottering appearance of an old man."

chih the tae fe pun skey. "Your resolution is, to be sure, good; only it incurs a rather too great waste of money," or of trouble. To rhyme, read Too.

Tan

Stillness; quiet; rest; repose. Settled, unsuspecting conviction of. Used in the sense of "[reproachful]" as 風 "To redeem by money." 南蠻殺人者得以俊錢贖死 "Southern barbarians who kill a man, may redeem their lives by money."

Keuh

Carpend. Keuh keang, or | 崁 Keuh keang. "Perverse; refractory."

Chuy, or Shwuy

Heavy. Name of a person famous for his craft and ingenuity, in the time of 黃帝 Hwang-te. Sho-king, writes it without Man by the side. Keou hing. "To obtain by other means than those of merit or of right." To be unremitting in the pursuit of gain. Al. Scrib. 傑 | Keou hing. 傑 | Hing. "Sycophantick; parasitical." Hing, was originally written without Man by the side, it is a vulgar and a superfluous addition. (E-wan-pe-lan.)
**Pāng**

From 朋 Pāng, “A friend, or an associate,” who may therefore be confided in. (Lūsh-shoo.) To assist; to help; to send; to engage to do; to intrust with. A surname.

**Yē**

To make light of; to reject. Same as 傑 Yē.

**Ch'hang** 傾 R. H.

To stop suddenly. Read Th'ang, A conditional Particle, If it suppose; should it be. Joined with 若 or 若然若, or Hwō, it denotes the same. 傾然止 Ch'hang jen che. “Suddenly stopped.”

Th'ang jō pen pih tih. “If unable to do it.”

復蹈故轍 Th'ang hwō shū taou koo chē. “If you tread in your former footsteps.” In the last sense, this character is in general use; the Dictionaries, however, say, it ought to be written 傾 Th'ang.

**Hōw** 譜 S. C. 嫂 R. H.

To enquire; to wait; to expect. To protect, or guard.

問侯 Wān hōw. “To make civil enquiries; to visit an equal.” 特來奉 Tīh lue fung hōw. “I have come on purpose to pay my respects.”

安 Kung bow kin gan. “Respectfully enquire about (your) recent repose;” is a common phrase in the close of letters, implying civil enquiries about health, &c.

佳 Shun bow jih kea. “By the present opportunity, I would pay the compliments of the day.” 未遑裁 We hwang time hōw. “Not leisure to cut and ask;” have not time to write and pay my respects.

**E**

To lean against; depend upon. Inclined to one side. A surname. 倚 E, 靠 E kōaou; 依賴 E lāe; 仗 E she; 仗 E ch'hang. All express “Reliance on; dependance upon.” 無所倚 Wo
Chung ne mien joo mung k'he. Chung-ue's (Confucius') face was like, what is expressed by Mung k'he, "irregular and ugly.

Al. Scrib. 顚顚魁. K'he, k'he, and k'he.

**THEI.** S. C. 倒 R. H.

偶然 Thei jen. "Raised high; noble freedom: unrestrained."

風流 警 Fung lew thei t'hang. "Freedom and ease of disposition and manner; raised above others; unrestrained."

**KAN.** S. C.

欽 K'ing, or Keang.

Strong; violent; wrangling. Also read Leang. Remote; distant. To seek; to desire.

**TSÉAY.** S. C. 借 R. H.

To assist; to assume; fictitious; to transfer; to borrow, or lend. To pretend; to use metaphorically; to suppose for the sake of illustration. To praise. 借來 Tséay lae. "To borrow." 去 Tséay k'heu. "To lend."

挪 No tséay. "To transfer; to borrow; or to lend."

物件若干 No tséay wih k'ien j'oo kan. "How many things were transferred?"

書原比 荊州 Tséay shoo, yuen pe tséay King-chow. "Lending a book, is like lending King-

A square ugly face. 仲尼面如猛犔

曹操 | 休

軍威勢不肅和 Ts'ou, ts'ou e ch'ung

keun wei, keue phih,k'ang ho. "Ts'ou ts'ou, depending on the

powers of the army, obstinately refused to come to terms."

閤而望 E leu urh wang. "Leaning against

the gate of the village, and looking with expectation." 樓

上 | 欄杆的女子 Low shang e lan

kan t'ieh neh tsze. "The women leaning against the railing

of the upper story." 設机而不 | 爵盈

而不飲 She ke urh phih e; ts'ei ying urh phih yin. "To

lay a plan, but not depend on it; to fill the cup, but not

(rudely and hastily) drink of it;" i.e. to be always vigilant

and attentive, never presuming to be quite confident and

secure. 不要 | 着自己的力量 P'uh yaou e cho tsze ke t'ieh lei'eh leang. "Do not depend

upon your own strength." 中立而不 | 攝 E too. "A coarse shed

by the side" of tombs, where dutiful children are said to have

long remained to weep over their parents.

Occurs in the sense of 奇 Ke, and of 畸 Ke.

E, and 依 E, are nearly alike in meaning, as well as in

sound; the first is the stronger term. Shwu-wan, explains

these two words, the one by the other; and in a great many

cases, merely gives a word which has nearly the import of the

word to be defined. (Luh-shoo-koo.)
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Ch'ang, "Entertainments of singing and music by players." Players; singing girls; prostitutes. To seduce; to lead away the multitude. Commonly written 娼 Ch'ang.


Ch'ang tsuh, or 侍 Ch'ang tsuou. "To lead: a leader," either in a good or bad sense.

乱 Ch'ang iwan. "To be the leader of an insurrection."

奴僕, "Servants, pimps, play actors, and the children and grand children of those who have served as runners of the police, or prison keepers, shall not be admitted to attend the literary examinations preparatory to holding a place in the government."

Jen Tsée, "To retire stepping sideways; prompt; expert; observant."
做 FÀNG. 相 FÀNG R. H.

To imitate; to copy. 長 fang, express "Like; in imitation of; according to." The two last occur written without Man by the side. 冒 this in imitation of his pattern.

値 CHE. 相 CHE R. H.

To manage, or transact; to occur; to take hold of. Read Chih, To be worth; the value of; the price. 大值 FANG.

事 Ta ching. "The principal managers of an affair." 適 這幾日有事 Shih che chay ke jih yew ze. "It has so happened, that I have been occupied these few days." 其騷羽 Che k'e loo yu. "Take hold of (and wave) the feathers of (the bird) Loo." as a signal. (She-king.) 凶禍 Che heung ho. "To meet with severe misfortune." 価 豬 Kea chih. "The price." 是甚麼 價 Money She chin mo kea ts'ên. "What is the price of it?" 買十圓 Chih t'î shih yuen. "It is worth, or cost, ten dollars." 不 錢 P'ëh chih ts'ên. "It does not cost much; it is not expensive." 不 錢 P'ëh chih yih ts'ên. "Not worth a farthing." 不 與他計較 P'ëh chih yu t'ha ke ke sou. "It is not worth while to argue with him."
琪 KEU. § 履 S. C. 伎 R. H.

To stand erect. (Lūh-shoo.) Not humble; proud, haughty carriage; contempt of decorum. Sitting with the feet stretched out. Sleeping about carelessly. In the Le-king, applied to firm strong sounds. 傲不遜 Keu gāu pūh sun. "Proud, haughty, unhumbled." 貴為天子而不驕 | Kwei wei t'heen ts'ee urh pūh keau keu. "Though possessing the dignity of Emperor, yet not proud." 前後恭 Ts'ēm keu, how kung. "Proud in the beginning, and afterwards respectful."

游母 | 立母跛坐無箕寢 母伏 Yew woo keu; lēh woo po; tso woo ke; tsin woo fh. "Do not walk with a proud gait; do not stand on one foot; do not sit with the feet stretched out; do not sleep lying on the face." (Le-king) | 牙 Keu ya, Name of an animal.

倩 TS'HEEN. 伺 S. C. 伎 R. H.

Good; excellent. An epithet applied to men, implying praise and commendation. Pretty formation of the mouth.

Read Ts'heen, A daughter's husband; borrowed to act instead of; employed to serve for the time being. 巧笑倩 美目盼兮 Keou sēou t's'heen he; mei mūh pēn he. "How handsome her mouth when she artfully smiles! How pretty her eyes, in which the black and the white are clearly distinguished!" (She-king) 代 | Tae ts'heen. "For; instead of."

倪 E. Ne. 𠇼 S. C. 伎 R. H.

Appellative of little children; of those that are weak and small. To benefit; to distinguish; a limit; the utmost limit. The banks of a river. A surname. 反其施倪 Fan k'he maou ne. "Send back their old men and children."

端 | Twan ne. "The extreme point; the first budding forth; the commencement; the origin." 不露端 | Pūh loo twan ne. "Not to make the least disclosure." 佇 | Pe ne. "To peep; to look obliquely." 左 | 右 | Tso e, yew e. "To look on the right and the left."

倫 LUN. 𠇼 S. C. 伎 R. H.

Constant; regular. Species; class; kindred; relation; capable of comparison and arrangement; that which is right and proper. To choose. A surname. 五倫 Woo lun. "Five relations," in which human beings stand to each other; they are also expressed by 人 | Jin lun. "The relations of mankind;" and 大 | Ta lun. "The great relations."

Those relations, and their appropriate duties, are thus expressed,

父子有親君臣有義夫婦有別長幼有序朋友有信 Foo tso yew tsin; keun chin yew e; foo foo yew pēh; ch'hang yew yew keu; plung yew yew sin. "Between a father and son, kindness and duty; between a prince and minister, rectitude in ordering and in serving; between a husband and wife, separation of the duties which lie abroad from those at home, and each taking their appropriate parts; between seniors and juniors, elder
brothers and younger, order; between friends, truth.” (Mâng-tse and Hâ-keang.)

The morality of the Sages (of antiquity) centered in the relative duties.” 他不識五 | 作 pûn shih woo lun. “He is ignorant (of the common) relative duties.” 講無 | 作 Yu woo lun t’ze. “Discourse without any order.” 毛猶有 | 作 Maou yew yew lun. “A hair (though small), yet (has figure) is capable of being compared.” (Chung-yung.) 尋 | 作 Yew ch’ou. “Discourse without any E lun yew seu. “The unvarying principles by which the great relative duties are arranged.” (Shoo-king.)

<table>
<thead>
<tr>
<th>CHÔ.</th>
<th>S.C.</th>
<th>R.H.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Great; lofty; bright; manifest.</td>
<td>儋彼雲漢</td>
<td></td>
</tr>
<tr>
<td>Chô pe yun han. “Clear and extensive as the Milky Way.”</td>
<td>(She-king.) 有</td>
<td>其道</td>
</tr>
<tr>
<td>Yew ch’ou k’he taou. “There is a large open road.”</td>
<td>(She-king.)</td>
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</table>

Same as 倥 Kwang. See above.

WEI, and Wo. | S.C. | R.H. |
<table>
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<tbody>
<tr>
<td>Read Wei. Yielding appearance. A man’s name.</td>
<td>倭</td>
<td></td>
</tr>
<tr>
<td>Wei che. “Appearance of returning from a distance.”</td>
<td>周道</td>
<td>倭</td>
</tr>
<tr>
<td>Chow taou wei che. “At a distance appearing to return upon the great road.”</td>
<td>(She-king.)</td>
<td></td>
</tr>
</tbody>
</table>

Read Wo. It denotes the Japanese; as 人 Wo jin. “A Japanese.” 田 | 国 Wo kwô. “Japan.” 樂 Lô-lang hae chung, yew Wo kwô, tsae Hwuy-ke che tung, yew wei che Jih-pun kwô. “In Lô-lang sea, to the east of Hwuy-ke, (in Chê-keang) there is a country called Wo; it is also called Jih-pun, ‘The source of day;’ hence the European name Japan. In a Geographical Work, published about the beginning of the Christian era, the 人 | 国 Wo jin, or Japanese, are said to be divided into upwards of a hundred different states. It is added, that the surrounding islands were all peopled by the 一種 Wo chung; i. e. The Japanese race.

<table>
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<tr>
<th>LO.</th>
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| The name of an insect. The name of a country. Used for 裸 Lo. “Naked.” Read Ko. 傢保 Hae ko. “Narrow, illiberal, mean.” Also read Hwâ, Naked shoulders.

<table>
<thead>
<tr>
<th>SUNG.</th>
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</table>
| Lazy. 俊愷 Keung sung, “To rail; to abuse; to heat with contempt.” It is a local word.

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<tr>
<th>LING.</th>
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</thead>
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<tr>
<td>To insult; to exceed or pass over. Also read Lâng, Lâng tîng. “Walking feebly; weak; stumbling.”</td>
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</table>

<table>
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<tr>
<th>HWÄN.</th>
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</thead>
<tbody>
<tr>
<td>俊ErrorResponse</td>
</tr>
<tr>
<td>Iwân tun. “Dull; stupid; blockish.” Name</td>
</tr>
</tbody>
</table>
of a person famous in history, who was particularly stupid. In Tso-chuen, written with 水 Shuǐ, "Water," by the side.

**TUNG.**

龍 傚 Lung tōng. "Weak, feeble."

朦 tōng. "Simple, stupid."

**TSZE.**

To stick any thing in the ground; to erect, or establish.

A local word used in the Eastern part of the country.

**HAN.**

To extend the head and look towards. A good looking appearance.

Ol. Scrib. 盪 Taou. See Rad. III. Ming.

Same as 倦 Keuen. See above.

**PUN.** Name of a Military Officer.

**WOO.** A man's name.

Characters formed by Nine Strokes.

**PING.**

All; all complete; arranged. Al. Scrib. 併 Ping.

Common form of 英 Ying. See Rad. Tsou.

CHING.

Ol. Scrib. 稱 Ching. To commend; to praise; to exalt.

**TSÉEN.** To advance, to go forward.

YEN. 亖 S. C. 儽 R. H.

To cease; to cause to cease. To lie down; to sleep; prostrate. The name of a place. A surname. A place partitioned off for the offices of nature. 倘武修文 Yen wū scw wăn. "Put a stop to military operations, and cultivate literary pursuits." (Shoo-king.) 風行草

Fung hing tsou yén. "The wind blows, the grass reclines."

或憩 | 在牀 Hwō selh yen tsaē chwāng. "Some at rest lying sleeping on their beds." (Shé-king.)

趴 Yen go. "To lie down; to lie down to sleep."

服 Yen fū. "To subject." 息 Yen selh. "To desist, to cease."

�� Yen kēn. "Stupid; irresolute; proud."

豬 Yen chōo. "Marshy ground."

(Tso-chuen.)

NWÁN, or No.

Weak; soft; to stop. By Sha-mūl, read Lwan and Lo.

CHUNG.

龍 傱 Lung chung. "Not meeting with; not succeeding; imbecility; dotage." Syn. with 懦 Chung. "Irresolute."

CH'HUN. Thick; substantial; rich.
<table>
<thead>
<tr>
<th>Character</th>
<th>Pinyin</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>假</td>
<td>Jia</td>
<td>False; fictitious; to borrow; to suppose; great. Read Kea, Excellent; beautiful. Read Kéa, Leave of absence. Read Kih, To come to. The name of a place.</td>
</tr>
<tr>
<td>侯</td>
<td>Hou</td>
<td>Same as 傑 Sèn. See below.</td>
</tr>
<tr>
<td>偌</td>
<td>Nuo</td>
<td>False; fictitious; to borrow; to suppose; great. Read Kea, Excellent; beautiful. Read Kéa, Leave of absence. Read Kih, To come to. The name of a place.</td>
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</tr>
<tr>
<td>偉</td>
<td>Wei</td>
<td>Great; extraordinary; surprising. A surname.</td>
</tr>
<tr>
<td>偏</td>
<td>Pin</td>
<td>&quot;Walking alone; solitary; none to associate with.&quot; Bent down; stooping.</td>
</tr>
<tr>
<td>偌</td>
<td>Nuo</td>
<td>False; fictitious; to borrow; to suppose; great. Read Kea, Excellent; beautiful. Read Kéa, Leave of absence. Read Kih, To come to. The name of a place.</td>
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</tr>
<tr>
<td>健</td>
<td>Jian</td>
<td>&quot;Extraordinary talent.&quot;</td>
</tr>
<tr>
<td>侐</td>
<td>Yu</td>
<td>A surname.</td>
</tr>
<tr>
<td>侤</td>
<td>Wu</td>
<td>&quot;Extraordinary character.&quot;</td>
</tr>
<tr>
<td>侶</td>
<td>Yu</td>
<td>&quot;Extraordinary talent.&quot;</td>
</tr>
<tr>
<td>侓</td>
<td>Lu</td>
<td>&quot;The appearance of using violent effort.&quot; Urgent; with haste. A martial appearance. A bamboo rod. Also read Ke, under which some Dictionaries place the last sense. To cease; to stop.</td>
</tr>
<tr>
<td>侑</td>
<td>Kui</td>
<td>Certain verses, or enigmatical sentences of the Sect Füh. To rehearse, or explain the enigmas of Füh.</td>
</tr>
<tr>
<td>侒</td>
<td>Wu</td>
<td>&quot;Great; extraordinary; surprising. A surname. &quot;</td>
</tr>
<tr>
<td>供</td>
<td>Chi</td>
<td>&quot;A great and extraordinary character.&quot;</td>
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<td>侚</td>
<td>Chi</td>
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<td>&quot;A great and extraordinary character.&quot;</td>
</tr>
<tr>
<td>便</td>
<td>Chi</td>
<td>&quot;A great and extraordinary character.&quot;</td>
</tr>
<tr>
<td>偸</td>
<td>Xin</td>
<td>Affairs fully provided for; to collect together. Orig. 侹 thus.</td>
</tr>
</tbody>
</table>
SHOO. To erect; to establish.

Another form of 侖 Seun. See above.

KEIH, or Keö.

Weary; fatigued. 微例行 Kou kelh. "To receive ill usage."

P'HEEN. 侖 S. C. 侖 R. H.

By the side; lateral; inclined; partial to; bent upon having, or doing; retired; selfish; depraved; one half; belonging to.

Fifty men; twenty-five chariots of war. A surname.

The two sides are called P'heen. 東 | Tung p'heen.

The east side. (Tso-chuen.) In the passage alluded to, it is explained as denoting something inferior and worthless in the East; the same is affirmed of the West and North, as not being central. 坐須正坐勿 | 倚 Tso, seu ching tso, with p'heen c. "When sitting, sit straight, do not lounge on one side." 高 P'heen kaou. "High on one side."


Inconsiderately bent on a thing; determined to have it at all events." 無 | 無黨 Woo p'heen, woo t'hang.

Not influenced by selfish motives; nor devoted to a party." (Shoook-kng) 於已無所 | 私於人 無所阿黨 Yu ke woo so p'heen sce; yu jin woo so o t'hang. "As to one's self, not in any degree influenced by selfish motives; as to others, not devoted to the interests of a party." (Tso-chuen.) 衣 P'heen e. "Bicolored raiment." (MS. Dictionary.) 度 P'heen koo. "Decayed on one side, or one half decayed." t'hoo. "Degrees of longitude."

K'HEEN. The thoughts disturbed; disquieted.

YEN. A counterfeit article.

FUNG. The name of a place.

T'HANG. A long appearance.

O. 侖 S. C. 侖 R. H.

侖促 侶促 3 tsih. "To restrict; to limit." A surname.

侶促 侶促 5 tsuen, Name of an immortal.

YÖ. Many; much.

KAE. 侶 S. C. 侶 R. H.

Together with; uniting with others in strenuous effort.
偕

Kae kae. "Strong vigorous appearance." (She-k'ing.) 必言與其倶同作同止不得自如也 Féih kae, yen yu th'he chee t'hung tsö, t'hung chee, püh tih tsze yoo yah. "Féih kae, expresses that he must act with his comrades, and stop with them; he could not do as he pleased." (She-k'ing.) 游

Kae yew. "Together rove."

偕 An erroneous contraction of 拖 Chay. "To drag." (Kang-he.) According to Tsze-hwuy, read Ch'hay, To read asunder.

偕 SÀNG.

Straight, direct appearance; long appearance.

侻 Same as 侃 K'han. See under 6 str.

侻 MOW. 侻 Keu mow. "Mean, miserable."

侽 TE.

To raise up. Read T'he, Feeble, weak. The two characters written 偽侽 Tseun, according to Ching-tsze-tung, and three other Chinese Dictionaries, are in Kang-he's, written 偽 Te hwuy, but no where are they defined. The MS. Dictionaries have defined them by "Sapientissimus." They probably mean "To Elevate; to exalt; to dignify."

做 TSO. 偽 S. C. 民 R. H.

Common form of 作 Tso. To make; to do; to act as; to be. 你做甚麼 Ne tso shin mo. "What are you doing?" 你去那處 | 甚麼 Ne k'heu na choo tso shin mo. "What did you go there to do?"

難 Nan tso. "Difficult to effect." | 不来 Tso püh lue. "Unable to do; cannot be effected." 你得不得 | 得 Ne tso tih, püh tso tih.

"Can you do it or not?" | 得 Tso tih. "Do can?"

i.e. either "I can do it; or it will do." 都好私 偷不喜明 | Too haou sze t'haw, püh he ming tso. "All like to snatch it secretly; and do not wish to do it openly." 我要你 | 一張桌子 Wo yaou ne tso yih chhung chō tse. "I want you to make a table."

| 下許多冤恨 Tso kea keu to yuen hün. "To make to one's self a great many enemies." | 官 Tso kwan. "To be a magistrate, or officer of government."

人 Tso jin. "To act as a man." 你名字 甚麼 Ne ming keaou to shin mo. "What is your name?"

僞 CHĂ.

僞僞停 Chă têč. "Appearance of a worthless bad man."

停 TING. 停 S. C. 民 R. H.

To cease; to stop; to delay; to stay; to fix in a place. 停止 Ting che, or | 息 Ting selh, "To cease; to stop." | 手 Ting show. "To cease from doing." | 一會...
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Ting yih hway. "To stop a while." 無一息之此
Woo yih seh c' ting. "Not a moment's delay.
Ta zee kan pin keih; pib k'ho ting lew jih kew. "Hasten
the finishing of this affair; it must not be delayed many days."
恐怕 | 息買賣 Kung pa ting seh mae
mae. "Apprehend a stoppage of trade."
吴 | 與勿 | 與勿 Wo urb, tsar k'oon fun
tsa, pib k'ho kew ting. "My child, there is a great and mixed
concourse in this place, we must not remain long."
有王命在身不敢 | 留無分日
夜進發 Yew wang ming tsac shin, pib kan ting lew,
woo fun jih yai tsai fa. "Being under King's orders, he did
not dare to delay, but pushed on, irrespective whether it was
night or day."

| 車道左 Ting keu taou tso. "To stop the
carriage on the left side of the road." 腳步漫
漫 | 着些走 Keo poo man man ting chö seay
tsaw. "Going leisurely; stopping and walking alternately."
| 陞 Ting shing. "To delay promotion."
| 調 | Teou ting. "To arrange; to modify; to settle."
| 當 Ting tang, or | 妥 | Ting to. "Arranged well;
settled fully."

It sometimes seems to denote, A part.

將我這 家私 | | 分開 Tseang wo chay kea sze
ing ting fun kae. "Take my family property, and divide
it into shares."
三 | San ting. Are said to be the
forehead, nose, and chin. Originally written 亭 Ting.

To rhyme, read Tang.

PEI.

To reject; to turn away from.

Woo peiliih. "Do not stand with the face turned away." (Le-king)

KWA.

Teih kwa. "Appearance of walking."

YÉ. Light; mean. One says, Handsome; pretty:

HWANG.

At leisure. 仿徨 Fæng hwang. "Agitated, concerned; distressed."

YAOU.

Small waisted.

Yaou chou pëen keuen, Expresses "Crowds of
handsome young men and women, on a Spring ramble."

CHAN.

Regular; properly adjusted.

TSEAOU.

Vicious; malevolent.

YEN.

Clean. Some make it the same as 嫜 Gà. "A female
of impure mind;" and hence, they consider the definition "Clean," as improper.

YEW.

To stand by, or wait upon as an attendant. The authority of this character is doubted.

KEEN. 朗 S. C. 亠 R. H.

Strong; not susceptible of fatigue; indefatigable; unwearied and unceasing as the daily revolution of the heavens. Read Keen, Difficult; to raise. A surname.

天行健

君子以自隄不息

Th'ên hîng keên, keun tsze e tsze, keang pîh selh. "Heaven is unwearied and unceasing in its daily motion; and the good man, in imitation thereof, is indefatigable and unceasing in his personal efforts" to attain virtue and excellence.

精神强壮

Chung kiiên. "Strong constitution and good spirits."

体康

Tsun te bwan kâng keên. "Honored body still strong and vigorous;" i.e. You, Sir, are still very hale and stout.

TÜH.

僖 僩僖 Tang thî. "Want of humility; abrupt." Properly written without Man by the side.

SOO. A surname.

Original form of 便 Pêen. See above.

SEU.

Epithet applied to those who possess talents and knowledge.

Read Seu, Open; loosely connected.

Hwuy, "Extreme debility."

CHA. To extend.

TSZE, or Che.

Tsze sze, (or che che). "Irregular; apparent disorder," as in the flight of birds and the frisking of fish.

TÖ. A surname.

Same as 楚 Ying. See Rad.女 Neu.

FÔW.

To accord with. Read Foo, To rely upon.

禮樂

禮 境天地之

Le yô fôw t'hiên te che tsîng. "Propriety and music accord with the nature of the heavens and the earth."

自

Tsze foo. "To be self-confident."

PEIH.

To oppress; to ill use; to compress; to fill; to distend

君子不備上不備下 Keun tsze pîh
ts'ihin shang, püh peih hea. “A good man does not encroach on superiors, nor oppress inferiors.” (Le-king.)

| Suy peih, and | Füh peih, A kind of buskin tied round the leg, from the knee to the foot, used in ancient times when going to Court. | 履.

| Peih keu, A kind of leather buskin, said to give firmness and strength to the muscles of the leg; similar to what is now called 行膝. | Hing tâng. Read Füh, 阳 Füh yang. The name of a place. |

侍 CHE. To wait on. To prepare; to provide.

俇 TSUNG, or Tsung.

Khung tsung, “Oppressed by a multiplicity of business; completely wearied out.” Al. Scrib.俇 Tsung, which, by Kang-He, is called the vulgar form; other Dictionaries call the above the vulgar form.

俇 MEEN.

Towards; rather inclined towards; to place towards. Occurs in an opposite sense, viz. “Contrary to.”

俇 TSEIH.

The appearance of many persons; a multitude.

俇 E.

Moaning; the tone of lamentation after weeping. 童子哭不俇 Tung tsze kū hū püh e. “Children (at the tombs of their parents) weep, but do not moan and lament afterwards.” (Le-king.)

俇 SEIH.

One of the sons of 帝舜 Yoo, and brother of the famous 堯 Yaou, who is supposed to have lived about A.M. 1600. 成湯 Ching-tâng. The first of the Dynasty 商 Shang, was descended from SEIH, removed from him twelve generations. Ol. Scrib. 契 SEH. A surname.

俇 SEUN.

To transmit to others what has been committed to one’s self.

俇 SZE. 瞂 S. C. 飛 R. H.

俇 Sze. "To reprove, or admonish, with frankness and sincerity." 子曰切切 | | Tse, yâ. 敘 tsiē sze sze, e e joo yâ, k’ho wei sze e. “Confucius said, I he who with unfigned sincerity reproves and admonishes (his friend), who lives in agreeable harmony (with his brothers), may be called Sze,” a well instructed good man.

Read Ts'iac. Strenuous effort; great talent and ability. Appearance of a large beard.

俇 TWAN. 俇 Chaou twan, Little, small.

俇 TSIH, or Chih. 躍 S. C. 飛 R. H.

Lateral; oblique; deflected; perturbed; depraved; mean; vile. 側室 Tsih shih. “A second, or inferior wife; a concubine.” 無反無 | | 王道正直 Woo fan woo tsih, wang tsou ching chih. “Without contrariety,
The royal law is right and direct. (Shoo-king.)

In the south mountain | Tsae man than che tsih. "By the side of the southern hills." (She-king.) | 臥 | Tsih go.

"To sleep on the side." | 耳而聴 | Tsih urh urh ting. "To apply the car to, to listen." | 陋 | Fan tsih.

"Of low rank; mean; vile." | 日 | Jih tsih. "The sun declining to the Westward; about two hours after noon."

A certain kind of cap. 生 | Tsih kwan. 生 Tsih sāng. A species of the fruit commonly called 荔枝 Le che. 赤 | Chih tsih. A certain coin. Occurs in the sense of 特 Thī. Which see.

To inquire. A spy; a scout sent to watch the motions of the enemy. 游偵 | Yew ch'ing; 邏 | Lo ch'ing; | 伺 | Ch'ing sze. All express the same. A spy is otherwise called 細作 | Sc tsō, and 間諜 | Kēen tēē.

A carved image of a human being. Two, or a pair; an even number; of the same company or class of persons; to accord with; to harmonize. To pair; to unite; union; to occur; to happen accidentally. A surname. 偶像 | Gow scang. "An image, an idol." 木 | Mūh gow. "A wooden image." 土 | Too gow. "An earthen image."

Gow jin. "A statue." 雙數日 | 雙 | Shuang shoo yuē gow; chih shoo yuē ke. 當數目奇 | Shuang shoo yuē gow; chih shoo yuē ke. "Pair (or even) numbers are called Gow; single (or odd) numbers are called Ke."

匹 | P'hei gow. "To pair; to unite in marriage; a pair; husband and wife." 配 | Pei gow, and 合 | Hō gow, also express To unite in pairs." 聖人因時以合 | 男女 | Shing jin yin she e hō gow nan neu. "The Sages accorded with the seasons in uniting persons in marriage; they appointed that it should take place in the Spring."

姻緣兩下許成佳 | Ne woo ting leau yin yen leang hca hcu ching kea gow. "You and I agree upon the marriage, and both promise to become a happy pair."


鄭國之治 | 耳非子之功也 | Ching kwō che gow urh, fe tsē che kung yay. "The order introduced into the country, Ching, was by chance, and not Tsē, from any merit of yours." To rhyme, read Yu.

僞 偷 | T'how. "Things coming together, coming into contact."

Remiss; careless; weak; ill-managed. To steal; by stealth. clandestine. 子曰君子莊敬日強 | Tsē jyē; Keun tsē chang king, yīh keang; gan sce jih t'how. "Confucius said, a good man, by a reverence for propriety daily strengthens his virtuous habits; he who indulges in pleasure, and gives up the restraint of his
Characters formed by Ten Strokes.

傀 KWEI. § S. C. R. H. R.

Great; extraordinary; excellent; magnificent; strange; monstrous. 大傀儡大傀儡 Ta k'wei tze. "Great and extraordinary calamity;" a convulsion of nature, as mountains rushing down and occupying the beds of rivers at an eclipse of the sun or moon. Read K'wei, | 陸 ^| 木 K'wei luy.

Certain ludicrous, but ingenious moving figures, made of wood, first invented about A. M. 3000; at present, called木偶戲 Mū hgow he. "Comic performance by wooden figures;" a mock drama, or puppet show. Also read Kwuy.

In Chinese Dictionaries, the Pronunciation, as has been already noticed, is given by what is called the 切 Tsè, and also by the 音 Yin; thus, the Character under definition, Kwei, is made from Koo and Wei, which are the Tsè. The Yin, is a single word derived from Koo and Wei, united. The Tsè, are called 母 Moo, "Mothers;" and the Yin, 子 Tze, "Sons." Under this character, Kang-he's Tzse-tekí, charges the Dictionaries Tsze-hwuy, and Ching-tzse-tung, with mistaking the Mother and Son. The first of the above Dictionaries, gives Koo hwuy, as the Tsè, and Kwei as the Yin, but the finals, Wuy and Wei do not agree; or as Kang-he says, Wei is not the Son of Wuy. The other Dictionary, is charged with mistaking both Mother and Son, as it gives for the Tsè, K'hoo hwuy, and for the Yin, it gives Kwei, which Kang-he, in this place, says is not aspirated. However, under the character 偶...
Kwei, Kang-he gives, as its Tsêh, the very same syllables, viz. K'hoow hwuj.

In the Imperial Dictionary, this disagreement between the syllables given, and the syllable derived, sometimes occurs, as, from “Fang peou,” the word “Peou” is derived; from “Wang keu,” they derive “Yu” from “Chang keu,” “Shoo,” and so of others. The fact is, that the Pronunciation is by no means so invariable and determinate, as some European Writers, who dash at once into the intricate and less tangible parts of the Language, would insinuate. The Aspirates and Tones, and even the Initial Sounds, vary with different Writers, in different places, and as enunciated by different Speakers. There are some cases, in which the usage is general and determinate; and there are also many cases, in which it is not so. When Natives disagree, it ill becomes foreign students to affect infallible accuracy in Aspirates and Tones.

### T'han

At rest; still. A duplicate form of T'han.

### Foo

To annex to; to superinduce; to lay on a surface, as colours on paper; to arrange; to insert names; to bring together; to extend to. A Tutor. A kind of agreement, of which document, each party takes half. The name of a plant. A surname. 皮之不存毛將安傅

Pe che püh tsun, maou tséng gan foo. “As the skin does not remain, how are the hairs to be inserted?” (Tso-chuen.)

### Ma hah

Fearless. 傲

Same as 傲. See. See below.

### Sow

Aged; an epithet of respect addressed to aged persons.

A man’s name. Some say, properly written 俊 Sow.

### Tsew

To hire one’s self out to others.

### Che

Che che. “Irregular; without order.” The name of a place.

### Soo

Towards; constantly inclined to.
enulous of promotion, commonly pay their court to one in
power, and when presenting a donative, compliment their ex-
pected patron with the epithet, Sze foo.

wij Foo hwuy. “To bring together; to drag
together.” *Hij Foo hwuy’k’heshwi. “To
drag together a number of particulars; a forced application
of what is said.” 亦 | 中 Yih foo yu t’heen.
“Rising to Heaven” said of a bird flying. (She-king.)

To rhyme, read Fe.

YUEN.

Knowledge and talent employed on the side of what is vicious
and unprincipled.

YUNG. Many; a multitude; luxuriant.

LEIH.
The tablet, dedicated to the deceased, in the temple of
ancestors. Some affirm, that the character should be written
without Man by the side.

MÜH. Part of a surname containing three letters.

YIN. Superabundance.

According to Luh-shoo, there is no authority for this character.

KÉEN.

Lèn kèen. “Coming up to in walking; overtaking.”

KEANG.

Keang wung. “Not pleasing; not flattering.”
Also read, Heang.

MA.
A person’s name. To rail, or scold. The same as 長 Ma.

PÁNG. 朋 S.C. 修 R.H.
To approach to; to lean against. Read Pang, The right and
left side; lateral. Read Páng, 偏 | Päng pang. “Al-
ways occupied, unable to obtain rest.” (She-king.) 偏
E pang, or | 着 Pang chô. “To draw near to; to recline
against.” | 入門戶 Pang jin man hoo. “To
depend on some family for support.” 花而坐
Pang hwa urh tso. “To go near to flowers and sit down.”

作舍道 | 三年不可成 To shay taou
pang, san niên püh ching. “To erect a shed by the side of the
road, cannot be effected in three years,” because so many per-
sons interfere and object; a proverbial saying, intended to ex-
press the difficulty of effecting in which many persons claim
a right to interfere. 旨 | 入說短長
Püh kwan pang jin shwô twan ch’hang. “To disregard whether
by-standers say it is short or long,” i. e. ill or well.

TSEIH. 殉 S.C.
Envious; injurious; poisonous.

HE. Anger.
Jin. X. Ninth Radical. 144

same as 顚 Tēn, "Subverted, deranged, mad."

T'HAE. Same as 態 T'hae. Which sec.

T'HAE. Same as 態 T'hae. Which sec.

T'HANG. T'hang t'ūn. "Wanting in humility; abrupt."

HAOU. The name of a place. This character is doubtful.

K'EE. 蠍 S. C. 䗆 R. H.

The shooting forth of grain; eminent virtue and talents.

Proud.

Knowledge superior to ten thousand persons, is expressed by Ying; to one thousand, by Tseun; to a hundred, by Haou; to ten, by K'ēe. "Knowledge superior to the rest of mankind, is expressed by Tseun-kēe."

KEUN. 君 sung. "To rail at; to abuse by opprobrious language." A local phrase.

HE. A certain people. A man's name. Occurs in the sense of Is; are. Also said to denote, To wait on; to follow.

SHEN. To excite; to inflame; conflagration.

K'THÉEN. To follow; to wait on; to attend on.

KEÖ. A surname; a name.
俭

TSÂNG, or SÂNG.

A term applied to those in inferior stations of life. Also read, Ts'hang. 俭父 Tsâng foo, and 俭老 Loau tsâng. Are epithets applied to persons. 俭催 Tsâng foo tsuy chwang. “The messenger (of the bridegroom) urges (the bride) to dress.” The bridegroom sends a messenger and letter on the day appointed for the marriage, to the house of the bride; the letter contains compliments, praises, and intreaties to hasten and come away. The intention of it is, to remove the unpleasant idea of going unmasked.

俭 CH'HÜH.

俭佩 Ch'hüh sîh. “Bent; made to crouch or stoop.”

伞 SAN. 爾 R. H.

To cover; to shade off the sun or rain; an umbrella.

Parasols and umbrellas were first mentioned in books, published about A. D. 300. It is said, that they took their rise, from standards and banners waving loose in the air. 雨傘 羅 | Lo san. “The large parasol of the officers of government, carried by attendants; it is otherwise called, 日照 Jih châou.

笠 | Leih san, The broad brimmed bamboo hats of the poor Chinese. 张 | Chang san, 開 | Kae san. “To open, or spread out an umbrella.”

共 | 小人全仗大人遮 Woo jin kung san; jeaou jin tsuen ch'âng ta jin chay. “Five men with one umbrella; little men's sole dependance is on the shelter afforded by great men.” This is said in allusion to the form of the character, in which the top part represents the character 人 Jin, “Man,” of which there are four small ones within.

備 PE. 隱 S. C. 備 R. H.

Completed; ready; prepared; provided against; sufficient; entirely; every thing prosperous. To provide; to assist; to guard against. A surname. Occurs denoting the Claws of animals, and long military weapons. 備備 Kaou pe.

“To announce that a thing is completed.” 准 | Chua pe. “To prepare.” 凡事齊 | 了 Fan sze te pe leaou. “Everything is ready.”

預 | Yu pe. “To provide for; to make previous arrangements.” 凡事必先預 | Fan sze piih seen yu pe. “In every thing (you) must be prepared, or make previous arrangements.” 惟事事乃其 有 | 有 | 無患 Wei sze sze nae khe yew pe yew pe woo hwan. “In managing any affair, (whether in war, husbandry, or other affairs in life) there must be preparation; being prepared, will prevent evil.” (Shoo-king.) 凡所 養士之恩敎士之法無不 | 至 Fau so yang sze che kào; kaou sze che fa, woo pîh pe che. “Every favour calculated to encourage the scholar, every regulation calculated to further his progress in learning, is fully provided” by His Imperial Majesty. (Shing-foo.)
Is the family entertainment prepared yet?

Prepared. 無所不

Every thing prosperous is expressed by Pe. (Le-king)

防 | 人

Do not expect everything from one man. (Lun-yu.)

The talents of men are various: they must be employed according to their ability; and not a duty forced upon them for which they are not capable.

Do not seek perfection, nor require every service from one man.” (Lun-yu and Ho-keang.)

To rhyme, read Pefh.

To serve; to be under the orders of others; not pure; depraved. A surname. 莫儂 Mô yâou, A certain tribe of foreigners, who profess that their ancestors, for some meritorious service, were manumitted, hence the name implies, “Not to serve.”

Thâm. Uneasy; disquieted. Read Thô.

The wild frolics, or ludicrous tricks of a drunken man.

Ung. Distorted, perverse.

Tseih. Little, small.
To act contrary to justice and propriety. 無道為 诞無義為 侖無道 反義衆惡所歸故宜決 Woo tsau wei choo, woo e wei fúh, woo tsau fan e, chung gō so kwei, koo e keuē. “Destitute of right reason, is Choo; destitute of justice and propriety, is Füh; all wickedness may be resolved into what is unreasonable and unjust, therefore it is proper to punish decidedly.”

Considered Syn. with 伐 Fā

个 维 倹 倹 倹

Properly written 倬 Yu. See above.

To abscond. The pronunciation not known.

Ol. Scrib. 堥 Paou. SeeRad. 堥 Mēen.

Original form of 倬 Tso. See above.

Ol. Scrib. 保 Paou. See above.

Hard. 殊 Hwuy kei̇h, Weary, fatigued.

Characters formed by Eleven Strokes.

惨 TSHIAN. ❖ S. C.

A good appearance; a man’s name.

也 Same as 億 Luy. See below.

催

Same as 駭 Peih. SeeRad. 催 Tsūih.

催

TS'HUY. ❖ S. C. 催 R. H.

To urge; to impel; to importune; to press. 趨 Tsēn, was originally the character used in the above sense; 催 Ts’huy, was adopted in later times, they must be considered the same in pronunciation and meaning. (Kang-he.) Notwithstanding this, they are now manifestly different.

他快些来 Ts’huy t’ha kwâeoy lae. “Urge him to make haste and come.” 討 Tsi huy tsao. “To urge the giving of what is due; to require urgently.”

錢糧 Ts’huy t’hchen leang. “To urge the payment of duties or taxes in kind,” required by government.

佣

Same as 從 Te. See Rad. 雇 Chih.

佣

YUNG. ❖ S. C. 僑 R. H.

To serve for hire; to engage to labour for daily hire. Read Ch‘ung, Equal; even; to treat in the same manner; impartial.

Occurs in the sense of, To do; to use. 僱人 Yung jin.


昊天不 | 降此鞠調 Hau t’heen pūh ch‘ung, keang tsze kei̇h heung. “The ways of Heaven
are not equal, in sending (on us) this great confusion." (Sheking.) In this apparently blasphemous sentence, the Poet is said to have referred to the reigning Prince.

TSAOU. The whole; one complete round.

MÄ. "Strong, robust."

SHÜH. Same as 後 Shūh.

Same as 傑 Tsung. See under 9 str.

PÄNG.

Of the same company or class. A surname; a name.

SUNG. Rapidity of motion; going fast; the swift motion of the wind. To rhyme, read Tsung.

CHÀY.

Chay lo. "Strong, but not virtuous."

GAOU. "Proud and injurious."

Uncivil; proud; to treat with neglect. To brave proudly.

情性驕傲 Sing tsing keaou gaou. "Proud, haughty disposition." 長其驕 | Ch'ang k'he keaou gaou. "To nourish his pride."

怒 Gaou yü. "Proud and injurious."

不可長欲不可從志不可滿樂不可極 Gaou püh k'ho ch'hang; yü püh k'ho sung; che püh k'ho mwan; lo püh k'ho keih. "Pride should not be cherished; the passions should not be indulged; the mind should not be self-full (or inflated with a conceit of having already attained every thing); the enjoyment of pleasure should not be carried to the extreme point."

(Le-king.)

菊殘猶有霜枝 Keih tsan, yew yew gaou shwang che. "Though the Keih flower be faded, it still proudly braves the hoar-frost on the branch."

Al. Scrib. 敦 Gaou, and 傢 Gaou. Some also use it in the same sense with 傢 Gaou, and 傢 Gaou.

儒 傢 LEÖ. Name of a deity.

KEA.

It is defined by 傢假主也 Kea choo yay. "A false, or pretended master." The sense given is doubted.

傳 CHUEN. "To transfer to; to deliver over to in succession; to communicate information; to deliver an order; to promulge; to record; to hand down to posterity; to send by express; a kind of pass; to follow in succession. Read, Chuen, The instructions, or books containing the instructions of moral writers. 傢授 Chuen show. "To deliver to." 位 Chuen wei. "To transmit the throne to." 聞 Chuen wên. "To tell, that persons may hear; to declare to."

道 Chuen tao. "To promulge virtuous doctrines..."
or principles." 教 Chuen keou. "To propagate religion." 教的人 Chuen keou teh jin. "One who propagates religion." 遣 Chuen tse "To pass from one to another." 遣文章 Chuen tse wun chang. "To transfer a written document from one hand to another." Chuen, expresses a person's having arrived at the age of seventy, from his then transferring the management of affairs to the hands of others. 說 Chuen shw. "To transmit by tradition; to spread by verbal communication."

你不用上來 | 話 Ne puh yung shang lae chuen hwa. "You need not come up stairs to report any thing that occurs."

好事不出門惡事 | 千里 Hauou sze puh chih mun; g3 sze chuen ts'hen le. "A good action is not heard of out of doors; a bad action is reported to the distance of a thousand li."

可 | 於後世 K'ho chuen yu how she. "Worthy to be transmitted to succeeding generations."

歴代相 | L3e tae seang chuen. "Transmitted through successive generations."

秘 | Pe chuen. "To transmit secretly,; some secret, as the composition of quack medicines &c., communicated by others. 祖 | Tsou chuen. "Received from one's ancestors."

春秋 | Chun tsew chuen. Name of an Historical Work, by Confucius, one of the Five King. Also read, Ch'hu'en.

偽 YU. 備 S. C. 倥 R. H.

To bend forward as a mark of respect. Hunch-backed.

傇 SUY. Lateral; inclined.
倦

Tsüi. A surname.

Yaou. 雲 S. C.

To deceive by mutual falsehoods. To be pleased; dissimi.
lar in size; that compared with this. 雲邊信

Chen. To stand and wait upon.

Same as 瘡 Keuč.

Philadelphia. Appearance of standing erect; erect.

Of the same comp.

Sung. Rap.

S. C. 尙 R. H.

To wound the heart; grieved; swift motion of the wind. To rhym.

Mind; to give pain to the

Ch'ay. 於傷致跌

Ch'ay lo. "Strong, but not virtuous and injure

Gaoü: 高 S. C. 士 R. Keun

Unevil; proud; to treat with neglect. To brave prou.

性驕傲 hing ts'ing keau goau. "Proud

髪 haughty disposition." 長其驕 | Ch'ang k' e

keau goau. "To nourish his pride." 于

Gaoü yü. "Proud and injurious." 于

不可長欲不可從志不可滿

樂不可極 Gaou pōh k'ho ch'ang; yü pōh k'ho
tsa. "To waste property." 于

名 Shang jin

ming. "To injure a person's reputation." 無血噴

人先污自口 | 人之語還是

自 | Han heuù pun jin, sien woo ts'ze k'how; shang

jìn che yu, hwan she ts'ze shang. "He who takes blood into

his mouth to spurt at another person, first defiles his own

mouth. He who utters injurious language, injures himself."

與歌妓往來無 | 於名節

Yu ko ke wang lae, woo shang yu ming ts'ë. "To have

 intercourse with singing girls and harlots, will not injure (your)

reputation," is the language of a profligate man. 無

於禮 Woo shang yu le. "No breach of politeness."

我心憂 | Wo sin yew shang. "My heart is

grieved and wounded." (She-k'ing.) 恐他睹景

| 情 Kung t'ha too kiong shang ts'ing. "Apprehensive,

that observing appearances, (former circumstances were brought to recollection, and) his feelings would be hurt."

當下侍女幾人勸解小姐不必

心 Tang hea she aow ke jin, keuen kae sc'ao t'seay, pōh pōh shang sin. "Then, several of the women in waiting, endeavoured to persuade the young lady, that it was not necessary to be deeply grieved."

僞

Com.form of 貅 Neaou. SeeRad.衣 E.

Ch'hang. Bad, vicious.

Ts'ai. 侨 | Ts'ai. "To lay prostrate."

Same as 僕 Keang, "To lay prostrate."

Occurs also in the sense of 竞 King.
傻

SHÀ.

Light; giddy; sprightly; light-headed; crazed. 寶玉不似往常直是一個傻子似的 Paou-yüh, pūh sze wang chang, chih she yih ko sha tse sze tīch. “Paou-yüh, was not as usual, but appeared like a light-headed person.” 俏 Sha scan, or 俏 Sha tsèw. “Vicious; immoral.”

僕

HAN. A surname.

Orig. form of 花 Hwa, “A flower.”

偉

CHANG.

A husband’s parent; same as 嬰 Chang. 偉偉 Chang hwang. “Alarmed, frightened.”

傾

K'HING. 頂 S. C. 傾 R. H.

Indirect; lateral; sideways; aslant; overturned; thrown down. Forms part of the name of a hill. Read King. An instant of time. 凡視面於面則數下於帶則憂傾則姦 Fan she shang yu meen tsih gaoa; hea yu tae tsih yew; k'hing tsih kēn. “In all cases of looking at a person, to look higher than the face, indicates pride; to look lower than the girdle, indicates sorrow; to look aslant, indicates perfidy.” (Le-king.) In the passage from which this is taken, rules are given how persons may be looked at by their inferiors. The ministers of state are not allowed to look the Emperor in the face, they may not look higher than the vest that binds round his neck, nor lower than his girdle: they must fix their eyes upon his heart, and with profound reverence, wait for the high decisions of his Sovereign will.


家產 K'hing kea, t'hang ch'han. “To ruin a family, and squander the patrimony.” 歡娛太過能令家國|亡 Kwan yu tae kwo, nōng ling kea kwō k'hing wang. “Excess in pleasure is adequate to cause the complete ruin of a family or country.” 古人一舉足不敢忘父母恐怕|跌 Koo jin yih keu tsih pūh kan wong foo moo, kung pa k'hing těe. “People in former times, did not dare to move a single step without thinking or their parents, being apprehensive that they should slip and fall,” and thereby bring a dishonor on their parents.

| 溢 | K'hing yih. “To run over,” or break over the edge of that which confines. | 當知器滿則 | Thang che, k'he mwan tsih k'hing. You “should know,
### Ninth Radical

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning and Usage</th>
</tr>
</thead>
<tbody>
<tr>
<td>YÉN</td>
<td>A kind of Broker; one who assists in arranging commercial transactions, and who decides the price of the commodity. The same is expressed by 市人 She choo jin, “The director of the market.” And according to one, by 白鰐 Ph lae. (E-wan-pe-lan.) A surname. The name of a district; also, of certain genii.</td>
</tr>
<tr>
<td>CHAOU</td>
<td>Little; small. 傢</td>
</tr>
<tr>
<td>LOW</td>
<td>The back bent; curved; distorted. To bend. A surname. Read Low. 傢</td>
</tr>
</tbody>
</table>
YU. Same as 倚 Yu. See above.

Also said to denote, A wounded appearance.

LÜH. 倘 S. C. 倚 R. H.

To put to shame; to disgrace. Read Lów. 倘 Lew, "To walk as if lame, in an idiot, or foolish like manner."

One says, it occurs in the sense of 炎. Ts'hen, and in the sense of 炎 Lüh.

MAN. 倘 R. H.

Slow; remiss; negligent; careless.

君子寽而不偽 Keun ts'e kwan urh pih man. "A good man is easy and liberal, but not negligent."

君臣不由禮則悖亂値 | Shoo hwan pih yew le, tsib pui hwan te man. "If care do not spring from a sense of propriety, it will terminate in disorder and sloth." Occurs in the sense of 慢 Man. "Water rushing over that which confines it; to defile." Also used for 慢慢漫

PING. 倘 S. C. 倘 R. H.

Retired; secluded. Read Ping; To exclude; to reject; to throw out.

TS'HEEN. 倘 S. C. 倘 R. H.

Derived from 倘 Ts'eih, 吸 Huen, and 倘, which characters, naturally make the idea of the compound, viz. "Many uniting, and with an audible voice, consulting about, or declaring a general sentiment." All; all uniting to declare something; or, to express the same. 倘日於値

哉 T's'hüen yü, woo, Kwan-tsae! "All exclaimed, Kwan-tsae" is capable to disperse the waters of the deluge. (Shoo-king.) The passage from which this is taken, represents a great deluge to have taken place in the time of 營 Yaou, a Prince, whose name is placed amongst those of the highest antiquity.

It is highly probable, that the passage contains an imperfect tradition of that awful catastrophe caused by water, the particulars of which are recorded in the Sacred Scriptures. See the Introduction to this work.

打穀具也 Léen-kea, yih yue t's'hüen, ta küh keu yay. "The Léen-kea, is also called T's'hüen, an instrument with which to thresh grain."

SÉEN. 倘 S. C. 倘 R. H.

Deathless; immortal. Same as 仙 Sèen. 倘 Sèen seen, "To brandish, as a weapon; to caper about." To rhyme, read Sin.

T'HÁN.

T'han kin. "A foolish appearance."

Ol.Scrib. 陸 Chih. See Rad. 逢 Fow.

Ol.Scrib. 融 Shwuy. SeeRad. 服 E.

KEUNG. Same as 態 Keung.

See Radical 火 Ho. As a local term, occurs in the sense of, Taking hold of.
YING. To direct; to moderate.

An unauthorized character, occurring only in one book, and seeming to denote, Surrounding and confining.

Expresses a negation, as, It is not so. The pronunciation is not known.

Ol. Scrib. 義 E.

Pih e, Name of a certain breed of horses.

Same as 俾 Tsée. See above.

Same as 俛 Tung. See above.

Characters formed by Twelve Strokes.

Original form of 俛 Shwūy.

PEE.

俛 俏 俛俛 Pée sēé. "The appearance of flowing garments." There are various other modes of writing this phrase.

SEÈN, Chüen, or Tsun. 賢 S. C.

To number; to arrange; to adjust. Read Tsun, The person who presides at a village feast.

SEÀNG. 像 S. C. 像 R. II.

To imitate. Figure; like; similar. 像似 Seang sze.

"Similar to," 不 | 様 Püh seang yang. "Not like (any) pattern," is used to denote, that which is very different from what custom and propriety require. 人 | Jin seang. "Figure, or likeness of a man." 容 | Yung seang. "Likeness of a person's face." 像 | 一個

美人 Tséw seang yih ko mei jin. "Just like a beautiful woman." 形 | Hing seang. "Figure, likeness, an image." 神 | Shin seang. "An image of a deity; an idol." 雨村下轎閒步進廟見廟內神 | 金身脫落 Yu-tsūn, hēa keaou, hēn pū tšin meaou, hēn meaou nū shin seang, kīn shin tū lō. "Yu-tsūn, having descended from his chair, and walked leisurely into the temple, saw the golden bodies of the idols exfoliated;" i.e. ungilded.

URH. According to the Dictionaries, read E.

To assist. The same as 贛 Urh.

Same as 侶 Che. See above.

SHEN. 隘 S. C.

An appearance; to put on a good appearance.

KEAOU. 僑 S. C. 僑 R. II.

High. An inn, or lodging place for a stranger. To dwell in a temporary abode. A surname.
### KEUN.

Shackled; hampered; cramped, either physically, or from prejudice, or custom. Keun k'hoo, "Distressed; afflicted."

### T'HYU, T'hyu or Yuy, Schedulers.

Accustomed. T'hyu jen. "Compliant, with mildness and ease." One says, A long appearance.

### TSEIH.

Men assembled together.

### K'HEU.

He; him; it. 呼彼之稱 Hoo pe che ching, "Term by which That, he, or it, is designated, or addressed."

### TSUN.

To assemble, or collect together; to converse: many. In this sense, used for 傅 Tsun, "Respectful." A man's name.

### PÜH.

To follow, or comply: he who gives himself to serve. A servant in a family; one engaged in inferior, laborious, and mean employments. A charioteer. A disciple. Used in the language of self-abasement, to designate One's self. Employed in mean service. To have respect to; or belong to; to hide. A surname. Püh püh, "Troublesome and degrading."司 Sze püh, and 太 Tai püh,

### Names of a certain official situation. 虎 Hoo püh,

The name of an animal. | 児 Püh luy, A certain kind of cow. 奴 Noo püh, "A slave." 奴 待之寬恕 Noo püh. tae che kwan shoo, "Slaves, treat them with indulgence." | 嫂 Püh pe.

"Male and female domestics;" strictly speaking, not slaves, but in common use, the words are applied indiscriminately to domestics, whether bought or hired. 家 Kea püh. "Domestics." 仕于公曰臣仕于家曰 Sze yu kung, yu* Chin; sze yu kea, yu* Püh. "One who serves the Prince at court, designates himself by Chin; one who serves the higher officers at their houses, designates himself by Püh." (Le-king.) 景命有 | King ming yew püh. "May the great decree have respect to you;" i.e. May the determinations of Providence be in behalf of you, and your family. (She-king.) | 區 Püh keu, "To conceal; to hide."

To rhyme, read Püh.

### HE.

To feel joy; to take delight in. To be cautious of; to dread. A surname. "To delight; to rejoice; joy; delight." Syn. with 喜 He.

### CH'HANG.

Broad; wide.

### KWANG.

A martial appearance.
<table>
<thead>
<tr>
<th>偠</th>
<th>JEN, or Shen.</th>
<th>仁 S. C.</th>
</tr>
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<tbody>
<tr>
<td>Weak; fragile; timid; fearful; solicitous. At present used to denote, Harmony and ease.</td>
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<table>
<thead>
<tr>
<th>僚</th>
<th>LEAOU.</th>
<th>僚 S. C. 僚 R. H.</th>
</tr>
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<tbody>
<tr>
<td>A companion; a comrade; a colleague; a fellow officer; persons of the same rank; of the same kind or class. To labour together. Read Leau. A good appearance; an easy and gentle manner. A surname. 官僚 Kwan leau. “A fellow officer.” 百 Pih leau. “All those officers who are in service at the same time.” 同 同</td>
<td>同</td>
<td>Chin leau. “Officers of government generally.”</td>
</tr>
<tr>
<td>友 Leau yew, or 同 的朋友 Thung leau tēi pāng yew. “Officers of the same rank, and employed in the same neighbourhood, or in the same service.”</td>
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<tr>
<td>To rhyme, read Lew and Leu.</td>
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<table>
<thead>
<tr>
<th>剣</th>
<th>K'HE.</th>
<th>剣 S. C.</th>
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<tbody>
<tr>
<td>Thrown to one side, or thrown down. Whatever is unable to adjust itself. 剣</td>
<td>K'he k'he. “The pranks of a person intoxicated.”</td>
<td></td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>燱</th>
<th>TÂNG, or Ch'ing.</th>
<th>丞</th>
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<tbody>
<tr>
<td>Walking as if lame, or debilitated. To disregard business.</td>
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<tr>
<th>臘</th>
<th>CHEN, or Chan.</th>
<th>俇</th>
</tr>
</thead>
<tbody>
<tr>
<td>To see; to manifest.</td>
<td>僉功 Chen kung. “To</td>
<td></td>
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</tbody>
</table>
K'HE.
To open the garments at the neck. 備 iclehe.
"To extend or stretch out the feet in walking."

CH'HEUN.
Flowing in different, or opposite directions. Read Ch'houen, Sleeping with the feet inwards from the door; the custom of the barbarians of Cochinchina. When a man is about to die, his feet are turned towards the door. A precious stone formed in a particular way.

T'HEÉ.
"Slippery; artful." Sometimes erroneously used for Tseen, TAN, or T'han. 僑 S. C. 佝 R. H.
Thick; heavy; intense; urgent; great. 我生不辰逢天僑怒 Wo sang pûh shin, fung t'heen tan noon. "I was born in a wrong hour; I have met with the heavy wrath of heaven." (She-king.) Read Shen, The appearance of moving about. Also read Ch'hen, The name of a place.

KEAOU. 僃 S. C. 乚 R. H.
False; not genuine. Read Keaou. 僫 Keaou hing. "Unremitting in the pursuit of gain." Read Yaou. 僫 Tseeou yaou, A tribe of short foreigners, situated on the South-west. They are said to be but three cubits high.

TSEW. § or + 僫 S. C. 佝 R. H.
From Man and Tsew, "To approach to." To engage; to employ; to procure; to hire. Formerly written without Man by the side.

FOO. Properly written 亖 Woo. Which see.
SÂNG. 僪 S. C. 佝 R. H.
Priests of the sect of Fûh, who are otherwise called 沙門 Sha-mun; also denominated 上人 Shang-jin. There are several other names by which they are designated: 和尚 Ho-shang, is the name most usually given to them. The terms are not applicable to the priest of the sect of 道 Taou. 從浮屠敟者 Tsung Fow-too keaou chay, "Those of the religion derived from Fow-too" Is it not intended for Buddha? The latter syllable is, in several Dictionaries, written 道 Too. In the Dialect of 梵 Fan, the three words, 僱伽邪 Sang kea seay, are united to form the word applied to the priests; but in common usage, the first syllable is taken as their name. They receive the 五戒 Woo kae, "Five precepts." 不殺生不偷盜不邪淫不妄語不飲酒 Pûh shâ sang, pûh t'how taou, pûh seay yin, pûh wang yu, pûh yin tsew. "Not to kill living creatures; not to steal, or rob; not to practice lewdness; not to say what is untrue; not to drink wine."
The Dictionaries record the names of two priests, 賈
島 Kes-taou, and 惠休 Hwuy-hew, who, in consider-
ation of their extraordinary talents, were required by the
reigning Emperors, to leave the priesthood, and devote them-
selves to learning and to government. (Tzse-hwuy and Chin-
sze-t'huang.)

之三歸若君于之三畏
Săng che san kwei, jô keun tsze che san wei. “The three
devotions of the priests, are similar to the three venerations
of the good man.” They devote themselves to Fûh, to his
laws, and to the priesthood. The good man venerates the decree
of heaven, magistrates, and the sayings of the Sages. An
officer of government, of the rank of 知府 Che foo, has
lately been degraded and punished, for officiating as a priest
of the Sect Fûh. It appeared upon his trial, that several officers
of rank had become his followers, and received solemnly, the
above five precepts. He affirmed, that he had been enabled to
combine in one lucid system, the doctrines of Confucius and
those of Fûh, and hence the favorable reception which he had
met with. (1815.)

禪 | 衣褐講 | 衣紅瑜伽
| 衣蔥白 Shên sàng e hû, keang sàng e hung, yu
kea sàng e t'shung pih. “The priests who sit in silent medita-
tion, wear coarse hair garments; those who recite prayers, wear
red; those who personate Fûh, wear a mixture of blue and
white.” The last mentioned, are called in the modern language,
應赴 | Ying-foo-săng. They recite prayers for the
dead, and pronounce spells, by which those in the abodes of
the miserable, are delivered from thence. In a country, called

貞贐 Chin-lû, the priests are called 茶茹 Choo-koo-săng. They all eat fish, and present offerings of fish
to Fûh. They make use of sedan chairs decorated with gold
and silver, have umbrellas carried over their heads, and in
important affairs of government, have official dispatches sent
to them by the king. (Kang-he.) 俗 Săng sûh.

The priesthood and the world; spiritual and secular affairs.”

人 Săng jin. “A priest.” 家 Săng kea.

A fraternity of priests, the priests of Fûh generally.” 老
打坐 Laou sàng t'a t' suo. “An old priest sitting crossed legged in silent meditation.” They call them-
selves, 貧 | Phîn săng. “Poor priests.” 你不
看 | 面看佛面 Ne pû k'han sàng méen,
'k'han Fûh méen. “Do not look at the face of the priests, look
at the face of Fûh;” i. e. be influenced by regard to superiors,
and not to inferiors or dependants. 窮陀 | Meih
to sàng. Medicinal plants.

HÉEN.

To appear to proceed; to advance. 贫僥 Chen
hên. “A lofty and dangerous appearance.”

债 FUN. 騏 S. C. 頜 R. H.

Prostrate; laid prostrate with the face upwards. To shake;
to excite; to subvert; to ruin. Read Pun, 債鸊 Pun
keau. “Power which cannot be restrained.” 牛雄
瘠 | 于豚上更畏不死 Nei suy
tseih, fun yu tun shang, k'he wî pûh sze. “A cow, though
lean, lying down on a pig, will it not die of fear?” (Tso-chuen.)
This homely simile is, in the original, intended to show the impracticability of a small state withstanding a larger one.

一言 | 事 Yih yen fun sze. “One word ruins an affair.” (Ta-heS.) 鼠首 | 事 Shoo show fun sze. “A rat’s head spoils affairs.” i.e. excessive timidity and caution, such as is manifested by the rat, injures affairs.

Common form of 潇 K’heen.

YANG. Erect, and moving.

HEEN. 簽 S. C. 傀 R. H.

A martial, formidable, commanding appearance.

KEUÉ.

Wildly; hasty and irregular. Hazy appearance by the side of the sun.

Same as 倩 Joo. See below.

Same as 情 Ch’hang. See Rad. 心 Sin.

Com. form of 惡 Gō. See Rad. 心 Sin.

TSEAOU.

Clear discernment; having examined fully into. Repeated, it denotes the same. 僑 Tseaou yaou. A name of foreigners, short in stature, on the South-west. | 侨 Tseaou meaou. “Alarmed, agitated.” Under Meaou, these two words, are said to denote, a small appearance. Also read, Tseaou, Walking in an unstudied, careless manner.

天子穆穆諸侯皇皇大夫 濟濟士瞻瞻庶人 | | Th‘en tsze, mih mih; choo how, hwang hwang; ta foo, tse tse; sze, ts’hang ts’hang; shoo jin, tseaou. “The Emperor (should walk), with a majestic and graceful deportment; Princes, with dignity; great statesmen, with a settled decorum; scholars, with leisure and ease; the mass of the people, should walk straight on, without attention to the manner.” (Le-king.)

SHIH. Not extending to; deficient.

TSEÉN. 簽 S. C. 俋 R. H.

Doubious; erroneous; to overpass one’s duty or sphere; to usurp; to assume. 不當為而為 Pāh thang wei, urh wei. “To do what is not proper for one to do.”

凡越禮犯分曰僭 Fan yu’e le fan fun yu’e ts’en. “All overstepping the observances proper for one’s station, or exceeding one’s particular duties is called Ts’en.”

Hence, 超 Yu ts’en. “To overstep what is proper for one.” | 尊 Ts’en tsun. “A usurpation of honor.” 倭無禮 Ts’en ts’iee woo le. “Proudly assuming of what is not sanctioned by the rules of politeness.” 興兵攻奪交趾 | 稱南天王 Hing ping kung tā Kenou-che, ts’en ching nan Th‘en wang. “Raise troops to attack Kenou-che, (Tonkin,) the king of which has usurped the title, Celestial King of the South.” 天命弗 | Th‘en ming
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Sūh t'ēn. "The decree of heaven err not." (Shoo-king.)

T'ēn pūh t'sīh, sēn pūh wēi t'sīh. "When the deportment (of superiors) is without terror and injury, it rarely happens that it is not imitated," by the people. (Shé-king.)

Also read Ts'in, Unfounded, false stories. Read T's'hīn, Confusion, discord, said of sounds.

Same as 朘 Pīh. See below.

Vulgar form of 羣 Chung.

T'HUNG. 鎖 S.C. 亙 R.H.

A youth; a lad, who has not gone through the ceremony of being capped; which was formerly done at the age of twenty, and is now done, when a person is about to be married. Ignorant; silly; doltish; wild. A general term for slave girls and concubines. Respectful; reverently. A surname; the name of a district.

卓王孫家僮八百人 Chō, wāng sūn kea t'hung pā, pīh jīn. "At Chō, in the king's grandson's house, there were eight hundred slave girls and concubines." It appears to be applicable also to male domestics; however, according to Sha-mūh, it ought to be written without Man by the side, and confined to, 『幼 T'hung yēw, "A youth."

被之 『夙夜在公 Pē che t'hung t'hung, sūh yāu tsē kung. The ladies "in the early twilight, are in the public hall (of sacrifice) moving slowly, and without causing the least motion of their head-dress." (Shé-king and Commentary.) Also read Tung.

LIN. Feeling ashamed, abashed.

PĪH. 鎮 S.C.

-formed of Man in the midst of Thorns. To expel; to banish to a remote distance amongst the foreigners of the West. The name of certain barbarous foreigners, known in the time of 漢 Han, by the name of 畢 Kēn wēi; and in the time of 唐 Tāng, by another name.

CHĀ.

偙 Chā chīh. "To offend a person suddenly; abrupt." Under Chīh, it is said to denote, To delight to give offence.

Ol.Scrib. 畢 Keung. SeeRad. 火 Ho.

Ol.Scrib. 夏 Hea. SeeRad. 火 Shuy.

Ol.Scrib. 儲 Chow. See under 14 str.

Characters formed by Thirteen Strokes.

KEANG. 畿 S.C.

To lie down; stretched out; prostrate. 百足之虫死而不僵 Pīh tsūh che chung, sē urh pūh keang. "The insect with a hundred feet, in death does
not stretch itself out." K'hō ch'hung urh keang. "May be blown down with a puff of breath;"

To rhyme, read Kung.

جدد MIN.

To exert; to use effort. 力所不堪心所不欲而勉为之謂之曰僂 Ṭōh so pūh kan, sin so pūh yū, urh mēn wēi che, wēi che yuē mēn. "Doing from mere effort, that for which the strength is inadequate, and which the heart dislikes, is called Min." ─ 勉 Min mēn. "Effort; exertion; to force one's self." In this sense, it is commonly used without Man by the side.

جدد YÉ. ᵇ. C.

Light, gay appearance. A local word in the West, denoting The countenance; a handsome countenance; in which sense, some use 奕 Yī. 摄僂 Shē yē. "Rumpled; not extended."

僂 KIN.

Name of a certain medicine. Raising the head, as if to look to a distance.

倭 SŌ.

僂倭 Than sō. "Inattentive; unobservant; disrespectful." Sometimes written, but erroneously, without the lower stroke at the bottom.
Tsze-kung yuè, yew mei yūh yu sze, wăn tī h ur h
tsang choo, k'bew shen kea urh koo choo. Tsze yuè, Koo
tche tsae, koo che tsae, wo tae kea chay yay. "Tsze-
kung (one of Confucius's disciples) said, There is a pre-
cious gem here, stored up in secret; may not a good price
be sought, and it be sold (for the public good)? Confucius
said, 'Doubtless it may be sold; doubtless it may be sold: I
wait for a price.'" The gem was intended to refer to Con-
funcius himself; the gem's being sold, denoted his being employed
in the government; his waiting for a price, is not to be under-
stood of his wishing to receive great emoluments, but of his
waiting till his services were required, in opposition to the idea
of his seeking to be employed.

HWUY. The price of an article of commerce.

TS'HEAOU.

Yaou ts'heaou. "A long appearance."

P'HEIH. 靡 S. C. 俚 R. H.

Mean; low; depraved; licentious. 翔 p'hēn
p'hēn. "Deflected from what is correct, deprived."

Scay p'hēn. "Licentious, lewd."

Scay p'hēn che sin. "A licentious disposition."

Kwac p'hēn. "Perverse, bad."

p'hēn. "Abandoned, licentious." _DOWNLOAD at
"Dark secluded recess," as amongst hills.

Read P'he. | 倪 Phe e. "Battlement on a city
wall, with an aperture to look through; otherwise called 女

Neu ts'ang, "A woman's wall," as it conceals the person
looking through. According to Shwa-wăn, P'heih denotes to
Run away, but little proof can be afforded of this acceptation.

Ts'HE. A surname. Also the same as 候 Sib.

Common form of 候 T'hung.

CHOW, or Tsow.

Chen tsow. "Abusive, scurrilous language."

Read Tsow, A sorrowful appearance.

GAE. 騕 S. C. 騕 R. H.

Gac, or 然 Gae jen. "Like as if; appearing
as if." | Gac, or 吐 Gae yā, or reversed, Ya
gac, "Shortness of breath; difficulty of breathing."

Gae tae, "Vitreous; magnifying glass."

To rhyme, read He.

SZE, or She.

Small; trifling; petty, capious; over minute; insincere.

Kew sze mō jō e chung.

"To be sincere and faithful, is the best way to reform the
insincere."
<table>
<thead>
<tr>
<th>儀</th>
<th>E.</th>
<th>育</th>
<th>S. C.</th>
<th>色</th>
<th>R. H.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Right; regular; correct; proper; a rule; a pattern; a rite; a ceremony. To imitate; to study to effect; to contrive. The external appearance, or manner; figure. Two; a pair. A principle, or energy. A surname. 被服起居進退動作有則之謂儀 Pe fû, k'he k'ên, tsîn t'û, tung tsî, yî wî t'sî the wei E. “The dress, the rising and resting, advancing and retiring, moving and acting, being regulated by rule, is called E.” (Lîh-shoo.) 容</td>
<td>Yung e. “A proper deportment.” 容端好 E yîng t'în hâu. “Regular, correct manners and conduct.” 有</td>
<td>可象 Yew e k'ho sean. “A deportment worthy of imitation.” 威</td>
<td>Wei e. “A majestic and dignified manner.” 外受傳訓 入奉母</td>
<td>Wâi shîu foo hên; jîh fûng moo. e. Let the boys of ten years of age “Go out and receive the instructions of a master;” the girls at the same age, “Enter and respectfully learn the manners of a mistress.” (Ts'în-tnâ- wân.) 禮</td>
<td>Le e. “Rites and observances.” 學習禮</td>
</tr>
</tbody>
</table>

| 天體 | T'ên tê. “The figure of the heavens.” 形文王萬邦 | Tsîn wâng, wân pâng t'sî fow. “Imitate (the virtues) of Wân-wang, and every state will exercise confidence.” (She-king.) 作孚 | Wài t'o che. “I study to effect it.” (She-king.) |


| 傑 | Pûh. The original form of 倫 Pûh. |

| CHÔ. A surname. |

| TSEUN. |

To be able for; valiant; to overcome; to excite; to raise. |

Unusual; strange. 不足為儂異 Pûh tâh wei t'sîn e. “Not sufficient to be accounted strange.”

| 儂 | NUNG. 儂 Nung, or 阿 | Ō nung, “I, me.” 尨 | K'heu nung, “He, him.” In the dialect of吴 Woo, Nung, is used for Man. 八 Nung jîn, A certain tribe of people in 雲南 Yun-nan Province; they are otherwise called 滇人 Nûng, and 沙人 Shâ-jîn. A surname. |

| 僱 | SHEN. 僱 S. C. | 氣 | Shên hû. “Appearing not to advance.” Also read Thân, 但 | Thân thân jen. “Easy, leisurely; no appearance of haste.” |

Read Thân, But; but then. Commonly written 但 Tan. Read Shên. Occurs in the sense of 禪 Shên, “To transfer to.”

| 億 | YÎH. 億 S. C. | 位 | R. H. |

One hundred thousand; according to others, an indeterminate number. 算法億之數有大
Ninth Radical.

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Yf-

The smaller mode of reckoning makes ten the series; ten

The larger mode, is to make ten thousand the first number,

"Ten thousand times ten thousand make a yih."  

Yih, also denotes, Repose, quiet. 供 | Kung yih.  

"To supply with, and give repose to; to calculate; to con-

"When the heart is at quiet, pleasure is enjoyed."

Tsze, puh show ming urh ho chih yen, yih tsih luy chung. "Tsze, did not submit (willingly) to the disposals
of Providence, but tried to become rich by traffic, and from
calculating well, often succeeded." (Lun-yu.)

Occurs in the sense of 意 Yih.

To run away; to rebel against.

Mac tā. "A fat appearance."

To cease, to stop.

Also read Thang. 仭尩 Thasou t'hang, "Inconstant.

Same as 倉 Kwei. See above.

Same as 遁 T'hu. See Rad. 彳 Ch'ho.

Common form of 價 P'heau.

Good. (Tsze-hwuy.) Kung-he says, it is the same as 嬬

Keung, under which, no definition is given, but the reader again
referred to 悒 Keung, "Grieved, sorry."

Thūh.  

"Short ugly appearance." Also read Shūh, Appearance of shaking the head.

Com. form of 僉 Kēn. See below

To warn; to caution; to guard against. The same is ex-
pressed by 戒 Kae.  

國家之立法 所以慵不善而 屬於  

Kwō kea che liā hā, so e ching pōh shen, urh king woo leang. "The
law is that which is enacted by the government for the punish-
ment of what is bad, and for a warning to the ill-disposed."

戒無虞 King kae woo yu. "Guard against what is not-calculated on." (Shoo-king.)

Also read K'hing.

Expert; clever; sharp; swift; nimble. The name of a
country. Originally written "Heuen, of which the above is a slight abbreviation.

kehr

K'EEN, or Keen. 彤 S. C. & H.

Moderate; temperate. Sparing; economical; niggardly.

A scarce year. A surname. 薄於弄已約於用物之謂倉薄於弄已養德也約於用物養財也 Pô yu lung ke, yô yu yung wîh che wei kên; pô yu lung ke yang tih yay; yô yu yung wîh yang tsae yay. "To be temperate in self-enjoyment, and sparing in the use of the creatures, is called K'êen; to be temperate in self-enjoyment, ministers to virtue; and to be sparing in the use of the creatures, contributes to wealth." 恭 | 有禮 Kung kên yew le. "With correctness and temperance, there is propriety and politeness;" Kung denotes, having respect for one's self; a decorous and correct behaviour.

欲恭 | 必實有是德不客毫髮之僞然後可也 Yô kung kên pûh shih yew she tih, pûh yung hau sî che wei, jen hoh k'ho yay. "He, who wishes to be correct and temperate, must really possess those virtues, and not allow the least possible degree of hypocrisy: and then he will succeed."

自古民風皆貴平勤 | Tsze koo min fung kae kwei hoo kên kên. "From ancient times, in the manners of the people, diligence and economy have in all cases been valued." 不 | 之害 Pûh kên che hae. "The evils of a want of economy." | 少 Kêen shaou; 節 | Tsê kêen; 約 Kêen yu;
Erroneously written 鴒, but from long use confounded with the proper form.

\text{Ol. Scrib.} 潮 Hwa. \text{See Rad.} 亜 Pe.

The authority of this character is, however, suspected; it supposed that it ought to be 鴒 by the side.

餓 YUE.

餓恒 Yu'e k'hea, "A foolish appearance." The latter character is not found in the body of Kang-he's Dictionary.

儒 Same as 僅 Ching. \text{See above.}

\textit{Characters formed by Fourteen Strokes.}

儒 PIN. \text{S. C.} 亜 R. H.

To accompany; to receive a guest with the usual ceremonies. \text{Read} Pin, To pay respect to; to venerate, or worship; to arrange. To advance.

儒接鬼神亦然 Tsieh pin le yueh pin; tsieh kwei shin yih jen. "To receive a guest with the (usual) ceremonies, is called Pin; to approach the gods, is expressed by the same."

山川所以 | 鬼神也 Shan chuen so e pin kwei shin yay. To sacrifice to "hills and rivers, is the way in which worship is paid to the gods."

(Lo-king.) | 翹蓬豆 Pin urh pêen tow. "To arrange the Pêen and Tow," certain vessels placed on the table.

Written without Man by the side as an abbreviation; occurs written as Pin, in the same sense; and is used for this last character in the sense of, To eject, to drive out. Occurs, used for 諥 Pin, "To contract the eyebrows, as in laughing."

儒 CH'HWANG.

A number complete; entire; a multitude. \text{Tsze-hwuy, defines it erroneously, by "A multitude of barbarians." (Kang-he.)}

儒儒 JOO, or Yu. § 亜 S. C. 亜 R. H.

Denomination of persons who, in China, devote themselves to study. Originally their intention was, to improve themselves in morals and science; the object at present is, to acquire a place in the government. The Literati. 學者之稱 Heö chay che ching. "The denomination of the learned." 大儒 Ta joo. "A great scholar."
Joo, denotes Soft, mild. (Shwö-wän.) A scholar teaches with softness and mildness. (Sha-müh.) 通天
d地人曰| Thung th'èn te jin yê joo. "He who understands heaven, earth, and man, is called Joo." (Sha-müh.)

明先王之道者事也| Ming sîn
wăng che tao, joo chay sze yay. "To understand the doctrines of the ancient kings, is the business of the scholar."

者為席上之珍 Joo chay wei scîn shang
che chin. "A scholar is the pearl that adorns the table."

者不祈多積多文以為富 Joo chay pûh ke to tséih; to wân e wîi foo. "The scholar does not seek for great wealth; he esteems much learning to be riches."

釋道三教 Joo, Shîh, Taou, san keanou. "The literati, the religion of Fûh, and the religion of Taou, constitute three forms of doctrine, or sects."

唐太宗好文開科取士 Tang Tae-tsung haou wân, kae k'ho tsue sze. About A.D. 600, "Tae-tsung, of the Dynasty Tang, being a lover of learning, commenced the examination of the literati, to take from them the officers of government." (Yew-heö.) 自堯舜以

下若不生箇孔子後人去何處討分曉 Tse Tze You Shun e hea, jo pûh säng ko Kung-tse, how jin k'heu ho choo tao fun heaou. "From the time of You and Shun, descending downwards, if Confucius had not been born, whither should succeeding ages have gone to seek for a clear understanding of philosophy?" (Choo-foo-
tse.) Next to Confucius, as a link in the chain, was 孟
子 Mäng-tse, or Meneius. From Meneius, to the time
夫子 Ching-foo-tse, (a period of near two thousand years.)
諸 | 造理便宜是說夢 Choo joo shwö le, p'hiên chîh she shwö mung. "All the literati, who philosophized (in their histories and other works) did nothing more than utter dreams." (Choo-foo-tse.) This writer lived under the Dynasty 朱 Sung, about A.D. 1150. His Commentaries on the 五經 Woo-king and 四書 Sze-shoo, are much valued. The Emperor Kang-he published, in 26 volumes his works, consisting of detached criticisms and remarks 侏 | Choo joo, "A man of low stature; a pillar." Al. Scrib. 侏

僕 CHANG, or T'SANG.

僕僕 Chäng tsan, or chan. "A malevolent, ugly, wicked, violent appearance."

僕僕 YIN, or Wân. To rely on other people.

僕僕 T'HAE, or Taek. R. H.

僕僕 Pei t'hae. "A superior domestic in the houses
of the great; an assistant in the houses of statesmen." 黑
Chow. 1. S. C. 俸 R. H.

A number of persons; a company; a party; four persons.

Who. Read Taou, Obscured.

Rear Chou chung. "A very large number of the same class of persons."

Syn. with 傢 Chow. To rhyme, read Choo.

Theaou. Standing alone.

Same as 离 Phing.

Chae. 1. S. C. 俥 R. H.

Persons of the same order or class; a company or party; a group; applied to animals.

僑 Chae is used to form the plural of Pronouns, as 吾 | 舒 chae. "We."

小人 Wo chae seau jin. "We poor low people."

先王之喜皆得其 | 無 Shen wang che he, kae th k'he chae yen. "The good-will, or disposition of the ancient kings (being reasonable and properly regulated), obtained the approbation and concurrence of their people." (Le-king.)

To rhyme, read She.

Tsung. To collect, or assemble together.

Lan. 1. S. C. 謞 R. H.

Lan tsan. "A malevolent, ugly, wicked appearance."

See 長, above, it is supposed that there is some error in these two sentences. The dictionary Ching-tsze- Chung, considers 紅, an erroneous character.

Tuy. 1. S. C.

From Man and Tuy, Opposite to. Mutual traffic; to buy and sell. From the sameness of sound, 院 Tuy, is sometimes improperly used in this sense.

YU. Attentive; observant. To rely on.

E. 1. S. C. 俥 R. H.

False; doubtful; mutual doubt, or suspicion. To compare; to determine upon. Syn. with 田 E. Occurs, but erroneously, in the sense of 之, "Luxuriant; abundant."

Read 色, Obstinate stoppage; constipation. Read Hae, or Gae.

Lua. 1. S. C. 俥 R. H.

Exhausted; empty. Same as 純 Tsin.

Kheen. To open.

Mang. 1. S. C. 俥 R. H.

Mang mang, hwuy hwuy. "Confused, perturbed, stupid."
To skip and dance, as a demonstration of joy; to excite. To pay for the value of a thing; to recompense; to revenge; to reply to. To skip and dance, as a demonstration of joy; to excite. To pay in the kind received; to revenge. To make up, or pay a debt; either for one's self or others. "The money (now) paid, still does not clear off the former debt." "He who owes a debt must pay the money." "He who kills a man must answer for it with his life." These two sentences, are used to express the certainty of the consequences arising from a given action. "The censure, or rebuke of (the state) Se-lin, cannot be answered, or retorted." (Ts-chuen.) Also read Shang and Shang.

Weak; wearied. The sound of calling on each other in a barbarous dialect. Be not violent and assuming." Also written with Keuen, by the side.

Characters formed by Fifteen Strokes.

To injure; to destroy; to injure mutually. A certain wood that does not rot.

Kwei luy, Figures used for a mock drama, or puppet-show. See under Kwei. A kind of guard or fence; to guard or fence off." The meaning is doubtful.
Mr. TSEE

These two words, perhaps mean, "Decorum and respect." The meaning of the latter character is nowhere given.

LEU.

Repeated. unu. "Unwilling to do; not using any effort: unconstrained appearance."

Same as Tseun. See above.

K'HWANG.

K'hwang leang. "Uneven."

PÁOU.

To pass over, over and above. Paou-chih, or Paou-sih, The person, or persons who remain over night in the public offices at court; also denominated Paou-chih, and Peau Fuh-pau, from their being unable to go out till relieved by others. Ching-tsze-t'hung and Tsze-hwuy, erroneously confound the above character with this Paou. (Kang-he.) In former times written with Chih, by the side.

YÜH.

To sell. "To prepare goods and publish them for sale." Formed from Sze, "A person presiding;" Kung, "Bright;" and Pei, "A pearl."

The middle part of T'ae, is Sze. Various other meanings are, by some writers, given to this word; they are rejected by Kang-he and Sha-müh. Also read Teih.

SHOO. Name of a deity; A surname.

Also the same as shoo.

PEAOU. "Appearance of moving or walking; a group; a company; a herd. The river Taou flows along; crowds of men appear walking." (She-king)

TSAN.

To collect together; to collect together and reckon.

CHIH.

Right; regular. Supposed to be an erroneous form of Che.

SZÉ. Exhausted; expended entirely.

YEW. "Sorrow," was originally made from Hée, "The face," and Sin, "The heart;" thus Yew, because sorrow shows itself in the countenance. Shu-y, "To walk," was added to make Yew. "To rove about." The framers of the Le Character, erroneously adopted the present form. (Sha-müh.) Abundant; affluent; super-
abundant. Soft; luxurious ease, and quiet. To be more than competent for. To play; to dally; to trifile with wantonly.


"Indulgent liberal." 伊 | E-yew. "To cringe and flatter." 俳 | 者倡 | 也 Paé yew clay, chang yew yay. "Pae yew, or dissipated amusements, as those of the Drama, &c. are also called Chang-yew." 少相 | 狎長相 | 又相謳 Shao, seang heh; ch'hang seang; yew, yew seang pang. "When young, they were familiar with each other; when grown up, they trifled wantonly, and then slandered each other." (Tso-chuen.) |

禮相待 Yew le seang tae. "To treat each other with an exhuberance of politeness." 今學兼 | Pin heh keen yew. "Abundant (or excelling) both in good conduct and in learning." | 劣 Yew leu. Are opposites, the first expressing a superabundance, the latter a deficiency.

CH'ANG. 優儈 CH'ANG kwa. "Malevolent; immoral."

Characters formed by Sixteen Strokes.

NEÁOU. 優儈 NEÁOU. Handsome; excellent. In the following sentence, it seems to denote To bend. 優儈舞 | 身若環 | 也 Yaou neaou woo chay neaou shin; jō hwan yay. "Those who perform feats of agility, bend the body like a ring." One says, Yaou neaou, denote, A slender waist.

HWAN. 優儈 HWAN. To play. Supposed to be an erroneous form of Wan. Same as 懷 Han. See Rad. 心Sin.

CIP'HIN, or T'shin. 優儈 儂儈 CIP'HIN, or T'shin. Within; inner, (as garments next the body.)

LEÍH. A man's name.

KWEY. 儂儈 KWEY. Handsome; excellent; abundant; great; strange. Same as 儂 Kwei.

T'HANG. 儂儈 T'HANG. "Long appearance."
Characters formed by Seventeen Strokes.

KEEN.


LIN.

Lin shin. "The head bending forwards."

KWEI. To send; to cause.

Same as 供 K'he. See above.

TSAN, or Chan. ENCH S. C.


JANG.

Jang, jing, yin, kae wei yin yuen. "Jang, jing, yin, all express cause operating;" and answers to, "Because of; in consequence of; therefore; in continuation of."
HWANG. Dull; stupid.

SHUH. 隨 S. C.

Color between azure and green, or azure and black. The original form of 隨 Shuh, in the sense of which it occurs.

From Eighteen to Twenty-two Strokes.

NUY.

To lie down. (Tsze-hwuy.) Same as 隨 Neau.

CH'HE. 隨 S. C.


HWUY.

To raise. According to one, To separate from. 偶 Te hwuy. "To elevate; to exalt; to raise."

F'HUNG.

Uh f'hung. "One of the genii; an immortal."

LUY. Excessively fatigued. Same as 偶 Luy.

Original form of 偶 P'heaou.

LE. 隨 S. C. 偶 R. H.

A pair of stag's skins. Together with; a pair; a couple

Husband and wife: conjugal union. "Even birds and beasts do not violate conjugal fidelity." (Tsou-chuen.)

人妻曰慶祿伉| Ho jin tsf te, yu e, yung hea kang le. "Congratulating a man on his marriage, it is said, may it be an harmonious and splendid union."

慶祿伉| Yung hea kang le. "Husband and wife living in perpetual, and uninterrupted harmony."

LO.

Possessing superior ability in the management of affairs.

Low lo. Active inferior officers, or attendants amongst banditti. 偶 | Chay lo. "Strong and active, but not virtuous."

Original form of 仙 Si'en.

TSWAN, or Tsan. 隨 S. C.

To collect together.

TEEN. To fall; to upset.

NO. 偶 S. C. R. H.

To drive away, by certain rites, malignant, or pestilential demons; formerly done thrice a year. Those peculiar rites are
now discontinued, but various rites of the present day, are performed with the same intention. Abundant; copious. "The villagers performing the rites of ejecting demons, (Confucius) put on his court dress and stood at the eastern steps." Some Commentators say, that this was a mark of the respect and decorum which he always manifested; others say, that he was apprehensive the noise would disturb the shades of his ancestors.

(Lun-yu.) 'Debatable; indifferent; free; unrestrained." Otherwise expressed by 卓異 "An enlarged easy mind"

CH'HUNG. Scary ch'ung. Perhaps denotes Depraved, partial regard.

NÜY. To lie down.

NÜY. To lie down. The authority of this character is suspected.

T'HANG. "Raised above others; free; unrestrained." Otherwise expressed by 卓異 "An enlarged easy mind"

YEN. 愼 S. C. 愼 R. H.

Carrying the head high; fine looking; stern; dignified; commanding respect. 儼然可畏 "Dignified manner, worthy of veneration."

然一相 Yen jen yih yang: "Appears like the same."

HEAOU. Proud.

LUY. 愼 S. C.

Bending down; sickly. Idle; lazy. The appearance of standing up in the midst of many. (Lü-shoo.)

Original form of 儼 SHEN.

LO. Bare; naked.

NANG. Slow; tardy.

Ol. Scrib. 錫 Seih. See Rad. 金 Kin.

TS'HEEN. Water and salt mixed.

Ol. Scrib. 錫 Tseen. See under Eleven strokes.
TENTH RADICAL.

儿 JIN. { S. C.
A human being; the same as 入 Jin; the latter is used alone, and by the side of compound characters, as in 仁. Chung; 入 Jin, is placed below, as in 见. This circumstance, constitutes the only difference between the characters. (Lü-shoo-foo.) Confucius said, that it denoted a man placed below others, and hence, distorted and crooked. Some Dictionaries define it, A benevolent man; in which sense they read it 胤. Others say, that 入 Jin, represents a man standing; and 入 Jin, a man walking.

兀 WÜH. facet S. C. 九 R. H.
From a line placed on the top of man. Lü-shoo, objects to this sense, and asks, how a level plane can be situated on the top of man. Commonly defined, High and level at the top. To cut off the feet as a punishment. 兀者, Wüh chay. “Those who have had their feet cut off.”


允 YÜN. 书 S. C. 久 R. H.
Sincerely; faithfully; honestly; without deceit or guile; to accede to; to assent; to promise. A surname. 中允, Name of a certain office. 读 Yuen, Yuen ya, A certain District. This pronunciation of the latter syllable, is unusual; it is commonly Woo.

允 Yün nö; 读 Yüen chun; and 俞 Yüan yu, all express, According to; granting; promising what is requested.

允 Yün jö. “Sincere and complaisant; the disposition softened and ameliorated,” (Lun-yü.) 人心惟危 道心惟徧 精惟一 _ 貞厥 中.Jin sin wei wei; taou sin wei we; wei ts'hing, wei yih, yun chih keu chung. “The heart of man is dangerous; the principles of right reason are refined and abstruse. It is necessary to analyze, to simplify, and sincerely adhere to the middle path.” (Shoo-king.) It is said, that the substance of these
sixteen words, was pronounced by 堯 Yaou, when he transferred the throne to 禹 Yu, who succeeded him.

The first cause; invisible and operating principle. The origin; the commencement; great. The first; the principal; the head; the chief. A surname. They define it by 天地之大德 so γιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιογιο�
"A man," because the senior has a right to instruct. The first born son, an elder brother; a senior; used by friends as a term of respect. 

Friend after Heung seen to how. "The senior brother takes precedence, the junior follows." 

Friend after Heung yew, te kung. "The elder brother should be kind, the younger respectful." 


Eminent brother; and venerated brother, Laou heung tae. "Venerable brother, eminent teacher," are all respectful modes of direct address to equals.

The flower of yew, ts'han, a most brilliant and splendid, so of all persons, none produce so pleasing an effect, as brothers living in harmony." (She-king.)

A kind friend is more nearly related than a brother.

Also read Hwang, in the senses of Yew, Hwang, and Hwang. In Keang-nan, an elder brother is called Hwang. Also occurs read Heun.

Chhung. S. C. 充 R. H.

Formed from 元 Tuh. "To issue forth suddenly," and 充 Ch'ung, "Man." To fill; to carry to the utmost extent of; to fulfil the duties of; to act in the capacity of. To stuff or stop up; sufficient; prepared; excellent; to fatten; to satisfy.

Ch'ung mwan "To fill; filled." 豐 Ch'ung shih, "Stuffed; made solid." These expressions are understood both physically and metaphorically. Ch'ung mwan jin sin. "Cannot satisfy the heart of man."

Ch'ung mwan. "To fill; filled." 豐 Ch'ung shih. "Stuffed; made solid." These expressions are understood both physically and metaphorically. "Ch'ung mwan jin sin. "Cannot satisfy the heart of man."

Go fu wai, "Put away external inducements to vice, and cultivate to its full extent his natural (or original) goodness." (Chung-yung.)

Woo yau ch'ung mwan k'he pun jen che leang. "Must carry to the utmost extent, the original measure" of virtuous talent given him. (Mang-tze-ho-kang.)

Ch'ung keun. To banish to a remote part of the empire, where the prisoner is given to be a slave to the soldiery. The punishment next in severity to death.

Sze ch'ung, ching chung. "Excessive service (required by government) and heavy taxes." (Tso-chuen.)

Ch'ung keun che pao. "To fill, or cram (with animals) the kitchen of the Prince." (Le-king.)

Yew joo ch'ung urh. "Laughing, as if their ears were stopped."
Jin. IV. Tenth Radical.

She-king.) It is remarked, that deaf people are found to laugh much. 惇有窮 Ch'ung ch'ung joo yew keung. "Distressed till quite exhausted," said of a dutiful son weeping over a departed parent. (Le-king.) 人 Ch'ung jin. "One who feeds and fattens animals.

充 CHAO. S. C. L. A. V. R. H. A tortoise shell dried by fire, for the purpose of divination. An altar of earth. A million. 兆 Ch'ou, or 頭 Chaou t'hou, or 先 Suen chaou. "An omen; a prognostic." 吉 Keih chaou. "A favorable prognostic; an omen of good." 凶 Heung chaou. "A prognostic of evil." 春熊夢熙男子之夢 夢兌夢蛇女子之祥 Mung heung muung pe nan tsze che chaou; mung hwyu mung shay neu tsze che tsang. "To dream of the (animals) Heung and Pe, is a prognostic of being pregnant of a son; to dream of the Hwuy and the Shuy, (varieties of the serpent kind) is an omen of being pregnant of a daughter."

億 Yih chaou. The hundred thousand and the million, denotes the mass of the people, which is also expressed by 民 Chaou min. 京 King chaou. "The place where the million assembles," the residence of the Emperor and court. 宅 Tsih chaou. "The ground round a tomb." 游 Yew chaou. A certain year of the Cycle.

Also read Chaou. 神之來光景昭聴無聲視無 Shin che lae, kwang king chaou; ting woo shing, she woo chaou. "The advent of spirits, circumstances manifest, but no voice is heard, no omen is seen." The phenomena of nature manifest the presence of a Deity.


Occurs used for 凶 Heung, "Malignity, evil, calamity."

From which, and 児 Jin, the above is formed. Also read Heung.

先 SEEN. S. C. L. R. H. Formed from 之 Che. "To go," placed on 児 Jin. To go forward; to precede; before; gone before, (deceased.) Soon; early. To begin; in the first place; cause. Read See'n,
To lead on before; to precede those whom one ought to follow. To put first. A surname. 走先去 T'ouh seen k'heu. "To advance forward."

第一步 Ne seen tsow yih poo. "Do you step on first."

後 Seen how. "Before and after." These two words were formerly applied as appellatives to the wives of two brothers; they are now otherwise called, 母妹 Te seh, and 妹媳 Chihle. "difficulties precede; success or acquisition comes after.

立夏三日 Seen leih kea san jih. "Three days before the commencement of summer," or the sun's entering the 15th degree of Taurus. 欲治其國者必齊其家 Yü che k'he kwoh chay che pih. seen te k'he kea. "He who would govern well his country; must first regulate his own family." (Ta-heü.) 不父食 Piih seen foo shih. "Not eat before his father." (Tsö chuen.)

疾行 長者謂之不弟 Tseih hing seen ch'hang chay wei che pih te. "To hurry before a senior is called a want of dutifullness."

知 覺 Seen che seen ku. "Prior knowledge and perception of."

曰 Seen che. Sometimes denotes, foreknowledge, in respect of what has not yet taken place. 走 Thang seen. "Formerly; also in front." 人 Seen jin. "A person deceased." Seen, is used with the words, Father, mother, &e. to denote their being no longer in life. 生 Seen sang, added to a person's name, is a term of respect, "Master; teacher." With the emphasis on the last syllable, it denotes a former state of existence. 父 Seen foo, or 君 Seen keun.

"My deceased father." The latter term, Seen-keun, is applicable also to the late Sovereign or Prince. 令 君 Ling seen keun. "Your late Father."

不辱 其次不辱身 Piuh jö seen, k'he l'hsze pih jö shin. "Do not disgrace your ancestors; and in the next place, do not disgrace yourself." 驅 Sien ma. "A forerunner; an harbinger." Otherwise expressed by 前驅 Tsien k'heu.

光 KWANG. 光 S.C.

From Fire placed above Man, denoting, illustrious; splendid; glorious. Light; splendour; bright; shining. Naked; plain; bare; barely; only. Read Kwang. To illuminate; to adorn; to shed lustre on. 日光 Jih kwang. "The light of the sun."

月 Yuı kwang. "The light of the moon."

主 Choo kwang. "The sovereign light;" i.e. the sun. This phrase is also applicable to the light, or glory of Deity; as in the following sentence, 神普照 Shin kwang p'ou chou. "The light of Deity illuminates every place."

射 Kwang shay. "Beams or rays of light."

日 轉射 Jih kwang chuen shay. "The rays of the sun reflected."

開 陞座 Khâe kwang shing tsö. "To give light to the eyes of an idol," i.e. to paint it's eyes and raise it to it's throne.

燭 Chih kwang. "The light of a candle."

輝 謳 Teen chih kwang. "Light a candle."

輝 Kwang yao. "華 Kwang hwa. 彩 Kwang lue. All express what is light, splendid, and gay."
### 正大
| 顯 Kwang hēn. "To manifest,"  
| 前裕後 Kwang ts'êng yu hou. "To shed lustre on one's ancestors, and to benefit posterity."  
| 頭 To say kwang-lin. "Many thanks for your glorious advent," meaning the visit of a superior.

### 景

### 塔
Kwang tā. "A plain spire, or pagoda." The opposite of Kwang, in this sense, is 花 Hwa. "Flowered or decorated."  | 都 | 興 Too kwang leaou, expresses either that, "the whole is illuminated;" or, "a complete state of destitution," which last sense, is also denoted by  

### 精
玉菩薩 Ts'êng pēn leaou Ts'hing-kwang yūh p'oo-sâi. "He has become the demi-god Ts'hing-kwang."  

The point of which consists in Ts'hing-kwang, having the sense above given to it, and being also the name of a certain demi-god.

### 夜
Yay kwang, or 珠 Choo kwang, A certain bright gem.  | 重 Chung kwang, A certain year of the cycle.  
| 靈 Ling kwang, A certain palace, or temple.

---

### 兌
T'hae, or T'hû. 

*To be pleased.* Same as 兑. 

### 天
Same as 天 T'hēn, "Heaven."

This character was formed by an Empress, called 武后 Woo-hou. About A.D. 700.

### Kong
Ol. Scrib. 長 Ch'hang, "Long."  

### 无
Ol. Scrib. 无 Ke. See Rad. 无 Woo.

### 无元克
K'hih. 阎 S.C. 阱 A.V. 炎 R.H.

The seal character represents carved timbers sustaining the roof of a house; hence to sustain; to be able for, or adequate to; to subdue; to repress. 何 以 克 當 Ho e k'hih t'hang. "How sustain," the weight of civility which you confer; or the duties which devolve upon me, &c.  

### 无
如願 Fûh k'hih joo yuen. "I am unable to do as I wish."  

### 德
K'hih ming tseun tîh. "Able to comprehend illustrious virtue." (Shoo-king.)

### 勝已之私謂之
Shing ke che szu wei che k'hih. "To overcome one's own selfishness (or vicious propensities) is called K'hih."  

### 忌
Ke k'hih. "Envious and overbearing," also to dislike self control."  

### 不忌不
Pûh ke pûh k'hih. "Not envious nor over bearing." (T'oo-chuen.)
心也忌 | 小人之心也
K'hih ke keun tsze che sin yay, ke k'hih seakou jin che sin yay. "To overcome self, shows the heart of the good man; to hate self-control, shows the heart of the bad man." The same saying is thus varied.

者小人 | 小人之心也
K'hih ke chay keun tsze, ke k'hih chay seakou jin. "He who overcomes himself is a good man; he who dislikes self-control is a bad man." 正復

禮為仁 | K'hih ke fuh le wei jin. "To overcome one's self and return to propriety, constitutes goodness." (Lun-yu)

鄭伯 | 段子鄢
Ching pih k'hih Twan yu Yen. "The noble, who ruled the state Ching, overcame his brother Twan, at Yen." (Two-chuen.)

兌 | Ch'i \ú, or Túy. 袋 S. C.
To exchange one thing for another; to compare, as in weighing; to give an equivalent for; to collect together, as water in a cavity. Gratified or pleased, from a full supply of every thing. Permeable; a passage through; straight; direct. One of the Eight 鬯 Kwa. Read Tú, in the same sense. Also read Yuč, in the sense of 見 Yuč, "To be pleased." 兌 换 | 銀子 Tuy

yin tsze. "To weigh money."

免 | Mëen. 銜 S. C. 為 R. H.
From 兔 T'hoo, "A hare," the dot being omitted. To dispense with; to prevent; to avoid. To put away; to stop; to
From Six to Twenty-two Strokes.

**兒** URH.* S. C. 兒 R. H.

The Seal Character represents an infant, the bones of whose head are not yet closed. An infant; a child; a boy. Feeble; infantile. Used as a Particle of mere sound, much employed by the Northern and Tartar people. A surname. **兒**

女 | 男 | 女
--- | --- | ---
Urh tsze. "A boy." | 新 | 女
Urh nei, "A boy and girl." | 女 | 童
男曰 | 女
曰 | 童

海 urh; | 童

An infant, or Your child;" used by children to their parents, instead of I, or Me.

一點 | 明
--- | ---
Yih tsien urh. "A little; a small quantity." | 明

Urh ne yay; jin che che, joo minh yew twan ne. "Urh, a feeble infant, an incipient man, like the first budding of a tree or plant." | 老

Urh che. "In extreme old age, receiving a new set of teeth." | 老

Laou t'how urh. "Old man." Also read E, A surname.

**兎** THÓO. S. C. 兎 R. H.

An animal formed like the mouse, having a short tail, large ears, short fore feet, and no upper lip. (E-wän-pe-lan.) The hare; which, in the language of the temples, where every animal sacrificed has a peculiar name, is called 明視

Ming-she, from a popular notion, that the hare looks at the moon when it bears its young. Another notion mentioned in the Imperial Dictionary is, that it becomes pregnant by licking the fur of the male, and that its young proceed from its mouth; it being destitute, they say, of the female organ. The Imperial Dictionary relates these popular notions without any remark. The Dictionary Tsze-hwuy, denies them.

子

子

Keou t'how san keu. "The crafty hare has three burrows, or caves," to which to retreat. 動如脫 | Tung joo to t'how. "Moving like the hare, making its escape." 見

顧犬 | Kēn t'how koo keuen. "When you look at the hare; keep an eye on the dog," is a phrase which indicates that caution is necessary. 赤 | Ch'ih t'how, a certain kind of horse. Commonly, but erroneously written T'how.

**兲** SZE. S. C. 兲 A. V. 兲

An animal like a wild cow or buffalo, and having a single horn; a rhinoceros. The horn is said to be three cubits long, and to weigh a thousand pounds; the skin is hard and thick, fit for making cases or armour. From the circumstance of the rhinoceros being most powerful in goring other animals, of its
horn was made a cup, which contained the wine of punishment; blame was implied whenever wine was given in the "The cup of punishment." Hence the present custom of "Drinking wine as a forfeit."

Sze kwang, denotes a cup made of the rhinoceros horn, or any horn cup.

Same as the preceding.

Unsettled; disquieted; agitated. Same as 走 Wūh.

Ol. Scrib. 兜 Sze. See above.

Ol. Scrib. 兜 Urh. See above.

Original form of 羊 K'heang. See Rad. 羊 Yang.

Yen-chow. The name of a fertile district in Shang-tung. A surname.

From 先 Sēn, "To go forward," doubled. To advance; to proceed forward.

Original form of 鼓 K'heang. See Rad. 羊 Yang.


Ol. Scrib. 始 Che. See Rad. 女 Neu.

T'hang. A surname.

KWĀN. An elder brother.

Vulgarily, to stir up; to excite. 兜 Tōw mou.


The name of one of four famous bad men in the time of 尧 Yaou. 抽 Tōw chow, is said to be vulgarly used for, Drawing up long garments to prevent their touching the ground.

From 先 Sēn, “To go forward,” doubled. To advance; to proceed forward.

Sin sin. "Appearance of a multitude; a crowd."

King, or | King king. "To be attentive; cautious; guarded against; a feeling of respect; anxious; uneasy; watchful; alarm.” | 业业一

King, or | King king. "To be attentive; cautious; guarded against; a feeling of respect; anxious; uneasy; watchful; alarm.” | 业业一

King king, yē yē, yīh jīh, urh jīh wan ke. The Prince "should be cautiously guarded against, and attentive to, the ten thousand minute circumstances which come daily before him." (Shoo-king.) 戟 戟 | 日二日万幾

Chen chen king, joo lin shun yuen, joo le pō ping. "Tremblingly alive and watchful, as if approaching the deep precipice; or as
Jiō. Eleventh Radical.

if treading on the thin ice.” (Lun-yu.)

Chén king tčh le. “Cautious and vigilant.”

Jūh le ming king. “Entering a cold and frightful place.”

Same as 瑪. See Rad. 人 Jin.

JAOU. Distant; remote.

Ol. Scrib. 競 King. See above.

HWANG. The bright shining of fire.

FÓO.

Same as 廸. See Rad. 彩 Ping.

Same as 沈. See Rad. 沈 Naou. See Rad. 女 Neu.

Same as 鬨. See Rad. 彩 Pe.

Same as 廬. See Rad. 彩 Pe.

To run with haste and agitation, like a frightened hare.

**ELEVENTH RADICAL.**

Jih, or Jiū. S. C. R. H.

To enter; to go within; to recede from sight; to receive. To put within.

出人 Ch’hū jūh. “To go out and in, to go abroad, or to remain at home.”

去兩 We jūh k’heu le méen. “I am going within.”

他進去裡頭 Tha ts’iu jūh le ch’ow. “He entered within.”

etre 等而後量 Sē koun chay, leang urh how jūh; pūh jūh urh how leang. “He who serves his Prince deliberates, and afterwards goes in (to make his re-

quest); he does not first enter (to the presence of his Sovereign,) and afterwards deliberate.” (Le-king.)

病從口 | Ping tsung k’how jūh. “Disease enters by the mouth,” i. e. from intemperance.

以為出 Leang jūh e wei ch’hūh. “Consider what comes in, to regulate thereby the expenditure.”

為出則用之餘矣 Leang jūh wei ch’hūh, ts’ih yung che shoō e. “To measure the expenditure by the income, is the way to live in easy circumstances.”

Koo jūh jin...
Klrvri.tl., Keung, to Ho.

It is called rhs.

Unreasonable language given, will be returned by unreasonable language; property obtained by unfair means, will be by unfair means lost. (Ta-heo.)

Nuy. "To charge an innocent person purposely with guilt."

言悖而出者亦悖而|貨悖而|者亦悖而出 Yen pei urh ch'ih h chay, yih pei urh jih chay; ho pei urh jih chay, yih pei urh ch'ih h chay.

Neither," stated, "nor yet injure others."

The character Leang, "Two; both," is derived from this

From Two to Seven Strokes.

内 Nuy † S. C. 内 R. H.

From Jih, "To enter," and, Keung, "A void space." Within, withinside; the inner part; internal; in the midst of; withinside a house; an inner apartment; included in.

不外 Nuy wae. "Withinside, withoutside; internal, external.

在牆之 Tsac tseang che nuy. "Withinside the wall."

Yew choo nuy, pih hing choo wae. The feelings "which exist within, will appear externally."

From the 14th Radical. I. Jih.

Fang shih yu nuy. "Inner apartments are called Nuy;" hence, San nuy, "Three inner apartments."

Go nuy, "A bed chamber." Nuy jin, or Nuy tsze, "My wife."

Ko fun nuy wae. "All (i. e. the males and females) separated, the latter within, the former withoutside;"

大 Ta nuy. "The inner apartments of the Imperial palace."

務府 Nuy woo foo. "Stewards, or Superintendents of the Imperial household."

職 Chih nuy, A certain office; also called Chih nuy, A certain office; also called.

閣學士 Nuy khe h sze, "Officers of state, in the Imperial Council Chamber."

河 Ho nuy, The name of a place.

From the 11th Radical. II. Jih.

五五 Woo t'shang. "The five viscera." (See under.

Woo.)

不外已外不外人 Nuy pih shih ke; wae pih shih jin. "Neither injure one's self; nor yet injure others."

分 Fun nuy, "Within one's part," i. e. included in one's duty.

内本分之 Wo pun fun che nuy. "It is a part of my duty."

係在你的本分之 He tsae ne toih pun fun che nuy. "It is included in that which is your duty." Also read Na, To put into. (Mang-tse.)

LEANG. Two entering.

The character Leang, "Two, both," is derived from this.

T'HAOU. To take; to procure.
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- 全: Orig. form of 全. Tsuen. See below. To be distinguished from 全 Tung. See Rad. 全 Jin.
- 財: Ol. Scrib. 財 Ts'hae. See Rad. 財 Pei.
- 矢: Ol. Scrib. 矢 She.

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<tr>
<td>完</td>
<td>完</td>
<td>SHWUY.</td>
<td>Suitable; proper.</td>
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<tr>
<td>應</td>
<td>來</td>
<td>赴</td>
<td>To go forth.</td>
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<td>LEANG.</td>
<td>LEANG.</td>
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- Two: a pair; a couple; to double. Numeral of two wheeled carriages; a certain weight. 雨兩個人 Na 雨 ka jin. "Those two persons." 雨兩個人 Leang ying kae haou. "Both ways all good," i.e. either way will do; each mode is equally good. 首鼠端 | 美必合 Leang mei pui hou. "The two excellent ones," a genius and a beauty, must unite in marriage.

| 十分為一| 錢十| 錢為一| 十六| 為一| 斤 | Sihf fun wei yih ts'hien; sihf ts'hien wei yih leang; sihf leang wei yih kiu. "Ten fun (or caddareen), make a ts'hien (or mace); ten ts'hien make a leang (or tael); sixteen leang make a kiu (or catty)." The weight of the leang has been different at different periods. In ancient times twenty four 鉄 Choe, made a leang. 頭 Leang, 马車二十四 | 遇之 Che tsze yu kwei-phil leang yu che. "The
spouse going to the house of her noble bridegroom, is met by a
hundred carriages” (She-king). "The
two e,” denote the heavens and earth; or the two principles
which existed after the first separation of matter. Leang ta, “The two great powers,” i. e. the heavens and earth.

"When children can eat food, teach them to use the right
hand; when they can speak, let the boys answer (smartly) by
Wei; the girls (softly) by Yu.” (Le-king.)

Yun yu, “To assent to; to promise.”

“Mild, easy, respectful appearance.”

KHE. Irregular; uneven.

Suspected to be erroneous, but retained for further examination.

PÉEN. Small; little.

LAN. Sorrowful; mournful appearance.

LIN. Flame extending itself.

Ol. Scrib. 遇 Yu. See Rad. 是 Ch’ho.

Ol. Scrib. 匠 Tsuen. See above.

PEIH. Fire.

CHE. Light; splendour.

Ol. Scrib. 乘 Kwae. See rad. / Peih.

CHING. A carriage.
TWELFTH RADICAL.

The Seal Character form represents the back; hence it denotes to turn the back upon; to separate from; to put asunder; in which sense, it is also read Pei. (Kang-he.) From two strokes diverging at the bottom, hence the idea of to separate.

(Tsze-hwuy.) Eight. 第八 Their eighth, (Tszc-hwuy.) Eight. 乙

From two strokes diverging at the bottom, hence the idea of To separate. (Tszc-hwuy.) Eight. 八

General; public; just; equitable; fair; the male of animals. A term of respect, addressed to persons; name of certain official situations; a title of nobility; name of certain stars; a surname.

From 六 Pâ, "To turn the back up," and 八 Sze. "Selfish," the opposite of that which is selfish and unjust.


私產得 Kung sze leang tih, "Public and private (ends) both gained."

They call Eight, 少陰數 Shao yin shoo. "Smaller Yin number," and 木數 Môh shoo. "Wood number."
Public, L. Liih, and Yuy, are opposites.

Kung, the god of thunder.

Wang kung, "A spider." 七 | Ta-lih kung, Seven stars.

Occurs in the sense of 功 Kung, "Meritorious." (She-king.) To rhyme, read Kwang.

Liih. ☀ S. C. ☩ R. H.


Liih luh, "Six times six," or thirty-six. 一 |

Liih ho, "The four cardinal points, the zenith and nadir." 三 |

San leang wei luh, hau yin soo yay, "Three twos make six, an old Yin number." The division of the digits into Yin and Yang, is to the writer of this, quite unintelligible.

The name of a State. 人 | Tsoo jin meth luh.

The people of Tsoo destroyed Luh." 雪神乃是

Tsoo jin meth luh, "The god of snow, is (otherwise called) Tâng-luh." (Ching-ju-kaou.) In the northern dialect, read Lo. To rhyme, read Leih.

Ol. Scrib. Pêe. See Rad. 刀 Taou.

HE. 〈 | S. C. 〉 | R. H.

From 万 K'haou, and 八 Pâ, representing the breath issuing forth, after the principal words of the sentence are enunciated. A tone of interrogation, examination, or admiration. In the middle of a sentence it denotes an inquiry, which is answered in the following member; at the close of a sentence.
it denotes admiration; and in poetry, is often a mere tone.

Chay joo ho joo tsou; puh heo chay joo kaou joo tsou; joo ho joo tsou he; k'ung chay ts'ing lian; she che ta paou; joo kaou joo tsou he; k'ung chay ts'ing lian; tsou chay fan naou. "He who learns is like the good grains Ho' and Taou; he who does not learn, is like the tares and useless weeds. What is the good grain? The essential food of a Nation, the most valuable production in the world. What are the tares and the weeds? Things which the husbandman detests, and which enrage the clearer of the ground. (Ming-sin-paou-k'ien.)

K'ung kung, An officer who in former times had the control of artisans. 莫曰為政以德譬如如北辰居其所而眾星之 bravery, respect, obedience. To command.

K'ung, The remains of a rotten bone. 共

K'ung. Derived from 九| Jih. "Twenty taken together," (ehwawen.) Represents two hands united to hold something. (Chseh-hwuy.) General; many collectively; the whole; all together; with; the same to all; to include with. Read Kung, Respectful; serving with respect. A surname. The name of a place. Read Kung, To take the control of artisans; towards. A surname; also read K'ung, To give, or supply with. Read K'ung, To eat.

Hung, Forms part of the name of a place. 共

K'ung th'ung. "Together with" 一| 食 by Hung lao, urh shih. "To eat in the same fold." 不| 戴天 Hung k'ung tsoo. "Not live together under the canopy of heaven," implies a determination to take revenge, that either the one or the other shall perish.

The whole number reckoned up; sum total. 大| Ta k'ung, or 總 | Tsung k'ung, or reversed, K'ung tsung. "The whole collectively." 合 | Ho k'ung, "All united." 法者所與天下 | 也 Faa chay, so yu' cheen hea k'ung yay. "The law, is that which is the same to all equally throughout the Empire." 丁

K'ung, The name of a place. 池

Hung che, The name of a place. 池

Ol. Scrib. 笑 Seau. See Rad. 竹 Chüeh. 竹

Same as 中 Chung. See Rad. 木

Ol. Scrib. 天 T'heen. See Rad. 大 Ta. 大

PING. 非 S. C. 非 R. II.

Weapons of war; those who use the weapons; soldiers;
troops; an army. To use the weapons; to attack an enemy, Ping k'he, or Ping k'he, "Military weapons; arms; military stores." "The weapons are of five kinds; the bow, the single, pointed spear; the hooked lance; the spear with a central and a diverging point; the spear with a central and two diverging points." 長 | Ch'hang

ping, "Long arms," such as those now mentioned.

Twan ping, "Short arms," as the sword.

Ping k'he, or | 楫 Ping k'he, "Military weapons; arms; military stores." 卒 | Pin t'hsü; 丁 | Ping t'hsü; 當 | 的 T'ang ping t'hsü, all express "A soldier."

操 | Ts'ou ping, "To exercise troops."

起 | 出 K'he ping, "To raise, or put an army in motion."

打仗 Ch'hsü ping ta ch'hang, "To go forward to battle."

出 | 不利 | Yih che ping, "A division of the army."


官 | Kwan ping, "The government troops."

伏 | Fuh ping, "Troops lying in ambush."

闊 | Yu'eh ping, "To review the troops."

| 荒馬亂 Ping hwang ma li'an, "The troops were alarmed and the horses thrown into confusion."

勝負 王 Shing foo nay ping kea che chang, "Victory and defeat, are common-place occurrences with the soldier," is the language of consolation addressed to those who have suffered.

官 | Ping kwan, "An officer in the army."

總 | Taung ping, "A general officer."

頭 | Ping t'hou, "Head of the troops," term applied by the Chinese to Foreign Commanders.

車 | Ping k'ou, "A war chariot."

甲 | Ping k'ou, "Armour."

禁 | Ping k'ou, "A ship of war."

Ping k'ou, Unlucky days on which the army does not go forth to battle. The Chinese worship their standards, and present to them offerings and sacrifices. The falling of a banner is ominous of the overthrow of an army.

| 阮 Ping p'oo, One of the six national councils; that which has the control of the army.

To rhyme read Pin; and also Pin. From 聾 K'ung,

"Hounds joined," to sustain 兵 K'ou, "A hatchet." See the seal character form. (Shwo-wan.)

兵 口谷 目谷 其

Ol. Scrib. 長 Ch'hang.

Ol. Scrib. 塊 K'he. See Rad. 竹 Chüh.

KE'O.

The breath rising upwards from the month.

Same as 貌 Maou, but an erroneous character.

Ol. Scrib. 公 K'ung. See above.

K'HE. S.C. Z R.H.

A relative Pronoun referring to antecedent persons or things; he, she, it, they. Also indefinite, as its; his; any one; whoever; the subject affirmed of. Sometimes may be rendered The; that. At the end of a sentence, occurs read Ke,
as an expulsive. A surname. The name of a place; the name of a hill.

窮 | Yu k'he. "In it, as to this matter;" generally introduces a comparison of two things, of which the preferable one is put in the last member of the sentence, preceded by 佐 (Ni). Ning, "Better?" or 孰若 (Shih jy.), "How so good as?"

禮與 | 奢也 | 寧 | 充 | 敢 | Che k'he, "The rest, the remainder."

然 | K'he jen, "It is certain, or it is certainly so."

豈 | 然乎 | K'he k'he jen hoo, "How is it certain? or How can it be assuredly so?"

如 | K'he joo, "It is as if."

次 | 斯 | K'he sze, "The next."

内中必有事 | K'he muy chung piéh yew sze, "There must be something going on underhand."

They say, | 字亦有實，有虛 | K'he tsze yih yew shih, yew keu, "The character K'he has both (a solid) a definite, and (an empty) an indefinite sense."

K'he, when borrowed in the sense above given, it was abbreviated.

具 | K'heu, or Kieu. S. C. 2 R.H.

Placed together; already prepared; arranged. To present to. An utensil. A surname. 器具 | K'he keu, "An utensil."

刑 | Hing keu, "Instruments of punishment."

法律 | 在 | Fu hoo keu tsee, "The laws are already prepared. 謹 | 微儀—函 | Kin keu we c yih hàn, "Respectfully present the enclosure, with a trifling present."

奉 | Fung keu, "To present to a superior. KNOWING不 | Che ming piuh keu, "You, knowing my name, I do not insert it."

文 | Keu wian, An official document intended merely as a compliance with the requisite forms. To rhyme, read Kew.

典 | TEE. S. C. R. H.

The Seal Character represents the records of the five ancient kings placed on a stand, as a mark of respect. (ShuW-wian.) A standard, or classical work; a constant rule; a canon. To rule; to manage; to control. To put under the care of another; to pawn, or mortgage. A surname. Read TEE, To confer benefits. 不知出何經典 | Piuh che ch'huh ho king TEE, "Do not know from what classic or sacred book it is derived."

講 | TEE chang, "Classical works."

籍 | TEE schie, "Books in general."

古 | Koo TEE, or 故 | TEE koo, "The subjects of the ancient books."

守 | TEE show, "To have the control or keeping of."

其過 | TEE show chay, piuh tih tsze k'he kwo, "The person entrusted with the control or keeping, cannot excuse himself."

恩 | Gan TEE; 盛 | Shueh TEE;

大 | Ta TEE, All express great favour; much kindness and bounty."

或是 | Ch'huh TEE, "The person who mort-
gages his property." | 主 T'een choo, "The mortgage." 五 | Woo t'een, denotes the same as 五 Woo lun. See under 五 Woo.

Another form of 畝 K'he.

From Seven to Eighteen Strokes.

SUY. That which is according to one's wishes.

Commonly written 逐 Suy, but they should be considered distinct characters. (E-wán-pe-lan.)

Ol. Scrib. 齒 Ch'he.

Same as 典 T'een. See above.

Ol. Scrib. 與 Yu. See Rad. 白 Kew.

LUN. To consider.

Same as 舉 Keu.

K'ÉEN.‡ 齿 A. V. 亐 S. C. 亓 R. H.

Formed from a hand grasping two stalks of grain. Ping is formed from a hand grasping one stalk. There are few things of which so many can be grasped as stalks of grain. Holding two, or several at the same time; several connected; to connect; to join. Together with; and; and also. A surname.

兼井 K'een ping, "To connect together." 该

K'een kae, "To apply or belong equally to several things;" as in 本末 | 该 Pun mih k'een kae, "Applies both to the origin and the end." 而有之 该 k'een urh yew che, "To connect together and possess them;" as in the case of joining together several states and ruling over them.

天下 K'een shou t'heen lea, "To diffuse virtue throughout the empire;" to make others participate of virtue.

體 K'een t'he, "To incorporate; to unite two balances together." 含 K'een han, "To contain more than one." Often written 联 K'een, but not sanctioned by the Dictionaries.

Eol. Scrib. 冬 Tung. See Rad. / Ping.

Same as 弍 Ke. See Rad. 卜 Kung.

Ol. Scrib. 箕 K'he. See Rad. 竹 Chüli.

Ol. Scrib. 坤 Kwán. See Rad. 土 Th'oo

A man's Name. The pronunciation not known.

Same as 奪 T'ho. See Rad. 夫 Ta.

YÔ. The bubbling of boiling water.

Same as 糧 Ke. See below.

LĒEN. To cut off; to separate entirely.
KEUNG.

邑外謂之郊，郊外謂之野。野外謂之林，林外謂之囿。

象遠界也。Yih wae wei che keaou; keaou wae wei che yay; yay wae wei che lin; lin wae wei che keung; seang yuen keae yay; “The parts without side a city are called Keaou; beyond the Keaou (or suburbs) the space is called Yay (or wild common); beyond the common, it is called Lin (woods); beyond the woods, it is called Keung; the character represents a remote limit.” Formerly written 亠 Keung, now written 门 Keung. Occurs read Hing, A void space; a waste; a desert.

MAOU. To cover or overspread, as the canopy of heaven; a double covering. Also read Mów.

From Two to Seven Strokes.

MÁOU. A covering for the head. Now written Maou, and most frequently 面 Maou, which is...
erroneous. (E-wān-pe-lan.) The last is the form in constant use. A child's cap used by barbarians. The two lines represent the ornaments. (Shwā-wān.) According to some, used in the same sense as the preceding.

冊 TS'HSH. onDelete S. C. 写 R. H.

In ancient times, before the invention of paper, documents were written on slips of bamboo, several of which are represented by the Seal Character tied together with two strings. In this form the commands of His Majesty, were in ancient times, delivered to the officers of state. A list; an inventory; a register; a schedule; a memorandum; a volume; a book.

To plan; to contrive; to establish. (Tsze-hwuy.) Syn. with 策 T'shih. 烟戶 冊 Yen hoo t'shih, "A census; a list of the people." 黃 造 | Hwang t'shih, "The imperial register of all persons, property, &c., throughout the empire." 雜本 | Ke pun t'shih, "Several volumes of a register." 造 | Ts'hou t'shih, "To make a list." 書 | Shoo t'shih, "Books" generally. 門 | Mun t'shih, Rails placed in a door way to stop the passage, in appearance similar to the form of the Seal Character.

再 TSAE. 再 S. C. 再 R. H.

A second time; doubled; repeated; again; then.

再 Tsa san ting ning, "To tell over and over again." | 三辭謝 Tsa san tsa sze, "To decline with thanks again and again." | 三 | 四 他 他

Tsa san tsa sze, "Again and again; repeatedly." 昨日 | 來 T'ha tā jih tze lae, "He came again yesterday." 請你 | 說 T'shing ne-tze shwo, "I'll thank you to say it again." 睨言不 | 鬿

Chin yen pūh tsa, "I shall not repeat what I have said." (Shoo-
【KEUNG.】

不  Ts'ae p'u, "Not again."  之  Yeh che wei shin k'he k'ho
tsae hoo, "Once is abundantly sufficient; what occasion to re-
peat it!"  (Tso-chuen.)  Also read Ch'hih.  To rhyme read Tsc.

【KWA.】

To separate the flesh from the bones.

The original form of 剷 Kwa.  See Rad. 刀 Taou.

【TSUNG.】

No meaning given.

Ol. Scrib. 官 Kwan. See Rad. 刀 Taou.

【KEUNG.】

同然 Keung-jen, Light, splendid.

Same as 園 Ts'hi'h.  See above,

Ol. Scrib. 官 Tan.  See Rad. 刀 Taou.

Ol. Scrib. 雨 Yu, "Rain."

【CHAOU.】

A tree bending down with fruit.

To be distinguished from 稜 Kaou, "Bright," from the Rad.

This character is from 月 Maou.  See above.

Common form of 稜 Maou.  See below.

Same as 雲 Ch'ho.  See Rad. 比 Pe.

Ol. Scrib. 雨 Yu, "Rain."

【MAOU.】

From 月 Maou, "To cover," and 目 Miih, "The eye."  To advance blindfold; to hold something before the eyes and still go on; to shut one's own eyes; to wish to be deceived.  Blindly; rashly; to rush upon heedlessly; to assume; to affirm falsely.  That which covers the head.  Read Miih, To covet; to offend; the name of a people.  Read Mii.  毒

Tae mei, a certain shell fish, something like a tortoise.

【MAOU.】

同  Tan maou, "To prefer being blinded; not wishing to see the truth."  犯 Maou fan, "To offend in-

gantly, or inconsiderately."

【CHOW.】

甲  Pei chow, "A helmet adorned with gems."

甲  Ke'h chow, "Armour and helmets."

甲  Ke'h chow ts'ae shin, p'u nang t'uen le, "Armour and a helmet are now upon me, I cannot perform what perfect ceremony requires."  To be distinguished from 胪 Chow, see Radical 肉 Jow.  These two are often confounded in classical books.  (Kang-he.)

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From Seven to Twenty Strokes.

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Ol. Scrib. 雨 Yu, "Rain."
死 Maou sze, "To rush rashly on death, to brave death."  風雨 Maou fung yu, "To brave the wind and rain."  雨而來 Maou yu urh lac, "Braved the rain and came."  熱急行 Maou jū keih hing, "Fastened on regardless of the heat."  黃 Hwang maou, "A yellow cap."  吕同 In the text for the character "黃," this character is used.

同 KOW. * KOW. R. H.

To connect together, as the beams of a house, represented by the character. One hundred millions. 中華 Chung kow, "The most retired and secret apartments of the interior palace, occupied by the ladies and Imperial family."  中之言不可道也 Chung kow che yen pūh k'ho taou yay, "What is said in the secret apartments of the palace, must not be told." (She-king.) It was insinuated by the Poet, that the language used in the palace was too bad for utterance.

揷 NO. That which is contained in a house; an apartment to contain books.

賸 HEU, or ḥeu. To cover. A certain cap or crown, worn by the Emperor and Princes in ancient times.  周弁.殷賸.夏收 Chow pēn; Yin heu; ḥeu show, "Under the dynasty Chow, the cap referred to, was called Pēn; during Yin, it was called ḥeu; during Hea, it was called Show." To write it with 日 Jih, is erroneous.

瞥 MEEN. MÉEN. S. C. MEEN. R. H.

A kind of crown worn by the Emperor and inferior Princes in ancient times. The top part appears like a flat board laid on the head, with pearls or gems strung on silk, and suspended in regular rows, before and behind. The difference of rank was marked by the number of gems. The Emperor is said to have had two hundred and eighty eight. These were called 旌 Lew; hence Měen lew, "A crown." These crowns were first made by Hwang-te, and were called by different names, as 吳 Kwan měen, "The Imperial crown."  濰 | 徐 měen; 羅 | Chuy měen; 纖 | He měen; and 玉 | Heun měen, were inferior varieties. The sides of the crown covered the ears; the gems hanging before were intended to remind the wearer not to look at what was base; and the covering of the ears intimated, that he should not listen to slanderers. (Tsze-hwy.) 麻 | 禮 也 Ma měen le yay, "A linen crown was the (ancient) dress of ceremony."  冠 | 堂皇 Kwan měen ch'ang hwang, "The crown, palace, and Emperor." These words express an open, noble, and dignified behaviour, in any station.

Al. Scrib. 續 Měen.
CHING, or Shing.

A kind of cupboard or press, in which to keep rice.

MÉEN. To equalize; to make two equal.

The sound and meaning not known.

K'HEA. A particular kind of cap.

K'HEUEN. A child's cap.

YUEN. Same as \( Yuen \). See Rad. \( \rightarrow \) Méen.

To be distinguished from Méen, A crown, given above.

The lower part of the one being Méen, of the other Thoo.

TEAOU. An utensil used to cover something.

KEAOU. False; deceitful.

SHÉ.

Yu she, "An ornament for the face or forehead; a bandage for the head; a napkin.

YU. See immediately preceding.

Ol. Scrib. 晝 Ke. See Rad. 日 Jih.

Pronunciation and meaning not known.

Original form of 颜 Teaou. See above.

Same as 同 Heu. See above.

Ol. Scrib. 驚 No, see Rad. 巾 Kin.

LE. 接 签 Tséle, "A white cap."

Ol. Scrib. 雨 Yu, "Rain."
FOURTEENTH RADICAL.

MEIH. +  S. C.

To cover; to overspread. From — Yih hanging down at the ends. To cover any thing with a napkin. 雜幕 Meih, meih, meih, are now used in the same sense.

From Two to Seven Strokes.

Common form of 穿 Yung. See Rad. — Meen.

YIN.  S. C.

Walking; appearance of walking. Read Yew, Doubtful; hesitating. In Du Guignes's Dictionary, the definition which belongs to 難 Yew, is erroneously inserted under this character. Some have surmised that the two characters were the same, but the Dictionaries do not sanction it.

TEH. To enter.

Same as 九 Kang, see Rad. — Tow.

Ol. Scrib. 天 T'heen, see Rad. 大 Ta.

Ol. Scrib. 容 Yung, see Rad. — Meen.

YAOU. Deep, hollow eyes.

T'IUNG. A round cover.

ME. To enter; to go round; deep; obscured.

Heu me, The name of a country. Originally written Me, with "a net" at the top; hence implying, enclosing all around. To be distinguished from 宥. See Radical 穴 Heus.

From Seven to Nineteen Strokes.

SII. S. C.

Not occurring opportunely. Rice, some hard and some soft, so as not to mix well; which prevents its being lifted easily with the sticks, employed by the Chinese in eating. Yühp'-hèen appears to give quite an opposite meaning, and says, that this character is the same as what is now written 適 Shih, "Occurring opportunely."
Something to bind up the hair, and cover the head; any kind of cap. From 函 Meih, "To cover;" 元 Yuen, "The head," and 髋 Tu hun, "An inch," denoting, that a cap is made by rule. The Chinese say, in high antiquity, when people lived in the caves of wildernesses, their garments were of hair, and the covering for the head of skin. In after ages, the Sages observing that birds had crests and crops, and that animals had horns and beards, hence took the idea of forming caps and crowns, with ribbands to bind them, and hang down below the chin.

Read Kwán, To cap; to put a cap on a young man; a ceremony formerly performed by his father, when the individual had arrived at the age of twenty. It is now performed on the day of marriage. Females have a similar observance; instead of being capped, their hair is put up and dressed in a particular manner, with a bodkin of wood, copper, silver, or gold, according to the wealth of the parties. 加冠 Kea kwan, "To add the cap," or perform the ceremony just described.

禮雲棄爾幼志 Kwan le, yun, k'he urh yew che, "At the ceremony of capping (as above described) it is said, put away your childish purposes."

Kwán, also denotes, the person who overtops all others, The head; the chief. Kwan and Kwán, are both used as surnames. To rhyme, read Kheuen, Keuen, and Keuen.

冕 Kwan müen, "A cap." 免 Mien kwan, "To put off a cap." This is plain language.

Shing kwan, "Raise the cap;" i.e. put it off, in the language of courtesy. Chinese politeness requires the head to be covered, which, in very warm weather, is unpleasant; a visitor is therefore requested to put off his cap. But the cap with its knob is a badge of rank, and it sounds harsh to desire a person to put off that badge; hence they say, "Raise or promote" the cap, implying a wish, that so far from desiring the person to put away, or lose his badge of honor, it is hoped he will obtain a higher one. The cap is a part of full dress; with officers of government, it is also a badge of official rank; hence when they offend, and render themselves unworthy of that rank, they sometimes kneel in the presence of their superiors and tear off their caps, as a mark of confession and contrition; as if they said, "I am unworthy of the rank or office of which this cap is the sign."

衣 | 中人 E kwan chung jin, "A man amongst caps and garments;" a well-dressed man. | 裳 Mung. 三. C.

文物 E kwan wün wüh, "Robes, and caps, and fine things." From 月 Maou, "To cover," and 犬 She, "A hog or pig." Covered over; dull stupid boy; unintelligent. Syn. with 傻 Mung.

冢 CHUN. § 三. C.

From 门 Paou, "To enclose around;" the other part used for sound. (Shwo-wan.) A swelling mound of earth; swelling high; the summit of a hill. The mound of earth raised over graves, and the surrounding ridge enclosing it, re-
presented by the Seal Character. Chung, often denotes the grave itself. 冢土 Chung t’ho, "A mound of earth; an altar of earth on which to sacrifice."

Great; the first and most honorably born son is called 子 Chung-tsze.  山 | 崩 Shan chung ts’ei p’ang, "The rocks rush down from the summit of the mountains." (She-king.)  | 宰 Chung tsæ, "Entrusted with great authority." 至若父有 | 子 称曰家督 Che jio yew chung tsæ, ching yu' kea-tiuh, "As to the father's first born son, he is denominated Ken-tiuh," i.e. the ruler of the family.

取 TSEU, or Seu.  雳 S. C.

To collect together; to accumulate. The present 聚 Tseu, was formerly written thus; for in collecting things, something was necessary to cover and conceal them. To use 最 Tsuy, in this sense, is erroneous.

冤 YUEN.  圖 S. C.  鬼 R. H.

From a hare beneath a cover, not only unable to run, but made to stoop. (Kang-he.) To cause to stoop: to force to crouch. To injure; to oppress; to ill use; to cause resentment. 冤屈 Yuen keu, "To oppress; to ill use."  | 枉 Yuen wang, "To ill use; to charge falsely." 結 Kêi yuen, "To contract a resentment or enmity."  | 懿 Yuen ch’how, "An enmity." 家 傷 Yuen kea choo, "A person filled with resentment, and a creditor," is a phrase commonly applied to affairs which are likely to give as much trouble as those persons do.

而死 Han yuen urh sze, "Died from a feeling of resentment for injuries received."  | 訴 Soo yuen, "To state one's grievances."  | 擊 Kelh yuen, or 唱 Ming yuen, "To strike the drum in order to call attention to individual injuries." A drum is placed near the second gateway of public offices, that individuals who cannot obtain justice in the regular way, may strike it and arouse the attention of the officer within. 伸 Shun yuen, "To straighten that which is bowed down," to grant a person justice; to right a person. 洗 Se yuen, "To wash away injuries or resentments;" and 雪 Seuh yuen, "To snow" them, express to have taken ample revenge; to have obtained full satisfaction. 向 Yuen keu, The name of a district.

冥 MING.  圖 S. C.  鬼 R. H.

Derived from 日 Yih, 六 Luh, and 鬼 Meih, viz. "Day, sixteen, and to cover," because on the sixteenth the moon begins to be obscured. (She-wan.) Ten to be added to the six, is implied in the character 日 Jih. Obscure; dull; gloomy; deep and silent recess, as of a cavern or wood; dark. The obscure perceptions of childhood.幽冥 Yew ming, "The obscure regions of the dead, Hades."

頑不靈 Ming wan puh ling, "Dull; stupid; unintelligent." 青 Ts’ing ming, "Heaven." 北 Pih ming, "The northern sea." 海 Ming hae, "The deep sea.

Read Ming.  |  | Ming ming, or 茜 Ming ma, "Dull; obscure," applied to the human intellect. Read
Meih. To cover, or blindfold; to take and tie animals. Read Miên.

Meih. XIX. Fourteenth Radical.

Meih. To cover, or blindfold; to take and tie animals. Read Miên. | 髪 Miên heuén, "Unable to see." To rhyme, read Mang.

Same as 冠 Kwan, see above.

SZE. A surname.

Another form of 富 Foo, "Rich."

T'oo.

In the rites of sacrifice, to place a cup with wine on the ground, in the presence of the idol. The top of the character represents a covering. The character 乍 Ch'ha, is now employed in the same sense.

Ol. Scrib. 家 Kea. see Rad. 髪 Miên.

An erroneous form of 宣 Seuen.

Ol. Scrib. 煙 Yen, see Rad. 火 Ho.

CHIN. To dig a hole in the ground; and stick something into it. A dark carnaflon colour.

MEI'H. Same as 髪 Meih, see above.

To cover over, as with an embroidered cloth, the vessels used in sacrifice.

Ol. Scrib. 古 Koo, see Rad. 日 K'how.

Same as 煙 Yen, see Rad. 火 Ho.

Ol. Scrib. 禮 Yin, see Rad. 示 She.

Same as 蜜 Meih, see Rad. 虫 Chung.

TÉEN. Lofty and remote.
FIFTEENTH RADICAL.

PING. * Orig. = A. V. = S. C.

Water freezing; ice. The framers of the present written character, changed the original form of Ping, to that now in use.

T'HING, or Ling. The appearance of ice, icy.

From Three to Seven Strokes.

TUNG. = S. C. = R. H.

The last of the four seasons. Winter; to store up; the close; the end. A surname. From Chung, "The close"; and Ping, "Ice." The celestial influence ascends, and the terrestrial descends; the communication between heaven and earth is stopped, and winter caused. Such is a specimen of their theory. 冬至 Tung che, "The winter solstice." otherwise expressed by 至節令 Tung che tsê ling, "The term of the winter solstice." 立天 Tung t'heen, "Winter." 夏日可畏 | 日可爱 Heajeh k'ho wei, tung jih k'ho gae, "A summer's day is to be feared; a Winter's day is lovely."

T'HAE. Great.

Read T'ha, Slippery. Al. Scrib. 太 T'hae, but properly 太 T'hae. See Radical 水 Shuiky.

ICE PING. 山 S. C. 沸 R. H.

Ice. 冰片 Ping p'heen, or 冰 Ping t'ung, "Ice, or a piece of ice." 寒 Ping han, "Cold as ice." 清水冷 清水冷 Ping ts'hiing shuiky lâng, "Clear as ice and cold as water;" expresses a person of pure and simple manners, superior to the influence of ambition, avarice, or other irregular passions. 一片 | 心在玉 壺 Yih p'heen ping sin tsae yih hoo, "A heart of ice in a vessel of transparent stone." Like the preceding sentence, does not denote a person cold and hard-hearted; but a person pure, simple, and upright. 冰 Ping p'ei, "Hail."

Read Ying, in the sense of 冰 Ying, "To congeal; to freeze." The Radical 冰 Ping, originally denoted ice, and the character now under definition was Ying, To freeze; but the framers of the 隸書 character, having used 冰 for Ice, were obliged to form 凝 for "To freeze." The author of the Dictionary E-wan-pe-lan, insists on restoring them to their original use.
Ping. V. Fifteenth Radical.

積 | 曰凌 | 當 | 冬凍 | 流  
曰斯 | 解曰凍 | 皮

TL: ping yuē ling; ping chwang yuē tung; ping kwè yuē sze; ping kean yuē ph'wan.

"Ice collecting or freezing is called Ling; ice fully formed is called Tung; ice melting is called Sze; ice dissolved is called Ph'wan." (Tsze-hwuy.)

脂肪 | 糖 | 脂 | 糖

Píng che, "The fat of animals." Píng ch'ang, "Sugar candy." The cover for a certain case for arrows or darts is called Píng.

Also read Ying. To rhyme, read Pang.

氽 | HOO | Cold; congealed.

氽閉 | Hoo pe, "Closed up by frost."

渾 | Common form of the preceding.

渾 | CH'HUNG. S.C. 沖 R.H.

Empty; deep; to shake; to fly to; to cause to fly; to dispatch. Young; childish. The noise of ice breaking; the appearance of pendant ornaments. A surname. Shwâ-wân does not contain this character, but gives the same sense under 沖 Chung. The sense to fly, is also expressed by 神 Chung.

子沖人弗及知 | Yu ch'hung jin fîh kei che, "I, a young person, had not attained to a proper knowledge of things."

鑿 | 渾 | Tsê ping ch'hung ch'hung, "The noise of breaking ice" from the hills.

动 | 天 | Yih fei ch'hung t'heen, "Dart to heaven at a flight."

剑氣 | 天 | K'ëen k'lei ch'hung seou han, "The glare of the swords dart high as the heavens." Seou denotes the clouds; Han, the Milky-way.

六月二十五日 | Lûh yuē urch shih woo jîh ch'hung, "Despatched on the 25th of the sixth moon," said of a letter.

To rhyme, read Chung.

決 | 决 Common form of 决 Keü. See Rad. 水 Shwûy.

況 | 况 Common form of 冊 Hwang. See Rad. 水 Shwûy.

It is also written 箧 Hwang. See 月 Urh Radical.

況 Hwang is commonly used for both the preceding, as if they were one character, which is, by the Dictionaries, considered an error.

冶 | YAY. 為 S.C. 介 R.H.

To melt; to fuse metals; to melt in a furnace. A workman who fuses metals. A surname. The name of a place. 妖

冶 | 冶 | Yau yay, "An effeminate manner; soft; melting;"

銅 | Seay | 冶 | "To melt."

義 | 者 | Yay chay; or

| 匠 | Yaw tseang, "A fuser of metals."

陶 | Thau yay, "A workman in earthen ware, and one who works in metals."

天地為大鑄造化為大 | Th'ien te wei ta loo; tsaoon hwa wei ta yay, "The heavens and earth constitute a great furnace; formation and transmutation, are (like) a great fusion." (Chwang-tsze.)

藏詐詐 | 蔡詐詐 | Mantseang hwu yhau; yay yung hwu yin, "Remissness in storing safely up, invites to theft; a soft effeminate manner invites to lewdness." (Yihhing.)

To rhyme, read Yu, and Wo. Formed from 公 Ping,
“Ice,” in allusion to the melting of ice at the approach of heat, and its becoming solid when heat is withdrawn.

冷 LÂNG.§ 冷 S. C. 冷 R. H.

Derived from ice, the other part giving sound. (Shwâ-wân.) Cold; frigid; indifferent; still; clear; pure. A surname. Read Ling. In the dialect of 吳 Woo, 冷冷 Lîng tîh, denotes ice. | 酷 Lâng, Jê, are opposites, both literally and metaphorically, as cold, hot; indifferent, zealous.

冷 Lîng ping ping, “Cold as ice.”

淡 Lîng ts'han, “Cold and tasteless,” is used to denote coolness and indifference in feeling or in manner; also that which is in a languishing low state.

生意 | 淡 不過 Sâng t'han pûh kwo, “Trade is excessively dull, or in a low state.” | 笑 Lîng seou, “A cold disaffected laugh; a sneer; a smile of derision.”

冷 Lîng t'shîng t'shîng, “Cold, still, dull, quiet.”

天時寒 Tîhên she hân Lîng, “Cold season.”

可憎者人情 | 淡 K'hô tsâng chhay jîn tîng Lîng nwan, “That which deserves detestation, is a disposition sometimes cold and sometimes warm,” according as it has respect to the poor or the rich. (Yew-hê.)

泮 P'HWAN. 泮 R. H.

Ice breaking up. Originally written 冇 Phwan. 如歸妻迫冰未泮 See joo kwei tsé, tâe ping we pwan, “A correct man, if he brings home his espoused wife, he does it ere the ice breaks up.” (She-king.) Because the ancient ideas of propriety, required marriages to be con-

summatced between the falling of hoar frost in the ninth month, and the breaking up of the ice in the first month. Also read Phên.

渙 FÜH, or Fâ. 渚 S. C.

Cold; cold wind; frigid icy appearance. 澤渙 Phêh fûh, occurs in the same sense.

PÂNG. The sound of flying.

KEUNG. Cold; frigid.

Ol. Scrib 冊 Ts'hang, see below.

HEÄ. To press on each side. Same as 夹 Kê.

HWûH. Ice.

T'HUNG. Cold.

HÔ, or LÔ.

洗洗洗洗洗洗 SHING.

K'hîng shîng, “Cold appearance.”

YIN. Cold appearance.
### From Seven to Fourteen Strokes

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning / Example</th>
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</thead>
<tbody>
<tr>
<td>冻</td>
<td>Same as 冰 E, see below.</td>
</tr>
<tr>
<td>冷</td>
<td>冷 air, or vapour. Yew léé kwei tsuen, “There is a cold air issuing from the side well.”</td>
</tr>
<tr>
<td>水</td>
<td>Pure; clear, as water. (Tze-hwuy.) An erroneous character used for 水 Heih, “A ditch in a field.” Also for 水 Heih, “Pure, clear.” (Kang-he.) This last character is, however, in its proper place, said to mean “Still, quiet.”</td>
</tr>
<tr>
<td>合</td>
<td>Harmony; case; to mollify; to assuage.</td>
</tr>
<tr>
<td>泽</td>
<td>To advance; to enter.</td>
</tr>
<tr>
<td>錦</td>
<td>KANG, or Tsäng. A cold appearance.</td>
</tr>
<tr>
<td>池</td>
<td>Kind of brass or copper ornament for the end of a cow’s halter.</td>
</tr>
</tbody>
</table>

From Seven to Fourteen Strokes.

- 冻
- 冷
- 水
- 合
- 泽
- 池
  - 冻: 冷, the cold striking one.

### Characters from 15th Radical

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning / Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>冻</td>
<td>冻, the cold striking one.</td>
</tr>
<tr>
<td>冷</td>
<td>冷, the cold striking one.</td>
</tr>
<tr>
<td>TS'HIN</td>
<td>Cold; frigid. Also read Ts'hin. 冷</td>
</tr>
<tr>
<td>K'HING</td>
<td>Very cold.</td>
</tr>
<tr>
<td>NÉEN</td>
<td>凍, Théen néen, “Bad wine or spirituous liquor.” Ching-tze-th'ung affirms, that Lùh-shoo requires three dots by the side, and that this form is erroneous. Kang-he does not notice this criticism. The MS. Dictionaries do not contain this word, and M. de Duignes has supplied it; but mistaking the sense, apparently from misunderstanding the word 貌 Maou, which, though sometimes denoting a person’s manner, is much used in the Dictionaries to denote, Appearance; manner; appearing as if. Hence 惡 酒 貌 Gō stew maou, which he translates “Malus ebrii modus, homo in vino malus”; really means The appearance of bad wine. Kang-he calls it simply 惡酒 also Gō tsew yay, “Bad wine.”</td>
</tr>
<tr>
<td>KING</td>
<td>Cold.</td>
</tr>
<tr>
<td>PE</td>
<td>To shed tears; to weep.</td>
</tr>
<tr>
<td>SOW</td>
<td>Cold; frigid.</td>
</tr>
</tbody>
</table>

### Characters from 15th Radical

- 冻, 冷, the cold striking one.
I

Fifteenth Radical. VIII. Ping

Sung. 霧松 Woo sung, "Frozen drops of dew like pearls on trees."

凉 LEANG. 凉 R. H.

清凉 Cool; moderately cool; cool fresh breeze.

TS'HIENG. Cold; intense cold.

TSUY. Cold; intense cold.

TEAOU. 嫣 S. C. 暗 R. H.

Partially injured; injured and falling, like the leaves of trees. The marks of injury; strength exhausted.

清冷 LEANG. 凛 R. H.

凉爽 Leang shway, "Painfully cool." 爽 Leang shway, "Pleasantly cool." 曽 | Nà leang, or 乘 | Ch'ing leang, "To take an airing; to take an opportunity of enjoying the cool air."

乘 | Tso tae cho hea ch'ing leang, "Sitting under a large tree, enjoying the cool air." 蕭風 自南來殿閣生微 | Heun fung taeo nan lac, "The summer's breeze came from the South, and produced in the palace, a slight degree of coolness."

清華 LEANG. 凌 R. H.

清清凉 Leang shway, "Cold water." 傘 Leang san, "Umbrella to shade off the sun."

清冷 TEAOU. 嫤 S. C. 暗 R. H.

Partially injured; injured and falling, like the leaves of trees. The marks of injury; strength exhausted.

清冷 TEAOU. 嫤 S. C. 暗 R. H.

Partially injured; injured and falling, like the leaves of trees. The marks of injury; strength exhausted.
**Ping. IX. Fifteenth Radical.**

**LING.** or Ling. 漉 R. H.

Ice; an accumulation of ice; an ice-house, or place in which

*to preserve ice.* Struck with fear; to put to shame; to insult.

A surname. 凌室 Ling shih, or 凌陰 Ling yin, 

"An ice-house." 凌人 Ling jin, "A person to take
care of ice." The first word used as a Verb, would denote

*To insult a person.* 以貴 | 貧 E kwei ling

tsên, "To presume on exalted rank and insult those who hold

a lower place." 

辱 | 骑 Ling jü, "To disgrace; to dis-
honor by words or actions; to abuse; to defile; to violate
female chastity." 欺 | 骑 ling, "To insult." 

逼 凌 peih, "To insult; to tyrannize over; to extort

from." 

虐 凌 neç, "To behave to cruelly or

tyrannically." 適處死 凌 che ch'oo sze,

"To put to a lingering and ignominious death;" commonly
called Cutting into ten thousand pieces. It is inflicted on the

murderers of parents, rebels, and others. The account given,
in the Code of laws, of this horrid punishment, is most disgusting.

It is said, that the flesh shall be first cut, by inches, from

the body of the unhappy sufferers; that men and women shall

both be deprived of those parts which distinguish the sexes;

that the abdomen shall be then ripped open; and finally, the

bones separated at the joints. The present practice, however,
differs something from this rule. (Vide, Ta-ts'ing-li chih-le, 2
vol.) Also read Ling.

**TUNG.** 嶠 S. C. 冻 R. H.

Ice; cold as ice. 天時寒凍 Theén she han
tung, "The weather or season is cold." 冰壯曰

Ping chwang yue tung, "Ice completely formed is called

Tung." 冰不凍不飽謂之|饑 Pùh

nwan pùh paou wei che tung nuy, "Not warmed nor filled is
called Tung-nuy."

**TÉÉ.** Cold.

Ol. Scrib. 清 Ta'shing. See Radical 水 Shuîy.

**KHING.** Frigid, cold appearance.

**KÉÉN.** 懇 R. H.

To lessen. The common form of 减 Kéen.

**PHING.** Noise of flying.

**PHING.** Proof. Same as 凭 Ping.

**TS'HOW.** To collect together; to make up;

concurrence of circumstances. This form not in Kang-hê's

Dictionary. See under 凑 Ts'how.

**YIN.** Cold appearance.

Ol. Scrib 澌 Sze, see below.

**T'HEÉ.**

在 t'heé, "Struck with the cold."
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>NAN</td>
<td>Ice</td>
</tr>
<tr>
<td>LÜH</td>
<td>Occurs in Wu-che. (Kang-he.) No meaning given.</td>
</tr>
<tr>
<td>F.</td>
<td>Tsuy e, “Hoar frost and snow.”</td>
</tr>
<tr>
<td>LEIH</td>
<td>Cold.</td>
</tr>
<tr>
<td>CH'HWANG</td>
<td>Cold; intense cold.</td>
</tr>
<tr>
<td>LING</td>
<td>Same as Ling, see above.</td>
</tr>
<tr>
<td>LÉEN</td>
<td>Thin ice.</td>
</tr>
<tr>
<td>HAN</td>
<td>S. C. Intense cold.</td>
</tr>
<tr>
<td>MING</td>
<td>Cold appearance.</td>
</tr>
<tr>
<td>P' HANG</td>
<td>Struck with the cold; feeling cold.</td>
</tr>
<tr>
<td>TANG</td>
<td>Same sense as the preceding.</td>
</tr>
<tr>
<td>E.</td>
<td>The door of an ice-house.</td>
</tr>
<tr>
<td>HEUEN</td>
<td>Cold.</td>
</tr>
<tr>
<td>SÖ</td>
<td>Appearance of intense cold.</td>
</tr>
<tr>
<td>TS'HANG</td>
<td>Cold.</td>
</tr>
<tr>
<td>PÉIH</td>
<td>Cold wind. See above under 油.</td>
</tr>
<tr>
<td>TSUY</td>
<td>Tsuy e, “Appearance of sleet or hoar frost and snow accumulated.”</td>
</tr>
<tr>
<td>LEW</td>
<td>Lew k'how, “Appearance of the hands and feet.”</td>
</tr>
<tr>
<td>SIN</td>
<td>Or Ts'han. Appearance of intense cold.</td>
</tr>
<tr>
<td>OL. Scrib.</td>
<td>Tung, see above.</td>
</tr>
<tr>
<td>SZE, or Se.</td>
<td>S. C.</td>
</tr>
<tr>
<td>P' HANG</td>
<td>Struck with the cold; feeling cold.</td>
</tr>
<tr>
<td>TANG, or P'hang</td>
<td>Same sense as the preceding.</td>
</tr>
<tr>
<td>OL. Scrib.</td>
<td>Yin. See Rad. □ Tsye.</td>
</tr>
</tbody>
</table>
K'HIN. Intense cold.

SHIN, or Sin. Appearance of intense cold.

Same as HÖ. See below.

THING. Icy appearance.

KEANG. Freezing with cold.

N'UNG. Tung nung, "Appearance of extreme cold."

T'HÖ, or Chih.

Ice freezing. (Kang-he.) Isides. (Ching-tsze-t'hung.)

K'HIN. Intense cold; affected with the cold.

Also read Hin, in the same sense.

L'IN. 廢 S. C. 凍 R. H.

Intense cold; clear and cold. Repeated 凍 | Lin lin,
denotes the same in a higher degree. A cold stern manner;
a feeling of awe inducing obedience. 寒風 | 烬 Lin tsun, "Implicit obedience; obedience yielded in consequence
of being struck with awe."  | 然 Lin jen, "Stern;
severe manner."

Original form of 凍 Leih, see above.

From Fourteen to Twenty Strokes.

YING, or Ning. 凝 R. H.

To congeal; to freeze; to coagulate; to finish; to perfect;
to fix; to settle. Stern rigorous appearance. They define it
thus, 水凍涸澀冰也 Shwuy tung hoo, yih ping yay, "Water cooling and congealing desiring to form ice."

凝結 Ying k'ee, "To congeal; to freeze."

庶績其 | Shoo ts'e'h k'he ying, "The whole routine of meritorious deeds completed."

| 命 Yin ming,

"To preserve the decree of heaven in one's favour by proper
conduct," said of Princes. (Yih-king.) To rhyme read Yih.

HE. Harmony; concord; ease.

CHIH. The body feeling cold; to tremble with cold.

Ol. Scrib. 冬 Tung, see above.

YEN. Stored up; secreted; put away.

LAE. Intense cold.

LE. Ice.

LEIH. Intense, severe cold.
HÖ. To prepare salt by boiling.

TEAOU. Ice breaking up.

YEN. Yen ying, "Extreme cold."

SIXTEENTH RADICAL.

几 KE. S.C. R. H.

A bench or stool to lean against or rest upon; a stand; a table. Repeated 亅| Ke ke, "Steady, tranquil." The ancient sat upon the ground, the Ke was that which they rested upon when sitting." (Lūh-shoo.)

為安 Ke, tsan chay so p'hang, c weigun, "Ke, that which the more honorable persons leaned, to rest or repose themselves." (She-king.) The Ke were about five cubits long, two broad, and about one cubit in height. Five different sorts are mentioned. "For some arrange mats on the ground; for others, place benches." (She-king.)

CHIH shih ke ke, "The purple steps were composed and tranquil," unaltered by the approach of danger. (She-king.) Shih denotes the soles of the shoes. In ancient times they were of different colours; the Imperial were purple.

凡 SHOO. S.C.

Shoo shoo, "Short feathers or wings; a certain weapon." The sides of the character represent the tassels or ornaments of feathers, waving at its head; when not used it is stuck in the chariot of war. When used it is denoted by 靈 Shoo, having Yew, "A hand," seizing it below. This character is distinguished from the preceding by the right hand stroke not being thrown up.

FAN. S.C. R. H.

All; every; the greater part; generally; for the most part;
| CHIN | New, fledged. |
| KEU | 居 S. C. |

A place, a dwelling place; to dwell. From 尸 She, "The body," obtaining 几 "A bench on which to rest." A surname. Now written 居 Keu.

| CH'HOO | To stop; to rest; a place. |

From 从 Yew, "The hand," obtaining 几 "A bench." Now written 处 Ch’hoo.

| YEW | Wind. |

Same as 凤 Süh. See Rad. 夕 Seih.

| KEH | Wind. |

Same as 永 Yung. See Rad. 水 Sliwu.

| KEUH | Wind. |

Same as 永 Yung. See Rad. 水 Sliwu.
凭 | P'HING,†  詢 S. C.  企 R. H.
从任庚, “To depend on;” and 几 Ke, “A bench.”
(Shou-văn.) To lean upon a bench or table; to trust to;
that which may be trusted to. Proof. Syn. with P'ning.
The common forms of 凭 P'ing, and 企 P'ing, are
erroneous. (Sha-mu.)

 aussi read P'ing, 凭倚  P'ing e, and
P'ing k'hao, “To lean against; to depend upon.”

几 P'ing ke, “To rest or lean upon a table.”

据 P'ing keu, “Proof; evidence of.”

凭 | KEIH.  Weary; fatigued; lassitude.

凤 | Ol. Scrib. 夜 Yay, see Rad. 夕 Seih.

凰 | Ol. Scrib. 鳳 Fung, see Rad. 鳥 Pei.

凤 | HWANG. 鳳 R. H.

凰凤 | Fung hwang. A pair of birds, apparently quite
imaginary, the latter is the female. They are, when they ap-
pear, ominous of peace and happiness. The female is said to
have the head of a fowl, the neck of a serpent, the chin of a
swallow, the back of a tortoise, and the tail of a fish. It is
particoloured, and six cubits high. These birds come from

丹穴山 | Tan-hueu-shan, “Tan-hueu hill.” Occurs writ-
ten Hwang.

凰 | Ol. Scrib. 翼 Tseô, see Rad. 爪 Chaou.

凤 | SÜH. A surname.

凰 | Same as 冠 Kwan, see Rad. 冠 Meih.

凯 | K'HAE. 凱 R. H.

Good; excellent. Victory; peace and joy.

凯歌 | K'hac ko, “Songs of triumph: joy of a returning and vic-
torious army.”

奏 | Ts'how k'hac, “To report a
victory to his Imperial Majesty.”

旋 | K'hac seun, “A returning victorious army.”

凤 | K'hac fung, “A gentle southern breeze.”

泽 | K'hac têh, “Joy; pleasure.”
Pā yuēn pā 'k'æ, "Sixteen excellent statesmen" in the time of Shun.

Sh✿ng, see Rad. 力 西h. Shuang, see Rad 炎 Heaou

Ol. Scrib. 遂 Kheu, see Rad. 帝 Tsau. T'ang. A kind of bench, stool or couch.

今人謂坐牀曰登 Kin jin

Wei too ch'hwang yuē t'ang, "People now express a form or bench to sit on, by Tang." 板 | Pan t'ang, "A stool made of a long deal or board." 長 | Ch'hang t'ang, "A long form or stool."

高而可凭者謂 | 高而可凭者謂 | Kaou urh k'ho p'heung chay wèi ch'à; te urh k'ho tao chay wèi t'ang, "High and capable of being leaned upon is called Chó, or table; low, and capable of being sat upon, is called T'ang."

P'HING. Same as 順 p'heung, see above.

Ol. Scrib. 子 Tsze, "A child or son."

From Two to Seven Strokes.

HEUNG.* | S. C. $j$ | 污

Represents a deep pit, into which things are falling in confusion. (Shwō-wán.) Great wickedness; malignity; evil calculated to sink into ruin human beings. Calamity; infelicity; the judgments of heaven; adverse; unprosperous. Occurs in the sense of 旭 Heung, "To fear." Also written 児
Heung. These two are used for each other. (Tszc-hwuy.)

吉凶 Keih, heung, are opposites, "good; evil; prosperous, adverse; felicity, infelicity.

吉兆 Keih chau, "Prognostic of happiness."  |  竝 Heung chau, "Prognostic of impending evils."

heung keih gō, "Wickedness and evil carried to the utmost possible degree."

Heung sze, "A calamitous affair."  他事 are all unprosperous."

Suy heung, "A bad year; a year of scarcity and famine."  災 Heung ming, "An unhappy fate."


Yew heung, paou heung; yew keih, paou keih, "If evil is to befall me, announce to me evil; if prosperity is to be my fate, announce to me prosperity." A prayer offered up by those who refer to divination, to know what is future.

懷德者應以福狹惡者報以德薄者位危去道者身亡 Hwaé t'ih chay, ying t'ih fuh; bē ē chay, paou e heung; t'ih pō chay, wei wei; k'heu t'ou chay, shin wang. "He who cherishes virtue, will meet with happiness; he who adheres to vice, will be compensated with calamity. His place is dangerous whose state of virtue is low: he who puts from him the principles of rectitude shall perish." To rhyme read Hang.

GOW.

The name of a hill in the Province of Keang-nan

山 OL. Scrib. 吾 Sin, see Rad. 火 Hwuy.

山 OL. Scrib. 甘 Kan, "Sweet."

山 K'hwæ, or K'hwêi. A clod of earth. The original form of 塊 K'hwæ. One says, that the latter character is used on joyful occasions, the former on calamitous occurrences. Sha-μu says, that they are both different forms of the same character, and that to distinguish them is absurd. The Imperial Dictionary, and others, make 山 K'hwæ, synonymous with eight different characters, all of which Sha-μu rejects.

父母之喪居倚廬不塗寢 苫枕 | Foo moo, che sang, keu e leu, pūh t'ho; ts'hin shen chin k'hwæ, "At the interment of the father and mother, (a dutiful son) dwells (three years) in a thatched shed, undorned, at the side of the grave, he sleeps on the coarse leaves of plants, and takes the clod for his pillow." The disciples of Confucius having mourned for him three years, afterwards separated. 子貢 Tszé-kung was still more attached to his master, and having constructed a shed by the side of his tomb, remained to mourn there three years longer. To this day, persons in official situations are required to resign their duties for three years, on the death of their parents.

T'HÜH. Protruberant; rising high; jutting out; hillock; convex. 肉凸曰瘤 Jow t'hū̄ yue leu, "Protruberant flesh is called Lew. Also read T'hoê, High.
YAOU. * The opposite of the preceding.

Hollow; indented; a pit; concave. Also read Kwā and Wā. Shwā-wān expresses these two by 坑 Yaou, "A hollow," and 坑 Tō, "An eminence."

OL SCRIB. NTsze, see Rad. 闩 Tsaou.

Earthen ware, which the character resembles. (Shwā-wān.) A bamboo utensil. 稲 Pun and 稂 Loō, both denoting certain vessels, are derived from this.

CH'HÜH.*  있지 S. C. (attrs) R. H.

Represents grass springing forth. (Shwā-wān.) To go forth; to go out; to manifest; to write out; to produce; to beget. Read Ch'hüy, To put out; to reject. The two pronunciations are, however, confounded. (E-wān-je-lan.) Under the first pronunciation, it is generally used both as a Neuter and an Active Verb. To rhyme read Che' and ń. 出入 Ch'hüh jū, "To go out and in," these two are opposites.

入自得 Ch'hüh jū tsze tih, "To go out and in perfectly at one's own ease and pleasure." 隨便入 人 Shu' p'hēn ch'hüh jū, "To go out and in when one pleases." 我要入 街 Wo yau ch'hüh kæ, "I want to go out to the street; i.e. to go from home.

門 Ch'hüh mun, "To go out of the door;" denotes either to go from one's own house, to some other part of a town or village; or to go from one's native place to a distance. 弟子入則孝 也 稚 Tētsze jūh tsil heau; ch'hüh tsil té, "He who is a brother and son, within doors exercises filial piety; without, he performs the duties of a brother." (Lun-yu.) 其不意 Ch'hüh k'hē phib e, "Exceeding what is thought of," occurring beyond one's expectation or calculation. 拿來 Na ch'hüh lae, "To bring out." 冒 Ch'hüh chung, or 冒 Ch'hüh fun, "To rise superior to all others; a high degree of eminence." 頭 Ch'hüh tō, "To put out the head;" i.e. figuratively to stand forward to act for others. 他 Ch'hüh tōw, "Breaking out of a pustule," as of the small pox. 嫁 Ch'hüh kea, "For a female to be married; or to leave the house of her parents to go to that of her husband. 仕 Ch'hüh sze, or 仕 Ch'hüh jīn, "To enter on the magistracy. 他做甚麼 Ch'hüh khe, "What did he do?" 他不愛 Ch'hüh khow, "He does not like to come forward" to public service. 禍從口 Ho tsung khow ch'hüh, "Calamities proceed from the mouth;" i.e. unguarded, or improper language causes much evil to individuals.

乎 Ch'hüh hoo, "To proceed from." 乎耶者反乎耶者也 Ch'hüh hoo urh chay; fan hoo urh chay yay, "It proceeds from you, and the consequence will devolve on you." (Māng-tsze.) Now used as a proverb. 我之自 也 Wo che tsze ch'hüh, "I, myself, produced him," i.e. my own son. (Tso-chueh.) 來 Ch'hüh lae, "Out comes," are words often joined with other Verbs, and denote the completion of what is implied in the Verb, as 写来 Secay ch'hüh lae, "To write out 鬧大事來 Nāou ch'hüh ta sze lae, "To
create a great disturbance.” 露来 Leo ch'ih
læ, “To expose; to discover.”
露 | 马脚 露露 Loo ch'ihh ma k'o, “To discover the horse's hoof; and
猫爪 Loo ch'ihh maou ch'au, “To expose the cat's paw;” both denote to let the cat out of the bag.
Shay ch'ihh, “To forgive, or remit punishment.”
Thing ch'ihh, “To select from amongst many.”
A form of the Character 正 Chung.

Made by the Empress 武后 Wo-hou.
OL. Scrib. 詠 Tsze, see Rad. 簽 Tsau
OL. Scrib. 甘 Kan, “Sweet.”
OL. Scrib. 詠 Tsze, see Rad. 簽 Tsau.
HAN. 季 R. H.

From man in a Mortar. The ancients made holes in the ground to use as mortars. (Luh-shoo.) To contain; to unfold; to comprehend; the lower part of the mouth within; the envelope of a letter; a letter. Armour. A surname. 函容 Han jung, “To contain; capacity to contain.” Used also to denote An enlarged and liberal mind; patiently bearing with.

書 | Shoo han, “A letter.”
華 | Hwa han, or 

尊 | Tsun han, “Your honor's letter.”
口上曰 日 | K'how shang yu ê k'höö, k'how

The upper part of the mouth is called K’heöö, the lower part is called Han. 太極 | 三為一
Tae-keih han san wei yih, “The Tae-keih, (the First Cause or Deity) contains three constituting one.” (Woo-king-choo, 39 vol. 26 page.) The sense given of Tae-keih is confirmed by a sentence on the same page, 同一乾坤也以其一神則謂之太極
T’hun yih k’öen kwan yai, e k'he yih Shin, ts’ihi wei che Tae-keih, “What is collectively denominated the Heavens and the Earth, is, in reference to the inherent Deity, called Tae-keih.” It must not however be supposed, that all the Commentators speak thus clearly on the subject. In the language of most of them, it is difficult to discover any thing of that personality which is necessary to the idea of Deity. They seem to speak of some principle of order or governance, denoted by 太極 Tae-keih, or 天理 Th’oén le, but in which, distinct personality is not perceived...

| 人 Han kōh, The name of a certain Barrier. |
| 人 Han jin, “A maker, of armour.”
| 矢人矢人豈不仁於 | 矢人矢人 惟恐不傷人 | 矢人矢人 惟恐不傷人 |
| 矢虎 | 矢人 | 惟恐不傷人 |
| 矢匠亦然故術不可不慎也 |

Mang-tsze yu ê, She jin k'he púh jin yu han jin tae? She jin wei kung púh shang jin; han jin wei kung shang jin; woo tsao yih jen; koo shih púh k'ho púh shih yai. “Mencius said, Is not the maker of darts more wanting in benevolence than the maker of armour? The dart-maker is only apprehensive that people should not be wounded; the armour-maker is particularly afraid lest they should.” The same holds true of the
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A cutting weapon or instrument; a sword; a knife; the name of a coin, so called from its form, or from its great influence amongst the people; a small vessel or boat.

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From Seven to Fourteen Strokes.

Another, but erroneous form of the preceding.

Same as | T'hoo, see Rad. | Hwuy.

EIGHTEENTH RADICAL.

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A single edged sword is called Taou, a double edged sword is called K'ien.

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CHÁ. To decorticate.

From | K'heu, A mortar, and the representation of a pestle.

Ol. Scrib. | Chie, "The teeth."

T'HOU, Ancient vessels or utensils.

Same as | Ke, see Rad. | Chüh.

Chow's mode of writing | Nac, see Rad. | Peih.

From | Seven to Fourteen Strokes.

Another, but erroneous form of the preceding.

Same as | T'hoo, see Rad. | Hwuy.

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TAOU.

A cutting weapon or instrument; a sword; a knife; the name of a coin, so called from its form, or from its great influence amongst the people; a small vessel or boat.

Seon taou, "A small knife, or sword."

Taou tse, "A small knife; a pen-knife is commonly so called by natives who have seen it."

Paou taou, "A sword ornamented with gems."

Yaou taou, "A sword to hang at the side."

Tan k'how yuē taou, shwang k'how yuē k'ien, "A
Eighteenth Radical. Taou 刀

son to accomplish one's own malicious purposes.

藏 | Gān le tsang taou, "To have a sword, clandestinely concealed!" is understood figuratively, as well as literally: to conceal malicious purposes under specious language and a fair exterior. 舞弄 | 笔 Wan lung taou pencil, "To brandish a sword pencil," to prostitute literary talents to the injury of others.

Mo taou hàn pih le;—Taou le shang jin che, "He who rubs a knife is vexed that it is not sharp;—but a sharp knife cuts people's fingers," i. e. men vex themselves in pursuit of some supposed good, which, when obtained, often proves an injury. 未能操 | 而使割也其傷實多 We n'g ng t'haou taou urh she kō yay, k'he shang shih to, "If you send one to cut who cannot handle a knife, he will inflict many a wound," i. e. a person incapable of the task assigned him, will do more harm than good. 割雞 | 焉用牛 Kō ke yen yung new taou, "To kill a fowl, why use a knife (large enough) to kill a cow?" i. e. why use means greatly disproportioned to the end to be attained?

到也以斬伐到其所也 Taou, taou yay; e tsan fa taou k'be so yay, "Taou denotes to go, as a weapon goes to its place to cut down." (Urh-ya.) 誰謂河廣曾不容 | 誰謂未遠, 曾不崇朝 Shwuy wei bo kwang, t'ang pih yung taou; shwuy wei Sung yuen, t'ang, pih tsung chaou, "Who calls the river wide which has not capacity enough to contain a small boat? Who calls the state Sung distant, which may be reached ere the morning be past." (She-king.) 者錢也以其形如 | Taou chay, tsēn yay; e k'he hing jō taou, "Taou, a certain kind of money, so called from being in the form of a knife." 鉴 | TEAOU. Originally the same as the preceding, altered in later times to distinguish it. 刀 | Taou tow, A kind of brazen vessel used by the soldiers, in the day time to boil rice, at night struck as a signal in marching.

Teaou taou, "The wind ceaseing, or dyling away; slightly moving." It is much used in a bad sense, not noticed by the Dictionaries, denoting Perverse; restless; violent; ungovernable; wicked; artful; encroaching. 恶 | 惮 | 酷 Teaou go. "Wicked; bad; malignant." 蠕 | 登 Teaou man, "Barbarous; boisterous; unruly." 侮 | 恃 | 阳 Teaou tang, "Intractable; stubborn; perverse." 荒 | 集 She teaou, "To assume in a violent obstinate manner." 鑽 | 古怪 Teaou tsan koo kwae, "A strange mixture of art, obstinacy and encroachment." 此處人多 | 詐不願久居 Tze ch'ho jin to teaou cha, pih yuen kew keu, "There are a great many perverse and crafty people in this place, I do not wish to remain long." 風不可長 Teaou sung pih k'he ch'hang, "Depraved wicked customs (of the people) must not be allowed to increase."

The manner of writing 刀 Taou by the side of other component parts, first adopted in the Le-boo character,
八 十

刃 JIN.  \( \text{S. C.} \) 刃 R. H.

A sharp pointed weapon or knife; sharp, strong, durable edge or point of a weapon or instrument.

兵刃 Ping jin, "Military weapons."

解數千牛而刀 | 若新發于硎 Kae shoo ts'hen new, urh taou jin jö sin fa-yu hing, "It has cut up several thousand cows, and the knife is still as good as if it had been recently sent from the grindstone." Commonly, but erroneously written thus 刃.

From Two to Five Strokes.

刃 CH'HWANG.† A wound made by a sharp weapon. Afterwards written 创 Ch'hwang, and now commonly 磚 Ch'hwang.

分 FUN.  \( \text{S. C.} \)  | R. H.

From 八 P'ei, "To separate," and 刃 Taou, "A knife,” (Shwo-wăn.) To separate; to divide; to halve. To confer; to distribute; to give; to distinguish; to arrange. Read FUN.

A part; the part which any one has to act; the situation he fills.

A certain nominal coin, by Europeans called a Candareen. To rhyme, read FUN. 分開 Fun k'hae, or 別 Fun piéh, "To separate from each other; to distinguish."

這句話要 | 開講 Chay keu hwa-yau fun k'hae keang, "This sentence must be separated and explained."

黑白 | 明 IIh pih fun ming, "Black and white clearly distinguished." | 辨 Fun piên, "To discriminate, or distinguish," in language or in letters.

Fun le, "To recede from." | 館 Fun p'esou, or 散 Fun san, "To disperse; to distribute."

派 Yih tie fun p'hae, "All arranged, each to its, or his, proper place."

熟食者 | 而後敢食 Shih shih chay, fun urh how kan shih, "In the army, the commander must first distribute the cooked provisions amongst the men, ere he dares to eat himself." (Two-chuen.)

娩 Fun m'ên, "The act of parturition." | 手 Fun shu, "To separate from an acquaintance or friend.

憂 Fun yew, "To share another's sorrows." | 心

Fun sin, "A divided, or distracted mind;" the heart engaged about many things.

一宅 | 為二院 Yih chih fun wei urh yuen, "A house divided into two parts."

十 | Shih fun, "Ten parts;" that which is complete; perfect; hence forms the Superlative.

十一 | Shih fun che yih, "One of ten;" i.e. a tenth. Fun is often used for a tenth, and is much used when speaking of the degree of a thing.

我 不/過 知道 兩/三 | Wo pih kwo che tsaoou len sa fun, "I merely know two or three tenths." | 莫求多 Mutz ho Fun woo kew to,

"Do not desire a large share;" be satisfied with what is proper. (Lo-king.)

師喪 | 焉 Sze sang fun yen, "Half of the men died."

職 | Chih fun, "Official rank; situation in the government," either nominal or real.

名

明 | Ming fun, The particular relative epithet applicable to one, A Prince; a minister; a father; a son, &c.

身 | Shiu fun, "The real part, or place, which one holds in society,
whether noble or ignoble, rich or poor.

本 | Fun fun,

"One's proper duties or station."

守 | Show

pun fun, "To maintain one's proper station; to adhere to the duties of one's station."

| 内之事 | Fun nuy che nge, or

所當為的事 | Fun so tang wei teih nge, "The business, or duties of one's office or situation."

安 | Gah fun, "To rest contented in one's situation."

一 | Yih tsèn pa fun, "One mace eight cun darenens." Occurs, but improperly, in the sense of 分付.

Fun. 分付 | Fun foo, "To direct; to order," occurs, but they are more generally written 吩咐. Fun foo.

TEAOU. To cut or break asunder.

割 | Ol. Srib, 似 Sze, see Rad. 人 Jin.

方 | E, or Urh. To pare, or shave off.

KEW. A large knife.

TS’HEE. 促 S.C. 現 R. H.

To cut; to carve; to dice; to mince; to cut to pieces; to cut bones; eager; ardent; near; urgent; pressing; vehement; fervent; sincere; important; to feel. To take the initial of one character and the final of another to spell a third; as from Ké Wéng to derive Kang. (See the Introduction to this Work.) Read Tshe. All; every; the whole. To rhyme read Tsze.

切 | Tsha Ee nuy, "To cut to small pieces in a careless manner."  

細 | Setshe, "To cut into very minute parts."

| 肉 | Tsha Ee tso, "To cut and polish ivory."

| 牛羊與魚之腥聾而 | Tsha Ee jow, "Mince meat."

New yang yu yu che sing, che urh tsha Ee che wei kwai, "The flesh of cows, sheep, and fishes pared thin and minced make kwai." (Lun-yu-choo.)

不捨得 | Puh shay tih tsha Ee kó, "Unwilling to cut up," large joints of meat. Applied to butchers literally; figuratively, to persons who are unwilling to part with a little of their money.

開 | Tsha Ee k'nae, "To cut into separate parts."

斷 | Tsha Ee twan, "To cut asunder."

| 愛 | Tsha Ee gu, "Ardent love.

| 情 | Tsha hing tsha Ee, "Vehemently attached; ardent affection."

親 | Tshin tsha Ee, "Most intimate relation; pointed, close, home language."

| 冷 | Pei tsha Ee, or  

| 剃 | Tshen tsha Ee, "Deep distress of mind."

勿 | Tsha Ee wó, "Don't on any account; be particularly careful not," &c.

勿隨 | Tsha Ee wó wó, "Don't on any account speak heedlessly," so as to divulge what ought to be kept secret, &c.

勿以他為念 | Tsha Ee wó hó tià wei nÓ, "You must not on any account think about him," and when advising people to forget deceased friends.

要 | Tsha Ee yau, "Extremely important; most urgently required."

| 覽其 | Jan kó tsha Ee, "Look at the most important parts."

| 謹記 | Tsha Ee tsha Ee kin ke, "Above all things be attentive and remember."

| 實 | Tsha Ee shih, "The utmost truth and sincerity."

| 創 | Kae tsha Ee, "Great earnestness and sincerity."
Eighteenth Radical

To fell. Defined by 削除 See choo, "To pare off; to fell." (Lih-shoo.)

K'han.  § 27. S. C. 47. R. H.

To cut; to pare; to carve; to engrave on wood; to hew; to fell. Defined by 削除 See choo, "To pare off; to fell." (Lih-shoo.)

刊刻文字或書字 K'hun ch'ih wên tze, or shoo tze, "To cut or engrave characters or letters" on wooden blocks, in the Chinese manner.

刻 K'hun, is strictly to carve the letter, and

木 K'han möh, "To fell trees." 隨山 木 Suy shan k'hun möh, "To go from hill to hill cutting timber."

不 P'uh k'hun, sometimes expresses 不可削除也 ch'oo yay, "That it should not be pared off, cast away, or obliterated." In the sense of To carve, it is also pronounced K'han. To rhyme, read K'hun.

 Borough. III. Eighteenth Radical.

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The preceding is formed from Kan and 刀 Taou, this from 刀 T’shēn, and Taou. By some considered an erroneous form of the preceding, unsupported by the ancient work, Lih-shoo. By others, said to denote to cut into minute parts, like 切 T’shēn. See above.

**TEIH.** To cut or break asunder.

**YĬH.** To cut or break asunder.

**K’HWAN.** To cut off the branches of trees.

**TS’HUN.** 君 S. C.

To cut; to cut into parts; to cut small; to decide upon.

Pronunciation not known. Used for 刻 K’hih.

**CH’HE.** To cut things.

Same as 刻 Kow; see below.

**KE, or K’hé.** 君 S. C.

To cut and wound; to cut to pieces; to stab; to pierce.

Hairy animals used in sacrifice. 禽禮之事用 牲毛者曰剸羽者曰鰥 Hιn le che sze yung sān ao chay yuē k’he; yu chay yuē ne, "In the rites of bloody sacrifice, employing animals with hair is called Ke, with feathers, is called Ne." Read Kwēi, or Kwae. To sharpen a knife or weapon.

**SHÁN.** To mow, or shear.

**SHÁ.** To pierce; to stab.

**HING.** 君 S. C. 君 R. H.

From 开 Kēen, "Even," and a Knife. (Sha-mūh.) To punish; punishment. By some it is made to mean Constant; a constant law or rule; that which is perfect; a perfect rule.
Eighteenth

These kinds' thing Hing to? crin

death.”

Tung To i Che, local 77p TAN. The A

Keuen Kiih.H-j divide.

Woo, “The A to dread -

Kca to to .

random, punishments,” S.

be Hing ernta raft.

of the

merly

court of appeals at Peking, which takes cognizance of all criminal cases. 五 | Woo hing, “The five punishments.” They were formerly, 墨劔剖宫大辟 Mih, c, fei, kung, ta peth. “To brand with ink; to cut off the nose; to cut off the knee-pan; to castrate; to put to death.” They are now, 答杖徒流死 Che, chang; Thoo, low, sze, “To beat with the small bamboo; to beat with the great bamboo; to transport to another district, and subject to hard labour, for a term of years; to banish perpetually to the confines of the empire; to put to death.” Instead of the flattened bamboo of the present day, round sticks and cudgels, were formerly used. 動 | Tung hing, “To set in motion the instruments of torture.” 君子懷 | Keuen tsze kwae hing, “A good man cherishes a dread of the laws.” 為師巫邪術邦有常 | Mei sze woo, seay shuh, pang yow chang hing, “For sorceries and witchcraft, the nation has permanent punishments.” 溼水 Lan hing, “To punish or torture at random, to an excessive degree.” 酷 | Kuh hing, “To punish cruelly.” 罚清而民服 Hing fa ts’ing urh min fuh, “When the punishments are pure (just) the people will submit.” 名錢穀 Hing ming, tsieen küh, “The departments of law and revenue.

Traou IV. Eighteenth Radical.

che pih hing, k’he tsze che yew yay, “Want of success in teaching (and exhibiting a good example) arises from these causes.” (Le-king.) 仁講讓 Hing jin keang jang, “Give a rule to the well disposed; exhort the quarrelsome to be yielding.” Occurs in the sense 鉶 Hing, “A kind of soup spoon.” To rhyme read Hwang.

The same as the preceding.

From Knife and a Well. A knife guarding a well. (Shwo-wân.) The preceding form is used every where.

TAN. To cut.

TEAOU: To gather in the ears of corn.

K’HA, or K’heî. 扇 S. C.

To cut or carve ingeniously. To cut or make a memorandum on a bamboo; hence, the word 契 K’he, “A contract, a bond.” These and knotted strings were in use before paper or writing were known.

PIN. To separate; to divide.

KE. A crooked knife; a kind of hook. To take a thing with a knife. Same as 割 Ke, see below.

HWA. To push forward a boat or other vessel with poles. 划子 Hwa tsze, “A small boat,” a local term. Also read Kô, A kind of hook or sickle.
Same as 齫 Ya, see Rad 石 Shih.

WAN. 齫 S. C.

To pare; to cut even; to cut off the corners or angles; to round.

方 方以是圆 Wan fan e wei yuen, "To cut off the corners of a square in order to make it round."

角 Wan keo, "To cut off the corners."

刻 刻忍不能子 K'hieh wan pinu hing yu, "Angles being cut off, cannot think of giving it." Understood as a false pretence, being really unwilling to part with the thing in question. Syn. with 圆 Wan and 圆 Wan. Wann occurs used in the same sense, but apparently improperly. To rhyme read Yu'en.

同 as 齫 Ch'han.

KEÜÈ. To separate the bones from each other, as in case of cutting to pieces as a punishment.

CHUNG. To cut or pare a thing.

LE. A surname.

Shu-wan does not contain this character; but has 齫 Hie.

YUE, or Wûh. 口 S. C.

To separate entirely. To cut off the feet as a punishment.

Yue tsuh yue fe, "To cut off the feet is called Fe."

五百 Yu'e tsuy woo ph, "There are five hundred crimes punished by cutting off the feet." This is not a modern punishment. They still, however, cut the tendons of the heel as a punishment of habitual thieves.

卡和 献玉兩 足 Peen-ho hien yu leung yu'e tsuh, "Peen-ho presented a precious stone (to the King of Tsao, who, through ignorance, received the compliment as an insult) for which both (Peen-ho's) feet were cut off."

By allusion, the phrase is now applied to ignorant persons who do not know the value of things.

LÉÈ. 口 S. C. 口 R. H.

To separate; to distinguish; to arrange in order; to place or be placed in a certain gradation; the ranks of an army; to spread out, or state in order. A surname. 開列 K'hieh léi, "To separate and arrange; to make out a list of."

于後 K'hieh léi yu how, "Stated in order as follows."

陣 Chin léi, "To place in order; to arrange in ranks."

排 Phieh léi and 擺 Pae léi, both denote "To arrange; to put in order."

坐次 Léi tsu k'he tsze, "To sit in order."

鼎而食 Léi ting urh shih, "To eat with the vases arranged in order," denotes a sumptuous set out, in the manner of the rich.

末座 T'heen léi muth tso, "Disgrace the series by taking the last seat!" is the language of affectation, meaning, I am a disgrace to your party.

最 Léi muth, "The first of the series" i.e. the best composition of many others.

位 Léi wei, or 位 Léi kung, "Constituted persons," i.e. You, Gentlemen.
不鼓不成| Pūh koo, p̄ih ch'ing liē, "Not beat the drum, (but advance whilst the enemy) has not yet formed his ranks." (Tso-ehuen.) Also read Le, To compare.

削削削削

Ol. Scrib. 用 Yung.

同 as 刃 Jin, "To wound."

E. Ingenious carving.

削削削削

Ol. Scrib. 刃 E, see above.

Characters formed by Five Strokes.

剣 KOW. ㄔ K. S. C.

To the Westward, A hook or sickle is called 剣 Kow.

剝 FÜH. ㄍ K. S. C.

To strike; to chop; to hew; to cut asunder.

初 CHH'HOO. ㄔ K. S. C. Z K. R. H.

From Knife and Clothes. To begin to cut garments. (Shwā-wān.) To use garments to cover the figure, is the commencement of civilization. (Seu-keae.) To begin; to commence; the commencement. A surname. 始初 Che ch'hou, "The beginnings: at first." 凡事始 | 初

難しい che ch'hou nan, "Every thing is difficult at first."

那時正是夏末秋 | Na the ching she hea múh, tsaw ch'hou, "That time was just the close of Summer, and the beginning of Autumn." 來乍到 Ch'hou lae cha taou, "Just now come for the first time."

起 K'he ch'hou, or 當 Thang ch'hou, "In the beginning." 次 Ch'hou t'hae, or 一會 Ch'hou yih hwu, "The first time."

剣 Ch'hou, is applied to the first ten days of every month.

旬 Ch'hou seun, "The first decade," or first ten days of the month. From the tenth to the twentieth, or second decade, is called 中旬 Chung seun. The last decade, or from the twentieth to the thirtieth, is called 下旬 Hsü seun. 十月八日 Shih yü ch'hou pā jih; "The eighth of the tenth month." 每月一幾Mei yu ch'hou yih, "The first of each moon."

到一十 Ke ch'hou tso ch'hou shih, "How many days are there to the tenth?" 今日甚麼日 Kin jih shin mo jih ch'hou, "What day of the first decade is to-day?" 你做了 | 一我就要做 | 二了 Ne tso leaou ch'hou yih, wo tsew yau tso ch'hou urh leaou, "Do you do the first, and I'll do the second," is the language of threatening. My conduct will be regulated by yours: as you behave to me, I'll behave to you.

入之 | 性本善 Jin e ch'hou, sing pun shen, "The nature or disposition of man is originally (at the birth of each individual) virtuous." (San-tsze-king.) 亚 | 亚 Ya ch'hou ko, "A beginner; one quite unexperienced." Also read T'hou.

則 TSHEU. An instrument of husbandry.
P'HE. To cut with a knife; to chop; to hew.

The common form of Phe. (E-wan-pe-lan.)

Ol. Scrib. 調 Chow.

剑 "剑" Ol. Scrib: 制 Che.

To cut; to carve; to adjust. From knife and 未 We, "Ripe fruits," proper to be cut to pieces.

删 "删" SHAN: (Shw-s-wan.) From a knife and a written document. (Shw-s-wan.) To pare off; to obliterate; to expunge; to reject; to settle; to fix what to retain, and what to reject in any work. 删 Shan seô, "To pare off." 除 Shan choo, "To reject; to expunge." 改 Shan kae, "To expunge and alter." 訂 Shan ting, "To expunge and fix" the reading. 孔子 | 詩言有所 取舍也 Kung-tsze shan she yen, yew so tseu shay yay, "Confucius expunged from, and fixed the reading of the Odes; there was something to be taken, and something to be rejected." | 其僞辭 Shan k'he wei tsze, "Expunge the erroneous or false expressions."

MÍN. To pare off.

Min seô, "To pare or cut off."

LING. To split with a knife; to cleave asunder.

HIEEN. To cut one's own throat.

KWA. To cut. Common form of K'hoi.

CHUNG. To cut or pare a thing.

PHWAN. 剪 S.C. 剪 R. H.

From Knife and Half. (Shw-s-wan.) To divide in the midst. (Lüh-shoo.) To divide; to distinguish; to take asunder and again unite. To judge; to decide. Two halves fit to be joined; to be joined in marriage. Occurs in the sense of Pwan, "To unite two halves;" to join the two sides of two separate bodies, 斷 Shin p'wan, "To judge; to decide." 斷 P'wan twan, "To determine; to decide." 斷案件 P'wan twan gan keen, "To decide a case in law." 言 P'wan yen, or 語 P'wan yu, "The sentence given." 批 P'he p'wan, "A written decision or sentence of government." 書 P'wan shoo, "An impression of a seal divided in two halves, which, by their correspondence, afforded decided proof when joined together." 命的時候不知如何 "命的時候不知如何."
Eighteenth Radical.

Taou. | Eighteenth Radical.

1. 异 | Chang wan min che ph'wan, "Controls the marriage contracts of all the people."

2. 天地 | The junction, union, or co-operating influence of the heavens and the earth.

別 | To separate; to put asunder; to distinguish. Read P'hee.

分 | To recede from each other; to leave; different; other; another. In the Peking Colloquial Dialect, used in a prohibitive sense, as "Do not," or less formally "Don't." Formed from Kwa, and Knife.

分 | Fun p'ee, "To separate with the hands; or to distinguish by words, or any of the senses." 黑白不能分 | Hih pih puh nag fun p'ee, "Cannot distinguish black from white." 分 | 金 | Haou ch'how, "To distinguish or separate the good from the bad," said of things or persons.

分 | 先後 | Fun p'ee seen how, "To distinguish that which precedes from that which comes after." 異 | Le p'hee, "To recede or go away from." 離 | Le p'hee, "To recede or go away from." 離愁 | Ph'ee le tsow, "The sorrow of parting." 正是生離勝於死 | Ching she, sang le shing yu sze p'hee, "The truth is, that separations in life are worse than parting at death." 此 | 不知何時相會 | Tsze p'hee, puh che ho she seng hwhy, "Now parting, we know not when we shall meet again." 告 | Kaou p'hee, "To take leave." 神何言雲雨 | E tso kin lan k'he hoy yen yun yu p'hee, "Already on the most intimate possible terms; how speak of being separated by intervening clouds and rain." 握 | 以來不覺兩月 oh p'hee e lae, puh keo leang yu, "Since we shook hands and parted, two months have passed away unobserved." 夫婦有 | Foo foo yew p'hee, "Husband and wife must separate to their respective duties;" one in the family, the other abroad.

様事情 | P'hee yang sze ting, "Another or a different affair." 二個 | P'hee urh ko, "Another." 個人 | P'hee ko juin, "Another man," or other people, according as the scope may make it singular or plural.

阿哥 | 生氣 | O-kou p'hee sang k'he, "Brother! don't be angry." 培 | 普 p'hee kwan wo, "Don't you interfere with, or control me." 傳 | Foo p'hee, "A kind of bond.

刴 K'hee. To take by violence; to plunder; to rob. 打刴 | Ta k'hee, "To rob; to plunder." 强窃掠 | Keang taou ts'heung k'hee, "Robbers, plunderers." 盗 K'hee taou, "A robber, or to plunder." 偷營 | T'how ying k'hee chae, "To attack and plunder a camp." 之 | 師友 K'hee e sze yew, "To restrain by a tutor and a friend." 把 | 調 K'hee.

刴 Common form of the preceding.
P'hao u se', "To pare; to thin by paring.

Phao u huih kin yin, "To dig up gold.

LEW. To cut.

TEEN. The broken edge of a knife; broken, as an utensil or precious stone having a part broken off. According to one it denotes To cut, or hew. Al. Srib. 砉

LE. S. C. R. H.

A sharp edge or point; acute; profit; profitable; the interest on money; to benefit; advantageous; gain; gainful; suitable; smooth; felicitous. To covet. A surname. 利刀 刀刃

Le taou, "A sharp knife." 刀口不 刀刃 Taou k'hoo pih le, "The edge of the knife is not sharp."

口 Le k'how, "Sharp mouth," i.e. great fluency of speech and smartness of reply. 口辨辭 Le k'hoo pi'en tsze, "Loquacious and expert at sophistical argumentation."

| 錢 Le ts'heen, or 息 Le seih, "Profit on trade, or interest on money."

Yih pun wan le, May you gain "ten thousand per cent," is a new year's compliment amongst trading people. 大吉

市 Ta keh le she, May you have "great happiness and a good market," is a very usual salutation. Le yih, "Advantage; gain." 益 惟 "is the same as 贰 |

必有一樊 Yew yih le, pieh yew yih pe, "Whenever there is something to be gained, there is sure to be some mean proceeding on the part of some one conned.

CH'HE. To cut any thing.

KWAE. To break or cut asunder.

CH'IUEN. To take off the skin.

Same as 刻 K'hieh, see above.
Já. To cut.

JUY. To touch, to rub.

SEŌ. To cut.

Ol. Srib. 囚 Kõ, see under 10 str.

Characters formed by Six Strokes.

刮 KWÄ. § 亠 S. C.

To rub off; to pare off; to scrape. One says, To press forcibly with the fingers or hand; or, violent attrition.  
摩 Kwâ mõ; 剃 | Teih kwâs | 削 Kwâ seÔ,  
All express To scrape or pare off. 洗衣 | 裝垢
Se e kwâ shung, “To wash and rub clothes.” 镜
磨光 Kwâ kow mo kwang, “To scrape off the dirt and rub bright.” For Kow, the second character, some use 鏡, “A mirror.” The phrase is used by moral writers when advising persons to put away from them what is low and base.  
| 箭桿 Kwâ tsêen kan, “To scrape the shaft of an arrow.”  
| 字 Kwâ tsêe, “To scrape out letters.”  
| 削価錢 Kwâ seÔ kea tsêen, “To pare off parsimoniously, or deduct from the price agreed on.”

剛 Same as | 劌 Pô, see above.

KANG. To cut open.

Kwiiino; VJ, Telh kwii; mjKwaseH,

All express To scrape or pare off.

"Kwa kow mo kwang, "To scrape off the dirt and rub liri-lit.” For Kow, the second character, some use "A mirror." The phrase is used by moral writers when advising persons to put away from them what is low and base.  
Kwa kow mo kwang, "To scrape the nhaftoff an arrow.”  
| 低 Taou tê, “To the very bottom.”  
| 底 Taou tê, “To the very bottom.”  
| 低 Taou tê, “Yet; still; after all.” 不 |

TAOU. § 亠 S. C. 亠 R. H.

To arrive at; to go or come to; to extend to. A surname. Defined by 自遠而至也 Tsze yuen urj che yay,  
"To come to from a distance.” 靡國不到 Me kwâ pûh taou, “No nation to which he had not gone.”

(She-king.) 無所不 | Woo so pûh taou, “Extending to every place.”  
| 處 Taou ch’hoo, or 四 |
| 處 Sze taou ch’hoo, “Every place.” 周 |
| Chow taou, “To every part of the circumference;” i.e. every where, entire, complete.  
地 Taou tê, “Down to the ground.”  
| 底 Taou tê, “To the very bottom.”  
| 低 Taou tê, “Yet; still; after all.” 不 |

Pûh taou ch’hoo, “Deficiency, defect, failure in one’s duty.” 恕我不 | 處 Shoo wo pûh taou ch’hoo,  
Excuse my failures” in polite attention to you.  
| 過西藏没有 Ne taou kwo se tshang mûh yew, “Have you been at Thibet?” 未有 | 過 We yew taou kwo, “I have not been there.”  
他幾
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<th>VI. TAOU 刀</th>
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### 刑

**KO**

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<th>Original form of 刑 Hing.</th>
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- The handle of a knife or weapon. Read Foo, same as 弔 Foo, "The centre part of a bow grasped by the hand."

### 制

**CHIEH**, or Chwang.

- To make or form at first; original pattern. 井 T'shing was the original pattern for the division of land; in this sense Syn. with 創 Ch'hwang, and occurs also in the sense of 瘧. Ch'hwang, "A hurt or wound."

### YUEN, or Yen.

- To take out from amongst.

### 刑

**KO**

- To cut; to cut open; to pierce; to stab. Applied to killing victims.

### 刑

**KO**

- To cut asunder; to divide in two; to kill; to rip open; to hollow out.

### 剌

**KO**

- To chop; to cut into minute parts.

### TSEUEN.

- To pare; to scrape.

### LÖ

- To lop or cut off branches.

### E, or Urh.

- From ear and knife. To cut off the ears.

### 剌

**KO**

- 謁, or Urh. iphers: "Do not (on your own account) punish people by cutting off their noses and ears."

(Saho-king.)
制

CHE. 神 S. C. 王 R. H.

To cut and form; to adjust to regulate; to direct; to rule; to make; to invent. 裁制長短小大之齊也 Ts'hsé che ch'hang twan, seau ta che tse yáy, "To adjust and bring the long and short, the small and great, to a level." 作 Che tsi, "To make; to do.">

度 Che too, "To form rules; rule; management; direction; plans of government; laws." 胸中大有 | 度 Heung chung ta yew che too, "lu his breast, he possesses, in a high degree, good rules of management, or of direction; i.e. he is skilful in direction and arrangement. 法 Che fa, or | 法 Che ling, "Rules; laws; national regulations." 先王之 | 先 | S'ên wáng che che, or 當 Kwô che, "The regulations of former kings." 國

不成錯 | 肥 ch'ing te che, "Not effect the form of rule or management." Denotes a mode of doing things which do not accord with established and approved principles or maxims. The phrase is applicable either to great or small; to national or to family affairs.

| 臺 Che tze, or | 軍 Che k'ên, Title applied to the Governor of a Province. 天子之言曰 | 書謂為 | 度之命也 Théen t've che yen yuè Che sh'oo; wei wei Che t'oo che ming yáy, "The words of the Emperor are called Che sh'oo; which expresses their being the dictation of laws." 國君

死社稷大夫死衆士死 | Kwô keun sze shay ts'êh, ta foo sze chung, sze sze che, "The Prince dies in defence of the gods; the General dies with his army; the inferior officer dies to fulfil the orders of his superior." (Le-kiung.) 橫 | Pin che, "The laws of rank." 以 | 祭 Che tsi, "To cut and divide a victim about to be sacrificed." 進血腥之時君斷 | 牲肝祭神於室 Tsin hên sing che she, keun twan che sâng kan, tse shin yu shih, "When the bloody parts of the sacrifice are to be introduced, the Prince himself divides the victim's liver, and, in the house, sacrifices to Deity." (Le-kiung.) 挟 | 怪 Hêh che, "To restrict; to confine." The name of a city. To rhyme read Che.

制

剗

KEA. To pierce into.

創

SHWE, or Shwa. 神 S. C. 王 R. H.

To scrape; to brush; to scrub; to clean; to put away from. 洗刷 Se shwe, or 洗洗涤 Se shwe kše ts'éhing, "To wash and scrub." 按 | 著 | Saou shwe, "To brush." 王 | 王 Shwe chow, "A scrubbing brush." 把 | 把 Shwe pa, "A scrubber for cleansing vessels." 鞋 | 鞋 Shwe heen, "To brush shoes." 你 | 那張棒子乾乾淨的 Ne shwe na ch'hang ch'ô tsze kan ts'êhing ts'êhing téih, "Scrub that table perfectly clean."
A kind of flag staff employed at religious temples of the Sect Fuh. Hollow spiral pillars, or steeples, erected over the graves or general receptacles of the ashes of the priests. In the spires are concentrated the relics of Fuh, called 舍利子 Shay lo tsze. These steeples, or pagodas, are now commonly called 塔. 列刹相望 Lō ch'há shang wáng. "The spires of Fuh stand facing each other."

"Ch'há, also denotes 僧寺 Seng sze. "Temples of the priests of Fuh." 梵 Fan ch'há, "The temples of Fuh."

古 | Koo ch'há, "An ancient temple, or pagoda."

To wound by a direct thrust; to pierce; to kill. To inscribe with the point of a style; to reprehend; to punish; to embroider, or decorate with needle-work; to choose from amongst. A sharp point; a prickle; a thorn. Also read T'hsé. To bore through; to stab; to kill; to embroider; to mark the face with ink and a pointed instrument. To spy out; an oblique hint. Part of the name of certain officers. Also read T'héh. Erronously written 刺 thus, and 剁 thus.
Hence,投

To send a visiting card. To present a visiting card

with the name inscribed on it. These cards were originally of

wood.  | 腔  Tsheih, or ts'hse lêen, "To mark the

face as a punishment." 釘  | Chia ts'hse, or |

繡  | Ts'hse sew, "To embroider or decorate with the

needle."  | 六經中  Ts'hse lîh king chung,

"To select from the Six Classics."  天何以

何神不富  Ts'heen ho e t'hsze? Ho Shin pûh fôo?

"Why does heaven afflict (the king)? Why does Deity not bless

him?" It is replied, 信用婦人之故也

Sin yung foo jîn che koo yây, "Because he yields

implicit belief to the representations of women." (She-kung.)

謗  Fung ts'hse, "To repreheind."  說  | Shâi

t'she.  "A pointed innuendo." 誣  | Ke t'hsse, "To

ridicule."  |  | Ts'heih ts'heih, "Incessant talking.

司  | Sze t'hsse, "A superintendent of certain legal in-

quiries."  |  | San t'hsse, "The three investigations"

directed by the preceding officer. First, of the higher officers

of state; second, of the inferior officers; and third, of the peo-

ple.  | 史  T'she, A certain officer.

T'she sin, "Pointed inquiry." 探  T'she than,

"To inquire into; to spy out."  | 蜂  | Fung t'she, "The sting of a bee." 荆棘

之  | King keîh che t'hsse, "The thorn of a bramble.

| 船刻  | T'sheih chuen, "To push forward a boat by poles." K'hîh

Steel fit to form a graving tool. To cut; to engrave; to

carve; to peel; to skin. To use harshly and avariciously.

One says, To excite painful feelings. A small portion of time;

the period of fifteen minutes. 雕刻  Tâoù k'hîh, "To

carve; to engrave."  刊  | Han k'hîh, or  | 字

K'hîh ts'he, "To engrave characters."  金謂之鍾刻

木謂之  | 骨謂之切象謂之

蹉玉謂之琢石謂之磨  | 金怀切

low; mîh wei che k'hîh; kâiîh wei che ts'hêh; seung wei che

t'so; yîh wei che chô; shîh wei che mo. "To carve or work

metals is expressed by low; wood, by k'hîh; bone, by ts'hêh;

ivory, by t'so; gels, by chô; stone, by mo." (Urh-ya.)  | 薄

K'hîh pû, "To use injuriously and insultingly; avarisci-

ously."  | 薄鬼  K'hîh pû kwei, "A selfish avaricious
devil; a person destitute of benevolent feelings.

成家理無久享  K'hîh pû ching kea, le woo

kew heung, "A family raised by hard-hearted avarice will not,
in the course of Providence, be long enjoyed."  | 我舊

云  | Wo kew yun k'hîh t'se, "What I said will

injure T'se." (Shoo-king.)  一個時辰有

八  | Yih ko She-shin yew pû k'hîh, "One She-shin (the

space of two hours) contains eight k'hîh."  顷  | King

k'hîh, or 暫  | Ts'ão k'hîh, "A short time." 少  | 就要移去了

Shaou k'hîh ts'ao e k'hôe

leaou, "In a very short time I shall want to remove."  | 

K'hîh jih, "A fixed day."  | 念  K'hîh nèn,

"To think on uninterruptedly, every moment." 我在

家時時  | 都得念着你  Wo

tse k'he, she she k'hîh k'hîh too kâa nèn choô ne, "At home my

thoughts were incessantly employed about you."  | 漏

K'hîh low, "An instrument to measure time by the dripping of
water, a clepsydra." From the marks or notches on the tube
the word K'hîh was applied to time. 

She tseih ming K'hîh; "The footsteps of a pig are called K'hîh."

Ol. Scrib. 列 Lîê. Also read Tisîh, Tisîh, Tisîh, Foul; impure; filthy.

KEK, or Kâ. To peel the skin from the face.

Same as 刻 K'hîh, see above.

Same as 刻 Ch'î há, see above.

KAN. To pare, or shave off.

CHIN. A knife or weapon.

Ol. Scrib. 刃 Kô, see below.

FUN. The nature or disposition of.

Ol. Scrib. 删 Shan, see above.

Characters formed by Seven Strokes.

LO. To strike; to attack.
法其可法者曰 | Fā k‘he k‘ho fā chay, yuē tsih, “To imitate that which is imitable is called Tsih.”

有過 | Kūn benh tsih ts‘heen; yew kwo tsih kae, “Seeing virtue, forthwith move towards it; having erred, immediately reform.” (Yih-king.)

失之 | Jen hew che tsze, “A particle implying a consequent result;” as 求 | 得之舍 | K‘en hew che tsze, “A particle denoting that which follows next in order;” 步 | 步 | 有餘力 | 以學文 | Hing yew yu leih, tsih ch‘e heū wān, “If after having fulfilled (the relative domestic duties) you still possess remaining strength, then apply to learning and the arts.” (Lun-yu.)

制 | K‘HWAE.

K‘HWAE.

To cut or break asunder. A vulgar character.

YUEN. ¹⁵ S. C.

To take or cut out from the midst of; to hollow out. Also read Kueü.
To pare or scrape off.

To lop off shoots or sprouts; to chop; to wound; to cut; to cut to pieces; a severe mode of putting to death, sometimes had recourse to.[8] How many are the wounds and amputations (punishments) which have been undergone! "If this composition have any faults, I'll trouble you to amend and erase."

To degrade to a lower situation.

To shave the head and become a priest.

To cut away from.

"To scribble."

"To cut away from.

"Scrape off the skin and you will see the bone."

To cut asunder; to cut or pare off.

Same as 割 Leih. See below.

Same as 割 Tak, see below.

To cut or pare off.

Same as 割 K'hei, see Rad. 小 Yih.
victory; to repress; to insist upon; urgent; to fix; to impress upon. 

何征不剋 \(\text{Ho ching p\text{h}h k\text{h}ih!}\) "In what warfare was victory not obtained?"

已 K\text{h}ih \(\text{ho che}\) ~

五行村 | 
Woo hing sang k\text{h}ih, "The productive and destructive, or the according and discordance relations of the five elements." That all the parts of the material world have a certain relation to, and produce certain effects upon each other, is a natural supposition; though in many cases, those relations and effects cannot be traced. The Chinese, however, like many other theorists, are unwilling to acknowledge their ignorance, and indulge their fancy in tracing the relations, not only of the parts of the material world, but also suppose a relation between the material and the moral world, depending for its effects on the same principles, as those which influence the elements of matter. This opens a wide field for theory and quackery. Hence it is said, that

醫卜星相不離五行生 | E.

p\text{h}h, sing, seang, p\text{h}h le woo hing sang k\text{h}ih, "Medicine, divination, astrology, and physiognomy, are all necessarily connected with the according and discordance properties of the five elements." 金生水水生木木生火火生土土生金 Kin sang shwuy; shwuy sang m\text{u}h; m\text{u}h sang ho; ho sang t\text{h}oo; t\text{h}oo sang kin. "Metal produces, or accords with, water; water with wood; wood with fire; fire with earth; earth with metal."

水 | 木 | 土 | 水 | 火 | 金 

金 k\text{h}ih m\text{u}h; m\text{u}h k\text{h}ih t\text{h}oo; t\text{h}oo k\text{h}ih shwuy; shwuy k\text{h}ih ho; ho k\text{h}ih kin. "Metal is destructive of, or discords with, wood; wood with earth; earth with water; water with fire; fire with metal."

Thus production and destruction revolve in a circle. These five elements have a certain relation to the sixty pairs of characters which form the Cycle, and which are applied to years, months, days, and hours; hence the materials by which the Fortune-teller calculates destinies. They have a relation to the five viceras; hence the Physician ascertains the state of the patient's health, when he feels the pulse. They have a relation to the two cheeks, forehead, chin, and noses; hence the Physiognomist knows the character and future situation in life, of the man whose countenance he examines. And they have a relation to the 五方 Woo fang, hence the 風鑑 Fung koen, fixes the site of a house, or the position of a grave. (See under 五 Woo).

| 期 | K\text{h}ih k\text{he}, "An appointed time; to appoint a certain day." |
| | 期 | 五 | K\text{h}ih k\text{he} keu che, "At the appointed time they all arrived." |

讀書通 | 期 | 五 | K\text{h}ih k\text{he}, "An appointed time; to appoint a certain day."

翻 K\text{h}ih shoo t\text{h}ung k\text{h}ih, "To read or study with great depth of discernment."

書紳 K\text{h}ih k\text{h}ih sin, fei tan shoo shin, "Be studious to impress it upon your heart, and not merely to write it on your physiography;" or hanging ends of the silken-girdle, on which was inscribed some memorable sentence.

| 擇 | K\text{h}ih ts\text{h}ih, "To choose a propitious day."

刻 K\text{h}ih, but not | K\text{h}ih.
cerate a corpse.” 諺法暴死無親曰 | 八.
She fa pao le woo ts' hin, yu'e li, “A character for cruelty and
unsocial feelings bestowed after death, is called li.” Em-
perors, Kings, and Statesmen, have had, from ancient times to
the present, an epithet, supposed to be characteristic of their
virtues or vices, affixed to their names after death. This is
called 諺, or 諺法 She fa.

| Ch | P'ut, “The sound of a bow string.” 踵 |
| P'ut, “The noise made by fish leaping or frisking.” |

To rhyme read Leé. Formed from 東 Shih and 見 Taou, in allusion to the dissevering effects of a knife. To
be distinguished from 刺 Tsze.

前 TS'HEEN.  肖 S. C.  伺 R. H.

In front of; before: whether locally, or in respect of time.
To advance; to lead forward.  Read Ts'een, To cut even;
now commonly written 剪 Ts'een. A light blackish color.
To rhyme, read Tsin. Formed from 止 Che, To rest-in a
place, and 船 Chow, A boat. Because 坐而至

者舟也 Tso urh che chay chow yau, “It is in a boat
you sit and reach the goal.” The original Character had not
knife by the side, that was added to denote cutting with shears or
scissors. Since 剪 Ts'een has been used to denote, Before,
people have added another knife, as 剪 Ts'een, To denote
cutting. This is considered a departure from the simplicity of
the character. 眼 | Yen ts'heen, “Before one's eyes.”
面 | Mee'n ts'heen, “In one's presence.”
時 | Tsh'heen she, or 從 Tsoung ts'heen, “Before: formerly.”
上 | Shang ts'heen k'heu, “To advance forward.”

The same is expressed by | 進 Tsh'heen t'ien.

程 Tsh'heen ching, “Advancement; promotion.” 將
來程遠大 Tseang lae, Tsh'heen ching yuen ta,
“Hereafter you will have great and splendid promotion”
行不 | Hing p'oh ts'heen, or 做事不
To ts'oo p'oh ts'heen, “To make no progress; not to get on
in the world.” 顧 | 不顧後 Koo ts'heen p'oh
koo how, “To regard what is before, and neglect what is behid;
or to regard the present moment and disregard what is future.”

| 年 Tsh'heen n'ien, “The year before last.” | 月
Tsh'heen yueh, “The moon before last.” | 日 Tsh'heen

jih, “The day before yesterday.” | 朝 Tsh'heen chou,

“The last Dynasty.” | 有十年 | Yew shih n'ien
ts'heen, “Ten years ago.” | 期十日 Tsh'heen
k'he shih jih, “Ten days before the time appointed.”

御 | 大臣 Yu ts'heen ta chun, “The great
officers of State in the Imperial presence.” 臺 | Tae
ts'heen, “Before a table, bar, or altar.” | 來
Ts'heen, “Before the chair or throne.” | 來
Ts'heen lae, “To come before, or into the presence of.”

我未之 | 間也 Woo we ts'heen wán yau, “I have
not heard it before.” (Le-king) | 人降

T'shee choo jin keang, “To lead or conduct down the per-
son offering the sacrifice” after the rites are finished.

好鳥報佳音 Yen ts'heen hau, nesou
paou kea yin, “Before the eaves a propitious bird announces
good tidings.” | 進 | 踏

面B看B見B的是甚麼
地方 T'shee meen k'han k'een tóh she shin mo te-fang,
“What place is that which we see before us?”
Eighteenth Radical. 240

89. Taou. VIII.

Equally embarrassed whether advancing or receding," in allusion to a certain animal, which in advancing, is embarrassed by a pouch hanging from its neck, and in receding, it is said to be embarrassed by treading on its tail.

P'heen, chehó, 

"Equally embarrassed whether advancing or receding," in allusion to a certain animal, which in advancing, is embarrassed by a pouch hanging from its neck, and in receding, it is said to be embarrassed by treading on its tail.

POO. To cut off; a knife for cutting and fitting to.

Ol. Scrib. "Hing, see above.

KAN. An instrument for reaping grain.

Common form of T'ze. Sometimes denotes To select from.

KEUEN. The down or hair on the horns of some animals. (Kang-he.) Read Ké, To dress horns. (Tsze-hway.) Read Huen, The appearance of rising or curling upwards. Or, altogether an erroneous character. (Ching-tsze-th'iaung.)

Ol. Scrib. "Kang, see below.

Original form of Kwá, see above.

Ol. Scrib. "Kung:

Seems to be the name of a person, the pronunciation not known.

Ol. Scrib. Yuen, see above.

Same as Yuen, see above.

LANG, or Lan.

Clean; bright. To be distinguished from Lo.

Characters formed by Eight Strokes.

T'SHÖ. To dress or cut horn.

To work any vessel or utensil which is yet in its rough state.

P'HÉ. To cut or pare off. To chop; to strike, or rub against; in which sense it is synonymous with Phe.

Read Pché. To cut. Al. Scrib. P'he.

LE. To peel off; to scratch or mark with the point of a style. Same as Le.

YA. To cut the neck or throat; to cut or pare off.

PANG. To chop or hew.

T'HEIH. To separate the flesh from the bones; to scrape off; to pick from; to reject entirely. To cut up, to separate the flesh from the bones; to scrape off; to pick from; to reject entirely. To cut up and lay in order the flesh of animals. Theaou theih kwhi kow.
To separate the flesh from the bones. | 腹藏 “To pick the teeth,” otherwise expressed by 刺牙 Tsze ya. 大家商议 | 决

to the real | 两件 | 腹藏珠

Ta kea, | 事物 | 腹藏珠的脾气來

shang e leung ka mencing le, teih pe teih sze tsing, “Let us all consult about two undertakings; the one to promote something advantageous, and the other to reject something improper.” Read Shih, To cut to work up. Read The, the same as 剿 The. See above.

KO. To cut.

FÉ. To cut off the feet or legs; to cut off the knee-pan.

剖 P'HOW. § 割 S.C. 割 R.H.

剖中分 | 功臣 | 葬|自剖

P'how foo fung kung chin, “To divide the (wooden) seal, and commission a meritorious officer.” The higher officers of state, during the dynasty Han, when appointed, received half of what is denominated 漢符 Foo, the other half was retained at court.

剖開 P'how k'hae, “To cut, rive, or tear open.”

剖心破膽 P'how sin p'ho tan, “To open the heart and split up the gall;” i.e. to tell fully whatever occupies the mind; to open one's heart to a person. 把我

心 | 一 | 時 | 三 | 開 | 割

Tsuew pa wo teih sin p'how yih

腹藏珠 P'how fuh ts'hang choo, "To rip open one's belly for the sake of secreting a pearl;” denotes sacrificing everything, even life itself, for the sake of gain. 怎麽又變出這 | 腹藏珠的脾氣來 Tsang mo yew pien ch'üh chay p'how fuh ts'hang choo teih pe k'he lae, “Why change all at once, and manifest a disposition so sordidly attached to gain?”

判 P'how p'wan, or | 斷 P'how t'wan, “To decide in judgment, to say which is right and which is wrong.” Also read Foo.

判 CH'HEN, or Ch'han. To pare off; to make level. To reap or cut down grain. Read Ch'hen, To attack; to reduce; to level; to equalize. 割削 Ch'han sc'o, “To pare off.” 鉤 | Choo ch'han, “To pare or level the ground; to plough.” 活計以鉤

Hwö ke e choo ch'han, “To fill the ground for a livelihood.”

而類破吾家 Ch'han urh yu p'ho woo kea. “By equalizing and levelling, my family will be ruined.”

K'HE.

To cut asunder. Sincere; real; to overcome.

初 TSZE, or Che. To insert a knife or an instrument; to insert a plough or harrow. To place; to stick in the ground; to stab. Al. Scrib. 進 Tsze, and 事 Tsze.
NAOU. Same as 脳 Naou, see Rad.肉

KWÄ.

Kē hwā, "To scrape off; to scrub."

KANG.§ 靭 S. C. 叁 R. H.

Firm; hard; stiff; unyielding; strength; fortitude; intrepidity; violence. An Adverb of time denoting Recently; just now. Defined thus, 刀鉄堅勁也 Taou tê kên king yâ, "The hardness and strength of a steel weapon." (Luh-shoo.)

剛柔 Kang jow, "Hard, soft; firm, unbending, and soft, yielding."

凡氏函五常之性而其他柔緩急音聲不同 Fan min han woo chang che shing, urh k’he kang, jow, hwan, keih, yin shing, pûh t’hung, "All persons naturally possess a sense of the five constant virtues, (benevolence, justice, decorum, prudence, and truth) but there is a difference in their voices and dispositions: some are firm, others yielding; some are slow, others hasty." (Shing-yu.)

志 Kang che; 正 Kang ching; 大 Kang ta. All express "An upright and proper firmness of character; intrepidity; fortitude."

惡 Kang gō; 狠 Kang lung; 暴 Kang paon, express "Courage and obstinacy that are vicious and inhuman."

毅 Kang ê, "A firm endurance of evil or suffering."

强 Kang k’heang, "Obstinate and violent; headstrong."

性情|硬 Sing tsing kang ging, "An unbending headstrong disposition."

Kang chih, "Stiff and straight;" applied to the disposition, denotes Unaffected sincerity, an entire absence of artifice and intrigue. 四大金 | Sze ta kin kang, "Four gigantic golden idols," placed in the avenue leading to a temple at Canton. 金|神 Kin kang shin, "Golden (or gilt) deities placed in the avenues of temples, guarding the passage, and waiting the commands of 佛 Fûh.

| Kang, or | Kang kang, or | 纖 Kang ts’hae, or | 纖 | T’hae kang, All express A circumstance occurring very recently before; the two first refer the event nearer to the given time than the two last.

到 T’hae kang taou, "He arrived but just now."

至 Kang che, "That very moment arrived."

大哉乾乎 | 健中正 Ta tsae kên hoo, kang k’êen chung ching, "How great are the heavens! how firm and regular in their motions!" (Yih-king.)

金 Kin kang shih, "The adamant or diamond."

日 Kang jih, "The odd days of the month."

柔 Jow jih, "The even days of the month."

K’HOO. To rip up and divide asunder.

WAN. 削 S. C.

To cut or pare; to engrave metal; to pick or cut deep into.

肉上剔瘀 Jow shang wan ch’hwang, "To cut a wound in one’s flesh," denotes Making to one’s self unnecessary troubles. 不能|出我的心來 Pûh nang wan ch’hiêu wo teih sin lae, "You cannot pick out my heart;" i.e. You cannot obtain the thoughts which occupy my mind. To rhyme read Heun.
Ol. Scrib. 斷 Twn, see Rad. 斬 Kin.

Ol. Scrib. 齊 Tsze, see below.

KEÜH.

To split or rive asunder; to separate or divide.

A vulgar form of 列 Léi.

Pö.§ 新 S. C. 刺 R. H.

To split; tear, or rive; to peel, or scrape off; to flay; to put off; to uncover; to cut up an animal. To let fall; to cut; to wound. One of the 卦 Kwa, or diagrams. Read P'hüh, To strike against with force, to break off the shell. From 刀 Tao, "A knife," and 束 Léi, "To cut and carve."

剝皮抽筋 Pö p'he ch'how kin, "To peel off the skin, and pluck out the sinews.

我要 | 你各層皮下來 Wo yau pö ne na t'äng p'he hea luo, "I'll flay the skin off you." | 民 Po min, "To flay the people," i.e. to oppress and harass them.

Ch'höw pö, "To exact with severity and excessively.

鬱疹肝切 Füh yüh he, kan tch'ü pö, "Adversity pierces and rends the (liver) heart." 喪不

奠也與祭肉也與 Sang püh pö, chang yay yu; te jow yay yu, "In funeral rites the oblations are not uncovered when there is with them the flesh of the sacrifice."

(Le-k'ing.) 八月 | 果 Pö yuè pö tao, "In the eighth moon shake down the plums."

HWÄ, or Hwih. To mark or line with the point of a knife or style. Properly 劈] Kwa. See below.

SHÉ. To work or dress skins. Al. Scrib. 磬 Shé.

KEA. To enter.

CH'HA. Same as 剝 Ch'häa. See above.

KÉ. 新 S. C. 刺 R. H.

剝剝 Ke keüe, "A crooked graving tool" used in cutting characters. Some say that the Ke is a crooked chisel; Keüe, a crooked punch struck with the hammer.

CHÜ. To hold an instrument with which to engrave; to pierce; to stab. To cut away; to cut off. Read Tuh, To scrape off; to reject what is bad. 有敢剝定法令者死 Yew kan chüe ting fa ling chay sze, "He who dares to engrave the law shall die."

| 寢戶之簾 Chüe tsun hoo che lèn, "To cut away the curtains of the bed-chamber door."

| 其瑕 Tuh k'he twan leih, "To reject or put away broken pieces of earthen ware."

K'HING. To brand the face with ink and a style; a Chinese punishment. Al. Scrib. 黒 K'hing, or 黒
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<tbody>
<tr>
<td>18th</td>
<td>Taou</td>
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<td></td>
<td>Che</td>
<td>Reckon, to rectify.</td>
<td>To cut off; to rectify. Orig.制 Che.</td>
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<td></td>
<td>Yen</td>
<td>Sharp pointed; to sharpen the point of.</td>
<td>To cut off. 削</td>
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<td>S.C.</td>
<td>Yen yen, “To rise up, or move rapidly;” said of a person. Light, splendour.</td>
<td>Yen mih wei she, “Pointed wood forms an arrow.” (Yih-king.)</td>
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<td>R.H.</td>
<td>Taou tséi le' yay, “A sharp pointed weapon.” (Luh-shoo.)</td>
<td>木为矢 Yen mih</td>
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<td>手以衝仇人之臂 Yen show e ch'thung k'hew jin the heung, “Point the hand to thrust against the breast of an enemy.” 安欲其脛 Gan yó yen k'he hing, “Why wish to cut off his legs?” 弁行</td>
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<td>起履 Pëen hing yen yen k'he keu, “Walking swiftly and moving rapidly the feet.” (Le-king.)</td>
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<td>Syn. with 堤 Yen. 堤耕 Yen sze, or 堤耕 Yen sze, “A sharp pointed harrow.” (Che-king.)</td>
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<td></td>
<td>TEAOU</td>
<td>To work or operate on stones.</td>
<td>TEAOU. To cut or mince meat.</td>
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<td>Shwu-wan takes 瑚 Taou in the first sense, and 影 Taou, or 刮 Taou, in the last sense.</td>
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<td></td>
<td>LE.</td>
<td>To open out.</td>
<td>LE. To cut.</td>
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<td>Ol. Scrib. 創 Ch'iuwang, see below.</td>
<td>Ol. Scrib. 創 Che, see above.</td>
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<td>Ol. Scrib. 創 Yuen.</td>
<td>Ol. Scrib. 創 Yuen.</td>
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<td>Ol. Scrib. 創 Twan.</td>
<td>Ol. Scrib. 創 Twan.</td>
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<td>Characters formed by Nine Strokes.</td>
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<td></td>
<td>CHHEN</td>
<td>To strike with an axe; to hew or chop.</td>
<td>TÜH. To strike with an axe; to hew or chop. Synonymous with 削 Che.</td>
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<td>Ol. Scrib. 刻 Che, see above.</td>
<td>Ol. Scrib. 刻 Che, see above.</td>
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<td>Same as Keuen, see Rad. 目 Muh.</td>
<td>Same as Keuen, see Rad. 目 Muh.</td>
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<td>Ol. Scrib. 割 Yuen.</td>
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<td>LE. To cut.</td>
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<td>Ol. Scrib. 断 Twan.</td>
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<td></td>
<td>HWÁ.</td>
<td>The noise made by splitting or riving.</td>
<td>The noise made by splitting or riving.</td>
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<td></td>
<td>CHÁ.</td>
<td>The sound of cutting or mincing.</td>
<td>The sound of cutting or mincing.</td>
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<td>SHING</td>
<td>Overplus; surplus; remainder; not only. According to Sha-muh, it is properly 情 Ying. Shing, he denominates the vulgar form of Ying. (E-wan-jeJan.) 餘剩 Yu shing, “That which remains over and above.”</td>
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<td>R.H.</td>
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<td>Character</td>
<td>Meaning</td>
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<tr>
<td>賊</td>
<td>Tocut or pick, to cut off.</td>
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<tr>
<td>割</td>
<td>To cut or pare off, to pierce or stab.</td>
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<tr>
<td>削</td>
<td>To reap or cut grain.</td>
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<td>鈑</td>
<td>A pike or pointed instrument to make a hole in the ground to receive the end of a pole.</td>
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<td>割</td>
<td>To hook; to pare.</td>
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<td>剄</td>
<td>To punish by castration.</td>
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<td>則</td>
<td>To cut or clip with scissors.</td>
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<td>剣</td>
<td>A transverse knife for cutting things.</td>
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<td>剣</td>
<td>To cut a piece of cloth to make a garment; metaphorically to arrange, to manage, to plan.</td>
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<tr>
<td>剂</td>
<td>To pierce or stab.</td>
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<tr>
<td>剚</td>
<td>To split or tear open.</td>
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<td>剚</td>
<td>To cut open with a knife; to cut the neck.</td>
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</table>

This Character is, by Kang-he, considered the vulgar form of 割, in the same sense just now given. Shu-muh says, that 割, is properly To cut or clip. The addition of 刀, below 割, is improper; and 割, or 割, denotes a bird shedding its feathers, and acquiring new ones.

To divide or separate. 度 To, "Occurs in the same sense." Read To, To shut, to close.

To cut even; to cut and form; to direct and arrange. A
regular grave deportment. "To decide on what is just and equitable."

CH'HUNG. To pierce or stab.

UH. 刑誅也. "To punish with death," in a severe manner. To kill in a house, or retired place; not in the open market place. "A heavy mode of punishment, expresses a severe mode of destroying life."

K'HIWEI. Same as 刑. See above.

KWA.* 胚 S. C.

To separate the flesh from; to cut off the flesh and place the skeleton by itself. "If a great crime be committed, the flesh should be separated from his bones."

KÖ. A sharp sword. Generally considered an erroneous form of 刑. Of this, however, Ching-tsze-thung does not quite approve.

FOO', or Fow. 胚 A. V. 刑 R. H.

A second; an assistant. To assist; to examine; to announce to, or give information of. A kind of ornament of platted hair for the head, worn by ancient Queens when performing funeral ceremonies. Read F8. To split or rive open.

Read Peh, or Peh, To cut open transversely. 正副 1. 使

Ching, foo, "The principal and the second." Foo sze, "The second person in any regular Imperial commission. The second person in an embassy."

Ching, foo, "The principal and the second."

Foo sze, "The second person in any regular Imperial commission. The second person in an embassy."

晉阜俗誥民之至意 Foo Chin foo süh han min the'che, "To assist me (the Emperor) in my utmost wishes to improve the public manners and tranquillize the people."

Six foo and ke; The Ke were valuable stones hanging down on each side of the foo. (She-king.) 爲天子削瓜者之 Wei T'heen-tze se'k kwa chay, foo che, "He who peels a melon for the Emperor, divides it into four parts." (Le-king.) 腦性智也 Peh sang heung yay, "To cut open the breast of a victim."

KŒ. To carve or engrave.

Ol. Scrib. 制 Che, see above.

Ol. Scrib. 劃 Lüh, see Rad. 劃 Leih.

CHE. Name of a certain animal.

No pronunciation given. Defined, Making no progress.
Characters formed by Ten Strokes.

NE, or E. To cut off the nose. Same as E.

SO. To cut into minute parts; to cut round.

T'HÜH. The appearance of piercing into.

KÖ. 刃 S. C. 刃 R. H.
To cut; to cut off; to divide; to wound; to injure; to ruin.
To rhyme, read KÖ: 割如刀割 Le joo taou kō, "As sharp as a knife that cuts," said of a person's Volubility.

食三老五更於大學天子袒而犢 Sze san lau woo kāng yu tae hē, T'heen-tsze, th'an urh kō sāng, "When feeding the ancient Sages, in the hall Tae-heo, the Emperor, himself, makes bare his arm, and cuts up the victim." (Le-king.) 你若不細細告訴我知我就拿刀子來 T'heen kō ne t'heen jow, "If you do not tell me all about it, I'll take a knife and cut you to pieces." 洪水方

Hung shwuy fang kō, "The deluge spreads destruction." (Shoo-king.) 天降于我家 T'heen kōng kō yu wo kea, "Heaven sends down ruin on my family." (Shoo-king.)

In this way T'si, is sometimes written.

See under Radical 竹 Chūh.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>刻 (P'HE)</td>
<td>To cut, hew, or chop. Same as 剔 P'he. See above.</td>
</tr>
<tr>
<td>剔 (TÄ)</td>
<td>The sound of two things striking together.</td>
</tr>
<tr>
<td>剔鉤 (CH'HWANG)</td>
<td>A wound made by a knife or weapon, in which sense it was originally written 力 Ch'hwang. 身被七十創 Shin pe ts'hih shih ch'hwang, &quot;He received seventy wounds.&quot; 头有創 T'how yew ch'hwang tāh mūh, &quot;If the head be wounded then wash it.&quot;</td>
</tr>
<tr>
<td>剔 (LEII)</td>
<td>To cut off; to cut asunder.</td>
</tr>
<tr>
<td>剔 (CH'HA)</td>
<td>A small spear.</td>
</tr>
<tr>
<td>剔 (Ol. Scrib. 则 Tsē, see above.</td>
<td></td>
</tr>
<tr>
<td>剔 (Ol. Scrib. 剣 P'how, see above.</td>
<td></td>
</tr>
<tr>
<td>impaired (Ol. Scrib. 咬 Wān, see Rad. K'hōw.</td>
<td></td>
</tr>
<tr>
<td>KEW</td>
<td>To escape from punishment, Or to be acquitted from the charge of guilt.</td>
</tr>
<tr>
<td>赉 (Same as 赉 Than, &quot;Rest; repose; stillness.&quot;</td>
<td></td>
</tr>
<tr>
<td>KEÉ</td>
<td>To seize, or take by violence.</td>
</tr>
<tr>
<td>剔 (CH'HUEN)</td>
<td>To lop off the branches of trees.</td>
</tr>
</tbody>
</table>

Characters formed by Eleven Strokes.

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>剔磨 (Same as 剔 Ch'hang, see above.</td>
<td></td>
</tr>
<tr>
<td>剔磨 (ME. Same as 磨 Me.</td>
<td></td>
</tr>
</tbody>
</table>

To divide; to separate; to share with.
CH'HE, or Ts'heih  |  S. C.  To wound.

MO. To cut or pare.

Same as 策 Ts'ih.

T'HWAN, or Chu'en, or Chu'en.

To cut into parts; to mutilate.

公族其有死罪則磬于甸人。其刑罪則纖劓亦告于甸人 Kung ts'heih k'he yew sze tsuy, ts'ih king yu t'een jin; k'he hing tsuy, ts'ih t'een t'hwan, yih kaou yu t'een jin, “Any of the royal kindred being guilty of a capital crime, were hanged by the T'een officers; in crimes not capital, their bodies were mutilated, which also was announced to the T'een officers.” (Le-king.) Read Chu'en, used in the sense of 專 Chu'en, which see.

LÜH. To cut; to kill. Same as 戰 Lüh.

Read Kew, 劉流 Kew lew, “The appearance of returning, or revolving round.”

Ol. Scrib. 戰 Lüh, see Rad. 戈 Ko.

LE. To mark with a style, to cut open.

CH'HEIH, or Seuhl. To cut asunder.

HAOU. Strong; robust; violent.

TSUNG.

A kind of pick for digging into the ground.

Ol. Scrib. 刻 K'heih, see above.

KWAN. To cut or pare off.

LOW. To bore into; an orifice.

Read Lōw. 剪 Low ts'how, To cut into minute parts.

SE. Wounded skin.

FOW. Name of a country place.

SAN, or Shan. To cut off, to terminate.

PEAOU. 割 S. C. 子 R. H.

A middle-sized bell giving an acute light sound.  Read P'heaou, To prick a wound with a pointed stone. To cut off; to rob; to plunder. Also Swift; light; urgent. 割疾 P'heaou ts'eh, or 輕 | King p'heaou, “Swift; nimble; active,” applied to soldiers. | 鍁 P'heaou ts'ang, "A missile dart or spear." | 割 P'heaou leih, “To rob or plunder.” Read P'heaou, The close; the termination of.

CH'HANG. Wound on the skin.

SEO. To pare; to cut.
<table>
<thead>
<tr>
<th>Radical</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>KOW, or Gow</td>
<td>To cut out with a sharp instrument</td>
</tr>
<tr>
<td>TSEAOU</td>
<td>To cut off; to terminate; to exterminate</td>
</tr>
<tr>
<td>SÜH</td>
<td>To cut into minute parts; to mince</td>
</tr>
<tr>
<td>KWÄ</td>
<td>To cut away the noxious parts of an ulcer</td>
</tr>
<tr>
<td>SEAOU</td>
<td>To cut</td>
</tr>
<tr>
<td>TSEAOU, or Tseaou</td>
<td>To cut asunder; to reap; to mow</td>
</tr>
<tr>
<td>LEIH</td>
<td>To cut</td>
</tr>
<tr>
<td>CHAOU, or Taou, or Chô</td>
<td>Large; great; large grass; to reap; to mow</td>
</tr>
<tr>
<td>TSAN</td>
<td>Or Tsan Ch'ha, &quot;To shrink or shrivel up;&quot; To pierce or stab</td>
</tr>
<tr>
<td>P'HÖ</td>
<td>A kind of double-edged sickle, with a wooden handle for mowing grass</td>
</tr>
<tr>
<td>TSUE</td>
<td>To cut or break asunder</td>
</tr>
</tbody>
</table>

Characters formed by Twelve Strokes:

- T'SHÄNG. To wound excessively
- LÈANG. To take; to seize
- TÄNG. Täng kow, A kind of hook
- LIN. To cut or pare off
- TSUË. To cut or break asunder

"To thrust in a sickle."
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>P'HEẼ</td>
<td>To cut off, or pare away.</td>
</tr>
<tr>
<td>TSUN</td>
<td>To cut asunder; to lessen.</td>
</tr>
<tr>
<td>KEUẼ</td>
<td>A style, or pointed instrument; to mark with a style or graving tool; to divide or split open with a pointed instrument.</td>
</tr>
<tr>
<td>CH'ÉN, or Chan</td>
<td>To attack; to cut and arrange. Read T'shin, To moderate and govern.</td>
</tr>
<tr>
<td>HWĂ§</td>
<td>A style, or pointed instrument; to mark with a style or graving tool; to divide or split open with a pointed instrument.</td>
</tr>
<tr>
<td>HEIH</td>
<td>To cut.</td>
</tr>
<tr>
<td>YÁOU</td>
<td>To pare or cut away.</td>
</tr>
<tr>
<td>FOO</td>
<td>To mow or cut grass.</td>
</tr>
<tr>
<td>CH'HUNG</td>
<td>To pierce or stab.</td>
</tr>
<tr>
<td>GÕ</td>
<td>The point or edge of a sharp sword.</td>
</tr>
<tr>
<td>Same as 剪 Ch'hwang, see above.</td>
<td></td>
</tr>
<tr>
<td>Same as 罚 Fà, see Rad.  网 Wang.</td>
<td></td>
</tr>
<tr>
<td>CH'HÅ</td>
<td>A Person's name. The Pronunciation not known.</td>
</tr>
<tr>
<td>Ol. Scrib.  規 T'sih, see above.</td>
<td></td>
</tr>
<tr>
<td>TS'HEU</td>
<td>To cut into minute parts.</td>
</tr>
<tr>
<td>KO</td>
<td>To cut away fleshy excrescences.</td>
</tr>
<tr>
<td>CHEN</td>
<td>To cut or pare off. A vulgar character.</td>
</tr>
<tr>
<td>LING</td>
<td>To cut.</td>
</tr>
</tbody>
</table>
LEEN. To prick slightly.

SHI. To pierce or stab.

TSHEE. To make a continuation of; to connect together. A local word.

KHEIH. 雷 S. C. 劈 R. H.

An increased quantity of; a great degree; difficult; distressing to the mind. To play; to trifle; comedy. A surname.

The name of a district. 理繁治劇 Le fan che k'heih, "A multiplicity of affairs to attend to, the arrangement of which is difficult," said of the affairs of public courts.

Then | T'han k'heih, "To play, or take amusement." |

HEI. Stage plays." 病 | Ping k'heih, "State of disease which threatens death."

LEIH. To pare or cut off.

CHEN, or Shen.

To strike with a spear or other weapon; to fight. Read T'han, To cut. The vulgar form of Chen. (Shamuh.)

CH'HUY. To cut or break asunder.

PHEIH. 刈 S. C. 劈 R. H.

To strike or break open; to tear; to split; to rend; to cut; to divide. 雷劈 Luy p'heih, or 歎 P'heih leih, "The abrupt shock of the noise of thunder." Otherwise written 雷霆 P'heih leih: It is under this form alone, that Kang-he gives this sense of P'heih leih. The other Dictionaries say, that the first form is the correct one.

初 Ch'hou p'heih leih, "The first shock; the first word uttered."

破兩開 P'heih p'ho leang k'hae, "To split or rend in two."

八瓣子不成 Nan thau pa wo p'heih p'an tsze puh ching, "It cannot be supposed that he will split my head into eight petals;" i. e. I am not afraid of what he may do to me. 難道把我臉無情的人 P'heih leen woo tsing teh jin, "A man who splits open your face without any feeling;" i. e. a man of harsh, austere, unkind, or shameless address.

KWEI. 斬 S. C.

To cut or break asunder. 劊子 Kwei tsze, or 劊子手 Kwae tsze show, An executioner. Also read Kwâ.

LEW. 劊 S. C. 劊 R. H.

A certain weapon; to kill. To arrange. A very ancient and famous surname. 凡二十五望丛自陶唐氏劉累之後 Fan urh shih woo wang; ping tsze T'haou-t'hang, she Lew-luy che how, "There were twenty-five famous persons (of this name), who all were the posterity of Lew-luy of the Dynasty T'haou-t'hang;" (B. C. 2200 years). In this sentence, Wang, "To look towards," is used for the Object looked at, or admired. 眺 劊 P'he lew, A tree with few branches and open foliage.
<table>
<thead>
<tr>
<th>Character</th>
<th>Pinyin</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>刃</td>
<td>TSEAOU.</td>
<td>刀</td>
</tr>
<tr>
<td>刍</td>
<td>KEAI.</td>
<td>刳�</td>
</tr>
<tr>
<td>刣</td>
<td>KEEN.</td>
<td>判</td>
</tr>
<tr>
<td>利</td>
<td>JOO.</td>
<td>利</td>
</tr>
</tbody>
</table>

Characters formed by Fourteen Strokes:

<table>
<thead>
<tr>
<th>Character</th>
<th>Pinyin</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>刃</td>
<td>JOO.</td>
<td>刊</td>
</tr>
</tbody>
</table>

Note: The text contains Chinese characters and their meanings, along with their Pinyin transcriptions. The characters are listed with their definitions, indicating their usage in various contexts.
To cut into small parts; to mince meat.

Also read Han and Lin, a broad sharp knife or sword.

To split or rend asunder. To cut or reap grain.

To cut into minute parts. To cut wood for fuel.

The grating noise of cutting or mincing. Read Ch'uy, or Ch'han, to cut asunder.

Ol. Scrib. Then Ts'ih, see above.

Pei, was also formerly written thus, see Rad. Ch'hō.

To pare or clip even; to adjust; to equalize; to cut and blend medicines in equal proportions; a dose.

Ying leung wei t'heou ts'ez, "It is proper to deliberate and equalize" the state of the several districts. (Peking Gazette) Yih ts'ez yō, "A dose of medicine properly mixed." Chih ts'ez, "The two halves of a written agreement or bond," of which each contracting party retains one. In ancient times, great contracts were settled by Chih, and smaller ones by Tsze. Afterwards, the words were joined to denote a deed or bond generally. More recently, the same has been expressed by a written bond ensure belief, and put a stop to litigations."

The name of a district.

Same as 割, see above.

To cut away proud flesh, or the noxious parts of an ulcer. Originally written 別.

Same as 割 Tse-aou.

The same as the preceding.

To cut off the nose as a punishment. To cut.

K'he jin t'hean t's'heuy e, "Those persons shave their heads and cut off their noses." (Yih-king.)

Th'heen in the text, is by some thought a misprint for Uhr.

CH'HAN, or Ts'han. To cut asunder.

To prick or stab with a knife. Same as 竊 Le.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>.radical.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEEN</td>
<td>To cut or pare off</td>
<td>SEE,</td>
<td>To cut asunder; to cut off</td>
</tr>
<tr>
<td>TSHEEN</td>
<td>To cut</td>
<td>YTH.</td>
<td></td>
</tr>
<tr>
<td>CHAOU</td>
<td>To pierce or stab</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CHIH</td>
<td>Same as 劍 K'een, see above</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CHIH</td>
<td>Füh chih, To chop or hew</td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Fifteen to Twenty-four Strokes.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LEE</td>
<td>To lessen by paring off; To choose or select</td>
<td>LEE</td>
<td>To split open</td>
</tr>
<tr>
<td>LE</td>
<td>To split straight down</td>
<td>LEI'H</td>
<td>To cut</td>
</tr>
<tr>
<td>K'HWÖ, or Kwàng</td>
<td>To read or lay upon</td>
<td>KHWÖ.</td>
<td>Same as 劇 K'hwö, see above</td>
</tr>
<tr>
<td>CHIH</td>
<td>A kind of bond or written agreement</td>
<td>TSHEEN.</td>
<td>To cut</td>
</tr>
<tr>
<td></td>
<td>See above under 劑 Tsze. Read Che, To pledge one thing for another</td>
<td>LING.</td>
<td>To split or rive; to split open</td>
</tr>
<tr>
<td>LE</td>
<td>To cut</td>
<td></td>
<td></td>
</tr>
<tr>
<td>JOW</td>
<td>Soft; mild; forbearing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HWÜY</td>
<td>To pare off; to lessen</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**NINETEENTH RADICAL.**

<table>
<thead>
<tr>
<th>Left</th>
<th>Right</th>
</tr>
</thead>
<tbody>
<tr>
<td>LEIH</td>
<td>R. H.</td>
</tr>
</tbody>
</table>

Sinew; nerve; strength; spirit; force; power; effort; vigour; diligent endeavour; strenuously; assiduously; to employ one's strength about a thing. A surname. To rhyme, read leih.

筋也象人筋之形 Kin yay, scang jin kin che hing, "Sinew or tendon, (the character) resembling the human sinews." (Sho-wun.)

力 Yew leih, "Possessing strength." 量 Leih leang, "Strength of capacity." 大有 Ta yew leih leang, "Possessing great strength of body, mind, talents or influence." 量不足 Leih leang püh tsih, "A deficiency of strength, talents, or power." 氣 K'he leih, "Strength, or the invisible animal influence which supports strength." 孩兒没有氣懶得梳頭 Hae urh müh yew k'he leih, lan th shoo t'how, l. "Your child, have no strength; I am quite indisposed to dress." 身 Shin leih, "Bodily strength." 身壯健 Shin chwang leih kéen, "Hale and robust;" generally addressed to old people as a compliment. 心 Sin leih, "Strength, or active power of the mind." 有心無 Yew sin [woo leih, "Have the heart,
but want the strength;" i. e. I possess a willing mind, but am inadequate for the performance of what is referred to. 目

| Mīh leih "The power of vision." 耳 | Urh leih, "The power of hearing." These are examples of this definition. 凡精神所及處皆 | Fan tiang shin so keih eh'boo, keae leih, "All the parts to which the animal spirit extends its influence, are said to have Leih;" i. e. strength, power, vigour, &c.

盡心竭力 | Tsin sin keih leih, "To exert one's heart and strength to the utmost." 非強有者弗能行也 | Fe keang yew leih eh'ay, sib nång ting yay, "None but the robust and strong are capable of doing it." (Le king) 協 | Hēi leih, "To unite efforts." 重 | Leih keuen, "Wearied; fatigued." 用 | Chung leih, or 鼎 | Ting leih, "Great strength." 綿 | Mēen leih, or 薄 | Leih po, "Deficiency of strength; weak." 出 | Yung leih; 出 | Ch'iih leih; 出 | sī | Ch'iih leih, "To exert one's strength." 出 | 於國家 Ch'iih leih yu kwō kea, "To exert one's self for one's country." 費 | Fe leih, "To spend one's strength." 費了許多心 | Fe lehou heu sin leih, "Expended a great deal of mental effort." 一學便會總不費 | Yih ho phēen hwuy, tsung pūh fe leih, "To learn at once without any effort." 年富 | 强 | Nēn foo, leih keang, "Rich in years, and robust in strength;" rich in years, denotes being yet young, having many years in reserve. 以舒民 | E shoo min leih, "To assist the efforts of the people;" commonly said when taxes are remitted. 一 | 擔
力 Leth. II. Nineteenth Radical. 258

Leih tso, "To do with earnest endeavour." | 行

所知 Leih hing so che, "Practice sedulously that which you know." | 辯 Leih pien, "To argue strenuously."

學 Leih ho, "To learn assiduously;" differs from 學 He6 leih, which denotes a scholar of comparatively slow parts, but possessing patient, persevering, and finally successful, industry. 　

天資高。學 Thoen tsze kaou; he6 leih taou, "Eminent natural ability; and one by effort thoroughly learned." They prefer the latter as more solid and abiding, than the transitory flashes of genius. | 政 Leih ching, "To be employed in laborious government service." | 苦戰也 Leih k'hoor chen yay, "To fight with great ardour and obstinacy."

病 P'ching leih, "Severe, dangerous disease." 筆 Peh leih, "Strength of pencil," denotes either writing the characters with a stiff firm stroke; or writing in a nervous style." They admire 写子有 | 貴者不以貨財為禮。老者不以筋 | 為禮 Pin chay puh e ho tsze wei le; laou chay puh e kin leih wei le, "The poor man's politeness, or civility, cannot consist in employing property, (to give as presents); nor the old man's politeness consist in strength of sinew," to rise, bow, kneel, &c. | 遺此 | 助汝薪水之勞 Esze leih tsoo yu sin shwiy che laou, "This my strength yet remains to labour in assisting you to procure fuel and water." | 田 Leih teen, "To labour in the field."

力 YÁ. 努力 Ung yà, "To bend the strong or violent." Ol. Scrib. 力 Leth, see above.

From Two to Six Strokes.

力 KEW.

Great strength; to exert strength to the utmost.

功 KUNG. § 亡 S. C. 亡 R. H.

以勞定國曰功 E lau ting kwó yue kung, "By laborious exertion to settle the affairs of a country is expressed by Kung." Meritorious service; merit; the praise or consideration in the state arising from meritorious service. To assume the honor resulting from meritorious service. Service; affair, or work. Part of a surname. To rhyme, read Kin. 大 | 小 | 有 | 勞 | 德 | 名 Ta kung, "Mourning worn for nine months." | Seou kung, "Mourning worn for five months." | Yew kung, "To have deserved well." | Kung laou, "Meritorious labour or service." | Kung tih, "Virtuous deeds, meritorious in the sight of God." | Kung ming, "Rank in the state" supposed to be the reward of meritorious services, but often purchased. 捐 | 名 Keuen kung ming, "To purchase rank." | 名到手 Kung ming
name. 

**K'HÜH**.

**KEA.** 加

From strength and mouth. **用力而助之** 

以口加之義也 Yung leih urh ts'oo che c k'how, kea che c yay, "To exert one's strength, and to assist those efforts by the mouth speaking, gives the sense of Kea." (Lüh-shoo.) To add to; to superadd; to increase; to confer upon; to inflict. To charge; to do to. To rhyme, read Ko and Ke.

减 Kea, k'een, are opposites "To add to; to diminish from." 增 Ts'ing kea, "To increase."

恩 Kea guan, "To confer favour; to exercise kindness to."

加刑 Kea hing, "To inflict punishment."

每月利息 Mei yu'sh kea leh seih, "To charge interest per month." 這件貨要多些價錢他纔肯賣 Chay k'een ho yaou kea to s'ay kea tsh'üen, tsa k'ang mae, "There must be a little addition made to the price of this commodity, and then he will sell it."

雪上霜 Senh shang kea shwang, "To add hoar frost to snow;" i.e. to heap calamities on him who is already oppressed.

愈不膚 Yu kea püh lüh, "Still more uncomfortable."

官進爵 Kea kwan tshin tseh, "May an addition be made to your official rank; may you be advanced to nobility." A common form of congratulation addressed to officers of government. In the place of the last word, Lüh, "The emoluments of office," is sometimes used.

**HO.** Noise made by dragging or tracking a boat.
IV. Nineteenth Radical.

KEÉN. Difficult; distressing; effort.

HANG. Truth; belief.

LEUÉ. S. C. 努 R. H.

From strength and few, or small. Infirm; weak; feeble; but just adequate; scarcely sufficient. Mean; vulgar; depraved.

No leuě, "An infirm useless horse." |牛无力 Leuě new woo leuě, "A feeble cow destitute of strength." These two expressions are sometimes applied, by allusion, to human beings.

頑 | 不堪 Wan leuě pūh k'han, "Depraved, ignorant, and weak; good for nothing." |譁 | Tsên leuě, expresses the same.

CHIN. To use effort; to exert strength.

KIN, Hin, or Lih. Much or great strength.

KEIH. Resolution; determination.

Expressed by 有志力也 Yew che leih yay, "Having strength of will." Same as 劫 K'hūh, see above.

K'HANG. Strong; robust.

劫劫人有力也 K'háng k'hwae jin yew leih yay, "K'háng k'hwae, denotes a man possessing strength."
三力相從謂之義也 San leih scang tsung, hië che e yay, "Three strengths united, which gives the sense of Hêh." (Luh-shoo.) United strength or effort; urgent.

Read Lēh, Unwavered, ceaseless effort.

KWEI. Extreme lassitude; debility.

Teou kwei che min, "An enfeebled weak people."

CHE. Firmness; perseverance.

FÉ. Strong; brave; martial appearance.

Ol. Scrib. Peh, see Rad. Kung.

TSÔO, or Chōo. S. C. R. H.

Secondary strength or effort. (Luh-shoo.) To assist; to help; to aid; to succour; assistance. "To assist, or help." 你成功 Tsōo se ching kung, "Help you to finish your good work." 一臂之力 Tsōo wo yih pe che leih, "Aid me with the strength of your arm;" i.e. grant me your assistance.

喜工金一百圓 Hêtsōo kung king yih phl yuen, Such a one, "Is pleased to give one hundred dollars to assist in defraying the charges of the workmen," in repairing such a temple. 天之所 者順也 天之所在 者信也 Thêen che se tsōo chay, shun yay; jin che se tsōo chay, sin yay, "Heaven assists those who are obedient to the principles of reason and virtue; man assists the sincere and faithful." (Yih-king.)

善讀 書者一大 | Shen tūh shoo chay yih ta tsōo, "A great assistance to the skilful student."

NÒO. 努 R. H.

Strenuous effort; the exertion of strength. 我未能努力進修 Wo we ning noo leih tsīn sew, "I am unable to exert myself to advance in virtue."

力加餐 Nō leih kea ts'han, "Exert yourself to take an additional quantity of food," said when advising persons to be careful of themselves. Read Nōo, A desperate exertion of strength; effort that terminates in death.

TSO.

To assist; to help; to aid; to assist with the hand.

KEE. 劫 S. C.

From to go and strength. To carry off by force; to rob; to plunder; to assail; unceasing importunity; hurry. The present state of existence, or one of the Külpüs of the Sect Fûh, or Buddhists. 被賊人劫去 Pe tsīh jīn kū k'hën, "Carried off by robbers." 打 Tā kū, "To plunder." 盗 Kū taou. "A robber."

儒有委之以貨財。淹之以樂好。見利不虧其義。劫之以眾。沮之以兵。見死不更其守. Yn, jêw wei che ho tsāi; jen che e lū haou,
kien le puh kwei k'he e; kieh che e elung; tsoo che e ping, kien seh puh kung k'he show. "The scholar, though wealth should be employed to influence him; though he should be immersed in pleasure—the prospect of gain or pleasure will not ruin his righteous purpose. Though he should be assailed to a host; or urged at the point of a sword; the prospect of death will not make him alter his fixed determination." (Le-king.)

人皆 || Jin keae kieh kieh, "All unceasingly important." 從容得志不 || Tehung yung thit che puh kieh, "Easy manner and calm self-possession."

浩 || Haou kieh, "Steps leading up to the imperial palace." 儒家謂之世隋家謂之劫道家謂之塵俱謂俗緣之未脫 || Yu kea wei che she; Shih kea wei che kieh; Taou kea wei che ch'in; keu wei Suh-yuen che we ta, "The learned express (the present state) by She; the Sect Fuh by Kieh; the Sect Taou by Ch'in; all denote not having put off the vulgar state of mortality." (Yew-he8.) She, is further said to denote, a period of 30 years, Kieh 500, and Ch'in a period of 100 years. (Yew-he8.)

Al. Scrib. K'heu. Kieh, kieh, kieh. These are the common forms, though, according to Sha-muh, the above is the proper form.

労 K'HEU. S. C. R. H. Labour; fatigue; severe labour; distress. 労勞 K'heu laou, "Distressing disease; severe labour in child-birth." 之子于征 | 勞于野 Che tsze yu ching; k'heu laou yu yay, "We, a wandering scattered people, are distressed and diseased in the wilderness." (She-king.)

寧習於勤 | 莫貪夫逸樂 Ning selh yu kin k'heu; moh tan foo yih liu, "Better habituate one's self to laborious diligence, and not covet ease and pleasure."

労 SHAOU. S. C. R. H. Exertion; effort; endeavour, or as they express it, 自強也 Teze k'heang yay, "To force one's self." Also Beauty; excellence. 労農 Shaou nung, "To stimulate, or exhort husbandman to diligence." Also read Shaou and K'heau.

YIH. Licentious.

P'HE, or P'hei. To exert strength.

CHIH. An imperial document.

CHOO. Strong; violent.

MÖ. Diligent; assiduous.

From Six to Twelve Strokes.

労労労労労労 K'HEUEN. Labour; weariness; fatigue. 原始形式 K'heu en. 與契劵之劵異 Yu k'he k'heuen che k'heu en, "Different from the K'heuen of K'he-k'heuen," which signifies a deed or bond, and is written with 刀 Taou below, whereas this is written with 力 Leih.
K'HOW. 励励 Pow k'how, "The appearance of exerting strength or effort."

YANG. To advise; to persuade.

YUY, or Juy. To urge; to press.

HÉAOU. To apply one's strength to, in obedience to some order, or imitation of some pattern; to aim at, or wish to effect, some work. The proofs of having exerted strength; the effect produced; meritorious service. 情願效力 Yüng yuen heaou-leih, "Voluntarily exerting one's strength in the service of another." Which is also expressed by 労 Heau laou. 報 Paou heau. "To serve, as a recompense for some favor received."

Heau yen, "Proofs of some cause existing; effects."

Heau tài, "To act agreeably to some rule."

This character is properly written 效 Heau, though having been handed down erroneously, and used for a long time, it is now common, in the above form.

MOW. To urge or persuade to diligence; effort; endeavour. 北燕之外相勉努力謂之勵 Pih-yen che wae, seang mèn noo leih, wèi che mow, "Beyond the state Pih-yen, mutual effort and strenuous exertion is expressed by Mow."

PÂNG, or P'âng. Great; great strength.

K'HWANG. 励勵 K'hwang-jang, "In haste; urgent." Al. Scrib. K'hwang, and K'hwang, and

K'HÉA, or K'heh S. C. 風 S. C. 風 R. H.

Endeavour; effort; firm; determined. 汝勵 殷獻臣 Yu k'heâ pe Yin hên chin, "You should use every endeavour to caution the good officers of Yin" to avoid intoxication. (Shoo-king.)

LÉÉ. Possessing strength; strong.

TSÓ. Strong; indefatigable.

TÚY. To pull or drag with force.

HAE, or Hih S. C. 風 S. C. 風 R. H.

To examine into; to prosecute a guilty person; to scrutinize; to search to the bottom; assiduous effort; to accuse. Hih shih, "To scrutinize and obtain the real fact."

Kao hih k'he shih, "To examine fully into the fact."

Tv'hân hih, "To state the faults or crimes of an equal to a superior; to accuse a fellow officer to the Emperor."

自投其狀而去 Tsé-t'hou k'he hih chwang urh k'heu, "Himself threw in his accusation and went off."

Gan hih, "To control, or keep in order and subjection."

YIH. Same as Yih, Ease; self-indulgence.
**Leih. VI. Nineteenth Radical.**

**K'HOW.** Effort; endeavour.

**YIH.** To move; to shake.

**K'HIH.** Great effort; to force one's self; to be adequate, or more than adequate for; to be competent for; to overcome.

**KING.** Strong; unyielding; violent; overbearing.

**CH'HIH.** An imperial order; orders or precepts. 勅令 Ch'hih ling, or 命 Ch'hih ming, denotes the same. 傳 Ch'hih shou, “A written imperial order; written credentials, or letter conferring some privilege.” 誠 Ch'hih, “Precepts; admonitions; directions; orders.”

**HAOU.** To desist from seeing or visiting.

**P'HO.** Sudden; suddenly; to arrange hastily; sudden change of countenance, as when disconcerted by something unusual. A surname, the name of a place. TO rhyme read P'ho. P'ho jen hing k'he, “Arose suddenly.” P'ho ts'ih, “Appearing fluttered or disconcerted.”

**MO.** Diligent; attentive to duty.

**KEW.** Violently; strongly.

**TS'HAN.** To cut and kill.
decided: to employ or exert the whole powers; to advance IMPETUOUSLY: courage.

| 勇者不怯也 | 晏hay puh keu yay, "Yung, denotes not being afraid!" |
| 敢進也 | Yung k'han tsin yay, "Yung is to dare to advance." |
| 知死不避 | Yung che sze puh pe, "Yung, is knowing that death is the consequence, not avoiding it."

The character Yung, is commonly worked very large on the breast and back of Chinese Soldier’s coats.

向前 Yung wang heang ts’heen, “To advance boldly forward.”

戦陣無非孝 yung fe haou, “Want of courage in the ranks of battle, is a breach of filial duty.” Because a coward disgraces his parents.

那個大 | 人 Na ko ta yung jin, “That very brave man.”
| 是萬夫不當之 | She wan foo puh tang che yung, “Strength and bravery which ten thousand men cannot resist.”

奮 | 萬 yung, “Ardent courage: brave impetuosity.”

猛爭先 Yung mäng ts’ang s’een, “To struggle forward in battle with irresistible impetuosity.”

前呼後 | T’sheen hoo, hoo yung, “Preceded by shouts, and followed by a brave retinue.” Said of the Chinese Mandarins passing along the streets.

有義理血氣之分。義理之 | 不可無血氣之 | 不可有 Yung ye we le, heu’ k’he che fun; e le che yung puh k’ho woo; heu’ ke che yung puh k’ho yew, “Courage is distinguishable into a just and rational courage, and a merely animal courage: none should be destitute of a just and rational courage; whilst a merely animal courage, is that which none should possess.”

| 勉 | 譁 | 明 | S. C. 勉 | R. H.

MEEN. 同仁 H.

To endeavour; to use effort; to force one’s self to do: diligent; to urge to; to persuade to; to stimulate.

勉強而做 Meen k’heang urh tso, “To force one’s self to do,” either from dislike to, or from the difficulty of that which is to be done.

| 力而為 | Meen leih urh wei, “To exert one’s utmost ability to do.”

Funn, “Prompt, ardent effort; or to excite and stir up to exertion.”

以中人爲制則賢者勸 | 不及者恥 | E chung jin wei che, tsit hieen chay k’heen.
mēn, pūh kēi chāi kēi che, "Constitute as the rule, men possessing a mediocrity of talents and virtue; thus the good will be stimulated, and the defective (convinced of the reasonableness of the standard) will feel ashamed."

**KEUEN.** Strongly; with diligent effort.

Read K’heuen, Labour; fatigue. "士卒罢労" Sze tsūh pā k’heuen, "The soldiers desisted from their labour."

**YAE.** To urge; to force or press upon.

**LING.** To encroach upon; to invade another’s rights. Read Ling, To stop a horse.

**K’HING.** Strong; violent. 狠 S. C.

K’hing thē, "A violent enemy."

**LŪH.** 狠 劲力 Lūh leih, "United strength or effort."

**LEANG.** To urge; to press; to obstruct by force; bodily perturbation.

**PING, Pāng, or Kāng.** Great strength. Originally written Ping. Great strength. 勵 TSZE. To strive or contend in the service of.

**POW, or Fow.** 勵 劃励 Pow k’hown, "To employ strength or effort."

**K’HWAE.** K’hāng k’hwae, "Possessing strength; strongly."

**K’HEÜH.** Great strength in the feet.

**MĀNG.** Violent; fierce; impetuous; stern; injurious; wicked. Same as 猛 Māng.

**LAE. 㝸 S. C.** To reward labour; to encourage; to induce to come by kind treatment. 答其勤曰勞撫其 至曰勵 Tā k’kē kin yuē laou; foo k’he che’yuē lae, "To recompense diligence is expressed by laou; to sooth and encourage to come, is expressed by lae." (E-wǎn-pe-lān.)

正 Lac ching, "To recall or convert to what is right and proper."

勞者勞之來者之 Laou chay, lau che; lae chay, lae che, "Those who labour reward them; those who come encourage them." (Māng-tszē.)

The word 來 Lae, in the text, is used in the above sense.

Read Ch’ihih, A precept; an order; a prohibition. Sincere; right; firm. 先王以明罰 法 Sēn wang e ming fā, chîh fā, "The ancient kings employed explicit laws to shew what was to be avoided, and prohibitions with penalties, to shew what was to be feared." (Yih-king and Commentary.)
**Nineteenth Radical. IX. Lih 力**

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<td><strong>勤</strong> LIH §</td>
<td>Diligent exertion.</td>
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<tr>
<td><strong>勉</strong> MEEN</td>
<td>To endeavour; to encourage; to excite; to stimulate.</td>
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<td><strong>勤</strong> TSUNG</td>
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A bridle with a bit to it; to bridle; to restrain; to controul by violence; to force to do; to strangle. To engrave upon.

**勤** LIH § 鞮 S. C. 力 R. H.

A bridle with a bit to it; to bridle; to restrain; to controul by violence; to force to do; to strangle. To engrave upon.

**勤** TSUNG § 鞮 S. C. 力 R. H.

As a Neuter Verb,—To move; to shake; to issue forth. As an Active Verb,—Read Thûng, To excite; to agitate, either naturally or morally. 勤動之對 Thûng, tsing che t'uy, "Motion, the opposite of rest." 凡物自 | 则上聲不 | 而我 | 之則 | 去聲 | P'an wûh tsze ch'ung t'aih Shang-shiing, pûh ch'ung | tsirh wû t'hung che, tshih K'heu-shing, "Motion caused in any thing by itself (Thûng) is Shang-shiing; when not moving of itself, but moved by me, (Thûng) is Keu-shing." 眼看
his heart be virtuous or vicious."

如举|之间不端端正正的便为不孝了
Joo keu t'hung che k'ien, p'ih twan t'wan, ching ching t'eo, p'heen wei p'ih hasou leasou, "If in your conduct you be irregular, you (disgrace your parents and hence are undutiful."

振|拜也 Chin-t'hung, pae yay, "Chin-t'hung, denotes saluting" by striking the hands against each other, said to be the present manner of. 倭人 Wó jin, the Japanese.

| | Heang t'hung, "Noise; sound;" motion being necessary to cause sound.

The words 动 T'hung and 静 Tsing, "Motion and rest," enter essentially into the Chinese Cosmogony.

天 地之内只有|静兩端循行不已。更无余事。此之谓
易而其|其静则必有所
以|静之理。是则所谓太极者也
"In nature, there are only the two states of motion and rest, revolving in uninterrupted succession: exclusive of these there is no operation. These (changes) are called 易 Yi (the subject of the Yih-king Classic). But motion and rest, must have a 理 Le, or Principle of order, which causes motion and rest: this is that which is called 太极 Tae-k'oh, or The first moving cause."—We add, this first moving cause is the Deity, an incomprehensibly great, wise, good, and powerful Being; whose existence and perfections are declared by his works. The Philosophical Sect of the Chinese scarcely draws this natural inference. The 所以動靜之理 Principle which causes motion and rest, does not seem, in their apprehension, what we express.
by Deity. They say, 太極本無極 Tāi-kēih un Woo-kēih, "The Extreme limit, or first moving cause, originates in Woo-kēih, in that which is illimitable or infinite."

As the Characters which enter into the Theory are of constant occurrence, I will here briefly state it. 太極之動而陽，靜而陰也 "The first principle, in motion, is denominated Yang; at rest, is denominated Yin." Motion and rest blend or operate, and so produce Fire, water, wood, metal, earth. 水而木，木而火，火而土，土而金，金而復水如環無端 "From water is wood, from wood fire, from fire earth, from earth metal, and from metal again comes water, thus the elements revolve as in a circle."

乾坤成女乾道成男則萬物化生 "Earth being constituted the female energy, and Heaven the male, all creatures (animal and vegetable, men and spirits) were produced," and are continued in uninterrupted succession. From the infinitely various combination of creatures and circumstances proceed virtue and vice, happiness and misery.

惟聖人者又得夫秀之精。而有以全乎 "Only the Sages obtain (or are formed of) the most refined and pure materials in nature; and are, thereby, enabled to remain perfect." Heaven, the gods, men, and sages, are from the purest matter: earth, brutes, demons, and the wicked, are partakers of an undue proportion of grosser matter. In the 性理大全 Sing-le-ta-tsun, from which the above is extracted, there are diagrams representing the Tae-kēih, the Yin, the Yang, and so on.

The most that can be said of this system is, that it is not more absurd than some others which the Western World has produced. To suppose some reason, or Principle of order (directing the combinations of matter) though denied personality and intelligence, is not more senseless than the supposition of a fortuitous concourse of Atoms. It is perhaps impossible, however, to free it from the charge of Atheism; for though, in it, gods are admitted, they are considered as beginning to exist, and as inferior to Nature.

To excite to diligent endeavour; to stimulate to exertion. 以助寡人E heih kwa jin, "To stimulate the man of little virtue," by which the person speaking means himself. | 喔夫子 Heih tsae foo tsze, "Exert yourselves, ye men." (Shoo-king.)

An erroneous form of the preceding.

To investigate strictly, in order to arrive at absolute certainty; to judge; to try a criminal. To be able for, or adequate to. 磨勘 Mo k’han, "To rub or grind and investigates" i.e. to employ strenuous effort to ascertain the fact. | 断 K’han twan, "To inquire and decide"

本府出都查 | 事件 Pun foo ch’hub too, cha k’han sze keen, "I, the Che-foo, am going out of town, to examine into an affair."

Same as 動 Heih, see above.
力 Leih. X. Nineteenth Radical. 270

務 WOO.§ 福 S. C. 励 R. H.

To apply the mind or strength to a certain object; to use great and undivided effort; the business or affair which is attended to. A surname; the name of a city. Read Maou, High in front and low behind. To rhyme read Mow. Occurs in the sense of 侮. Woo. 事務 See woo, “Business; affair; that about which one is occupied.”

於事也 Woo, chuen leih yu see yay, “Woo, denotes close application to business.” 專 | 職 | 本業 Woo pun née, “To attend solely to one's peculiar duty.”

之有身所以 | 本力田養父母而育妻子則皆當自愛 Min che yew shin, so e woo pun, leih tiem, yang foo moo, urh ch'ihh tse tse; tsih k'ae tang tsze gae, “The people possess bodies by which each attends to his peculiar duty, or labours in the field, to cherish his parents, and to feed his wife and children; hence, all should love themselves," and not carelessly throw away their lives. (Shing-yu.) | 本 | Pun woo, Is, one's peculiar duty itself.

家 | Kea woo, “Domestic duties.” | 公 | Kung woo, “Public duties.” | 办理事 | Pan le sze woo, “To transact or manage an affair.”

Woo e, “What propriety absolutely requires.” | Woo sze, “What is absolutely necessary.” | 必 | Woo pelh, “Must; it is indispensable.” | 必要的 | Woo pelh yang teih, “It is positively required.” | 你 | 必

出去 Ne woo pelh ch'ihh k'heu, “You must go out.”

勳 K'HEEN. To bear or sustain a thing.

HEA. To employ strength; exertion; effort.

PÉE. Great; large; strongly; the appearance of great strength.

HAN. Diligent.

UNG. 劉 ington, “To bend the strong or violent.” | 傾 | Ung heang, “Great strength.”

勝 SHING.§ 聿 S. C. 禾 R.H.

To be adequate to; to be worthy of; to sustain; to raise or elevate; to carry to the utmost degree. A surname. Ornament of a lady's head-dress. Read Shing, To be superior to; to overpass; to overcome; to conquer; to gain the victory over; to win at a game. The name of a district. 女人首飾 Fan shing, for jin show shih, “Fan-shing, is a certain ornament of a woman's head-dress.” 花
Hwa shing, or 人 | Jin shing, "Ornaments of flowers or embroidery," used on 人日. Jin jih, as the seventh day of the first moon is called. 荟 | Tai shing, "The name of a certain bird." 能 | 重任 N'ang shing ch'ung jin, "Adequate to an important situation." 不 | 任 Pih shing jin, "Not equal to the duties of one's station." 民今方殆視天夢夢 | 竣克有定八弗 | Min kin fang thae, she Th'een mung mung, ke k'hih yew ting, me jin pih shing, "The people are now under the pressure of calamity; and they observe heaven regardless; as if unconscious (of their suffering); but when the decision is made, there is no (suffering) man left unsupported," nor any wicked man left unsubdued. (Shen-king.) 不 | 欣喜 Pih shing, "Not to be surpassed; be highest possible degree" 之 | 消之對 Pih shing hin he, "Extremely glad." 負之對 foo che tuy, "Shing is the opposite of foo;" i. e. of being subdued, or defeated. 百戰百 | Pih chen, pih shing, "A hundred battles, a hundred victories," in every case successful. 負未分 Sbing foo we fun, "Victory or defeat could not be distinguished;" it could not be said who gained the victory, who won or lost. 基分 | 負 X'he fun shing foo, "See who can win or lose at Chess." 打仗 | 了 Ta chang shing leaou, "Gained a battle." 聚了一班好 | 之人 Tseu leaou yih pan hou shing che jin, "To group or associate with a set of persons who are fond of being superior to everyone," and who run into expenses beyond their means. 今日我不 | 了他否不為人 Kin jih wo pih shing leaou t'ha, she pih wei jin, "If I don't conquer him to day, I swear that I'll no longer be a man?" i. e. I will destroy myself. 實 | 善也名 | 耿也 Sih shing shen yay; ming shing che yay, "Real superiority or excellence is good; unreal nominal superiority is a disgrace." 自 | Tsze shing, "To conquer one's self." 似我 Shing se wo, "Better than I; superior to me.

勞 LAOU.† S. C. A. V. 力

From 燦 Yung, "Burning shining," and 力 Leih, "Strength." To employ one's strength; to toil; to labour; to fag; wearied; fatigued; grieved; to give trouble to; service; meritorious efforts; worthy deeds; merit. Read Laou, To take account of men's services in order to reward them; to console; to recommend; to encourage; to reward. A surname; a name of a city; of a hill; of a weapon. 勸勤 K'hin laou, "Diligent labour." 蝶 | 告 Laou k'ho, "Severe toilsome labour." | 蝶 | 恨難 Laou k'ho wuan nan, "Difficulties and distress." 任 | 告而不辭 Jinlaou k'ho urh pih tsze, "To bear labour and distress without expressing reluctance." 風塵 | 頓 Fung, chin, laou, tun, "Wind, dust, labour and submission," are commonly the lot of those who have to leave home in search of a livelihood." 謹身節用以勤服 | Kin shin, tsie yung; ke k'hin fuh laou, "Be attentive to your person and economical, that you may diligently serve your parents. 替父
ELEPHANTS. — See page 272.

TEA. — See page 272.

KNIVES. — See page 272.

BRICKS. — See page 272.

COPPER. — See page 272.

The text contains a mixture of Chinese and English, discussing various topics related to labor, rewards, medicines, and other cultural or historical references. It appears to be a historical or cultural commentary, possibly from a classical Chinese text.
ing a public subscription for the repair of temples. To give a
bounty to induce to enter some employment. Chou moo, "An invitation or request addressed to all persons."
| 兵 | Moo ping, "To invite by proclamation to join the army."
今將軍選銳曰 |

| 今 | Kin tseang shwee seun fung, yuè Moo-sze, "At present, generals selecting the men to advance in front is called Moo-sze." |

| 以 | Moo yuen, or | 之 | Moo-hwa, |

| 邀 | Begging appeals made to the public by the priests of P'heung and Taou. |

| 修 | Moo hwa chung sew, "A public invitation to subscribe to the repair of a temple." |

YIH. Labour; fatigue.

MÖ. To move; to shake; to excite.

LÜH. 力. S. C. 力. R. H.

United strength or effort. Also read Lew and Léw in the same sense.

| 勢 | Lúh leh kung T'shin, "Unite their strength and attack T'shin." Al. Srib. 力. Lúh. |

HAOU, or Gaou. 势. S. C. 势. S. C.

Strong; robust; violent; talents and strength.

P'HEAOU. 劃. S. C.

To seize by violence; to attack and plunder. 劃. P'heou, occurs in the same sense.

GOW. The sinews or tendons of the feet.

SHE. 助. S. C. 助. R. H.

Strength; authority; power; influence; splendour; the parts in which the strength of male animals resides. Figure, state or condition of. To rhyme, read She. 古之賢王好善而忘勢 Koo che hien wang hau shen urh wang she, "The virtuous kings of antiquity loved goodness, and forgot (or male no account of their own) power."

(Mäng-tse.) 有錢有 | Yeu ts'heen yew she. "Possessing wealth and power, or influence."

財 | Ts'hin she, "Wealth and power."

這些趨炎奉 | 的親戚朋友 Chay sey ts'heen yeu fung she tâh t'shin ts'hih pung yew, "Those relations and friends who run round persons in warm comfortable circumstances, and who flatter the powerful." 劉和尚 She le ho shang, "Priests who are actuated (unduly in their civilities to travellers) by the fear of power, and hope of gain."

權 | K'heun she, "Authority, power."

威 | Wei she, "Manifestation of greatness; pomp; state; splendour; majesty."

風頭火 | Fung t'hau ho she, "A state of things like a conflagration driven by the wind," important, sudden, and irresistible. 在 | Tsa she, "In actual authority; holding an official situation."

宮刑子割 | Kung hing nan tze kò she, "Kung-hing, or the punishment of the palace, denotes castrating males."
XI. Nineteenth Radical.

Probably so called, because Eunuchs are employed about the palace.  形 | 躍 she, "The figure; appearance, or state of."  地 | 坤 Te she kwān, "The figure of the earth is spacious and suitable," to contain the vast variety of creatures on its surface. (Yih-king.)

勤 TSEIH. Meritorious service. Merit.  勤 K'HIN. S.C. 勤 R.H.

Diligent; sedulous; laborious; to pay sedulous and kind attention to; to excite to diligence. A surname. To rhyme, read K'ā'an.  勤力不怠曰勤 K'hin pan t'ān, "To exert one's strength without flagging, is called K'hin." (Luh-shoo.)  事 K'hin tsu t'sā, "Diligent in the performance of work, or transaction of business."  勤 K'hin laou, "To labour diligently."  功 K'hin kung, "To work diligently; a diligent workman."  学 K'hin k'āh, "To learn diligently."  苦 K'hin k'āh, or  辛 Sin k'hin, "Diligent and painful labour."  慎 K'hin shin, "Diligent and attentive; careful."  勤 K'hin tsu t'ān, "A diligent and economical man."  克勤克 K'hin k'ān k'hin k'hin, "Able to practice both economy and diligence."  克 K'hin tsu t'ān, "To be diligent in the service of his country, and economical in the affairs of his family." (Shoo-king.)  有功 K'hin yew k'ān, "There is merit in diligence."  德 K'hin tān, "The virtue of diligence."  王季其 | 王家  因 K'hin k'ēn k'hin k'ēn, "Wang-ke, was sedulous in establishing the royal family." (Shoo-king.)  毁我室恩斯 | 斯 Woo hwāo wu shih, gān sze k'hin sze, "Destroy not my house (or nest); on this I have bestowed much kindness, to this I have paid the most sedulous attention." (She-king.)  勝來其 | 曰 | 功 K'hin laou lae k'ēn k'hin yuē k'hin, "To reward diligence, and invite to it, is called K'hin."  民 K'hin min, "To pay diligent attention to the welfare of the people."  為國救難 曰 | 王 Wei kwāo wān yuē k'hin wang, "To save one's country from impending evils, is called Diligence in behalf of the Monarch,—loyalty."  勳 K'HEANG, or K'theang. S.C.

Strenuous effort; to urge; to press upon; to pursue after.  To withstand, or oppose by force.  勢 TSEAOU, or Ch'haou. S.C.

To fatigue; to trouble; to vex. Light active. The characters 講 and 勤 which are all pronounced Tseaou, are sometimes used erroneously for each other. The first, denotes To assume the language of others as one's own; the second, To destroy or exterminate; and the last, as defined above.  勢 Tseaou laou, "To weary or fatigue."  除 K'hin tsu t'ān, "To destroy; to exterminate."  徵 | 减 Ching-tsean wān t'ān, "To reduce and destroy rebellious banditti," are expressions which occur not withstand-
<table>
<thead>
<tr>
<th>MEEN.</th>
<th>Same as 勉 Méen.</th>
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<tbody>
<tr>
<td>TEIH.</td>
<td>Same as 敵 Teih.</td>
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</table>

From Twelve to Twenty-one Strokes.

LEIH. Thorns; prickles. A local term.

CHÁ. Diligent exertion.

YEW. 新 new, Soft; pliable.

T'HEEN. Weak; weakly.

YANG, or Seang. 勉 R. H. Remiss; negligent.

KEUE. 勉 S. C. To urge; to press upon; to compel to.

E, or She. Labour; toil; distress. 關 S. C.

KEO. To lift the feet high in walking.

TSUE. To cut or break a thing asunder.

PHE. To take and carry under the arm.

One says, Strong; robust.

KEUEN. Diligent; strong; robust.

FAN. Strong; firm.

T'HUNG, or T'hùng. To arrive at manhood. To act; to do.

CHING. To desire; to wish.

OL. Scrib. 勝 Shing, see above.

YANG. Effort; endeavour.

K'HEU. 労 S. C. To be employed about, or intent upon; diligent application to. Fear; apprehension; haste. A man's name.

HÉE. S. C. Harmony or union of thought. Expressed by 同思之和 Thung sze che ho, "Union of thought or sentiment." A man's name. 議織 Mow hée, "To conspire; to agree in planning."

MAE. S. C. To exert one's strength; sedulous endeavour.

K'HEAE. 疲 S. C. 勞 "Weakness, weakness; inability."
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<tr>
<th>Radical</th>
<th>Character</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>勳</td>
<td>TAN</td>
<td>Strength exhausted; failure of strength.</td>
</tr>
<tr>
<td>勳</td>
<td>KIN</td>
<td>To employ strength to make an endeavour.</td>
</tr>
<tr>
<td>勳</td>
<td>SIIH</td>
<td>To assist; to aid.</td>
</tr>
<tr>
<td>勳</td>
<td>HEUN</td>
<td>Having deserved well of one's prince; having merit in the sight of the sovereign; meritorious loyalty.</td>
</tr>
<tr>
<td>勳</td>
<td>YANG</td>
<td>Effort; endeavour; to urge.</td>
</tr>
<tr>
<td>勳</td>
<td>PAE</td>
<td>To urge; to push; to excite.</td>
</tr>
<tr>
<td>勳</td>
<td>LUY</td>
<td>To urge; to push; to excite.</td>
</tr>
<tr>
<td>勳</td>
<td>SHIN</td>
<td>To employ strength; effort; endeavour.</td>
</tr>
<tr>
<td>勳</td>
<td>LEU</td>
<td>To assist by advice or encouragement.</td>
</tr>
<tr>
<td>勳</td>
<td>POTH</td>
<td>To assist, not with physical strength, but, with the heart and mind, is called Leu.</td>
</tr>
</tbody>
</table>

**Heun**

Wang kung yue heun, "Royal merit (i.e., merit acquired in the service of the king) is called Heun."

K'he kea yuen heun, "Original merit acquired in laying the foundations of the monarchy."

Tha yu ku kea heaou leih luy choo kung heun, "Having exerted himself in behalf of the country, he frequently manifested great merit."

Heun laou, "Having deserved well of one's country; honor conferred by one's country."

**Leu**

To assist by advice or encouragement. To stimulate to.

不以力助以心助曰勋

Poth leih

Rong c siu yue leu, "To assist, not with physical strength, but, with the heart and mind, is called Leu."
K'HII. To act with diligence and assiduity.

YANG. To advise, to admonish.

CH'IHÉ. 警 S. C.

To go; to depart; to issue forth; to pass through. Commonly, but erroneously, written Ch'he. (E-wan-pe-lan)

K'HEUEN. The seam of a boat.

LEU. To assist; to help.

K'HEANG, or K'heang.

To urge; to force upon; to pursue after.

Ol. Scrib. 労 Laou, see above.

JANG. 労 R. H.

The appearance of walking. 労 K'hwang Jang.

"In haste; urgent; hurried."

K'HEUEN. 勵 S. C. 労 R. H.

To advise; to exhort; to admonish; to instruct; to sti-

mulste; to encourage by praise. To be advised; to acquiesce cheerfully. Occurs in the sense of 労 Leih, "Strength."

"你勸他做 Ne k'heuen tsa, "Advise him to do it." 你正好時時去 | 他 Ne ching hau she she k'heu k'heuen k'heuen tsa, "You do very right to go constantly and advise him." 世文 K'heuen she wán, "A writing for the admonition of the age; a moral essay."

將酒 | 八並非惡意 Tsang tsew k'heuen jin, ping fe gëe, "To advise a man to take wine, by no means shews a bad intention." 劊 K'heuen kae, "To advise and explain to." 化 K'heuen bwa, "To advise and reform" a vicious man. 譴 K'heuen keen, "To advise or admonish a superior." 舉善而敎

不能則 | Keu shen urh keou püh mëng tsîh k'heuen, "Promote the good, and teach the defective, then (the people) will cordially acquiesce." (Lun-yu.)

CH'HAN. To take.

LEEN.

T'heen leen, "A weak appearance."

Same as 勵 Leuen.

WAN. A certain surname.

LEU. To assist; to guide; to lead

Same as the preceding.
PAOU.  ￠  S. C.

To fold about; to inwrap; to envelope.  此文起於人字曲包也  Ts'ze wăn k'he yu jin  k'heh, paou yay, "This character is derived from the letter  人  Jin (Man) bent, to infold something."

象人曲形有所裹  Paou seang jin  k'heh, hing yew so paou ko, "Paou resembles the appearance of a man bending forward, having something which he would cover and hide."

CHÔ.  ￠  S. C.  ￠  R. H.

To take or pour out, as with a spoon; a certain spoon or bowl for lifting liquids. To contain a small quantity. Name of an ancient piece of music. A certain exercise; a surname.  勺水之多  Yih chô shwû  the  to, "As much as a Chô (or spoonful) of water."

漏  Low chô, "A wooden bowl, or large spoon with holes, to lift the solids and admit the liquids to flow out."

若舞則  Jî woo  tsîh chô, "If they fence, or make postures, then play the tune Chô."  Chô implies to take or adopt.  先祖之道  Chô seîn  tsoo che  taou yay, "To adopt, or follow up, the principles, or doctrines, of the ancient fathers."

Woo chô, "A kind of exercise which consists in brandishing weapons, and throwing one's self into various attitudes;  古者教童子以舞柔其體也  Koo chay keou t'hung tsê  c woo, jow k'he t'he yay; shih san woo chô, sbih woo  e  shang woo seang," In ancient times, boys were taught posture-making to supple their bodies; at thirteen years of age they practised Woo-chô; at fifteen, and upwards, they practised Woo-seang."  The first was further distinguished by being practised by those devoted to letters; whilst the latter was the exercise of those designed for arms.

Also read Shô, A drinking cup; a vessel to contain or pour out wine.  長  督地名  Ch'ang-shê, Loo te ming, "Ch'ang-shê, the name of a place in Loo," the birth place of Confucius, and which answers to the modern Shan-tung.

Characters formed by Two Strokes.

YUN.  ￠  S. C.  ￠  R. H.

From To infold and Two. A small number or quantity.
One says, Equal; even; equally blended. 骨肉匀
Küh jow yun, "Bones and flesh in equal proportions," applied
to a human being, denotes a habit of body neither fat nor lean.
Read Keun or Yun, Syn. with 均 Keun.

之 Keun che, yun che, "To equalize; give all an equal
share; divide equally amongst." 這等均
Chay tiăng keun yun, "So very equally divided or arranged,
said of accounts.墨水不調 | Mih shwü püh
t'heau yung, "Ink and water not equally blended;" having
an excess of one or the other. 用手攪 | Yung
show keaou yung; "Take the hand and stir them together."

KOW. Referred to the character "骨" 条, "To bring together. To assemble.

勾 WÄN, or Paou. 条 S. C.
To cover; to overspread; to overshadow; to incubate; the
act of incubation.

勾 KOW. In common use to express rejecting
or excluding; marking off, on paper, what is to be rejected;
and also, to hook on with; to inveigle; to entice. The char-
acter is not found in Shwö-wän, and the modern Dictionaries
give the definition under 句 Kow, for which they say, this
character is vulgarly used. A surname. 勾除 Kow
c'heoo, "To put away; to reject." 不才者一
筆 |之 Püh tsaë chay, yih peih kow che, "Those of
no talents, reject them with a stroke of the pencil." 跳
Kow t'heau, "To remove or throw out of a written docu-
ment." 引 Kow yin, "To inveigle; to entice; to
seduce to." 通 Kow chuen, "To link on with; to
form a clandestine and illegal connexion with;" 脂粉 Kow chüen, "To
seduce or form illicit connections with painted females."

决 Kow keüe, "To mark off the names of persons left to
be capitally punished;" It is equivalent to signing a death war-
rant. 當 Kow tang is used in Peking, to denote Bu-
ness or affair. It is also used in a bad sense, Implying il-
cicit intercourse. 有何 | 當 Yew ho kow tang,
"What business have you or, what are you engaged about?"
This character is vulgarly used for 當 Kow, "Enough;
adequate to." 不能 | Püh näng kow, "Inadequate
to." 芒 Kow mang, "Name of an idol to which
sacrifices are offered in Spring;"
A beggar. 匝人為乞从乞會意。Wang
jin wei kae; tung wang, hwuy c, "A fugitive becomes a beg-
gar, hence by combination of ideas, the character is formed from
Wang, a fugitive." 乞 | 无所得。K'heh kae
woo so tih, "To beg without obtaining anything."

包

Another form of the preceding.

PAOU.* ߬ S.C. ะ R.H.

Represents an embryo in the womb. To unwrap; to in-
fold; to envelop; to contain; to assume to one's self; to under-
take to transact for another person. A surname. The name
of a hill. To rhyme, read Pow.

用布包起來
Yung poo paou k'he lae, "To wrap up in a piece of cloth."

| 汗 Paou ko, "To wrap round; to wrap up." |
| | 含 Paou yung, or |

藏心
Paou ts'hang, "To be stored up or contained in."

| 潭 Paou ts'hang ho sin, "To cherish a malevo-
lent spirit under a fair exterior." |
| | 設 Paou pan,

"To engage to transact in a wholesale way, taking upon one's
self the detail." |

管 Paou lan, "To assume the
whole to one's self; to monopolize."

管來回 Paou kwan lae hwuy, "To warrant a thing
good, and engage to exchange it, should it prove bad."

管他們好麼 Ne paou kwan ta mun hao
mo? "Can you warrant them good," said of persons or things.

我 | 你 Wo paou ne, "I promise you," that it is good,
or will be done by such a time.  | 中  Paou chwang,

"A storhouse or shed, in the fields or hills, for the reception of
tea or other products of the earth."  | 封  Paou fung, "A
sealed enclosure," as of money deposited by two parties in the
hands of a third, to be delivered on the performance of some
service. A bribe, is sometimes secured in this way, till that,
for which it is given, be effected.  | 袋  Paou hih, "A
cloth wrapper" to enclose a bundle of clothes, or other things.

結  Paou kaou, "A kind of silk bag." 紙  不得火
Che paou pih thih ho, "Paper cannot wrap
up fire," intimates, that a person or thing is unfit for the pur-
pose intended. Occurs in the sense of 食  a kitchen." Read Fow, The name of a place.

From Four to Eight Strokes.

HEUNG.§ 回 S. C. 匠 R. H.

The breast, or thorax; commonly written 會  Heung,
or 胸  Heung. 匠  Heung heung, denotes Cla-
mour and disturbance; also the noise of vociferous consultation.

奴北夷名 Heung noo, ph e ming, "Heung-noo
(clamorous slaves) is a name of foreigners in the north."

身體之主為 | Shing tang sin che
身上 wey heung, "That part of the body situated above the
heart, is Heung," the breast. (Liih-shoo.)  | 中  Heung
chang, "In the breast." 其於 | 申曾不
帶  K'he yu heung chung täng pih tae keae, "He has no
fish bones pricking in his breast;" i.e. he has nothing on his
mind that gives him uneasiness. 惟煩懑盈

| Wei fan mun ying heung, "Sorrow alone fills his breast." 君子不為小人之 | 也而

轉其行  Keuen-tsze pih weisou jin che heung heung
yay, urh chüe k'he hing, "The good and dignified man does not
desist from what he is engaged in, on account of the clamour
of mean men." Read Keun, in the same sense.

YAOU. The appearance of deep sunk eyes.

PAOU. Clothes, garments.

P'HÀNG.

Phăng hwang, "Loud noise."

Ol. Scrib. 亖 Shwûy, see Rad. 日 T'hoo

Ol. Scrib. 亖 Seuen, see Rad. 日 Jih.
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<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Notes</th>
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<tbody>
<tr>
<td>市</td>
<td>CHOW</td>
<td>To go completely round; to contain extensively.</td>
</tr>
<tr>
<td>市</td>
<td>KEÜH</td>
<td>Formed from the Hand grasping Grain. To hold in the hand; the hand filled; a handful. Different authorities make it one or both hands.</td>
</tr>
<tr>
<td>市</td>
<td>T'HAOU</td>
<td>An earthen vessel. Now also read Yaou, in the sense of Yaou, &quot;A furnace for burning earthen ware.&quot;</td>
</tr>
<tr>
<td>市</td>
<td>POO</td>
<td>To go or creep on the hands, like a child; to crawl.</td>
</tr>
<tr>
<td>手</td>
<td>K'HÖ, or Hö</td>
<td>To environ; to encircle and unite; to surround.</td>
</tr>
<tr>
<td>手</td>
<td>TS'HEUN</td>
<td>To stop; to recede; to retreat; to sculk away.</td>
</tr>
<tr>
<td>手</td>
<td>K'HWAE</td>
<td>A deep long sigh, from grief or vexation.</td>
</tr>
<tr>
<td>手</td>
<td>NGÖ, or Ö</td>
<td>Ngö ch'ho, &quot;Not extravagant nor g'f.&quot;</td>
</tr>
<tr>
<td>手</td>
<td>SEUN</td>
<td>An expression of alarm.</td>
</tr>
<tr>
<td>手</td>
<td>YÖ</td>
<td>To bind. A bond.</td>
</tr>
</tbody>
</table>

Same as 市 Seun, but erroneous.

Same as 市 Seun.
Same as 防 Keun.

Also, the splendid appearance of military weapons.

Ol. Scrib. 宜 E.

Original form of 害 Chung.

A high mound of earth surrounding a grave.

K'HEU. Same as 胸 K'heu.

SHAOU. A suspended hook fastened by its stem.

K'HEÜH. A crooked spine.

K'HWAE. Same as 脊 K'hwae.

A certain plant, said to be a kind of hemp.

TOO. To go on the hands and feet.

Rejected as erroneous by Ching-tze-thung.

PAOU. A containing vessel; a gourd; a calabash.

大腹曰匏 Twan kin ta fissh yu8 paou, "With a short neck and wide belly, it is called Paou." 长而瘦 Ch'hang urz sow shang yu8 hoo, "Long and lean in the upper part (of the vessel) it is called Hoo."

Paou, kwa yay, k'ho wei yin k'he, k'ho to3 sang yu, "Paou is a gourd, of which a drinking vessel may be made, of which also, the musical pipes, Säng and Yu, are made." "叶 Paou ye, "The leaves of the Paou," when young, make soup; in the eighth month they become bitter. 乾之腰以渡水 Paou kan che yaou, e too shu5, "The paou is dried and attached to the loins, to enable a person to float across a stream." 古者佩 以渡

Koo chay pei paou, e too, "In ancient times they girded on the paou, to cross the water." Children in boats have always a gourd tied round their waist, to prevent their sinking, in case of falling into the water. When coffins are made for persons who have died at the age of seventy, relations and others take the cuttings of the coffin, and make small gourds to hang round the necks of their children, as a charm. The vulgar name of the Calabash is 葫芦 Hoo loo. 瓜 Paou kwa,

The name of a star. Al. Scrib. 附 Paou.

PIH. 狗 S. C. 狗 R. H.

To fall prostrate on the ground. (Shwo-wän.) 狗 Poo pîh, "To fall down on the hands and knees; to go on the hands and knees like a child." To press towards with celerity; to do one's utmost to hasten to relieve.

實劒 T'ai shin pîo pîh, "He really crept," &c. (She-king.) 凡民有病劒 未救之 Fan min yu6 sang, pîo pîh kew ehe, "Whoever, of the people, be in distress and danger, exert every nerve to hasten and save them." (She-king.) Also read Fissh and Pih.

PEI. A man's name.
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<tr>
<th>Paou. XVIII. Twentieth Radical. 234</th>
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<table>
<thead>
<tr>
<th>KWAE.</th>
<th>A deep long sigh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>KEUNG, or K'heung.</td>
<td>A respectful manner; the appearance of profound respect.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>GÔ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gô tsae, &quot;Ornaments of a woman's head-dress.&quot;</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Pâ.</th>
</tr>
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<tbody>
<tr>
<td>Same as ṗâ Pâ, see above.</td>
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<table>
<thead>
<tr>
<th>TÀ.</th>
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<tbody>
<tr>
<td>Tâ hò, &quot;Appearance of tumbling one over another.</td>
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<table>
<thead>
<tr>
<th>Ol. Scrib.</th>
<th>Fûh, see below.</th>
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<table>
<thead>
<tr>
<th>LOO.</th>
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<tbody>
<tr>
<td>Loo loo, Prostrate on the ground.</td>
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<table>
<thead>
<tr>
<th>YU, or Kew.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full; satiated.</td>
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</table>

| Yen yu, | "To sacrifice; a sacrifice;" or to recite prayers in the time of sacrifice. |

<table>
<thead>
<tr>
<th>KEW, or Yay,</th>
<th>Full; satiated; to scheme. Name of a sacrifice.</th>
</tr>
</thead>
<tbody>
<tr>
<td>K'HEÜH, or Keûh,</td>
<td>Crooked spine; to bend the back.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PAOU.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A certain wood.</td>
</tr>
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</table>

| Same as RenderTarget2137, see below. |

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<thead>
<tr>
<th>FOO, or Fûh.</th>
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</thead>
<tbody>
<tr>
<td>Iteration, or repetition of; again; to add another. Now written Fûh.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>KEW.</th>
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<tbody>
<tr>
<td>Same as RenderTarget2138, see above.</td>
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</table>

<table>
<thead>
<tr>
<th>JEN.</th>
</tr>
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<tbody>
<tr>
<td>Dog's flesh.</td>
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</table>

<table>
<thead>
<tr>
<th>KEUNG, or K'heung.</th>
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</thead>
<tbody>
<tr>
<td>Respectful; profound respect.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>綤如畏然 \ Keung keung joo wei jen,</th>
<th>&quot;Profound respect as under the influence of dread.&quot;</th>
</tr>
</thead>
</table>

| Same as RenderTarget2139, see above. |

<table>
<thead>
<tr>
<th>Ol. Scrib.</th>
<th>Fung, see Rad. Neâòu.</th>
</tr>
</thead>
</table>

| Same as RenderTarget2141, Keung, see above. |

<table>
<thead>
<tr>
<th>Ol. Scrib.</th>
<th>Tsüê.</th>
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<tr>
<th>Same as RenderTarget2143, see Rad. Chung.</th>
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</table>
TWENTY-FIRST RADICAL.

PE.  

Pe seu yu, "Pe, denotes to compare and arrange in uniform order, like spoons at a table." The Seal form is } Jin, "Man," reversed. A ladle or spoon; a wooden ladle, with which flesh is lifted from the pot when performing the rite of sacrifice, not in common use. 所以用取飯日 | So e yung tseu fan yu Pe, "That which is employed to take up rice is called Pe." 短劍名 | 首 Twan kien ming po-shou, "A short sword or dagger is named Pe-shou," from its being convenient to handle, and the head being formed like the handle of a spoon. 震驚百里不喪 | 聲 Chin king ph le, phib sang pe chang, "The shaking of the thunder struck alarm to the distance of a hundred le, but he dropped not the vessels with the fragrant wine" intended for an oblation. (Yib-king.) 先主方食失 | 著 Sceen choo fang shih, shih pe choo, "The late Sovereign, about to eat, dropped the spoon and sticks," used to convey food to the mouth.

Ol. Scrib. 化 Hwa, and 化 Pin.

HWA.  

Alteration of the state of any thing; change; mutation; transformation; metamorphosis; the changes wrought in nature; to come into being, or to cease to exist; said of animals, plants, and so on. To change; to transform; to transmute; to digest; to exchange; to barter. To cause to repent, or produce a change of mind; to change from a bad to a good life; to civilize; to reform; to turn from the world to the priesthood. To have acted contrary to propriety—a local term. The name of a district. Also read Hwa. To rhyme read Hwuy, Ko, He, and Go. Occurs in the sense of 敎 Go, 敎化 Kenou hwa, "Instruction, and the effects of example; also the change of sentiment and manners produced by instruction."

以道業誘人曰教躬行于上風動于下日 | E twou yē hwuy jīn yuê keoun; kung hing yu shang, fung tung yu hea yuê hwa, "To employ the principles of reason, and instruct men, is called Kenou; the personal conduct of superiors, operating on inferiors, like the extensive effects of the wind, is called Hwa." 風 | Fung hwa, In allusion to the wind shaking the forests and the fields of grain, expresses the change produced in
the manners of the people, by the good example and instructions of superiors. 以德 | 民曰 | ① 以
民自 | Wo woo urh min tse hwa, “I have done nothing (but exhibited a good example) and the people have reformed of themselves.” (Tsaou-th king.) | 民成
俗 Hwa min, ching shih, “To civilize the people and form their manners.” 王 | Wang hwa, “The salutary change effectuated in the dispositions and the manners of the people, by virtuous princes.” 不入王 | Puh jüe wang hwa, “Not entered the royal civilization ;” expresses, persons or states not having submitted to haws and notions of the Chinese Princes. An uncivilized, barbarous, ungovernable person. 南國 | 文王之政 Nan kwô hwa Wên-wang chieh, “The Southern nations were civilized by the government of Wên-wang.” | 成 Hwa ching, “To form completely; or to civilize thoroughly.” 天地陰陽運行
自有而無自無而有萬物生
cause these;” hence, 天地寒暑晝夜皆
造 | 所為也 T'heen te, han shoo, chow yay, “The heavens and the earth, the cold and the heat, the day and the night, are all caused by Ts'ao-wua.” Ts'ao-wua, in common language, is taken for Fate, fortune, luck, &c. Hence the salutation, 好造
| Hauo ts'ao-wua, “Good fortune, or good luck” to you. 那個人是生成好造 | 的 Na ko jin shi sâng ching hauo ts'ao-wua thée, “That person is naturally fortunate.” 變 | Pên hwa, “A change from one state to another; a transformation.” Pên, denotes the commencement of the change, Hwa, its consummation. 變 | 之漸 | 者變之成 Pên chay, hwa cho ts'een; hwa chay, pên ching, “Pên is the gradual approach to change; Hwa is the completion of it.” 千 變萬 | T'heen pên wan hwa, “A thousand changes, and ten thousand transformations;” or 變 | 無窮 Pên hwa wu kung, “Inexhaustible (infinite) changes and transformations,” are phrases employed, when speaking of the gods, and of nature. 氣 | K'he hwa, and 神 | 形 | Shin hwa, are, aerial spiritual transformations. Hing hwa, “A change or alteration of the figure” which is visible. | 之所運即神之所在 Hwa che so yun, ts'ieh shin che so tsê, “Where transformation moves or acts, there Spirit or Deity is present.” 大者 |
| 為小小者 | 為鳥有 Ta chay hwa wei seau, seau chay hwa wei woo yew, “The great change to small, and the small turn to nothing,” is a phrase frequently employed when managing unpleasant affairs. 光
天 | 日  Kwang t'heen hwa jih, "The splendid heavens and the transforming sun," are epithets applied to the Emperor of China.

融 | Yung hwa, "To blend together, and change the state of each ingredient; to melt away as snow."

消 | Sjou hwa, "To melt or consume; to digest."

食而不 | Shih urch pih hwa, "To eat, but not digest; to read without improvement."

火 | Ho hwa, "To consume by fire."

也精神變 | 不與覺時同 Go hwa yeh, tsing shin p'een hwa, pih yu keo she tung, "The change which takes place in sleep, when the animal soul undergoes a change, to a state different from that in which it is when a person is awake."

貨貿易易曰 | Ho hwa mow yih yueh hwa, "To exchange or barter goods, or other property, is called Hwa."

告誡無 無 | Mow ts'heen yew woo hwa keu, "Urged them to exchange what they had not, and to barter away the goods which were collected." (Shoo-king.)

能生非類曰 | N'ing seng fe lay yueh hwa, "Capability of producing a different species, is called Hwa." They refer to the change which passes on some insects, and according to them, on birds, and other animals. In some it is only a change of nature or disposition, whilst the bodily figure remains; in others, the bodily shape also is changed. 鳥 | 累 Kew hwa wei ying, "The dove is transformed to an eagle," is an instance of the first class. Of the other class, the following is an instance, 鼠 | 累 Shoo hwa wei joo, "The (field) rat is metamorphosed to a quail."

生 | Hwa sang, "To produce; or sometimes, to produce by a metamorphosis, in contradistinction from 卵生 | Iwan sang, "Produced from an egg;" and 胎生 | Tue sang, "Formed in the womb."

告誡誡使人回心曰 | Kaou, kaou yu, she jiu hwsu sin, yueh hwa, "A proclamation, admonition, or edict, causing people to repent, is called Hwa."

緣 | Hwa yuen, "To beg that property may be transferred to the temple of Fuh." 叱 | 子 Kesou hwa taze, "A begging priest."

他要來 | 我家 T'ha yaou lae hwa wo ch'ieu kea, "He would come and have me leave home and change my state," become a nun in the temples of Fuh.

亡 | 過 | Wang hwa kwo keu, "Transformed and gone," i.e. dead.

命 | Hwa ming, "A deadly fate; or its being one's fate to die," prematurely.

從 an abbreviation of 比 Pe, "To compare and arrange," placed above Ten; hence it denotes A tything, or tything-man. 十家為今用保 Sibh kea wei paou, kin yung paou, "Ten families make a Paou or tything; Paou is now used in this sense."

From Three to Six Strokes:

北 | PiH, or Pei. 加 S. C. + R. H.

From Two men with their backs turned on each other. Perverse; to turn away from; to oppose. To retreat, or runaway. The north. 無反北之心 Wei fan-
pik. che sin, "No disposition to be perverse or oppose." 戰
敗而走謂之奔 | Chen pae urh tsow
wei che pun piih, "To be defeated in battle and run, is called
Pun piih." 吾三戰三 | Woo san chen san
pii, "I have been in three battles and thrice defeated."
敗 | Pae piih, "To be defeated." 之
方 Piih
fang, "The north." 東西南 | Tung, se, nan,
pii, "East, west, south, and north." 在 | 邊
PIh piih, "In the north." 京 Piih king, "The
northern Metropolis" of China, commonly written Pekin.
星 Pih sing, "The north star." 之
極 Piih
keih, "The north pole." " Pih tow, "Ursa major." 坐 | 向南 Tso piih heang nan, "Sitting north towards the South," expresses a building having its front towards the South. It's opposite is, 向南 | Tso nan
heang piih. A house "fronting the north." 分 | Fun
pei, "To separate the good from the bad." (Show king.)

Ol. Scrib. Ch'hang.
E. Undecided; uncertain.

Ol. Scrib. She.
E. see Rad. 矢 She.

CHÖ. High; a lofty appearance. A surname.

YANG.

Feeling of cheerfulness; a cheerful satisfaction.

Ol. Scrib. Kew, see Rad. Han

Ol. Scrib. Chö, see Rad. Shih

NAOU. From 比, "To arrange and manifest." " Chuen, represents the hair, and 比, Sin, represents the brain itself. 頭髓 Thow suy, "The marrow of the head," i.e. the brain. Al. Scrib. 腦 Naou. 莫 Mos, or 無, Thow naou, "No head nor brains," denotes, inability to find out the causes of an affair, more from the unaccountableness of the affair itself, than from deficiency of talent in the person considering it. The MS. Dictionaries say, it denotes, imprudent, foolish.

Naou low, "The rheumatism." (MS. Dictionary.)

| 頂心地上之骨為天靈 |
| 蓋百會穴在焉中為髓海與 |
| 周身骨髓通 |
Naou, ting sin yay, shang ehe
kw h w e i ' h e e n l i ng kae, pii h w y u h i e t s a e y e n ; chu ng w e i
suy hae, yu chow shin kw h w suy t'hung, "The brain, is the heart
of the crown; the top bone, is the celestial intellectual cover,
under which is situated the cave of an hundred assemblages:
In the midst thereof, is a sea of marrow, which communicates
with the marrow of every bone in the body." (Ching-tzee t'hung.)
### TWENTY-SECOND RADICAL

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Characters</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>钥</td>
<td>SHE, S.C.</td>
<td>A small spoon. A key.</td>
</tr>
<tr>
<td>鍵</td>
<td>S.C.</td>
<td>She kâng, &quot;A spoon,&quot; whether large or small. Each character is also used apart to denote the same.</td>
</tr>
<tr>
<td>水</td>
<td>Shwîy she, &quot;A water spoon;&quot; a small spoon, used by the Chinese, to pour water on the stone on which ink is rubbed.</td>
<td></td>
</tr>
<tr>
<td>茶</td>
<td>Ch’â she, &quot;A tea-spoon.&quot;</td>
<td></td>
</tr>
<tr>
<td>鑰</td>
<td>Yo she, &quot;Lock’s spoon,&quot; i.e. a key.</td>
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**Same as** Yîl. **Same as** the preceding.

**TWENTY-SECOND RADICAL.**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Characters</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>棺</td>
<td>FANG, S.C.</td>
<td>A vessel to contain things; a square vessel; a chest; a vessel containing the measure of Tow. The same as the modern character K’hwang.</td>
</tr>
<tr>
<td>受物之器象形</td>
<td>FANG show with che k’he seang k’ing, &quot;Fang, a vessel to receive things, it resembles the form&quot; of the vessel denoted by it. (Shwîy-wân.)</td>
<td></td>
</tr>
<tr>
<td>古</td>
<td>The ancient form of the preceding.</td>
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</table>

**From Three to Six Strokes.**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Characters</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>棺</td>
<td>K’HEW, S.C.</td>
<td>A coffin; or, a coffin with a corpse laid in it. Syn. with 棺 K’hew.</td>
</tr>
<tr>
<td>在棺曰匹</td>
<td>Tsae ch’hwang yû she, tsae kwan yuè k’he, a corpse &quot;laid on the bed, is called She; laid in the coffin, it is called K’hew.&quot; It appears, that the coffin also is included in the term. The same is expressed by 靈</td>
<td>Ling k’hew.</td>
</tr>
<tr>
<td>棺</td>
<td>E, S.C.</td>
<td>A vessel, with a handle and spout, to contain water. A vessel in which to wash the hands; a pitcher; a hand-basin.</td>
</tr>
<tr>
<td>棺</td>
<td>E, se show k’he, &quot;E, a vessel in which to wash the hands.&quot;</td>
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</tbody>
</table>

**Vol. I.**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Characters</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>棺</td>
<td></td>
<td>In 牀日尸</td>
</tr>
</tbody>
</table>
E pwan, "A hand-basin; or platter." The original form of the character was 厘, which having come into common use as a Particle, 广 was added to it, in the sense of Pitcher or basin.

广 TSÁ. 广 R.H.

The vulgar form of 广 Ta, "To go round; to perform the circuit of; to revolve." See under Radical 广 Kin.

匠 TSEANG. The original form of 匠 Tseang, "A worker in any material." From 工 Kung, "A workman," and 广 Fang, "A square vessel," which imply the use of the square, compass, marking line, and so on.

匚 HAN. A vessel to receive or contain things.

匚 K'HANG. A large wooden couch, which answers for a seat or a bed. In the north, during the cold, they are warmed by fire underneath. These couches were introduced by the Tartars.

匠牀坐牀也 K'hang ch'hwang, ts'o ch'hwang yay, "K'hang-ch'hwang (denotes) a sitting couch." "A couch table." Is a small table placed in the middle of the couch, to receive tea and so on, whilst two persons sit one on each side of it.

匠 TSUNG. A vessel to contain rice.

Read Tsu'en, A bamboo or wooden cover, to confine the steam of a boiler.
Fun t'hae shih kung wàn, tsze püh selh kew fa chay, yuë Tseang-sin, "All who discover talents and knowledge in working up their written compositions, in the phraseology of which they do not follow the old rules, are denominated Tseang-sin;" i.e., persons of inventive minds.

钅 K'HWANG. 旨 R. H.

Originally denoted a square vessel, hence, by allusion, it denotes Square; right; to right; to rectify; to assist; to deliver. Occurs in the sense of Distorted, or declined from the perpendicular. The name of a place. A surname.

钅天下 Yih k'hwang t'heen hea, "To reduce, from a state of confusion, to order, the whole empire." (Lun-yü.)

钅雅頌 K'hwang Ya Sung, "To right and put in order, the books Ya and Sung." 既 | 既校 Ke k'hwang, ke chih, "When your conduct is right or regular: when you are cautious or guarded." (She-king.)

钅方 K'hwang ching, "To right; to put in order."

钅正 K'hwang k'hew k'he go, "To rescue from vice."

钅不能 Püh nüng seu k'hwang e sung, "Cannot generally deliver (the people) and preserve their lives." (Shoo-king.) 以 | 朕之不逮 E k'hwang chin che püh t'hae, "To assist me (your Prince) in what I am deficient."

Occurrences in the sense of K'hwang, and 艹 K'hwang:

钅年雖大殺眾不懼 Neen suy ta shae, chung püh k'hwang keu, "Although there was great dearth that year, the multitude was not alarmed." (Le-king.)
Fang. VIII. Twenty-second Radical.

A kind of bamboo riddle or coarse sieve, in which to wash rice; a bamboo vessel to contain rice, and to be placed withinside a boiler; a bamboo basket.

K'HEIH. A crooked thing.

K'HEIH. A box or chest.

P'HEEN. A bamboo utensil; a hat box; a case in which to keep hats or caps. Syn. with 箕, "A bamboo vessel to contain plums, or other dried fruit."

SANG. A bamboo utensil; a hat box; a case in which to keep hats or caps. Syn. with 箕, "A bamboo vessel to contain plums, or other dried fruit."

From Six to Twelve Strokes.

YAOU. A kind of drum.

TSUEN.

A winnowing machine, otherwise called 箕, Ke.

T'HEAOU. 箕 S. C.

A certain instrument of husbandry. Al. Scrib. 箕

HAN. A boat or vessel's bottom sunk out of sight.

K'HEA. A bamboo basket or trunk to contain clothes. To store up; to seal or close.

Same as the preceding.

PEI. A cup. 箕Chow's form of栖 Pei.

Original form of 箕 K'hwang.

K'HEIH. A thing which is crooked.

Same as 枭 K'hew, A coffin containing a corpse.

FE, or Fei. 箕 S. C. 箕 R. H.

A square bamboo basket or box. Not; not right; those who do what is illegal; vagabonds; banditti. It is a word much used by the Government, and applied to all associations which it deems of a seditious tendency, and wishes to discredit. Variegated colours; elegant appearance of horses drawing a carriage. Read Fun, To distribute. 竹器方曰

Chüh k'he fang yue fe, "A square bamboo containing vessel, is called Fe." 未所思 Fe e so sze, "Not an every-day thought." 仗婚媾 Fe k'how hwan kow, "Not seek an illicit intercourse" previous to marriage. (Yih-king.) 良晤 | 适 Leang yu fe yau, "A pleasant interview is not remote, " said in letters when
hoping to see a person soon. "Many years accumulating illegal acts;" i.e., an old offender. "Chow Yih yue, pe che fe jin, puh yih shang hoo, "The Yih king says, Is it not injurious, to associate with vagabonds?" 293

"A granary on the navigable waters or rivers." This, M. de Guignes mistakes, and renders "Aquæ receptaculum." Syn. with Yu.

"Ar." Lay neen /"s' tseih fe, "Many years accumulating illegal acts;" i.e., an old offender. "Chow Yih yue, pe che fe jin, puh yih shang hoo, "The Yih king says, Is it not injurious, to associate with vagabonds?"

"A criminal connected with some banditti." Pwan k'hoh keen fe, "Examine strictly vagrant banditti; or, disorderly vagabonds." Fe fan, "A kind of bamboo basket placed within a still or boiler."

"A granary on the navigable waters or rivers." This, M. de Guignes mistakes, and renders "Aquæ receptaculum." Syn. with Yu.

Same as 駱 Hwûh, see above.

PE. An instrument of husbandry.

OL. Scrib. 騥 Hwuy, or Wei.

K'WEI. A chest or box. To bind up; to put into a box. 包𦅪 T'huiig kwei, "A copper box." "Bind up the Tsing-maou, and put it into a box." The Tsing-maou was used to soak up the wine poured out as a libation. (Shoo-kiiig.) 銅 Thung kwei, "A copper box."

TS'HANG. 備 S.C. An ancient containing vessel. Ol. Scrib. \khe, see Radical K'mow.

T'HEAOU. An instrument of husbandry; a kind of a bamboo basket. 以杖荷𨆑 E chang ho teau, "With a pole (laid across the shoulder) carrying the Teau," or basket. (Lun-yu.)
From Twelve to Twenty-four Strokes.

TE. Case for a knife.

SEUEN. A certain utensil.

LEEN. A case to contain a mirror. Same as 殄 Lèen.

LEEN. A case to contain a mirror, or aromatics. Same as 殄 Lèen. 噀 Lèen, is now commonly used.

Ö, or Ngö. The involuntary noise made by persons exerting their utmost strength.
Twenty-third Radical. He □

GOW. An earthen vessel.

SEUEN. A vessel or an utensil.

WOO. A sheath or case for a sword, or knife.

PÉEN. A certain bamboo utensil used in temples.

SWAN.  S. C.

A vessel to contain any thing. A box to keep caps in. A bamboo utensil to contain rice in a boiler. A bamboo platter.

Chinese characters and meanings.

TWENTY-THIRD RADICAL.

HE.  S. C.

From Yin, To conceal, and Yih, Forming a cover. 覆藏之意 He, fow ts'hang che e, "He contains the idea of covering and secreting," still being liable to be dropped. 受物之器也 | 庸物也 | 與形近似而意相反 Fang, show wih che k'he yay; he, low wih yay; he yu fang, hing kin sze, urhe scang fan, "Fang (the preceding radical) denotes a vessel to receive things; He, the secret, ping out, of a thing; the form of He similar, their meaning contrary."

PHÉI□

From of silk kung.
Sze ch'hang, "Forty cubits." A piece of silk, to denote which,正 Peih is now commonly used. To correspond to; to write; to pair. Two, or a pair; either, or one, of two who have been united; an intimate friend; a husband or wife. A numeral of horses. Read Mih, A domesticated duck. 率 by 靈匹 Seih yew keun p'heih, "Accord with, and act from the advice of, the whole body of eminent statesmen, whose views correspond with his own wishes." (She-king.) 偶已之心 P'heih gow ke che sin, "Correspond, or accord, with his own heart. 作豐伊 Tsa fung e p'heih; Wan-wang "building his palace in the city. Fung, made it of a size that corresponded with the extent of the city." (She-king.) 惟君子能好其 Wei keun tsze nang haou k'he p'heih, "Only the good man can love his friend" at all times. [謂知識朋友 P'heih wei che shih pang yew, "P'heih expresses a well known friend."

From Four to Eight Strokes.

西 LÓW.

To avoid; concealed; passed to oblivion; absconded.

民民 LÓW. 西 S. C.

To avoid; to abscond. Same as the preceding. 内 Nuy, gives the sense better than 西 Ping. It is surmised, that the character is handed down erroneously.

日出未甚明也曰酉 Jih ch'chu hwe shin ming yau yue hwi. "The sun going forth, not yet shining clearly is called Hwü."  

GAN. To flatter; to fawn; to wheedle; flattery; adulation. 奉媚迎合曰臣 Yen mei ying ho yue gan, "By excessive and servile flattery, to meet
and accord (with whatever people wish or say) is called Gan.

Chen yu gan, "To flatter and cajole."


Woo gō, A kind of cloth napkin; or cover for the head.

Same as 月 Yüɛ.

This Character is taken from a stone monument.

YEN, or Yén. S. C.

To conceal; to hide; to put into a state of privacy or retirement; to lay aside; a privy by the road side. "The ancient form of 儲 Yen. Also a surname. (Tsze-hway.)

文匿武 Hing wän yen woo, "To raise or bring forward the civil officers; and lay aside the military." (Ts’heen-han-shoo.) 路廔 Yen, loo tsze yay, "Yen, denotes a privy on the road."

É. S. C.

A case to contain haws and arrows. A quiver. One says, a kind of winnowing machine.

Same as 水 Kan, see Rad. 水 Shuiy.

From Eight to Twenty Strokes.

The, see below.

PÉEN. R. H.

A thin utensil or vessel. Appearing otherwise than round

or globular; flat; a board or tablet. Syn. with 亖 Pén.

which is considered the original and proper form. 坑 Pén, "A board or stone tablet, with an inscription, placed over doors, and in the chambers, or halls, of Chinese houses.

The inscription is sometimes a title conferred by the sovereign; or a sentence appropriate to the situation, or use of the chamber, written by a friend, or by the owner of the house himself.

Titles over doors, placed transversely, are inferior to those placed perpendicularly:

牌 Pae pén, "A board with an inscription."

那門樓上嵌着一塊石頭 Na mun, low shang bién chō yī le kwaɛ shih thow pén, "Above the lodge over the gate, there was inserted a stone tablet with an inscription."

該圓就圖該 | 就 | Kae yüɛ tsew yüɛ, kae pén, tsew pén, "What should be round, let it be round; what should be flat, let it be flat," i.e., decide at once according to the truth of things."

匿 NÉIH. S. C. R. H.

To hide; to conceal; to be hidden, concealed; to avoid; clandestine. 自匿 Tsze néih, "To hide one’s self." 藏 | Ta’hang néih, "To hide or conceal." 逃 | Thaou néih, or | 微 Néih wēi, "To run away and hide one’s self." 躲 | To néih, or | 避 Néih pē, "To avoid showing one’s self; to lie concealed."

匿名 Néih ming, "To conceal one’s name; anonymous."

名揭帖 Néih ming ké t’êh, "An anonymous petition." 隱 | 不報 Yin nèih piph pao, "To con-
To conceal. 凡言匿者皆有所藏也

Fan yen k'heu chay, keac yew so ts'hang yah, "Whenever K'heu is used, a place to house, store up, or conceal something, is implied." A place in which to store or lay up;

A small house or room; to class, or separate; a separating line or boundary. Ten valuable stones.

"Small; trifling; petty." Read Gow, A certain measure; to conceal, or hide; a surname. Read Kow, Bent; curved; to grow, or sprout out, in a bent or curling manner.

一廬宅一 | Yew t'een yih chen, chih yih k'heu, "Possesses a glebe of land, and a small house."

T'a k'heu, "The great abodes," denote heaven and earth.

| 處 | K'heu ch'hoo, "A place to dwell in." |

K'heu ch'hoo, "To separate; distinguish and decide.

不知作何 | 處 Puh che tso ho k'heu ch'll'o, "Don't know what to do; to distinguish and decide; don't know how to arrange and proceed."

| 以別矣 | Pe choo tsau mûh, k'heu e pê ê, "As for, instance, grasses and trees must be classified and distinguished;" so scholars must be distinguished by their capacities and attainments. |

| 之心 | k'heu chu, sin, "Little petty heart," is used by the person making a present, and denotes, I present this as a small expression of my regard, which I know is of no value. |

| 小物 | K'heu k'heu seau wîh, "Little, petty, trifling thing." It is, by an affected humility, applied to what is one's own, or a present offered to others. |

| 四豆為 | Sze tow wei gow, "Four Tow make a Gow." |

| 芳 | Pê gow, "To hide; concealment." |

Kow ming tâ, "Curling bud forth." (Lo-king.)

曰殼五穀為 | Shwang yih yuê kû, wîh kû nei k'heu, "Double stones are called Kû; five Kû make K'heu."
TWENTY-FOURTH RADICAL.

十 SHIH. A.V. R. II.

Ten. 第十 Te shih, "The tenth." — 
Yih shih, "Ten." — Shih yih, "Eleven." 
| Shih shih, "Ten times ten." — 五一 |
Yih woo yih shih, "Five, ten," and so on.

数生于一成于 | Shoo, săng yu yih, ching yu shih, "Numbers begin with one, and are perfect at ten." |

分. Shih fun, "Ten parts, or ten tenths," the whole, complete, perfect, perfectly, the highest degree; used as an Adverb, making the Superlative degree. | 分好 Shih fun haou, "Very good; perfectly good." |
| 分大 Shih fun ta, "Very large." |

不. Shih tsuen, "Complete, perfect." | 不全 Püh shih tsuen, "Incomplete; imperfect." |
| 不不 Shih püh tsuen, "Ten, (i.e. all) are incomplete." |

之. Shih fun che urh, "Two tenths." | 爲百百為千千為萬 | 難百萬分之二 | 億為億 |
Shih shih wei pih, shih pih wei ts'heen, shih ts'heen wei wau; shih wan wei yih, shih yih wei chaou, "Ten tens make a hundred; ten thousands make a wan; ten ten-thousands make a yih, ten hundred-thousands make chaou, or a million."

初八生初九死不見面 | 初八生初九死不見面 |
Ch'hoo pú sàng, ch'hoo kew sze, püh kien shih méen, "Born on the eighth, died on the ninth, never saw the face of ten;" is used to express a person's being extremely ignorant of the affairs of the world. | 字架 Shih tse kea, "A frame like the character 十 Shih," a cross. |

之邑必有忠信 | Shih shih che yih, püh yew chung sin, "In a town with only ten houses, there must be some true faithful people." |

年興敗幾多人 | Shih nêng hing pae ke to jin, "How many are raised and ruined in the space of ten years?"

One, two, three, four, were first expressed by lines, as high as 四 Sze, "Four." To prevent increasing the number of lines, the two middle strokes were taken and crossed to form 五 Woo, "Five." Further, as two fives make ten, the middle cross lines were taken and turned, the one lying horizontally, and the other perpendicularly, denoting its extending to the two fives, and uniting them, so making ten. (Lüh-shoo and Ching-tsze-t'hung.) 天九地 | Thêen kew, te shih, "Heaven nine, earth ten," are the closing words of a paragraph in the Yih-king, in which the 奇數
A bird flying swiftly; rapid flight. From the character 飛, “To fly,” deprived of the external parts or wings, as the wings of birds do not appear in flight.

千 TS’HEEN.  十 S. C.  木 R. H.

A thousand. A surname. Ten thousand years,” is a title of kings and Princes; as Wan, a title of the Emperor of China. 秋 Ts’heen ts’hew, “A thousand autumns;” is used to denote the birth-days of persons of rank.

祝贺 秋 Kung chih t’heen ts’hew, “To congratulate one on his birth-day.

萬 Ts’heen wan, “A thousand times ten thousand;” i. e. on every possible account.

shoo, “Odd numbers,” one, three, five, seven, nine, are called 天數 Thiên shoo, “Celestial numbers.” The偶 Gow shoo, “Even numbers,” are called Terrestrial numbers.” The odd digits are also denominated 阳 Yang, and the even ones 隤 Yin. By the various combinations of these celestial and terrestrial numbers, are effected, all the vast and infinitely various changes in nature, including in that word, the material world, brute and human beings, as well as invisible spiritual agents, whether good or bad. The first principles of these combinations, are supposed to be contained in the 八卦 Pa kwa, of the Yi King, and by the study of these numbers, changes which have not yet taken place, may be previously known.

SIN.  十 S. C.

A bird flying swiftly; rapid flight. From the character 飛, “To fly,” deprived of the external parts or wings, as the wings of birds do not appear in rapid flight.

千 TS’HEEN.  十 S. C.  木 R. H.

A thousand. A surname. Ten thousand years,” is a title of kings and Princes; as Wan, a title of the Emperor of China. 秋 Ts’heen ts’hew, “A thousand autumns;” is used to denote the birth-days of persons of rank.

祝贺 秋 Kung chih t’heen ts’hew, “To congratulate one on his birth-day.

萬 Ts’heen wan, “A thousand times ten thousand;” i. e. on every possible account.

万 not Ts’heen wan puh, “Don’t on any account what-

ever.” 万珍重 Ts’heen wan chin chang, “By all means pay due attention to the pearl; i. e. take care of your health. 万至緊 Ts’heen ke, che kin, “I beg a thousand times, that you consider it of the utmost importance.” 万年萬載 Ts’heen neen wan tsae, “A thousand or ten thousand years;” a great length of time.

成累萬 Ching ts’heen lyu wan, “Form thousands and accumulate tens of thousands,” expresses strongly the great increase of things. 你百子 孫 Ne pih tsze t’heen sun, “May you have a hundred sons and a thousand grandsons,” is a form of congratulation to newly married persons.

JH.  十 R. H.

Two tens united; twenty. Al. Scrib.  十 JH.  十


Characters formed by Two Strokes.

LIN.  十 S. C.

From Ten and strength. That or ability equal to that of ten persons. Highly meritorious.

SĀ.  十 十. Three tens united. Thirty. Considered the same as 三十 San shih, “Thirty.”
上

An erroneous form of 卒 Tsuh, see below.

SHING. R.S. C. R. H.

A certain measure for grain and liquids. It contains a hundred and twenty thousand grains of millet, and is shaped like an English pint, without the handle. To accumulate; to rise; to ascend; to advance; name of one of the P'au-kwa. Among Weavers, eighty threads make a Shing.

Shing shing wei tow, shih tow wei hüh, "A Yo contains one thousand two hundred grains of millet; ten Yo united, make a Hō; ten Hō, make a Shing; ten Shing, make a Tow; ten Tow, make a Hüh," or "A bundle of Shing tow, a load for one man; a pecul.

斗之類 Shing tow che luy, "Containing measures generally." 一天買一 | 一斗的米 Yih t'heen mae yih shing yih tow těih me, To "buy a Shing or a Tow of rice per day," implies poverty. 米 | Me shing, "A measure for rice." 筆 | Pelh shing, A stand (like the measure Shing) in which to put pencils.

男女無辨則亂 | Nan nei woo p'hēn, tēih lwan shing, "If the males and females he not separated (to attend to their respective duties) confusion will arise." (Le-king.)

上

如日之 | Joo jih che shing, "Like the rising of the sun." 月 | 天頂 Yuē shing t'heen ting, "The moon rises to the Zenith." 上 Shing shang, "To ascend up." 灵 | 於天

Hwau shing yu' theen, "The spirit (of the deceased) ascends to heaven." 天險不可 | 也 T'heen hēen p'hēn k'ho shing yuh, "The barriers of heaven cannot be ascended to." (Yih-king.) 理有 | 降 Taon yew shing keang, "The affairs of the world rise and fall," i.e., sometimes ascend in glory, sometimes sink in disgrace. The people having three years' supplies laid up, is called | 平 Shing p'hing.

Woo. R.S. C. R. H.

The seventh of the 地支 Te-che, or twelve horary characters. It is applied to the space of time betwixt eleven and one o'clock of the day; and is employed in forming the Cycle of 60 years. It occurs on the 7th, 19th, 31st, 43rd, and 55th years. It sometimes denotes the South; also, transverse; crosswise.

正午 Ching woo, or 中 | Chung woo, "The point of noon." | 時 Woo she, "From eleven to one o'clock; about noon." 交 | Kenou woo, "Eleven o'clock."

正 | 二刻 Ching woo urk k'hih, "Half past twelve o'clock." 停 | T'hing woo, or 息 | Sell woo, "To rest at noon; the resting time at noon." 食 | 飯 Shih woo fan, "To eat noon rice, "To dine." 上 | Shang woo, "The forenoon."

下 | Hea woo, "The afternoon." 你中 | 時候過來 Ne chung woo she how k'wo lau, "Come at noon." 每日 | 時過去至愛朋 Meih jih woo she k'wo k'heu che gae p'ang yew ch'hoo, tan tan yih hwey, "Daily, at noon go over to some very intimate friend's to chat a while."
are opposite to each other.” 端 | Twan woo, “The fifth day of the fifth moon.” A Chinese holiday, on which they run long narrow boats, called 龍船 Lung-chuen, “Dragon boats.” | 門外 Woo mun war, “Without the southern gate.” 交 | 律即 is 練織割 Woo ko tseh she tsung hwang kó, “Woo cut, i.e. to cut lengthwise and crosswise.” 刍 | Chuen woo, “To oppose; to turn the back upon.” 丛起 Wooping k'he, “To arise up in confusion,” like insects flying about crowded together. 旁 | Pang woo, “Transversely; lengthwise and crosswise; spread out; a multitude of affairs.” 太歳在 | 日敦祥 Tae suy tsaowoo, yue tuntsaang, “When the guardian spirit of the year resides in (or when the year happens in) Woo, Woo is denominated Tung-tsang,” the ancient phrase for Woo. | 年 Woo neen, Any year of the Cycle that falls in Woo. | 月 Woo yuè, Is always the fifth month. | 日 Woo jih, Every twelfth day is so denominated.

Ol. Scrib. 疹 Tseih.

From Three to Six Strokes.

HWUY. 百什總名 Pih tsauu tsung ming, “A general name for all plants.” A multitude. Vulgarly used for Thirty.

TSE. To stop; to obstruct.

PAN, or Pwan. 半 S. C. 之 R. II.

From 八 Pī, To separate, and 牛 New, A cow, because a cow is large and may be divided. (Shwō-wān.) 物中分也 Wūh chung fun yā, “A thing divided in the middle;” the half of any thing. Read Pīwan, A large fragment of. 價銀一員牛 Kē yīn, yīh yuen pan, “Price, a dollar and a half.” 每樣各 | Mei yang k'o pan, “A half of each sort.” 一大半 Yīh tsu pan, “The larger half.” 一小 | Yīh siao pan, “The smaller half.” 有 | 日開 Yew pan jih hēn, “Have a day’s leisure.” | 途而廢 Pan t'ōo urh fe, “To fail half way;” to desist in the middle of a journey, or of any pursuit. 年 | 歲 Yīh neen, pan tsu, “A year, or half a year.” | 年紀 | 百 Nēen ke pan pīh, “Fifty years of age.” | 子 | Pan tse, “A son-in-law, by marriage of a daughter.” | 夜 | Pan yā, “Midnight.” | 折 | Chē pan, “To break off the half.” | 思過 | 異 Sze kwo pan e, “Considered, or obtained the idea, more than one half.” (Yih-king.) 善學者師逸而功倍,不善學者師勤而功 kung pei; pīh shen he să chay, sze kin urh kung pan, “With a clever scholar, the master is at ease, and has double merit; with a dull scholar, the master toils, and has but half the merit.” (Le-king.) | 冰 | Yīh p'hwān ping, “A large piece of ice.” To rhyme, read Pēen.

Same as 世 She.
Twenty-fourth Radical. VI. Shih.

**TSIH.** Haste; hurry.

**THE.** or P'hei. Large; great. A surname.

Same as **She.**

**SEIH.** A kind of rake to work up manure.

*Used for 四十 Sze shih, "Forty."

**SH.** Three tens united; thirty. **Yh** Yih

**HWUY.** "R.H.

A general epithet for grasses and plants. An abbreviated form of iflower. Hwa hwuy, "Flowers or plants." Shan yew kea hwuy, "There are excellent plants on the hills." (She-king)

院落内有奇花異 | Kung mun yuen

lo nuy, yew kehwa ohwuy, "In the area before the palace gate, were uncommon flowers, and extraordinary plants."

**PEIH.** An utensil for throwing out ordure. Same as Pe.

This character is taken from a stone tablet.

From Six to Twenty-four Strokes.

**KUNG.** To fold up with the hands. To infold; to embrace. *Al. Scrib.*

**PE, or Pei.** ⑦ S. C. 放 R. H.

Inferior; low; mean; vile; base; humble; those employed in menial offices. A surname. From 右 Tso, "The left;" and 甲 Kei, "The head or first;" hence placed below Kei, makes Inferior, and so on. 右重左卑 Yew chung tso pei, "The right is important (superior), the left inferior." (Seu-k'heen.)

**SHIH.** Same as 年 Neen, "A year."

**HAE, see Rad. 未 Tow.**

Same as 玄 Wan, "Ten thousand."

**PAN.** An utensil for throwing out ordure. Same as 華 Peih.

**PIH.** Sound of air rushing out.

Vulgar form of 手 Shih, see Rad. 筠 Yew.

**PEIH.** An utensil for throwing out ordure. Same as Pe.

自尊自貴自 | Kaou pei, "High and low." 自尊自貴自 | No self-respect.

自殺 Tsze tsun, tsze kwei; tsze pei, tsze ts'heen, "He who respects himself, makes himself honorable; he who de-
grades himself, makes himself base,” Pei pe, “Mean, vile, vulgar, low.”

不道 Pei pei püeh tsiuh tao, “Very mean, unworthy of being mentioned.”

汗狗賤 Pei woo kow ts'hien, “Mean and filthy as a dog;” base.

辈 Pei pei, “Inferior, low class of persons.”

謙卑順不,” Pei kei, “Mean, servile, cringing.”

以賢知先人 K'éen pei, suh shun, püeh che hen,

che sëen jin, “Humble and meek, not taking precedence of other men, on account of his virtue and knowledge.” Said of Confucius. (Len-yu.)

職 Pei chih, “Inferior, or low office;” that is, he who fills one; used by inferior officers, when addressing their superiors; instead of the Pronoun I.

鮮 Soen pei, The name of a certain hill; also, A girdle or sash for the waist. Read Pe, The name of a place. Occurs in the sense of 俾 Pe, and of 傑 Pe. Vulgarly written 齊 Pei.

卒 TSÜH: 卒

Those who transact, or execute any work or service, licors attached to public courts; soldiers; a band of soldiers. To cease; to finish; to terminate; to end; to die. Read Ts'hiuh, haste, hurry; urgent; sudden.

Properly written 材 Ts'hiuh, with E, Clothes, as the top, in allusion to the coloured dresses of the ancient licors. (E-wi-jea-lam.)

役卒 Yih ts'hiuh, A licor, or petty police officer.

兵 Ping ts'hiuh, “A soldier.”

恆萬民之伍而用之 Huwy wan min che tsiuh woo urh yung che, “Assemble and employ the troops contained amongst ten thousand;” i.e. the whole mass of the people.

五人伍五伍伍伍兩四兩為 Woo jin wei woo, woo wao wei leang; sze leang wei tsiuh, “Five men, constitute a Woo; five Woo, or twenty-five men, make a Leang; four Leang, or one hundred men, make a Ts'hiuh, or company.”

天子死曰崩諸侯死曰薨大夫死曰 T'hien-tsee sze, yuë pang, Choo-how sze, yuë kwang; Ta-foo sze, yuë Tshuh, “The death of an Emperor is expressed by P'ang, (to rush down as a mountain); the death of a dependant Prince, is expressed by Kwang (to be shaded, or retire from view); the death of a statesman is expressed by Tshuh.” Now used in reference to any person.

時 Tsh shoo tshuh she, “Finished the allotted time to reading.”

喪服時 Sang sfoo ts'hiuh she, “Finished the period of wearing mourning.”

然 Ts'hiuh jen; or 倉 Tshang ts'hiuh, “Hastily; suddenly.”

然問 Ts'hiuh jen wén, “Asked suddenly.”

無須臾之聞 Ts'hiuh ts'hiuh, woo sën yu che bëen, “Greatly hurried; not a moment’s leisure.”

忙 Mang mang ts'hiuh ts'hiuh, “In constant hurry and hustle.”

興廢何倉 Hing fe ho tshang ts'hiuh, “How sudden rise and failure!”

Occurs in the sense of 倉 Tshuy, and of 命 Suy. To rhyme, read Ch'hih and Tshuy.

卓 CHO. 交 S. C. 億 R. H.

Erected firmly; established; raised high; eminent; lofty and stable; distant. A surname. From Pe, “The head,”
Agreement: concord; union: harmony prevailing amongst many; to yield cordially.  | Shih, denotes A whole number, many; hence the character implies, The united strength of many.  

同心協力 T'hung sin hêe leh, "With one heart and united strength."  | 和萬邦 Hêe ho wan pang, "Unite in harmony with all nations." (Shoo-king.)

下民 Heo min ke hêe, "The people respectful and cordially submissive." 將他騰挪出來!理事務 Tsêng t'hâ tâng no ch' unh k'âe, hêe leh sze wuoo, "Take and bring him forward to join in the management of business."  

鎮 Heê ch'un. Title of a military officer, entrusted with the command of a garrison, and the defence of a district.
### NAN. § 举 S. C. 菊 R. H.

From 卩 The, Luxuriant vegetation, and 羊 Jin, Giving sound. The region of heat and luxuriant vegetation. The region which sustains and cherishes plants and living creatures. The south. The name of a piece of music; a surname. To rhyme, read Chin or キシング. 南方 Nan fang, "The southern regions; in the south." 南南 Nan nann, "The south pole." 指 置 Che nan chêy, "A compass." 指 面 Nan mên, "Towards the south; sitting with the face towards the south," which the Emperors of China always do, when sitting in state. 子曰亦也可使面 Tsze yu, Yung yâ k'ho she nan mên, "Confucius said, Yung is worthy of a throne." 坐北向 | Tie phih hang nan, "Sitting north and towards the south;" i.e. fronting the south, when said of a house.

郊 Nan k'ên, "The hill on which they sacrifice to heaven, at the Winter solstice." 京 Nao-king, The City so called, formerly the seat of government.

| Nan nan, Cochinchina; in the Classics, called 交 Nan-k'ên; in the time of Iân, called 交趾 Keauxche, or 讳 Che. | 掌 Nan ch'êwhang, A state lying between China and Cochinchina; otherwise called 楚 Lanou-chwa, probably the same as Tonking. |

| Ho nan, "To fold the hands and bow in the manner of the Priests of Fûh. | 無 Nan mo, A term that precedes the titles of Fûh, by some said to imply Respect and veneration. |

弧 | Hoo nan, A certain star in the South-ern hemisphere.  | 綦 Chung nan, The name of a hill.

寿比 | 山 Show pe nan shan, "Aged as the South. | 地北天南 Tepih'thêen nan, "Earth north, heaven south." i.e. remote from each other as the heavens are from the earth; a mode of expression used by friends, when writing to each other. 雙 | Shuang nan, "Gold."

### TSÜH, or Ch'hüh. § 书 S. C.

Tsüh tsüh, "Abundance; a vast collection of; to assemble or collect together.  From 十 Shin, Very, and Shih, Ten.

HÜH, Hwûh, or Wei.  | 王 S. C.  |

Haste; hastily; precipitantly.

### TSEIH. An accumulation of words.

Original form of 飛 Kwae.

The ancient form of 手 Show differs from this, only by having the perpendicular stroke hooked at the bottom.

博 | 博 S. C.  |

Extensive; universal; all-pervading. Having heard much. To traffic; to trade. To jest, or play. The name of a district. A surname. From 十 Shih, "A complete, number, and 申 Foo, "To extend or spread out."  | 施施 |
你們古通今纔知道這事

Nemun pò koo, t'hung kin, tsze che taou chay sze, "You must be extensively acquainted with antiquity, and thoroughly comprehend the present, and then you will understand this affair."

你少年貫通今古涉書

Ne shou néen kwan t'hung kin koo, pò shò keun shoow, "When you were young, you were well acquainted with modern and ancient literature, and waded extensively through vast collections of books."

約之教 Pò yā che keanou, "The instruction which expands (the mind) and restrains (the passions)," viz., that of Confucius.

賭 Tō pò, "To play, to game."

六 Lūb pò, "To play at chess."

君子不為兼行惡道故也 Keun tsze pū lū pò, wei keen hing gò taou koo yay, "The good man does not game, because gaming is connected with bad principles," such as the desire of superiority and victory.

一笑 Pò yīh seanou, "To raise a laugh" by saying something witty.
TWENTY-FIFTH RADICAL.

PÜH. * | S. C. | R. H.

Represents the longitudinal and transverse veins of the tortoise shell. To search the tortoise shell, to cause the veins to appear, and from thence to draw prognostics of good or ill; to divine by means of the tortoise shell; to conjecture; to guess; to confer upon. A surname. \(\text{灼龜心喜吉凶也} \)

Chê kwei e püh keih heung yay, "To search a tortoise, thereby to divine good or evil." 問龜曰 | Wän kwei yuē püh, "To ask of the tortoise is called Püh." The present mode is not by searching the tortoise shell, but by shaking three pieces of copper coin in a box of tortoise shell, and observing the position of the coin, when thrown out.

麟鳳龜龍謂之四靈 Lin, fung, kwei, lung, wei che sze fung, "The lin, fung, tortoise and dragon, are called four spiritual or intellectual creatures; hence it is, that the tortoise is referred to in divination. 龜為 | Kwei wei püh; tsê wei she, "To divine with the tortoise is Püh; with reeds is She." In the first case, figure is referred to; in the latter, the number. 筮 Püh she, "To divine." 占 | Chen püh, "To cast lots; to observe the prognostic." 有所疑則 | 筇以 考之 Yew so e, tsê püh she, a kau che, "When anything is doubted of, then lots are cast, to examine into it." (Shoo-king.)

Püh ko, "The service of divination." 問 | 求神 Wän püh kew shin, "To ask by divination; and to supplicate deity." 今生可再逢 We püh kin seng k'ho tseng fung, "Cannot divine whether in this life we shall meet again or not." 考 | 統王宅是錦京 Kaou püh wei wang, tsin she Kaou-king, "The king enquired by divination, respecting dwelling at Kaou-king." 賜子 Püh, tse yu yay, "Püh, to confer and give." 雉萬壽無疆 Püh urh wan show woo keang, "Confer on you unlimited longevity." (She-king.)

KWÂNG. Ancient form of 矿 Kwant.

Metals unrefined; ore. 人 Kwâng jin, "A superintendent of mines or quarries. Read Kwân, The tufts of hair, bound up like two horns, on the heads of Chinese children. 惇 | T'uang kwâng, "The tufts of hair on a child's head." 捕 | P'iïEEN. | R. H.

The name of a district. A surname. Hurry; perturbed;
Chen yen, or | Chen ying, "The verification of certain prognostics."
不 | "A prediction from certain signs, which fails of being accomplished."
三 | Three persons cast lots and observe the prognostic; the opinion of two is followed."
人 | If all the three agree in for telling a propitious event, the oracle is decisive; but if one differs from the other two, the opinion of the majority is taken.

| 候 | "To wait; to look for; to expect;"

in the sense of 聲. 聲 | Ts'hin chen kea taou, "To usurp or encroach upon the public road."

將其國王母並金印虜去奪 | "To usurp: to seize; to take by violence."

| 晉 | "To assume the precedence,", really; or in the language of courtesy; I assume the place which I ought not.

獨 | "To assume a place alone on the head of the whale," i.e. to obtain the rank of Chwang-yuen, the head of all the literati in the empire.

流 | "To usurp and sit down on the sands of the Pih-gow."

民 | ""The scattered, or vagrant people, in number upwards of eighty thousand, themselves usurped dwellings." (Ts'een-han-tsuuen-te-ke.)"
K'how chen, "To deliver orally, or to dictate, in order to be committed to writing; to deliver verses without any previous theme."

Chen shaou chen, "To possess a small portion of goodness."

E chen, "A posthumous command or order."

TSĀ. An important pass, with a military station.

Tsh loo, "An important pass."

Tshā, "A pass formed by art; a kind of barracks."

Show tshā, "To defend a pass with a military guard."

Tsa fang, A kind of guard-house.

Same as 剰 Pō, see Rad. 刀 Taou.

From Four to Eight Strokes.

KING. The remnant of a rotten bone.

Perhaps an erroneous form of 步 Tae.

CHAOU, or Shaou. 同 S. C.

To enquire by divination.

CH'HĪH. A surname.

YEW. A vessel of a middling size, used, in sacrificial rites, to contain wine.

Of wine vessels, the 卯 is the superior, or larger class; the Luy, the inferior; and the Yew, holds a middle place."

Ol. Scrib. 西 Se, "The west."

Same as the preceding.

CHAOU. To scorch a tortoise-shell for the purposes of divination. Same as 道 Chaou.

KWA. § S. C. § R. H.

Divination; to divine and mark by lines; a prognostic. 打

Ta kwa; 卤 Chen kwa; 卜 Püh kwa,

"To divine, or cast lots." There are two modes of doing this, either with three coins cast from a tortoise-shell box; or taking one from amongst sixty-four slips of wood. 三變而

成畫六畫而成 | San pēn urh ching

hwā; lāh hwā urh shing kwa, "Three changes of the coin (when thrown out), make a line or mark; six lines (or six casts) make a Kwa;" hence, 占 算命 Chen kwa, swan ming,

"To cast lots and calculate fortunes."  占先生

Kwa ming sōen săng, "A fortuneteller." 看人說

話看鬼打 | K'han jin shō hwa, k'han kweita kwa, "Speak to suit the man; cast lots to suit the demon."

八卦 Pā hwa, "The eight diagrams," invented by 伏羲 Fū-he. They are these, with their corresponding names, and points of the compass, to which they are referred.

Kēn; tū; 项; chin; sin; k'han; kān; kwan.

NW. W. S. E. SE. N. NS. SW.
A person whose name was 周 Chow, during the Dynasty Sung, professed great skill in the Pa-kwa. He carried back the lines to a circle thus O, or thus ☐, which he denominated 太極 Tae-kelih. This, when divided, produced, he said, these lines === which he called 兩儀 Leang-e. Placing on each of these, a whole and a divided line, thus —— —— makes, what he denominated 四象 Sze-scang. Placing, as before, on each of these, a whole and a divided line, makes the Pa-kwa. These Pa-kwa, carried to six lines, make sixty-four Kwa, to each of which a name is given. Carried to twenty-four lines, it is said, they make 16,777,216 changes. The same may be carried on ad infinitum. They say, the use of this is not apparent; but it is enough to shew, that the 道 Yih-taou, "Doctrine of Changes," is infinite. The whole appears to be nothing more than representing, by lines, a geometrical series, whose constant multiplier is two. It is supposed, that these lines represent the manifold changes which take place in nature and in the affairs of the world, and that when referred to by divination, they give intimations of those changes.

Kwa che wei yen kwa yay, kwa wan seang yu shang yay, "Kwa, expresses to sustain or hang up; a hanging up, or exhibiting to view, representations of whatever exists."

Same as 馗 Se, see above.

The name of a place.
The ancient form of 萧 Yew, see above. Sometimes improperly used in the senses of 順 and 順 Yew.

(Sha-mih.) Also pronounced 順.

 округ Wide extended or staring eyes.

From Eight to Twenty-five Strokes.

Ol. Scrib. 順 K'hîh, see Rad. 億 Jin.

YEW. 萧 S. C.

Manifestation or action of the air, breath, or vivifying principle, which causes plants and animals to grow, and which pervades universal nature. According to Shwô-wân, from乃 Nae, the air or vivifying principle issuing forth, and 順 Teou, giving sound. Sha-muh says, Teou does not give the sound of the letter, and he derives the character from乃 Nae, as above defined; and 萧 Teou, the fruit hanging from the tree, which manifests the existence of the vivifying principle; and that the character belongs to the Class 會意, "A combination of ideas." In history, occurs in the sense of攸 Yew, "That which."

CH'HÎH. An animal or brute.

Same as 順 K'hîh.

Ol. Scrib. 萧 Yew, see above.

Same as 菽 See, see Rad. 菽 Yew.

Same as 菽 K'heen.

Ol. Scrib. 順 K'hîh.

Ol. Scrib. 粟 Sûh.

Same as 衡 Fáng.

Ol. Scrib. 贞 Ching.

SEE. The name of an insect, and of a man.

Ol. Scrib. 我 Wo, "I, me."

Ol. Scrib. 萧 Jing, see above.

SEE. A close hard stone.

Same as 乗 Shing, see Rad. 弁 Pêih.

Same as 菽 Lîe.

Chow's mode of writing 萧 Yew.
TWENTY-SIXTH RADICAL.

An instrument by which, in ancient times, statesmen, or governors, were appointed or authorized to act. It was made of stone, of horn, or of the bamboo; and after having letters engraved upon it, was cut through the middle; one half was retained at court, and the other given to the person appointed. The Tse'g constituted his credentials.

Characters formed by Two Strokes.

Used by females, for the pronoun I. 印 | Gang

"Great; how great; high; dear in price." Strenuous effort. Read Yang, Towards; to look up to; to look towards; to hope for; to wait. 仰 Yang, is now used in the latter sense. Derived from 丷 Pe, The head, and 亖 Tse, The seal of office.

The form of the preceding, when it occurs in the lower part of a Compound Character.

Same as the preceding. Also written thus 巴弓

The reverse side of Tse. The left side of the instru-

ment described above, held by the giver of the commission; the right side was taken by the person appointed. Others define it, as denoting, To restore the credential after having executed the duty assigned.

Chou chau chow tsze; jin she' gang fow; jin she' gang fow; gang sea wo yew, "The clamorous ferryman called for passengers; other people crossed the stream, I would not; others crossed, and I would not. I required my own friend." (Shih-king.) Intended, by the Poet, to express that the virtuous female, does not listen to the call of every one, but waits for her particular lover.
方為網 Yung yung gang; jo wai; jo chang; ling wán; ling wao; kac to kout sze, zee fang wei kang. "How honorable and dignified (is the king), pure as the gems; Kwei and Chang: he induces fame, he induces admiration; a benevolent prince, the elevated head, in whom all, in every quarter, are united." (She-king.) 自 Tsze gang, "To exert one's self." 上足 則下可用 Shang sùh yang, ta li hea k'ho yung. "When superiors are worthy to be looked up to, or depended on, then inferiors may be employed," or directed with authority.

卯 TSE, or King,  s. C.

From 十 Tsé, and 乙 Tsow, The credentials given to a public servant, and the corresponding part retained at court; hence 卯 King, denotes a statesman serving his prince, now written 郎 King; and to be distinguished from 卯 Maou.

卯 CHUÉN, or Seuén.

Two seals of office. Seuén, is derived from this, see Radical 已 Ke.

From Three to Six Strokes.

卯 An erroneous form of 十 Keang, see Radical 阝 Yih.

卯 CHE. A certain round vessel, for limiting the quantity of food and drink. A syphon; a wine vessel, containing four 升 Shing. 玉卯 Yih che, "A cup made of stone." 三皇五帝有覲戒之

卯 MAOU.* 昭 S. C. 旬 R. H.

A horary character, the fourth of the 地支 Te-che, including the interval from five to seven o'clock in the morning; also expressed by 卯時 Maou she, Keaou maou, "Five o'clock in the morning." 財物易去若漏 Ts'hae wuè k'heu, jü low che, "Property goes away as easily as liquids by a syphon." 言日出 Che yen jih ch'hih, "Language daily changes, like a vessel, now full, then empty.

卯 Pùh tuy tse wu maou yew, "Midnight and noon, morning and evening, not corresponding;" i.e. discordance or irregularity in the thing spoken of. Flourishing; abundant; luxuriant. 月 Maou yuè, "The second moon," when the gate of Spring is thrown open; hence, it is said, the Seal Character represents an open door. It is 天門萬物毕出也 Thué mun, wan with peth ch'hih yu, "The gate of Heaven at which all things issue forth." When the year happens in Maou, 明月 Shen 5, and 月 Maou, are convertible terms, Maou is used for a period, time, or term in general. 死 三 sze maou, "The day of one's death." 聲 Téen maou, "The
time to take account of, the period of calling over the names of soldiers,” which is not fixed, in order to keep all ready at a short notice. 撞 | Chwang maou, “To rush against the time,” i.e. to fail of being present in proper season. 開 | K'hae maou, “Commence a series of terms,” as in the payment of duties to government. 准於六月二十日開 | 應饒之期 Chun yu lih yu, urh shih jih, k'hae maou, ching heng che k'he, “It is determined that the period of commencing the series of payments of the duties, commence on the 20th of the 6th moon.” 分六 | 完繳 Fun lew maou b'wan keaou, “The whole amount to be paid in, at six terms.” 比 | Pe maou, “To examine at the time, previously fixed, for effecting a certain duty, and to punish by stripes in case of failure; as is the case of police runners who are often required to apprehend, within a given time, certain persons. Commonly, but erroneously written 部 Maou.

印 YIN ‡ S. C. 部 R. H.

From 爪 Chaou, The nails of the hand, and 部 Tsê, A credential. A credential held by those who exercise government; an official seal; a stamp; to seal; to stamp; to impress; to take an impression on paper from an engraved surface. A surname. The national seal is called 青 Se, and is made of some precious stone; others are made of gold, silver, or copper; some are square, and others oblong, which varieties are intended to mark the difference of rank. The seal of private individual, or of a magistrate, acting in his private capacity, is not commonly called Yin, but 圖書 T'hoou shoo, 圖

章 T'hoou chang, or 圖記 T'hoou ke. 官 | Kwan yin, 符印 Foo yin; 信 Yin sin, “A seal of office, an official credential,” 把子 Yin patze, “The part of a seal grasped by the hand.” 箱 Yin seang, “Box of the official seal,” which is generally covered with yellow cloth. 打 | Ta yin, 用 | Yung yin, 給 | Keih yin, or 蓋個 | Kei ko yin, “To affix a seal.” 掌 | Chang yin, “To keep the seal; or the keeper of the seal.” In provincial courts, the person who does the manual part of affixing the seal is called 簽押 Ts'heen yâ. 封 | Fung yin, “To shut up the seals;” i.e. to desist from the ordinary business of the public courts, in the last month of the year. 開 | K'hae yin, “To open out the seal;” or recommence public business, after ending the new year's holidays, which commonly continue about a month from the 20th of the 12th moon, to the 20th of the 1st. 交 | 鍵 | Tsê yin, “To receive the seal of office.” 板 Yin pan, “Blocks or plates with letters engraved on them for printing.” 書 | Yin shoo, “To print books.” 烙 | Lü yin, “To seal, or seal, with a heated iron,” for the purpose of recognizing an animal or thing. 民憑書契官 憑 | 信 Min ping shoo ke; kwan ping yin sin, “The people trust in deeds or bonds; the officers of government trust in the seal, ” A saying often adduced to show the necessity of some written document in the particular case referred to. 度 Yin-too, “India.” 五 | 度國 Woo Yin-too kwô, “Five Indian nations,” mentioned by Chinese travellers to India.
危 Wei.  

From Chen, A man on the verge of a precipice; and  

危 To limit or stop him from falling headlong. To be situated on an eminence and feel afraid: unsteady; unsettled; dangerous; danger to endanger; to rush down; to ruin. One of the twenty-eight constellations; it consists of three stars and is situated in the northern hemisphere. A surname.  

危 託 故 人 Lin wei t' koo jin, "Entering on what is dangerous, engage the assistance of an old friend."  

如墨卵 Wei joo hu Iwan, "Hazardous as the preservation of a pile of eggs."  

而 =  in the perilous or difficult.  

危險 Tsae shang pih keaou; kao urh pih wei, "When eminence in rank is not accompanied by pride, there is no danger from the elevation."  

言正論 Wei yen ching lun, "To discourse of righteousness, and point out the danger of it's opposite."  

危险 Wei yen, Verbally, "Dangerous words;" does not mean, language that is dangerous, but language that points out danger, and inspires caution.  

危險 Wei bien, "Danger; dangerous."  

危險之極 Ping taou wei bien che keih, "The disease is now most imminently dangerous."  

篤 Wei t'uh, "Imminently dangerous;" applied to disease.  

危险 Wei wang, "Passed to oblivion; dead."  

危险 Wei tae, "Very dangerous or hazardous."  

危险 Wei hoo! "O how hazardous! how dangerous!"  

危險之民有此黨而亡之者身可也而志不可奪也 Che min, yew pet'hang urh wei che chay; shin k'how wei yay, urh che.  

che pih k'ho l'hô yay. "Slandrous and servile fawning people, combine to seek the ruin (of learned and virtuous instructors of mankind); but though their persons may be endangered, their determination (to attempt the cure of moral disorders) cannot be extorted from them." (Le-king.)  

屋 shih wei, "The beams of a house."  

弭 PEIH.  

To assist; an assistant. From 危, Implying trust or dependance on. Kang-he considers it the obsolete form of 彌 PEIH.  

弭 SEUEN.  

From two seals of office. To choose; to select.  

弭 YIH. From 危, A seal reversed. A Particle denoting A transition, or a reversing of the thought; or.  

弭 SHAOU.  

High; eminent. 年高德劭 Neen kaou, th shaou, "Advanced in years, and eminent in virtue."  

即 TSEIH. Properly 即 Tseh, see below.  

即 K'HEO. Properly 即 K'hêo, see below.  

卵 LWAN.  

The testicles of animals; the eggs of birds. Read Kwân.
The spawn of fishes, more commonly called 魚子 Yu-tsze, 載物之生必由胎卵, Fan with ch'íe sang pêih yew tae Iwan, “Every creature that is produced, is either from the womb, or an egg.” | 雞 Ke Iwan, “The testicles.” 雞 | Ke Iwan, “A hen’s egg.” | 鳥 Lwan tsze, “The scrotum.” | 生 Lwan sang, “Produced from an egg.” in contradistinction from 胎生 Tae sang, “Formed in the womb.”

撫育人曰 | 翼言如鳥乎 | 也 Foo yih jin yuè, Iwan yih; yen joo neau foo Iwan yay, “To cherish and nourish a person is called Lwan-yih, in allusion to a bird hatching its eggs.” 胜如 | 子 翼而長之 Shing joo Iwan, yu yih urh ch’hang che, “Shing, is as an egg, which I have sheltered and brought up under my wings.” (Tso-chuen.) It would be unsuitable to detail the application of this word in vulgar abuse. The fragile nature of eggs piled on each other, or suspended, are referred to as illustrative of what is hazardous or dangerous. The sentence given under 危 Wei, is thus varied. 墜 | 之 危 Luy Iwan che wei, “The danger of piled up eggs.” 危 如懸 | Wei joo keuen Iwan, “Hazardous as (the safety of) an egg suspended aloft.” | 色 Luan sêh, “Egg coloured,” i.e. not bright; applied to the sun or the day; erroneously changed to 柳色 Lew sêh. 春士不取席 | Ch‘un, sze pêh tsieu me Iwan, “In spring, the inferior officers (when sporting), do not take the young stag nor eggs.” (Le-king.)
opens the book, and perceives every thing clearly." Applied to
students who possess good sense and discernment, but a bad
memory.

| 給 Keuen shoo, like Yen keuen, in the last phrase, expresses, To close a book. | 起來 Keuen k'he
lae, "To roll up." | 席 | 一空 Sëth keuen yih
k'hung, "The mat is rolled up and has left a void," said of him
who is bereft of every thing. The allusion is to the ancient
custom of sitting and eating on mats. | 而懐之 Keuen uh hjwe che, "To roll up and put away." To
to retire from public life in troublous times." (Lun-yu.) | 有
者阿 Yew keuen chay o, "There are winding passes
amongst the mountains." | 石之多 Yih
keuen shih che to, "As much as a small stone." Read Kwän,
In the sense of 亞 Kwän.

| 卸 SEAY. | 卸 S. C. | 脫衣解甲曰卸舟人出載亦曰卸 To e kee koe yuè seay; chou jin ch'hüh tsae
yih yuè seay, "To put off garments, or lay aside armour is
called Seay; boatmen, or sailors, putting out what is contained
in their vessels, is also called Seay." 脫 | To seay,
"To put off." | 貨 Seay ho, "To deliver cargo." | 下貨 Seay ho, "To deliver, and to take on board,
cargo." | 付 | Seay sze, "To give up, or desist from
an affair." | 河源縣林芳 Seay Ho-yuen
Hién, Lîu-fang; "Lîu-fang, who has laid aside (the government
of) the district Ho-yuen." The probability, in such cases, is,
that the person was deposed; to express which, Seay, is a de-
licate term. 拆 | Tsîh seay, "To pull down; to throw
into ruins." | 擔 Seay tan, "To lay down a burden;
to desist from an undertaking." | 祸 Seay ho, "To
rid one's self of a calamity." | 撫 Foo seih, "To soothe and compassionate." Syn. with
恤 Seih. 以策彗勿駭 E-tseh suy
seih, wâh k'heu, "In lashing (a horse) strike with feeling; do
not drive it violently." (Lo-king.) | 卸 K'HEÖ. Same as 卸 K'heö, see below.

KIN. 卸 R. H.

A vessel to contain wine, used by the bride and bridegroom
at marriages. They were in ancient times made of the gourd
split into two; to join these again formed one; hence the allusion
to these, when uniting two persons as one, in marriage. The
Kin are now made of pewter, silver, and so on, according to
the wealth of the persons. Two Kin, are sent by the bridegroom
to the bride, when she is desired to leave the house of her
parents. The Kin are brought back with her to the bridegroom.
He and she, seated at a table in the bedroom, and in the presence
of all their relations, partake of a little wine poured from these
two vessels. After pouring out the wine, they exchange the
cups and drink. This seems an essential part of the ceremony
of marriage. 寶玉到了洞房交杯
合卺 Paou-yûn tsâou loaou tung sang, ke sâou pei, hû kin,
“Paou-yüeh proceeded to the bed-chamber, where (with her intended husband), she exchanged cups and joined the Kin.” Commonly written 餘 kin, but properly 朋 kin. (Shamüeh.)

卻 K'HEO. § 仏 S. C. 仏 R. H.

To limit one’s wishes; to stop; to refuse, to reject; to look back, to look towards. As a particle, Really, truly; therefore; then. 卻之為不恭 K'heö e wei püeh kung, “To refuse it (a present) shews a want of respect.” (Mang-tse.)

幸勿見 | Hing wüeh k'heö, “I shall be happy if you do not refuse.” 萬望勿 | Wan wäng wüeh k'heö, I cherish “ten thousand hopes (that you will) not refuse.” 意 K'heö e, “To refuse to aeeed to a person’s wishes.” 失 | Shih k'heö, “To lose.” 抛 | Phaou k'heö, “To reject, or throw from one.” 亡 | Wang k'heö, “To forget.” 如來立法救人 原未嘗離 | 孝弟 Joo-lai leih fa keaou jin yuen we chang le k'heö heaou te, “Joo-lai Füh, in establishing rules for the instruction of mankind, never rejected, or departed from, filial piety and brotherly affection.”

說 K'heö shuoö, “They say; or, it is said truly,” or, in some cases, K'heö is a mere expletive.

跪 WÜH. 膜跪 Nêh wüeh, “Agitated, unstable; as a vessel on the surface of the water, or something agitated in a lofty, dangerous situation. In the explanation of the 困卦 Kwăn-kwa, considered as representing the agitation of a penitent mind.

脚 YU.

To direct, to control; to advance. Occurs in the books of Füh.

即 TSEIH. 仏 S. C. 仏 R. H.

Now: immediately; forthwith; then; only; near; urgent; swift. Occurs in the sense of H. 隻 | Tseih tseih, “Crammed closely together; abundant and solid” in virtue.

封書信是緊要的你 | 刻着人寄去 Chay fung shoo sin she kin yëou tseih, ne tseih k'heö jin k'heö k'heu, “This letter is very important, you must despatch some person with it immediately.”

曰 Tseih jì, “The same day.” 用 Tseih yung, “Employed immediately.” 此 Tseih tsze, “Just; this; only this.” 這個 | 是與那個同 Chay ko, tseih she yu na ko t'ung, “This is just the same as that.” 使聞 Tseih she k'een, “Supposing it to be for a moment.” 飛 | Fe tseih; 速 Tseih sō, “With all possible speed; with haste; urgently.” 非 | Fe.—tseih, “Not (this), then (that).”
day, if they are not sour, they are rotten: if they are not silly, they are vague and shallow." Sour, denotes a disagreeable, singular manner. Rotten, denotes Vicious, depraved.

可望而不可 | K'ho wang urh püh k'ho tseih,
May be looked at from a distance, but not approached." Said of persons, whose conduct will not bear a near investigation.
不 | 不近 | Püh tseih puh le, "Not near, not distant." i.e. not very pressing; it may be gone about leisurely, but not neglected. | 位 Tseih wei, "To ascend the throne." 右手執 Yew show chih tseih. "In the right hand held a torch."

粤 Ol. Scrib. Yuen, see Rad. 心 Sin. 項 Same as 項 Wüh, see above.
粵 YŌ, or Gō. The palate.
口中上冩 K'ho chang shang gō, "The Yō, or palate, which constitutes the upper part of the mouth withinside."
卿 K'ching. | S. C. | R. H.

From 卐 Mao, "To issue forth," the other part giving sound. Highly intelligent and enlightened; also, an object towards which all look. A title conferred, in different periods of Chinese history, on various of the higher officers of state. Sometimes used by equals to each other, as a term of respect; also by superiors to inferiors. A surname. 周六卿 Chow lūh k'ching, "Under the dynasty Chow, (which ended B. C. 215), were six K'ching." From these it appears, the more modern Six Boards, called 六部 Lūh-poo, originated.

天 | T'heen-k'ching, Title of the first of the 吏部 Le-poo. 地 | Te-k'ching, Title of the first of the 戶部 Hoo-poo. The president of the 禮部 Le-poo is entitled 春 | Ch'yun k'ching. Of the 兵部 Ping-poo, 夏 | Hsia-k'ching. Of the 刑部 Hing-poo, 秋 | Tsaw-k'ching; and the president of the 工部 Kung-poo, is entitled 冬 | Tung-k'ching. 古者天子諸侯皆名執政大臣曰正 | 自周後始有三公
九 |之號 Koo chah, T'heen-tsze, Choo-hou kee ming chih ching ta chih, yü ching k'ching; tsze Chow how che yew san kung, kew k'ching che hau, "In ancient times, the Emperor and dependant princes, both denominated the great officers, who held the reins of government, by the title Ching-k'ching. From the time of Chow, and onwards, the terms, three Kung and nine K'ching existed." 少 | Shaou k'ching,
"A secondary degree of the same rank. 秦漢以
來君臣以 | Tsin, Han, e lae, keen hoo chia e k'ching, "From the time of Tsin and Han, the sovereign addressed his ministers by the title K'ching," and 家 K'ching kea. This does not seem the practice of the present dynasty. 公 | 大夫 Kung, k'ching, Ta-foo,
"The nobility, statesmen, and subordinate officers;" i.e. all the officers of government of every rank. 子 K'ching tsze, was a term of respect for a gentleman, like the modern term 公子 Kung-tsze.

上騏院 | Shang se yuen k'ching, A kind of supervisor of the Imperial stables. The commissioner of cus-
toms on foreign trade, at the port of Canton, has commonly this
title on his Patent.

Original form of Keuen, see above.

TSEIH. A long time.

SEIH. The knee. Now commonly written

Séih. 鉦, Name of a horse; so
denominated because a good horse, hangs down the head with
its mouth approaching its knees.

TSUN. Dangerous.

LEAOU. Name of a hill.

SÉEN, or Ts'heen.

To go, or remove. (Ts'heen-han-che.)

TWENTY-SEVENTH RADICAL.

HAN. S. C.

The overhanging side of a hill; a rocky projecting precipice, or bank of a river, capable of affording shelter, or a dwelling for human beings.

CHE. A syphon for drawing off wine.

CHEN, or Wêi. S. C.

From Man on the top of a precipice. To look up to; dangerous. (Sha-mùh.) Certain of the rafters of a house.

GO. S. C. R. H.

Go, or 科, Ko go, "The joinings or knots of the branches of trees." Erroneously read Gih, in the sense of

Gih, "To be distressed; to be ill-used.

Kwân gih, "To be in distress."

From Three to Six Strokes.

KEUH. S. C.

To seize or take hold of with the left hand; from the reverse side of Kêe, "To take with the right hand." According to one writer, Anxious disquieting attention to business.

CHIH, or Têih. To extend; to open out; also expressed by 張 Ch'hang chih, and 開 Ch'he.

K' pac chih.
Han. V. Twenty-seventh Radical.

Han. Chow's form of Han.

Chow's mode of writing Tsih.

Same as Yu, see Rad. Mien.

Ol. Scrib. "A woman."

Same as Shin.

Ol. Scrib. "A woman."

Also used for "A dangerous precipice. Read K'lin, Rocky ground.

KAE. To reach to; to arrive at.

K'HE. To fall to the ground.

PANG. Name of a place.

YA. "My words are reasonable, and may be carried into certain effect." (Shoo-king.)

Ol. Scrib. "Not corresponding to; not agreeing with."

Ol. Scrib. How.

Ol. Scrib. "A whetstone."

CH'HIH. To cast or drive out.

FE, or Fci.

Water branching off and flowing in a slanting direction.

PAE.

Water dividing its streams and flowing onward.

CHE.

Leading to a certain end; even; level; a sound or voice.

CHIH, or Tsih.

Mean; vile; depraved; inverted.

KEUH, or Kiih. To seize with the hand.

KEA. Large; great.

CHE, or Te. A kind of soft stone, fit for grinding or rubbing tools on. Leading to a final end; that; certain; to, or at. "A whetstone."

Pretty, or valuable stone. Name of a certain stone.
The rattling noise of stones.

A deeply retired house.

Side of a hill; the bank of a river.

A bank.

Something rising up to view on the bank of a river.

From Six to Eight Strokes.

A hill with banks and streams on each side. Read K'heé, same as 岸 K'heé.

The precipitous sides of a hill; the bank of a river or stream. 上岸 Shang yae, "To ascend the bank."

To shade; to screen; to obscure; to conceal.

Ol. Scrib. 昔 Che, see Rad. 之 Jíh.

Same as 斥 Ch'ih, "To expel."

Ol. Scrib. 席 Seeh.

To press down; to oppress.

Turnings and windings amongst hills.

The name of a certain district.

Same as 應 Ying.

Not appearing; not manifest.

A certain stone.

The appearance of a large rock. Large; great; abundant; affluent. A surname. 民上敦廼 Min shang tun

The people populous and affluent.

Mang tsái, "Blended and crowded together." 繽 | Tseun

Mang, occurs in the Shé-king. Some Expositors confess they do not understand the phrase, others give the words the sense of "Great, abundant." Read Mung, | 茫 Mung yung,

"To speak in a confused manner in mixed dialects."

To drink in.

Appearance of stony, rocky, hills.

Crouching under a precipice or in a cave; meanly lodged.

A kind of a market place; shops of a market place.
Stony, rocky hills or land; rocks jutting out to view; the veins of rocks.

SHAY. A certain surname.

HOW. 厚 S.C. 厚 A.V. 存 R.H.

The bulkiness of a mountain. Thick; large; great; weighty; liberal; generous; kind; intimate. A surname.

厚薄 How pò, are opposites, “Thick, thin; liberal, stingy; kind, ungracious.”

天高地厚 Thèn k'ao, te how, “High as heaven, and large as the earth;” i.e. vast as the universe. Applied to the benevolent disposition or conduct of an individual, and to the virtues of the Emperor.

廣 Kwang how, “Extensive and ample.”

勝 How shing, “To gain a great advantage over; a great victory.”

臉皮 Lüen peh how, “Face thick-skinned;” i.e. shameless, brazen-faced; 顔 How yen, expresses the same.

待 How tæ, or 待人 Tæ jin how, express “Treating a person liberally and kindly.”

實在道 Tha tæ jin shih tsæ how tæou, “He treats people extremely well.”

於此而薄於彼 How yu tsæ, urh pò yu pe, “Kind to this, and ungracious to that;” i.e. to shew marked partialities.

重 How chung, “Thick and heavy; liberal and steady.”

君子常失於小人常於薄 Keuen-tsæ chang shih yu how; sean jin chang shih yu pò, “A good man generally errs in treating people better than they deserve; a bad man generally errs in treating them worse.”

From Eight to Ten Strokes.

K'HIN. A stony rocky country.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>T'ze</td>
<td>TSZE, or Shwuy. S. C.</td>
</tr>
<tr>
<td>T'ze wei</td>
<td>The rocky summit of a mountain.</td>
</tr>
<tr>
<td>T's'ho</td>
<td>Ts'hoo, To place; to put.</td>
</tr>
<tr>
<td>K'hō</td>
<td>TS'HO. S. C.</td>
</tr>
<tr>
<td>NA, Gae, or Chīh.</td>
<td>A certain stone; an extended curtain.</td>
</tr>
<tr>
<td>PE, Fēi.</td>
<td>An obscure, retired, shady place, where spirits are supposed to reside.</td>
</tr>
<tr>
<td>Yīh.</td>
<td>Stony bad ground; stone which is difficult to work.</td>
</tr>
<tr>
<td>Shun</td>
<td>SHUN. Same as淳 Shun.</td>
</tr>
<tr>
<td>Yuen</td>
<td>Ol. Scrib. T'hac, see Rad. 支 Pó. TUY.</td>
</tr>
<tr>
<td>Yuen</td>
<td>To collect together earth and form a mound or hillock.</td>
</tr>
<tr>
<td>Yuen-pun</td>
<td>The origin originally.</td>
</tr>
<tr>
<td>Yuen yew</td>
<td>The causes from which a thing proceeds; the circumstances of an affair.</td>
</tr>
</tbody>
</table>

**Example:**

"His Majesty ordered the Yay-yu, to go forth to the cultivated lands, and in behalf of the Emperor, encourage the husbandmen." (Le-king.)
Yuen e, "The original intention; the first motive."

Yuen choo, "The original lord; i.e. the owner; the proprietor.

Yuen wei, "The origin and end; all about a person or thing.

Yuen wai, "In consequence of remembering it with some anxiety, I want to enquire all about him."

Yuen yi, "To see thoroughly into the causes and circumstances of an affair." Said by way of compliment to the discernment of any other person.

Yuen lai joo tsze, "Really, or in point of fact, thus." Often said when all disguises are laid aside, or the truth clearly perceived.

Yuen pu h kwa, "Strictly, or by rights, ought not."

Yuen pu h seang, "Originally, or really at bottom, did not mean." &c.

Yuen leang, "To excuse; or put a favorable construction on."

Yuen yew, "To forgive."

Hway chau yuen che, "Issued an order to forgive them."

Ming ten tsa, mo yew yuen, "Ordered the Cook, not to bring the fragments in again."

Wei yuen meaou, "Made a second temple." Syn. with Yuen. To rhyme, read Yun.

Yuen, "A source or spring from whence water issues. Now written Tsuen.

Ol. Scrib. 碧 Show.

Ol. Scrib. Kwei, To present a gift to.

SOW. A creek; a bay.

T'SHIZE. To clean; to put in order.

A place which requires constant cleansing; filthy; a bank by the side of a stream; a privy. The same is expressed by 芽 Maou t'h sze; 汛 Hwan t'h sze; 腹 Fun t'h sze, "Ordure."

Ol. Scrib. 段 Twan, see Rad. 受 Shoo

LE. 部 S. C.

To split; to rend open. A rent or crack in the skin of ripe fruit. From 穴 Fö, To strike, and 矛 Han, A cleft hill side; the other part giving sound.

Ol. Scrib. 室 Shoo, see Rad. 广 Yen.

Ol. Scrib. 盗 T'haou, see Rad. 矛 Ming.

Same as 鬱, see Rad. 目 Müh.

Ol. Scrib. 存 Tsun, see Rad. 子 Tsze.

Same as 厚 How, see above.
From Ten to Twenty-eight Strokes.

SHUY, or Tsyuy.

SHUY or Tsyuy. Shuy wei, "The summit of a hill."

KEUÉ.  Keu S. C.  Keu R. H.


A pronoun, commonly used in a qualified sense, as if he had said—Princes may not presume that they are ordained by Heaven to rule, irrespective of their own conduct.  九有 Kew yew, is the same as 九州 Kew chow, "Nine regions."  A phrase like 天下 Th'éen hea, used here, to denote the Empire.

Read Keū, 窺 Tóh keūh, A name applied to the northern barbarians, who were variously designated in different periods of Chinese history, they are said to have been skilful in working iron, and were called Tóh-keu̍h, which means a helmet, from 金山 Kin-shan, which they inhabited, resembling one.

SHÁ.  A kind of out-house; a house by the side of another.  Sometimes confounded with 厦 Hea.  厦 Hea-mun, The Port in Fü'h-kên, commonly called Amoi.

偏 Pèn sha, A room formed by a continuation of the principal roof.

SOW.  Terminable; limited.  Read Sòw, An old man.

KŌ, or Ō, To injure.  A cleft by the side of a hill.

TS'HO.  A cragged rocky hill.

TÉEN.  A grave.

GAOU.  A public granary; also called 倉庫 Ty'hang gau.
Original form of Han. How, see above.

LÉEN. The corner of a stone.

Ol. Scrib. Yew, see Rad. Sin.

SEAY.

Thrown on one side; inverted; subverted.

YIN. Same as the following.

YIN. S. C.

Yin yin, “Appearance of a mountainous precipice. Read T'han or Khan, A dangerous hill. Read Gan, Hilly and rocky.

SE, E, or Yih. A sharp stone. S. C.

SEAY.

Yin yin, “Appearance of a mountainous precipice. Read T'han or Khan, A dangerous hill. Read Gan, Hilly and rocky.

SEAY.

To restrict; to restrain; to repress; to subject. Uniformly; obedient; as one; to unite together. To keep out; to prevent ingress. To injure. To invite; to enter with the motion of the hands. An inauspicious dream. Yé, The name of a place. Read Yén, Sufficient; filled; to satisfy; satisfied; satiated; to put off; to unrobe. Read Yén, To dislike; to hate; to reject. To screen from; to conceal. Composed; steady; firm. Read Yá, Unextended; cramped, to descend to, or arrive at. Read Yih, To sink in water. To press; to create disturbance.” (Tao-chuen.) Tch'uen, “To repress those who created disturbance.” (Tshéen-ban-chuen.) Yé, “The whole empire according as one.” Yé, “Disobedient.” Puh, “Travelled to the east to withstand, or prevent, its ingress.” Yé kwan, “A mourning
cap." 

Twenty-seventh Radical. XI. Han

事物 may be above your capacity; what is remote may never be attained,—then all your labour and anxiety will go for nothing." This idea, is often urged by Chinese moralists, and is quite proverbial with the people.

To reject, to cast off. 天不时

may 

and 

never 

will 

for 

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nothing.
Sænou sze, "A servant boy;" my servant.

"Don't know whether they are girls or servant boys."

"All the servant boys were already without side waiting."

To recognize, or be introduced to each other, in a confused manner, from many persons meeting together at the same moment."

TÉEN. To fix; to settle.

天地履位 T'heen te tien wei, "Heaven and earth fix the throne," i.e. nature or providence determines the rank of men.

Same as 錯 Tsö.

WEI, or E. 無 S. C. See the following.

SHUY. | 畢 Shuy e, The summit of a hill.

GAOU. A granary.

CHIH, or Peih. Low, mean apartment.

K'HAN, or Lan. | 畋 S. C.

The appearance of an empty cave or den in the side of a hill

LE. 履 S. C. 履 R. II.

A coarse strong stone; a whetstone. To grind; to rub.

Severe; stern; violent; raging; rapid as flight; excessive; ugly: cruel; to act cruelly or tyrannically; wicked; dangerous; upon a high dangerous bank; disease. To commence; to stimulate; to excite to. To ford a stream with one's clothes on. A term applied to the ninth moon. A surname. Read Lae, Ulcers caused by dousing the body with lacquer. Read Lée, Severe, or, according to one, the ornamental tassel of a purse.

Lep Leé, "The shrill sound of a song carried over to a distance by the wind."

取 | 取鎚 Tseu le tseu twan, "To take stones and iron." (She-king.) 條馬 |

兵 Mō ma le ping, "Feed the horses and sharpen the weapons." (Tso-chuen.) 鍊金必將待 磨 | 然後利 Thun kin pēih tsang tae lung le jen how le, "Blunt metal must be ground ere it be sharp."

磨 | Mo le, "To grind, to sharpen; to discipline and reform." | 風 Le fung, "A violent wind."

鬼 Le kwei, "An injurious demon, or ghost," that has no temple built for its reception after the death of the body, which it had animated; no posterity having been left by the deceased.

君子聽其言也 | Keun-tsze, t'ing k'he yen yay le, "A good man, when his words are heard, they will be found sincere and true." (Lun-yu.) 不 | 而威 Pūh le urh wei, "Dignified without violence." 君子 終日乾乾夕惕若 | 无咎 Keun-tsze chung jih kēen kēen; selih t'ehi jā, le woo k'hew, "The good man is all the day vigilant and unceasing in his efforts;
in the evening he cherishes a thoughtful solicitude; and thus, though he be in the midst of danger, he meets with no calamity.” (Yih-king.)

“激” Kei le, “To stimulate; to excite.”

“以” Hi min, “To encourage those possessed of virtue and talents.”

“狐” Yew hoo, “There is a fox alone, and seeking its fellow, standing on the stones in yonder fordable stream.” (She-king.)

“氏” Le min e tsze, “To separate; to divide.”

“以自養也” Le min e tsze yang yau, “To tyrannize over the people in order to feed one’s self.”

“嚴” Yen le, “Gravity; dignity.”

“嚴聲” Yen shing le shih tsieh, “A solemn voice and grave manner.”

“民不夭” Min pih yau le, “The people have no diseases which carry them off by premature death.”

“則” Shin tsieh le, “When the water is deep, then ford with the clothes on; when shallow, lift them up.” (She-king.)

“壓” Yen.

The part commonly opened of the belly of a crab.

“压” YAOU. A seat; a place.

“激” Ol. Scrib. 原 Yuen.

“以” LEIH. To separate; to divide.

“民以自養也” FOO. A small wine vessel or cup.

“嚴” TĒEN. A grave.

“嚴聲” LEIH. To mow or reap.

“民不夭” YUEN. Three Springs issuing from below a hill. Now abbreviated to Yuen. A source; a fountain.

“則” A surname. The name of a district.

“壓” Same as the preceding.
TWENTY-EIGHTH RADICAL.

SZE, or Mow. S.C.

Deflected; private; selfish; scheming; fraudulent.

Thū, To turn the back upon, added to Sze, makes its opposite, Kung, General; just.

Read Mow, in the sense of Mow, "A certain," person, place, or thing; the proper name not being known, or purposely concealed.

Mow te, "A certain country." A blank is sometimes filled up thus ΔΔΔΔ, and read Mow, mow, mow. Ideas well expressed, or passages which are emphatic, are often, in MS, and sometimes in print, marked with a string of these Mows, and which are called Lèen-mow, answering the purpose which Europeans effect by drawing a line below a word in MS, or printing it in Capitals. The Lèen-mow, are vulgarly denominated 連點 Tsèn k’heuen. 連綴打

Lèen chuy ta mow, "To mark with a line of mows."

連點 Tsèn tīen, "A string of dots thus 、、、 gives inferior emphasis; and 連圈 Lèen k’heuen, "A string of circles," thus ○○○ gives the highest emphasis to, or intimates the fullest approbation of, a passage.

THŪH. S.C.

The character Tsze, "A child," inverted. The posture of the child in a natural and easy parturition. Hence this character forms part of the character Yūh, "To issue forth suddenly; to occur abruptly." Hence, also, the definition, To issue forth suddenly; coming on one unexpectedly." (Yih-king.) Like a disobedient child, driven forth head foremost. (Shwu-wān.) Now written 突 Thūh.

Ol. Scrib. 舎 Kwāng, see Rad. 俎 Jow.

Ol. Scrib. 閒 K’heu, see Rad. 縣 Kung.

From Two to Eight Strokes.

Orig. form of 弇 Kwāng, The upper part of the arm.

Ol. Scrib. 𢭦 Hwan, see Rad. 𠬤 Yaou

Ol. Scrib. 鄚 Liu, see Rad. 郋 Yih
K'HEW. Same as 个多 K'hew.

K'heu maun, "A three-forked weapon."

Same as 向 Jow.

Original form of the following.

K'HEU. § 古 S.C. 古 R. H.

From 大 Ta, Great, and 木 Mow, giving sound. To separate; to be distant or distinct from; to go; to go away; to go from; to pass on in a regular proper course, without impediment from the nature of things, or from circumstances. Past; gone; former. Read K'heu, To put away from; to expel; to reject. 遠去 Le kheu, or 離開 Le k'hac kheu, "To separate from each other." 不相天不相

Seang k'heu puh yuen, "Not very distant from; not very different from." 天曾相 Th'een yuen seang kheu, "As distant, or as different from, as heaven from the abyss." 就 K'heu tsew, "To recede from, or to leave; and to approach to; or to place one's self in;" as 官 K'heu kwan, "To leave the public service;" 官官 Tsew kwan, "To enter on the public service;" 来来 Lac kheu, "To approach and recede; to come and go." 来来 Lac lac, kheu kheu, "Constantly coming and going; repeating the same act again and again;" which is expressed also by 做来作 Tse lac, tso kheu, "Doing over and over again." 說來說你 Shwô lac, shwô k'heu, "Endless tautology."
verbs  行  Hing, “To do;” or  辦  Pan, “To transmit.”  As,  辦不 |  Pan pih k'heu, “Cannot be carried into effect,” because of some impediment in the nature of the business.

The agent is wanting in the ability which he ought to possess.

One exponent gives it, as his opinion, that the person spoken of, eat both the rats and the seeds or fruits.  鳥鼠

攸 |  Neou shoo yew k'heu, “The birds and rats are driven away.” (She-kung.) 三 | 之餘  San

k'heu che yu, “After three defeats.” (Tso-chuen.)

Ol. Scrib. 寫 K'hung, see Rad. 六  K'euy

Same as 児  Tuy, An erroneous Character.

Luy.  Earth or mud formed into a wall.

Occurs in the sense of 參  T'shan.

去  去 K'heu, see above.

Ol. Scrib. 徒 T'hoo.

去  帝 Te, see Rad. 靈  Kin.

CHUEN.  帝  S. C.

To be minutely and devotedly attentive to. From  么  Yaou, Minute, abbreviated, and  靈  Tsoau, Grain, which is wealth, issuing out of the ground, the effort of care and attention.  靈  同  Chuen.

Ol. Scrib. 贊 Ts'ang, see Rad. 爪  Chaou

同  同  S. C.

Same as 六  Lüh.
To call upon and persuade to; to entice; to seduce.

TS'han. S.C. S.A.V. S.R.H.

The name of a star. To enter in amongst; to blend with, or form one of; to mix with. To be concerned with; three joined. To be admitted to the presence of; to see; to advise with; to give advice to the Sovereign against inferior officers, which, of course, is the privilege of the higher officers of the state. Read Sin, A certain star. The name of a medicinal plant. The appearance of being heaped or piled up. A surname. Read Ch'han, Uneven; irregular, long-appearance. Read Ts'han, The name of a song.

Ch'haou ts'han, "To be admitted to the presence of the Sovereign; inferior spirits admitted to the presence of the majesty of heaven." 读 Ts'han tsow, "To report to the Sovereign." 读 Ts'han ye, "To see a superior." 读 Ts'han le, "The ceremony of seeing a superior." 读 Ts'an pue, "To visit an equal." 读 San seang ts'han wei ts'han, "Three blended together, or united, make Ts'han." 與天地 Yu t'hien te ts'han, "United with, or forming one of three, with the heavens and the earth;" this is affirmed of the 神人 Shing jin, "Holy men, or Sages." It is said, 天生人地養入聖人數人. Thiên sang jin, te yang jin, shing jin keau jin, "Heaven produced men; earth nourishes them, and the Sages teach them." They are considered as co-workers with the heavens and the earth, and hence the above expression. 三相 | 聽之 Seang ts'han t'ing che, "Several persons meeting together to give a hearing to." 交 | 聰 Ts'han keu, "To have intercourse with" 交 | 動 Ts'han k'hih, "To state facts to the Sovereign against any one." 交 | 勁 Ts'han k'hih, "To deprive an inferior of his office, and at the same time, advise the Sovereign of it." 釣 Ts'han chô, "To consult, to deliberate." 考 | 鎮 Ts'han kau, "To compare and examine." 透世情 Ts'han t'how she tsing, "To be thoroughly versed in the affairs of life."
| Ch'han ch'ha “Uneven; some long, some short.” | 人 | Jin-sin; The well known plant called Gin-seng; said to be so named from the root resembling a man.
| Common form of the preceding.
| FAN. A carriage or chariot.
| Common form of 窮 Ch‘huh.
| Same as 書 Fun.
| T'S'HUN, or T's'hin S. C.） | Name of a very artful cunning hare.
| 盤 瀉 絲 傢 蜘 | Same as 卯 K'heu.
| KWAN, A roller used by weavers.
| Same as 卯 K'heu.
| PE, or Pei. To detain a stranger.
| Same as 園 Tse.
| CHIN. To stick into the ground; to dig up.
TWENTY-NINTH RADICAL.

又 YEW.* ăr mă

Represents the hand; hence its usual meaning, Again; further more; moreover; still more. In compounds written thus ăr, and thus ăr, as in 有 Yew, 'To have;' 艮 Saou, 'To brush or scrub;' 雪 Seh, 'Hands rained down;' i.e. snow; 龟 Yun, 'The hand grasping something; one who has the control of:' 史 She, 'A hand seizing the middle; an historian, who is supposed to be impartial.' These, and several other characters, are compounded of 又 Yew, and have an allusion to its import. 他 | 来 Tha yew lae, 'He came again.' | 来 Yew lae, or 你 | 来 Ne yew lae, 'You come again;' i.e. you are on that topic again! you approach that subject again! Expresses an aversion to enter on the subject in question. 

有一件事 Yew yew yih k'ienез, 'There is another circumstance.' | 有一番光景 Yew she yih fan kwang king, 'It again assumes a different aspect.' | 有一說 Yew yew yih shwö, 'There is another thing to be mentioned.'

這不能那個 | 不能 不能 Chay ko puh näng, na ko yew puh näng, 'Unable to do this, and still more unable to do that.' | 不可 Yew puh k'ho, 'Still more improper.' In the text of Le-king, occurs in the sense of 有 Yew, 'To pardon.' 王三 | 然後制刑 Wang san yew, jen how che king, 'The king had three grounds for pardon, (ignorance, accident, and forgetfulness,) if none of these would apply, then punishment was inflicted.'

Read Yih, 'To restore;' or return again to. 天命不 | 民 ming puh yih, 'The protection of heaven will not return;' if lost by drunkenness. (She-king.)

又 CH'HA, or Ch'hae. ᥣ

To insert the fingers of one hand between those of the other, which is the manner of the Chinese when making a bow. It is expressed by 又手 Ch'ha show, and by 拱手 Kung show. 入郡腰常折逢人手盡 | Jhok chün, yao chang ch'é, fung jin show tsin ch'ha, 'Entering the country, the loins are perpetually bent making bows; and when people are met, all hands are folded,' so much politeness prevails. 夜 | 周 ch'ha, formerly written 野 | 周 ch'ha, 'Certain mischievous demons or ghosts.' 鬼面夜 | Kwei miên yah ch'ha, 'A devil's-faced demon,' is an approbrious epithet applied to a cruel officer in the time of Thang.

Any thing branching off, or forked. A fork or pin, with two prongs. 刀 | Tsou ch'ha, 'A knife and fork.' 魚 | Yu ch'ha, 'A forked instrument for striking fish.' 三 | 路口 San ch'ha too k'how, 'A road branching off in three directions from one point.'

叉 CHAOU. ᥣ S. C.

The nails of the fingers and toes, commonly called 指甲 Che keh, 'The nail of the fingers.'

及 K'IHEH.† 假及

From 又 Yew, and 人 Jin, 'To follow and persecute a man.' Hence, To stretch towards; to extend to; to have a reference to; concerning; about; to connect with; and; at; to; effected; completed. 内 假於中国及鬼
Yew. II. 29th Radical.

From two hands joined. Of the same mind and disposition. To unite cordially; to blend their influence, said of persons or things. To love as brothers. An associate; a companion; a friend; friendly; friendship. To rhyme, read Weh.


方 Nuy phe yn Ching-kwé, t'iao k'heih kwei fang, 'The indignation felt in China (against Chow-wang), extends even to the regions of demons; i.e., foreigners also feel indignation against him.' (She-King.) 由近 | 远 Yew kin k'heih yuen, 'From that which is near, it extends to that which is remote.' 由亲 | 疏 Yew t'shin k'heih shoo, 'From those nearly related, to more distant relations.'

行 Leang To sei lettice iS k'heih one a friend. 'He increased his vices and would not reform, hence involved himself in misery.' (Tso-chuen.) K'heih, in this sentence, is used in a peculiar sense. To rhyme read Méi.


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are known. 義氣朋  |  E k'he p'hâng yew, 'An upright, 
spirited, disinterested friend.'  |  小人傑利  |  无
常也 Seau jin keou le, k'he yew woon chung yew, 'A mean 
man is intent on gain, his friendships are inconstant.'  |  郭
Yew pang, 'A friendly state or country.'  |  交 须聼其 
言觀其色如果呂行端方才力勝我者 
與之交而有益 K'ehn yew sah ting k'he yun, kwan 
K'heh, joo kwo pin hing tsan fang, tsen Lai jhing wo chiu, 
yu che keou, urh yew yinh. 'In forming a friendship, it is 
necessary to listen to a person's words, and to observe 
his manner; if it be found that his conduct is indeed regular, and that his talents are superior to mine, then there will be advantage 
in holding intercourse with him.'  |  天地相 万 
olls以生日月相 |  羣倫以明風雨相 |  华木以榮君子相 |  道德以成 
Ts'heen te 
seang yew, fan hwuy c sâng, jih yin seang yow, keun lai c 
ming; fung yu seang yew, tsou miue yung, keun las seang 
yew taou tih c ching. 'Heaven and earth blending their 
influences, all creatures were produced; the sun and moon blending 
their influences, the varied groups of animals and men are 
enlightened; the wind and rain blending their influences, plants 
and trees flourish; by good men blending their friendly efforts, 
reason and virtue are perfected.'  |  爱 Yew gae, 'Fraternal 
love; the affection of friends.'  |  于兄弟 Yew yu heung 
te, 'Affection amongst brothers.' (Chou-king.)  |  不孝不 
|  Fuh henou pêh yew, 'Without filial piety, without 
brotherly affection.'

P'HEËN. To lead; to guide.

Ol. Scrib. 完 Kwei.

MÜH.  |  S. C.

To take any thing out from amongst water; to dive into 
wate in order to take out something.  From Hand below 
Hwuy, 'Water.'  The framers of the Lo-character changed the 
upper part to 雅 Taou.

The obsolete form of the preceding

From two hands, denoting mutual assistance.

FÜH.  |  S. C.

From Tse, 'A division or portion of an affair,' and 交 
Yew, 'The hand.'  To direct; to manage; to put in order.

Vulgar form of 雙 Shwang, 'Double; a pair of.'

KUNG. To join the hands, raise them to one's 
breast and depress them again, as an act of reverence.  Also 
written 併 Kung.

FAN.  |  S. C.

From Hand, the agent by which things are turned,  |  To turn 
contrary to the first direction; to turn back; to return; again 
and again; contrary to; contrarily; on the contrary; to act 
contrary to; to rebel.  Read Fan, To turn back part of the 
deserved punishment of a criminal; to mitigate punishment.

FAN fan, 'Decorous; attentive to propriety of conduct.'  |  使者五  |  Sze chih woo fan, 'The messenger 
returned five times.' (Tse-hau-chuen.)  |  回 Fan 
hwuy, or hwuy fan, 'To return back again to.'  |  福祿 
来 'Fuh linh lac fan, 'When blessings and wealth descend, 
he still continues unwearied.' (She-king.)  |  来 Lai fan.

In common usage denotes, 'To come and go.'  |  覆 Fan fuh, 'Backwards and forwards; over and over again; 
the same is expressed by repeating the words thus, Fan 
fuh, fuh fuh; also by 来覆去 Fan lae fuh kheu, 'Com 
ing back, and going away again.'  |  覆不定 Fan fuh 
pühing, 'Unsettled; wavering.'  |  易 易覆小人心 
E fan e fuh seau jin sin, 'It shows the heart of an inferior 
man, to be easily turned backwards and forwards.'  |  復丁謂示人 Fan fuh ting ming she jin, 'To instruct 
persons by reiterated explanations or precepts.' (Chung-
Yew. IV. 29th Radical.

From Three to Six Strokes.

KWAE, or Keuê. To divide; to distinguish; to decide. Original form of 夫 Keuê.

Ol. Scrib. 反 Fan, see above.

An erroneous form of 犭 Phâ, see Radical 犭 K'heun.

T'HAOU. 阅 S. C.

Sharp; slippery. One says, To take. The name of a certain large headed drum.

POO. Appearance of being arranged in order.

FÜH. To alter and form.

JÖ.† 端 S. C.

Name of a certain tree, said to grow spontaneously towards the rising sun. According with what is right and reasonable; similarity amongst several in this respect; union of heart and virtuous sentiment, denoted by the form of the character, which is made up of three hands. 森木東方自然之神木 Jö-miih, tung fang tze jen che shin miih, 'Jö-miih, a divine tree which grows spontaneously in the east.' Also called 根桑 Foo-sang.

SHE. Ol. Scrib. 史 She.

从又持中中正也 Tsung yew che chung; chung, ching yay, 'From hand grasping the middle; the middle denotes that which is right and impartial.' 記事當主于中正也 Keszei t'gang choou yu chung ching yay, 'He who records events should consider, as of chief importance, a correct impartiality.'
To collect; to gather; an epithet of respect applied to men by their juniors. Term by which a wife addresses her husband's younger brother; a junior brother of one's father; an uncle. Occurs in the sense of 叔 Shūh, 'Peace, pulse.' A surname. 九月叔孙 Kew yü shūh tsuan, 'In the ninth moon gather the herb tsuan.'

受 P'heaou. 受 S. C.

To fall; to drop as fruit from a tree.

叔 Shūh. 叔 S. C.

To collect; to gather; an epithet of respect applied to men by their juniors. Term by which a wife addresses her husband's younger brother; a junior brother of one's father; an uncle. Occurs in the sense of 叔 Shūh, 'Peace, pulse.' A surname. 九月叔孙 Kew yü shūh tsuan, 'In the ninth moon gather the herb tsuan.'

From Six to Twelve Strokes.

受 P'heaou. 受 S. C.

To fall; to drop as fruit from a tree.

岐及兌改 支 反 交 Sow. To support an aged person, by holding his arms when standing up; hence from Hand. The correct form of 支 Sow, 'One who requires to be supported; an aged venerable person.'

取 TS'heü. 取 S. C.

To take; to lay hold on; to assume; to seize what is not
受 SHOW.

From 受 P henou, 'To drop down,' and 中 Meih, 'To cover.'
To receive; to accept of; to continue the succession of:
reception. Forms the Passive Tense of Verbs.
授受, show, To give, and to receive.' 結 |
Tsze, show, 'To refuse and to accept.' 恩深重
Show 總 shia chung, 'To receive great kindness and bounty.'
不應 | Puh ying show, 'Dare not accept;' in the
glanguage of courtesy, I presume not to accept of your present.
之有愧 | show che yew kwei, 'I blush to receive it.'
無緣無故白 | 一場的氣 Woo yuen, woo koo, pih show yih ch'hang ts'he, 'Without any cause or
reason, received a gratuitous fit of anger.' 氣 | Show k'he,
'To be subject to a person's anger.' 領 | Ling show, or
丞 | Ching show, 'To receive.' 質 | Moe show, 'To
purchase.' 典 | Tien show, 'To receive in pledge: to
give a sum of money on a house or other property, left in
pledge.' 承 | 祖業 Ching show too ye, 'To receive,
or inherit, the patrimony of one's ancestors.' 
殷 | 夏
周 | 殷 Yin show Hea, Chow show Yin, 'The dynasty Yin
succeeded that of Hua, and Chow succeeded Yin.' 人
之託必盡忠人之事 Show jin che lho, pih tang
chung jin che sze, 'He who accepts a commission from a
man, must be faithful in executing his business.' 累
不討好 Show lay pih th'ao hoon, 'Became involved,'
account of others) without seeking (personal) advantage; is the sense the words convey; but the phrase is used to imply, that disinterested exertions in behalf of others, have been rewarded by their ill-will. 造 Sho tsaou, 'To be made; created.' 凡造之物 Fan show tsaou che wuh, 'Every thing created; every creature.' 難 Show nan, To suffer; to suffer distress.' Also read Show. To rhyme, read Shoo.

Same as 奔 Pun, see Radical 大 Ta.

K'HWAE. To desist; to cease.

Com. form of 符 Seu, see Rad 支 Phüh.

To arrange in order; to converse about. 彼此相見叙些寒溫 Pe tsze seang kēn, seu seay han wán, 'You and I, when we see each other, will converse a little about the cold and heat;' i.e. about passing occurrences.

相 | Seang seu; 話 Seu hwa; 談 Seu fan, 'To converse together.' 天 | Th'ēn seu, 'The celestial orders;' i.e. the five relationships, husband and wife, father and son, and so on. (See under 倫 Lun.)

Chow's mode of writing 兵 Ping.

KEA. 門 S. C.

To borrow; to transfer and appropriate to something else. Read Hea, A surname. Erroneously written for 段 T'hwan.

Pwan. 嚴 拴

To separate from; to revolt; to depart to another country. Al. Scrib. 甌 Pwan. Read P'hwan, Light; splendour. Al. Scrib. 拴 P'hwan. 離叛奔他國也 Le-pwan, pun t'sha kwoo yay, 'Le-pwan, denotes running off to another country.' 背 | Pei pwan, 'To renounce allegiance to;

to desert from.' 反 Fan, is properly To rise in immediate opposition to the government; and | Pwan, To flee from under its control; they seem, however, to be used in common. 僖 | Pei pwan, 'To rebel against.' 亂 wan wán, 'Rebellion and anarchy.' 謀反 | 反 Mow fan pwan yih, To lay plans of insurrection and rebellion.' 警急 星之環北極 | 警急以輝煌 Pe chung sing che hwan Pih-kēl p'hwan līh he hwy hwang, 'Like all the stars revolving round the north pole, darting forth their twinkling splendours with radiant effulgence.'

SOW. 雲 S. C.

From a Hand supporting 鬪 Tsae, 'Misfortune.' A term of respect applied to old men. 老 家 Loau sôw, 'Old and enfeebled.' Now written 家 Sow.

The original form of 得 T'h. 爲 Shou.

To take; to obtain. From a Hand taking a pearl.

KAOU. To announce with care and deference.

WEI, or Yüh. To quiet; to tranquilize.

A kind of smoothing iron, made so as to contain fire.

CH'HE. To bite; to gnaw.
CHUY, or Shuy. To divine; to enquire of the gods respecting future good or evil. A local word.

Same as 受 Jö, see above.

Original form of 績 P'heen.

Original form of 申 Shun.

YEN, or Néen. Soft leather or skin.

PAOU. A surname.

Same as 桑 Sang, see Radical 木 Mūh.

CHA. To take; to seize.

LE. To lead; to guide; to induce.

Same as 劉 Lew, see Rad. 刀 Taou.

TSING. A pit in which to entrap animals.

Same as the preceding.

CHÜÈ. Short; any thing short. A local term.
From Twelve to Twenty-two Strokes.

HÖ. A ditch; a fosse.

PEIH. A rule; a law.

CHUE. 月鉅, Keü-chü, 'Appearing short.'

JUY, or Yuy. Fully enlightened; perspicuous; penetrating intelligence. Now commonly written 玉 Yuy.

Ol. Scrib. 纡 Sze, see Radical 丸 Ke.

Ol. Scrib. 执 Sow, see Rad. 手 Show.

Ol. Scrib. 巫 Woo, see Rad. 山 Kung.

T'SHUNG. 廠, 廠 Collected together; assembled in crowds; a mixed assembly; woody. From 十 Chü, 'Luxuriant herbage;' hence the idea expressed by the character. To add 師 Ts'ou, and write 資 Ts'hung, for 資 生 Ts'ou ts'hung sèng, 'Rich luxuriant herbage,' is a needless addition to parts already abundantly significant. (Shumih.) 叢林 Ts'ung lin, 'An extensive wood; a place of public concourse as a temple.' 亙 Ts'ung ts'ho, 'Multifarious and troublesome.' 元首 Ts'sou ts'ao, 'Chief of a multitude.' 元首 Ts'sou ts'ho, 'When the lead is troublesome with vexatório minute scrupulosity, the Limbs become dissatisfied and idle.' The Head denotes the Prince; the limbs, his Ministers. Name of a certain stage or terrace. A surname.

CHUE. 廡, Noise made by a chicken; noise made when bursting from the shell.

Ol. Scrib. 翠 Küh, see Radical 草 Kâu.

Same as 凄 Yew, see Radical 心 Ssu.

Ol. Scrib. 季 Lwan, see Radical 季 Yih.

Same as 齊 Chae, see Radical 齊 Tse.
THIRTIETH RADICAL.

囗 K‘HÖW.

The mouth of any animal; speech; utterance. An entrance; a narrow strait or passage into a lake or sea; the mouth of a river. The numeral Particle employed when reckoning houses, persons, draughts of any liquid, and knives or swords. A surname. Also a part of several proper names. The ancient pronunciation was K‘hoo, which yet occurs in the Shékíng. To rhyme, read K‘how. 日者人所以言食也 象形 K‘how chay, jin so e yen shih yay, seang hing, K‘how, denotes that with which people speak and eat, its form is represented by the character. (Shwö-wän.) 病從日入禍從一出 P’hing tsung k‘how jüh; ho tsung k‘how ch’buh. ‘Dis ease enters by the mouth, and mischief proceeds from it.’  || 是心非 K‘how she; sin fe; ‘The mouth is right, but the heart wrong.’ 日舌舌滑 K‘how t’chen, she t’wë; ‘A sweet mouth, and a slippery tongue.’  || 蜜而腹有劍 K‘how meih urh fuss sew k’iën. ‘Honey in the mouth, but a sword in the belly.’ 佛 || 蛇心 Fuh k‘how, shay sin. ‘The mouth of a god, but the heart of a serpent.’  || 不對心 K‘how pût t’yu sin; or 心不對 Sin k‘how pût t’yu. ‘The mouth at variance with the heart.’ 人口兩塊皮說話無定期 Jin k‘how kàng kwac yhe; shwó hwa woo ting k’he. ‘The two bits of skin which form man’s mouth, utter words at random.’ 出 | 傷人 Ch’hûh k‘how shang jin, ‘To utter words which injure others.’  || 誅筆削 K‘how choo, peih seih. ‘To destroy with the mouth, and cut off with the pencil.’ To pronounce censures, and record them with the pen of the historian.

乖 | Kwac k‘how, ‘A ready, conciliating elocution.’

舌利便 K‘how shë le pëcn. ‘Artful specious loquacity.’

有 | 方的人 Yew k‘how tsue t’jëh jin, ‘A man of eloquence.’ 忠心安社穀利 | 覆邦家 Chung sin gan shay tseih, le k‘how fûh pang lea. ‘A faithful heart tranquilizes the gods of the country; a specious artful eloquence overturns a nation.’

好 | 角 Haou k‘how këo, ‘A good utterance, fluency of speech.’

角字眼 K‘how këo t’ze yen, ‘Mouth’s corner character’s eye,’ is a term applied to the Particles which modify and adorn language.

力賤得人敬 | 賤得人憎 Leih ts’en tih jin k’ing k‘how ts’en tih jin tsauj, ‘To cheapen one’s efforts (and employ them liberally) obtains people’s respect; to cheapen one’s words (and talk much), procures people’s resentment.’

官 | 大民 | 小 Kwan k‘how ts’au, min k‘how sëo, ‘A mandarin’s mouth is large, the people’s small; to debate any question with a mandarin is fruitless.’ 你 | 大, 我 | 下 Ne k‘how ts’au, wo k‘how hea, ‘Your mouth is large, I must succumb.’

頭的話 K‘how t’heh hwa, ‘Words which proceed merely from the mouth; mere compliment.’

頭交 K‘how t’heh kënou, ‘A mere verbal acquaintance.’

耳之學 K‘how urh che ho, ‘Learning of the mouth and ear; i.e. superficial knowledge, not well worked into the mind.’

隨 | 附和 Suy k‘how foo ho, ‘To assent to every thing said.’

花 | Hwa k‘how, ‘Indiscriminate loquacity.’

氣 K‘how k’ên, ‘The breath of the mouth,’ is understood literally so; it also denotes the
mode of speaking; the dialect; dispute; quarrel. 父曰气

To wrangle about words. 封 | Fung k'how, 'To close up or seal.' 封 | 書函 Pung k'how show han, 'A closed letter.' 海 | Hac k'how, 'An entrance from the sea.' 湖 | Hoo k'how, 'An entrance to a lake.'

河 | Ho k'how, 'An entrance of a river.' 門 | Mun k'how, 'A door.' 在門 | Tse munk'how, 'At the door.'

戸 | Hoo k'how, 'A house; a separate family.' 家 | Kea k'how, 'The people of a house.' 人 | Jin k'how, 'Persons.' 生 | Sang k'how, 'Living persons.' 有生 | 可對 Yew sang k'how k'ho tuy, 'There are persons living who can appear to attest it.' 牲 | Sang k'how, 'Domestic animals.' 數 | 之家 Soo k'how che kea, 'A family consisting of several persons.' 八 | 之家 P'k k'how che kea, 'A family consisting of eight persons.' (Mäng-tsze.)

八萬餘 | P'wan yu k'how, 'Upwards of eighty thousand men.' 路 | Loo k'how, 'The entrance of a road.'

隘 | Yae k'how, 'An important pass or road.' 守 | 覓井 Show k'how yuen p'hécen, 'The officers and men who defend a pass.' 關 | Kwan k'how, 'A pass where duties are levied; a custom-house.'

服藥三 | Füh j'ou san k'how, 'Three draughts of medicine.' 欲一 | 小刀八 | 飲 | yin yih k'how shiwér, 'To take a draught of water.'

| 皆 | 耳 | 亦 | 水 | 赤 | Ch'ihi k'how, one of six responses obtained from reckoning on the fingers, the mouth, the day, and the hour; in the hour on which it falls, persons are peculiarly liable to litigation and debate; hence those who regard the rule, are, during the given period, careful to keep silence, or to avoid intercourse with people. 視目自求 | 實 Kwan c tsze k'how shih, 'Observe with what a man feeds his mind, and fills his mouth,' and his happiness or misery may be thence inferred. (Yih-king.)

惟 | 出好興戎 Wei k'how ch'hu shào hou, hing yung, 'From the mouth proceeds peace or war.' (Shoo-king.)

古 | Koo k'how, 'A double surname. 金 | Hoo k'how, 'The name of a hill.' 木 | K'ih k'how, 'The name of a country.' 列 | Lük k'how, 'The name of a district.'

Occurred read K'hung, A vacant place; a cave. Read K'how.

好言自 | 茂言自 | 需心愈愈是以有 侮 | Hau yen tsze k'hoo, yew yen tsze k'hoo; yew sin yu yu, she e yew woo, 'Their words, whether good or bad, proceed merely from the mouth, (there is no truth in them); hence the depth of my sorrow, hence the insults and slanders which I endure.' (She-king)

叱口口叱

Yih. 吠 | Yih yih, 'Noise, sound.'

Ol. Scrib. 旨 K'how, see above.

Ol. Scrib. 豐 Che, see Rad. 日 Jih.

叱口口叱

Yih. The voice of a bird.

Characters formed by Two Strokes.

KOO 古 古

From Ten and Mouth, that which has passed by tradition through ten generations. Remote ages; ancient; old long ago. A surname; the name of a plant. 古今 Koo kin, 'Ancient and modern.' 博通今 P'hö koo, t'chung kin, 'Thoroughly versed in ancient and modern affairs.' 往來今 Wang koo lao kin, 'The old passes away and the present comes.'

| 時 Koo she, 'Ancient times.' | 詩 Koo she, 'Ancient odes.' | 字 Koo tsze, 'Ancient letters.' | 人 Koo jin, or 首 | 首 | Koo, 'The ancients.' | 聖人 Koo shing jin, 'The ancient Sages.' | 人心不 | Jiu sin p'ih koo, 'Men's hearts are not as in ancient times.' i. e. they are not so good as formerly. 你在 | 乘過日子 Ne koo le kwoo jih tsze, 'You pass your days (as was done) in ancient times,' with the same homely simplicity. | 故 Koo keau, 'The ancient doctrines; ancient principles.' | 言 Koo yu, 'An old saying; a proverb.' 逝不古故 She pih koo ch'huo, 'Ah! he treats me not as the manner of the ancient.' (She-king.) | 的 Koo koo t'eh, 'Old, ancient.' | 窩 Koo yau, 'An old furnace; i. e. burnt in
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What 'K
j written
"T~
Hi,
distinct
tale
An
Kow-lung,
A
Ling
It
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calculated
--
announce
to
I
Another
*2X
keu,
Kow
called
The
I
vj
some
the
a
very
another
two
&
the
of
Kea
permanent.'
Puh
the
'Every
cn
Read
Verses
J
Ling
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J
xfej
|^>
|Enough;
those
A
Corea.
Excuse
One
woo,
|ing,
|verse.
|sentence
K'liting-tszr-,
ICoo
were
'n
keu,
Kow
is
commonly
k'he,
unintelligibly.'
|kow
is
|ten
|Shay-wang.
6|
|tang,
|ang,
|curling
affair.'
|name
of
place.
|of
business
Shay-shin,
|name
of
t'se
of
Han,
|is
presented
as
of
Han.
|came
|ing
affair,
(She-king.)
|Kow
keu,
'Hooked
weapon.'
|Loo
keu,
'Loo
is
to
deliver
a
message
from
the
throne
to
those
below;
Keu,
| is
to
announce
from
below
up
the
throne.'
(She-king.)
|Kow
keu,
'Line
of
a
phrase,'
|古謂之
言
秦国以来乃有
|詩
Yih
keu
she,
'A
line
of
a
verse.'
|古謂之
言
秦国以来乃有
|古謂之
言
秦国以來乃有
|詩
Yih
keu
she,
'A
line
of
a
verse.'

Existing
separate
from;
distinct
from;
besides;
another
person,
thing,
or
time.

Fan
with
leang-fun
yue
ling,
'Every
thing
divided
in
two
is
expressed
by
Ling.'

Dwelling
each
apart;
living
separate
from
each
other.

除了此之外
有 Ch'hoo
leou
'these
che
was
ling
yew,
'Exclusive
of
this,
there
is,
or
are,
other,'
&c.

Another
day.
It
is
said,

Another
moon,
or
month,'
is
some
times
used.

有

Ling
yew
choo
ch,
'At
another
time,
a
decision
will
be
given.'

Ling
yew
che,

'His
Majesty's
pleasure
will
be
made
known
at
another
time;

is
the
answer
frequently
given
to
memorials
which
appear
in
the
Peking
Gazette.

怒不

Shoo
püh
ling
chä,
'Excuse
(1)y)
not
writing
a
separate
letter.'

外

Ling
wae; or | 外的 LING wae-ti, 'Besides; exclusive of; or over and above.' | 外有一件事 Ling wae yw yih kien se, 'There is another affair besides that.'

另 KWA. To separate the flesh from, and place the bones apart. Same as 剖 Kwa.

叨 TH'HAOU. 明叨

The desire of food; inordinate desire of; addicted to; to innovate from ambitious motives; to feel disgraced and ashamed, as having cherished inordinate desire; an affected self-humiliating expression, used in the language of courtesy. A duplicate form of 馈 Th'ao. (Sha-mih.) 叨貪食也 TH'HAOU t'han shih yay, 'Thaou, to desire food.' (Luh-show.) | 應日飲 TH'HAOU che jih k'hiin, 'Those addicted to anger, he (the Prince) daily honored.' (Shoo-king.)貪 | 凶淫 T'han th'ao hueng yin, 'To be addicted to cruelty and debauchery.' | 澆 TH'HAOU t'heen, or | 唾 TH'HAOU jü, 'I am ashamed of being so covetous' of your kindness.

| 態 TH'HAOU lan, 'My covetousness is insatiable: I am inundated with your presents.' | 敗 TH'HAOU keaou, 'I am inordinately desirous of your instruction.' | 愛 TH'HAOU gae, 'Inordinately desirous of your love and regard.' | 光 TH'HAOU kwang, 'Inordinately desirous of your light, or countenance.' These expressions all imply gratitude and self-abasement. | 蒙 TH'HAOU mung, and | 沐 TH'HAOU mih, are used to express thankfulness for undeserved benefits conferred.

叩 K'HOW, or K'hôw. 呱叩

To strike; to strike lightly; to agitate, or discuss a subject; to ask; to raise the hand to the head; to kneel down and put the forehead to the ground, as an act of reverence and submission; performed by children to their parents; by concubines and servants to the master and mistress of the house; by the people to the mandarins; and by all persons to His Imperial Majesty. It is also a posture of divine worship. 叩頭

K'HOW th'ow, and | 首 K'hôw show, are the usual expressions for this act of submission. The Tartars usually express it by 叩頭 K'hôw th'ow, and use the term as a salutation, without performing the ceremony. | 頭謝恩 K'hôw th'ow seay gân, 'Bowed to the ground and gave thanks.' | 檮若連忙 | 頭起來 Pei-ming k'ien mang K'hôw th'ow k'hê lae, 'Pei-ming, made a hurried prostration and rose up.' | 首三千 K'hôw show san t'heen, I ought to make 'three thousand prostrations.' | 見 K'hôw kên, or 眼 | Piu K'hôw, 'To see or visit a superior.' | 閻 K'hôw hwan, 'To repair, in person, to the interior of a public court to complain of some injustice sustained.' | 閻 K'hôw mun, 'To rap at the door.' 誠待問者如撞鐘 | 之以小者則小鳴 | 之以大者則大鳴 Shen tsae wân chay, jou chuang chung; th'ow che c'eaou chay, tsih seeou ming; th'ow che t'achay, tsih ta ming, 'To be skilled in answering an inquirer, is like striking a bell; strike it lightly, and it gives a light sound; strike it hard, and it gives a loud sound; i. e., he, who would instruct others, should give an appropriate answer to the question put. (Le-king.) 子以杖 | 其脛 Tze e ch'hang 'k'how k'hê hing, 'Confucius struck him on the legs with a stick,' because he sat on his knees to receive the Sage.

百萬之眾 | 關而攻秦 Pîh wan che chung k'how kwan urh kung Tsin, 'With a million of men he knocked at the gates of Tsin.' | 我 | 其兩端而竭焉 Wo k'how k'hê leang (wan, urh k'hi) yen, 'I agitate both extremities of the question, and do my utmost' to satisfy the enquirer. (Lun-yu.) | K'how, 'To Ask,' is otherwise written 只. K'hôw. To rhyme, read K'hôo.

只 CHE, or Chih.* 只只

From Mouth, and lines representing the breath falling. (Show-wân.) A final particle; a mere tone. In the beginning of a sentence, it forms a connective which may be rendered, Merely; only; but; but just; then; forthwith; and so on, as the scope requires. A surname. 只起語辭 Che, k'hê yu tsze, 'Che, a particle beginning a phrase.' Also, 語已詞 也 Yue tsze yay, 'A particle closing a phrase.'
不讎人只Moo yah, t'chen cheh, piuh leang jing cheh, My mother is as heaven to me; still she will not believe me. (Sheking) 諸侯獻晉之德 Cho-huow k'ei Tsin cheh, the thich cheh, The governors reverted to Tsin, because of its virtue. (Tso-chuen)

其樂|且 Khe lo cheh ts'hey, His delight was in this. (Sheking) | 得 Chih teh, 'Only can; to be obliged to; having no alternative.' (Tso-chuen) | 見 Chih k'eu, 'Only see; i.e. to remark; to observe particularly. (Chih e, implies, 'This way alone is proper.' (Chih k'ho, 'This alone may be done.' 但 is 眼目揮多無從下手 Tan thih sheh yin mih jhung to, woo tsung hia show, 'There was no other reason to prevent his making the attempt, than the number of eyes that were upon him.

召 CHÁOU. 召

To call upon, with authority; to summon; to cite to appear; applicable only to superiors requiring the attendance of inferiors. Read Shaou, The name of a city; a surname. 以手日招以言曰召 E show yueh chaou, e yen yueh chaou, To summon 'with the hand is called Chaou, by words is called Chaou.' 他來 Chaou t'ha la, 'Call him here.' 見 Chaou k'eu, 'To summon to one's presence.' It is the term employed by His Majesty, when he 召 Chaou chin, 'Summons his ministers to attend.' 不到 Chaou piuh taou, 'Not to appear on being summoned.' 父 子師 弟 Foo chaou tsze, sze chaou te, 'A father commands his son to come, and a tutor his pupil.' 父無語先 生無諾惟而起 Foo chaou woo nü, sze nü chaou woo nü, weh urh khe, 'When a father or master calls for you, do not say, I shall come soon, but say, Coming, and rise directly.' (Le-ching) 君命 交不馴行矣 Keun ming chaou, piuh sze kea hing e, Confucius, 'when the Prince ordered his attendance, did not wait for his carriage.' (Lun-yu) 承蒙寵 | Kuang ming chung chaou, 'I accept with thanks your kind summons,' i. e. invitation, in the language of courtesy. To decline an invitation is expressed by 恭疏 龍 | Kung tsze chung chaou, 'I decline with profound respect your kind summons.'

P'HÁ, or P'hó. To open the mouth.

Read P'ha 聲 p̤há, 'A military trumpet,' commonly called 聲筒 Haou-chung.
合

YUEN; or Yen. S. C.

From a Mouth or Pass; and Water. A watery tract of land situated amongst hills; a marsh; a swamp; appearing as if spoiled.

叮

TING. R. H.

叮噹 Ting ning, 'To enjoin repeatedly;' 頂致 噹 Ting ning che chih, 'To charge with special and repeated injunctions.' Also written without Mouth by the side, thus 惟陛下丁寧再三留神於此 Wei Pe-hua ting ning, tsa san lew shin yu tsze, I especially charge your Majesty, over and over again, to keep your mind fixed on this subject.'

叮噹 Ting tang, 'A jangling sound; to clink.' 唐啣的 鐵馬 | | 嘩啣 Yen hea teh teh ma ting ting ting t'ang t'ang, 'The iron-horses hanging below the eves, made a jangling sound.' The iron-horses, are certain ornaments suspended from the roof, and intended to jingle when agitated by the wind.

可

K'HO. Y K

To have liberty to do; to be permitted; to have the power of doing. May; can; might; could; fit; competent; proper; worthy. It forms the Adjectives which terminate with 'Able, 'as Amiable. Sometimes used interrogatively. A surname. 可 不可 K'ho pih k'ho, 'May it be done or not?' 也 K'ho yay, 'It may; it is permitted; it will do.' 不 Puh k'ho, 'It may not, it must not; it cannot.' 不知 | 趕得着否 Puh che K'ho kan teh chow fow, 'Do not know whether (they) can overtake him or not.' | 者否之對 K'ho chay, fow che tay, 'K'ho, is the opposite of fow.' 否 | 鬱不 | Twin hoo pih k'ho, 'Must not on any account whatever.' | 何 | 何 | Yew ho puh k'ho, 'What is there in it inadmissible, improper, or objectionable.' | 人 K'ho jin, 'A competent man.' 無 | 奈何 Woo k'ho nae ho, 'There is nothing that can be done; there is no alternative.' | 乎 | Woo hoo k'ho, 'Alas! what can be done.' | 為知者道 K'ho wei che chay

taou, 'It may be told to an intimate friend.' | 以 K'ho e, 'May.' | 能 K'ho hang, 'Can.' | 以不 K'ho e puh pih, 'It may be dispensed with; this is not absolutely necessary; it need not be insisted on.' | 其 | 勝言 K'ho pe pih k'ho shing yen, 'Its baseness is inexpressible.' | 愛 K'ho gae, 'Amiable; worthy to be loved.' | 悪之極 K'ho woo che keih, 'Extremely detestable.' | 懷 K'ho keen, 'Lamentable.' | 看得 nude of K'ho k'han teh teh, 'Visible.' | 見 K'ho keen, 'Can see.' 物堪食曰 K'ho wih k'han shih yu hoo k'ho, 'A thing good to be eaten is called K'ho-k'ho.' | 口不 | K'ho k'ho, puh k'ho k'ho, 'Does it taste well?' 小 | 的事 K'ho leh teh teh, 'A trifling, unimportant affair.' 你 | 應得 Ne k'ho hau loh, 'Do you understand; do you know?' 你 | 令 Ne k'ho hang, 'Are you cold?' 僅 | K'ho, 'Scarcely, or but just sufficient.' 嘘訟 乎 Yin sung k'ho hoo, 'Is an insincere and disputatious person fit.' (Shoo-king.) 擇於諸母與 | 者 Tshu yu choo moo, yu k'ho che, 'Select from amongst the concubines, one worthy to be a governess to the young Prince.' (Le-king.) 鬼神體物而不 | 羽 | K'ho shin the wih urh puh k'ho e, 'Spirits imbody (or produce) material objects and are present with all things.' (Chung-yung.) In this sentence | K'ho, is defined by 爲.

子 貢曰 負而無 諫 富而無 驕 何如 | 子曰 | 也 | 若 | 負而無 諫 富而無 驕 | 如 | Tsze-kung yuè, p'ihin urch woo cheh, foo urch woo k'ho shoo joo? Tsze yuè, K'ho yay; wejip pin urh loh, foo urch hau le chay yay, 'Tsze-kung said, To be poor without flattery; to be rich without pride; how are such characters to be esteemed? Confucius replied, they may be admitted as good; but not equal to those who, though poor, yet cherish a happy cheerful mind; who though rich, yet delight in correct virtuous conduct.' To rhyme read K'ho and K'hoo.

台

E. S. C. R. H.

| 台 | The name of a hill. | 天 | The name of three stars. 天台 | T'heen t'hae, The name of a hill. | 鼎 | T'hae ting, An
叱

CH'III.

To drive with noise and shouts: to bid, in a rough angry tone; to hoot, as a dog; to mention. 叱武士推出都门斩首 Ch'iii woo sze tay ch'iii too mun, tsan show, 'Ordered, in an angry tone, the soldiers to push them out at the City-gate, and cut off their heads.' 豎客之前不伺 Tsun ch'iih che ts'êiên pîh ch'iih kow, 'In the presence of a respected guest, do not hoot angrily (even) at a dog.' lest you should annoy the ears of your guest, or appear to wish him gone.' 詹 Ho ch'iih, 叱 ch'iih ch'ha, 'Loud, angry, boisterous utterance.' 煩為名致候 Fan wei ch'iih ming che hou, I'll 'trouble (you) to mention (my) name and make (my) compliments.' Read Tchih, Noise; sound: strong breathing.

叱史 HWA. Appearance of an open mouth.

From Hand seizing the Middle. An impartial narrator of events: an historian; history. A surname. 史記事者 She, ke sze ch'ay, 'She, expresses a recorder of occurrences.' 史 she ke, 'History.' 国 Kwo she; 官 She kwan, 'Writers of history, employed by Government.' 黄帝始立官 拱顥祖講居其職 H'wang-te che lei She kwan; T'shang-tse, Seu-tung keu k'he ch'i, 'Hwang-te, (B.C. 2600), first appointed historiographers; T'shang-tse (the Inventor of letters), and Seu-tung, held the situation.' 太 Tae she, The President of the historiographers. Name of one of the nine rivers. (See the character 河 Ho.) 書 She Shoo, An historical work composed in the time of 周宣王 Ch'uu-hsien-wang, (B.C. 770), by 謝 Chow, who held the situation of 太 Tae She, and who framed the 大篆文 Ta-chuen-wân, 'Large seal character.' She-shoo, is also used to denote any history. 古今書 Koo kin shoo she, 'Ancient and modern books and histories.' 經 King she, 'The ancient classics and history.' 史記事書 Leih tse k'iu she, 'A mirror of history through successive ages.' 十七 Shih ts'Ih she, 'The Seventeen Historians;' or as the work is now augmented, 二十 One shih yîh she, 'The twenty-one Historians;' is a complete history of China, in 282 volumes, reaching from the fabulous ages of antiquity, down to the close of the 元朝 Yuen-chuán, the Tartar Dynasty Yuen. A scarce and valuable work. 御背面刺囝漢官名 Yu-shé, Ch'üang she, Ts'ê she, pin Hau kwan ming, 'Yü-he, Ch'üang she, and Ts'e she, were all names of offices during the dynasty of Han.' The first of these, viz. the Yü-he, is still a situation of great influence in the state. The persons who hold it, and they are numerous, have the privilege of giving information and advice to the Sovereign or all occasions. 載筆史載言 She tse pîh; sze ts'ê yên, 'The Historiographer (when attending His Majesty), had charge of the pencils; the Sze, had charge of the oaths which had been
The right hand; the right side. In former times it was the place of honor. What is good and honorable; to honor; to give the precedence to. Read Yew, to support the arm; to aid; to assist. A surname. To rhyme, read E and Yu. Kang-he affirms, that in every sense, the character should be read Yew. 右左之對 Yew, tso che tuy, 'Yew, is the opposite of tso,' the left. 左|手之|Tso yew show eh; yew, 'The right, of right and left hands.' 左|Tso yew, 'The left and right; those who attend at the left and right; attendants; assistants.' 侍奉左|She fung tso yew, 'To wait upon a person.' 命中左|Fan foo tso yew, 'Ordered the attendants.' 命中堂|Yen t'hang, 'An assistant officer, inferior to the 左堂 Tso t'hang, who is also An assistant officer; 正堂 Ch'ing t'hang, is the Principal officer. 左|翼 Tso yew yih, 'The right and left wing of an army.' 左邊手|邊手 Tso p'een show; yew p'een show, 'The left-hand side; the right-hand side.' 道尚以|為尊故文文日|文日 武日|武 Jin tso shang yew e yew wei tso, koo tso wun yu Yew-wan, tso wun yu Yew-woo, 'Amongst men the right is esteemed as being the place of honor; hence,

353 30th Radical. II. K'how
K'how.  II.  30th Radical.  

| KEAOU. | To call to. Properly 叫 Keaou. |
| K'HEW. | The breath ascending high. |

May not; cannot: incurable: forthwith: then. 

From 反 K'ho, 'May or should,' reversed. 大耳兒最信 Ta urh urh, tsuy P'h'o sin, 'That long-cared fellow, (Law-pee) is utterly unworthy of credit,' (San-kwo.) 耐 P'h'nae, 'Insufferable.'

帝知其終不為用 | 欲討之 Te che k'he chung pih wei yung, p'h'o yë thaou che, 'The Emperor knew that he would never be of any use, and wished forthwith to dismiss him.' (How-han-chuen.) | 羅 P'h'lo, A certain cup for drinking wine.

HEE. Ol. Scrib. 協 Hëë. 

To accord with; to unite; to rhyme with; applied to sounds.

葉 Hëë yun, 'Two syllables that rhyme.' 三多 | 吉 San to hëë keih, I wish you 'a union and an abundance of the

three blessings, viz. 富, 畜, 舒, �­tse nan, 'Happiness, long life, and male children.'

吼号 Same as 号 K'hew, see above.

An abbreviated form of 約 Haou.

The tone of distress. From Mouth placed on 万 Kaou, 'The breath issuing from the mouth.'

司司 SZE. 司司

A minister of state transacting business at a distance from the court; hence the character is formed of 明 How, 'A prince or king,' reversed. To have the controul of; to rule; to manage; to direct. A surname; the name of a place. To rhyme, read Sze. 好生之德洽于民心益人民不犯于有司 古 old chih, heh yu min sin, tze yung pih fan yu yew sze, 'The prince possessing the virtue of tender regard to the lives of his people; his goodness will deeply imbue the people's minds; and, acting in this way, they will not offend against those who have the rule over them.' (Shoo-king.)

司司 San sze, 'The three Sze,' viz. 布政 | Poo-ching-sze, The officer who is entrusted with the revenue of a province.

按察 | Gan-cha-sze The criminal judge of a province. 咨政 | Sen-chung-sze, The inspector of the salt department.

監獄 | Yen-yun-sze, The inspector of the salt department. 通政 | Thung-ching-sze, The officer through whose hands official documents pass to the Emperor. 巡檢 | Shin-kien-sze, The officer of a village, or of several villages. 三法 | San-fa-sze, A subordinate officer in criminal boards at Peking. 打官 | Ta kwan sze, 'To go to law.' 事 Sze sze, 'To manage, or have the charge of any business or affair.' 各 | 其事 K'o sze k'he sze, 'Every one manage his own affair; every one mind his own business.' 三軍 | 仲 San k'ung sze ming, He, who 'controls the orders of the three divisions of the Imperial army,' are the words written on the colours of the 元甲 Yuen-shwae, or Commander-in-Chief.
term applied to European Mercantile Companies, as 國公 | Ying-kho ke kwô kung-sze, 'The English Company.' Instead of Kung-sze, the English word 'Company,' is generally employed and imitated, by 向班衙 Kung-pan-ya, 'A public court of constituted authorities.' 公 | 館 Kung-sze kwan, 'A hall or place of public meeting ; the hall of a company.' 耳 | 聽 Uuh sze shing, 'The ear rules the hearing.' 目 | 睇 Môh sze she, 'The eye rules the seeing;' phraseology used to express, that every member, and every person, has a peculiar department. The Manuscript Dictionaries define this use of the word, by 'Potential;' and apply it to the memory, understanding, and so on; as well as to the senses; hence the phrase 靈魂三 | Ling hwan san sze, 'Tres potentia; animo rationalis.' This appears an application of the character not sanctioned by Chinese usage. Occurs in the sense of 伺 Sze.

PAE. Separate; distinct from.

A dubious character, of which contradictory accounts are given in the several Dictionaries.

Same as 只 Che, see above.

Orginal form of 右 Yew, see above.

Ol. Scribb. 吾 Woo, see below.

HAN. A plant or flower not yet budded forth; still kept back, or suppressed.

Characters formed by Three Strokes.

HUNG. An angry tone of voice; loud; boisterous.

吐 | Hung hung, 'The noise made by people crowded together in a market place.'
言也 Kēih; k'how puh pien yen yay, 'Kēih denotes, the mouth not enunciating with ease and convenience.' 爲人口  | Wei jin k'how kēih, 'He is a person who stammers.' 
非為人口  | Tseun-suy k'how kēih, pih nang taou shuo, urh shen ch'hook shoo, 'Fe, was a person who stammered, and was unable to speak; but he excelled as a writer.' (She-ke.) 焦透口 | 对客不出一言醉後軒酬答如注射時人目為酒 | Tseun-suy k'how kēih, tui k'hīh pūh ch'hūh yih yen, tsy how ch'hē ch'how tā joo choo shay, she jin mūh wej tsew kēih, 'Tsau-suy stammered so, that he could not utter a word to a visitor; but after he was drunk, he then answered fluently, and with the rapidity of an arrow. The people of the time denominated him, the wine (relieved) stammerer.' (T'hang-shc.)  | 例 Kēih fan, 'To eat rice;' i.e. to take any meal. | 例 Kēih kwo fan mūh yew, 'Have you breakfasted; or dined?' is often a mere salutation. | 例 Kēih king, 'To be struck with alarm.' 程遠志見了早!  | 例 Ching-yuen-che kēen leauan, tsoo kēih yih king, Ching-yuen-che, as soon as he saw it, was struck with alarm.'  | 例 Kēih kwei, 'To put up with an injury.' | 例 Kēih sin shou k'how, 'To eat the acid, and receive the bitter;' to suffer distress. | 例 Kēih k'heih, 'Laughing appearance.' 各 KO. 聚名 From Mouth and 父 Che, 'To follow:' To follow calling to, but disregarded by the person before. (Shwê-wân.) No mutual understanding: each apart; each separately; every one of all; various. | 人名 Kō k'how sin, 'Each man has his own feelings.' | 人名 Kō jin, 'Kō k'how.' | 人名 Kō k'heih, Kō k'heih, 'Kō k'how.' | 人名 Kō k'heih, 'Kō k'how.' | 人名 Kō k'heih, 'Kō k'how.' | 人名 Kō k'heih, 'Kō k'how.' | 人名 Kō k'heih, 'Kō k'how.' 与言語所言語所  | Yau k'how, 'A low sound; a slight noise.' 大 | Yau k'how, yau k'how, 'A low sound; a slight noise.' 小喝的也不成體統 Ta yau seau kō tēih, yau pūh ching 't'heung,' 'Now making a great noise, and then a slight clamour, is not becoming a dignified appearance.' 吻 K'how, see below. 吻 TSZE. 吻 TSZE, 'The chirping of a bird; the voice of birds.' 丘 An erroneous form of Kū Kwā.
WILM.
納 | Kung he ak kéih; 'I reverently wish you joy and felicity.'

A common salutation. 大 | 大利 Ta kéih ta le, 'Great happiness, great prosperity,' to you, to me; or to this house, and so on. 慶滿堂 K'heen k'ing mwan th'ung, 'May happiness and joy fill the hall.' 

詳如意 kéih tseng, joo c, or inverted, Joo c, kéih tsang, 'Happiness, bliss, and the entire fulfilment of one's wishes.' 一人開 Hwuy th'ung, 'Whenever opened great success.' Written by shopmen on the doors of the cases in which their wares are contained. 

見大 Yih kéen ta kéih, 'Great felicity attend every look upon it'; written on walls opposite the view from particular rooms. 

開門大 | K'hae mun ta kéih, 'Great felicity attend the opening of the door,' written on paper and pasted on people's doors by beggars, during the last night of the old year. that it may strike the attention and awaken the fond hopes of the inhabitants, when first opening the door, on New year's morning. The beggars expect an alms as the reward of their good wishes. 人入相 K'éh jin th'hen seang, 'The good man, heaven aids him.'

The common form of 齊 See Rad. 齊 Kung. 

T'HEW. To hoot; to speak angrily. 

KE. To speak; words; even; level. 

T'HUNG. 同同 

From Mouth, implying many holding the same language and agreeing in one. (Sha-müh.) Together; all together; brought all together; united; in the same place; of the same class or kind; the same, agreeing; the same as. A certain wine vessel; a certain cup; the name of a district. A surname. To rhyme read T'hung. 共同 Kung th'ung, 'All together.' 人物 | 在所 Tha mun th'ung tsa yih so, 'They are together in the same place.' 候 | Hwuy th'ung, 'To assemble together.' 我馬 | Wo ma ke th'ung, 'When my horses are all brought together.' (She-king.) 鬼之所 | Show che so th'ung, 'Where animals herd together.' (She-king.) 費 | T'hung kéen, 'To hold illicit sexual intercourse.' 人 T'hung k'ü th'ung jin, 'A man of the same nation; a countryman.' 人 Thung heung k'ung ch'hoó th'ung jin, A person of the same place, in the same district. 一樣 Thung yih yang, or 一般 Thung yih pwan, 'The same fashion or manner; just the same.' 

類 T'hung luy, 'Of the same species.' 父兄弟姊妹 T'hung pao heung te tsze mei, 'Brothers and sisters by the same mother.' 人名 T'hung ming, 'Of the same name.' 不 | Pih th'ung, 'Not the same; different from.' 

姓不 | T'hung sing pih th'ung ming, 'Of the same surname, but of a different name.' 人 T'hung ssao, 'In great things the same, in small matters different; a general sameness, with some slight difference. 人 | T'hung, 'A state of universal peace and security.' (Le-king.) 雷 | Luy th'ung, 'To thunder the same; to echo the same in conversation.' 年 T'hung yen, 'The same year; denotes what the words obviously express, also of the same age; and having been chosen to literary honors, or to office, in the same year.' 窗 | T'hung che, 'The same ink-stone;' and 窗 T'hung ch'hwang, 'The same window;' i.e. a fellow-student. 楊 | T'hung yen, or | 楊 T'hung leau, 'A fellow officer.' 道的人 T'hung tou têih jin, 'A person of the same pursuits.' 鍋食 鍋 T'hung k'wa shih fan, 'To eat rice at the same kettle; a messmate.' 氣象不 | K'he seang pih th'ung, 'Manner or appearance of a person; or temperature of the air, different from what is usual.' 情的 T'hung ting têih, 'Of the same disposition.' 人性然 | Jin sing th'ung jen, 'The nature of man is the same everywhere.'

人心 | 此心 Jin th'ung tsze sin; sin th'ung tsze le, 'There is a sameness in the human mind; and all minds are influenced by similar principles. 以己之心度人之心未嘗不 | E ke che sin th'ho Jin chieh sin, we chang pih th'ung, 'if we measure the hearts of others by our own, we shall not find them different.' 知 | T'hung che, 'To be mutually
P'HEIN. Even; together; both together.

To breath strongly; to sigh; to moan. 喃呪 Ten he, 'To moan; to sigh.'

MING. 名

From Evening and Mouth, because in the dusk, in order to be known, it is necessary to call out one's name. (Shwā-nān.)

To name; to designate. A name; a title; being named much, famous; meritorious; fame; repute; reputation; nominal. A surname.

Occurs in the sense of Tzæ. To rhyme, read M'int, Mang, and Pin. 自名 Tzæ ming, 'To name one's self.'

以林名之 E lin ming che, 'Named him Lin.' 其 Ming k'he ming, 'To give it its name.' 號 Ming hou, 'Name; epithet; title.'

帖 Ming t'he, 'A card with one's name on it; a visiting card.' 乳 Joo ming, 'Milk name; i.e. the name given to an infant at the breast. A month being completed after the birth of the child, it is brought out by the mother, and after having its head shaved, and being dressed in clean clothes, the mother worships the goddess 觀音 Kwan-yin, and the father pronounces its name before all the friends who are invited to the entertainment. This ceremony is called 滿月 Mwan-yuē. The entertainment which accompanies it, is called 食雜酒 Shih-ke-tseuw. The Joo-ming, is also called 小 Seau-ming. 書 Shoo-ming.

Book name, is the name given by the Master when a boy first enters at school. The master pronounces his name kneeling before a paper, on which is written the name of one or other of the Sages of antiquity, and supplicates their blessing on the scholar.

The master is then seated on a throne, or commonly stands by his side, whilst the scholar worships him, by kneeling, rising, and again kneeling, putting his forehead to the ground each time.

This is called 聲 Khao-hoë. On this occasion a large party is invited to an entertainment. The people invited, make presents to the young scholar. At the time of a person's marriage, his father gives him another name, called 字 Tzæ. On this occasion, friends are again invited, and the ancestors of the family are worshipped; the occurrence is announced to them, and their blessing implored. The father on the marriage of his son, adds two characters to his own name; which are denominated his 號.好

來問高姓大 | T'heung wén kaou sing t'ang ming, I 'beg to ask your eminent surname and great name.' To ask a person his name is not esteemed rude. 衽名 Yu-ming, The Emperor's name. 賢名 Mae ming, or 贊 Koo ming, 'To buy a name;' i.e. to use various arts to procure notoriety.

沽 |市譽 Koo ming she ju, 'To buy a name and go to market to purchase praise;' expresses the arts used by the vain and ambitious to enhance their reputation.

好 |聲 Huo ming shing, 'A good reputation; a good name.' 聲 |平常 Shing ming ping chang, 'But an ordinary reputation.' 有大聲 |傳留後世 Yew ta shing ming chuen jwu hou she, 'Has a great name which descends to succeeding ages.' 虛張 |聲 Huo ch'hang ming shing, 'To extend a name or reputation which is not supported by the reality.' 最顯 |的人 Tsu yü hien ming t'he jin, 'A man extremely well known; very famous.'

聲 |猥醜 Shing ming lang t'heh, 'A very high reputation.' 功 |顯達 Kung ming hien ta, May your 'merit and fame be illustrious.' 遠近騖 | Yuen chin ché ming,

'A name that rapidly extends itself far and near.' 不虚傳 Ming p'io hun chuen, 'Fame that is not unfounded.'

一舉成 | Yih keu ching ming, 'Once raised to be a Keu-jin, his name is confirmed.' 有功 | Yew kung ming, 'Possessing merit and fame; denotes commonly having some rank, obtained either by purchase or any other means.'

不顧 | P'ioh koo ming, 'To disregard one's reputation.'

不棄 | P'ioh yaou ming, 'Not desirous of fame.'
求利 | K'how.  III.  30th Radical  360

利兩途 | Kew ming kew le, 'Seeking fame and gain.'
利兩途 | Ming le fang ch'oo, 'The two paths of honor or gain.'
人死留 | 人 remains, 'The dead give his name, as the dead tiger leaves his skin, to be examined and be either valued or dispised.'
虎死留皮 | Jien se hoo ming hoo p'he, 'Man dying leaves a name, as the dead tiger leaves his skin, to be examined and be either valued or dispised.'
有無實 | Yew ming moo shih, Having 'a name, but not real' nominal.
實不稱 | Ming shih p'hood ching, 'The name and the reality do not balance in the scale.'
The name exceeds the reality. 冒 | Mao ming; 'To assume another's name, or reputation; to forge a name.'
奪 | Tho ming, 'To assume the name or credit of, openly and by violence.'
篡 | Ning ming, 'To conceal a name; anonymous.'
脫 | Tho ming, 'To throw off one's name; give it up, or desert from where it is cared.'
借 | Tsaey ming, 'To borrow a name; to make a pretence of,'
以探考 | E than k'hoi wei ming, 'Under pretence of visiting a stranger.'
如大川 | Ming shau ta chuen, 'Famous hills, and great rivers.'
烱 | Ming yen, 'Famous tobacco,' characters common on Chinese sign boards.
人 | Jin yih ming, 'One man.'
幾 | Ke ming, 'Several persons;' or interrogatively, 'How many persons?' 記 | Ke ming, 'To record the names of, or make a list of persons.'
黨七十 | Na hoo f'han, shih shih ming k'how, 'Seventy banditti have been taken.'
不易乎世不成 | Pu'hoo hoo she, p'hood ching hoo ming, 'Not altered by the world, not fashioned by fame;' but happy in conscious integrity, and influenced only by a sense of right.'
父子 | Foo ts'hen tser ming; keun ts'hen chin ming, 'A son in the presence of his father pronounces his name; a minister also in the presence of his sovereign mentions his name. Not their surnames.'
書 | Shoo ming, shoo che tser yae; koo yu ming, 'Shoo-ming, denotes the letters, or characters in books; letters were in ancient times denominated Ming.'
目上 | Muh shang we ming, 'The space between the eye and eye-brow, is called Ming.'

后 | HOW, or How.

From | E, 'To lead; to induce,' by orders proceeding from,

the mouth of one. A hereditary prince; a king; to succeed or be next to; after; behind. A queen; dependant princes, or governors of states. A surname. To rhyme, read Hoo.

商以前皆曰妃周始立 | 王 | 泰漢曰皇 | 漢祖母稱太皇太后 | 母稱皇太后 | Shang, e ts'hen, keun yu Tei, Chow che lih ho, ching teh yu Tei Wang-how; Tsin Han, yu Hwang-how, Han Tsoo moo ching Tae-hwang-tae-how moo, ching Hwang-tae-how, 'During, and before the dynasty Shang, the ladies of the Imperial palace, were all denominated Fei; the Dynasty Chow first introduced the term Wang-how as a title of his Majesty's principal wife, or the Queen; during the dynasties Tsin and Han, she was called Hwang-how; during Han, the Emperor's grand-mother was styled Tae-hwang-tae-how, and his mother was styled Hwang-tae-how.'

後也後於天子亦以廣後胤 | How, how yu; how yu T'heen-tse, yu e kwang how yin, 'How, is after, or succeeding; the (Queen in rank) is after, or next to the Emperor; and is also to extend his posterity, through succeeding generations.'

天 | 娘媽 | T'heen How neung neang, Her 'Ladyship the Queen of heaven,' a deified female, formerly of the Province of Foo-kien. Her title has, by the reigning family, being altered to天 | 元君 | T'heen how yu keun, 'The queen of heaven, the Imperial source of good.'

天下 | 天下 | Seafaring people invoke this goddess, in times of distress, by calling out aloud, 阿母 A-mai A fleet of boats being about to sail from Fu-hkien, a lady appeared in one of them, and gave advice to all not to sail then, for though appearances were favourable, a storm would certainly arise. All the boats, but one, disregarded the advice, sailed, and perished. After the storm had spent itself, the boat in which was the lady, safely reached Macao, and she having landed, immediately disappeared. 天 | 宮 | T'heen how kung, 'A temple of the Queen of heaven.' At a romantic spot in Macao, where she is said to have landed, is a famous pile of rocky temples, called 天 | 天闕| T'heen how too, 'Imperial heaven, and queen earth;' heaven and earth, nature.
To put out of the mouth; to spit out; to eject from the mouth; to vomit: to reject; to avoid; to express one's thoughts; to issue or bud forth; to blossom. A surname. The name of a country in central Asia.

**T'hi-o**, or **T'ho-o**

"To swallow down, and to vomit up."

1. **Shu**, "To vomit." 2. **Fen**, "Half swallowed, and half vomited," said either of meat, or of words.

"To spew out; to express one's thoughts; to issue or bud forth; to publish."

A surname. The name of a country in central Asia.

**T'hi-o** "To spew out; to express one's thoughts; to issue or bud forth; to publish."

"To vomit; to expel."

"To spit the water of the mouth."

A surname. The name of a country in central Asia.

"To express one's mind; to reveal the truth; to disclose one's heart and bowels; to communicate the whole truth."

A surname. The name of a country in central Asia.

"To communicate the whole truth; to reveal the truth."

A surname. The name of a country in central Asia.

"To disclose one's mind very fully."

A surname. The name of a country in central Asia.

"To disclose the whole truth."

A surname. The name of a country in central Asia.

"To communicate the whole truth; to consummate sacred books."

A surname. The name of a country in central Asia.

"To communicate the whole truth; to communicate the whole truth."

A surname. The name of a country in central Asia.

"To communicate the whole truth; to communicate the whole truth; to communicate the whole truth."

A surname. The name of a country in central Asia.

"To communicate the whole truth; to communicate the whole truth."

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A surname. The name of a country in central Asia.
the cold season of the year, and then blossoms.'

The cold season of the year, and then blossoms.

A mouth or opening. A medium of communication for the air, hence from mouth. (Seu-k'hee.) A window opening towards the north; the face directed towards; opposite to; directed to an object; to; an object of thought, or study; time which contains events to which the mind can be directed; time past; here-tofore. The points of the compass. The name of a place; of a city; and of a country. A surname.塞向墐戶 Shih heang kin hoo, 'Stop up the window, and daub up the door with mud.' (She-king.) 坐北向南 Ts'io pih heang nan, 'Sitting to the north, and directed to, or facing the South,' said of houses which front the South. 相 Scang heang, 'Opposite to, or facing each other.' 他說 Heang t'hah shui, 'He said to him.'

意所專注日 E so chuea choo, yuè heang, 'That to which the mind intensely flows, or is particularly turned, is called Heang.'

壑洋若而喂 Wang yang heang jò urh t'han, 'Look wishfully to the ocean, and sighed to (the sea-god) Jo.' An expression used by persons in deep distress.

絞 | Chung heang, 'The final object.'

定個頭 Ting ko heang thow, 'To fix an object; or a point of the compass.'

二十四 Urf shih sze heang, 'Twenty-four points of the compass.' 心 | 上 Sin heang shang, 'The heart directed upwards.' 心不 | Sin pih heang, 'The mind, or heart, does not apply itself.'

| 去 | Heang ts'heen k'heu, 'To advance forwards.'

| 癸 | Heang jih kwei, 'The Sun-flower.'

| 花心 | 日 Kwei sin heang kih, 'The heart of the sun flower turns to the sun; to devote to another person, a pure heart.'

| 一 | Yih heang, or 一 | 来 Heang lae, 'Heretofore; a while past.'

| | 一年 Heang nien, 'Former years.' | 怎麼的 Yi heang ts'ang mo tēh, 'How has it been heretofore.'

| 一 | Heang chûn, 'Before; recently.'

| 王父 | 作都 Hwang-fou to sō too yu Heang, 'Hwang-foo, built a city in Heang; a district in the modern Ho-nan.' (She-king.)

呿 CH'IÀ. 녁 S. C.

Angry speech; to sputter, rage, and make a noise, but in a less degree than is expressed by叱 Ch'hih. 叱呿 Ch'ha
The 30th Radical, III. K'how

君

From 眾, 'A hand grasping a line, to preserve rectitude;' and 口 K'how, 'A mouth,' giving orders. (Shwó-wán.)

One at the head of a community, to whom all hearts are directed. A chief; a lord; a prince; a king; a sovereign; an emperor; one in a dignified and honorable situation; honorable; most honorable; the father or mother of a family; a virtuous good man; a title of respect in very general use, applied to superiors; to inferiors; and to equals; to men and to women; to the living and to the dead. As a verb, To rule; to govern; to fulfill the duties of a ruler. A surname. To rhyme, read Keun.

天子天下之主諸侯一國之君

T'heen tsze, T'heen hea ch'ao choo; Ch'oo-ho, yih kwó ch'ae keun, 'The son of heaven, is the sovereign of the world, or the empire; a Ch'oo-ho, is the chief or prince of a state, or nation.' 凡有地者皆曰 | Fan yew ts'eo chay, kee yuè keun, 'All who possess (or rule over) a country, are called Keun.' 長民之稱 Keun, ch'hang min eeh ch'ing, 'Keun, title of the superiors of a people.' 國 | K'wo keun, 'The king of a country.' 大 | Ta keun, 'The Emperor' of China. 寮 | Kwa keun, 'Our king, or emperor,' in the language of courtesy.

皇天眷命奄有四海為天下 | Hwang t'heen keun ming, gan yow sze bae, wei t'heen hea keun, 'Whom the Majesty of Heaven graciously appoints, and gives to possess all enclosed by surrounding seas, is constituted, the Sovereign of the world, or of the empire. 大 | Ta keun tsze, Title applied to statesmen.

人 | 之道以人心説服為本 Jin keun che taou e jin sin yuè fuh wep pun, 'That people's hearts submit cheerfully, should be a fundamental object with those who are the sovereigns of men.' 明 | Ming keun, 'An enlightened Prince.' 聰 | Hwán keun, 'A stupid bad Prince.' 臣 Keun chin, 'Prince and minister.' 先到為君後到為臣 S'een taou wei keun; how taou wei ch'ip, 'He who comes first shall be prince; he who comes next shall be minister.' Proverbial, like, First come, first served. 人 | 子小人 Keun tsze, seou jin, 'A prince, and a petty man;' are opposites; used chiefly with respect to morals; the first denotes a dignified, honorable, good man; the other, a mean, shuffling, worthless person. 四方 | 子 Sze fang keun tsze, 'All good people, everywhere.' 來者 | 子不來者小人 Lai chay, keun tsze; pih lai chay, seou jin, 'He who comes shall be (esteemed) a gentleman; he who does not come, a mean fellow.' 古 之 | 子不侮疋寒不畏堊桀 Koo eeh keun-
tsze puh woo kwon kwa, puh wei keang yu, 'The Keun-tsze of ancient times, did not insult the old man, or widow; nor did they fear the violent and powerful.'

| 天下 | Keun ch'han, 'To rule the empire.' |
| 冀 | 其國各子其民 K'he keun k'he kwo; k'he tsze k'he min, 'Each rule his respective state; and each be a father to his own people.' A phrase which originated when China was composed of separate and contending states. It is now used to suggest, that every man should confine himself to his own affairs. |
| 臣臣 | Keun keun chiu chiu, 'To fulfill the duties of a Prince; and to fulfill the duties of a minister.'

夫對 | 稀少 | 以 | 夫妻 | 一體 | 言之 | 而得 | 之 | Tsze ching foo moo, yu keun, 'Children complimenting their father and mother, call them Keun.'

家 | Kea keun, 'The master or father of a family.'

夫稱夫 | Tsze ching foo, yu keun, 'A wife addressing her husband.'

婦稱婦 | Foo ching foo yu keun, 'A wife addressing her husband also calls him Keun.'

兄稱弟 | Heung ching tsze yu keun, 'A senior brother addressing a junior complimines him by the term Keun.'

上稱下 | Shang ching kwa ch'ing ching, 'Superiors complimenting inferiors also call them Keun.'

封號 | Fung ch'ao yu keun, 'Keun is an Imperial title conferred on deceased persons' who are ennobled, or deified; either men or women.'

子孫稱先世 | Tsze sun ching sien shu, kea yu keun, 'Children or grand-children (posterity) speaking of those of former ages, call them Keun.'

彼此通稱 | Pe tsze chih ching yu keun, 'Keun is also a reciprocal and universal term of respect applied to persons.'

子成德之稱 Keun-tsze ching tsze ching, 'Keun-tsze is a term applied to the perfectly virtuous.'

問 | 何事到天涯 | Wan keun ho sze taou ch'ien yu, May I ask you, sir, on what business you have come to the coasts of heaven,' i.e. the utmost

verse of the horizon; to these remote parts.

夫 | Keun foo jin, 'A husband.'

夫 | Keun fa foo jin, 'Title of a Queen of a small state.'

尊 | Tsun keun, 'Your honored father.'

長 | Leang keun, 'Your worthy son.'

長 Keun ch'han, 'Superiors' in a family or in a nation.

家人有嚴 | 父母之謂也 Kea jin yu en Keun, foo moo che wei yu, 'The individuals of a family have

Yen-keun (strict governors): an expression which denotes parents.' (Yih-king.)

先 | 孔子生子周未 Seaou keun K'hang-tsze shing yu Chow moo, 'The Sage of former times, Confucius, was born in the close of the Chow dynasty.'

先 | Seaou keun, 'Your late father.'

府 | Foo keun, engraved on a tombstone, denotes, the father of a family:

太 | Tae keun, denotes the Mother.

徵 | Ching keun, or Phing keun, 'A person, who for his worth, is called into office, by special invitation of the sovereign.'

使 | Sze keun, 'An officer despatched on service with Imperial credentials.'

子終日乾乾久惕若厲无咎 Keun-tsze ching jih keen keun, seih theih ju le, wu k'hew, 'The virtuous man is firm and diligent the whole day; in the evening he still cherishes apprehension, hence, though surrounded with danger, he remains free from crime.' (Yih-king.)

干 | 乾, in this Dictionary. 終日 Ching-jih is rendered 'The whole of his days;' instead of the 'Whole day.'

神 | Shin keun, 'A good magistrate beloved and revered by the people.'

太上老 | Taou-chang-hou keun, Title of the founder of the Sect Taou.

真 | Chin keun, A title of several divinities.

真 | Chung shoo keun, 'A pencil with which to write.'

天 | Theem keun, 'The heart or mind,' according to a certain writer.

社 | Shay keun, a local term for 'Rat.'

E. To breathe; to moan. Used for 呼呼,呼.

CH'IOW. Sound; the voice.

TAN. The voice of birds; a loud sound.
署

PHANG.

反聲 Fan sheng, ‘A reversed sound.’ This is the old definition, but it is not perspicuous. (Ching-tsze-t’hung.)

吝 LIN. 窮

Mean: niggardly; sparing; sordidly parsimonious; avaricious.

To regret to part with; to be sorry; to be ashamed and disgraced.

吝 舍忍不貪也 Lin, han jin puh t’hou yay, ‘Lin, is retaining and not giving forth.’ (Lih-shoo.) 窮

Lin sib, or 貧 | Pe lin, ‘Mean and niggardly; unduly sparing.’ 傲 | Kien lin; or 傲 | Han lin, ‘Parsimonious.’ 貧 | Than lin, ‘Covetous; avaricious.’


惟已改過不 | Yang yin wei ke kae kwo pih lin, ‘To employ an other person who possesses merit, as if he were one’s self; and to reform one’s own errors frankly and unsparingly.’ (Shoo-king.)

不忌能於人不 | 過於已 Pih ke nang yu jin; pih lin kwu yu ke, ‘Not be envious of talent in others; nor be sparing of one’s own faults.’

或富者多 | 而無解推之德 Hwui foo chay to lin, urh woo kene chay che tik, ‘Perhaps the rich are two parsimonious, and are destitute of the virtue of liberality.’

君子幾不如舍往 | Kwen-tsze ke; puh joo shay; wang, lin, ‘The virtuous man, seeing the minute causes of future events, deems it better to desist, and not proceed to incur shame and regret.’ (Yih-king.)

驕且 | Kieuw a’shey lin, ‘Boastful and avaricious.’ (Lun-yu.)

吟 YIN. 窩

Obsolete form of the preceding.

呪 T’HUN.†‡ 窩

According to some, from 天 T’heen, giving sound, and Mouth. Others consider it formed from the three characters

一大日 Yih, ta, k’haw, ‘A large mouth’ united. To swallow; to gulp down; to swallow up; to engulf; to seize

and appropriate; to usurp; to merge many in one; to engulf; to devour; to destroy. Read T’heen, A surname. 到口

便吞 Tsou k’how p’cén thun, ‘To swallow as soon as it reaches the mouth.’ 這口反難 | 去去 Chay k’how fan nan thun hea k’heu, ‘This mouthful of rice is difficult to swallow down.’

恨不得 | 你下肚 Hün puh t’heun hea too, ‘I regret that I cannot devour you;’ the language of extreme hatred. 下 | 天下之志 Tsin yew k’ien thun t’hien-hea che che. ‘Tsin had the intention of seizing and appropriating the whole empire.’

秦始皇 | 奉大國 Tsin-chehwang thun ping lih kwō, ‘Tsin-che-hwang usurped, and merged in his own, six different nations.’

陰謀有 | 下天下心 Yin now yew thun t’héen-kea che che, ‘An intention of engaging in dark schemes, in order to usurp the whole empire.’

無奈何 | 只得 | 聲 | 色|貪 | 羅 | 誰 | 電 | 你不 | 語 | 今 T’heun p’heen, ‘To devour by fraud, to overreach; to cheat.’

吟 YIN. 窩

To sigh; to moan; to chant; a tuneful pronunciation; to recite verses in a singing tone; recitative. A surname. Read Yin. 唱吟而笑 K’hin yin urh seau, ‘A kind of half suppressed langh.’ Read Yin, A protracted singing pronunciation. 倚樹而 | E shoo urh yin, ‘Leaned against a tree and chanted.’

喜為 | 呼痛為呻 | He wei yin yung; thung wei shen yun, ‘A joyful enunciation is expressed by Yin-yung; a mournful, by Shin-yin.’ (Lih-shoo.)

| 詩 Yin she, ‘To recite verses.’ | 呀 Yin go, ‘To recite verses; to chant.’ | 詩答對 Yin she ta tuy, ‘To chant responding verses.’ | 一首詩 Yin yih show she, ‘To recite with a modulated pronunciation, a verse of an ode.’

呻 | 牛嘶 Chin yin pwan heang, ‘Sunk in murmuring contemplation half an hour.’ 呻 | 牝嘶 Shin yin
### K'how. IV. 30th Radical.

<table>
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<tr>
<th>Character</th>
<th>Meaning</th>
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<tr>
<td><strong>FEI</strong></td>
<td>The voice of a dog; to bark.</td>
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<tr>
<td><strong>P'HEI.</strong></td>
<td>Vile; wicked; bad.</td>
</tr>
<tr>
<td><strong>FANG.</strong></td>
<td>As if hearing.</td>
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<tr>
<td><strong>PEIH.</strong></td>
<td>嗿呿</td>
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<td><strong>T'SHIN.</strong></td>
<td>A dog vomiting.</td>
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<tr>
<td><strong>KEAE, or Ko.</strong></td>
<td>A sound; the voice; a noise.</td>
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<tr>
<td><strong>P'HOW.</strong></td>
<td>To draw in the breath; to inspire.</td>
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<tr>
<td><strong>PHA.</strong></td>
<td>吧呀 P'ha ya, ‘Large mouthed.’</td>
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</table>
30th Radical. IV. K'how

Ol. Scrib. 会 Hwa, see Rad. 之 Pe.

吃 含

HAN. 含

To hold in the mouth; to contain; to restrain; to endure.

Same as 吃, see above.

THUN.

呾 |

Thun t'hun, 'Obscure unintelligible language.'

呾 |

HWÖ. The noise of vomiting.

HWÖ. 沉 S. C.

To stop the mouth; to close up an orifice.

呾 |

KUNG, or Chung. The mouths of many.

The ancient form of 訟 Sung. 'To litigate; to contend.'

呾 |

Same as 嘖 P'hun, 'To snort; to rage.'

呾 |

GO. 嘖 嘖

To rouse; to be agitated and roused from sleep; to convert from bad to good. False; untrue. Al. Scrib. 訟 Go. Read Hwa, Open mouthed; gaping.

Fung tsee pih lo, shang mei wou go, 'Meeting with so many ills in life, I could almost wish to sleep the sleep (of death) from which I should never awake.' (She-king.)

東征四國 is: Chow-kung tung ching, sce kwô she go, 'Chow-kung, proceeding to the east to reduce the subordinate, the nations all around were reduced.' (She-king.)

言 Go yen 'Folacious words.'

賊能 会 | 沙以射水中人影其人

Chieh néng han shâ e sheh shiôw ying, chung jin ying; k'he jin ch'he ping, urh pûh k'ên k'hë hing yê; The Yih, (said to be like a fox, and abounding in the waters of 江淮 Keang-hwae) can take sand into its mouth, and discharge it with velocity at the human shadow falling on the water; the person whose shadow is struck by it, becomes immediately ill, but the Yih is invisible. This legend explains the following sentence, 沙之毒 Tse k'he han shâ e t'hüh, 'At random throws about his poisonous sand; whilst he is invisible; i.e. to injure others by clandestine artifice.' And hence, also, the common.
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From door and mouth. To open. Bright. The morning star seen in the east, is called K'he ming; the evening star in the west, is called 太白 Tae-pib.

HAN. The flowers of plants before they have opened.

YAOU. Tumultuous noise; licentious airs.

Yah! Yaou tsih, 'Noise made by a crowd of dogs.'

HWANG. 

喫 Tsang wueng, 'Noise made by a bell.'

FOO. 咬 Foo tseu, 'To cut herbs with the teeth; to bite small; to taste; to ruminate; to deliberate.'

CHE. 

Che che, 'Sound, noise.' Read K'he, Panting.

CH'ING. § 星 星

To declare; to manifest; to state to superiors; to petition; to present to. To recommend one's self. A surname. 星 Ching luo, 'To make a discovery of; to disclose.'

自 Ch'ing pib, or  明 Ch'ing ning, 'To state clearly.'

以下情請於上曰 E hea tsing ch'ing yu shang yue ch'ing, 'To state the affairs of inferiors to superiors is called Ch'ing.'

上 Ch'ing shang, or  送 Ch'ing suy, 'To present up to.'

呈御覽 Kung ch'ing yu lan, 'To present with profound respect to imperial inspection.'

子 Ch'ing tse, 'A petition; a statement.
to government. | 見 Ch‘hing jin, or 跡 Ch‘hing tso, 'To present a petition.' | 身 Ch‘hing shiu, 'To recommend one's self.' Syn. with 跡 Ch‘hing, 'To pass through,' or according to one, Alert, cheerful.

呪 SHIN.
To smile or laugh without distorting the features.

呼 WOO. 吳 吳
To talk loud; to talk big; to vociferate, in which senses it is also read Hwa. The name of a kingdom; of a state; of a district; a surname. 天呼 Thien woo, Certain genii or spirits of the water, described as having eight heads; ten tails; a human face; the body of a tiger, and so on. 不不呼 Puh woo, puh gaou, 'Not clamorous; not insolent.' 不不呼 Puh woo puh yang, 'Not clamorous; not hasty and volatile.' (She-king.)

呫 MELAOU. The voice of a certain wild fowl.

呧 NÔ. 問 S. C.
Difficulty of utterance; an impediment in speech; slowness of speech. 問口 Nô k‘how, 'Stammering.'

呮 Same as the preceding.

呯 漢書移日於外 Han shoo e k‘how yu wae, 'The books of Han removed mouth to the outside of the character.' 其言呯 | 其名不出諸其口 K‘he yen no no yen, joo puh ch‘huh choo k‘he k‘how, 'He stammered in his speech, as if the words could not get out of his mouth.'

呩 HEUÈ. A slight sound or noise.
Read Ch‘huë, To drink. Read Keuë, The voice of a bird.
then go.' 風大 | Fung ta chi'yu, 'The wind blows strongly.' 輕 | King chi'yu. 小 | Sexou chi'yu, 細 | Se chi'yu, all express. Blowing lightly, gently, and so on. 魚 | Chi'yu say, 'The fish blow and cause a slight ripple.'

咬 TOW. 咬 S. C.

咬輕出言也 Tow, king ch'hih yen yay, 'Tow, uttering words with levity; light discourse; talkative.'

咀 Chê tow, 'Loquacity; excessive talking; which is also expressed by 咬 | Tchow tow. 嘴 | Hwan tow, A man's name. Al. Scrib. 嘴兜 Hwan tow.

吻 WÂN. 吻 S. C.

兩脣之合為吻 Leang shin che hû wei wân, 'The closing of the two lips make Wan.' The sides of the mouth.

吐 T'hoo shin wân, 'To thrust out the lips.' 削剔 Juy hâu, keu'wân. Birds with pointed bills break their food with the sides of the mouth.' 合 Wân ho, 'Concord; agreement.'

吼 HOW, or How. 吼 R. H.

The voice of any animal; the lowing of cattle; the roaring of a tiger; the voice of anger. 牲口司晨 北婦人主事, hâu leh ou leh hâu, 'The king of the morning,' and 'the ruler of the morning, expresses by allusion, a woman's having the control; the roaring of the lion of ho-tung, is a phrase to ridicule the man who is afraid of his wife.' 嘈 | 蹦躍 Ming yung yâ, 'To roar and leap about.' 病 How ping, A certain disease which causes constant and violent breathing.

咩 Same as the preceding. Also read Yin.

咩鳴也 New ming yay, 'The lowing of a cow.' Read Gw. 犬 | 牙者兩 大支也 E gow ya chay, leang k'huen ta'ng yâ, 'E-gow-ya, expresses two dogs snarling and fighting.' This word is much employed in the imprecations or prayers of the sect Pûh. To rhyme, read Chung, and Hung.

吾 Woo. 吾 S.

I; me. To guard; to keep off; to impede; a certain weapon; a proper name. 吾等 Woo t'ung, or 吾輩 Woo pei, 'We; us.' 吾自稱也 Woo, wo ts'e ch'ing yay, 'Woo, an expression for myself.' 三省身 Woo, jin sampler woo shin, 'I daily examine myself on three topics.' 有與 | 舊相 呵 K'ho yu woo pei seang ping, 'May rank on equal terms with us.' 話語甚支 | Yen yu shin che woo, 'Language very confused and indistinct.' 支 | 了事 Che woo leen sze, 'To hurry over any service in a careless manner.' 三軍而被 | 甲兵 Woo ch'hang woo san keen urh pê woo keâ ping, 'I will extend, in formidable array, my three armies, and fit out my men in their armour and with weapons.' (Tsû-chuen.) 余平而 | 侶也 Yu ping urh woo keu yay, 'Yu, (which also denotes I or me) is a term of equality; Woo, of prouder assumption.' This does not appear to be a general rule. 軍金 | Chih ki woo, Name of a certain office. Woo, in this phrase, means to guard, to keep off, 夜全 | 不禁 Yuen seh ki woo pûh ki, 'The first night of the New-year, the Kin-woo, does not prohibit people from walking about.' 金 | Kin woo, A certain bird, that words off evil, hence the name of the above mentioned office. 昆 | K'wan woo, The name of a Country. It enters into the composition of various other names of places; of a river; of a hill. A surname. 伊 | E woo, 'The sound of rhyming or chanting.' | | Woo woo, or as some read, Yu yu, 'Distant, not daring to approach.'

呂 HÔ. The tone or voice, great indignation and anger. 吁嘔 Hô pô, expresses the same.

告 KAOU. 登 告

From Cow and Mouth; hence, To accuse; to lay open;
fore; to announce; to declare to; to tell; to order; to ask; to entreat. A surname. Read Ko, in the same sense. To rhyme, read Kei, Keh, and Kow.  

Kaou shang yüe kaou, fü hea yüe kaou, 'To announce to a superior is expressed by Kaou; to deliver down to inferiors by Kaou.' This distinction is not strictly adhered to.  

| Kaou | The | superior.  

Shang A Han time, 'The proclamation.'  

A written accusation laid before a magistrate.  

Kaou ch'hwang, 'To lodge an accusation against him.'  

Yuen, 'The accuser, or plaintiff.'  

Pe kaou, 'The accused, or defendant.'  

Ko, 'To state to a superior.'  

Ts'ung, 'To inform one's ancestors,' by prayer.  

To Kaou tsoo, 'To pray.'  

Wo yew yih yen seang kaou, 'I have a word to say to you.'  

Ko, 'To request leave to retire from one's duties for a time,' on account of sickness or any necessary cause.  

Must prefer a request; a servant may not assume the control of himself.  

Hew kei, yueh kaou, 'Having yew ming, 'Soliciting leave of absence, on account of some unfortunate occurrence, is expressed by Kaou, on account of  

July  

Taeh, 'K'heu, the king of a state.' At seventy, they have daily supplies sent them. (Le-k'ing.)  

To Kaou shih, 'A seal conferring office.'  

Kaou tsze, 'The words of a petition, also, used by inferiors, or by equals through courtesy, when about to quit a room and leave the company of another person, and denote, I shall now take my leave.'

A fish eating; to enter the mouth; to lick; to taste.  

Take a taste.'

Wide mouthed; gaping. Also expressed by Pa ya.  

The wrangling of children. (MS. Dictionary.) An interjection or tone of alarm: A mere tone, sometimes used instead of distinct articulation. To rhyme, read Ho.  

Appearance of a deep wide valley.  

Ah! At strange! alas!  

Do you go to-day? or stop till to-morrow morning, and then go?  

The language of vulgar contention.  

The two first words are intended to mock theuttering enunciation of an opponent; and the last is pronounced with so much force as to amount very nearly to spitting at him.

To cast forth; to eject from the mouth.

Common form of Yeun Hëen.

The back bone; the spine, a portion of which is represented by the character. Certain notes in Chinese music.

Name of a kingdom; a surname; the name of a bell, and of a sword.  

The divinities of the air, or sound, of a pipe, there are twelve divisions, or tones; the six Yu sounds are called Leu, the six Yin sounds are called Leu.  

Chung leu, and Nan leu, are certain notes in music.  

The unnatural division of twelve tones, is said to be Hwang-te so tsü, 'What' (the ancient Emperor)
Whang-te made, this distinction is now generally given up for the 五音二聲 Woo shing urh pên, 'Five tones and two semitones.' In the law 陰入相生之圖 Leuh leu k'hî pâ seang sàng che T'hoô, 'A plate of the tones, which, at the distance of eight, reproduce themselves; they still retain the old names of the notes. 有力 Yew leu leh, 'Having strength of spine; possessing great strength.'

YAE, Yih, or Gih.
An uneven tone of voice; chirping of a bird; to cackle like an hen; to emit. Same as 咦 Gih.

PWAN, or P'hwan.
P'wan yen, 'To lose composure and propriety of countenance; vulgar looking; rude and violent.'

KIH. Possessing great wealth; rich; wealthy.

YEW. The barking of a dog.

MEI. 咨嘐 syu mei, 'To contract the mouth.'
Used in the sense of 呲 Wân, see above.

TSÊÊ To chirp as a bird.

SHE, or Che. A cow chewing; chewing the cud.

LIN. Avaricious; covetous.

HWÔ. To stop or fill the mouth.

PAOU. See under 保 Paou.

HOW. A laughing appearance.

YUNG.

呥| Yung-yung, 'The voices of a multitude of persons.'

Characters formed by Five Strokes

YII, or Gih. 咚 S. C.

呬. An uneven tone of voice; the chirping of birds; the cackling of fowls; also expressed by 咦呬 Gih go.

SHE, or Che. A cow chewing; chewing the cud.

KEUEN. The voice; a sound.
呢

WāN. Same as 吠 Wān, see above.

呢

NE. 呢 R. H.

A Colloquial Particle, interrogative; also suppositive, IF; when. 怎何是孝呢 Tsāng mo she 'heau ne? 'What, then. is filial piety?' 你們在懷抱的時候, 一自己不會吃飯; 冷了, 一自己不會穿衣服. Ne mun tse huwe paou tiēh she how; go leau ne, tsae ke pǔ hwy k'ēih fan; lāng leau ne, tsae ke pǔ hwy chuen e fiāh, 'During the time that you were hugged in the bosom (of your parent), if hungry, you knew not how to feed yourself; if cold, you knew not how to clothe yourself.' 一喃 小聲多言也 Ne-nan, saou shing, to yen yay, t'hung ne, 'Ne-nan, much talk, in a low voice; the same as Ne 'to chatter. 言不了 | 喃也 Ne-yen pǔ hewn ne-nan yay, 'Talking and chattering eternally.' 一喃 說語也 Ne-nan, yen yu yay, 'Ne-nan, the chattering of swallows.'

Read Ne, To call to, or direct a person. Al. Scrib. 說 Ne.

嘔

An erroneous form of 呔 Hwā.

Under which the Reader is again referred to 嘔 Hwā. 'To call out.'

呿

Same as 呀 Mow. OI. Scrib. 聒 Mow.

呿

YEN. 呿 Yen yen, 'The appearance of chewing, or ruminating in quiet.'

呿

LEIH.

呿 | Lēih leih, 'The noise of pushing forward a boat.'

呿

YEW. 呿 Yew, or | | Yew yew, 'The cry or voice of a stag.'
Crammed close together.

Chow mēih, ‘Close together; close; compact; crowded together; secret.’

Chow pien, ‘To extend to every place.’

Knowledge which extends to every thing; (Yih-king.)

He做事不得到

Tăa too see pūh tîh chow tao, ‘He cannot do any thing completely; ’ i.e. well.

Chow tai, ‘Everything complete.’

Chow tai, ‘A royal way or road.’

She wò chow hang, ‘Shew me the broad way of rights principles and conduct.’ (She-king.)

Chow, ‘The windings of a road.’

Yew tēih chie too, sing yu tao chow, ‘The lonely Too grows in the windings of the road.’ (She-king.)

Fei chow chê, ‘Requires winding all around; ’ i.e. a great deal of trouble and attention.

Chow-chiang, ‘Hurry; bustle.’

Tsze chow yew chung, ‘Faithful from first to last.’ (Shoo-king.)

Suy yew chow têhvin, pūh joo jin jin, ‘Although most intimately connected, they are not equal to good men.’ (Shoo-king.)

Jîn Keun-tsze chow kêhîn, ‘A good man supplies the necessities of others.’ (Lon-yu.)

Chow-chow, ‘The name of a bird.’

Pūh chow, ‘Name of a hill.’

Chow fung, ‘The north wind.’

Chow chao, ‘The Dynasty Chow,’ which continued from about 1112 to 213 years B.C.

Yang-chow, Tİng-chow, P'îng-chow keae Hêen-ming, ‘Yang-chow, Tİng-chow, and P'îng-chow, are all names of districts.

Ol. Scrib. 睻 She, see below.

CHOW.

R. H.

To curse; to imprecate; to rail. Used by the sect Füh for prayers, spells, and other religious papers, in the sense of True sayings. To recite those prayers or spells.

Al. Scrib.

Chow, which, read Chih, means ‘To bless.’

Chow tsoo, ‘To curse.’

To taste; to drink; a small appearance. 咄 Chih, shē, ‘The sound of whispering into the ear.’ According to one writer, ‘Loquacity.’

血之盟 Têhê bęé che ming, ‘To drink the blood of an oath.’

酒 Têhê tsew, ‘To taste wine.’

小人 Têhê têh seou jin, ‘A little diminutive man.’

E. S. C.

嚟 E. Much talk; loquacity. Self-indulgence.
to Outcry we Tasteless.'

KHEW. A sound; a noise.

HEU. 明 S. C.

The breath, or breathing is thus denominated by Foreigners on the east. Read Ling. The noise made by many persons.

KHE. To sit with the feet hanging down.

P'HING. 呼 | Phing ph'ing. Sound, noise.

TSZE. 显 S. C.

To slander; to revile; weak; injured. Tsze and 巴 Sze, are local terms for This Tsze yu, ‘Careless and slothful.’

KOO, or Wa. 明

To cry as a Child. 且劳 Khe koo koo urh k'höih, ‘Khe cried and wept.’ 哦呀 K'he k'höih, wa wa, ‘Sobbing and crying.’ To rhyme, read Hoo.

TSZE, or E. To disrelish food; not to eat.

MÖ. An obscure light.

WE. 明味

Taste; gust; relish; pleasing effect; to relish; to take delight in. The name of a district. 五味 Woo we, ‘The five tastes.’ (See under 五 Woo, ‘Five.’) They say, 木酸水咸火苦土甘 Sin siu, miu swan, shway heen, ho k'hoo, thou kan, ‘Metal is aerd, wood is sour, water is salt, fire is bitter, earth is sweet.’ 五 | Woo we, is also the name of a certain medicine. 有 | Yew we, ‘Savoury.’ 无 | Woo we, ‘Tasteless.’

HEU. 明 to warm with the breath. Repeated. 明 | Heu heu, ‘To sooth with words.’ To eject spittle or slimy matter, as fish do. A sound in the throat; to open the mouth and expel the breath; to call out; to hoist angrily. Read Kow, ‘The voice of a fowl; the crowing of a cock.’ Read How, Syn. with 吼 How, ‘The lowing of a cow.’ To rhyme, read Chö.

FÀ. A kind of leathern Helmet. Al.Scrib. 鳄 Fà.

NAOU. 喧 NAOU, ‘Outcry; vocifer-
CHĂ. A hog eating.

P’HO. Sound; noise.

SHIN. 真

To rehearse; to recite; the sound of recitative. The mood of acute and painful feeling. To sigh; to lament, which is expressed also by 喝 Shin yin.

HOO, or Ho. 爲

To breathe out; to call; to invoke. A surname; the name of a plant. 呼診 Hoo t’ho, The name of a river. Read Hoo, A tone uttered when beginning to enunciate. Read Hoo, The noise of blowing with the breath.

CHOO. 促

A distorted mouth; the sound made when calling to fowls. According to some, The bill of a bird; the voice of a bird. Same as 嚎 Choo.

YIH. 聖

Appearance of cows or sheep grazing.

HAEOU. 哪然 Haou jen, 'A large appearance; a large empty appearance. Read Haou, The sound of the wind. 喝 | How haou, 'The noise of anger.'

Same as the preceding.
听命

GAN. Sound; noise.

MING. 命

From K'how, 'The mouth,' and 令, 'To order.'

Fate; "Fatum est quod dixit fataur." 天不言亦以

嘉寐積祥告之也 Th'ien pôh yen, yih e woo

me, ching ts'ang, kau che yay, 'Heaven does not speak, yet

by dreams and extraordinary phenomena, gives indication

of its will.'

The fate; the lot; the destiny of individuals in this life.
The life of human beings. An order; a command; a decree;
a precept.

天命 Th'ien ming, 'The decree or will of

heaven.'

天命之謂性 Th'ien ming che wei sing,

'What which Heaven commands (to be inherent in creatures)
is called (their) nature.' (Chung-yung) 天之賦與

萬物者日天命, 人與物受之於天

者曰性, 如朝廷詔令, 如職任

Th'ien che foo yu wan with chay, yu ê Th'ien ming, jou yu with

show che yu th'ien chay yu ê sing; ming jou Chau-ling kau

chih, sing jou chih jin, 'Heaven's conferring (their peculiar

properties) on all creatures, is called the decree of Heaven;

man and other creatures receiving from Heaven (those

properties) is called nature: the decree or fate is like the de-

cree or order of the Sovereign, nature is like the office

received' in virtue of that decree.' 有吉凶 Ming

yew kôih heung, 'There are fates, felicitous and infelicitous.'

好 | Haou ming, 'A good destiny.' Ill-fated, is expressed

in various ways: | 薄如紙 Ming pô joo che, 'Fate

thin as paper.' | 毒 Ming tih, 'Poisonous fate.'

若 | Koo ming jin, 'A bitter fated man.'

死 | Sze

ming, 'A deadly fate.'

財與相連 T'heen yu ming

seang leen, 'Wealth and fate are connected.'

長 | 富貴

Ch'ing ming foo kwei, 'Long destined to wealth and honor.'

不有來終須有

不無來莫強求

Ming le yew lae, chung seu yews shing le woo lae, mok k'ang kow.

'If it be in (your) fate that it is to come, you will at least

possess it.

'If in the course of your fate it does not come, do not use

violent endeavours to obtain it.'

算 | Swan ming, 'To calculate destinies; to tell fortunes.'

性 | Sing ming, or 生 | Sang ming, 'Life.'

傷 | Shang ming, 'To wound life' i.e. to kill.

案 | Ming gan, 'Cases of murder.'

 Angry 不要打人 | 而

Urh wei choo show, pôh yau la chih hên

jim lae, 'Do you both cease to strike, and not occasion

a person's death.'

致 | Che ming, 'To expose one's life in a cause; to pursue it till death.'

喪 | Sang ming, or

失 | Shih ming, 'To lose one's life.'

不顧 | Pôh

kuo sing ming, 'To disregard life.'

皇上 | Hwang

shang ming ling, 'The Imperial order.'

領 | Ling ming,

I | 'receive (your) commands; a civil mode of expression.

不敢違 | Pôh k'han wei ming, 'I shall not presume to disobey your commands.'

覆 | Fûh ming, 'To return an account how orders have been executed.'

如 | Yih yih joo ming, 'Everything has been done according to order.'

禀 | Pin ming, or 請 | T'ehing ming,

'To request commands; to ask permission.'

請王 | T'ehing wung ming, 'To request the royal order to inflict immediate
death, as is the form in certain cases which are not

referred to court previous to capital punishment. The 撫院

Foo-yuen of a Province, has this power lodged with him.'

圭 | Ming kwei, A tablet about a foot long, and two inches

broad, held in both hands before the face, by statesmen in

former times, when in the presence of the Emperor.
K'hèu. to K'héao. To gape; a wide large mouth. Read K'héih, Sound of breathing in sleep; snoring. Also read Ye, Appearance of the mouth open.

T'sèu. To receive into the mouth and suck or taste. T'shù T'seu hwa, 'To chew flowers;' T'shù T'seu, 'To cat herbs; to chew.' T'shù T'sen, 'To chew medicinal plants; to ruminate; to deliberate.' T'shù T'seoo yew we, 'It has taste when chewed.'

Same as 嘔 K'hēin, see under 10 str.

T'sä. To enter the mouth; totaste. (Tsze-hwuy.)

An erroneous form. (Ching-tsze-chung.)

T'ho.

Forms part of the name of a religious book of the Sect Füh.

Jay. Sound of the voice in replying to a person.

T'hu. Speaking to mutually; deliberating; railing at; laughing at.

The name of a spring or fountain. T'hu, 'The voice of alarm and astonishment; an exclamation from surprise.' T'hu, 'Scooting; using opprobrious language; clas-

To spit out; to reject with scorn. From Foh, 'A master;' placed on Füh, 'Not;' denoting one who has discernment to distinguish between right and wrong, and to reject the latter with scorn. (Ching-tsze-chung.)

P'häou.

The roar of an enraged tiger, or of a wild bear. To roar.

An enraged or angry appearance. The same is denoted by 嘔 P'heih, or 嘔 P'heau. To rhyme, read P'how.

P'hëih.

The fragrance of plants; fragrance of the mouth or of speech; suavity. Loquacity; obscure discourse. P'hëih P'hêih tschih, 'Talkativeness.'

Füh.

To oppose; to act contrary to; perverse. To give a negative to; to deny. Füh puh jen che tse, 'Füh, expresses a thing's not being so; or forbidding it to be so.' Füh, 'Opposed the people to follow his own desires.' Also read P'hëih, in the same sense. Read Pei, To bridle; to restrain. The old definitions say, that perverseness is denoted by the parts of the character, i.e. a bow and two arrows.

Yang. The sound or tone of replying; the sound of running.
30th Radical. V. K'how

和 HO. ◐

Mild; kindly; complaisant; agreeable; harmonious; peaceful. To harmonize; concord; harmony; agreement; peace. To accompany; to join with.

不剛不柔曰和 Püh kang, puh jow yuē ho,'Ho expresses neither very hard nor very soft.'

情深溫 | Sing ting wān ho, 'A mild and kind disposition.'

二人不相 | Leang jin puh seang ho, 'The two men don't agree.'

下睦 | Shang ho hen mūh, 'Superiors gentle, and inferiors peaceful.'

王居以 | Keu kea e ho wei kwei, 'Those who dwell together in a family should esteem harmony as the most valuable thing.'

夫婦而後家道成 Foo foo ho, urh how keu taou ching, 'Let husband and wife agree, and then the welfare of the family will be secured.'

能處眾 Keên ho nang ch'hou chung, 'A humble and an accommodating peaceful temper can manage every body,' or 'Victoria crescit concordia.'

不要傷 | Püh yau shang ho k'he, 'Do not wound the feeling of concord, or mutual amity and good-will.'

氣生財 Ho k'he sang tse 'Harmony or a friendly kind temper begets wealth.'


e

手. 咏

ยะ Yng yih, 'The interrupted flowing of water.'

Yang yang, 'Interrupted breathing or sobbing from grief.'

Ol. Scrib. 和 Ho, see below.

唑 TSIH, or Chih. A loud voice.

A great sound or noise. To taste; to eat. 咤 Yau tsih, 'Tumultuous noise.' Read Tsá, or Chá, For a short space of time; briefly.

和 HO.

This is the old definition, but it is erroneous. (Ching-tsze-t'huang)

哈 HAE. UC S. C.

To laugh and be merry; to laugh and joke together. A local word. Read Tha, A surname. To rhyme, Read E and Ke.

咎 KÈW, or K'héw.†

Error; fault; crime; wickedness. The judgments of heaven. From 各 Kè, 'Opposition to,' and 劍 Jin, 'Man.' (Shuò-wén)

Read Kau, A surname; the name of a country. To rhyme, Read Ké and Keu. 爲救恩之咎 Wei K'wang-hwuy che kew, 'Was the fault of Kwang-hwuy.' 自取. 庚
YUNG. To sing; to chant; to recite.

HUNG. A loud voice.

FOO. To blow as with the breath.

CH'HU. The sound of calling a person.

YAN. The cry of a sheep.

HAOU. The roar of a wild tiger.

The sound of this Character is not known

Shih. The name of a place in Japan.

SHE, or Che. 好口腹也. Haou k'hew fuh yay, 'To love the mouth and belly.'

KAOU. The name of a country.

NGÔ. To abuse and rail at each other.

Characters formed by Six Strokes.

Same as 呼 He, see above.

Ol. Scrib. 夏 Füh, see Rad. 友 Shùy.

Scrib.同. Hwō, see under 12 strokes.

TSHIEH. 昌 S. C.

From Mouth and Ear. To whisper in the ear.

Tshe'ih tshelb, 'The sound of the mouth and tongue; the voice of praise. Read Tsèh and Yih, in the same sense.

E, or Urh. The sides or corners of the mouth.

The side of the face, between the mouth and ear; the side of the head.

KWANG. Ability to speak.

YU. Desirous to laugh.

Ö, Gö, or Neö. 喔 S. C.

To beat a timbrel or drum. Ching-tse-t'hung affirms that it is neither to sing alone, nor to beat the timbrel, but being
composed of two mouths, denotes two persons singing alternately in responsive strains. Lih-shoo also defines it, 人物
應和而歌 also Leung jin ying ho urh ko yay, 'Two person's singing in alternate responses.'
To strike with alarm. 罷 | Go go, 'Language direct to the point.' Also defined, The appearance of a high cap. The side of a sword.

咨 TOW. To speak lightly or softly.

嘍 CII'HA. 守 R. H.
Angry speech; to sputter, rage and make a noise. To dislike and contumaciously. To make a noise in the mouth when eating. To yearn over; to compassionate. Read Too or To, To place a cup or vessel before an idol. 日倦乎呬咆 Tseay khow keun hoo ch'hih ch'ha, 'Mouth weared with boisterous angry enunciation.' 嘂喺叱 | Yin woo ch'hih ch'ha, 'To sputter and rage in a fit of anger.' 母食 WOO ch'ha shih, 'Do not make a noise with your mouth in eating,' as if you were angry with your host. Occurs in the books of Püh, as an untranslated sound.

嘻 HE, or E. 嘻
A loud laugh. 嘻然 He he jen, 'Laughing.' Read Ch'he, in the same sense. Also to stop. Read Thé, 'To gnaw; to bite.

咦 E. 呢 S. C.
To call out aloud. A local word. The appearance of laughing.

咧 LEE. 咧 | Léé lée, 'The voice of birds.'

呪 LÜH. Sound; voice.
Ts'in, took the rule from the human body. The forearm of a middle-aged woman was eight Ts'un long, which measure was called Che.'—In a small degree. 查之之間 Che chêh chêh che kêm, 'Between a Che and a Cheh,' i.e. much the same.

**KEAOU.** 嘶 S. C.

Keaou keaou, 'The voice of birds.' Read Yaou, Moaning or crying under the most acute pain or distress. 吭 Yaou, 'Lascivious sounds; lewd songs.' Commonly used for 鳴 Yaou, 'To bite; to gnaw bones.' 有以鳥 鳴之 爲鵲鴿 Yè wèi neou ming che kaou wei yaou nêh, 'There are some who of Kaou (a bird's singing) make Yaou, to bite;' this use of the character is condemned by the Tsze-luong and Ching-tsze-t'hung. 一呿 Yaou yêh t'han, 'To bite a mouthful,' or as much as may be swallowed at once. 丈箸字 Yaou wèn tsê tze, 'To gnaw Letters and chew Characters;' to ruminate or study the meaning of words. Read Heii, The sound of wind.

**HEII.** 亥 K'hêh. Tittering; laughing.

Read Kô, The noise made by a mouse or rat. 聽見外頭 亥 呿 呿 呿 一人笑進來 Th'ing kêm wai t'hou hêh hêh wa wa, yêh kunn jin seou tsin lae, 'Heard without side a tittering, and a group of people coming in laughing.'

**CHOO.** 嗑 S. C.

聲音 Chê choo, or 嗑 Têh choo, 'Loquacious talkative manner.' Read Choô, The voice of a bird. Read Chow, The bill of a bird. 鳥 ㅍ Fung choo, 'The name of an ancient stone on which to rub ink.'

**TOW.** 呿 鳴 T'ou. Loquacity, levity. The same as 呿 E.

**KWEI.** To promise or permit. Used for 稷 Kwei.

**SHOW.**

The voice of a bird, or to follow the voice of a bird.

**LÔ.**

The noise of wrangling or disputing. Read Kô, The cackling of a fowl. Coughing and reaching.

**SEÜII.**

To drink; the appearance of drinking wine. Vulgarly used for 询 Seûn, 'To plan, to deliberate.' The character is rejected by Ching-tsze-t'hung, as altogether erroneous.

**TSÁ; Tsä, or Cha.**

I, me. 咱們 Tsâm-un, 'We; us.' 家 Tsâ kea, 'I; me; myself.' 老子 Tsâ laou tze, 'My father.'

俗稱自己為 人 Sih ching tze ke wei tâ, 'A common expression for one's self is Tsâ.' 北音呼我曰 In the northern dialect, calling out 1 or me, is expressed by Tsâ.' The word is confined to the northern people.

**HÓW.** 畏 S. C.

The tone or voice of anger. Shame; disgrace; abuse.

**SEÀOU.** 俠 R. H.

To smile; to laugh. Now written 笑 Seou.

**HAE.** 俢 R. H.

The laughing of an infant; an infant; a child. 咳児初知笑者 Ilâe-ying yen ying urh ch'hou
K'how. Where also, the same two characters were pronounced Keiou tūh, and denoted a fang.

SIIWÉ, or Shwo.

To taste; to drink a little. Properly 飲 Shwě.

Ol. Scrib. 誦 Sin, 'To enquire.'

Ol. Scrib. 裳 So, 'Garments of reeds.'

The whole number; completely; totally; all; all together; all around; extending to every place. Hastily. Name of one of the 九 Kwa. The name of an instrument of music; the name of a place; the name of a star. A surname.

Hiën k'hew, 'A mountain higher on the left side, than on the opposite side.' Read K'éen, in the senses of 滅 Kéen, and 鐸 Kéen. The name of a river; a surname. To rhyme, read Ying. 不 | 予 héen, 'Not according, or associating with others.' 少 | 義 Shao, ch'hau, hiën tshih, 'Young and old all assembled.' | 宜 Heen .

'All suitable, or according with.'

0. The old definitions are, Low small talk; to stop; to desist from issuing sound. To eat. They are all erroneous, (Ching-tse-t'hung.)

YIH. 歐啗 Gow-yih, 'To reach and vomit.'

CHOW.

Chow hoo, 'The voice of fowls; to chuckle.'

To chuckle. Read Tshū, To sigh; still; quiet.
YUÈ, or Kueč. Anger; angry.

YEN. Appearance of the mouth moving.

CH’HE. To laugh, to smile.

LUNG. A low tone of voice.

HEUEN. 映

Incessant bewailing. In Corea, the incessant weeping of children is expressed by Heuen. Eminent and conspicuous in moral virtue. Authority; to fear. The name of a person. Slowly, leisurely. 赫今何兮 Hi hē i heuen be! ‘How glorious! how resplendent!’ was the blaze of his moral excellence. (She-king.)

HEU, or Hèu 啄

To moan from a feeling of pain or distress, is expressed by 喁唳 Yu hēu; The tone of disease and of painful thoughts; moaning from a diseased mouth. To call to a crowd of persons calling out in a confused manner.

PING, or Hō.

Meaning is doubtful. Some consider it the name of a car.,riage; others the name of a horse; others the name of a skilful charioteer. Some consider it the ancient form of 合 hō, ‘To join or unite.’

TSUN. A large mouth.

K’HWA. S. C.

A distorted mouth. Read Ko, a surname.
而其行 Gae tsze urh shih h'ou hing; 'To feel regret for the dead, and record their actions.'

哉深可也 Gae tsze, shun k'ou gae yah; 'Gae tsze, expresses worthily of the deepest regret.'

呜呼哉! Woo hoo! gae tsze; 'Ah! how lamentable!' when a person's death is narrated or intended.

其情可 K'he tsing k'ou gae, 'The affair is lamentable.'

喜怒楽愛欲七情 He, noo, gae, lo, gae, woo, yu, yu tshih tsing, 'Feeling-pleased, anger, sorrow, joy, love, hatred, and desire, are called seven passions.'

関照之形於聲曰聲 Min tsung che hing yu shing, yu tshih shang, 'An acute feeling of compassion manifested by the voice, is called Gae shing.'

號 Gae haon, 'Loud lamentation.'

衣 Gae e, 'Mourning clothes.'

不暇自 P'hun haen tsze gae, 'Not time to feel pity for one's self.'

我心傷悲莫可知 Wo sin shang pei, m6 che wo gae, 'My heart is wounded; none knows my grief.'

(See k'ieng) 子 Gae tsze, A child bereft of its mother.

狐帝 Han gae te, 'The Emperor Gae of the Dynasty of Han,' who lived in the time of our Saviour Jesus Christ.

品 P'hin.

Many Months or Persons to whom order is dictated by one presiding; two would wrangle, three gives decision and order to deliberation. Hence, A series; rank; degree; class; sort; rule; limit; manner; actions; conduct. Tu arrange; to classify a thing or substance. A surname; the name of a place.

九品 K'ew p'hin, 'The nine ranks' into which all persons possessing any rank are divided in China. They are distinguished by a small globe of different materials and various colours worn on the top of their cap. 官 Kwan p'hin, 'The rank of officers, civil or military.'

第一 Te yih p'hin, 'The first rank.' also, 'the best sort.'

官員 Sze p'hin kwan yahen, 'An officer of the fourth degree of rank.'

There is a difference in the same degree; a first and a second, e.g. 正二 Ching urh p'hin, is, 'The first ur principal of the second degree.' 從二 Tsung urh p'hin, is, 'The subordinate of the second degree.'

何級 Ho p'hin keh? 'What rank or degree?'
HUNG. Irregular, unfounded stories.

Ah T'hung ch'ang, 'Loud words.'

K'HUNG, or K'heüh.

To examine a criminal; to investigate rigorously and thoroughly, in criminal cases.

SÁ, or Sae. A great change of the voice.

Yac sae, 'The voice destroyed.' Ching-tsze- 

T'hung affirms, that the two preceding characters are altogether wrong.

HUNG. 咪 R. H.

The voice of song: the noise of a crowd of people as in a thronged market place. 駭哄 Chow, or Tsow hung, 'To intimidate by an indistinct loud voice.' To deceive; to beguile and cheat. 驚 Hung p'êen, 'To beguile and cheat.' 他 out Hung 'ha chîuang he', 'Coozen, or beguile him out.' 人家財物 Hung p'êen jin kea tae with, 'To cheat people out of their property.' 二人被 任三 去 Urh jin pei Jinsan hung k'heu, 'They were both seduced away by Jinsan.' 介 Hung ling, 'By false pretences to induce to act.'

Ch HIE, or Ch'hay. 多吸

Gaping: the appearance of opening the mouth wide; large mouthed; appearance of the lip hanging down. The wish or opinion of a multitude. The name of a person. 嗝然 Ch'hay jin, 'With one consent; unanimously.' Read Tei, A fish with its mouth extended. Also read To, and Ch'ha, in the sense above given. To rhyme, read Ch'ho.

P'.HE.

The sound of breathing in a short and diseased manner.

TE. The name of a city.

WA. 吵 造

Lascivious airs or songs; a flattering wheedling tone. A child's sobbing and weeping pettishly. To reach or vomit.

An apparent stoppage in the throat. 唬非正曲 Wa, fei ching kei, 'Wa, is an incorrect, or indecent song.'

那孩子半夜 | 一聲大哭起來 Na hae tsaw yan wa yih shing, ta k'heu h'he lae, 'That child sobbed and wept half the night, and then burst into a loud cry.'

一 | 見 Ch'hüh urh wa ech, 'Went out and vomited it.' (Mâng-tsze.) 咥喫結塞兒 Wa, how yen k'heu shi moon, 'Wa, the appearance of a stoppage contracted in the throat.'

HA. 仿, or GÖ. Appearance of the mouths of fish.

Fish moving their mouths. Appearance of many fish.

Noise made in laughing, as Ha! ha! Read Shâ, Shâ, Hô, or Tâ, To suck and drink. Noise made in eating or drinking. Read Hec, A Mohammedan surname. A kingdom of the Täoorks.

(De Guignci.) 以口哈飲 E k'how shâ yin, 'To sup or suck in, with the mouth in drinking; to make a noise with the mouth when drinking.' 那和尚走進來 | | 大笑 Na Ho-shang tsaw yen lae, ho ho ta soon, 'The priest came walking in, ha! ha! laughing aloud.'

打 | 噠 Ta hea seli, 'To gasp or yawn.' The books of Fôhi, read it Hea, or Ah. Lîh-shoou, reads it Keâ, To suck in largely.

子 Hea-tsze, 'The attendants of the Emperor.' (MS. Dictionary.)

LUY. To gloss over with words; to conceal from by the language used.

哉 TSAE.

An interrogative exclamation, denoting the superlative de-
Admiration; grief; surprise; commendation; strong conviction, or doubt. In the middle of a sentence, it is a particle making a pause between two members of the same sentence; or, a mere expletive; also the preposition "to," or "on." In the dialect of Soo-chow, an interrogative particle, or tone. Occurs in Shoo-king, denoting "to commence;" to begin. Read "Tsae." 

生明 Tsae sang ming, "The third moon beginning to shine." 大 | 声之為君也 Ta tsae, Yaou che wei keun yee, "Great indeed!" or, "O! how great was the Prince Yaou!"

何益之有] Ho yih: che yew tsae, "What is the advantage which it possesses." 為仁由己而由人乎] Wei jin yew ke, urh yew jin hoo tsae? "Is the practice of virtue from one's self, or is it from others?"

Yew she tsae, "Is it so?" 豈不惜] Ke pih selh tsae, "Is it not most lamentable!"

自生民以來未有去仁而興積仁而亡者甚] Tse sang min a lae, we yew k'heu jin urh bing: tseih jin urh wang chay, shin tsae! "Since men were created, it has never been, that a nation which put away virtue, arose to eminence; nor one that abounded in virtuous deeds, perished.—How important a truth!" (Urh-shih-yih-she.)

癸日於漪 | 帝日呼呼 | Ts'heen yue yu Kwan tsae; Te yu2 leu-fub tsae, "They all said, behold Kwan; the Emperor said, O no! he is not fit!" (Shoo-king.)

帝陳錫 | 周 Shang-te chih senha tsae Chow, "The Supreme Ruler conferred (the Empire) on Chow."

他弗來 | Tha fub lac tsae, "Has he not come?"

自毫 Chin tsae tsae, "Poo, 1," the Emperor, began at Poo. (Shoo-king.)

In classical use, occurs in the sense of 載 Tsae.

An erroneous form of the following.

Gö, or Tsö. 嘈嘈嘈 | Tsao u tsoou, Gö gö, "Noise; sound." Read Yu, Mutual wrangling. Read liwuy, Sound of hooting in an angry tone.

Same as the preceding.

Ol. Scrib. 周 Chow, see under 5 strokes.

Ol. Scrib. 君 Keun, see under 4 strokes.

YUEN. A small insect or reptile.

Same as 坐 Tsö, "To sit."

A form of 君 Keun.

Framed by 唐武后 Tang Woo How, "Queen Woo, of the Dynasty Tang."
NÁ. Moving the mouth.

NUN. To speak; words.

The pronunciation not known.

To shut or close the mouth.

Characters formed by Seven Strokes.

HAOU. Much talk; loquacity.

Ching-tsze-thung affirms; it is an erroneous form of 癖, but Kang-he condemns the assertion of Ching-tsze-thung.

NÉE. Anger; abusive language.

Same as 呀 Kew, see under 5 strokes.

YUEN. 员员

A numeral of things of value; hence from 貝 Pei, 'Pearl shell.' Numeral of officers of the Government, whether civil or military. Round; to circulate, or to extend to every part. The same of a place. Read Yun, Beneficial to; advantageous, Read Yun, 彩员 Woo yuen, A man's name. A surname.

好官 Yih yuen 亼音 kwan, 'A good officer.'

二十 20 Yew kwan 亼音 shih yuen, 'There are twenty officers.'

小型官 亼音 Ta season kwan yuen, 'Officers great and small.'

Yuen p'heen, 'Civil officers and military.'

秀才 Shing yuen, A person possessing the literary rank called 秀才 Shing-yuen.

Yuen chae, or 禹 Yuen yih, 'A Police runner.' 委

Wei yuen, 'An officer sent on a special errand; an official messenger.' Sometimes written 委 thus.

KING. The voice of a species of monkey.

LUNG. The voice of a bird.

聲嘂飛走 Gan lung fei tsow, 'Chirped and flew away.'

Ol. Scrib. 謝 Hwuy, see Rad.言 Yen.

Same as 営 Yun, see under 9 strokes.

T'HOW. To spit out in rude rejection of any thing.

WEI. Calling to ducks.

MANG. 'Confusion, from a diversity of language or dialect. 亼音 Mang, 'A diversity of dialect is called Mang.'

KO. 哥哥

From 可 Ko, repeated, denoting a lengthened sound. To sing, in this sense now written 歌 Ko; and 哥 Ko is used as the epithet of an elder brother. Used by equals to each other, though not related. In the dialect of 江川 Ying-chuen, 小哥 Seou yuè ko, 'Juniors, or small children are called Ko.

叫 Ko shoo, A surname consisting of two characters. 我的 | 子 Wo teih ko tze, 'My elder brother.' 你的 | Ne teih ko-ko, 'Your elder brother.' 你 | 阿 Ne ko-ko keaou ne he, 'Your elder brother calls for you.' 阿 | O (or ah) ko, is used in the same sense. The reigning family designates
the sons of the Emperor by this term. Shao ko, is, in the language of the court, the Emperor's second son. Laos ko kin jih na hah yu, 'Venerable brother have you been well and happy of late.' Persons intimately acquainted, of the higher ranks, adopt this instead of their proper titles, and precede it by the order which a person holds amongst his own brothers. Suppose the person's family name 張 Ch'hang, and that he was the third brother, an intimate acquaintance would address him 張三哥 Ch'hang san ko, 'Third brother Ch'hang.'

哦 GO. 噤 嘘
To recite verses; the sound of recitative. 噁詩 Go she, 'To recite an ode; to read verses in a musical tone.' 高吟亦 Go, kaon yin yay, 'Go, to chant or recite aloud.' (Luh-shoo.) 唏 Yin go, 'To recite or chant.'

哼 HEA. An abbreviation of 嘘 Hih.

呿 TSEAOU. 嘬 吐
Small and distorted in the mouth or spout; verbose; to mention often. Cry of lictors who preceded officers of Government. Read Seou, Shao, or Chaou. Any thing pointed; any place where guards are stationed as a defence against banditti; which application of the word arises from its being used for 隘塞 Seou pao, a kind of fortress. 嚿 Shao she, tseou hoo, 'A crooked dart, and a wine vessel with a distorted narrow spout.' 部 Shao chuen, War boats with troops employed against pirates. 崇 Seou chun, 'A spy; a scout.' 總 Seou tsung, and 長 Seou ch'hang, Certain officers in the army.

嘁 HEAE. 啡 嚲
Gae houe, 'Indistinct or stifled articulation.'

哩 咥
LE, or La. Inserted in colloquial books as an undefined tone at the close of a sentence or paragraph. 嚥語傾聲 Le, yu yu shing, 'Le, is word's overplus voice; i.e., a continuation of the voice after the sentence is enunciated. Read Muh. 嘀呿 Muh-che, used by the people of 芳 Tsou, for K'he, 'To deceive or insult.'

喫 喊 NO. 喫喫 No, no, 'Noise made in expelling demons.' A final expletive or tone. Read Neih, 喫呿 Tüh nei, A man's name.

呿 喊 NOW. The language of imprecation.

呿 TSÜH. 嘿 Tsuh, or 嘿 Tseh-tsze, 'To compliment; to flatter; to seek to obtain by the arts of adulation.'

呕 KHEE. 喿呿 K'hê k'hê, 'Sound, noise.'

呿 TEE. 嘿呿 Téh too, 'Verbosity.'

呿 MEEN. The meaning is not known.

Tze-hwuy affirms, that it is the same as 啍 Meen, but there is no proof of this.
The voices of many persons.

From Huen, 'To make a clamorous noise,' and 黨 彼, 'A prison,' abbreviated. The loud expression of grief by strong crying and tears. 大聲曰, 'Weeping with a loud voice is called K'hüh; in a low voice and shedding tears is called K'éih,' 騅 禦 故 佝." K'hüh shing fan, koo t'sung urh k'how, 'Weeping with an excessive degree of noise, hence formed from two mouths.' 大 起 聡 聴 T'he k'héh k'he lae, 'Burst into a loud fit of crying.' 細 韼 細 T'hung k'hüh, 'To cry bitterly.' 悼 The k'hüh, 'To weep and cry.' 哀 Gae k'hüh, 'Lamentation and crying.' 彈 丗 丗 笑 Yew k'hüh yew semou, 'Both cry and laugh.'

The name of a star. One affirms that the character should be written with 大 Ta in the lower part, so making by combination of ideas, 'A great outcry.'

Verbosity.

The sound of blowing, as on a martial instrument. 迫 呼 Puh lo, A martial instrument. 凡 吹 呼 是 美 熱 兵 起 起 猛 器 站 立 Fan ch'ih u Puh-lo, she yao chung ping k'he shia, chih k'he, chen k'heh, 'In all cases when the Puh-lo is sounded, it is required that all the troops rise up, grasp their weapons, and stand erect.'

The voices of many persons.

To feel ashamed or disconcerted.

To know; to have a clear and thorough knowledge of possessing great knowledge and keen discernment; wise; sage.

To rhyme, read Chih and Che. 知之曰 明 聰 Che chih yu ming-cheh, 'To know a thing is called Ming-cheh.' 歌先哲王 Koo sèn chāi shâng, 'The wise kings of ancient times.'

The voice of a bird. 唱 Chou châi, The tittering or chattering of a bird.

Excessive weeping without causing the voice to be heard; it is also expressed by 吟 Keang-leng. Read: Lang, The incessant weeping of a child.
<table>
<thead>
<tr>
<th>咡</th>
<th>NÉÉ. To eat. The same as 餐 Née.</th>
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<tbody>
<tr>
<td>哜</td>
<td>PÀ.</td>
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<tr>
<td>The voice of a bird, which is also expressed by 唄 Pè pa.</td>
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<tr>
<td>MAY, or Me. The bleating of a sheep.</td>
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<tr>
<td>呼呼</td>
<td>T'how T'how, the name of a city in Yun-nan.</td>
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<tr>
<td>呼呼</td>
<td>LEUÈ. The voice of a fowl.</td>
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<tr>
<td>SUY.</td>
<td></td>
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<tr>
<td>To contract the mouth; a contraction or distortion of the mouth.</td>
<td></td>
</tr>
<tr>
<td>呼呼</td>
<td>PEW, or Fow.</td>
</tr>
<tr>
<td>Noise of blowing; sound in the throat.</td>
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<tr>
<td>哺</td>
<td>POO. 哺哺</td>
</tr>
<tr>
<td>To feed as a child, by putting food into its mouth.</td>
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<tr>
<td>哺哺</td>
<td>T'hoo p'oo, 'To put food out of one's own mouth into that of another person's, as is done by nurses.'</td>
</tr>
<tr>
<td>哺哺</td>
<td>Poo joo, 'To give suck to; to feed with milk.'</td>
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<tr>
<td>你未離懷包壻不能自</td>
<td>Ne we le hwea pao, ke, pù nüng tse p'oo, 'Ere you left the bosom embrace (of a mother), when hungry you could not feed yourself.'</td>
</tr>
<tr>
<td>嬰兒在殷之之上絕其哺乳立可餓殺</td>
<td>K'he k'ung keun p'oo joo ying urh tse k'oo chang che shang; t'èn k'hè p'oo joo, lèh k'ho go shà, 'His poor army may be compared to an infant on the knee, or in the arms; cut off the milk with which it is fed, and you may immediately kill it with hunger.' (San-kwó she.)</td>
</tr>
<tr>
<td>To rhyme, read Fow.</td>
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<tr>
<td>哨</td>
<td>HUNG.</td>
</tr>
<tr>
<td>哨哨</td>
<td>HANG.</td>
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<tr>
<td>哨哨</td>
<td>KANG. 哨哨</td>
</tr>
<tr>
<td>An impediment or interruption to speaking, arising from the tongue; stoppage of the throat, affecting both the speech and deglutition.</td>
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<tr>
<td>哨哨</td>
<td>Käng yih, or 亍 K'äng yih.</td>
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<tr>
<td>'A stoppage of the voice from grief; sobbing.'</td>
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<tr>
<td>聽見人有</td>
<td>T'ing k'ên jin yew käng yih che shing.</td>
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<tr>
<td>'Hear some persons making a sobbing sound.'</td>
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<tr>
<td>祝</td>
<td>Chû käng, 'To bless,' or perform some other service to old people who find a difficulty in swallowing their food; to perform which service, it is said, two persons were, in former times, always placed near them.</td>
</tr>
<tr>
<td>哨哨</td>
<td>FÜH. To oppose; perverse.</td>
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<tr>
<td>哨哨</td>
<td>SEÜH. The appearance of drinking.</td>
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<tr>
<td>哨哨</td>
<td>T'HUN. A foolish appearance.</td>
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<tr>
<td>哨哨</td>
<td>SHWÈ, or Ch'huè.</td>
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<tr>
<td>A vulgar form of 聽 Ch'huè, 'To drink.'</td>
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<tr>
<td>哨哨</td>
<td>YEW. To induce; to seduce.</td>
</tr>
</tbody>
</table>
K'how. VII. 30th Radical.

**Ko.**

Excellent; to commend; may; can; might; could; should. Occurs as if meaning "The ornaments of a female's head dress."

**Néé S. C.**

From K'how, Mouth, opposed to Sin, Bitter, used here for a discordant sound. Wrangling, or mutual abuse.

**Tsuy.** The head or bill of a bird.

Syn. with Tsuy. Read Sow and Shih, To suck; to inspire; to imbibe.

**Yen.**

To moan or grieve for the disasters of the living; or for the loss of one's country. Also read N'een. Syn. with Yen, and 愈, 伤指直誦也喪言不文. Yen-chay eh hi yu yay; sang yen püh wän, 'Yen denotes straight forward speech; the language of mourning is not embellished.'

**Yung.**

Reaching; a desire to vomit. Also written 懒 Yung.

**Kúb.**

The voice of a bird; the sound made by a fowl. The same as the preceding.

**Paé.** Reciting or praising.

Used in the dialect of Fan, which is situated in the West.

**So.** 咬咬 Kwo so, 'The chattering of little children to each other.' 搶 K'how so; 使 She so ;
GAE, Ae, or E.

A tone of slow reply; a belching sound arising from repugnancy.

K₃E, or Kea.

Verboiy; loquacity. Irregular, untrue speech. (Shwui-wan.) A man's name. A monkey's manner of eating is called Kea.

T'HOO. To vomit.

SEEN. A slight laugh; a smile.

LE. Sound; voice; noise.

HE. To sigh; to cry out without weeping. The sound of painful feeling without shedding tears; to pant. Syn. with He. Strong breathing in sleep; snoring. To laugh. This last sense is disputed.
K'how. VIII. 30th Radical

Signed the throne to T'hang, and the king of T'hang forthwith ascended the Imperial throne. To rhyme, read Thung.

By some, said to be the form of 䆑 Ling, 'Immaterial; spiritual,' as found on ancient vases. By others, this is disputed.

Original form of 亝 Néé, see above.

Original form of 𦣩 Tsae, see above.

HÔ. To stop; to close.

A vulgar form of 𧅍 Lin, 'Niggardly.'

TE. The mouth.

SHE. Same as 喥 She, 'To eat.'

HO. Sound emitted on opening the mouth.

KEÉN. A small piece, or fragment of.

KEA The sound of sighing.

TE. To blow or snort from the nostril.

SZE. Sze-to, denotes a Lion, in the books of 𧁀 Fûh.

Characters formed by Eight Strokes.

Ol. Scrib. 嘜 Tse. See under 14 str.

K'wan.

Reiterated Kwan kwan, Birds singing in concert.

SHOW. To inform verbally.

KO 造型口誅與也 K'how show, tsēh k'how hway yu yay, 'K'how show, is with the mouth to give instructions to; to instruct.' 得其密號 | 講軍 Tih k'he móh haou show choo keun, 'Obtained the secret signal, and verbally informed the whole army of it.' Syn. with سلح show.

WO. An infant or child weeping.

Pung 喹 S. C.

A loud laugh; a great noise, also read Fung, Appearance of a high mouth. 嘉 | 然 Fung fang jen, occurs in the She-king, denoting 'An abundance of fruits; or a quantity of melons growing from the same root.' Shwō-wān gives no such definition, and it is likely that, in this sense, 嘉 Pung should be used.

Khin 嘩 S. C.

To close up, as by congealing or freezing; to shut; to close. A hurried enunciation. Also read Yin, in the same sense, and as synonymous with 今 Yin. 萬物各噸 Wan wān kā k'hin, 'All things shut up,' as in winter. 嘩則流體 | 嘩則凝形 Ileu, tshíh le wē; k'hin tsíh yeng hing; Ileu, than it flows through the substance; Kin, then it is congealed and assumes shape or figure.' 嘩呼也為
To answer, or issue a sound signifying that one hears what is said or commanded, as Yes, Sir; Coming, &c. A quick response. But; only; only that; particle of intenseness. The name of a district; a surname. Repeated, Wei, Moving without order or rule, as fish swimming together. Read Shwuy, in the sense of Who? or What?

In the Classics, the three characters 唯 Wei, 維 Wei, and 維 Wei, are all used as Auxiliary Particles, and occur for each other, denoting 'But, only; that;' &c. Writers however, who distinguish them, consider Wei, with K'how by the side, as denoting But; only, and the tone of response; with 小 Sin by the side, as denoting To consider; and with 系 Sze by the side, as denoting To bind, to tie, or attach to. 唯 Wei is now in common used for, But, only, only that.

其唯聖人乎知進退,存亡而不失其正者.其聖人乎 K'he wei shih-jin hoo, che tsin t'uy, tsuo wang, urh p'ih shih k'he ching chay; k'he wei shing-jin hoo. It is the Sage alone who knows to advance or to recede; to preserve or to seek destroyed, without losing his tranquility; it is only the Sage who can do so? (Yih-king.)

必慎 1 諱 P'eh chin wei no, 'Must be attentive to answers.' (Lu-king.) 父召無諱,先生召無諱. 父召無諱, 子應之; 父呼無諱, 先生呼無諱. Ffo chaou woo no, Sien-sing chaou woo no, wei urh k'he, 'When your Father calls, do not answer drawingly; when your Tutor calls, do not answer drawingly; but answer smartly, and rise up.'

之聲連而並發 Wei che shing, len urh chi, no che tsze hwan urh wam. 'The sound Wei succeeds (the call) immediately, and is plain (or abrupt); the expression No, follows leisurely, and is elegant.'

能言男 | 女命 Nang yen nan wei, neu yu, 'When children are able to speak, let the boys answer (smartly with) Wei, and the girls (softly with) Yu.'

其魚 | | K'he yu wei wei, 'The fish passed out and in at random.'
SHÅWE, or Shwå. A bird arranging its feathers with its bill. A slight taste or trial.

Same as the preceding.

TSÉIH. & S. C.

Quiet; stillness; silence. Read Tsiih or Chūh, To sigh. Read Yūh, To go evenly and easily. 唰嘰而無聲言安靜也 Tséih mū-urh woo shing yen, gan ts'hih yay, 'Silent, and no voice or speech: tranquil and still. 念經 | 聲不出 Nën king tséih shing pōh ch'hhō, 'To read prayers in silence without giving utterance to the voice.' 聲 | K'heang tséih, 'Solitude and silence.'

CH'IANG. 唱 E.

To precede; to lead; to induces; to sing. 唱嘐 Ch'hang jay, 'To bow to each other as a mark of respect.' | 發聲高 | 也 Ch'hang, fah shing kaou ch'hang yay, 'Ch'hang to emit the voice and sing aloud.' | 歌 Ch'hang-ko, or Ko-ch'hang, 'To sing.' | 曲 Ch'hang kēh | 'To sing songs.' | 和 Ch'hang ho, 'To sing, and to respond. ' | 百和 Yih ch'hang pih ho, 'When one leads the song, a hundred respond.'

E, or Urh. & R. H.

Appearance of unwilling compliance. Much talk. 嘎嘎 Joo-e, 'Forced or violent laughter.' 嘎嘎嘎嘎 皆強笑之貌 ah-e joo-e keae keang seau che maou, thre e Joo-e, all denote forced or violent laughter.' Read Wa. | 嘆 Wa gow, 'The prattle of little children; to speak to kindly as to a child.'

TSEAY. & R. H.

Common form of 嘆. The, Fluency of speech.

The song or voice of a bird, the voice of the stork. 唄 LÉÉ, or Lé. 唄嘐

The incessant weeping of a child. 唄嘐小兒啼也 K'heang leang, seau orh te yai, 'K'heang leang, denotes the weeping of a little child.' 簠 唤 & K'heang, or K'heang leang, the voice of the stork.' 在秦之間凡大 人小兒泣而不止謂之 | 呕極音絕亦謂之 | Tsin Tsin che kēen, fan ta jin, seau orh keih orh pih che wei che k'heang; k'heang kēen yin taai yai wei che k'heang.' Within the states Tsin and Tsin, the incessant weeping of either grown persons or little children was expressed by K'heang; weeping in the extreme, till the voice fail, is also called K'heang.'

GAN. To contain in the mouth; to put food into the mouth with the hand. It is much used in the religious books of Fūh. 釋訛多用噎字 Shih show to yung gan tse, 'In the prayers or imprecaions of Shih, (i.e. Fūh or Boddh), the character Gan is much used.' in what sense it is not said.

TSEAY. & R. H.

The voice of a bird. 《The voice of a bird. To sigh: to mean; a tone of aspiration. 呔 Tsin tsay: 嘅 | Tsin tsay, 'Rustic songs.' Also read Tsih, A loud voice. 嘅 Hwō tshih, Verbose. One says 胡 | Hwō, denotes A loud laugh, and | Tsih, A loud call. | Tsih tshih, 'The voice of a bird.' 嘅 Tsih tshien, 'To suck or lick a thing; as diseased blood or matter from a wound, which, if it is said, was often done for the wounded, by a famous General under the Han Dynasty.
YÜH. The sound of the voice. The same as 啄

TEEN. 吟 S. C.

唅呫 Thien-he, 'To sigh; to moan;' or the expression of concern, as Oh! Alas!

YU. The appearance of laughing; a pleasing smile.

YAY. Birds which sing at night.

凡鳥朝鳴曰嘅，夜鳴曰嘅 Fan neau chaou ming yü Chau; yay ming yuê Yay, 'All birds which sing in the morning are called Chaou; those which sing at night are called Yay.'

林鳥以朝鳴水鳥以夜 Lin neau e chaou chaou; shwuy neau e yay yay, 'Birds of the forest sing in the morning; birds of the water sing at night.'

TSZE. To feel an aversion to; to reject food. Same as 咀 Tsze. Read E, in the same sense.

SIEH. 嘔 | Sêh-sêh, 'The voice of birds.'

SEI. 吠同 the preceding.

FUN. To snort, to rave in anger. Same as 嘔

HAN. 嘶嘯 Han-hoo, 'The voice of anger; rage. Read Han, The chin.

T'HO. 嘶嘯 Spittle; to spit. 嘔人 Tho-jin, 'To spit upon a man; to treat him with contempt.

T'HEEN. To vomit.

T'HOW. To spit. Same as 音 T'how.

LAE. Sound; voice; the sound of singing; the sound of calling out. 噲嘯歌聲 Lo lae, ko-shing, 'Lo-lae, the voice of song.'

YAE. Dogs wishing to bite, dogs fighting.

TAI. or Shā. 咳嗽 Shā-chē. 'The sound of ducks or goose feeding.'

1 油 Shā-heuê, 'To daub the mouth with blood, when mutually entering into a solemn engagement; said to be an ancient custom. The first syllable is variously written; commonly 嘔. One says it should be 嘔, and that the phrase denotes to walk through blood. The Historical Work called 史記 Shē-kē, writes 嘔, 'To suck as ducks do their food.' so that 嘔血盟 Shē heuê ming, probably denoted, 'An oath of a covenant formed by drinking blood.' Read Thē, 'To traduce; to vilify.'

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HEAOU. Sound; noise.

SHIH. Noise made by the mouth.

TUNG. Many words.

SAOU. Noise made by a flight of birds; thus expressed in Chinese. 羣鸚鵡 Keun neaou shing. 'Group of birds; sound, voice or noise.

CHÔ. 啄

A bird eating; to pick up food with the beak; to peck. Also read Chô, in the same sense. 啄啄 Pô chô, 'To knock,' as at a door. 啄啄 Chô 10, 'To peck grains of millet.' 啄啄 Pô po chô chê, yew k'hih che mun, wo piuh ch'ih k'hun urh ch'ihin, 'A visitor knocking and thumping came to the door; I did not go out to answer, and the visitor went away in anger.' 木鳥 Chô mîh neaou, A wood-pecker. To rhyme, read Tûh.

SHANG. 商

From Nû, 'Difficulty of utterance,' and 章 Chang, abbreviated, added to give sound to the character. From with-
out, to ascertain what is within: (Shou-wen.) To devise; to arrange; to deliberate; to adjust by consultation; to measure. A travelling merchant; a merchant; to carry on commerce.

Name of the second Dynasty of Chinese Historians, it commenced about the year 150 B.C., and ended about 1115 B.C. The latter part of the Dynasty was denominated Shang; the Sovereigns of this period are denominated Wang. The name of a king or a dynasty is often used as distinct from the name of a state, and a district. applied to a portion of time before sun-rise and after sun-set, one of the notes of music.

A surname. In elegies, to illustrate the meritorious and peaceful citizen, is called Shang. In the case of To deliberate, syn. with 聃 Shang. To be distinguished from 隙 Telh, which is formed by 古 Koo, within side. 商 1 Shang: 商酌 Shang-ch' e; 商辦 Seang-shang, All express, Consultation or deliberation being in two or more persons. 諮商 量 Hwan hwan shang, Shang, 'Calm and deliberate consultation.' 聫 Shang: A sacrifice composed of dried fish, so called from the quality being regularly measured. 購財鬻貨目 Shang tsie yih ho yue shang, 'To make a mutual transfer of property, and to sell goods, is expressed by Shang.' 購行 shang, or 洋行 Yang-hang-shang, A Chinese merchant engaged in European or foreign trade at Canton, are commonly called from the Provincial Pronunciation of word 購 Hshang, Hong-merchants. The same character is pronounced Hing, hence 行 Hing-shang, 'A travelling merchant.' 行目 處目貴 Hing yue shang, ch' hoo yu koo, 'To travel about (with commodities) is called Shang'; to remain in a place (and sell) is called Koo.' 諮云行 不 如 坐 齊 Yen yen, hing shang yih joor tsoo koo, 'The Proverb says, the travelling merchant is not so well off as the dealer who sits permanently in the same place.' 購 Yen-shang, 'Salt merchant,' of whom there are licenced Companies in China. 客 K' hih shang, A merchant who has come from a distance, one who visits a place for mercantile purposes. 購有無 Shang th' hung yew woo, 'The merchant makes a transfer of what is possessed for what is not.' 五音官 角微羽也 Woo yin, Kung, shang, keo, ch'he, yu, jy, 'The five tones, Kung, shang, keo, yu and ch'he.' Kung answers to B of the European gamut, but the order in which they are here inserted, which is that in which the Chinese read them, does not correspond to the other letters of the scale. Shang is called the 金音 Kin-yin, Golden sound.

日出日没後皆二刻半云三 | Jih we el'hih, jih mih how, keae urh kih pwan yun san shang.

'Two kih (about a quarter of an hour) and a half, whether before sun-rise or after sun-set, are called three shang,' expressive of a regularly adjusted period; or according to Ching-tze-ch'ang, from Shang being used for gold or metal, and the Kih or marks on the Clepsydra, being cut in metal.

商 TIEH. That part on which the others rest, the lower or fundamental part, as the stem or stalk of fruits, of plants and of flowers; the roots of trees; the soles of the feet of animals. Read Shih, Concord; agreement.

唳 HANG. A stern, terrific sound; angry speech.

 getMax.

叫 LAN. To drink off entirely, or to finish drinking; to desire or covet.

啊 HEAOU, or K'hei. A tone of love, or of hatred.

吃 HUNG. Angry language; to repress anger by the throat. Read Keang, Something causing an
Hwan. That which is not seen by the eyes.

Many words. Reiterated, or verbose statement of. (Shamih.) 著古昔之暗 | 豈千里之森森之莫如書 Choo koo sêh che hwan hwân; chuew ts'êh'en le che min min, mô joo shoo, 'To illustrate the unseen things of ancient times, and to communicate the unconcealed things of remote parts, there is nothing comparable to books.'

THUN. 啊 S. C.

The breath of the mouth; mere talk. 啊 | THUN. The slow dull sound of a large heavy carriage; the loud full sound of a carriage. The appearance of much knowledge or wisdom. Read Chun, Chun chun. Many words, reiterated expression of. Read Tuy, The language of jest and merriment.

Woo. 悟 S. C.

To meet with; to rush against; to oppose; to rebel against. Contradiction; refractory; contumacious. Syn. with 悟 Woo.

Wân. 問 S. C.

To ask; to enquire; to investigate; to examine into; to try before a judge. To clear up and solve doubts. To condemn. Formerly used to denote leaving any thing with one. Occurs in the sense of To order; an order. A surname. 你要問你一句話 Wo yaou wân ne yih keu hwa, wish to ask you a single sentence.' 借問酒家處有 Tseay wân tsêw ko ho ch'hoo yew, 'Give me ' to ask where a tavern is to be found.' 這事要問得明明白白 Chay sze seu yaou wân taining ph ph, 'This affair must be enquired into fully to ascertain what is clearly and distinctly the fact.' 問勞 Ho laow tung wân, 'What occasion at the trouble of exciting enquiry.' 訪問 Fang '訪 | Siu wân, 'To enquire into; to ask about.'

'Heo wân, 'To learn and to enquire: learning; knowledge.' 下 | Hea wân, 'To ask of inferiors.' 切；而近思 Tse wân urh kin sê, 'To investigate intently, and think closely.' 泛 | 遠思則勞而無力 Fân wân yuen sê, tsîh laou urh woo kung, 'To enquire superficially (floating on the surface) and think remotely; loosely; will end in laboured without effecting any meritorious work.'

Si tse yu ê wân, 'To enquire into a crime is called Wân.' 罪 | Wân tsuê, 'To convict; to condemn.' 死 | Wân sze tsuê, 'To convict of a capital crime; to condemn to death.' 以 | Phin wân, 'To send to a neighbouring state, to make enquires, or to pay compliments.' 以 弓 | Kung wân, 'A royal or imperial mandate. Occurs in the sense of Wân, To hear.'

HÍH. To laugh.

TS'HUY. 嘈 S. C.

To call; to cause alarm or apprehension to; to taste.

SÁ, Shâ, or Tsá. To drink.

'Ho shah, or 嗝 Shà-hâh, 'The sound or appearance of water birds eating fish.' To slobber like a duck; to crack with the teeth. To talk much. 血 Shâ heû, 'To drink or smear the mouth with blood in confirmation of an oath of fidelity.' 嫂 Shâ nêh, 'To suck milk.' 腹 Shâ foo, 'A skin-bite, or flea-bite.'
same as the preceding.

T'HAOU. 昔 S. C.

Many words; much talk; stories going and coming. The indistinct prattle of a child. To roar out; to supplicate or implore.

T'HAOU. 浇 S. C.

To taste; to eat; a bait; to entice with a bait; to swallow.

Wild; mad-like. Occurs in the sense of insipid. A surname.

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To taste; to eat; a bait; to entice with a bait; to swallow.
E leurh (or ne) jin, jih yueh than, 'By gain or advantage, to lay a taint for men is also called Than.'

Po. To feel pleasure in speaking other's vice, was in the ages of燕Yen, expressed by is Po.

Hollow; empty. 窝窪 Tsze-yu, 'Careless; precipitate.' 且力繼續材 Tsze twan leih; yu, jo tsze, 'Tsze, denotes defect of strength; and Yu, weak or inferior ability.' Hence 不能動作也 Puh nang kin tsö yay, 'Unable to act with assiduity.'

From 口Mouth, and 口Lüe, A granary. To accumulate avariciously, and distribute nothing. Avaricious; mean; sordid. Vulgarly, but erroneously used for 聽Thoo, 'To scheme; to aim at.'

To taste previously to. Used in common with 窩 Ts'hiuy.

The noise made in urging along a boat, is expressed by 嘶 Kheih k'heih.

Appearance of weeping; to weep and sob; drawing in the breath. Much and incessant talking. Read Ch'hué and Ch'hu, To taste, to drink; to ingurgitate. 截聾 Lew chüé, 'To detain a person; to puzzle.'

According and complying with. A little child weeping.

Ts'eu. 啟啞 Ts'en tseu, Not satisfied with what one obtains fairly and justly; extortion. Read Sōw, The sound made in urging on a dog; in which sense it is a local term. Syn. with 啞 Sōw.

Yih; Yōh, or öh, The noise made in laughing; to laugh at; to giggle. Read Ya, or öh, The voice of birds. Read Ya, The sound made by infants learning to speak. T. be dumb; dumbness. 啞啞啞 Ya me, 'An enigma.' 啞啞啞啞之聲也 Yih yih, seau yu che shing yay, 'Yih yih, the sound of laughing.' or 人 | 閑啞曰 Ilwa jin yih urh, seau yu, 'Should any one giggle at you, laughing say.' In the sense of Dumb, it is also written Ya and Ya.

子 Ya tsze, 'A dumb person.' 子吃黃連苦在心裡 Ya tse k'heih hwang-lēn k'hoo, tsae sin le, 'When a dumb person eats the bitter herb Hwang-lēn, the distress remains in his heart,' he cannot express it.

Ya gow, or reversed, Gow ya, The noise made by children when learning.

Sound; voice. Appearance of loud laughing. Also read Küh, Heüé, and Yih, in the same sense.

Wa.

Gow Wa gow. The prattle of a little child.

T'Ho. The language of spells or imprecations.

Tao. 明喇 Taou-lā, A name of 男, certain kind of Comic singing.
Characters formed by Nine Strokes.

Ol. Scrib. 喹 Lin, see under 4 strokes.

Same as 啼 Tseu, or Na.

Ol. Scrib. 哨 Pei, see above.

Ol. Scrib. 師 Sze, see Rad. 言 Yen.

Ol. Scrib. 齋 Chow, see Rad. 言 Yen.

Ol. Scrib. 啥 Lan, see above.

Ol. Scrib. 啥 Hang, see above.

Same as 啥 Yih, denoting A stoppage of the throat.

Ol. Scrib. 唷 T'hang, see above.

Same as 啷 Hang, see above.

Characters formed by Nine Strokes.

Ol. Scrib. 喘 T'hang, see above.

Same as 啸 Yi, denoting A stoppage of the throat.

Ol. Scrib. 畏 SIE, or Ch'he. 齊

The ancient definitions of this character are acknowledged to be obscure. It is now used in the same sense as 止 Che and 但 Tan; hence 不止 Puh ch he, 'Not only.' same as 不但己也 Puh tan e yay, 'Not finished or concluded; still something more; more than.' 感之不 1 父母 Kan che, puh ch he foo moo, 'More grateful to him than to father and mother.' 敬之不 1 神明 King che puh ch he thin ming, 'Respect him more than the gods.'

It is also defined Superabundance; excess. Read Te, A loud sound.

啼 T'HE. 啣

To bewail with cries and tears; the crowing of a cock; the note of a bird. Sha-muh says it is erroneously written for 哭 The. 哭哭 K'heuh k'heuh 'To bewail and weep.' 哭哭哭哭 K'heuh k'heuh k'heuh k'heuh 'Weeping and lamentation.' 哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭哭cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry cry 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From 言 Yen, Words, and 言 Yen, in the midst of. Cheerful; lively: It is in conversation that persons feel most so. (Sha-muh.) The ancient form of 意 E, The intention, the wish.

嗑 K'HEO, or K'heh. Loud, immoderate, incessant laughter. The same as 谷 Kuh. (Shi-muh.)

嘵 TSEW. 啁 啁

The voice or cry of a little child. 啕 啕 Tsow tseh, 'A
low, weak voice; a slight sound or murmur like that of some insects.

Syn. with 仏 Tsew, 'The voice or noise of a bird.'

To rhyme, read T'sheau.

Than t'han, The appearance of abundance or affluence; a great number, or quantity of.

Same as 啞 K'heo, To laugh excessively.

K'hih. To cough; to reach; to vomit; the noise made in reaching or vomiting.

喀嗽 K'hih sow, 'To cough.'

Hih. 問 Hih le, occurs in the books of Fuh, in what sense it is not said.

Yu yang, The mouth of a fish seen out of the water; the gaping appearance of a fish respiring.

日開翁 | 也 Yu k'hoe hoh yung, yung yung, 'A fish's mouth opening and respiring.'

水澀則魚 | Shweh ch'heh sih yung, 'When the water is muddied, then the fish thrust their mouths above the surface.'

Shen t'han, To fear; to apprehend.

Commonly used to denote, Feeding brute animals, though not noticed in the Dictionaries.

From 羊 Yang, A sheep, in the midst of 釵 King, Mutual wrangling. Read 無, Good; great; excellent; well adapted to. Virtuous; moral; industrious; gentle; mild. Occurs in the sense of 多 To, Much or many. Read 無; To be attached to that which is good; to be skilled in; dextrous. To do a thing well. A surname. In several Dictionaries this character is never found written 無, 但 無, 仍, 應, Shen, etc.

'Good and evil; virtue and vice; moral, wicked.'
If they be not yet rewarded or recompenced, it is because the time has not yet arrived.

善者天報之以福，不善者天報之以禍。唯善人者常有善報，與之相應。其善之者，則天使其得善；其不善之者，則天使其得禍。善惡之報，實在實在，不可欺罔。

The heavens will reward him with happiness; he who does what is immoral, Heaven will recompense him with misery. (Ming-sing-pao-kien.)

善惡使人知善，善惡使人知惡。善惡之報，實在實在，不可欺罔。

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面 | 心 惡 | Mien shen, sin gô. 'A virtuous face, but a wicked heart.'
面 | Mien shen, 'On good terms with a person externally; acquainted with.'

The virtue or vice of a person, whether good or bad, is determined by the actions they perform. The heavens will reward or punish accordingly.

善惡之報，實在實在，不可欺罔。善惡之報，實在實在，不可欺罔。

面 | 面 | 心 惡 | Mien shen, sin gô. 'A virtuous face, but a wicked heart.'
appointed by authority. Shen occurs defined by 解 Keae.

As Yu Keae Shen-shen, Name of a nation on the West, about the commencement of the Christian era. To be intimate with a person, is called 友 Yew-shen.

NEW. 咽 New ne, The puling or whining of an infant. Read Jow, Vicious, bad words.

YÜH, or Yih. _SEG S.C.

呬 Yüh yüh, or Yih yih, is an imitation of sound or noise; As 音 yin shing yüh yüh jen, The sound came, clatter, clatter. The voices of a multitude.

Same as 呼 Ts'heih, see under 6 strokes.

CHÉ. Same as 皑 Chéch.
Incessant talking.

CHAE.

Same as 汝 Chae-yae, or reversed, Chae-yae, Dogs fighting.

YE. Crime; guilt.

An erroneous form of 聽 Sib, or Chih. Lûsh-ao has no such character either under 口 K'how or 眾 Hee.

JUN. To suck as an infant.

To broil fully; Read Ts'een, Broiled.

Same as 汝 K'hwu, see above.

Respectful language.

CH'ANG.

Jay, A salutation performed by raising the folded hands as high as the face, and letting them fall again. It is otherwise called, 長 Ch'ang yang yih. Jay is a tone used in replying to. Also read So, in the same sense. The ancient form of 長 Ng.

CHÆE. 嘁嘍 Ts'æe t'ae, Incessant talking.

Original form of 聽 8, see under 6 str.

SEAY. Sound, noise.

Y'H. A sound; a noise; a gutteral sound. Same as 聽 Y'H.
CHÉ. To eat; to gnaw with the teeth.

SOW. The noise of expelling birds.

K'HÓ. To eat or gnaw with the teeth.

YIN. 呀 S. C.

To lose one's voice, and be unable to speak, from grief or excessive weeping. In the states Sung and Tse, a child's weeping incessantly was expressed by Yin. 呀 Yin-zu, An accumulation of wind, causing eructation. Read Yin, 呀 嘀叱 呀 Yin-go, ch'hí ch'sh. The two first words denote, the feeling of anger, and the two last, the expression of it. Yin is otherwise read Gan, and is by one defined, To call aloud.

YEW. The voice or cry of a stag.

E-yew, The tone or sound of recitative or singing.

TSAN. Tsan-tsan, Taste, or to Taste.

俗云我也 Súh yun wo yao,' Vulgarity expresses I or Me.' According to Tsze-hwuy, it should be read Ping-shing, but Kang-he says, 按北音嘐本譜上著字彙課 Gan pha yin, tsan pun tsú Shang-shing, Tsze-hwuy wo, 嘐 "According to the northern pronunciation (where alone the word is used in this sense) Tsan was from the beginning read with Shang-shing, Tsze-hwuy is mistaken." It is commonly pronounced Tsan. 嘐 Tsan mun, We; us.

CHÚH. Sound; noise.

CHÚ. Same as 嘨 Tsíh, see under 5 strokes.
defines it. 氣逆而息急 K'he yih, urh selh keh, 'The breath rebelling (rising) and the breathing quick;' and by 呼吸不相接 Hoo heh pih shung tiê, The expiration or inspiration, not meeting each other. 令人 |逆氣不能食 Ling jin ch huen yih k'he pih nang shih, He caused people to pant and breathe, so that they could not eat.

嘔 Ö, or Gô.

The teeth broken in the mouth. Said to be the same as 臘 Gô, and 腫 Gô, under each of which the same sentence occurs, 口中齲牙 Khow chung twan gô, Mouth midst broken teeth; and it is once added, 齲牙 Che twan yay, The teeth broken. Under one of the synonymous words, Tsze-hwuy says, 齲内上下肉 Che nuy shang hea jow yay, The flesh within the teeth, above and below.

嘔 SÂNG.

To shut one's mouth; not to speak; to say nothing.

嘔 KEA. 嘤諤 Kea-tsou, Filthy impure language.

嘔 WÂN. To close the mouth. Same as 聼 Wân.

口啞不言以穢相告 Khow wân pih yen, ê tsing seang kaou, Their mouths were shut and nothing said, (but) by the soul (or expression of the countenance) they informed each other.

嘔 HÎWÜY. 啤伊

The mouth, the bill or beak of a bird; the head of a bird; the name of a star; the name of a plant. A certain medicinal

Also read Chuy and Tow. In Yih-king, when describing the mystical properties of the 八卦 Pâ-kwa, it is said, 良為黒絃之屬 Kân wei k'ên hwuy che shih, Kan (one of the Kwa) pertains to impeding or stopping, as birds are represented to do with their bills. In Le-king it is said, 差首者進 1 盡耳 Sew show chay, tsin hwuy the urh,

The superintendent of the sacrificial victims, introduces the mouth of the animal, and the most honorable person takes it by the ear to lead it to be sacrificed. 深目獵 尋 hwa hwey, Deep eyes and a boar's snout. 白馬 黑 Pih ma, hih hwuy, A white horse with a black mouth, 息 Hwuy seh, To breathe by the mouth. In the Shooting, 豬 Hwuy occurs in the sense of 野 Kwan, Wearied; weakened, panting. 混夷騜蜚維其人矣 Hwán c'tuy e, wei k'he hwuy c, The western foreigners fled and scuttled away, whilst he only felt a little fatigue. 侏儒 Hwuy, twan k'he maou, Hwuy, an appearance of shortness of breath. 鳥 1 Neau hwuy, A certain star. 香草石芸一名顧 | Hchàng ts ou shih-yun yih ming, koo hwuy, Another name for the fragrant herb Shih-yun, is Koo-hwuy. The fruit of the 眞 Kêen, is otherwise called 営 Yen-hwuy. The Kêen is also called 鳥头 Woo-tow, and 鳥 Woo-hwuy. By it people can 犬食 dâu-ke, Pass over, or through, hunger; i. e. though the thing spoken of be not proper food, it will do to satisfy hunger partially. 人之饑所以不食鳥 1 者以休假 腹而與死同惠也 Jîn ê ke, soe pih shih woo hwuy chay, e-wei sîu tow chung fû, urh yu sze h'ung hwuy yay, The reason why people who are hungry do not eat the Woo-hwuy, is, that through thy steal a belly full, the pains (it occasions) are like those of death. Some write 咀 Choo, for the above character.

喚 HWAN. 唤 喚

To call; to call to; to call for: to bid or tell to do; to denominate; to name. 喚他來 hwon ta lae, Call him here. 誰 | 你做 Shwuy hwan net sê, Who told you to do it? 使 | 他 hwa, To send and to call back; hence a domestic servant is called 使 |的人 She hwan teih jîn, A person who is always at one's call. 使 |的 奴僕 she hwan teih no poi, A slave who is at one's call. 名 | 亞林 Ming hwan A-lîn, If's name is, or he is called A-lîn. 張角得老人授天書三卷曉夜 攻讀能呼風 |雨 Cî-hang keh-tî hâu jin shou t'hîn shoo san k'ên, heau yay kungh tîh, nang hoo fung;
hwan yu, Ch'hang-k'o having obtained from an old man three books received from heaven, attacked and read them night and day, till he was able to invoke wind and call down rain at his pleasure. 愛嘶炫 | Henou-hea keuen hwan, A great noise and clamour. 起 Hwan-k'he, The name of a bird said to be of a greenish colour, and able to speak. In Keang-nan Province, they are called by 採茶人 Tsae ch'ha jin, The people who pluck the tea, amongst the hills. 煥春鳥 Hwan ch'yun keenou, The bird that proclaims the spring. Because in the first or second month they make a sound which expresses 春起 Ch'yun k'he, Spring has commenced; and in the third or fourth month, they say 春去 Ch'yun k'heu, Spring is gone.

暖 HWAN. 暖呼 Hwan-hoo, 'To call to.'

泰晉曰 | 不欲響而強答之意也 Tsin, Tsin, yu ê hwan, pih y' ying, urh keang-t'e che e yay, In the two states Tsin and Tsin, when Hwan was pronounced, it denoted a dislike to reply, and that a forced answer was given. 哀 Hwan-gae, Grief; apprehension; sorrow; in this sense it is also read Icen and Yuen. Read Hoo. 暖 | T'han-hoo, Appearance of shedding tears.

喜 HE. 宜喜喜 | 長喜 Hwan-he, or reversed, Hwah-wan, 欣 | Hin-he, All express Joy and rejoicing; taking pleasure in doing. 樂 He ho, Joy and delight. 白天來 He tsech t'een lye, Joy from heaven coming, i. e. unexpected joy: apparently by the same allusion that any unexpected good, is vulgarly called a, a God-send. 歡天 當 Hwan tseh'te, Delight heaven and rejoice earth. i. e. great and extraordinary Joy. 事 He sze, A joyful event is called

紅事 Hung sze, A red occurrence: Red being the emblem of joy. A mournful event is called 灰事 Pih sze, A white affair. 他來報 | 生個好兒子 T'ha lae paou he, Säng ko hoon urh-tsze, 'She came to announce the joyful tidings that a fine son was born. 朝兵來報 | Chou ping lae paou he, The soldiers of the court came to announce the joyful news. 未免形於色 We men he hing yu siih, Could not avoid joy being manifested in his colour; i.e. in his countenance. 恭 | Kung he, With veneration (wish) joy; i.e. to congratulate, q. d. I wish you joy, a frequent salutation. 他夫人有 | T'ha foo jin yew he, 'His wife is in the family way.'

1. 上聲悅好之 | 去聲 He noo he be, shang-shing, yu ê hoo he be, k huen-shing, The He which denotes joy in contradistinction from anger (or pleasure and displeasure) is Shang-shing; that which denotes Delighting in, or liking, is K'heu-shing. 子 He-tsze, A species of spider. 喜 Wun-he, The name of a H'eu district. Occurs in the sense of 當 Ch'he, An entertainment of wine. 元首起哉 Koo kwia hoo tsze, yuen-show k'he tsze, 'When the members of the body (the ministers of state) delight to exert themselves meritoriously; the head (the Sovereign Prince) rises up for them. (Shou king.) 事先後 | Seen p'hei, how he, When evil has arrived at its final period, joy follows. (Yih-king) 我有嘉賓,中心之之 Wo yew kea pin, chung sin he che, I have an excellent guest, in whom I heartily delight.

嘔 HOO. 嘔嘔 Han-hoo, Sound; voices the voice of anger and wrath. 嘔嘔 | Ch'hin han hoo, Staring with rage, cried out.

嘔 HOW. To vomit.
喝 YAE, or Ho.  

To thirst; to be thirsty; a guttural, gurgling, clamorous sound; a shout; an angry exclamation, a deep hollow sound; a broken interrupted sound; the sound of repelion, belching. 陰 Yin-ye, a suppressed guttural sound; as if from a stoppage in the throat. 陰 不得對 Yin yae, pith thp tuy, His voice was stopped he could not reply. 聽 Sze-yeu, A broken interrupted sound, as in weeping and sobbing. 被矢貫咽聲言流! Pei she kwan yen, shing jin lew yae, Being pierced through the throat with an arrow; the voice flowed with a deep hollow tone. 樁人 歌聲流 Pang jin ko shing lew yae, The sound of the boatmen's song flowed in deep and interrupted tones. 呼 Hoo-ho, To shout or call out in anger. 道開顰 Hoo taou, k'han lo, Shouted out, beat the Gong. 一聲 Yih tse hoo shing, Shouted altogether in a tone of anger. 桑疑虛 Tseh e heu hoo. Disappointed, or unable to attain one's wish, to storm and rage in vain. In the sense of being Loudly angry, one uses 聽 Hoo-ho. 愛 Ho-gae, or Yae, is said to he, Hoarseness or difficulty of utterance. 啓 TSEIH.  

The hum or murmur of insects; expressed in Chinese by 鳩鴨 Chung-ning. Sound, noise. 啓 反賭 啓 Tseih tsieh, fuh tseih tsieh, Tseih tsieh, and again tseih-tsieh, the noise made by the shuttle and loom in weaving. 啓 Tseh tsieh, The clamour of a great many voices. Same as 啓 Tseh.

啓 K'HWEI.  

To lament; to sigh; to sigh deeply; expressed also by 㖠然 K'hwei jen, Otherwise expressed by 太息 Yue seih, 同 K'hwel, some use 同 K'hwae. This character is also read K'hwee and Hwae. 㖠然 K'hwei jen urh chen, Lamecded and sighed.

啞 CHUNG. Unable to speak.  

啞啞 Chung yung, A disposition to vomit. Read Ch'hung or Tsung. Flurried; appearance of being hurried, or agitated; panting.

啞 T'HO, or T'hā.  

Appearance, or manner of a dog eating.

啈 CHOW, Show, or Ne.  

A species of wild fowl known in the south. Alias Serib, 聽 Chow. 鴕  

WEI... The sound of calling.

The Dictionary Yüh-pên says, 失聲 Shih shing, 'To lose one's voice,' as from fright or grief. The noise of a little child crying.

�变速 SHIH, or Sih. Much talk; verbose.  

Read Ch'he, same as 嘗 Ch'he. See under five strokes. Read Shâ, in the same sense. Read Shâ, 小人言也 Seau jin jen yey, The talk of a mean or worthless person.

啞 K'I. 啞啞 K'ih yu, The noise of a wild fowl. For this character some write 翳 K'ih.

啞 HOO. To present or state to superiors.

To blow, to warm as by breath. To sooth; to smile upon and wheedle; to laugh. Originally written 我 Heu. 懷 民之勞 | 之若子 Hoo min che laou, hoo che jö tsze, The labour of defending the people, and soothing them like children. 們起 Hoo hoo, ts'heu ts'heu, Gig-
HEA. 喘 Hea-hoo, The throat.

MAN, or Mwan. To deceive; to impose upon.

HWANG. 嘆 S. C.

Sound; noise; the noise of little children weeping. In this sense it is repeated Hwang-hwang, Harmony produced by metal instruments and drums. Clamour, angry noise. "嘆" Hwang hea, The sound of many person's voices, clamour.

CH'HA, Too, or T'hō. Angry speech.

To sputter; to talk immoderately. "嘆" Heuen hwa, or 素.

MIIH, or Mēe. 嘆 S. C.

From pin, Many mouths or persons; hence much talk; to wrangle; wrangling. The name of a territory in the time of Ch'un-t'ao. Different from ch'un Gan, which is under the Radical 门 Shan.

HEUEN. 喘 喘

Loud clamorous noise. 嘆 Heuen hwa, or 閉.

Heuen-mou, High words, clamour, noise. 走進院內, High words, clamour, noise. 走進院內, High words, clamour, noise. 只見賓客 顯, chih keen pin k'hiai heuen hwa, Having walked into the hall, nothing was observed but the guests making a loud clamorous noise. 禁止 嘆 Kin che heuen hwa, Prohibited and put a stop to noise and clamour. 悲痛於邑 不可止, Pei tsow yu yih, heuen po k'ho che he, 'The clamour of grief and lamentation in the city cannot be stopped. The incessant weeping of children, is in 朝鮮 Ch'aou-sen, (Corea) called Heuen.

WEI. 嘆 S. C.

From K’hwa, A distorted mouth, and 丸 Wan, A pill. A bird of prey which eats its own vomit; the down upon its skin is like pills.

YU. 嘆 R. H.

To be manifest to; to manifest; to declare; to instruct; to proclaim; to explain by metaphor, or comparison. To comprehend the value of; to be affected by. Originally written 丷 Yu, Read Shoo, A surname. 嘆 yu, Appearance of cordiality and satisfaction; smooth and pleasing language. "嘆" 受之 Heu-yu shou che, Received him or it, with cordiality and pleasure. One says 嘆 Pang-yu is To sing. Lih-shoo explains it, 聞言心解, Wān yen sin kea yay, To cause words to be heard, and the heart to be expanded. 嘤 Heau-yu, A clear and full exposition or declaration of. 家 丷 House, hoo hean, Families informed, and houses enlightened, i.e. made clearly to understand. 地方官亦數之之, Te fang kwan yih han yu che, The local magistrates too, all fully understood, or made it known. 入則有保出則有師是以敟而德成也 Juah tāi yew pau, ch'ih t'siih t'heh yew, she e keaou yu, urh tih ching yay, (The young prince) when entering within, will have a guardian; and when going forth (to the outer apartments) will have a master to teach, and by these means instruction will be exhibited to him, and his virtues formed. (Le-king.) 師也者敟之以事而強德也 Sze yay chay, keaou che e yu, urh yu choo tih chay yay, The Master is one who teaches him the affairs of life, and illustrates to him every virtue. (Le-king.) One understands 事 Sze, as a Verb, To serve; and makes the sense, Teaches him to
sang, To investigate deeply, and explain perspicuously, to cause him to understand thoroughly. ト1

君子 | 於義小人 | 於利 Tse yue, Kean- 

To overthrow JE | Bfe to the 

Tse ay-yu, of ex 

Tsang, To mourn for the dead; whatever is connected with 

the period of mourning; the dress of the mourners, the 

funeral utensils, and the funeral rites. 

To lose; to fail of succeeding. ト1

Sang wang, or 死 

Sze sang, To die. ト1

To manage the affairs of a funeral. ト1

Foo moo che sang, The funeral or period of mourning for father and mother. ト1

Sang fuh, Mourning garments or dress. ト1

Sang k'he kin wei che kew, 'The 

funeral utensil is now called Kew,' i.e. the coffin with the 

dead body in it. ト1

Sang sang, To accompany to 

the grave, to attend a funeral. ト1

Tih sang, like 

Tih shih, express Success and failure. ト1

Keung thung, tih sang, Adversity, prosperity, success, 

and failure. ト1

Ta kung, expresses mourning nine 

months. ト1

Sang kung, is, mourning worn three 

months, and is also called 總麻 Sze-ma.

三年, Sang sau ni'en, To mourn for three years.

Sang sang puh yew king, sung tsang puh pe too leau, 'A funeral procession 

does not pass by bye lanes or short cuts; those who attend a 

funeral, do not avoid mire and dirt,' as it shows a degree of 

haste and disrespect. ト1

何患於乎, 天下之 

無道也, 天將以夫子為木鐸。Hor 

hwan yu sang hoo? T'ien hea che woo tai yau kew e; t'ien 

tseang foo tse zee sei ming-foo, 'Why be grieved for his failing 

to obtain the Imperial throne? the empire has long been in 

an unprincipled state of anarchy; Heaven has made Confucius 
a watchman;' a person to rehouse the people and warn them 

of their danger. Some understand the phrase as affirming that 

Confucius would attain to the throne; others that he having 

lost the throne would
K’how. IX. 36th Radical.

Same as the preceding.

CH’HUY. To blow. The same as 吹 Ch’huy.

Read Ch’huy, To call to; to shout after.

TSEII. Many mouths. The ancient form of 雷 Luy, Thunder. Read also 聰, Keih, and Peih, in the same sense.

方 K’HEAOU. 方, 方

From 方 Yaou. Pleading and elegant, with 方 Kaou, High, abbreviated. High; high and bent back, as if still looking higher. Curved; bent; hooked. A surname; a man’s name. Occurs denoting Proud; idle and dissipated. 高羽羽 Kow joo yu k’heau. Bent or curved like curling feathers. Refers to 枝枝曲卷似鸟毛羽 Shou che k’heau sze neau maou yu, The branches of trees bending or contorted, like the feathers of birds’ wings. 木下句日句上句日 | Müh hea kow yu k’heau; shang kow yu k’heau. The lower hangings of a tree are called K’heau; the higher ones K’heaou. 小枝木惟 | Keih Müh wei k’heau. The timber there is tall. 木上枝无枝枝日 | Müh shang sung woo che, yu k’heau. Tall trees without branches are called K’heau.

言有 | 木不可休息 Nan yew k’heau mub p’ho bew seih. In the south are lofty branchless trees, under which none should rest, ‘as they afford no shelter. 漢有游女不可求思 Han yew yew nuu p’ho kew sze. In Han are rambling females, whom none should seek to obtain, (as they are defenceless.) 木高而仰 | K’heau mub, kaou urh yang. Keaou trees, are lofty and look upwards. In this sense it is used for 嵐 K’heau. A lofty tree, which is joined with 業 Tse, A more humble tree, which seems to look down diffidently. Hence the two words K’heau and Tse, are used figuratively to denote Father and Son.

言之上句日 | Mow che shang kow yu k’heau. The upper hook of a spear or halberd (to which the feathers for ornament are fastened) is called K’heau.

二矛重 | Urg mow, chung k’heau. Two spears, with double hooks for ornaments. (She-king.)

Read Keaou, in the sense of 騥 Keaou, Proud. 齊音放肆 | 志 Tse yin, gaw p’, keaou che. The music of Yin has a tendency to insolence and depravity. 野野 Keaou urh yay. Proud dissipated and wild. 皆 K’heau k’heau, The mind disquieted or discontented. 天下始 | 言昭顯 Thien hea che k’heau k’heau ch’o che, ‘The empire began to be discontented and rapacious.’ K’heau further denotes, the Poles of a sedan chair being curved in a particular way.

YEN, or Gan: 嘻 R. H.

Same as 鬲 Yen, To mourn or grieve for the disasters of the living, or for the distresses of one’s country; coarse and vulgar. A smiling appearance. 田也 彦 Y w yay yen, Yew, (one of the Pupils of Confucius) is coarse and inelegant,
<table>
<thead>
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<th>ス K'how</th>
<th>30th Radical. IX. K'how</th>
<th>415</th>
</tr>
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<tbody>
<tr>
<td>K'how che ch'hang muh tan, To make out a bill for money one. 開</td>
<td>K'hae tan, To make out a bill 發</td>
<td>F'atan, To send a bill. 收</td>
</tr>
<tr>
<td>Ping tan, A paper drawn up to be referred to for affording proof on a given subject. 議</td>
<td>E-tan, A paper drawn up after mutual deliberation; an agreement. 義</td>
<td></td>
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<tr>
<td>A paper containing an arrangement made from liberal or charitable motives. 鬼神之祭</td>
<td>Kwei shin chi tse tan, The sacrifices to the gods are simple. 唯</td>
<td>炎物事</td>
</tr>
<tr>
<td>出里 Wei wai shay sze tan ch'hub le, But in affairs of the gods all (or they entirely) go out of the village. (Le-king.) 乃</td>
<td>文祖德</td>
<td>Nae tan wun too thih, But exhaust (or carry to the utmost) the virtues of the ancestor Wan-wang. (Shoo-king.) 俾爾</td>
</tr>
<tr>
<td>优</td>
<td>厚</td>
<td>Fe urh tan bow, To cause you to be entirely faithful or possessed of consummate integrity. (She-king.) 其軍三</td>
</tr>
<tr>
<td>禹</td>
<td>平水土</td>
<td>Hea Yu, nang tan p'hang shiuy Ch'oo, Yu (the repairer of the Deluge who lived during the Dynasty Hea), was able to reduce to a level the waters and the land. 父</td>
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| 舟 | 船 | Shen-foo, The name of a city. |}

单 TAN. 单子

A single garment; alone; one; single; simple; an orphan. Only; entirely; to exhaust; thin; poor or bad. Sincere; credible; that which is the ground of belief, as a bill or bond. To make sincere; to go round or envelop. Read Tan, Great. (Shoo-wan.) The name of a district; a double surname. Read Than, as a surname. Read Shen or Chen, in the proper name.

單于 Chen-yu, A general of the匈奴 Heung-noon Tartars; Humorum dux. (De Guignes.) In this connexion Kang-he says it denotes, "The appearance of vastness and greatness, expressing that he was like heaven. Perhaps understood as expressing one only of the kind, unparalleled. " 開 Shen-yu, is applied to the year, when it occurs under the letter Mu, of the Cycle. Occurs in the sense of "Tan, To breathe or pant. Al. Scrib.

單 Tan, and 頭 Tan: 穿一件 | 衣 Ch'uen yih k'een tan shan, 'To put on a single garment: i. e. a garment of a single plait or fold; not double. 衣裳 | 袒身子 | 潔 Shiu tsze tan p'o, A body poor and slender, a feeble constitution. | 潔 Tan p'o, denotes Thin, poor, weak, deficient; either in plain language or metaphorically. 寒 | Tan han, Thin and cold, poor and distressed. | 獨 Tan-tih, Alone, single. | 孤 | Koo-tan, or 孤孤 |
| [Koo-koo tan-tan, Orphaned-ke, isolated. | [Tan-tan, Only; nothing more than. 形 | 形隻 Hing tan ying chih, The figure one, and the shadow single. 福無雙至福不 | 行 Fuh wo shwang che, ho piuh tan hing, Blessings never come in pairs; calamities happen not alone. 報 | Paou-tan, A paper announcing something. 目 | Ch'hang muh tan, A bill, as from a shopman. 貨物 | 買 | K'k'een tan, An account of money owing. 開紙帳目 | HWUH. Sound; noise. HWUH. Sound; noise. |}

The same as 呼 Pun, see below. 嘴

The original form of 呼 How.

To give a turn to the tongue or mouth and call out.

The original form of 呼 Tsew.

Ancient form of 呼 Shâ, see below.
<table>
<thead>
<tr>
<th>K'how. X. 30th Radical.</th>
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**K'how.** Ancient form of 走 Ke, see Rad. 走 Tsaou

**X.** Ancient form of 拼 Kow.

**30th Radical.** Ancient form of 拼 Wei, see above.

**Radical.** The diseased demon or spirit of a little child. The name of a certain temple.

**416** Ancient form of 徑 Ke, see Rad. 走 Tsaou

**Ancient form of 拼 Wei, see above.**

**KOO.** The diseased demon or spirit of a little child. The name of a certain temple.

**Same as了 Keae, A limit or boundary.**

**CH’HE.** 说 R. H.

To jest; to laugh. Ch’he ch’he, The sound of paper tearing.
This character is not inserted in Kang-he.

**Characters formed by Ten Strokes.**

**Sang.** The original form of 疊 Sang.

To mourn; mourning. From 哭 K’hüh, To weep, and 亡 Wang, Lost or perished.

**FOW.** Breath, vapour or air blown.

**CHIN.** Alarmed; apprehensive.

**SÁOU.** 说 S. C.

From 阿 P’hin, Many mouths on the top of 彬 Mûh. A tree. The singing or chirping of a multitude of birds. The sound of many voices. Vulgaty, but erroneously written

**Saou, and 洒 Saou.** Read also Ts’haou in the sense of 雨 Ts’haou, To pound the husk off rice. The instrument for doing it is expressed by 重 Ch’ha.

**CHUY.** Appearance of the mouth being filled.

**K’HEEN.** Delight; joy; to take delight in.

**K’he’en K’héen, The appearance of joy and rejoicing.**

**Al. Scrib. Heen.**

**YÜH.** The sound of the throat; a guttural sound.

**HÖ, or Hüh.** 说 S. C.

The appearance of ejecting from the mouth, or vomiting.

To eject.

**YIH.** 擎 Gow-yih, To vomit. Same as 擎 Yih.

**TE.** The original form of 々 Te.

To cry out. 作愁眉顰面 Tsö tsee mei ta chwang, Assumed sorrowful eye-brows and a crying manner.

**Al. Scrib. 兩 Twan, To cut asunder,**

and 了 Hwuy, The end of an Axle.

**YAOU.** 说 S. C.

To be joyful; pleased; to rejoice.

**SUN.** Water boiling or bubbling forth.

To spurt water forth from the mouth, as upon cloth to damp and afterwards smooth it with an iron.
voice spoiled; the breath rebelling, or rising; sobbing. In the state of Tsao, it expressed the sound of extreme grief and weeping without crying aloud, the throat being already dry.

HEW. To smell; to distinguish odours.

It is rather curiously expressed in Chinese, 以 鼻 就 香 B pe tsaw hew. With the nose to approach smells.

以鼻取氣 B pe tsau k'he. To take airs with the nose.

以鼻辨氣 B pe shan k'he. By the nose to judge, or try, smells.

以鼻辨氣 B pe p'au k'he. To distinguish airs by the nose.

三日而已 Hau che, trip the jih kwa sing san jib urh phuh e. To smell it would cause a person to keep madly awake for three days incessantly.

Smelled thrice and arose. (Lun-yu.)

NO, or Nan.

To expel pestilence or demoniacal influence. The same as 除 No; defined by 非 which Goo yih yay. To put away a plague or pestilence.

害作也 Keo huy go yay. To expel malignant evil.

The common form of 餅 Chang.

TS'I'EANG.

A bird eating; a simple or silly appearance. Read Tsang.

Tsang hung, A foolish frightened appearance.

KOW. The keckling or crowing of a fowl.

A confused noise; a loud voice or sound. 呦呜 Yew-kow.

The cry of a stag. 唱 Ch'hang-kow. To sing or call out.

SHI, or Shih.

From 来 Lai. To come, and 麦 Lin, A granary. Whatever comes or is brought, is stored up in the granary by
husbandmen, and therefore they are called 夫人物 Sih-foo.

Desirous of accumulating; covetous; avaricious; sparing; frugal. A surname. 夫驰 Sih-foo-sh. Officers who superintended the affairs of seed-time and harvest. 仕事夫莫如 In regulating the affairs of men, heaven esteemed nothing so good as frugality. (Tao-foo-king) Sih-liu-shih, or 弃 K'ih-foo-sih; sparing, frugal; parsimonious, avaricious. 言 Sih-yen, Sparing of words. Occurs in the sense of 畏 Sih. 主人出寫 Choo jin ch'huih siny sib, The master went forth to give thanks for the harvest. 對重力的成功 Sih chay, nung leih cho chin kung. Harvest is a meritorious work effected by the exertions of the husbandmen. 力 Leih-sih, To exert one's self in cultivating the ground.

嚟 YUNG. Same as 雁 Yung, The voice of a bird.

嘦 TSAOU.

嘦嘦 Tsau-tih, appearance of solitude; stillness, quiet.

嘨 TS'HEIH.

嘨嘨 Tsau-tih, Sound; voice; noise.

嘨 SÔO. The craw or crop of a bird. A certain star. The first sense is thus expressed, 鳥食食之處 Neau show shih cho ch'hou, The place in which a bird receives its food.

嘔 HUNG, or Hung.

嘔嘔 Lo-hung, To sing songs; the name of a song, or class of songs. 唐人有嘔曲 Thang jin yew lo-hung keih, The men of Thang have Lo-hung songs. The words also occur applied to a 樓 Low, Gallery or upper room.

嚾 HEÊ. To inspire, and to close the mouth.

予口張而不能嚾 Yu k'how ch'hang urh pûh nang-HEÊ. My mouth is open wide, and I am unable to inspire or to close it. To yawn. 嘣以口恐色人 HEÊ hih, e k'how kung pûh jin, HEÊ-hih, is,‘by the mouth or to intimidate and press people vehemently.

嚥 NAANG. 多言也 To yen yu, Much talk.

嚥 YUNG.

嚥 YIH. 啞 蘇啞

The second form of the Seal Character, is said to represent the Mouth and the Veins of the neck. The breath or voice stopped by grief; to sob. A contraction of, or a pain in, the throat. The throat. 歇噎粥 不容立 Chhuih k'heh chhuih, yih pûh yung leih, In swallowing rice conge, the throat would not admit a single grain. 下 Hea yih. To pass down the throat. 不羅啞 Pûh yih yih, ‘Not roughen the throat. 下 不 Yih pûh sha, The throat not hoarse. Reed Yoh, and repeated, To imitate the sound of vehement laughter.

啩 SÔ. To suck. Al Scrib 敎 Sô.

啩 MA. Vulgar form of 敎 MA, To rail, to scold.

啩酒 Ma-tsew, To chatter or talk much, with wine in one's hand. 啩酒 Ma, in Canton, in used for the European measure of length, called a Yard. It is also an interrogative termination.
in conversation, and in colloquial books.

CH'HA. A tone used in speech or song.

Modern songs contain this character; it is not found in Luh-shoo.

HEA, or Hae.

To open the mouth very wide; to gape. One says Sound, noise.

HŌ, or Kō. 嘓啫

She-hō, Name of one of the Kwa, or lots in the Yih-king. Represents, it is said, Something contained in the mouth, which being eaten, the mouth closes. Hence, in miscellaneous lots, She-hō denotes Eating; in those of the regular series or order, Hō, denotes, To close or unite.

Hō, further signifies Verbosity; loquacity. | Kō-ke, or read Ke-ke, Speech, words, conversation. Read He, 他, heh-jen, The noise or sound of laughing.

T'HŌ, or T'hā. 嘩然 T'he'en, To forget; appearance of freeing one's self from; ridding one's self of care. Read Tā, To take with the tongue; to lick.

SANG. The throat. Vulgarly, A running at the nose of a diseased horse is called Sang.

HEAOU.

The vulgar form of Heaou. Elegant, harmonious, good.

SAOU. The same as Saou. Clamour, noise.

CH'HOW.

惡口也 Gō Khow yay, A vicious mouth.
To backbite or to revile. 謾舞| 謾也 O woo, pang yu yay. A kind of singing and dancing.

WOO, or Woo. R. H.

鳥呼 Woo-hoo, To sigh; to lament; alas! 歌呼 1门快耳目者 Ko hoo, woo woo kwae uruh mih chay, Calling out in song, Woo-woo, delighting the ear and the eye. 唵 E-woo, To shed tears.

PÖ, or P'ho. S. C.

To gnaw; to eat. 哙嚎 P3 ts'eh, The appearance of gnawing, or chewing.

TSEU: An angry hooting tone.

THANG.

啲啲 Thung-thang. Great talking; wide, impertinent, not to the point.

K'HEEN.

A kind of pouch below the chin, in which it is said, a species of monkey stores its food. Used in the sense of 畝 K'heen, What is inadequate; a deficiency, a failure. 畝之德 K'heen k'heen che t'ih, A very small degree of virtue. Read H'een, The crop or caw, of a bird, the first stomach of an animal. Having something contained in the mouth. | 肉瘨其上 Nesun k'heen juw, fishe k'he shang. The birds having flesh in their mouths fly upon it. Some write 畝之. Sin h'm, che, Hated him in his heart. 唵之而無 | 於聲 Chow che, urh woo kem yu p!, Smelled it, and shewed no dislike with the nose. 生必日 Shih ts'in yu hoo, To eat up entirely is called H'een. Read K'heen in the sense of 畝 K'heen, humble; retiring.

PAOU: To boast.; to talk big.

CHEN.

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Sigh.

It is defined by 吹口嗽也 Ch'hay k'how hei hy yay, Blowing with the mouth (perhaps) hoarsely.

Laugh.

Originally written 嘲 Hae, The laughing of a little child.

The crowing of a cock.

It seems also used for the Lowing of a cow.

An erroneous form of 嗅 Née, see above.

CH'Hang or Ch'hang, The name of a place.

The tone of sorrow.

Tseay, A mournful tone. One says, incessant weeping.

The same as 眼 Hiew, To smell at.

Low-leh, Incessant talking.

One Dictionary makes it To take, to seize.

The cream of milk, which seems expressed by 乳浆 Joo tsang, The unctuous matter of milk. Originally written 醪 Lo.
WÁN. To vomit.

TSÖ. The noise made by rats or mice.

TSZE. 着有多么

From Tsih, a record, and Mouth. A mouth to read the records of the family in the hall of ancestors. To succeed; to come after and keep up, or continue a succession. Children; grandchildren; posterity; descendants. Hereafter. To learn; to practice. A surname. To rhyme, read Tsoo. 凡子孫皆為後嗣. Fan tsze sun, keae wei how-tsze, Children and grandchildren, are all called How-tsze. 后子孫無子. How-tsze tsze sun, Descendants, posterity. 有子. Wo tsze tsze, No son to succeed. 遺, Ke-tsze, To adopt a son. 一子. Tsze tsze, An adopted son. 有一子. Wo jow yih tsze tsze, I have an adopted son. 絕. Tsuë tsze, To exterminate a family. 舜讓于德弗. Shun jang yu, thi fuh tsze, Shun (the ancient king) resigned the throne to virtue, because his own virtue did not descend to his posterity. (Shoo-king). The practice of the mouth.

CHE. A laughing appearance.

HÜH. Noise made in vomiting.

Hwáng. The original form of Hwang.

E. The sound of anger, or indignation.

TÁ, or Tō. The motion of the mouth.

PHE. 嘴呂 Phoe-or, A mouthing appearance.

Ancient form of 餘 Shang.

KEUN. Same as 羣. Keun, A flock.

FOO. Strong; unwearied.
### ELEVEN STROKES.

*Same as* **P'heih**, see under 5 strokes.

**Erroneous form of** Ke8, Loud laughter

*Same as* **Tsuy**, see under 12 strokes.

**GAOU.**

A general lamentation; sound of sighing and mourning.

**TSUY, or Chuy.**

To pucker or purse up the mouth. An ugly mouth. To sip and drink. 喝酒逐歌 *Tsuy tsw ch'ko*, To tinkle wine and deal out songs. Read Suy. To present or offer songs. One says, 了顔 *Tsuy tuk* denotes The motion of the mouth. Tsse-hwuy, and some other Dictionaries seem to use it erroneously for 嘈 Tsuy. The appearance of a lofty hill or mountain.

**LE.**

Unceasing talk.

**LEEN.**

Topology. **Loen-low, Much talk.**

**TSUY.**

To eat.

**CHAY.**

To screen; to hide. The appearance of much talking; great loquacity. 聊贍多言也 *Lo-chay, to yen yay*, Lo-chay denotes Many words. Read Choo, Unimportant, or impertinent talk. Sha-mih rejects the latter definitions as erroneous additions of people in subsequent ages, who mistook the word, from it's having 巴 K'how, Mouth in it's composition.

**MÖ.**

Stillness; quiet; silence; rest. 噓 嘆 Ms-tselt, or inverted, Tseh mø, Silence; stillness. Read Mih, in the same sense. 不得言 *Mih-mih pōh tib yu*, Silent, having no opportunity to converse. 警京時命
SIN. The name of a certain star.

An erroneous form of 訪, see under the Radical 訪.

Te. Same as 嘰 Te, see under 灰.

K’HANG. 嘰 K’hang-k’hih, sound, noise.

TSIH, or Chih.

The tone of angry reproachment, or hooting at.

TSÜH.

喀喀 Tsüh-tsze, to be ashamed; to feel ashamed, shame.

TSIH. The noise of haste or hurry.

The vulgar form of 嘰 Tsuh. (Sha-muh.)

SOW. 嘰 S. C.

Shame: grief; sorrow. 喳 cigarettes, what the heart dislikes; is grieved for; or ashamed of.

T’HAN. 嘰 S. C.

Sound: noise; the noise of many persons eating and drinking.

Same as 嘰 Sow, see above.

K’EAOU. 嘰 S. C.

From 嘰 T’ih, a multitude of mouths, and 嘰 Kew, to entwine about. This part is only to give sound. A loud voice or noise; calling out aloud. A certain large kind of bell.

K’EAOU. 嘰 K’eaou, a multitude of mouths, and 嘰 Kew, to entwine about. This part is only to give sound. A loud voice or noise; calling out aloud. A certain large kind of bell.

A small draught; to drink a small quantity; to sip. Also read Leih, and Seih, voice or sound. Read Tsuy or Siew, to taste.
kwan, Those who (at great sacrifices) superintend the fowls and other victims, who distinguish and arrange the various things during the night, call out for the morning, to arouse or summon all the officers. (Chow-le.)

**CH'HUNG.** The appearance of eating.

**KEAOU.**

To call or rear out; to make a clamorous noise. Keaou-yang, The name of an animal. Syn. with �� Keaou, To call. 聲 | | Shing keaou-keaou, The sound was loud and clamorous. 狂大 | 預於東岸 K'hwang-foo keaou hoo yu tse yung, The madman roared out from the eastern bank. 山出 | 陽 Shan ch'huh keaou yang, The hill produces (the animal) Keaou-yang. To entrap, or take in a net, the Keaou-yang.

**LING.** A ringing or tinkling sound in the ear.

**K'HAE.**

To sigh; to lament. 慨其嘆矣 K'hae k'he t'an e, To lament and sigh; or, sighed out his lamentation. 五(表)有所鬱然 K'he yew so yih k'hae jen yay, The mind and feeling having something accumulated, (or dwelling heavily upon them) sighed.

**T'han.**

A sighing sound; to sigh. One says, A long breathing. According to Sha-mi, whether to express grief or admiration and praise. 嘆歎 T'say t'han, Lamentation and sighing. 長 | 說道 Chang t'han shwu t'han, With a long sigh said. 一口氣 T'han yih k'how k'he, 'Sighed out a mouthful of breath.' i.e. to have a sigh. 悔 | 猶 | 無永 T'han yih fan, Sighed; ) and lamented awhile. 無永 | Woo yung t'han, Not perpetual (or eternal) sighing. You 你, 聰明的人就該自己宜心解憂何必

**SHAN.** To hold a thing in the mouth.

**LO.** 嘴啞 Lo-lo, The appearance of a hanging lip, the lip hanging down.

**TSAOU.** Noise; clamour. 硕口嘈嘈 Chung k'how tsao tsh, The confused mixed noise and clamour of a great many different voices. 人多 | 闊 Jin to tsao tshau, A great many people making a noise and clamour. There are several expressions which denote the same, as | | Lien ou-tsaou 嘩 | Heuen-tsao; 嘩嘐 Heuen chaou, | | T'sao-goo, all express Clamour, noise, outcry, vociferation. | | 靜嘈 Tsao tsao tsh tsh, Noise and confusion. 嘩嘐 | 嘩 Tsao tsh tsh tsao sty, The din and clatter of troublesome loquacity.
Khow. XI. 30th Radical. 426

LAOU. โนโน ลำมา, Noise; clamour;
 vociferation. To clamour; to vociferate.

KEA. แจ แจ แจ

From _DA Choo, A band of Music standing up, and 加 Kea, To add or to increase. Good; excellent; to commend; to praise; to be pleased; to make happy. The name of a 省 town district, and also of a 州 Choo. A surname. Some Ancient Dictionaries read it K'he and I'ea. 嘉魚 Kea-yu, A certain kind of fish, said to be of excellent quality. | 禮 Kea-le, The excellent ceremony, viz. the marriage ceremony.

Paou-kea, To commands to praise. 可 K'ho kea, Worthy of praise. | 平 Kea 'ching, is the name given to an annual sacrifice offered to all the gods, after the Winter Solstice. It is said, 冬至後三戎祭百神也 Tung-che how san seoh, là tse pih shin yay, Three (portions of time called) Seih, after the winter solstice, the Lá sacrifice is offered to a hundred (all) the gods. (Shwà-wàn.) The word Lá, was about 200 years B.C. changed to Kea-ching.

陰陽際遇謂之故 春禮為 禮 Yin Yang tse-yu wei che kea, koo hwán le wei kea-le, The period of conjunction of the Yin and the Yang is denominated Kea, hence the marriage ceremony becomes the Kea-Ceremony. (Shù-śù.)

意 Kea e, An excellent thought, a praise-worthy intention.

乃德 | 乃至 順 Yu now nae thh, kea nae pei tsch, What I encourage is virtue; what I praise is great merit. 亨者之會也 Häng chay, kea che hwà yay, Häng (the third character used in the lots of the Yih-king) denotes a general assemblage of excellencies. (Yih-king.)

以 | 礼親萬民 E kea le ts'hih wan min, By the excellent ceremony (viz. marriage) to unite in bonds of relationship all the people. 高情厚誼殊屬可嘉 Kaou ting how e shou shò K'he kea, Elevated kind feeling, and a generous sense of propriety are exceedingly worthy of praise.

春陽 Kea leang, The line is an excellent measure.

以 | 神魄 E kea hwàn pih, 'To make happy departed spirits,' is an expression used in the Le-king, when speaking of various offerings. The Commentator says, 皆所以善死者之魂魄 Kea so e kea shén size chay che hwàn pih, They all are means by which to felicitate the souls of those who have died well. | 慶 Kea-king, The Imperial title, or K'wà-kaou of the reigning Emperor of China, A. D. 1817. To rhyme, read Ko.

Hoo, To call to.

YAE. ahrung | Yae-yc, A dog snarling and seeming to wish to bite. Al. Scrib. 彝 Yin or Yae.

To fight or wrangle; the noise of quarreling.

Shè, or Chē. To utter opprobrious language.

Shè-túh, To vomit forth angry or virulent speeches.

Read Tüz, | 嘆 Tē-túh, Incoherent ribaldry; in Chinese expressed by 諳無顔也 Yu woo tsê yay, Talk without rule, or limit.

P'HEAOU. 𢊻 𢊻 S. C.

Having no rule, measure or limit; irregular. The appearance of being blown rapidly. A carriage running with an immoderate degree of swiftness. 匠風飆兮 匠車嘩兮 肥 頤 周道 心 心 Fei tung p'heaou hef fei chay p'heaou he; kow chow Chow tao, chung sin tsau he, The gale does not agitate; the carriage does not toss and disquiet; but an attention to the (rinsous) ways of the Chow family, distresses the innmost soul. 匠不安之貌 P'heaou-yau, pih gan che maou, P'heaou-yau, a disquieted appearance.

唱 P'heau-chang, Singing loose or licentious songs.

LOW. Loquacity, verbosity. 嘹嘐 Lien-low,

Appearance of troub losenseness; troublesome. | 嘤

Low-icé, The voice of a bird.
The sound of hounding on a dog. Vulgarly written "sow.

YEN, or Yin. A loud laugh.

CHÁOU.

The noise, or sound of the voices of a multitude of persons.

HEAE. A laughing appearance.

The noise of laughing. Read Heih, denotes the same.

CHWA.

A vicious mouth; vicious or opprobrious language.

KEA.

From Koo, Ancient, and Twan, giving sound. Great; great and remote; firm; stable; happy; blessed; propitious. To rhyme, read Koo. 物壯大謂之 "Kea.

Kung-chih, are the prayers, or incantations offered up before the 神. (effigy of a departed ancestor or an idol), and 神. (the lord or master of the house) receiving blessings is called Kea. 神. (the god of the household) receiving blessings is called Kea. It is to be observed with peculiar honors. The Tartar Kings and Princes present idols of Buddah and pray for the Emperor's felicity. His Majesty has declined receiving the idols, because he has so many already; but desires, that in lieu of giving the idols, they will repair his temples, which he says, in the words just quoted, will equally shew their sincere desire to supplicate the bestowment of happiness upon him. (Peking Gazette.)

祝 | 亦易也常古是謂大 "Kea.

祝 | 亦易也常古是謂大 "Kea.

The sound of enduring or suffering cold. The cry, or exclamation of a person who suffers from cold.

KÖ. The throat. "Kö.

Kö-thy 同音異義必有誤 "Kö yu hoo c thung yen c, e peih yew woo. The sense of Kö and Hoo is the same, the sound (or pronunciation) is different; there is a suspicion that there must be some error.

PHIE. Appearance of the mouth, or a mouthing appearance.

HEAOU.

Boasting; talking big; alarm or surprise. Read Keaou, the crowing of a cock. Read Paou, Bambust; inflated or flowery talking, without any reality. Paou-paou, Sound, noise.

Read Leaou or Laou, "Phe-c. "Koh-thaou-taou, Many words; verbosely. Read Mew, Syn. with 桑 Mew. 狂者之言也 "Kwang-chay the wang yen yay, The irregular confused talk of a madman. "Kwang-chay k'he the heaou heaou jen, A madman's ideas and language are inflated and extravagant. (Mäng-taze.)
Hoo,  with Gow, To vomit. To be pleased; to sing; the prattle of children. The name of a river. Read Heu, To use pleasing language, to soothe to commiserate. Read Ch'ho, An angry voice. Read Gow, To vomit. Read Heh, To vomit.

Hwuy, To roar out with the mouth.

TsEH, or Tse. Small talk.

Conversing in a low voice, or with levity; sound. According to one, Correct, proper speech. Read Chi'Ha, A slight low sound.

KWO. Mouth chattering; troublesome and incommoding loquacity. Al. Serib, A with.

IIWUY. Small, delicate; a low soft voice or sound. A rapid, hasty sound. The harmonious sound of a reed. Clear; bright; the name of a star. IIWUY, voice or sound emitted from a small mouth. (Lah-shion.) Yuen pe low sze, ming teau iiwuy hway, Amongst yonder luxuriant willows, the Teau insect chirps softly. (She-king.) The name of a star.

Hway, jen, Concord or harmony of sound, either from the voice, or from an instrument. Syn. with 悽, Hway, and 啭, Hwuy.

K'HN. A sore on the lip.

GOW, or Heu. R. H.

To be pleased; to sing; the prattle of children. The name of a river. Read Heu, To use pleasing language, to soothe to commiserate. Read Ch'ho, An angry voice. Read Gow, To vomit. Read Heh, To vomit.

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K'liow but a

changes

Pllwa blow

Hih-lslh, Yen called from 1 to 

breath Jj.

She-yang, Verbs of taste

Keforiiation =

bird.

Little taste; tasteless.

Gan-Chun, Little taste; tasteless.

It is commonly read Chang, and is, in the MS. Dictionaries, aspirated; but the Chinese Dictionaries give for the Syllabic spelling, Shiyang, and Shihyang, which make Shang, giving sound.

To taste; to try. Name of an autumnal sacrifice; a surname.

Forms the past tense of Verb: Ail always; commonly applied to past time. Shang taste also Chang k'how she we yay, Chang, to try the taste with the mouth. 賴味美惡 also Chang, ch'he weu gi yay, Chang, to examine whether the taste be good or bad. (Luh-shoo.) Or more briefly, 味之 K'how wei che, To taste it with the mouth. 授其左右 難旨否 Jang k'he soo yew, chang k'he che fow. Took the food on his right hand and left, and tried whether it's taste was good or not. (She-k'ing.) 

1. 其味道 Chang yihchung k'he we too, Try it's taste. 夫 We chang, Not yet. 這事我經歷過來 Chay sze wo chang king luh kwo le, This business is what I have been in the habit of passing through, or being engaged in.

2. 罹友 [Wo yew chang tsung sze yu yoe, My friend, always attended to affairs in this way.

FAN. An angry voice.

Name of a plant which grows in the water.
K'hou.

A word used in imprecations or prayers.

Ol. Scrib. 勝 Hoo, see Rad. 士 Sze.

Ol. Scrib. 勝 Si in, see under 10 strokes.

CHÁ. The same as 嘷 Chá.

Ol. Scrib. 聶 Fow, the 170th Radical.

SEIH. Sound; noise.

LÂNG. Name of a place, occurs in the books of Fûh.

TWELVE STROKES.

SAME AS 聶 Hwâ, see Rad. 言 Yen.

MAE. 嘷 嘷 Mae-mae, The cry of a sheep.

NEEN, or Jen. 嘢 S. C.

The sound of conversation; which is also expressed by 嘢 Yih neen. One says, To answer; to reply; to answer in the affirmative.

CHWÎE, or Ch'hâe. To eat, to gnaw.

To eat with greediness all at once; great numbers eating, as flies

do carriion. 聶 聶 Woo ch'âe ch'hî, Do not eat greedily the roasted meat. (Le: king.) In the passage from which this is quoted, there are various rules for behaviour at table, which indicate great barbarity existing to make such rules necessary. 雏 雏 姑 之 Ying-jîu koo chîwae che, 'The (flies called) Ying-jîu, together eat them,' viz. dead bodies left in the waste lands before the rites of sepulture were instituted.

The same as 嘢 Hwû, see above.

Vulgar form of 啫 Pô, To gnaw.

P'HÂNG. Sound; noise.

LAOU. 睮 嘢 嘢

Noise; clamour. 嘢 嘢 Laou-naou, and 嘢 嘢 Laou-

taou, express the same. 那 個 人 無 喏 喏 喌 喌 Na ko jîn hîn laou laou taou taou, That fellow is very noisy and clamorous. Read Heaou, In the sense of 聶 Heaou, To call to, or to call out. Ching-tsze-t'hung affirms that this is a vulgar character, to which Sha-muh objects, 韋 聶 聶 聶 聶 聶 Na ko jîn hîn laou laou taou taou, That fellow is very noisy and clamorous. Read Heaou, In the sense of "Heaou, To call to, or to call out. Ching-tsze-t'hung affirms that this is a vulgar character, to which Sha-muh objects, by saying, that no other work makes the same affirmation, and Ching-tsze-t'hung produces no proof. Syn. with 嘢 Laou.

CHÂ. The noise of chewing; to craunch.

CHIH. To chew; to eat.

P'CHIH. The appearance of chewing or eating.

One says, To sip or smear the mouth with blood in ratification of a covenant.

KEIH. Sound; noise.
SEAOU. 嘟

The sound of blowing; a hissing, whistling, roaring sound. To whistle, to roar. Read Seub, in the same sense, and Syn. with Tsuh. Read Ch’ih, in the sense of H’ih Ch’ih. To speak in a rough angry tone. 視目而發聲曰嘨

K’how urh ch’ih shing yuè seaou, To purge up the mouth and expel the voice is called Seaou. 其 也歌

K’he seaou yay ko, ‘Whistled and sung’ to divert the mind from what vexed it. 喬

Shen seaou, Skilled in whistling. (She-king.) 長

Ch’ang seaou beng kew, To whistle aloud for a long time. 之歌傷懷念

彼頑人 Seaou ko shang hwae, nën pe shih jin, Whistle songs and mournfully reflect upon that great personage. 彼

(She-king.) 前

Said Western 方有 因霑 之 國人 謹善 | 夫 夫 | 聞百里, 婦人 | 稱五十

十里 T’heen Han se-fung yew Yin-seaou che kwö, jin keac shen seaou, ch’hang-foo seaou, wän pih le, foo-jin seaou, wän woo shih le. During the former Han, in the western regions was a state called Yin-seaou, in which all the people were excellent whistlers; when the men whistled they could be heard at the distance of a hundred li, and the women at the distance of fifty. 男子 等不 | 不指 夜行 以 核無 聲則止. 女子 出門 必 擁蔽

其面道路 男子由右 女子由左 Nan-tse jüh nuy, püh ch’ih püh che; yeh hing e chih, woo-chih tshih che, neu-tse ch’ihh mun, püh yung-pe k’he mën; taou loo nan-tse yew yew; neu-tse yew yew, A man when he enters the inner apartments (where the females are) should not speak roughly nor point; at night he should walk with a candle, if he have no candle he should stop; when a female walks out she should veil her face; on the road men take the right side, and women the left. (Le-king.) 龍吟虎 | Lung

yin, hoo seaou, The dragon chants tunefully; the tiger roars.

KE. 噩

To chew or eat; to sigh; to moan. An ugly looking month. 紫

Chow we scang choo, urh ke tsze ke, The ancient king Chow made ivory chop-sticks, and Ke-tsze, sighed: being grieved to witness the introduction of luxury. In the sense of Chewing, also read Khe.

Vulgar form of 瞼 Yen.

Same as 瞼 Chüh, To bid, to order.

HAN. The sound of anger. Al. Scrib. 喝 Han.

H‘H, Hwih, or Hwö.

YIN. The meaning is lost.

Tsze-hwuy says, Sound, noise. An erroneous form of 瞼 Yen.

CHAOU. To laugh; to jest; to ridicule; to play and jest with each other. 嘲笑 Chaou-seaou, Laughing and joking. 傲

Chih heu yen, urh chaou kwe lung, Took the (insects or lizards) Heu and Yen to play with the tortoise and dragou.


K‘HWEI. To sigh deeply; to ridicule a person.

Read Hwac, To commiserate; to shew compassion to. In the first sense, Syn. with 嘆 K’wei. 凡言相憐

哀謂之嘆 Fan yen scang lêng-gae, wei che kwae, In every case, speaking of compassion or pity to another, it is expressed by Hwac or Kwei.
The sound of any animal's voice.

The uninterrupted tone of grief. (Lū-h'ou)
TE. The name of a country.

The same as the preceding.

The same as the two preceding.

Trifling conversation. 小語 Seou-yu, Small talk.

FOO, or Woo. Not distinctly and clearly.

LEAOU, or Leaou. 喊 R.H.

The cry or voice of any creature. 喊叫呼號之聲 Leaou-leang ts'hing ch'hieh che shing, 'Leao-leang, a clear distinct sound or voice;' a voice heard from a distance; a cry made at night. 喊叫高亮 Leaou-le, ts'hing leang yang. Leaou-le, a loud clear cry. (Luh-shoo.) One ancient Dictionary makes it, The cry of disease.

Same as 醜 K'een, To eat.

PWAN. It is thus defined, 以言難人 E yuen man jin, By words to distress or involve people in difficulties.

Same as the preceding.

Same as 喊 Ch'huen, To pant.

K'HEAOU. Not to know; to be ignorant of.

A local word used to affirm, I do not know. The Dictionaries Tse-yeun and Luy-pen, define it, A distorted mouth.

HE. 嘿 R.H.

Hey | 和樂聲 He-he, ho lo shing. He-he, the sound or voice of social joy; the sound of pleasure and merry-making; giggling and playing. 家人嘻嘻未失也 嬰人 | 夫家節也 Kea jin ho-ho, we shih yay, Foo-tse he-he shih kea ts'ai yay. When the persons of the family are strictly controlled, the principles of domestic rule will not be lost: if the females giggle and play, the family will become disorderly. (Yih-king).

Hey-he, ho ho, Laughing and tittering. 兩人扮鬼臉 | 嘿 Leang jin pwan kwei cheen urh he seou, They both putting on devil's faces (a seductive expression of countenance), giggling and laughing. 嘿 | 呵呵 He-he, ho ho, Laughing and tittering. 两人扮鬼臉 | 嘿 Leang jin pwan kwei cheen urh he seou, They both putting on devil's faces (a seductive expression of countenance), giggling and laughing. 两个人装鬼脸 | 欢乐 He-he, yew so to ta che, shing, E-he, is a tone of voice expressive of there being something very great; or 有所裒多美大而為 以呼之 Yew so phow to, mei ta, urh we shing e ta che, Having something vastly extensive, or excellently great, the voice is emitted to admire it. | 旭旭 He he, heih heih, The appearance or expression of having succeeded, or having obtained something. This Particle also occurs as an Imperative Interjection. Occurs read E.

HEEN, or Yen. Dogs snarling with each other.

An expression of wrangling and disputing. Al. Scrib. 餓 Yin.
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如川之流 Joo chuen che lew;
斷翼 LGBT Mee n mien yih yih;
不淵不河 Puh tshih, puh k’hih;
濯征徐國 Chû ching Sew kwo.

The royal legions appeared numerous and imposing;
Swift as if they fled upon wings;
Impetuous as a torrent or a cataract;
Firm as the base of a mountain;
Resistless as the course of a river;
Forming a long unbroken line, in matchless order;
Their motions inscrutable; their prowess invincible;
Thus they proceeded to the grand conquest of the state Sew.

嘯 T’han. 猿 喊

To take far into the mouth; or, to take into the mouth greedily. 太甘而嘯 Tae kan urh T’han, To relish much, and take greedily into the mouth. Syn. with 嘀 T’han, and vulgarly written 嘯 T’han. (Ching-tsze-thung.)

啜 CH’hue. To drink; to drink largely.
The vulgar form of 啜 Ch’hué. Al. Scrib. 啜 Ch’hué, and 喻 Ch’hué. Read Tsuy. To eat; to chew.

嘿 Mih. 嘿 R. H.

Quiet; still; silent. Syn. with 嘿 Mih. Occurs denoting A feeling disquieted; or discontented. 嘿 / 不自安 Mih-mih puh tsze gan, Mih-mih, not self-composed.

帝臨朝驚 | Ching te lin chang, yuen mih, The Emperor Ching, when he descended to give audience, preserved profound silence. | 然 Mih Jen. Silent; silently.

想 Mih seung, To think silently; to meditate. 安可

然而止乎 Gan k’ho mih jen urh che hoo ? How can it be that he maintain silence, and desist or stop?

而逃去 Mih urh T’han k’reu, Preserved silence, and run away. Read Mih. 楚人謂 hu T’ou jen jin wei k’he yueh min ch’he. The people of the state T’ou expressed To deceive or impose on, by Mih-ch’he. Read Hih, the noise of Hawking and spitting.
SUN. To spurt water or any liquid from the mouth; to eject with force from the mouth. 飲酒 Cin tsow, se am sun che, Drunk (or took into the mouth) wine, and spurted it forth towards the south-west. 蛟能 jin fan Hung sun fan ching fang. The Seen (Genii) can spurt rice from the mouth and make it become bees.

GO. xian Yin-gō, An angry appearance; angrily. Read Ya, | | Yā-yū, or 3.6, The voice of a certain bird.

TSUN. To talk so as to please in a person's presence. 嘆嘆 Tsun fa, or ] | | 曾曾 Tsun sun, tā tā, To flatter in each other's presence, and to feel mutual hatred behind each other's back. The same idea is expressed by | | 曾曾憎 Tsun fa pei tsing, (She-king.) Thus defined in the Commentary. 多言以相說而背則相憎 To yu e seang yu, urh pei tsih seang tsing, Much talk for the purpose of pleasing each other; and when the back is turned, feeling mutual hatred. Syn. with 曾 Tsun.

FAN. Sound; noise.

TSÜH. Occurs in the books of the Buddha Sect. In what sense does not appear.

The ancient form of 飲 Heau, see below

The vulgar form of 啾 K'heih, To eat.

The ancient form of 嘀 Yin.

Language destitute of reason and truth.

CHÉ, or Chā.

嘓嘓 Chāou-ché, The tittering or chattering of a bird; to chatter and laugh at.

HWUY. A distorted mouth; bad pronunciation; ugly; deformed. One says, To revile; to reprehend 嗟嘓 Ch'the hway, Distorting the countenance by contracting the forehead; or as some say, contracting or puckering up the nose.

HWÜH. The breath.

呵嘻 Ho hwih, Obscure; to obscure as with the breath blown on a transparent substance.

S.C.

TS'HAN, or Tsan. To contain in the mouth; to bite; to bite the lip. 蚊蚋 昆虫则逼昔不寐矣 Wǎn mang tsan foo, tāh t'ing selh pih met e, The mosquitoes or gnats, bite the skin, and make the whole night sleepless. Also read Tsā.

CHANG.

To eat; to gormandize; to eat glutonously.

Ming tsīh, To expel the voice. 啾 | Woo tsīh, To put mouth to mouth, to expel the breath on the one side, and receive it on the other; which it is said is sometimes done by the healthy to the sick
and dying. Read T'ai, To taste; to lick or daub the lips, as with blood. Same as 啄 Shā, which see. Read Hū, Soft, pliable.

THAN. Same as 啄 Than, see under 8 str.

YÜH. Dangerous. The voice or note of a bird.

T'HUN. The same as 啄 T'huin.


SHIH, or Shih. Inability to speak, or to speak with difficulty. Used in common with 談 Shih, 說話読 魚 hwa k'een shih. Speaks with difficulty, and has an impediment, or has a bad utterance.

TS'HANG. A distorted mouthing, and incorrect speaking.

Same as 啄 Koo, To cry as a child.

Original form of 啄 Sih, see above.

TAH, or Ch'he. A stoppage of food in the throat; an interruption of breathing, as in sobbing from grief. A pain in the throat.

SEAOU. To eat; to chew. An interrupted, parried voice; the tone of voice arising from distress and grief. 啄類 Wo-tsamou lay, Having nothing to eat. | 食 Tsamou shih, To eat.

CH'HE. A doleful, mournful voice. (Le-king.) This is brought forward as an argument in favor of mourning three years for a parent.

 Seen while 1 試 Tsamou, To chew quickly. Read Tsow, The chirping of a swallow. Read 試 Tsou, with which characters, in the sense above given, Tseou is synonymous.

SEAOU. To eat; to chew. An interrupted, parried voice; the tone of
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CHOW, or Show. From Mouth, and 青 Show, Ploughed land. Who? Syn. with 青 Chow.

Original form of 吞 T'ho, To spit.

Original form of 吐 Haou, see under 12 strokes.

TSUY. See 咄 Tsuy, under 7 strokes.

LEEN. Same as 异 Than, see Rad. 言 Shé.

PHO. Sound; noise.

THIRTEEN STROKES.

YEN, or Néen. 显 S. C.

喩嘩 Yen-yung. The mouth of a fish seen out of the water; the gaping appearance of a fish respiring. 魚囂 Yen, yu heh shwuy yay, Yen, is a fish drinking in water. (Lüh-shoo.) Otherwise written 嘉 Yen.

HEAE:

The sound or voice of anger. Same as 言 He.

YING. To answer; to respond.

Same as 亜 Ying. Some write 喈 Ying.

TÁ. 啸啸 Yā-thí, Name of a country on the west. 啸 異 国威道使朝貢 Yè-thè thing.
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kwō ping kēnshe chãou kung. The Yâ-th, and other nations, sent envoys together to court with tribute. 坦 | Thân-th, Incorrect bad speaking.

嘓 TSOW, or Chow. The voice of a little child; a child crying. Read Chaou, the same as 啕 Tsow.

嘒 CHEN. Conversation; talk; loquacity.

Read Tan. 聆 | Ten-tan, Troublesome verbose ness; fatiguing loquacity. Originally written 聆 Chen. 口舌之均 | 唯則揝 K'how she che keun chen wei, 1sth tseu, When the mouth and tongue are unitedly loquacious, they should be restricted.

嘧 KO, or Kwo.

嘷 KO so, The prattling of little children with each other.

嘻 KE. Sound; noise.

嘻 K'HÉIH. See 嘻 K'héih, above.

嘼 YÜH. 啸啸 Yüeh, Inward feeling of pity, of commiseration, or grief. 啸啸 Yüeh-uez, The tone of disease; the moaning of a sick person.

嘴 YUÈ. To speak; to say; speech.

嘵 YAOÜ: Joy and merriment. Commonly written 嘟 Yau.

嘶 CHOW, or Ch'how. 砒 S. C.

The mouth, beak or bill of a bird; a bird with a hooked bill. The name of a star. Read Ch'ow. To peck as a young chicken; in this sense, commonly written 啐 Ch'ow. 啁 Ch'ow, The great hook-billed bird on the eastern sea. The Bird is used metaphorically for the state 齊 Tse. 俯 | 自粒 Foo ch'ô pih leih, Rowed the head and picked up the white grains. 啞 | 雛 Sang chô tse, Produced a self feeding chick. 三心五 | San sin woo ch'how, A certain group of small nameless stars. Also read Tow.

嘺 TÉEN. 啪啞 Tóen-ô, To moan, to sigh.

嘸 KIN, or K'hin. льц S. C.

To stop the mouth; to impose silence on one's self; to refrain from uttering angry or revengeful feelings; to be unable to speak from disease; to be prohibited by authority from speaking. A locked jaw. (Lih-shoo) 悼然嘸口 不能言 Ch'în ch'ang jen kin k'how pih nang yen, Grieved at, so as to be unable to speak. | 害口不言而 心害之也 Kin hae k'how pih yen, urh sin hae che yâ, To restrain the mouth from speaking injuriously, but harbouring in the mind injurious thoughts. | 目病症 Kin k'how le ching, A severe flux with an unconquerable aversion to food. | 寒面口閉 K'hin, han urh k'how pe, 'K'hin,' denotes the mouth shut from cold.' Occurs Syn. with 聮 Kin. 直雉一以蝕巧舌千皆 頭 Chin tsze yih ê têi, keou shê ts'êen kean kin, By merely one word offered up (to the sovereign) a thousand artful tongues were instantly stopped. Said of 韓文公 Han-wân-kung, of the Thang Dynasty.

嘽 TSEEN.

嚕 Tsw-tsisen, Two mouths approaching, each other.

嚐 MWAN, or Man. To spoil or ruin.

The vulgar form of 聮 Man, To neglect or treat unpolitely.
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<table>
<thead>
<tr>
<th>NUN.</th>
<th>Much talk, but not to the point; unintelligible jargon.</th>
<th>spacious and light,</th>
<th>Lwan shing ying ying.</th>
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<tr>
<td></td>
<td>Nung-nung, Muttering in a low tone.</td>
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<td>The jingling sound of the approaching carriage.</td>
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<td></td>
<td>&quot;Nung-nung&quot;</td>
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<tr>
<td>HAN.</td>
<td>The voice or cry of any animal.</td>
<td>Same as 喝 Yae, or Hō, see under 9 str.</td>
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<td></td>
<td>Read Kan, The voice of a bird.</td>
<td>HEAE, Tā, or He.</td>
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<td></td>
<td>Read K‘hau, The same as 喊.</td>
<td>S. C.</td>
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<tr>
<td>YUE.</td>
<td>The appearance of the mouth moving.</td>
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<td></td>
<td>HEANG. The sound of answering, or replying to.</td>
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<td>YUE.</td>
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The breath rising. To belch; to rift. Read Hwuy, The voice of a bird. Wide, spacious and light, said of a house. The sound of the gradual approach of a carriage with bells. The ancient Dictionary Yun-hwuy says, The beard on the chin. One says, The jaw bone. In the place where one’s own father and mother, or a husband’s father and mother are, if they give any commands they must be answered with respect; when advancing, reeding, or going about, (the son and daughter) must be uniformly attentive; in going up and down the steps of the hall, and in going out and in at the door, the "hands and feet must move gracefully; they must not dare to belch or to sneeze, to yawn or to lounge. (Le-King.)

If the stone be not cut, no vessel will be formed.

If man does not learn, he will not know the principles of right reason. (Sau-tsze-King)

| K‘HE. |器器 | | |

Formed from the mouths of several vessels, and a dog, guarding them. Some say the inner part should be 大 Ta, Great; and not Dog; thereby denoting the capacity of vessels.

A vessel of crockery ware; an instrument, or any utensil; a thing formed by moulding or cutting. Talents; ability. A surname.

A vessel, utensil, instrument. 成 Ch’ing k’he, or 成 Ch’ing k’he ming, Being made into a vessel or utensil, fit for some useful purpose, in which sense it is metaphorically applied to men.

玉不琢不成器 Yū pū chū pū ch’ing k’he: 不学不知理 Jìn pū hé pū chè le: If the stone be not cut, no vessel will be formed.

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大 Ta k’he, A person of great talent or ability.

小 小 Seou k’he, A person of little ability; weak, narrow minded, irritable, impatient. 大 Dà k’he wán ch’ing, ‘Great talents will in the evening (of life) perfect the fame or honor of the possessor. 藏 Ts‘háng k’he, To hide one’s talcots, or keep back from public life, till a fit

| K‘HE. |器器 | | |

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frightened by a dream, which seems inexplicable. 渺渺

1 真古之風 Huwai huiu go go, hwang koo che fung. Simple, pure and sincere were the manners of the sovereigns of high antiquity. 周書 1 《 Chow shou ； go urth. The books of Chow are clear and contain correct principles. (Yung-sze.)

噬 HWUY. An extreme degree of fatigue.

Otherwise written 窒 Hwuy, and 窒 Hwuy.

欪 KEAOU. 鐢欪 Keau gaou; High; disquieted; in an uneasy or discomposed state or posture; walking with apparent uneasiness.

噯 SAOU. Formed of a number of mouths on the top of a tree, and denoting the voices of birds in a grove or wood. (Lih-shoo.) Properly 暑 Saou. The addition of another Mouth is thought improper.

呮 E. 啸 啸 啸.

Breathing strongly, as in uttering a sigh. The sound of severe pain; the tone of indignation; the tone of sighing. Oh! alas! Read Yae. The sound of repletion; to belch. 啸 啸 E e, yih k'hieh. To belch and cough or sneeze.

心不平聲 E, sin pih ping. shing. "E, is a tone of disquietude of mind. " 啸 E he. Oh! alas! a tone of admiration. 夫大塊！氣其名為風 Foo tkdae e k'hieh, k'heing wei fung. The breathing of immaterial energy in nature is called Wind. (Chwang-tsze.) The literati use 大塊 Tn-kwan, for Heaven and Earth. Chwang-tsze, is a very mystic Writer.

噬 SHE. 啃 啃 啃.

To eat; to gnaw; to devour. 啃噬 She h3, One of the P'kwa; see under 臭 115. A tone of voice issued on beginning to speak; extending or reaching to a given point.
Grief, sorrow. Also read E. To rhyme, read She.

To cry and weep, Read Keih. The sound of some instrument; and, according to one old Dictionary, To cat.

The sound made by expelling the breath; or clearing the throat.

An angry tone of reprehension.

The sound of a bird; to peck.

The vulgar form of P'hêé, see 10 str.

The mouth, used as a numeral of horses. To call out loudly and vehemently. To weep excessively without noise, was expressed by Keaou-tseou, in the state Tsu.

To speak to a person in the tone of reprehension or abuse.

Warm air or breath. A belching forth disapprobation, or reprehension; to belch.

A vulgar expression of surprise or anger. A cry of one who cannot say anything.

The sound of laughter; loud laughter; the tone of reprehension.

The voice or note of a bird. Yung yung. The harmonious notes of birds. The sound of musical instruments.

A kind of stoppage or interruption of the breath. To rhyme.
K'HWAE, or Hwae. 喷

To drink; a constriction, or stoppage of the throat. 喷 | K'hwae k'hwae k'h ching, 'Cheerful and lightsome'; applied to a house, in the She-king. Some define K'hwae, The human voice; and say the phrase quoted denotes, The hustle and noise of many persons. 喷 | Tsan-kwae, Clamour, vociferation. A surname. A person's name. Read Kwae, The name of a place. Read Kwāi or Kwae, Meager thin countenance. 

Some use it as 喷 m. See above under 8 strokes.

TÛH, or Ch'hu. 窥

The mouth full of food.

SÉEN. Sys. with 淋 Sêen, or Yen. The mouth watering from desire; and with 淋 Sêen, To covet, to desire.

K'HEÔ. Loud laughter. 喷 喷 Yóh k'heô, Immoderate uninterrupted laughter, 談笑大 | T'han seâu ta k'heô, Talking and laughing.

TSZE. 哽 E-tsze, Bashful, ashamed like.

E. Sound; noise.

KÔ, Noise made by the mouth.

To expel forcibly the breath from the mouth; to spurt out; to snort; to hoot as at a dog; hurried enunciation. 喷水 P'huin shuí, To spurt water from the mouth. 

P'huin k'he, To rave furiously in anger; to snort. 那個人忍笑不住把一口茶都 | 出來 Na ko jin, jin seâu ph u ch'ho, pa yih k'how ch'ha, too p'huin ch'hu āi, That person unable to refrain from laughing, took the mouthful of tea and spurted it all out. 合血 | 人先 汗己口 Han hen ê p'huin jin, sêen woo ke k'how, He who spu blood to spurt at another person, first defiles his own mouth. 打 | Ta p'huin, or | 嘴 Phun-te, To sneeze. | 吻目赤 P'huin p'huin k'how fei míh chîh, Talked in a hurried manner, mouth sputtered and eyes reddened. Read Fun, The sound of blowing.
Original form of K'hwei.

An old form of Yin, The sound of conversation.

An old form of Shang.

TAOU. The same as Taou, Reason, way, &c.

The sound is not known.

Occurs in connexion with Le, forming the name of something which is not known.

FOURTEEN STROKES.

YAE, or Gae.

The same as Hê. To cry out, to urge on to. Same as Yih; A stoppage of the throat. Syn. with Hê.

GO. The voices or noise of a multitude.

LEU.

Leu leu, The tone of calling to a dog. A local word.

Same as P'he, Great.

The name of a person of the Dynasty Chow.

SHIH, or Tsih.

Deep; dark recess; where it is difficult to see.

HAN. Sound; noise; the voice.

K'HAE, or Gae. Sound, noise; to hoot at.

CHE. Slow; dilatory. Same as Che.

Same as Yin, see under 9 strokes.


NING. R. H

Ting-ning, To direct; to caution; to give a charge to, as Parents to children, or servants; seniors to juniors. To state fully to, amongst equals. 反覆叮叮 Fan fish ting ning, (Over and over again, charged) (him or her.) 叮叮致囑 Ting ning che chûh, To give particular directions respecting several circumstances.

TEIH. Quick, rapid sound.

LAN. To desire, as food; to cause to desire, or to induce appetite. Read Khan, To call out clamorously or angrily. Read Han, To spread unfounded reports.

乱其目 噁其口 深其耳 賣其心 Lwan k'he nûh; Ian k'he k'how; yin k'he urh; ying k'he sin, Confuse (or dazzle) their eyes; excite a vitiated taste in their mouths; debauch their ears; and seduce their hearts. (Liwan-nam-tshue.)

Hwâng jîn han k'how le ke, Irregular people, widely diffused unfounded stories, about the advantage of some plans.
** encontrado seme, see under 12 strokes.**

**HAN, or Höen. 鼻 R. H.**

To contain in the mouth a bridle; to sustain or receive, as 憢命 Han ming. To receive an order from the sovereign; or by courtesy, said to a friend, q. d. I receive your orders and will attend to them. Used either in conversation or epistolary writing. 鼻 Hau, is more commonly used.

**THÔ, or T'hà.** To (un)greedily.

To swallow down in a hurried noisy manner, without properly chewing. 蹤以口食也 T'hà, e k'how tsow shih yay, T'hà, to apply the mouth to food, instead of lifting the food to the mouth. 蹤以口食也 T'hà, e k'how tsow shih yay, T'hà, to apply the mouth to food, instead of lifting the food to the mouth.

**Woo ts'ih che, woo ch'ueh hai; k'ih ch'oo k'ang choo jin tsze, puh nang ph'yang; k'ih ch'ueh hai, ch'oo jin tsze e k'hen.** When dining with another person: do not in a hurry gulp up the soup; do not add seasoning to the soup; and (thereby insinuate that it is bad); do not pick your teeth; do not eat greedily salted (nice bit, because you thereby insinuate those that are quite plain.) When the guest does season the soup, let the host apologize by saying we are unable to boil good soup; if the guest eats freely the salted pieces, let the host apologize by saying, I am poor and cannot afford salt. (Le-king.) The making affected, absurd apologies, such as are here inserted, is descriptive of the present race of Chinese: but as to slopping, teeth-picking, hawking, spitting, and so on, they seem to read the text without the prohibitive particle. | | 鼻 T'hà urh shih, Ate in a slopping hasty manner.

**HÍH, Hwi, or Wô.** To call out to loudly.

To call out alarmed or frightened, Oh! 0! 0! 0! Hwi-tsway, (or T'sh) denotes To say much to; to speak to in a boisterous tone; and one says, with Laughter or ridicule. 鼻

**THAE.** 嗑嘈 T'hae tae, incessant talking, erroneous or incorrect chattering.

Vulgar form of 蹤 Tsan, see 19 strokes.

**LEO.** The vulgar form of 蹤 Leô.

**JOO.** 嘀嘈 Nèe-joo, Much talk; chattering.

**Another definition is; To recall one's self when about to speak. Ching-tsze-thung affirms that one definition contradicts the other. 蹤而言而嘈 | I khow tsang yen, urh nèe joo. The mouth about to speak, and stopping itself. Or thus,欲言而復嘈 Yö yen urh fuh shih, Desiring to speak, and again drawing in.**

**CII'I.** A certain articulate sound, which is deminated 轉舌呼 Chuen shê hoo, Articulating, or enunciating, with a turn of the tongue; such as the 轉 Lo, and 嘜 Loo, i. e. Hu and Roo, of the Buddhists and Tartars; by which it would appear that the sound referred to is that of the letter R.

**FAN.** To vomit. Formerly read Pan.
 görmek

HEAOU. Calling out.

The sound of an arrows. 嘀矢矢之嘨者 Heaou is the sound of an arrow.

HİH, or Heà. 嘤 R. H.

Anger; the tone of anger; to threaten; to oppose or intimidate by threatening. 嘤 k'how is to oppose a person with the mouth. Hih, says Hih-ho, To threaten. 驚 King-hih, or Hih-hea, To alarm, to frighten. Hih. 

I was alarmed, or threatened me, till I started or leaped up. I tried to frighten by surprise. I died as Hih feaou, To frighten to death. Hih the world is so, that the spirit left the body. 驚之曰 She feaou hih, Scenc it, cried Ah! in a fright.

To fear, to seek. Kin yé Leang kwo urh hih wu yau, To fear. Do you now want to frighten me by the (power or grandeur of the state Leang? (Chwang-tsze.) 赫 Hih, occurs in the same sense.

YUN. 叹 Yung yé, (Perhaps) To cry; to weep. Ching-tsze-thung says, the definition is erroneous.

YING. 嘤 Ying ying, The voice of any brute animal.

YÈ, or Yá. 嘤啨 Yà-tà, Name of a country on the west, from whence at one period Embassadors came to China.

CHIH. 歹 Chih-chih, The voice of any animals; sound.

WAN. 嘤啢 Wan-yun, A small mouth.

Yun, is by itslf defined, a large mouth.

Same as 嘤 Tüh, see under 5 strokes.

PHEI. The sound of breathing through the nose; panting. Read He, same as 嘤 He. 吸啢 He-ho, Gaping and panting.

WA. Sound made by an apparent stoppage of the throat, a kind of hiccup.

HİH, Gih, or E.

A little child finely formed and possessing extraordinary knowledge. Sound; noise. In the She-king, written 爾 Yih. 克啨克啨 K'hih che, k'hih ey, Full fine figure, speaking of a child. (She-king.) 負人孩子好有云啨一之子 Tsan jiu hae tsze hau yun, Che-e-che-tsze, Praising the person of a man's child it is said, Che-e-che-tsze; i. e. he is a perfect, fine comely figure. and 非 K hae, Not having heard or seen; not possessing knowledge. One says, A laughing appearance. One defines it by the 因 Thae, Doubt, suspicion; to unravel.

CHOW. Who? Speech. Read Ch'how. 嘍

Ch'how-ch'hang, Wild, incoherent, unfounded stories, by which the simple are deceived.

An erroneous form of 嘁 K'hae, see 14 str.
喸 YU. The tone occasioned by using effort.

喸喸引重勵力者之歌 Heu-yu, yin chung kuen leh chay ke ko, Song of those who draw anything heavy, to induce the exertion of strength, as the various songs of watermen, seamen, and others. 牽白拖舟必歌喸 | K'ien shih tschou, peh ko heu-yu, Those who drag stones and track boats, must sing Heu-yu. In the interior of China the watermen's song varies much.

嘯 MUNG. Language which is obscure.

嘯 TSE. 嘘 S. C.

To taste; to put a vessel to the lips; to wet the lips as far as the teeth; to sip. 嘘飲沾唇至齒也 Tse, yin chen chin che che yai, Tse, to drink and wet the lips as far as the teeth. (Lih-shoo.) A plaintive sound. Read Chae, | Kea-keac, The sound or noise of many persons. Read Chae, | 嘘 Chae-shé, A laughing appearance. 太保受同祭 | 宲授宗人同拜 | 叩拜 Tae-poou shou Tshung tse; tse; ts'yi; shou Tsung-jin t hung pin, wang ta pac. The Tae-poou, (or minister of state) received the vessel and poured out an oblation; sipped the wine, returned to his place, delivered the vessel to the Tsung-jin, and bowed; the king returned the bow. (Shang-shoo.) | 嘘 音嘗也 | 至齒嘗入口 Tse ts'hou kee ko ching yai; tse, che chee; ts'hou jin k'how, Tse and Ts'huy, are both To taste; Tse, denotes (the wine) passing to the teeth; Ts'huy, its entering the mouth. (Le-ko-choo) 小祥之祭，主人之辭也 | 之眾賓兄弟則皆嘗之 | 大祥，主人嘗之，眾賓兄弟皆飲之可也 Senou tsch'ung che; tse, choo-jin che ts'oi yai, tse chee chung pin heng; te tsh kee tsu huy che, ta tsch'ung, choo jin ts'hou che, chung pin heng te. kee yin che k'ho yai, At the annual funeral sacrifices, the master in tasting the oblation may sip it with his lips, the guests and brothers may all then take of it into the mouth. In the funeral sacrifices performed twenty-five months after interment, the master may take of the libation in his mouth, and the guests and brothers all drink of it. (Le-king)

嘯嘯嘯嘯嘯 TSIN. Expression of anger, or indignation.

嘯 | Ts'in-ts'in, denotes the same in a higher degree.

嘯嘯嘯嘯嘯 TSING. Occurs in the books of the sect Fuh.

嘯 TSÅ. 嘘嘐 Tsah-ch'eh, To scheme or calculate.

嘐 | Tse-woou, shun-yai; urh puh tsah-ch'eh h'o sze yai, Aim at a state of the highest abstraction, and unmixed unity of thought, and do not engage in deep scheming, or calculating of multifarious and troublesome affairs. (Hwae-nan-tsze.) This is said to be the way of attaining high degrees of virtue.

嘤 Original form of嘤 Yih.
FIFTEEN STROKES.

LEÉ. The noise made by the grinding of the teeth against each other, gnawing.

TSIII, or Tsei$h.

P'heth-tshi. Wordy; verbose; sound of many voices; sound of the voice when beginning to chant or to sing.

Vulgar form of Tsan, see 19 strokes.

Same as Pwan, see 12 strokes.

CHIII.野人之言無文飾

Yay jin che yen woo win shih, The words or speech of a rustic, having no elegance or polish. From Mouth and Plain, unadorned.

SHIIH. To command, to order, to direct.

TE.囑 S. C.

To sneeze. 狸解也 Woo kae k'he yay. To emit breath or wind by starts, K'h'ho p'hun pe yay. To expel the breath through the nose. 嘆 Te; 書 | P'hunte; or 打書 | Ta p'hunte. To sneeze. 嘩 | K'hew te, To sneeze, from disease or cold. 譯者氣盧於鼻

YIH. Same as 嘬 Yih, see 9 strokes.

Read Heih. 嘬 Heih-seih, The hurried vociferating noise of a crowd of persons.

HEEN. Difficulty; distress; sound; noise. The same as 頭 Heen.
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<td>woo jin, tselh tsing</td>
<td>Tsaou-lau, Solitude and silence.</td>
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<td>LAE</td>
<td>Sound, noise</td>
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<td>KEH</td>
<td>He-keih, Play, trifling amusement; merriment</td>
<td>哳, Yuh-keih, Incessant laughter.</td>
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<tr>
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<td>The noise made by insects; by a mouse or rat.</td>
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<td>PO, P'hö,</td>
<td>P'haoou.</td>
<td>The noise of anger; of laughing; of throwing down a stick.</td>
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<td>擒林而起炎然放杖而笑. Yung chang urh k'he, p'ho-jen fang chang urh seau, Grasping his staff he arose, and throwing it down again with a smart noise, he burst into a laugh. (Chwang-tsze.)</td>
</tr>
<tr>
<td>P'HAOU</td>
<td>Sound; the voice of any animal. Same as 鼉 P'haou.</td>
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| YEW       | A tone of sighing, or of breathing out admiration; a tone implying doubt or uncertainty. 嘊嘤嘤者辭未定 | 鼐

### LAOU.

Woo jin, tselh tsing, ‘Tsaou-lau, Solitude and silence.’

### LAE.

Sound, noise. The same as 鼗 Lac.

Read Thâ, Same as 嘩 Hwae.

### KEH.

He-keih, Play, trifling amusement; merriment. 哳, Yuh-keih, Incessant laughter.

### WEI.

or Tsuy. Wishing to repress, or to conceal.

### HWUY.

Same as 嘩 hwuy, see 11 strokes.

### TSEEH.

The noise made by insects; by a mouse or rat.

### PO, P'hö, or P'haou.

The noise of anger; of laughing; of throwing down a stick.

### P'HAOU.

Sound; the voice of any animal. Same as 鼗 P'haou.

### YEW.

A tone of sighing, or of breathing out admiration; a tone implying doubt or uncertainty. 嘤嘤嘤者辭未定 also E yew ya chay, tsao we ting yay, ‘E yew ya, are words which express uncertainty.’ 伫立久嘨 | Choo leih kew e-yew, Stood erect and sighed for a long time. 哿 | E-yew, To sigh, as Oh! alas! Occurs in the sense of 嘩 Sha, Hoare from much speaking.

### CHE.

Speaking in a slow leisure tone.

### YAOU, or Gaou.

To bite; to gnaw; to chew.

### YING, or Gâng.

The noise of a dog barking.

### YIN, or Yen. |

The sound of conversation; simple; stupid; silly; false. A proper name of a man, 父頋母翁 Foo wan, moo yin, Father morally stupid and mother silly. (Shang-shoo.) 不道信之言為 | K'how p'ih taou chung sin che yen wei yin, Yin expresses the mouth, not affirming what is faithful and true.

### T'HOW.

Much talk.

### CH'HUE.

A distorted mouth.

### TOW.

To recite; to read in a chanting tone.

### HWÜH, or Hö.

To eat what is bitter. A great draught. 酸而不嘨 | Swan p'ih hwüh, Being sour did not drink largely.

### PAOU.

To till or plough. To stick into the ground.
ME, or Mei. Fallacious speech.

HWANG. The sound of hooting or uttering inarticulate sounds, expressive of surprise, admiration, and so on. The sound of a bell.

An ancient form of 倔 Che, see 7 str.

TSEE. Conversation in an under tone.

SHOO, or Soo. The noise of hounding on a dog.

The same as 傼 Keou, see above.

CHIH. The sound or voice of any animal.

LE. Part of the name or title of the king of 古成國 Chen-ching-kwo, The state or nation called Chen-ching. (See a View of China.)

Ancient form of 倔 Sang, see 9 str.

Ancient form of 倔 Tan, see 11 str.

Ancient form of 商 Shang, see 8 str.
The throat, the sound or noise in the throat.

To attack, or oppose with weapons; to fight. The same as 闩 Chen.

Same as 囉 Lac, see above.

A syllable employed by the Buddhists, in prayers or imprecations.

Original form of 吹 T'hu'n, see 8 str.

The voice of a bird.

Same as 吹 T'han, To taste, and 吹 T'han, To eat.

To breath or blow softly; general lamentation.

Same as 吟 He, Sound of social joy.

To confer; to bestow upon; particularly on the priests of Foh, for religious purposes. In the phraseology of the Buddhists, the mode of recompense employed by the religious to those who bestow upon them property is expressed, by 迨 K'cho'i. 市引福地亦名 造 Taou yun fuh-te yih ming Ta-t's hu'n, To persuade and lead to the happy land, is also called T'a-t's hi'n.

In the language of the sect, the happy land denotes a virtuous state of the heart. The Priests receiving a gift with the right hand, will procure happiness to the giver.

To contract the eyebrows, as in smiling or laughing.

To repress a laugh, and indulge a slight smile. Used also for 鳟 Pin, To contract the eyebrows from sorrow. Also for 鳟 Pin, To stare with anger or indignation.

To call to; to call out.

Over against; towards.

The heart of the heliutus is directed towards the sun. 炳 Heang a'm, Toward the front; forwards. 背 Heang pei, Towards the back; backwards. 若火之炎于原不可 | 迸其騰可撲滅 不能 ho che iiao yu yuen pi'h ho heang urh k'he yew k'ho pi'h meih, Though there be the flame of a fire, rising in front which may not be approached, (I) can still extinguish it. (Shoo-king.) This language was used by an ancient king to his ministers, referring to the splendor of their power. 隨君子以 | 懐入宴息 Suy keun-tze e heang hsii5 yih gan seh, In proper season, the virtuous man, towards evening, enters within and enjoys rest.

五福日 | Wuu fuh yu5 heang, *Of the five blessings it is said, Heang; i.e. press forward to them. The five are, Long life, riches, peace, the love of virtue, contentment with one's fate. | 明而治 Heang ming urh che, *To rule in the full blaze of day.* Said of the Sages, who do not affect the works of darkness.

Original form of 鳟 Kwei.
PHOW. S. C.
Great; large. A man's name.

Original form of 諷 Yen.

Ancient form of 商 Shang, see 8 str.

Same as 歌 Ko, A song; to sing.

Ancient form of 蓬 Ch'how.

Ancient form of 唐 T'hang.

SEVENTEEN STROKES.

KING. A long sound.

SEE. To break or spoil; the noise of breaking.

One says, An harmonious sound.

TO. Wide; extensive.

The appearance of hanging down; thick.

K'HUUH, or Kwüh. S. C.
A hurried annunciation of, or information given to. A proper name. 帝嚮高辛兒黃帝之曾孫 Te-k'hüh-kaou-sin-she, Hwang-te the tång-sun, 'Te-k'hüh-kaou-sin-she, (an ancient king who lived about 2300 years B. C.) was the Great-great grandson of Hwang-te.' This character occurs written 儒 K'hüh.

Same as 聞 Yin, To answer.

LAN. Unintelligible jargon. The same as Lan.

YEN. Cold; severe; rigorous; commanding. Grave; solemn; stern dignified; majestic. Inducing respect; reverence; awe. To respect; to stand in awe of. An epithet applied to parents. A night watch; a military guard; a surname. The name of a Hèen district; of a Chow district; of a country; of a tree.

寒氣凛冽曰嚴 Han-k'hü lin lîe yüe yen, Cold air freezing, is called Yen; hence 寒 Yen han, Intense cold, frigid. 教命急也 Yen, k'ou mîng k'ouh yâ, Yen is to instruct or give orders with intenseness or severity. 敎不 師之惰 Keou pîh yen, sze che tu, Not to teach with due severity is a proof of the sloth of a master.
(San-tsze-king.) 從 | 办理 Tsung yen pan le, To manage with strictness or severity. 法律森 | Fā leí shā yīn yīn, Laws, strictly and rigorously referring to every supposeable case. | 罪 | Yen-fa. Severe punishments. | 重 | Yen-chung; 父 | Chwang yin; | 聖 | Yen-suh; | 威 | Wei yen. All express with little modification of the meaning. Gravity, sedateness, stately solemnity of demeanour. | 尊 | Tsung-yen. Honorable and stately; a dignified gravity. 家 | Kea-yen. The father of a family. | 聖 | Yen-tsze, The mother of a family. | 有整齊 | 章| 芸之規 Yew cbing tee yen suh che kwei, Customs or manner of doing things well ordered, regular and strict; strict discipline. 端方 | 重 | Yin che king, Great respect and veneration for (certain virtues). (She-king.)

天命降監 Thēen ming keang kēn, 下民有嚴 Hea min yew yen; 不信不諄 Pŭh tsen pō lan, 不敢怠違 Pŭh kan tae hwang; 命于下國 Ming yu hea kwā, 封廷厥福 Fung kēn kēh fuh.

O Prince! “Heaven descends to view your conduct. The people placed beneath you, are yet to be respected. Do not reward the unworthy; do not be cruel in punishment; Dare not to be remiss and idle; Thus the decree (of Heaven) will secure the empire to you, And abundantly build up your happiness.” (She-king.)

Composed in reference to 武丁 Wun-ting, who lived B.C. 1248. One Commentator says, 天雖高而實下. 其監視甚可畏也. 民雖卑而天實以爲視. 聽不可忽也. Heaven though highly exalted, really descends (or comes down), and the survey, or inspection thereof, is greatly to be feared, the people though, they are in base circumstances, as Heaven really looks and listens, must not to be despised. Another says, 畏天在於畏民 The fear of Heaven consists in the fear of the People. These early sentiments have tended in every subsequent age, to moderate considerably the despotisms of China. In the above quotation, some read | Yin, as Gang.  | 天子 Yen Thēen-tsze, A majestic son of Heaven, i. e. Emperor. Used as a Verb, 重之 Yen chung che, Respected and venerated him. 睿鼓曰夜 Hāo koo yuē, Yay-yen, The evening drum is called Yay-yen. 一 | Yih-yen, The first drum. 二 | Urh-yen, The second drum, and so on. 戒 | Kae-yen, Troops placed against an expected enemy. 保 | Yu-yen, Troops that occupy a place after the enemy retires. 琼州有 | 什葉皮葉浸水 and 以以銥日成酒能醉人 Tseen chhàw yew yen-sho, tsou phe yē, tsihn shwú, hō e yong; soo jih ching tsw ngāng tāu jin. In Hae-nan, there is a tree called Yen-sho, the bark and leaves of which being steeped in water, and mixed with a fermenting substance, in a few days become a liquor which is capable of intoxicating a person.

Same as 嗷 Paou, see above.

Vulgar form of 嘤 Tsān, see below.

YING, or Yāng. 嘤 R. H. The voice of a bird; the harmonious songs of birds.

伐木丁丁 Fā mǔ chēng chēng, 鳥鳴啾啾 Tsān yung k'he amu mūh, 出自幽谷 Ch'hhō tze yew kūh, 遷于喬木 Tseen yu k'heu mūh, | 其鳴矣 K'he hu kē tsw ngāng, | 求其友聲 Kew k'he yew shing, 相彼鳥矣 Seang ke tsw ngāng, 猶友求聲 Yew kew yew shing, 伐伊人矣 Chān e jin e,
EIGHTEEN STROKES.

HEAOU. Same as 鼎 Heaou.

Heaou jen, Being at leisure. The name of a place. The name of an officer in ancient times.

Same as 鼎 Tsiih, see 11 strokes.

TSEÕ, or Tseâou. 咀

To bite; to chew; to gnaw; to ruminate. To drink, which is also expressed by 鼎 She-tes. 鼎

京都飲酒相強之醉也 Tseii, fish tseô chay, king too yin tsew seung keang che tzee yay, 'Drink and drink again, is an expression used in Peking, when urging people to take wine.' It is vulgarly expressed by 主醉 he Choo tsuy laa, 'Dominate him drunk,' exercise the power of a master over him. 咀 文 | 字 Yaou wan, tseô tsae, 'To bite letters and chew characters,' denotes a pedantic introduction of learned phrases. 如同 | 蝰 Tseô tsaô, Tsiih, 'Just like chewing wax;' applied either to disagreeable food, or to a bad style of writing. 且 | Tsiih tseô, To chew, to craunch. 牛羊有肚能 |

New yang yew too, nang tseô; yin woo too phit nang tseô; tó kenè yin yew too, koo nang tseö, Cows and sheep have stomachs, and can chew or ruminate; fish have no stomachs, and cannot chew; the fish called Chuê, alone has a stomach, and therefore it can chew. 大 | Ta tseô, To chew with large mouthfuls.

Bite. Same as 咀 Lan, see 14 strokes.

JOO. Name of an animal said to have a red nose, azure coloured tail, and to devour tigers.
XVIII.

SA. Occurs much in the books of Buddh.

The name of a tribe in the west.

Hwüh, Hwûh, or Hwa.


E. 嘔嘔 E heu. To gape and laugh.

CHÜÊ. To take into the mouth as if sucking; to slobber up. 嘔嘔飲水 Chüé shûh yin shiüiy, Slobber up pulse and drink water. Same as 嘴 Chuë.

YEN.

Yen yen, A wrangling appearance, strife.

T'HE. To sneeze or snort from the nose.

Hwăn, or Hwûh. To brag; to boast.

HWAN, or Twan. To call to, to call out clamourously; to clamour in disputation. 嘔然不

知其所非也 Hwan hwan jen, piü che k'he so fel yai, The vulgar professors of letters in this age, 'clamour and wrangle in disputation, ignorant of their errors and misconduct.' (Seun-tse.) | 嘔 Hwàn heou, To make a noise and clamour.

方作方相與十二嘔舞

Therefore the Fang-seang, with twelve (men dressed up like) animals, throw themselves into various postures and make a clamorous noise, to expel evil spirits. See under No.

TE. The name of a city.

CHÜEN. 縮 R. H.

The chirping or song of a bird, modulations of the voice, whether in birds or in men. 個轉 Shing chuen, Modulations or inflections of the voice.

CHÔ, or Néê. A mouth without any rule or law to itself. The mouth moving or chattering and talking; vilifying, backbiting. 嘴轉 Che-joo, Loquacious; wordy, indistinct murmuring.

HEAOU, or Gaou. 結 S. C.

From Four Mouths and Head. The breath or voice ascending above the head. To make a noise; to vociferate; noise; vociferation; noise of a market place. | 嘔 Heauou heou, Self-satisfaction; self-complacency. A complaining tone; sighing; reviling; vilifying others. Pits or hollow places in hills are called Gaou. The name of a quadruped, of a bird said to have four wings; of a river, of a hill, and of a country or district. A surname; a man's name.

之子于苗 Chc tsse yu meou.

And things | Seven too heauou heou.

The royal attendants in going forth to the chase.

In numbering the followers make a clamorous noise.

遊說人知之亦 | 人不知亦 | Yew shüü, jin che che yih heauou heou; jin piü che yih heauou heou, Travelling to instruct others, if instruction be known, (i.e. received), feel self-satisfaction; if it be not received
still feel self-satisfaction. 日何如斯可以 一 一
矣 项尊德樂義則可以 一 一
矣 Yü, 30th
ho-joon see ᵃ k'ho e heou-geou e; yu'k'k'ho e heou-geou e. It was said, How can one thus feel self-satisfaction? (Mang-tsze) replied, Honor virtue and delight in righteousness, then you may feel self-satisfaction. (Hea-mang.)

TS'HA. Noise made by a crowd in applauding and encouraging posture-makers. 嘈嘈 Tsou-tai, Noise made by a crowd of persons; tumultuous noise.

LWAN. Confused, incoherent discourse.

NINETEEN STROKES.

CH'IEN, or Chê.

CH'HAE. A man's name.

In Tso-chuen, it is written without Mouth by the side.

CH'IHAO. A laughing appearance, loud laughter.

Same as 鬱, Alarmed as by a tiger. Occurs in the books of Taou-tsze.

E. The tone of laughing; noise made in sleep; snoring; talking in sleep. 眠中 嘈嘈 呼呼 Mêen chung gan e shin hoo, Snoring and calling out in sleep.

LO. A tone employed in song; the prattle of a little child. 嘈嘈 Lo-10, or 嘈 Low-lo, Troublesome.
confused, by minute and petty requests or statements. 我也不敢十分 | 诶你 \( \text{Wo yā yī pí shì} \) \( \text{shì fù} \), however I would not venture to be very troublesome to you. 喊啞你這個人實在 | 诶 \( \text{Ac-yát} \) ne chay ko jin shīh|tse\( \text{lo-so} \), Ahi! you are a very troublesome man. Read. Say, | 喊 \( \text{Ele} \)-ay-chay. Many words; verbose. Is a syllable which occurs often in the books of Buddh.

囉囉囉囉囉 \( \text{Lā} \). The sound of gnawing a bone.

囉囉囉囉囉 \( \text{YUN} \). The voice of a bird.

囉囉囉囉囉 \( \text{NANG} \). A bag; a sack; a large bag or sack. To hold in a bag. A surname. 簪俗稱口袋 \( \text{Nang, sū chéng kʰow-tse} \), A sack is commonly called Kʰow-tse. 袋有底曰 \( \text{yì} \) 無底曰囊 \( \text{tae yē yē nang, wu yē kʰo} \), A bag with a bottom to it is called Nang; without a bottom it is called Kʰo. The Kʰo is tied round the body, and contains any thing valuable. It is commonly called 温 | Chén-tse. Kʰo also denotes a small bag in contradistinction from Nang, A large sack. 袋 | 相體 \( \text{Kea nea nang san tām} \). To open a sack and bestow of its contents on another person; a phrase made use of when soliciting assistance; on taking a journey, or on any other particular occasion. 袋 | 相體 \( \text{Kea kea kʰin nang} \). Open, open the variegated silken bag, is said when requesting a person to open his mind and tell his opinion.

囉囉囉囉囉 \( \text{Nang yíng kǒu tū} \). By the light of a glow-worm is a gauze bag, distressed yet studying. 行 \( \text{Hing} \) nang. Travelling bag, expresses whatever one takes with him on a journey.

囗囗囗囗囗 \( \text{Nae kʰo hōu lāng} \), 困囍 \( \text{Yu kʰu yu nang} \). Also put flour and grain, Some in bags and some is sacks. (She-king.)

囗囗囗囗囗 \( \text{Chwang-nang} \), is used in Chwang-tze, for 捕囍 Ts'heang-nang, To snatch, to disturb, to throw into disorder.
TWENTY to TWENTY-TWO Strokes.

SEIH, or Chih. 嘘魂 Meih-seih, The noise of many persons in a hurry; vociferation.

Hwan. 呼 S. C.
To call out; to call to; the voice of any animal.

NEII. To chew; to gnaw; to crunch; to corrode like insects. 嘬骨 Neih kwiih, To gnaw a bone.

Same as 呼 Wan, see 14 strokes.

Same as 嘴 Hwan, see above.

An old form of 嚇 Yen, see above.

Same as 嘴 T’han, see under 12 str.

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TWENTY THREE STROKES.

LO. To split or rend.

A syllable which occurs in the books of Buddah.

KEEN, or Gan. 喑魂 K’eu-gan, A hill.

The name of a barbarous song. The same as 喑 K’heen.

Same as 嘻 T’how, To boast.

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CHIH. To tell; to direct; to give orders to; to engage another person to do.

CHIH-shoo, or 潘 | E-chih, A parent’s will, left at death.

丁寧致 Ting ning che ehuh, or 丁 | Ting-chih, Again and again to give directions; to nail it safe, as the characters imply. Vulgarly written 嘴 Chih. 了訃 Chih t’hü, To tell to do, to request to do for one.

CHEN. To speak with difficulty.

Another form of 喑 K’een, Difficult.
YEN, or Gan.
To sigh; to moan; to hum; to recite.

CH'HOW, or Chow.
The vulgar form of Chow, A pair of birds. To wrangle; to fight; to hate; hatred; an enemy. To pay; retribution.

Ancient form of Keen.

The vulgar form of Chow, To revenge. To pay the price of. This word is commonly used without Mouth below. See Radical 言 Yen.

Ancient form of Ch'how, Wild.

THIRTY-FIRST RADICAL.

HWUY. S. C.
Representing encircling; to enclose and protect. The ancient form of Wei, To surround and guard; also of Kwo, A nation, a country; an enclosure with a spear and a mouth, and a smaller enclosure in the middle. Tsze-hwuy affirms that this character denoted square; but Ching-tze-chung and Kang-he, both deny it.

JII. Same as Jih, The sun; a circle and one, Denoting the unity of the sun.

Ancient form of K'he, To rise, to raise.

TSEW, or Chow. TSE.
A man enclosed. To confine; to imprison; to shackle; to fetter; to handcuff. A prison; a criminal. The reasons of condemnation. Tsew-lung, A large cage into which a criminal is put, sometimes with his head out of the upper surface. Tsang tsew-lung toh chung fan, A great offender confined in a cage. 既已有此機會何不將他二人用酒灌醉而 禁了 開 yew tse ke-hwuy, ho phit tséang th'ubh jin, yung tsew kwan tsuy, tsew kin lewu, As we have this opportunity (to revenge an uncle's cause), why should we not take these two men, fill them drunk, and then confine them
31th Radical. III. Hwuy

面八方 Sze miên pâ fang, Four surfaces and eight regions; express the four sides of a square, and then those four, with the four corners, which make eight. 一方 君子 Sze fang keun isze, Good people all around. 一方八達 Szu chung pâ tâ, A passage or thoroughfare in every direction; it metaphorically denotes a man of clear perceptions, who sees the nature and reason of whatever comes before him. 重一為二倍三為 Szu hâ wei urh, pci urh wei sze, To double one makes two; and two and two make four. 七十 Sze shih, Forty. 七七 Sze ts'eh, Thirty. 七十九 Sze h'shew, Three times seven make forty-nine. In the centre of the Empire, Sze, was read Selh. 今官司之交于作肆防詐偽易 Kîn kwan sze wân e sze tâ sze, fang cha wei ts'hu ên yîh, The officers of Government in their writings have now changed Sze to Sze, to guard against false and clandestine alterations.

THREE STROKES.

囗 KEEN. A son; a child.

闔人呼兒曰 田 Min jîn hoo urh yû keen, The people of Fu-hên Province, use Keen to denominate a child. They pronounce it Tsea. Also read Yuê. 哭 | 詩 Gae tsea she, An ode lamenting (the fate of) children. Composed in consequence of an Emperor of the T'hang Dynasty, taking the children of Fu-hên Province to be eunuchs. 別郎罷 Tsea pê lang-pa, The boys are separated from their fathers. Lang-pa, is a Provincial word for father.

囗 CHWANG. S. C.

' The ancient form of window Chwang. A window. Or as it is expressed, 之目盧以通明 t'oo cheû mîh, heu e chung ming, The eye of a house; an open space to admit light. The seal character represents the lattice work, which is yet placed in windows in the north of China. The middle part of 豬 Tsang, Hwuy, and similar characters, are derived from this.
Designed to represent something revolving within a circle.

To revolve; to turn round; to return. Curved; deflected; reverting to; bent down or oppressed; to turn aside and avoid. A surname; the name of a city; and repeated. Hwuy-hwuy, The religion and country of the Mohammedans. The section of a book. A time or turn.  

Chuen-hwuy, or reversed, Hwuy-chuen, To turn round. 轉  

頭看 Chuen hwuy t'how k'han, Turned round the head to look. 轉 | 來 Chuen hwuy lae, Turned round and came back again. 一去不返 Yi k'heu pih hwuy, Once gone not to return. 他明年要來 Tha ming shen yau hwuy lae, He will return next year.  

頭是岸 Hwuy t'hau she gan, But turn round the head, the shore is there; 頭是道 Hwuy t'hau she t'ao, Turn round the head, the path of reason and virtue is there. These two expressions are addressed as a stimulus and encouragement to the profligate, intimating, that if they will but turn from vice, virtue is attainable. 心 Hwuy sin, To turn round the heart; to repent and reform; also expressed by 心轉意 Hwuy sin chuen e, 'Turning the heart and changing the intention. 思 Hwuy-sing, To revolve in the thoughts; to reflect; to reconsider.  

憶 Hwuy yih, To recollect. 道 Chay hwuy, To run after, to recall. 聚一處 Ts'eu hwuy yih ch'ho, To return and assemble at one place; said of those who had run from an enemy. 有天之力 Yew hwuy t'hsien ch'eh leh, Having strength adequate to cause the heavens to revolve. 那 Hwuy scay, Deflected; depraved. 其德不揚 K'he tih pih hwuy, His virtue was not deflected, or turned aside from the straight path. (Sheking.)  

絕其路 Ts'eu k'he hwuy loe, To cut off a person or an army's retreat. 禮葬 Le selh hwuy, The principles of decorum, remove what is depraved or vicious. (Le-k'ing.) 下 Hea hwuy, The next time. 他來了幾 Tha lae leon k'he hwuy, He has come several times. 第幾 Te ke hwuy, Which time or turn?  

避 Hwuy-pe, To turn aside, to retire from view; it is also used imperatively. A part of the usual insignia of the officers of Government: when they pass through the streets, are two boards on which are written, 靜 | 靜, Hwuy-pe, B: respectful and silent; turn aside and make way. Those boards are called 高牌 K'ao kek pae, A tall footed tablet.

徘徊 Pae-hwuy, Irresolute; undetermined; flying from thing to thing; loose flowing garments. 生丹顏 Hwuy-sing-tan, A revivifying pill; a kind of medicine.  

一品 Yen-hwuy, The favorite disciple of Confucius. 首 Hwuy-yin, or 信 Hwuy-siu, A written reply; a letter sent in answer to one received. 答 Hwuy-tsh, To reply; to answer to. 言 Hwuy-hwa; 報 Hwuy-pao, An answer brought by a messenger; or a spy. 禮 Hwuy-le, Denotes either obeisance paid in return, or a present sent in return for one received. 拜 Hwuy-pae, To return a visit. 輪 Lun-hwuy, The doctrine of the metempsychosis, or transmigration of souls; some apply the phrase to the changes from riches to poverty; and from poverty to riches, which take place in life. 數 Hwuy-hwuy keaou, The Mohammedan religion. 子 Hwuy-tsze, A Mohammedan. 紅帽子 Hung mao hwuy tsze, Head capp'd Mohammedan. 白帽子 P. h mao hwuy tsze, White capp'd Mohammedan. 鏡頭子 Chen t'hau hwuy tsze, Turban Mohammedan. 子風俗各自范飯 Hwuy-tsze fung sib, ko tsze tsao fan, The Mohammedan custom is for every one to prepare his own rice.

國名 Hwuy-hwuy kwa ming, Is the name of a country otherwise called in Chinese history; 大食國 Ta shih kwa; and in a Statistical work, it is called 明 vish that Mian chu'a-na, which seems a corruption of Medina. 其國人敬天體拜之外一無所崇 K'he kwo jin king Thien, lepae che wae, yi hoo sso tung, 'The people of that country worship Heaven, beside the rites of which worship, there is no other being or thing to which they pay divine honors.' The rich, it is said, are liberal to the poor, and persons from other parts of the country are received as friends.

其葬葬 Ke po tsing, 'Their funeral rites are bare.' In canton they are buried without coffins. The shell in which the deceased is carried to the place of interment, has a bottom which draws out, and lets the corpse fall into the grave. If it
fall with its face towards the heavens, they burst out in
expressions of joy, regarding the circumstance as an omen of
future felicity; if the corpse turn round with its face to the
earth, they shed tears, considering it as an unhappy omen.

It is further added, under the word Hwuy, that they 抱齋
不食自覺 Pa ch'ueh pu shih tsze pe. Keep their fasts,
refusing to eat even to death. They 親天不為像
Sze T'ien phii wei seung, Worship, or sacrifice to, Heaven
but do not make idols. In 陳隋問入中國 Chin Suy,
k'ien jih Chung-kwô, The time of Chin and Suy, (about the 7th
century) they first entered China. Afterwards, 航海至
廣州 Kang hae che Kwang-chow, They came by sea to
Canton. 全元以後蔓延中國 Kin Yuen e
how, man yen Chung-kwô. After the Dynasties Kin and Yuen,
they spread widely through China. 今在在有之
Kin tseh yuen che. Now, they are in every place.

One Writer defines Hwuy thus, 異天之氣. 天
地相承. 天周地外陰陽五行 | 轉其中也 Hwun
'theen che k'he. T'heen te seung ching; t'heen.
chow te wae; yin yang woo hing hwun chuen k'he, chung yau;
The yet fluid ethereal celestial influence, being received by
heaven and earth, the heavens revolve without side the
earth; the Yin and the Yang, with the five elements, revolve in
the midst thereof. 低 | Te hwuy. To keep the mind
lingerling and dwelling upon what is pleasant or desirable.
低 | 沉吟 Te hwo chin yin. To dwell upon with pleasure,
and in deep thought recite what is agreeable in any literary
composition. 中省 | 枕 Shen yew hwuy wang. To
clear up the case of, and deliver from punishment one who has
been oppressed and falsely accused. 右 | 梅山 Yew hwuy
mei shau. Towards the right made a circuit round the Mei hill.
遠 | Hwuy-yuen, or 迷 | Hen-hwuy. Said of passes
or roads that are long, winding, and waste. Vulgarly written
回 Hwuy.

SIN.  S. C.

Also read Sin and Sêt. The calvaria. (Shwu-wàn.) They
express it by 頭會腋蓋 T'hou hwuy naou kae. The cover
of the brains assembled in the head. The temporal suture, or

open space between the ossa temporalia, which in young subjects
is filled up with cartilaginous substance, in Chinese called
門 Sin-mun, or 頂門 Ting-mun. 一時失手將
酒碗摔在張三門皮破血出逾時
凜命 Yih sha shih show, ts'ing ts'âu wan, taoh lsea Ch'ang-
sun sin-mun. phe p'ho, benê chî hi. yu shu yin ming. All at
once slipped his hand, and threw it at the top of Ch'ang-san's
head, and broke the skin; the blood flowed, and after awhile he
died. Most of the Dictionaries quote the following passage,
子在而胎諸事盡開, 唯脾内氣, 】為
之通氣. 骨獨未開, 既生則教開口
鼻內氣, 明開為之, 拔氣. 乃漸合
When a child is in its mother's womb, all the passages are
stopped, it receives the breath (or living influence) only by
the umbilical cord; the temporal aperture makes a com-
munication for the living influence, hence the bones are not yet
closed; after birth the passages are opened, the mouth and nose
receive the air, and the bowels become a backward passage for
it; the temporal bones gradually close. 今 is adei, 黃
陽升降之道 These are the principles of the ascent and
descent of the Yin and Yang. For Yin and Yang, two of the
Dictionaries use 神明 which seems to denote Spiritual
intelligence; but what is intended by the ascent and descent thereof,is not easy to conceive or express. 頭中央旋
毛中為百會. 百會前一寸半為前頂. 百會
前三寸即一門 In the centre of the top of
the head, in the middle of the round tuft of hair, is the hundred
assemblage, (perhaps the sensorium, and they refer to the

collection of the nerves there), an inch and a half before the
hundred assemblage, is the front vertex; and three inches before
the hundred assemblage, is the Sin-mun (the temporal aperture).

An old form of 夏 Leang.
around him; hence its usual meaning, that which induces
effects or consequences. A cause, because, for the sake of; on
account of, the circumstance from which; to influence or
engage to do; to rest or lean upon; to continue as before; to
conform to what exists. A surname. To rhyme, read Yen.
Occurs denoting, To disperse.

事非 無因 Sze fei
wo yin, The affair is not without a cause.

何 Wei ho yin, For what cause? 甚事 Yin shin sze,
Because of what affair?

Yin wei t'ha lae t'hi che, so ma t'ha. Because he came
late, therefore gave him a scolding. This mode of expression
is usual.

Yin, Because, in i. first member of the
sentence; and 所故 So-e, or 故 Koo, Therefore, in the
beginning of the next member.

他不來故此 I do not like Yin t'ha puh lae, koo tse, wo puh he-hwan,
Because he did not come, (therefore) I was displeased.

何故 Yin ho yuen yew, For what reason? because of
what original circumstances.

此之故 Yin tse che
koo, For this reason; for this cause.

順腦皆因強 Fan naou, k'oo yin keang e'hih t'shou, Trouble and
excitation arise from violently pushing out one's head; i. e.
from being too forward to interfere or attract notice.

以謂 Loo yin e w'l, For the sake of gain.

殷 Yaou. The name of a divinity.

Yin: the dynasty Yin continued
in the great principles of propriety observed by the dynasty
Hea. 周 周於殷禮 Chow yin yu Yin le, The dynasty
Chow, continued in the observances of Yin.

三代相
繼皆 上而不能變 San tae seang ke, k'oo yin
che uhr puh ming pien, The three Dynasties succeeded each
other, and all continued (the le or moral principles) unable to
change them. (Lun-yu.)

循, 仍, 其故之 謂也 Yin-seun, Yin-jing, yin k'he koo che wei yai, The
phrases Yin-seun and Yin-jing, express continuing the old
state of things. (Lun-shoo.) Yin-seun, often occurs in the
Peking Gazettes denoting remissness, negligence, letting
things go on in any way without paying attention to them.

Yin yu, No apparent source, place or cause from
which a thing proceeds.

欲知前世 | 今生作者是 Yin che
tszen she yin, chin sing show chai she; yu che how she yin,
k'oo sang see chai she, He who desires to know what he was
in a former state of existence, may infer it from what he receives
now; he who wishes to know what he will be in a future
state, may ascertain it from his present actions. Occurs in the
sense of 姻 Yin, Marriage.

CHWANG. An open aperture, like a window.

Same as 圓 Nei, see above.
FOUR STROKES.

囲 TH' HUN. A bamboo round basket to contain rice. A small granary. 科一 HUN, A wooden receptacle for grain. 圓Th' hun-teh, To forestall and hoard up grain. 近日米價高昂奸民射利 I 穀居高 Kin 丁ke keu gang keh Khan. Of late the price of rice having become so high, arises from bad subjects, aiming at the acquisition of gain forestalling, hoarding up, and monopolizing. (Government Proclamation.) Considered a vulgar form of 罡, HUN.

□ K' HANG. To lay by; to store up.

䍯 囚 Ts' hang k'ung, To hide; to lay up.

円 YUEN. Deep water. The same as 深, Yuen.

物萌於圓 With ming yu yuen, Plants growing out of deep water. 深洗 Hyung k' hwan yu'en hwen. An appearance of vastness and profundity.

囧 KEUNG.

A window. A man's name. Light and ornamented. 囧窓窗闔閑開象形 Keung ch' hwan yew leu k' hae ming seang hing. Keung is a window of a house, or aperture in a wall, ornamented, open and lightsome, the character resembles it. (Shwe-wan.) 畑 with 炎. Keung.

蟲鳴室幽幽月吐窓 I Chung ming shih yew yew, yueh t' hoo ch' hwan keung keung. The insects chirp in the deep recesses of the mansion; the moon sheds forth on the window a feeble light.

々 P' HEE N. The sound of spitting forcibly.
A vulgar form of 国 Kwô, A nation.

困 K’Hwân.

An old house. Fatigued; wearied; exhausted; poor; diseased; weak; bed-ridden; lassitude. The name of one of the 王 Kwa. To be confused; disordered, as by wine. Sorry; mournful; to labour as in studying what is not yet perceived. Used as an Active Verb, To exercise superiority of strength or of talent, so as to cripple; to repress; to weary; to fatigue one who opposes ineffectual effort, as animals that are hunted. To rhyme, read K’heun. 力乏也 K’hwán leh fâ yay, K’hwân denotes a failure of strength. 乏 K’hwân fâ, A failure of strength or of pecuniary resources. 力 K’hwân keun: Wearied; fatigued.

行 子 Hing le k’hwân fâ, A want of, or inadequate supply of, travelling necessaries. 濟 Tse k’hwân, To supply the wants of the necessaries.

病乃 K’Hwân wei, By disease is rendered dangerously weak. 病 K’hwân yih, Grieved; vexed; anxious. 彼 Pe k’hwân, To be wearied or exhausted. 作 K’hwân choo, To weaken; to disable; to incapacitate from acting, and to keep under a kind of control.

天時大熱 外 k’hwân, The weather being extremely hot, feel excessively fatigued. 我被 K’Hwân choo leau, At last took me and completely disabled me from acting. 我未勞而彼已不二年可坐克也 Wo we laou, urh pe k’hwân, pih keh urh néen k ho tso k’hih yay, Ere, I have (with my army) exerted any effort, he will be exhausted; and in less than two years I shall sitting still overcome. 穢 無聊 Keung k’hwân woo leau, Poor and exhausted without any thing on which to depend. 我也是 慣行濟 扶危的 Wo yay she kwan hing tse k’hwân, fô wei leh, I also am in the habit of supplying the wants of the destitute and of supporting the fallings.

臣水 君子以致命逢志 Tseh woo shwûi, k’hwân, kern-tsê e cheming sê che, Water having been imbied and left the surface parched, is expressed by K’hwân; a virtuous man in the midst of difficulties, will adhere to his virtuous purpose even to loss of life. (Yih-king) 處而屈其志者小人也 Ch’hoo k’hwân urh keh’ k’he e che’ yah; seau jin yay, He who in the midst of difficulties suffers his virtuous purpose to stoop or yield, is a mean man. 合己從人 不虚 無告, 不廢 窮惟帝時克 Shay ke, tsone jin; pih yoo woo kaou; pih i k’hwân keung, wi te she k’hih, To put away self (in matters of opinion or property) and to accord with others (views or necessities); to refrain from slighting or insulting, the orphan and friendless, who have no one to appeal to; and not to reject or lay aside poor scholars; these were virtues, to the exercise of which, only the Emperor Yuan was always adequate. (She-k’k’ng) 事前定則不 Sze t’ch’ên thing tshî pih k’hwân, The principles of conducting an affair must be previously settled; and then it will not be embarrassed or fail. 范雎蔡泽不二子不一 尤惡能激者 Fan-tsh’en tsen-tsî urh tsê, pih k’hwân-gih woo nang keh hoo, The two eminent men Fan-tch’ên and Tsao-tshî, (who lived B. C. 290), had they not been in poor and embarrassed circumstances, how could they have been excited to the exertions which they made? (She-k’k’ng) 汝不憂朕心之攸 一 Yu pih yow chin sin che yow k’hwân, The king Pwan-kang, said, ‘You, the people, do not grieve for the anxieties which fill my mind, on your account.’ (She-k’k’ng) 不為酒 Pih wei tse k’hwân, Be not confused by wine. (Lun-yu) 或一而知之吾 sê k’hwân urh che’ fe, Some obtain knowledge by fatiguing effort.
CHANG-yang. The noise of breaking stones to pieces.

PEIH. To shut; to close.

POO. A vegetable garden. The same as 花Poo.

YAH, or Kea.

A kind of cage or railing to confine animals.

KHEUN, or K'heun. 囚囹

A round granary; place in which to collect grain, and afterwards disperse it. The name of a star. 囚囹者从禾在口中圆谓之囹方谓之囹

L'ing. 亻 S. C.

A place of confinement formed by rails; a prison. 亻也泰曰囹囹

LIOO. 囲 S. C.

Derived from 丷Hwuy, Surrounded on all sides. Shut up on every side; impervious; hard; solid; stony; firm;
cause his dignity to be acknowledged throughout the empire, will not do it by soldiers and armour: but if he maintain the principles and practice of a benevolent government, he will have many to assist him; if he desert those principles, he will have few to help him. (Māng-tsze.) 君子不重則不成 典則不立 | Keun tsze pih chung, ts'ih pih wei; hōh ts'ih pih koo, If a good man be wanting in gravity, he will also be wanting in dignity; and what he learns will not be abiding, or fixed in his memory and judgment. (Lūn-yu.) 式 | 處處皆有克 | Shih koo urh yew; h'wae e tsēh hwo. By ascertaining certainly the plans of their army, the foreigners of Hwa'e will inevitably be taken. (She-king.) 胎氏 多傷聞多 | Tse yau to shang, k'wō to koo tsēh, Many die in the womb, and in the country many have obstinate diseases. 將會求母 | Ts'ēng shih shay, kew woo koo, When falling in with a house in travelling, you must not be impatient in your requests, but he easily satisfied with whatever the house affords. (Le-ke.) 若 | 有之 | Jō koo yew che, As if he had always possessed them; referring to the calmness of舜, (the ancient king, when raised from the plough to the throne) his temper and manner appeared the same; he did not feel the prurient titillations of sudden elevations; nor possessed the calmness which is induced by long possession or enjoyment. 孔子曰:非敢為 妍也 | Jēn Kūn- Tsze said, (to a person who insinuated that he was a flatterer), I dare not be a flatterer; and I hate impenetrable obstinacy (like yours). Lūn-yu 天下 | 畏齊之難也今又倍地而不行仁政 是動天下之兵也 | Māng-tsze said to the king of Ts'e, ‘the whole (eastern) world is undoubtedly afraid of the power of Ts'e; but if instead of ruling for the good of the people, you attach to yourself another territory, (viz. the state Yen), you will cause the whole world to rise in arms against you.’ (Māng-tsze.) This sentiment was delivered more than two thousand years ago. How exactly verified when applied to a similar case in the western world, in the beginning of the nineteenth century.
An old form of 日 Jih, The sun.

SIX STROKES.

UNG. A round cave or pit in the ground.

ME. The name of a place.

CHIH, or TSEH. To enter below.

YEW. 国

A garden enclosed with a wall; according to some, a Park, or piece of ground enclosed and stored with wild beasts. An aviary or menagerie. One defines it merely by what the composition of the character imports; An enclosure having something withinside. A superficial degree of knowledge is expressed by Yew. Also read Yuh. To rhyme, read Wei.

齊宜王問曰文王之囿方七十里有 諸。孟子對曰於傳有之 Tse Seuen wong, wun yuh, Wan wong che yew, fang tuh shih le, yew chou? Mung tseh tseh yuh, yu chwee yew che, Seuen, the king of Tse, asking said, Was the park of king Wan seventy le square? Mencius replied, it is so handed down.

民無不禁 Yew chung che tsou miu, pih kih min tsou tseh, The people were not prohibited from cutting down the brushwood and trees in the park. (Mung tseh.) Wan wong, B. C. 1100, built a kind of terrace, which he called Lung-te, Around it was a park, and a winding pond for fish. The following Stanza expresses the security and delight which all creatures found in his virtuous presence.

白鳥錦鯉 Pih neau ho ho;
王在靈沼 Wang tsel ling choh;
於物魚躍 Woo jin yu yoh;

The king is in the park;
The deer crouch secure;
The deer fat and sleek;
The birds purely white;
The king is by the pond;
See the thronged fish gambol. (She-king.)

鹿 | Luh yew, A deer park. 無 | 無可無民
可乎 Woo yew, yew k'ho, wun min k'ho hoo? ‘For the king to be without a park, he may still do well; but can he do without a people?’ This question was put by one who opposed the precipitate laying out of a park, which bore heavily on the people. 古謂之 | 漢謂之苑 Koo wei che yew; han wei che yuen, In ancient times the (parks) were called Yew; the Han Dynasty called them Yuen. 泰苑 | 園池令民得田之 Tsun yuen yew, yuen che, ling min thien che, The parks, gardens, and ponds of the Tsun Dynasty, were ordered to be given to the people to turn them into cultivated fields. (Tsuen-han-ke.) 會 Yew han, To contain; to circumscribe. 會

An ancient form of Loo, or Low.

An ancient form of Kwö, A nation.

The same as the preceding.
under a covert; a filthy place; a privy. Read Hwan, in the sense of 
Hwan. Dogs; swine, and other animals which feed on grain. 君子不食 | 腄 Keun-tsze pih shih
hwan yu, The correct man does not eat the entrails of dogs
and swine. (Le-king.) Because of their having contained
excrementitious matter.

圃 POÖ.
A vegetable garden; an orchard. 国 Pooyuen. A
garden for fruits and vegetables. 老 | Laou-poo, An old
gardener. 河南日豫州其灌数曰 | 田
Ho-nan yu ê Yu-chow, k he tsch sow yu ê Poo-téen, (The Pro-
vince) of Ho-nan is called Yu-chow, the marshes or fens are
called Poo-téen. 中牟县有 | 田 中
Chung mow chip yu ê Poo-téen-tsch, In the district of Chung-mow
there are fens. The same is expressed in the She-king by
甫草 Poo-tsou. Poo, forms a part of the names of places;
of a certain hill; and of an Imperial palace. 南侯為虎
幄於藉 | Wei how wei lu o yu ê Tséh-poo, The
nobles of Wei made tents ornamented with tigers at Tséh-poo.
(Tao-chuen.) 樂遑請學稼, 且曰吾不如
老農.請學為 | 日吾不如老 | Fan che
tsching ho ê kea; Tséh-yu ê, wu pih joo laou nung; tsching
he ê wei poo, yu ê, wu pih joo laou poo, Fan-che, (one of
Confucius' disciples) requested to be taught agriculture,
Confucius replied, (to teach that) I am not equal to an old
husbandman; he then requested to be instructed in horticultu-
re; Confucius said, I am not equal to an old gardener. 鬼
| 之事惟老 | 子堂之 Yué-poo che jae
wei laou yu poo chaoy ting che, The affairs of gardens,—it is
only those who have grown old in gardens, understand them
perfectly. | | 縣 | 在嬴愛山天帝所居亦
作田 | Hien-poo tsse kwán-luân shan; Hien-te tsse keu,
yth tsé heen poo, Hien-poo, (Paradise) is situated on the
Kwán-luân mountain, where the Sovereign of Heaven resides.
It is also written Heen-poo. Otherwise written | Poo, and
圃 Poo.

固定 KOO. An ancient form of 古 Koo.
YU.

To detain; to hold fast; to keep possession of; to imprison; that by which a criminal is detained. 囚, Ling yu, A prison. 囚, Ling, Ling yu; yu, yu yu, Ling, is to receive; and Yu, is to oppose an impediment to escape.

Ping-ping, Pih-yung, Pih keuen, A prominent character in writing. A surname; the name of a place. 囚, K'heuen-t'haou, A snare.

CHUEN. The punishment of imprisonment.

KEUEN, or K'heuen.

Crooked wood of which wine cups are made. A coop or pen in which to confine domestic animals; a prison to encircle; a small circle, or Chinese point in writing. A surname; the name of a place. 囚, K'heuen-t'haou, A snare.

EIGHT STROKES.

LUN.

K'heou The noise or sound of a whip.
Ancient form of 女, the female breast.

HWANG. Empty; vacant.

YU. A horse-keeper; one who feeds and attends a horse. The appellation given to the month in a certain season. A surname. The name of a mountain-gate in ancient history. The name of a place; the name of a hill; and of a city. The name of a musical instrument. A dignified martial appearance is expressed by Yu. The limits of a territory. To oppose; to withstand, the same as 御. Occurs in the sense of 司.

KWO, or Kwè. 国

From Hwuy. To surround, and or Kwè, giving sound, or according to some, the same as 項. Yih, A boundary; the surrounding frontier. A general term for a state or a nation; a kingdom; an empire. 邦国通称 Pang kwô t'hung, The general denomination of states or kingdoms. 大曰邦小曰 Ta yuê pang, seacou yuê kwô, 'The larger states are called Pang; the smaller are called Kwô.' Thus it stands in Kang-he, Tsze-hwuy reverses it. 萬 Wan kwô, Ten thousand (i. e. all) nations. 中 Chung-kwô, The middle empire, or 中華 Chung-hwa kwô, The middle and flourishing empire, expresses China. The Tartars call their empire 大清 Ta ts'ing kwô, The great and pure empire. 中人 Chung-kwô-jin, A Chinese. 王 Kwô-choo, The Lord or Sovereign of a country. 君 Kwô-huang, and 君 Kwô kouen, are also expressions which denote much the same. 王 Kwô wang, The king of a country; often denotes a dependant prince. 家 Kwô kea, The royal or imperial family; the government: the country. 滅人之曰胜 Meih jin che kwô, yuê shing kwô, To destroy other peoples' state or government is called Shing-kwô; i. e. to conquer a country. 胜者絶其社稷有其土地 Shing kwô chay ts'uei k'he shay te'eh, yuê k'he too le yay, To conquer a country is to cut off the district gods, and the gods of the grain, and then take possession of the land.

Ancient form of 圓 T'ho."
2100) when he assembled the chiefs of the surrounding states, found them to amount to ten thousand. The states in the time of Shang, were upwards of three thousand; and in the time of Chow, under which dynasty Confucius lived, they amounted to one thousand eight hundred. 三代以来之王, 而以王之末也。San tae c hae che kwô, tâh Tsin e how che hîen yay. The nations or kingdoms, during the three ages (viz. the dynasties Hea, Shang, and Chow) and onward, were the Han districts of Tsin (B. C. 200) dynasty, and the subsequent period. Of the Han districts, there are seventy-two in the province of Canton. 大世界地百里小地；地方七十千里。Ta kwô te-fang phî le; tsze kwô te-fang ts'îh shih le; seao kwô te-fang woo shih le. The territory of a large kingdom was a hundred le (about 25 or 30 English miles); the territory of the next class of kingdoms was seventy le; and the territory of a small kingdom was fifty le. 全四海之內九州，九州千七百七十三。Fan szâ hae che nuy, kwô chow; fan kwô chow t'hên ts'îh phî ts'îh shih san kwô. All within the four seas, is divided into Nine-chow, and in those nine chow, are one thousand seven hundred and seventy-three nations. 九州之外日外，亦曰絕。Kwô chow che wae yu ê wae kwô, yîh yu ê ts'ên kwô. States beyond the nine regions are called Wac-kwô (exterior nations), and they are also called Ts'en-kwô (nations cut off). 遠處絕。Yuen ch'êh ts'ên kwô, Remote places, and foreign countries. (Lêking) 列 | Lêt kwô. The constituted states, and | Chen-kwô. The contending nations; are terms applied to the nations of China about three centuries before the Christian era. 列 | 諸侯 Lêt kwô chô chow, how. The chiefs or princes of the constituted states. 異 | E kwô, A different nation from one's own; a foreign country. 山 | Shan kwô, A hilly country. 土 | Too kwô, A champaign country. 澤 | Tâh kwô, A marshy country; a country that abounds with water. 行 | Hîng kwô, Wandering nations. 不立城以馬上為也 Pôh loi ching, e ma shang wei kwô yay. They do not erect cities, but being mounted on horse-back form a nation. 典屬 | 即掌屬 | 之事 Têh shôh kwô, tsêlh chang shôh kwô che seay. To Tîen dependant nations, is to rule or manage the affairs of the dependant country. 畿人有一疾 偏好剛勇，遇小，不憚帝不能包容，遇大，侵陵常不能忍耐。I (the Emperor) have a failing which is, a strong partiality to obstinate resistance. When I meet with a small nation that does not shew profound respect, I never can suffer them. And when I meet with a great nation that is encroaching and insulting, I cannot bear it patiently. 通商業 | T'hung shông yu kwô. The intercourse of merchants enriches the country. This is written upon the flags of custom-houses, and the stations of the superintendents of the salt department in the interior of China. 一實 Kwô fei, The expences of the country. 一帑 Kwô t'hang. The national treasury. 濟 | 用 Tse kwô yung, To aid the wants of the country. 一子監 Kwô tsê-kîen, A kind of college at Peking, the students are obliged to remain six years. 學 | 金 Kwô hê, or 監生 Kîen-sang, Expresses the purchased rank of the person who is admissible; the fee is about 100 lacs, equal to thirty or forty pounds sterling. They are entitled to wear a silver knob or button or their caps, but as in other cases, those who by law are entitled to wear a silver button, now wear a gold one, or burnished copper to represent gold. The president of the college is of the first rank. He is called 祭酒 Tse-tiaw. The Emperor visits the college annually, which is expressed by 露雍 Liu-yung. 法 Kwô ši, The laws of the country. 風調雨順 Fung teou yu shun, 國泰民安 Kwô tî, ming gan. May the breezes be genüle, and the showers seasonable. The nation at peace and the people happy. These two sentences, at the new year, are very generally suspended at the gates of public officers and others. 用充足 | 用游民 Kwô yung chung tsîh; kwô woo yew min, The country possessing abundant supplies for its daily use; the country without any vagrant people.
NINE STROKES.

图

HEĂ, or Kē. The cry of a camel.

牛之聲曰牟豎之鳴曰團 New che shing yuē mow; to che ming yuē heń; The loving of a cow is called. Mow, the cry of a camel is called Heń.

岡

CHUEN, Chuy, or Chen.

The name of a hill. Round; to surround; a kind of bamboo basket to contain corn.

烌

YEN. Smoke, or as they express it火氣

Ho-k'he, The vapour or breath of fire.

.charset

WEI. 围

To surround; to guard; to besiege; to surround and take wild animals; to limit, as a mould does that which is cast into it. A Chinese measure equal to five-tenths of a cubit. The name of a district. Syn. with 貞 Wei, and 聖 Wei. 境基 | 围

Ke-wei, Banks thrown up to prevent a river from overflowing the adjacent country. 被兵 | 境 Pei ping wei kwăn, Was surrounded and disabled by troops. | 環繞攻城 Wei, hwan jau kung ching, Wei is to surround and attack a city. 一日帶齊十萬大軍將城池 | 围 Yih jih tae tse shih wan ta keun, tsëng ching che wei kwăn, In one day led at once a large army of a hundred thousand men, and closely besieged the city. 合 1 Ho wei, To enclose on all sides. 篤 | 潮 wei, All around. 其房屋週 | 完固 Kē chōng fang tiu chow wei wan koo, The house is perfectly strong on all sides. 九 | Kēw-wei, Nine circles; like 九州 Kēw chow, Denotes nine regions into which the Chinese divided the world as known to them. 分天下為九處若規 | 然 Fun-

五寸曰 | 一抱曰 | 布 "wei, joo chōo kin che yew moo fan; Wei, kwang ko yay, "Fau-wei is similar to the mould in which metals are cast; Wei is the external shell or case, which prevents the metal from running over. This is applied to those ancient Sages whom the Chinese call 聖人 Shing-jiu. 簡 | 天地之化而不過 Fan wei, t'heen te che hwà urh pūh k'wo, The Shing-jiu limited the infinit transformations of Heaven and Earth, and prevent their exceeding the proper medium. (Yih king.) 國君春田不 | 譯.大大不掩羣.士不 取 墟卵 Kwô-keun ch'ùn teén pūh wei tshih; ta foo pūh yen keun; sze pūh tsen me Iwan, The Sovereign of the country does not in the spring chase, surround the game, and take it; the great officers do not shut up the flocks or herds of animals and take them; the lower officers do not take the young of deer or other game, nor the eggs,--because Spring is the time of procreation. (Le-king.) 天子不合 | 亡 t'heen tse pūh hō wei, The son of heaven does not surround closely and take the game entirely. (Le-king.) 打 1 Ta wei, To hunt and shoot game. 境之百 | Kei che pūh wei, Restricted it to a hundred (measures of length called) Wei. (Chwang-tse.)

古

Ancient form of 舎 Maou, see Radical 門 Kēung.

WAN.

The appearance of the windings and turnings of a river.

KEÜH. A kind of granary.
TEN STROKES.

囲 POO.
An orchard or kitchen garden. A vulgar form of 囲 Poo.

馬 CHIH.
A horse in an enclosure. It also implies to bridle to restrain.

園 YUEN.
A place where trees, vegetables, or flowers are planted; a garden. A garden hedge. 囲 Poo-yuen, An orchard. 菜 | Tse-yuen, A vegetable garden. 花 | Hwa-yuen, A flower garden. A Gardener is sometimes called Flower工 Hwa-kung, A flower workman. 田 | 畝 Têu, yuen, loo, moo, Fields, gardens, mat-sheets and tombs.

子弟 Le yuen tse le, The sons and brothers of the peer orchard, denotes Play actors. 戲 | He-yuen, A play house, a garden appropriated to theatrical exhibitions. Such places exist in Peking. One was opened about ten years ago in Canton, but in consequence of disturbances occurring from the crowds of people collected, the government ordered it to be shut up. 到戲 | 子聰 or Taou he-yuen-tsze thing he, To go to the theatre to hear a play. 游花 | Yew hwa-yuen, To saunter or ramble in a garden.

在花 | 中遊玩坐卧 Tha jih jih tse hwa yuen chung, yew wan tsu go, He every day sauntered about, sat down or slept in the garden. 裕 | Yu yuen, An imperial garden. 圆明 | Yuen-ming-yuen, The round and splendid garden, some suppose in allusion to the encircling heavens, and the orb of day; a well known Summer's residence of the Tartar Emperors of China.

無語我 | Woo yu wo yuen, Do not climb over my garden hedge; said to her lover (She-king) 伊園之樊 Yuen chay poe che fan, Yuen, denotes the hedge of a garden or an orchard.

圆 YUEN.
Round; a circle; a sphere, or globular figure; a dollar.

圆方之對 [Yuen, fang che tuy], Round is the opposite of square. 方 | Fang yuen, Square and round. 圆的扁的 [Yuen têh, pien têh], Globular; flat.

圆子 | Yuen chê tze, A round table. 把那張花葉 | 烤桌子放在花上 Pa na ch'ang hwa-le yuen kang chê tze, Fang tsa te khang, Take that Hwa-de wood round couch-table, and put it on the couch. 銀子十 | Yin tzech shih yuen, Ten round pieces of silver; ten dollars. 一 | Chung yuen, or 半 | Pwan yuen, Half a dollar. A quarter of a dollar is expressed by 一錢八 Yih ta'en pha, One mace eight (candareens), which are equal to a quarter of a dollar.

一百大 | Yih ph ta yuen, 'One hundred dollars; the word Ta, Great, does not add any thing to the meaning. 夢 Yuen mung, Round dream; the same as 憧夢 Chen-mung, Dreams of divination. There was a 堂 Thang or temple to
A vulgar form of 圖 T’hoo.

From 画 Hwuy. To describe a circle, and Pei, Avaricious; sordid; distressed. To lay plans in difficult or distressing circumstances; to delineate; to draw out on paper; to estimate; to calculate or conjecture; to scheme; to plan to plot; to intrigue. To wish; to aim at; to manage or regulate. A map or drawing. 圖 Wan kwô t’hoo, A map of all nations. 地理 Te le t’hoo, Any geographical map. 圖 T’hoo hwô, To delineate. 圖 Pan-t’hoo, A description of the Chinese empire. The first word refers to a list of the population, and the last to maps of the country. 入版 Jih paa t’hoo, To enter into the account of the population, and to be included in the map of the country; denotes being attached to the empire, as was the case with Kan-suh province, and other regions of the west, since the commencement of the present Dynasty. 万國經緯地球 Wan kwô king wei te kew t’hoo, A terrestrial globe with the circles, meridians, and all nations delineated upon it. 圖 T’hoo shoo, or 章 T’hoo chang, The seal of a private individual. 既有書 Ke yew t’hoo shoo, kew ne te yin ke fang, she jin hao shu, Since you have a seal, I beg you to impress it several times, and make people believe the reader. 錢 T’hoo ts’hen, To plot or intrigue for the acquisition of money; to aim at gain. 只因些微利 Chih yin t’hoo seng wei le, Merely on account of wishing to obtain a little petty gain. 築 T’hoo now, To scheme; to intrigue; to plot. 貪 不足 T’han t’hoo yih tsih, Covetous and dissatisfied. 經常 度 King ying t’hoo ts, To plan and devise, to scheme and conjecture. 希 僥伴 Il t’hoo kuan hing, To hope for and eagerly expect, some fortuitous illegitimate gain. 無使滋蔓蔓延也 Woo she tsze wan, waa nia t’hoo yay, Do not permit the spreading weeds to grow, the spreading weeds are difficult to manage. This was said to a king.
to induce him to murder a younger brother, who was tenderly beloved by his mother. Encountering the virtuousness of a person or thing, Confucius being at the state Ts'e, listening to their music, was three months without ever perceiving the relish of food, and said, I did not conceive that music could attain such perfection as this. (Lun-yu.)

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 concentrated to Buddha. | 詫 Thoo-tsin, A book containing the answers to be accomplished in divinations. | 章 Thoo-seang, A representation of a person or thing.

圈 T'HWAN. S. C.

Collected together; forming a roundness; a mass of a conglomeration. A round body as the moon; a dwelling together as one body. 結 Thwan-tseang, | 總 Thwan-panou; | 領 Thwan-panou, arc terms applied to a kind of thatched cottage. | 一 似明月 T'hwan t'hwan t'hwan t'hwan t'hwan sze ming yuē, Conglomeration like the bright (full) moon. 月 | 圓 Yuē t'hwan yuen, The moon full and round.

初三四娥眉月

Ch'oo san, ch'oo sze go mei yuē; Shih sze, shih woo, yuē t'hwan yuen.

On the third and fourth of the month, there is a silk-worm's eye-brow moon.

On the fourteenth and sixteenth, the moon forms a conglomeration round mass.

積 T'hwan tselh, To accumulate; to hoard up; to forestall as in the case of grain; which is severely prohibited by the government. | 結 T'hwan k'ē, Connected; all parts blending, a neatness and union in a written paper. 正該大家 | 圓取樂 Ching kea te ka t'hwa yuen t'iao lū; It is the very season for us all to unite together, and take pleasure. 一 一 和氣 Yih t'hwan k'ē, All harmonious principle of union, blended together in one common feeling of harmony, 親 | 圓 Foo tse t'hwan yuen, The affectionate union of husband and wife. 一 | 秃火 Yih t'hwan lēk ho, A collection of intense fires. 繼做一 Shih tse yih t'hwan, Contracted altogether; shrunk up into one mass. | 華 T'hwan yu, A certain medicinal plant. 黃 | Hwang t'hwan, A certain medicinal plant. 魚 T'hwan yu, A kind of shell fish. (M. S. Dictionary.) Occurs in the sense of 魚. 蟲 T'un; of 雷 Chuen; of 蛙 Twan. The same as 魚. Yuen. To rhyme, read T'een.
An ancient form of 國 T'hoo.

Ancient form of 昌 Ch'ang, see Rad. 仁 Keung.

Same as 甬 Go, see above.

Ancient form of 罪 Tsuy, Crime.

TWELVE TO THIRTEEN STROKES.

HWUY. A door next the street.

The same as 門 Keun, see below.

SEUEN. A round face.

YIH. 亁 S. C.

To revolve; to return to; the vapours of the earth ascending to heaven, in unconnected portions; obscure. 園 | 升雲

半有半無 Yih yih shing yun, pwan yow pawn wou, In a unconnected manner the clouds ascend to heaven, appear to exist in one half of the expanse, and not in the other half; seen obscurely. (Shoo-king.) This is introduced in reference to certain omens thence derived. In the text of the present copies, 緋 Yih, is inserted instead of the above character.

YUEN, or Wan. 盥 S. C.

Round; globular; complete; perfect. Read Hiwan, To circulate; to surround; to conglomerate; to look round with apprehension. 園與圓同 Yuen yu yuen chung, Yuen is the same as Yuen; round; and 天圓 Yuen, the form or body of the heavens. 天動運轉故為① Theen tung yun chuen, koo wei yuea, Heaven moves in a circulating manner, and therefore it is round. (Yih-king.) 乾為天為 | 乾為天為 | 乾為天為 K'een wei t'heen, wei yuen, wei keun, wei foo, 'K'een, (a kind of undefined principle) is (or constitutes) heaven, is round, is a prince, is a father,' and so on, enumerating all that is superior and excellent, in contradistinction from 坤為地為 圓 Kwân, wei te, wei moo, 'Kwân, which is earth, which is a mother,' and so on. (Vide, Yih-king.) 凡物圓而 不方者曰 | Fan wu yuen, urh puh fang chay, yuea yuen, Whatever is round and not square,' is called Yuen. 從諫告轉 Tsung keen jâ ehuen yuen, or wan, To be influenced by remonstrance, as easily as that which is round, circulates; said in praise of a prince. 之 Yuen chung, A certain kind of bell; which is otherwise called 夷鍾 Keâ chung. They sacrifice on 之 Yuen k'hew, A round hill, to 應天 | 也 Ying t'heen yuen yay, Correspond to the round figure of the heavens, and sacrifice to the earth on 方丘 Fang k'hew, A square hill, to 男地方 Seang te fang, Represent the square figure of the earth. 之法 Yueu-fu, The Chinese copper coin. It is said 内方外 了 Nuy fang, wac yuen, Square within (referring to the hole made to string the coin) and round without. This represents the internal rectitude of the persons who constitute the government, and their external suavity and accommodation, they present no rugged corners to annoy those with whom they come in contact. 之 土 Yuen t'hoo, Surrounding earth; a place of confinement; a prison. 以 | 士 納之 E yuen t'hoo na che, Put him in prison. 入 土 見 受使 因苦 改 悔 Jhuh yuen t'hoo k'een show, she yin khoo kae hiwuy, To put into prison and retain in confinement, to induce the offender, from the pain he suffers, to repent and reform This is called 收 納 Show keanu, To confine and instruct. It was the practice to deal thus with rulers under the Chow Dynasty (B. C. 500); and it was recently inflicted by Kea-king, on the Viceroy of Peking. He was told to 開門恩過
Pe mun, sce kwo, shut his door and reflect on his errors.

1. 景 Yuen-hwuy, The gate of a market place.
2. 看 Hwan-she, To look round with alarm.

而起 T'hee hwaon she urh k'he, All under heaven will look round with alarm and rise up.

The NINETEEN yang, Surround the bridge gate.

Name of a Hsiin district.

MÖ. The meaning not known.

Ancient form of 满 Mwan, Full.

FOURTEEN to NINETEEN Strokes.

Ancient form of 监 Yô, A prison.

K'HEUN, or K'hwan.

To bind; to restrict; to accomplish

YEW. The same as 国 Go.

Same as the preceding.

Chow's mode of writing 国 Yew,

A park; hence the four trees in the enclosure.

LWAN. 圜囹 Twan-Iwan, Put all together as if formed into a ball. 大家囹 囘 Ta kea twan-

Iwan t'how, 'All put their heads together' to converse.

THIRTY-SECOND RADICAL.

土 T'hoo. 土

Earth; one of the five elements as they are considered by

the Chinese. The upper horizontal line represents the surface
of the earth, and the lower line an inferior strata; the perpen-
dicular line represents trees and plants taking root downward
and growing up into the air. The ground; the soil; a piece
of ground; a patrimony; a kingdom; the bark of the roots of
trees; a place, a district. The name of a country; name of
a star. A surname. Shwô-wân says, the character expresses

地之吐生萬物者也 Te che t'hoo sâng wan
with chay yay, The earth's vomiting or propelling and
producing all things.

二象地之下地之中

物出形也 Urh, seang te che hua, te che chung,

kwâm, wûh ch'ûh hing yay, The two lines represent, the
earth below, and the midst of the earth; the upright line, is the
appearance of things growing out.

土五行之一

T'hoo, woo hing che yih, T'hoo, one of the five elements.

(See under 木 Woo.) 木
di shên wûh ê yang jin, The earth produces things for the
support of man.

宜五穀 T'hoo ê woo kû, The
earth is suitable for the five kinds of grain.

五 Woo

The five earths, are 白 wît, hî, hîng, chîh, hwan, White, black, azure, red, yellow.

生 T'hoo sâng t'hoo yang, The earth produced man,
and the earth will support him.

水 Shwô-yâ t'hoo pûh ho, Water and earth (climate) not agreeing (with

a person). To express the disagreeing, 不服 Pûh-fû, is also

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used. ...To harmonize the climate,' i. e. to use a diet to prevent the influence of climate, our preparations are said to be beneficial. "

Also of Kang-he says, "If considered interment is deemed to a prison."

本 | 人 Pun t'hooy jin, A native of a place. 木 | 话 Ptn t'hooy hwa, The dialect peculiar to a place. 面如 色 Miien joo t'hooy sii, 'Face the colour of the ground,' like a dead person. 人死歸 | 爲安 Jin szech t'hooy wei gan, When a man is dead and returns to the dust (i. e. interred) he is then at rest. The Chinese often defer burying their dead, from a superstitious idea that some places of interment affect the living, either favorably or the reverse. Brothers will quarrel about the interment of a father, supposing that one place will be lucky to one brother and unlucky to another. 五官鼻 | 星 Woo kwan pe wei t'hooy sing. The nose is the earth-star of the five senses. 君子先慎乎德有德此有人火此有用A good prince is in the first place particularly attentive to virtue; if he possess virtue, he will have men attached to him; if he have men, he will have territory; if he have territory, he will have wealth; and having wealth, he will have enough to use, in the service of the country. | 地菩薩 T'hooy te p'oo sii. The divinities of the land; the gods of the district, the penates. 王天后 | Hwang Th'ieen, How T'hooy, Imperial Heaven and Queen Earth; Nature. 后 | How-thoo, A little mound of earth behind a grave, with a tablet having inscribed upon it; this divinity is considered as a guardian of the tomb. 家 | Chung t'hooy, An altar of earth to the protecting gods called社Shay. 分茅胙 | Fua maou tsoo t'hooy. To appoint great officers of state, is thus expressed, in allusion to an ancient story. 獨夫以百畝為 | 大夫以百里為 | 諸侯以四境為 | 天子以九州為 | 仲尼以萬世為 | In the times of Chow, an individual had a hundred mow of land allotted him for a possession; an officer of rank had a hundred le of land; a governor had a whole state; the Son of Heaven had all the world; and Confucius had ten thousand ages. 桑 | Sang T'hooy, is given in Ching-tszechhung and Tszeh-hway, for the white bark of the mulberry root. Kang-he says, 'The statesman I. 32nd Radical. 478

YÁ. Earthy particles closely adhesive; or thick dust flying. 块亠Yang-ya, Inscrutable; no trace of; foggy; obscure appearance of being unlimited. The old definition is, Intricate windings amongst hills. }

T'HING. 乙 S. C.

Represents a man standing firm on the top of the earth, or according to others, any thing growing up out of the earth. Shwó-wan says it denotes, Good, virtuous; from Man and T'hooy, the earth denoting the business of life. Shwó-wan considered it a different Radical, but Tszeh-hway, and other subsequent Dictionaries, inserted it under T'hooy Radical, and Kang-he deemed it right to continue it. T'hooy, To issue forth. The characters 國T'ing, 延T'ing, and 翁Wang, and such like, are derived from this. Also read Ch'ing. Considered the original form of 丁 Thing, to start or push forth; the stem of a plant. One says, The beam of a house.
TWO STROKES.

叮 T'HING. Even; level.

一目田踐處 Yih yuē, tsen tsuen ch'hou, One says, a place trodden in a field; a foot path, or such like place.

圣 K'HWUH. "S. C."

圣 | K'huih-k'huih, The appearance of one's having exerted one's utmost possible efforts. Judging from the parts of the character, it is a hand seizing the earth; it is also written thus in the Ts'heen. Ts'heen reads it Kwae, for 怪 Kwae, Strange, odd; which is vulgarly written かい Kwae. The above character is vulgarly written for聖 Shing, Holy, sacred.

扦 CHUN. The name of an ancient nation.

凥 K'HIHIN. An earthen or mud wall, which is otherwise expressed by土壁 Th'o-poii.

扑 P'HÖ, or P'hüh. A clod of earth.

土勝水非一點塞江 Th'o-shing shuüi, fei yih ph'o sih keang; Earth overcomes water, but one clod will not stop the (Yang-tse) keang; one of the largest rivers in China.

THREE STROKES.

在 TSAE. The common form of the following.

在 TSAŁ, or Tsäe.

From the hand fixed upon the earth. To be in a place; to dwell; to reside; to be still preserved; to be alive. To rest in, to depend upon, to belong to; to consist in; is in. A place. To examine. A surname. To rhyme, read Tsae and Shé.

你的名字在 那裡 Ne k'hew wên T'ha tsaen le? Go and ask where he is? 他 不在家 Tseh kea, püh tseh kea? Is he at home or not? 他 在家 T'ha tseh kea le, He is at home, or in his own house. 他 住 行里 T'ha tseh hunge, He is in his factory, or counting house. 他 在 衛門 T'ha tseh ya ma, He is in the public office. 你 在 何處 No chou tseh ho ch'ho? Where do you live. 你不 在家 Püh tseh kea, He is not at home.

人 死 日不 Jin sze yuē püh tseh, A person's being dead is expressed by Püh-tseh, his not being present; or not being here. 他 當面 Tseh tang mien, Being in the presence of a person. 目前 Tseh muh ts'ch'ên, Before one's own eyes; that which it present. 先父 时 聖 foo tseh she, When my father was alive. 你 今 日不不 Ne ling-tsun tseh püh tseh? Is your father alive? 不 不不 Ne foo püh tseh, No, my father is dead.

父 不 違遊遊必有方 Foo moo tseh, püh yuen yew; yew, pemh yew fang; Confucius said, 'having parents alive, do not travel to a distance; if you travel to a distance you must fix the place, that your parents may not be at a loss where to find you. (Lun. yu.) 不 不不 Ne foo püh tseh, No, my father is dead.

兵 不 亡多 Ping püh tseh to, Armies do not depend upon (mere) numbers.

勝 不 須不兵 Shing püh tseh ts'chü, püh tseh ping, Victory or defeat depends on the general, not on the men.

時 人 成 a th Mow sze tseh hineh, ching sze tseh hineh, To plan rests with man, to effect rests with heaven.

This saying is attributed to 諸葛孔明 Choo-kö-kung-ning. One of the principal leaders in the period of the 三国 San-kwo, (A. D. 280.)

事 不人 違 Sze tseh jiu wei, Affairs devolve on men to carry them into effect; and they must manage them, is implied; they must not decline because of the difficulty. 罪 不 你 T'au yu püh tseh iu, The fault is not yours.

身上 Too tseh wo shiu shang, It all devolves on me; I
The true practice of virtue consists in perseverance; the last word is otherwise expressed in the same sentence by 不息，not desisting. 不心上，Puh tsae sin shang. It does not rest on his mind; he does not care about it.

What is the season? 開, We are in urgent danger of dying.

The Chih-shang, (the learning for grown persons) consist? One consists in understanding clearly illustrious virtue; one, in renovating a people; one, in remaining fixed in habits of supreme goodness. (Vide, Ta-heo-shoo-te.)

The following is used to be born, where was my natal hour!—or the influences which preside over the period of birth, that my misfortunes have reached this height. The language of bitter complaint, uttered by 何自, An heir apparent, who was set aside by his father at the suggestion of a concubine.

Is it true that Heaven caused me to be born, where was my natal hour!—or the influences which preside over the period of birth, that my misfortunes have reached this height. The language of bitter complaint, uttered by 何自, An heir apparent, who was set aside by his father at the suggestion of a concubine.

The famous Wai-wang, 食上必 | 視寒煖之節, Shih shang, Puh tse she han woe e hse, When harding up food, (to his father) made a point of examining and observing the states of the food, whether cold or hot.

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Kung-tze sìng urh yu-ting, Koo-ming K'hew, 'Confucius when he was born had a hollow place on the top of his head, and hence his name K'hew,' which denotes a hollow place on the top of a hill. (See the character K'hew, under the first Radical.)

1) Yu-ghan, A bank; a dyke. 2) Yu-ten, Fields that are diked in. 3) Yu, or Yu-chang, 'A public market place,' where sheds are constructed and let out by the day to any person who chooses to take thither any commodity for sale. The ground belongs to government, but it becomes a kind of private property to the person who pays a rent for it. This person is called the Yu-choo, The landlord or owner of the market place; he gives nothing but the ground to those who go to sell things, their stool and mat umbrella, must be provided by themselves. For the ground room he receives a small per centage. Those who sell the same kind of commodity arrange themselves together for the convenience of purchasers. 趁【 Chin yu, To repair to the Yu market place, either to sell or buy. The northern people express this by 趕雜 Kan tsä, Going after miscellaneous articles.

▲ NEIHH, or Yih. ▲ S. C.

A high appearance; the appearance of a high wall, or earth raised high.

▲ Ancient form of 圀 Gaou, see under 15 strokes.

▲ WOO. To plaster; to white wash, and so on; to ornament a wall. 伪人 Woo-jin, A person who plasters or adorns houses; a brick-layer. 人以在家馆 室 Woo-jin e she melih kwan kung shih, The Plasterers in proper season embellished the palaces which were to be inhabited. (Tso-chuen.)

▲ K'HEANG, or K'heö. ▲ S. C.

The representation of a tent. From 甲 Maou, A covering.

and 甲 Cbe. The ornaments on the top of the tent. Cbe is the same as 之 Cbe; the character is erroneously put under this Radical. 亠 K'HEANG, symbol of the seaport. A representation of tents and their streamers.

圭 KWEI. ▲ S. C.

A kind of sceptre made of fine stone, carried in the hands by ancient governors or princes of states, as the signal of authority; the Emperor gave them as the badge or seal of his appointment. A certain measure. 圭瑞玉是上園 下方 Kwei, suy yih yay, shang yuen, hea fang; Kwei, a felicitous stone, round above and flat below. 以封 諸侯故从重土 Kwei e fung, Choo-how, koo tsang chung Cho, The Kwei was employed to confer the authority on governors of states, and hence the character is formed of the word Earth repeated;—as if it were said, that land was given to them. There was a slight variety in the forms, which are thus represented in Chinese books.

3 2 1 1 called 恒圭 Hwan kwei

2 — 信 Sin-kwei.

3 — 聶 Kung-kwei.

The Five Raiks of Nobility each had an appropriate stone, which was carried in the hand on state occasions. The highest rank called 公 Kung, held the first one given above. The second rank, viz. the 候 How Noble, held No. 2. The third, viz. the 耶 Pih Noble, held No. 3. The fourth, viz. the 子 Tze Noble, held what is called 賞壁 K'uh-peth, (No. 4). And the lowest rank, viz. the 男 Nan Noble, held a 紙壁 Phoo- peth, (No. 5). The two last are thus represented,
The kings Wang eh-chin-kwei, held in their hand the Chin-kwei; a form probably different from the preceding. A general term for them is Keae-kwei. Scb urh keae-kwei, c to urh pson, 'I confer upon you a sceptre to be to you the precious emblem,' by which you hold your kingdom. (She-king.) There were in ancient times emblematic stones which were called Kwei, and which were used in sacrificing to the Gods, and to Heaven. The 青圭 Tsing kwei, thus,

The 四圭 Sze-kwei, thus,

The 兩圭 Leang-kwei, thus,

And the 玮圭 Kwei-peih, thus,

These were of different colours.

The 㻁 Kwei-lan, was a cup on the back of an imaginary animal.

The 六十四丄 四一曰 拔 Luh shih sze shoo wei kwei; sze kwei yu-tseh. Sixty-four grains of millet make a Kwei; four Kwei make a Tsueh; which is about as much as three fingers can take up. 㻁 爲一定shih kwei yih ho, Ten kwei make a Ho. 㻁 Kwei-t'een, expresses Fifty moo of land, given in ancient times to the higher officers, the proceeds of which were to be applied to sepulchral sacrifices. Kwei is, in that connection, said to denote Purity. 不露 㻁 角 P'eh loo kwei keo, He does not expose a corner of his Kwei, is used to express admiration of the unassuming modesty of men who possess superior talents, but do not wish to exhibit them.

張門 㻁 Peh mun kwei yu, A door made of bamboos interwoven; a small door dug through a wall by the side of a large door; said in reference to the poverty of men devoted to letters. (Le-king.) One says, that 㻁 Kwei is the original form of 封 Fung, and that it denotes An altar of earth; which is implied by the word 㻁 Thoo, Earth, being placed upon itself.

㻁 P'HE, or Sze. 㻁 S. C.

To throw down; to subvert; to cast in ruins; to destroy; to ruin. 方命圮族 Fang ming p'he tsien, He (㝼 Kwan) opposes the orders of superiors, and injures or destroys, his fellow creatures. 倚 㻁 King-p'he, To cast down.

㻁 E. 㻁 S. C.

In the state Thoo, a bridge was expressed by this word.
地 T'HE, or Te. 地

The earth; a place; the ground or seat of. 天地萬物 Thiên te wan wih, Heaven, earth, and all things.

元氣初分重濁陰為母地萬物所生列也 Yuan k'he ch'hou fun, chung, chih, yin wei te, wan wih, so chin leay, When the original vapours were at first divided, the heavy, the foul, and the opaque, became the earth, in which all other creatures are arranged.

皇天后土 Hwang Thiên How Te, Imperial Heaven and Queen Earth. 皇

上以天為父以地為母故稱天子 Hwang shang e thiên wei foo, ce te wei moo, koo ch'ing thi'en-tsze, The Emperor regards heaven as his father, and the earth as his mother, and therefore he is denominated the Son of Heaven.

問父天母幾時纔遂斯願 Wan foo thiên, moo te, ke she ts'en su yaze yuen, Ask father heaven and mother earth, when compliance with this wish will be granted.

是是非非地 She she, fei fei te；

明明白白天 Ming ming pih pih thiên.

Right and wrong, truth and falsehood are blended on earth; But all is most clearly distinguished in heaven.

These lines are written in large characters at the gate of the Ching-hwang maeou, or temple, in the city of Canton. To this temple is appointed a superintendent, who pays a sum equal to $1,000 for the situation, which money, with a profit is obtained again in the space of two or three years, by the sale of candles, &c. used by the worshippers.

Te-kew. A globe representing the world; the terrestrial globe.

射球 ray te-kew, A kind of ball, at which soldiers shoot an arrow when at full gallop.

[獄 Te yih. The prison of the earth; the place of future sufferings; hell. 九重|獄 Kew chung te-yih. The ninth (the lowest) hell. They say in the language of anger and imprecation, 保佑你落九重|獄 Paou yew ne lo kew chung te-yih, May the gods help you down to the ninth hell! 九之為言多也 Kew che wei yen, to say, Nine, expresses (not an absolute number) but many.

The Emperor dwells within the 九門 Kew-mun, Nine gates. Hades is denominated the 九泉 Kew tsien, Nine springs of water; perhaps, like the phrase given above, the prison of the earth, denoting, Downward, deeper and deeper, nine degrees.

[方 Te-fang. A place; territory; country; a space. 中國的方 Chung kwo tei te-fang, A place belonging to China; Chinese territory. 未有 | 方 We yew te-fang, No place, no room. | 理 Te-lo. Geography. | 理図 Te le thoo, A map. | 地圖 Te-yu thoo, Properly denotes a Map of the world; but it is also applied to a Map of China alone.

這是廣東省城 Chay she Kwang-tung Sang-ch'ing te-fang, This is a place belonging to the metropolis of the Province Canton.

本 | 普 te, Native place, or districts in contradistinction from elsewhere. Wae keang, Another province. 本 | 人 Pu te jin, A native of a place. 本 | 話 Pu te hwa, The dialect of a place.

田 | 田 Tèn te, Fields, cultivated land.

耕田種藝 | K'ang ts’ien chung te, To plough the field and plant the ground. 未開墾 | We k‘eine k‘han te, Uncultivated ground.

| 治 Te ting, Expresses all who pay a land-tax; whether much or little. The Sovereign is considered the Lord of the land, and the land-tax a kind of rent. Hence it is said, 治天下莫非王 | Thoo thiên che hea, moo fei wang thoo, There is no place under heaven which is not the king’s land. (She-kang.) For the first character, Mang-tsze uses | 五 Thoo. 五 | Te ping, An area before a door; a court yard or pavement. | 位 Te we, The place or state in which a person is, the place he holds on earth.

他如何 | 位 Tha joo ho te wei, What is his situation in life? Otherwise expressed by he is
心 | 也甚聰明 Sin te yay shin tsung ming, Heart ground (mind) after all very clever and enlightened. 放在
| 下 Fang tsse te hea, Place it down on the ground. Heaven and earth, in the Yih-king, are expressed by 靈 K'ên, and 神 Kwân. 神為 | 为母 Kwân wei te wei moo, Kwân is earth, is a mother and so on. (Yih-king.) The words are a part of that absurd philosophy of the universe, with which the Chinese amuse and perplex themselves. They say, 也者易 | Te chay, yih yay, Earth denotes change perpetual; transmutation. And again, | 底也 Te te yai, Earth denotes low: its place is low, and it contains all creatures; and so on. To rhyme, read T'hou. 武后 Woo-how, The pedantic Queen of the house of Thang, wrote Earth, The teraqueous globe, of Earth and water, thus 垒; and of Hill, water, and earth, thus 坐.

田 TS'IHEEN.

Three le of land is denominated Ts'heen. 俗 Sôh, was formerly written thus. See Radical 人 Jin.

埠后 國 CHOW. About the Yang-tze-keang, A low dike or foot path, with a ditch on each side for the division of fields or different estates, were formerly called Chow. 田田 | Têen chow, The dike which divides fields from each other, a land-mark. These be come subjects of very frequent aflrays and litigations with the Chinese.

均址 CHÔ. A mark left by mud or earth.

嘴山 T'ZHANG. High land.

To be distinguished from 北 Pih, The north.
KHEA. The name of a place.

A limit or boundary. A thousand lie around the royal abode.

KHE. 昊 R. H.

A thousand lie. The land of the son of heaven, one thousand lie. 父 the father of the Khe, a military officer who had the command of the troops on the Royal or Imperial domain. 吳 Yin.

Khe yin, A limit, a shore, a boundary. 圍 Woo khe, Illimitable, having no boundary. 武 Wang-woo, Kang-shih, (B.C. 1160) when he gave his brother Kang-shuh, a principedom, cautioned him against the abuse of wine, in which Admonition against wine, this passage occurs, 父薄遊,農父若保,宏父定時制制制酒 Khe-foo p'o wei; nung-foo jö p'au; hang-foo ting p'ei; chin yu kang che yu tsew. If the general of the royal domain expel such as oppose the king's command; if the father of agriculture secure the lives of all the people; if the superintendent of the division of lands, fix laws respecting them; how much more should you possess unbending regulations respecting wine. (Shoo-king.)

MÖ. To die. The same as Æ MÖ

Wang-ti'en wei Tsin tsæng, e Loh-kuo. Jen phh nau foo Tsin kien t'iu, t'iu hsi t'ıen yung, e che mo shih, Wang-ti'en was the general of (the Emperor) Tsin (B.C. 300); for Tsin he reduced to subjection six nations, but he was inadequate to assist Tsin in building up virtue; he still further ingratiated himself, and took indulgence even to the day of his death. (She-ke.)

CHE. 址 R. H.

A foundation; that which is fundamental. 基址 Kee- che, A foundation, as of a house or a family; seems also used metaphorically. 有道 Yew e che, Possessing a foundation which has descended down. 故 Koo che shang tsun, The old foundation yet remains. 太平基千里年永混一事書萬古存 May the foundation of general peace be perpetuated thousands of years;

(Che) and may the nations blended in one, retain the build of their carriages, and forms of their books the same, to ten thousands of ages.

CHE. 址 S. C.

To stop; a bank, a small stream which is banked in. Same as Te.

Ol. Scrib. 址 Kueen, A certain musical instrument.
坂
FAN, or Pwan. The declivity of a hill.
A bank; a dyke. 坂坂P'ho-fan, The side of a hill; a bank; a mound raised to stop water.

垵
YH'. The door of a furnace.
The hole in a small earthen furnace, such as are common with the Chinese. They call it the window of the furnace.

埘
K'iIN. A kind of cave, or pit.
A well, otherwise expressed by 墘坎K'heu k'han. 甸八

埩
T'heen jin chih k'heu k'han. The T'heen-jin (officers who had charge of the mounds or commons) built a well.

埀
Ancient form of 柏 Mei, The name of a tree.
Kang-he, reasoning from the component parts of the character, denies this, and considers it a vulgar form of 坳 Fun.

均
KEUN.
Equal; equally; in equal parts or shares; all equally; to equalize or blend; an instrument for making bricks, tiles, or other earthen ware. A musical instrument; the name of a place. Also read Yuen. To rhyme, read Kwan.
均分Ta chung keun fun, All divided equally. 有利
均分 Yew le keun fun, What profits may arise, shall be equally divided.

生息宜循分守 Urh t'ung hing te shing ping, hew yang sang selih, keune seun fun show le, You (people) have the good fortune to live in prosperous and peaceable times; your life and breath are nourished in the most excellent manner; you are all equally bound to follow your own departments, and maintain the rules of propriety. (Government Proclamation.) 大夫不平 Ta foo puh keun, The great officers are not impartial. (She-king.) 王不平 Wang puh keun p'bing, The king is not impartial. (She-king.)

待人平 Tae jin keun p'bing, To treat persons with impartiality. 微露有不平意 Wei loo yew puh keun e, Slightly discovering a partial feeling.

我心最平 Wo sin tsuy she keun p'bing telb, My heart (or mind) is most impartial.

我馬維騄 Woo ma wei yin;
六騄騄 Luh pe ke keun;
載駸駸 Tsue she, tsue k'heu;
周愛客舘 Chow yen tsze seun.

My horses are white and are freckled;
When the six reins are adjusted;
The carriages hasten, they are quickly propelled;
They make a circuit of the empire to discover its state.

地道為平也 Kwân wei keun; te tou wei p'bing keun yay, Kwân (the terrestrial principle) is even; i.e. the Nature of the earth is to be even or level. (Yih-king.)

天地人之法 Thoo keun che fi, Rule for an equable division of the land, throughout the country. 坤為

之禮 Ta keun che le, Is an ancient military phrase, expressive of some impartial rule for the benefit of the whole. 城

Ching-keun, An epithet applied to a certain school or college appointed by an ancient Emperor, and hence the literary title

Keun fuh chin chin, All in the same attire, how strikingly
of the same lane. 九子 | Kew-tsze fang, A part of the palace of Han. 何 | Ho fang jin, What place does he belong to? 某 | Mow fang, A certain alley, or place. 太子官日春 | Tao-tsze kung ye ch'gun-fang, The palace of princes of the blood, is called Ch'gun-fang. 左春 | Tao ch'gun fang, and 右春 | Yew ch'gun fang, express certain degrees of rank of the 蘭林院 Han-lin-yuen. To attain the rank is expressed by 左 | K'hae fang. 牌 | Phae-fang, An ornamented gate-way, generally built of stone, to honor the living, or commemorate the dead. In Europe's books, commonly called triumphal arches. 彩節牌 | Tsung ts'ai pae-fang, An ornamented gateway, to honor chaste widowhood. These are granted to old widows who have declined to marry after the death of their husbands. They are given on the application of the local officers, and on paying certain fees. The Pae-fang of 海瑞 Hae-suy, A famous statesman of the Ming Dynasty, a native of Canton has written on it. 玄世直臣 Shing she chih ching, An upright Minister in flourishing times. 他近來倒了牌 | Tha k'hin he taou tsou pae fang, 'He has recently thrown down his Pae-fang,' expresses a man who was in honor, having disgraced himself. These triumphal arches are otherwise called 牌樓 Pae-low. 祭 | 與水庸事也 Tse fang yu shaw yung, see yu, Sacrifice to the (spirits of the) dikes and of the dams, for the services performed by them. (Le-king) 子言之, 君子之道則與, 民之所不足者也, 大為之, 民猶喻之, 故君子 禮以 | 德, 刑以 | 淫命以 | 一欲 Tsze yen che; keun-tsze che taou, pe tsih fang yu; fang min che so pih tsih chay yay; ta wei che fang; min yew yu che; koo keun tsze le e fang tih, hing e fang yin, ming e fang yih, A Sage (who is not known) says, or expresses it; the principles of the good man may be compared to guarding against, or putting an impediment in the way of, to guard against the defects or errors of the people. The great thing is to guard against (crimes as dikes are raised against the ingress or egress of water) that the people may not pass over; therefore the good man, he guards their virtue by rules of propriety; he guards their excesses by punishments; and he guards...
their desires by injunctions, or commands bid upon them.

(Le-king) 聖人包周身之 | Shing jin pou mow chow

shin che fang, The defence which sets throw round their persons.

書 | Shoo fang, A bookseller's shop. 經 | King fang, Shop for religious books. 酒 | Tsew fang, A tavern.

PUN, or Pun. 坑 s. c.

Dust; dust or earth raised. One says, A great barrier or mound. To eject, to throw in, or to mix.

P'HUN. Dust; dust raised, or collected.

T'HAN. The banks of a canal or river thrown down, which is also expressed by 坑易 Than thá, and by 崩 | Pang than.

PE. The same as 坑 Pe, see below.

K'HAN. 坑坎

A pit; a dangerous place; to fall into a pit, snare or some danger. Name of one of the Kwa. To dig a pit; to dig a hole in order to sacrifice. The noise of striking a thing; of using effort; the name of a star; the name of a place. A surname. A dangerous precipice; a small earthen vessel. To rhyme, read K'heen. Syn. with 坑, and otherwise written 橋橋

K'han, kan, k'han. 坑坎 Kang k'han, A pit or deep cavern.

心 | 脈 Sin k'han le, The pit of the stomach; the heart.

心 | 脈總 槳一個黛玉 Sin k'han le, tsang

häng cho yth ko, Taeyäh, 'He had placed across his heart nothing but Taeyäh,' the name of a person on whom his affections were placed. 上下皆 | Shang hea kae k'han, Above and below are both K'han (one of the Kwa). (Vide, Yih-king).

其 | 深不至於泉 K'he k'han shin, püh che yu tseuen, The pit (or grave was deep) but not so as to bring water. | 坑 K'han k'ho, Uneven; walking or getting along the road with difficulty. 八不由 | 坑中

來者其人必不 晉 plw k'han k'ho chung

læ chay, k'he jin peth püh hwuy, A who has not worked his way through difficulties; that manly cannot possess high intelligence. A luxurious longer trul 安樂公

役權今 G'n ló kung, Squire ease-and-pleasure. | 一all the tree of which carriages are made. | 其其 K'han k'he kheh k'oo, The drum struck emits the sound K'han.

來 | K'han k'he kheh k'oo, The earthen vessel strikes the sound K'han.

Ancient form of 封 Fung.

To re-erect a mound or raise a hill; to stop; to 停.

The name of a hill, earthen ware not burnt; a wall being a house; the name of a god. To add to or increase.

坐 TSO. 正正

Originally written 封 Tso, from 蘇 Lew, To detain a dwelvist, and 丁 Thoo, The earth. To detain upon the ground; to sit; sitting; to hold; to maintain. Anciently To kneel, or to bend down; sitting upon the heels; to sit as a criminal; to be involved in or charged with crime. A surname.

坐立之對 Tso, leh che tui, Tso is the opposite of to stand.

兩人對 | 土土 Leang jin tso tso tso shang, They two sit down on the ground opposite each other.

請 | Ts'ing tso, Pray sit down. 不敢 | Püh kan tso, I do not presume to sit. 有何不 | 之理 Yew ho püh tso chele, What reason can there be for your not sitting?

告 | Kaun tso, I announce (or beg leave to) sit. Superiors and inferiors go through these formalities. 君若得闲 随便请到舍下 | Ne Jo tih héen suy pên

ts'ing tao shay hea tso tso, If you have leisure, whenever you please, I beg you to come to my cottage and sit awhile. 正

Ching tso, To sit at the head with row of chairs on each hand. 偏 | Pang tso, To sit on one side. 輔

子 Tso k'heou tse, To sit (and be carried or travel) in a
commit an offence, (the other) nine families are involved in the
guilt. Such is the law of the tything system. 纮虚反
| Yuen hun fan tso, If the cause (of accusation) be unstead, the
guilt shall be fixed on the accuser,—he shall suffer what the
law decrees for that crime with which he falsely charged
another person. 訴告反 | Woo kao fan tso, The
false accuser brings the guilt back on himself. | 律
| Tso leh ling, or 有罪 | Yew tsui tso, To be deemed
 guilty by the law. 铸莊子 | Chih-chwang-tsz e
we tso, Chih-chwang-tsz, (voluntarily) sat down in the place
of the criminal—the prince his master, and with another person
was punished in his stead; one of them capital. (Tso-chuen.)

"Vaters of their northern gate (and so cut off the enemy’s retreat),
and placed ambushes at the foot of all the hills, by which means they greatly defeated him. (Tso-chuen.)" 結跏趺 | K'è k'ao tso tso, Sitting cross-
legged in the manner of the priests of Buddh. It is otherwise
expressed by 参禅打 | Tso shan ta tso, Sitting cross-
legged in the posture of meditation. | 左掩之 | Tso
urh tsen che, Stoop down, or kneel down, and remove them.

Occurs in the sense of 位 Tso, A seat, a throne; hence 位
Tso chuen, A kind of state barge, employed by the officers
of Government. | 位 Tso woo k’he, Do not sit with
the legs sprawling out. | 位 | Tso hwi
huan k’ang, Sitting with other persons do not put your arms
across.

側席而 | Tsih seh urh tso, To sit upon the
edge of the mat (as in ancient times), or chair (in modern times.)
Inferiors do this to show that they presume not to sit down
boldly, as if they had a right to a chair; and superiors do it as
a mark of condescension when inferiors stand or pass by. The
rules for sitting are tiresome and absurdly minute.

坑 K’HANG. 坑 R. II.

An empty plane, a pit; a cave, a den, to put into a pit or
cave. | 坑 K’hāng k’han, A den, a pit, a valley or ditch.

A surname. 春 坑 看 一 匹 马 跌 落 深 | Wo tsie kung kan k’èn yih pei m’ia teih la shun
k’tang, I just now saw a horse fall into a deep pit. 跳火

chair. | 船来的 Tso tso chuen lue tso, He
came in a boat. | 睡不安 Tso go p’uh gan, Having
no rest or composure whether sitting or lying. | 坐
Tso hanging tso ph’ing; Sitting and enjoying universal
peace. | 費 Tso she, ‘To sit and look on’ calamities with
indifference. 你不容 | 費 Ne p’uh yung tso she,
You are not allowed to sit and look on with indifference.
你 | 費他甚麼反 Ne tso tsa she tso k’he
wang, Cannot bear to sit still and see his ruin. | 如牡
立如齋 Tso joo she, leih joo chae, Sit (steadily and
formally) as (he who personates) the corpse (of a departed
ancestor), when sacrifices are offered; and stand with
reverence and gravity as worshippers before an idol. Such are
the precepts of the Le-king to persons generally. 虚
盡後食 | 虚前 | 必安, 執爾潑長者
不及, 母倫言 | Hui tso tso how; shih tso tso tsen;
tso p’eh gan; chih urh yen, chang chay p’heh keih, woo chan
yen. Sitting at leisure, go to the extreme part (of the mat)
behind; when eating, go to the farthest part before (that you
may not soil the mat). You must sit composedly; maintain
your countenance grave and attentive; if superiors do not speak
about a thing, you must not introduce it. (Le-king.) | 位
Tso we, A seat. | 有 | 位 Yew tso we, Having a seat;
or a right to sit. | 無 | 位 Woo we tso, Having no seat
allowed—in the presence of superiors. | 向 Tso h’ang,
The part or quarter to which a house, or grave, or hill fronts.

那件房子有甚麼 | 向 Na k’ien fang tsze yew
shin moo tso h’ang? What does that house front? | 俠
北向南 He tso p’ih h’ang nun, Its back is to the
north and fronts the south. | 堂 Tso t’chang, Sitting in
the court; sitting in judgment, as a magistrate or judge.

} 警 Tso k’ien, or | 使 Tso hou, To be confined in
prison. | 驟 | Tsoh tso, To sit alone. | 陪 | Pei tso,
To sit with a person. | 便 | Peih tso, To sit informally;
to sit as one pleased. | 罪 | Tso suy, To be found guilty
of some crime. 他 | 甚麼罪 Tso tso shin-mo tsuy?
What crime is he found guilty of. 一家夫事九
家連 | Yih kea shih sze, kwe kea lien tso, If one family

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Same as 扳 Haou, see Radical 未 Luy.

An ancient form of 維 King, see Radical 系 Meih

Ancient form of 必 Ke, see Rad. 心 Sin.

**FIVE STROKES.**

坡 P‘HO. 坡

A bank; a declivity; a hill; rubbish thrown up so as to form a hill. 坡次 P‘HO-fan, A bank or dike.

通俗山嶺曰長 | 俗山嶺曰長 | Yen sin lung shan ling yu long-chang, 俗山 Long-chang, The golden hill. 齐 | 時 | 齊 T‘heen-chi, The flying hill. In the time of 周, (A. D. 779.) 秦 船, The flying hill. In the time of 明, (A. D. 1360), it is said that the west side of a hill, in broad day-light, remote to about the distance of an English mile and a half, where it filled up a lake or river.

Mulberry trees and grain grew upon it afterwards. 登高 | 登高 T‘ho-kaau. To ascend a high hill; or a high mound of earth. 順馬下 | 順馬下 T‘ho-kaau. To ascend a high hill; or a high mound of earth. 順馬下 | 順馬下 T‘ho-kaau. To ascend a high hill; or a high mound of earth. 順馬下 | 順馬下 T‘ho-kaau. To ascend a high hill; or a high mound of earth.

原 P‘H‘WAN. Level ground.

One says, To turn up the ground; to move or level it.

**Steps.** To be paired with. One says, the step on the shoulder. A man’s name. 地相次有等級坐 | 地相次有等級坐 Dyan, The seat of a college in the time of the Emperor 德宗 T‘hi-tsong (A. D. 779.) 晉皇, The flying hill. In the time of 元, (A. D. 1290), it is said that the west side of a hill, in broad day-light, remote to about the distance of an English mile and a half, where it filled up a lake or river.

Mulberry trees and grain grew upon it afterwards. 登高 | 登高 T‘ho-kaau. To ascend a high hill; or a high mound of earth. 順馬下 | 順馬下 T‘ho-kaau. To ascend a high hill; or a high mound of earth. 順馬下 | 順馬下 T‘ho-kaau. To ascend a high hill; or a high mound of earth. 順馬下 | 順馬下 T‘ho-kaau. To ascend a high hill; or a high mound of earth.

原 P‘H‘WAN. Level ground.

One says, To turn up the ground; to move or level it.
The Earth; the name of one of the 卦 Kua; the ideal meaning is Compliance or obedience; hence the word is applied symbolically to statesmen who are servants, and ought to be obedient to the Sovereign; to wives, to the moon, and to things generally, which are inferior and ought to yield, or to be obedient. Its opposite is 革. 乾坤 革乾坤, heaven and earth, the sun and moon, the superior and inferior.

Keun-tze e how th lasc wish, The property of the Earth (as containing or bearing all things) is Kwän. The good man by the extent or solidity of his virtue contains or bears all things. (Yih-king.) The affected subtleties of the material system, contained in the Yih-king, are insufferably absurd.

To rhyme, read Keuen.

A place that abounds with worms; a nest or retreat of vermin.

Level plain; wide; composed; lightsome. A surname.

The ancient form of 坛 T'han.

Broken down banks. The water rushing, and the banks destroyed, is called T'an.

A kind of earthen stand, placed between two pillars, on which cups were inverted at drinking parties in ancient times. A kind of screen, commonly called 屏 Ph'ing fung, much used by the Chinese, at a little distance from door-ways. They intercept the view, whilst they admit a free passage round the two extreme edges of them. A kind of earthen stand in rooms.
for placing food on; stands placed in the corner of rooms were also so called. 土 T'hoou. V. 32nd Radical. 32nd bridegroom, T'hoou-t'een, a place in which to lay up eating cups, a kind of cupboard.

反 父立父立 Father, T'een, a utensil or stand on which to invert cups. 反 fù. ① The other, the other.

The Mow hill flying stallions were eatables, a kind of cupboard.

反立父立 Father

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The Mow hill flying stallions were eatables, a kind of cupboard.
K'ho.  坟坟

Vulgar form of 敷 K'heu. See Rad. — Yih, 4 str.

KÜH. A winding bank without side the water.

The same as 堆 K'heuh. Syn. with 堆 K'heuh.

MÜH. 埋 S. C.

The name of a place. Thought the same as 牧 Müh, A shepherd; the land of shepherds. 武王與紇戰于 廠野 Woo wang yu Chow chen yu müh yaj, Woo-nang (B. C. 1105) fought with Chow, in the wilderness of the shepherds. Some affirm that the character was originally written thus 圳, and that it was 養牛馬之地外 Chüeh yang new ma che te wae, Beyond the region where they fed their cows and horses.

K'ho.  坟坟

Uneven; rugged; progressing with difficulty. 凡人行不利日 坟奉 Fan jin king püh le yuē k'han k'ho, Any man's walking forward without ease and smartness is expressed by K'han-k'ho. Unfortunate; unsuccessful; always meeting with difficulties or misfortunes and losses. 他不 經過 坟 Tsa phü king kwo k'han-k'ho, He has never passed through any difficulties; and therefore 不知顥苦 Püh che béen k'hooh, Does not know salt and bitter; does not know the affairs of life. This is said of those who have been brought up in affluence and indulgence. 經過 坟 1 The man who was called K'ho, K'ho, K'ho, and therefore 方錄 出一個人來 King kwo k'han k'ho chang jen ch'un yih ko jiu lae, To pass through some difficulties is necessary to form a man.

FÜN. 宵 S. C.

To sweep away; to put away filth and dirt.

Same as the preceding.
as referring to Kew-she, a desire to meet with a
desire to meet with a
virtuous person, or to seek for a friend.

Chung the yu ê, ping yih chwang, te che ts'hih, In the middle months of winter, the ice being more severely
the master of the sacrifice possesses grain in
frozen, the earth begins to crack and open. (Le-king.)

Self, large as islands, or as mountains. (She-king.)

When the sun was in the south, the earth rent to
the length of one hundred and eighty-two le; and to the
the width of

(How-han Gan-te, A. D. 131.)

From the drought of heaven, the fields rending or cracking,
is also called Kei-ts'hih. MA Kei-ts'hih, The opening
of buds and of fruit, as in Spring.

天地解而雷雨作。雷雨作而百果荣木皆
甲解之時大矣哉。The heaven to kae, urh
雷之時大矣哉。The heaven to kae, urh
luy yu tsö, luy yu tso, urh ph kwö, tsanou mib; kae
kau ts'hih; kae che she ta tseu! When heaven and earth
kau ts'hih; kae che she ta tseu! When heaven and earth
open and shed forth (their influence) thunder and rain are
open and shed forth (their influence) thunder and rain are
formed; when thunder and rain are formed, all fruits plants
and trees bud forth or open; so great or extensive is the
and trees bud forth or open; so great or extensive is the
period of opening and shedding forth (the influences of nature).

(Yih-king.)

解 Kae, To open or to shed forth, is the name of
Kae, To open or to shed forth, is the name of
one of the Kwa.

Chow jin so yew ê sing che che yay, 'From whom the
Chow jin so yew ê sing che che yay, 'From whom the
people of the dynasty Chow sprung,' the following story is told
people of the dynasty Chow sprung,' the following story is told
in one of the Odes of the She-king. Keang-yuen, was the wife Fei
in one of the Odes of the She-king. Keang-yuen, was the wife Fei
or Concubine of the Emperor Kaou-sin-she, (B. C. 2350.)
or Concubine of the Emperor Kaou-sin-she, (B. C. 2350.)

There are eight stanzas in the ode; the first commences thus,

Keang-yuen, Keang-yuen, 崇人所由以生之
崇人所由以生之

Of Keang-yuen, person who by birth
Of Keang-yuen, person who by birth

The author, Chow jin, he who sprang, is
The author, Chow jin, he who sprang, is

From whom the
From whom the
The First-born of the people,
Was from Keang-yuen of that period;
The birth of that person, how was it?
From being able, with a pure mind, to offer up sacrifice,
Designed to remove the evil of a destitution of children;
Having trod in the imprinted footstep of the Supreme Sovereign.
She was greatly excited on the place where she stood;
She was pregnant; she retired in silence;—
She bore a son; she nursed him;
He was the Ho-w-ts'oth (the Ceres) of that period.

The Ode next represents Keang-yuen, apprehensive of something infelicitous, from the miraculous birth of her son; and under this apprehension, she exposed him to be trodden to death by sheep and oxen. These however, nursed him; she next cast him to perish in a wood, but the woodmen sustained him; she finally threw him upon the ice, but the birds fed him and warmed him beneath their wings. They add.—Nothing can destroy what Heaven wills to preserve;—the birds left him; the infant cried aloud, so as to arouse the attention of travellers passing at a distance. He was taken home, nursed, discovered extra-

ordinary comeliness of person, and talents; his hoisted play was planting and sowing; he taught the art to others; abundance was produced; wine for the use of men in pouring forth libations, and grateful offerings to God. 其香始升而上帝已安而饗之 K'he hung che shing, urh shang-te e gan urh heang che. As soon as the incense arose, the Supreme Sovereign with complacency accepted it. (She-king Chuen-shao.) The speculations of the Chinese, on the possibility of this miraculous conception are curious. 先儒或頗疑之 Sseen joo hwâ po e che; Of former scholars some have rather doubted this. 張子曰 天地之始，固未尝先有人也，則人固有化而生者矣 Ch'ang-tsé said, But in the beginning of the heavens and earth, doubtless man did not previously exist; therefore man must surely have been supernaturally formed and born. 蘇氏亦曰 Sú-s'ish also said, that as there is a variety in the mode of the birth of living creatures, so 神人之生而有以異於人 The birth of divine personages is different from that of other men. 何足怪哉 Where is there sufficient ground to deem such events incredibly strange?

It is also said in the She-king, that Si't'he, the ancestor of the Shang Dynasty, (and one of the ministers of Shun, B. C. 2169), was born by the descent from heaven of a black coloured bird. I shall close this digression with one more quotation. 後世所謂祥瑞固多假然豈可因後世之假邪而弁異質者皆以為無乎 In subsequent ages, events which have been called fictitiously miraculous, have many of them certainly been false and incoherent tales; but, in consequence of the false and incoherent tales of subsequent ages, these real facts to be rejected together with them, and the whole reckoned nugatory! (She-king-chuo.) Syn. with 拆 Ts’ih, and 拆 Ts’ih.

LING. A high bank or shore.

CHOO, or Ché. To bear upon, and press down
A kind of raft consisting of spars joined together in order to cross a river. 自坵 Pih-foo. A certain stone; otherwise called 白石英 Pih-shih-yung. Shwó-wán defines it, Advantage; benefit. Syn. with 附 Foo.

The name of a place. Minute and miscellaneous. 计坪 言旋縁頃 Yings-hoo, yen seun jaou fan so, Yings-hoo, expresses affairs or operations circuitous, minute, and miscellaneous. 皆有無之精説 Kaew woo che tsing te, 'Are all treated with various abstruse speculations, respecting their existence or non-existence' in the 亙冥 Shih-chin, of Hsiao-nan-tze.

Three battlements or embrasures of a city wall are called Che. Tso-chuen writes the character 堡 Che.

宗廟中有黃堊金策也言君德 貞固 Tsung maers chung yen hwang che kin tsih yay, yen keun tih ching koo, In the hall of ancestors are yellow battlements and golden staffs; this expresses, the purity and strength of the prince's virtue.

To hang down from above; suspended from a higher place: reaching to. 竖 near to. A boundary; territory on the frontier. The name of a place; the name of a person. To bow down; to condescend to; to extend from ancient times to the present; or from the present times to subsequent ages. Occurs in the sense of 亙 Ch'uy. The outer part of a hall near the steps. Also read Shwuy. 垂自上綫下 Ch'uy taze shang ch'uy hea,—Ch'uy, is from above to hang or reach down to a place below. 手 to hang down. 手而得 Ch'uy show urh luh, 'To hang down the hands and obtain' expresses acquiring with ease. 努爾兩耳 | 耳 Leow-pei leang urh.

ch'uy k'een,—Leow-pei's (a famous person who lived A. D. 230) two ears hung down to his shoulders. 上古未有衣裳三聖人黄帝堊舞 | 昏裳而天下大王 | Shang koo we yew c shang san shing jin, Hwang-te, Yaou, Chun, ch'uy c shang urh t'hsen-hea elae, in high antiquity they had not garments for the upper and lower parts of the body. When once the three holy Sages, Hwang-te, Yaou and Chun, hung the upper and inferior garments on their persons, the whole empire was forthwith subjected to order and decorum.

To hang down. Ch'uy shang urh che. is now used to express the ease with which a sovereign rules in prosperous times. 彼都人士 | 帶而服 Le too jin see, ch'uy tai urh le, The men of the royal domain, appeared with the ends of their sash hanging down in a flowing manner. (She-king.) 大帶 | 三尺 Ta cac ch'uy san ch'hih, Large sashes hung down three cubits. 垂然而下 | 服何美耶 Le jen urh hea ch'uy, fa ho mi yuy! In a flowing manner they hung down; how elegant were their garments. 垂 | 之貌 Le she ch'uy che maou, Le expresses the appearance of hanging down. 低頭 Ch'uy te how thow, To hang down the head. 大頭氣 Ch'uy thow sang k'ho, To hang down the head in a spiritless manner.

世 Ch'uy she. To descend to subsequent ages. 名 | 後世 Ming ch'uy how she, Name descend to future ages. 孔子 | 法萬世 Kung-tsze ch'uy fa wa she, Confucius left a rule to ten thousand ages. 竹簡 Ch'uy fan how lae, To leave a pattern or example for those who come hereafter. 永 | 不朽 Yung ch'uy puh hew, To descend down forever without rotting. 环 | 後昆 Ch'uy yu ho kwán, To cause blessings to descend to posterity. 名 | 竹簡 Ming ch'uy chih pih, To hand down one's name on bamboo and silk.—The materials used for writing on before the invention of paper. 洛你 | 愛 Mung ne ch'uy gee, I thank you for your condescending regard. 愛 Ch'uy lic. Condescending compassion; like the preceding expression, cannot be affirmed of one's self, but of the kindness and compassion of another person.

東 | 西 | Tung ch'uy, se ch'uy. The eastern and western extremities of a hall, near to the steps by which one descends. 虛 | 恒 k'een lew wu pien ch'uy.
Killed the people on my frontier (Tso-chuen.)

Ch'ny wei, In imminent danger; near to death.

Ch'huy laou, To approach to old age.

Died at Ch'liuy. (Chun-tsew.)

The same as E, see above.

Same as Fung, see Rad.

Ancient form of K'hew.

T'hae, see Rad.

SHUH. High; lofty.

The original form of Tso.

Ancient form of Che.

Ancient form of Hiu.

HSH. High; lofty.

Same as T'an, see Rad. Shiny.

Ancient form of T'hew.

The same as above.

CH'HE. Hard earth or clay. One says, An earthen utensil.

LUH. A kind of pit with a dike around.

TUNG. A large earthen vessel. A surname.

KHE. A large earthen vessel used for"..."
The name of a place; a repetition of the same. To rhyme, read Ke.

Keen-kac, p'ing te yai, Keen-kac, denotes the eight points of the compass stretched to the extremity of the earth; the whole earth; the world.

Keae-hea, S.

The field or lands of the Son of Heaven includes the whole world. To double the fences, and increase the number of banks in order to keep off rapacious soldiers.

Chung k'een, luy kae e Fang pau ts'ui. To double the fences, and increase the number of banks in order to keep off rapacious soldiers.

At the Ta-yih altar there were three steps. All assembled at Kea-hea, a place in Hoo-kwang Province, the name is derived from the town being situated on a certain bank.

T'ho, or T'o. S. C.

A target or wall to shoot at. A side apartment or hall, commonly used as a school room for the family. The name of a hill.

Shan; shih yew leih shay-t'ou yu tse, yin ming. Target hill, in former times there was a target (or shooting ground established there) and hence its name.
32nd Radical. VI. T'hoo 土

帚 坟 K'HWEI. 坟 S. C.

Ancient form of 矢 K'hee.

To ruin or demolish: a wall in ruins: rains of any building; ruins. 乘彼墟垣以壟復闢 Shing pe k'hwei yuen, a wang Füh-kwan, Ascended that ruinous wall to look towards Füh-kwan. (She-hsing.) Said by a female when speaking of her former amours.

CH'HA. The name of a certain hill of a country.

Chow's mode of writing 佳 Me.

YANG. A kind of demon, fairy or elf of the earth. The Chinese express it by 壟精怪 Thoo tsing kwae.

垠 YIN. 垠 S. C.

Derived from 土 Thoo, and 矢 K'hee, An earthen bound or limit; resting in its own place. A bank: a limit; a boundary. 日之際日九垠 K'weh t'een che tsu, yuē kow yin, The limits or boundary of the nine heavens are called Nine Yin. 一垠無 1 Yih wang yin, No limit to the prospect.

遠遊遠絕 遠寒門 Yuen yew chou tsceu, yin hoo han mun, 'To wander extremely remote, till limited by the gate of intense cold.' 北極之門 Pih keh cheh mun, The gate of the north pole. 重安之貌 also Yae yin, chung gan che naou yay, Yae-yin denotes the appearance of a ponderous settlement or rest. Same as 土 K'hee. Kang-he refers for definition to 土 Ch'he, or T'e.

無 Woo yin, Unlimited; infinite. 道可受兮而不 可傳其小無兮其大無 Taou k'he show he, urh pûh k'he chuen; k'he senou wu mui he; k'he tu woo yin, The principles of Taou may be received by the mind, but cannot be inculcated (by words), they are so small as to bare no interior, and so large as to have no limit. To rhyme, read Yen.

畝 FÄ. To till or plough the ground; otherwise expressed by 耙起士也 K'ang k'he t'hoo yay, To plough and raise the earth. Some write 墘 FÄ, and others 墠 FÄ.

垢 KOW. 垛 KOW.

Dust with damp or wet; scurf; filth; dirt; mire; mud. The name of a country. Read Kuh, Dirty or impure within. To rhyme, read Koo, A stain or disgrace; cause of reproach. 畽垢 Chin-kow, Dust and dirt. 畝光 Kwâ kow mo kwang, To scrape off the dirt and sub-surface.

洗污去 | Se woo k'heu kow, To wash off dirt and put away the filth. 浴身去 | Yu shu k'heu kow, To wash the body and put away impurities,—either literally or figuratively, for putting away vicious conduct.

宋人使樂嬰齊告急于晉, 晉侯 欲救之, 白宗曰不可, 古人有言 日雖軄之長及馬腹, 天方授 楚未可與爭, 雖晉之強能達天乎 ? 請 日高下在心, 仙按納汗山 燕藏疾瑾 素瑕國君舍 | 天之道也 The people of the state Sung (being attacked by Tsoo), sent Lü-ying to announce the pressure of their circumstances to Tsin. The nobles of Tsin were desirous of rescuing them. Pih-tsung, said, 'It must not be done; the ancients said, although a whip be long, it will not reach to the horse's belly.' The power of Tsoo is granted to it by Heaven; we must not contend with them. Although (our state) Tsin be powerful, it cannot oppose Heaven. The Proverb says, 'The heart of man must determine whether a high or low tone is to be assumed?' Rivers and lakes receive both clear and foul water; the mountain forest, and the marsh filled with luxuriant herbage, conceal noxious animals. In the most excellent stones, flaws lie concealed;—the Sovereign of a state must bear the foul stain of not relieving an oppressed
neighbour, when it is imprudent to attempt it. This is agreeable to heavenly principles. (Tso-chuen.) 国者能从此理则亦何含忍，虽之时
Those who are Sovereigns of nations, and can understand this principle, will see, that there are times when they must bear with the occasion of some foul reproach. (Tso-chuen Choo.)

不吹毛而求小疵，不洗而察難知
Pǐh ch’i-hui maou urh kew seon tsze；pǐh se kow urh chīl nan che. Do not blow aside the hair to search for a trifling scar; do not wash away the scurf and search for what is hard to be known.—Be satisfied with general excellence. (Han-fei-tszc.)

国名无以琅琊为地
Kwǐ ming, wǔ-kwǔ; lew-le wēi tse. The name of the country is Wū-kwǔ, ‘no impurity,’ the land of that region is crystal. (Iwa-yen-king). Lew-le, is not strictly crystal, but a certain transparent substance; it is not applied to glass. 解 | Kac-kow. False distorted phraseology.

大风有隠，有空大谷，雜此良人，作惟於室，維彼不順，征以中
Ta fung yew suy；yew kung ta kūh；wei tsé leang jin；tsē wēi shīh kūh；wei pe pūh shun；ching e chung kow, Gales of wind have a path; they rush forth from the space in great valleys; when good men are employed they excite the people to virtue; when the opposers of virtue are employed, their actions in secret are filthy,—and the people learn from them. (She-king with the Commentary.)

垣 YUEN.

A wall of a lower class. The name of a star; the name of an ancient city; the name of a stone. A surname. Also read Hwan. To rhyme, rend Yen. 併日垣高

日塘 Tseang, pei yuč yuen；kaou yuč yung, A wall when low, is called Yuen; when high, it is called Yung. 有上

中下三垣星 Yew shang, chung, hēn, san yuen sing, There are the superior, middle, and inferior, three Yuen stars. I 接也人所依阻以為接應也 Yuen, hwan yay；jin se c tsoo, e wei hwan wei yay, Yuen is, To rescue or save, that on which people depend as an impediment intended for their rescue and defence. (Ching-tszc-t’hung.)

时的末 Ching, sent子產 Tsze-ch’i-han, on an

Embassy to Tsin, The Prince of Tsin, being in mourning, did not go out to receive him. 子産使盡壞其

廷之 Tsze-ch’i-han shé tsin hwa k’he kwan che yuen, Tsze ch’i-han sent people who laid in ruins the wall of the (Prince’s) residence,—and afterwards led his horses and carriages in at the breach. This spirited conduct extorted an apology and better treatment. (Tso-chuen.) 左右掖 | Tso yew yih yuen, Left and right arm pit walls; the walls on each side at the gate of a public court. Used metaphorically for the Assistants of the Sovereign. (T’hang-shoo.) 躲 | 而避之 Yu yew urh pe che, Passed or leaped over the wall and avoided him;—said of a person who was solicited to accept of office. (Mang-tszc.) 君子無易由言

耳屬于 | Keun-tszc woo e yew yen, urh shūh yu yuen, ‘The good man does not easily allow himself to talk; there is an ear attached to the wall in order to listen. (She-king.)
The bird Kwan chirped on the ant hill,
And the wife was sighing at home.

(She-king.)

The bird rejoicing that the rain induced the ants to come forth; and the wife sighing for the hardships of the soldier.

The bird chirping on the ant hill, and the wife sighing at home, is called Ch'he. And it is also called Che. The character is derived from T'sheng, chie, yeh wei che che, tsung che, e e che wei urch nach wei che, yung k'he che, yay, An ant's arena (or hill) is called Ch'he, and it is also called Che. The character is derived from the extreme degree; in consequence of an insect so small as an ant being able to make a hill by employing its utmost efforts.

#### 埕
Same as 艾 Gae, see Rad. 袈 Tsaou.

The name of a plant of which pills are made.

#### 堪
HEE. A bank or dike raised to keep off water.

#### LEÉ.
A piece of ground laid out to plant the grain called 稻 Tsaou.

#### 垍
KHUNG. A rock in the midst of water.

An ancient form of 封 Fung.

The same as 宅 Tsih, or Chih.

#### 埼
Ancient form of 坐 Tso, To sit.

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### SEVEN STROKES.

#### 埕 埼 埼 埼 埿 埿 埿
Néé. To stop or fill up; to put down.

#### SING. Black, hard earth or mould.

#### HÉÉN. 塼 S. C.
Mud; mire; a large bank or dike.

#### HWAN. 堿 S. C.
The name of a measure or weight. To rub lacquer after it is dry in order to make it plain. To apply a kind of lacquer, which one expresses by 补塼 Poo-hwan.

#### LEW. To plough up the ground.

To plough within the dikes which separate the fields.

#### PEI. A surname.

An ancient form of 畔 Gaou.

#### PANG. What they denominate 土精 T'hooshing. A monster; an elf; a creature having hands like a child, but without fingers. One says, that when eaten, it imparts great strength.

#### PÜH.
Dust. One says, The appearance of dust rising.
FOO. The suburbs of a town or city.

A hill on the top of which there is water; Foo denotes to escape, in allusion to the water escaping and running down the hill.

Read Fow, or Pow, Great; abundant. The small之微表示

K'o Tsin, is the minute of the small; Fow, is the vast of the great. (Chwang-tse.)

An ancient form of 堠 Yaou.

PA. A bank raised against the stream, to fend it off, or regulate its course. 窄頭 Pa-t'how, A kind of landing place. 窄頭 Ch'ah pa t'how, To raise a bank.

Same as 滝 Yih, see above.

甸人之域于西司下 T'een-jin wei yih yu se t'ang hea. The officers called T'een-jin, made a furnace below the western wall.

YIN. Slime; mire, mud. 堂泥澤 Yin ne t'ze, The slime of mud; viscons mire. 堤凝白 Kow ying yu6 yin, Dust coagulated by moisture is called Yin. 水落而塗着白 Shui yu urh t'ho ch'ao wei yin, Water falling and forming mire, constitutes Yin.

HAN. A small dike or bank.

MEI. Dust. The name of a Place. Pasture, expressed by 牧場 Müh chang, An arena of Shepherds. 堤 Mei is erroneously written for 牧 Müh, A shepherd.

The vulgar form of 堁 Ch'huy, see above.
region of Yen (the province of Chih-le and northward) is poor barren land. Read Ke3,  A prison; the propriety of this sense is doubted.

Same as 陵, Seun, or Tseun, Lofty, dangerous.

KEÁ. The bank or the land by the side of water.

An ancient form of 地 Te, Earth.

肥provide之墳 Fei  Fao che te, Fat rich earth.

埋MAE.  R. H.

To inter: to bury: to put anything into the ground: to secret: to conceal: to harbour: to lay up. The Canton people use it for annexing to: connecting with: which is expressed elsewhere by 連, or 相連 Seang-sen.埋葬Mae tsang. To inter: to bury.葬不如禮日, Tsang püh joo le yuē mac, To inter differently from the prescribed ceremonies is expressed by Mac. 詳作不知俗曰

頭 | 腦 Cha tsi püh che, suh yuē mac thow mac nian. "To affect not to know (and not to interfere, whatever may occur) is vulgarly called Burying the head, and burying the brains." It is understood in a good sense. The extreme is expressed by 腦首畏尾 Wei show, wēi wēi, Afraid of the head and afraid of the tail, without courage to advance or retire. 沒 Mac mō, To conceal, to hide. 沒姓名 Mae mō sing ming, To conceal one's name and surname. 藏 Mae t'hang, To horde or lay up in secret. 收 Show mac, To lay up; to put away. 撕 Yen mac, To cover over; to close, or shut. 怨 Mae yuen, To harbour resentful feelings. 各處 | 伏 Kō ch'hou mac fū, To lie in ambush in various places. | 門 Mae tū, To heap up. 買 | Mae mac, To buy and lay up till wanted. The Canton people say, 想 | Seung mac, To think on all the particulars with one's self, so as to be ready prepared. To rhyme, read Le.
城 CH'ING.

The wall of a town; a walled town or city. From 土 Thoo, Earth, and 成 Ch'ing. Formed; perfected; implying that — 成不可毁也 Yh ch'ing p'hu k'ho hwa yah yah, When once formed it cannot be laid in ruins. 國邑之都垣也 Kwü yih ch'ing shoo yah yah, The walls of the towns which compose the cities of a state or nation.

内|外曰 郭 Noy yeh ch'ing; wae yeh kah, Within is called Ch'ing; without side is called Ka—the city and the suburbs. 一日 黃帝始立城邑以居 Yh yeh Hwang-te che leh, ching yeh li kek. One says, that Hwang-te (B. C. 2700) began to erect cities in which to live.

天子曰栢 | The em-|||er| ||||||tare yeh tsung-ch'ing, The dwelling of the Son of Heaven is called Tsung-ch'ing—the most honorable city. 皇 | Hwang ch'ing. The imperial city; denotes that space which is enclosed within the city of Peking, around the Imperial palace.

省 | Säng ch'ing, The metropolis of a province. 1. 業 | Kwang-tung säng ch'ing, The city of Canton.

人 | Ch'ing jin, The battlements on the wall of a city. 遠望見 | Yuen wang keen ch'ing jin, Saw the battlements of the city at a distance. 腳 | Ch'ing kea, The foot of the wall of a city. 池 | Ch'ing che, The ditch, or moat which surrounds the wall of a city.

門火殃及池魚 Ch'ing mun shih ho, yang keh-eh yah, When a fire breaks out at the gate of a city, the calamity extends to the fish in the moat. This saying is used to express persons not at all concerned becoming involved.

樓上看馬相打 Tae ch'ing low shang, kan ma seang ta, 'Remain in the lofty rooms over the gate of a city and look at the horses fighting together; expresses looking with indifference and contempt of other people.'

郭完固 Ch'ing kah wahn kah, The city and suburbs perfectly strong.

The will of many forms a city; expresses the difficulty with which the united determination of many persons is opposed.

千里長 | Ts'ien le ch'ang ch'ing, The city wall a thousand le in length; is the famous Chinese Great wall. 始皇帝所為事事皆惡但等長 | ts'eh-hwang-te so wei, zhe zhe kah go; tan chih ch'ang ch'ing e leen hwa e k'ho wei kung, Che-hwang-te's (B. C. 2700) conduct was in every thing vicious and bad; but his building the long wall to form a barrier between Chinese and Foreigners may be denominated a meritorious act.

The following quotation from the She-king, refers to the king of Yew-wang's queen, who lived, (B. C. 760 years.)

哲夫成城 | Chah foo ching ch'ing,
哲婦傾 | Chah foo king ch'ing.
顧顧掐婦 | Wei kaou, wei che.
婦有長舌 | Foo yeh ch'ing shé,
維厲之階 | Wei le kah kee.
亂匪降自天 | Lwan fei keang treh th'een.
生自婦人 | Säng treh foo jin.
匪敟匪誙 | Fei keou fei hway,
時維婦寺 | She wei foo sze.

Talents and knowledge in man builds up a city or state;
(Masculine) talents and knowledge in women throws the city in ruins.

A beautiful and clever woman (should be regarded)
As the hoarse and hateful bird Kaou-she.

Women with long tongues,
Are stepping stones to misery.

State commotions come not from heaven,
They are born by, and come forth from, woman,
The tongues which do no good, either in teaching or instructing,
Are especially those of women and euuuchs.

* The Queen P'ou-she is particularly alluded to. (She-king-choo.) The two first lines have become proverbial; a wise husband builds up a city, a wise wife throws it in ruins. They explain it by saying, that a simple and unaffected attention to domestic duties, constitutes the virtue of woman. This does not require great talents. When she steps out of her sphere and meddles with the affairs of cities or states, she invariably does mischief.
The path to a Chinese grave. Read Shen, Water and earth blended. To rhyme, read T'han. To ascend: an octagon. (Tsz-ch'ing. 八埏地之八際 水天合, 望字席, 七言四현, The eight yon are the eight limits of the earth, the whole world.

Tsin. The name of a place

Leüé. 阿 s. c.

A low dike or wall to fence in a field, a road, or a path, and to separate them from others. To mark or draw the limits of a field or road; water contained by a natural indentation on the top of a hill. To class, rank, or sort with. 马埒 Ma leüé, A path, or other place, fenced in by a low wall for horses.

道日 Fung taun yu leüé, A shut up, or sealed road is called Leüé. 有界水環繞之 Yew keae leüé, hwyi hwan jaou che. There is a dike as a boundary, and the water flows round it. 一源分為四 Yih yuen fan wei sze leüé, One spring dividing and forming four branches.

九野之形 九 Kew yay che hing leüé, The figure and divisions of the nine regions (or the world)—may be known without stirring abroad. (Hwae-san-tse. 叔向子産 爺婴之才相等 九野之文, Shih-hsiang, Tsze-ch'han, Yen-yiing, Che-tse seang ting leüé, The talents of Shih-hsiang, Tsze-ch'han, and Yen-yiing, were of the same class. Vulgarly and erroneously written 堤 Leüé.

The original form of 堤 Yin, see above.

Ts'eun. Same as 堤 Tseun, see Rad. 山 Shan.

The same as 母 Ke, see above.

Hun. A surname.
The same as 赤, Great talents and knowledge.

The same as 沙, Sand.

TUY. A wall falling.

PANG. The mouth of a grave or cavern.

Ancient form of 墟 Gaou.

EIGHT STROKES.

墊 An ancient form of 野 Yay.

A wilderness or uncultivated tract of country. A surname.

國外為墊 K'wo wae wei yay. Beyond the limits of the state is called Yay. 郭 | 民 | 催 | 彼四海 PANG ke te-h'en le, wei min so che; shaou yih pe sze hao, 'A thousand li around the royal domain is the place where the people dwell; but the limits (of the empire) extend to the four seas' includes all the world. (She-king.) 九州之地 | Kew chow che te yih, The limits of the nine regions—expresses in ancient phraseology the whole world. 圖 | [Y]u nuy yu yih chung.—Yu-nuy (in the world; in the universe) is also expressed by Yih-chung. 外國曰統 | Wae kw'o yu ch'ung tseu yih, 'Foreign countries are called Ts'ou-yih;' regions cut off. 各 | Chiu yih, A limit or boundary; as in fields or land. 墓 | Moo yih, The boundary or limits of a grave. The same is expressed by 燕 | Chaou yih; 墳 | Ying yih; and 墳墓界 | Ying moo kene yih. 立兆 | Lih chaou yih, To establish or fix the limits of a tomb. Sham-i1h says, the original form is this 燕, which Shao-wun defines 邦也从口从戈以守 | 一地也 PANG yay: tsung k'bow, tsung ko, e show yih; yih, te yay, A state or country, from Mouth and Spear defending one; one denotes territory. 或 | Hwö, is the vulgar reading, and the word is employed to express Doubt or uncertainty.

CH'HÜH, or Yüh.

A path trodden by cows or horses.

PEI, or Fow. The bank of a river; a har-
hour for merchant ships; a mart where trading people collect
and transact their mercantile concerns; it is also commonly
called 船鶏 Fow-thow. 佛山是大 | 頭
Pih-shan she ts' fow t'how. A great mart for goods is Pih-
shank, in the neighbourhood of Canton. 船歇之所
日 | Ch'uen hê ê che so yû fow, A place where ships rest
(or anchor) is called Fow. 一籠貨物積販商泊
之所 Fow lung ho wîl tsêh fan shang pô che so, Fow, is
a place where goods are accumulated, and where traders settle
for awhile. 頭 | Yen-fow, A salt merchant’s place of
rendezvous for salt. 新 | Sin-fow, The new mart, is
applied by the Chinese to Penang, as its name.

The same as 水 Yu, Mire, mud.

Expressed also by 粘泥 Chûh-ne, Thick mire. 粘歪
Yu-sîh. To stop up with mire.

HEA. The name of a place.

YU. A small bank; a low wall.

A collection or assemblage in a heath or common. Also written
墟 Woo. Same as 墟 Gô.

KEUEN. The earth of a grave; a winding
or crooked limit; a circular wall; which is also expressed by
壇垣 Keuen-yuen; and 曲牆 Keuê-teang.

The same as 膛 T'hêen.

SUY. Earth not adhesive; loose earth.

Read Sûh, Earth loosened and fallen apart.

To be attached to; to devolve upon; thick; abundant.

A low wall; a low damp place; marshy land. 王事通
我政事 — 益我 Wâng sê shih wo, ching sê
yih yih wo, On the king’s business was I sent; and the
affairs of government entirely devolved on me. 竹
Chûh pei, A bamboo fence or wall. 一塹 Pei shih, Damp
marshy low land. 松柏不生 | Sung pih pih shêng
pei, Firs will not grow in low marshy land. 田百畝
謂之 | Tseen pih mow wei che pei, A hundred Mow of
land, is called Pei. 读 Pei. A certain part of the battlements
of a city wall, called 傀 Neu-teang, The woman’s wall.

TS'HING. Compact adhesive earth.

YUEN. The same as 窪 Wan.

A vessel to contain rice. 舖 Wan, and 警 Wan.

KEU.

A bank to confine water. By some deemed erroneous.

LÜN. A dike or bank; a high place in a
field. A ditch; to fall or sink into.

TSÂNG. To form; to control; to manage.

The north gate of the principal city of the state 魯 Loo.
(B. C. 1105.)

K'HING. A cave; a cavern; a receptacle.

CH'HUNG. 窪 Ch'hung-yung, Disquieted, disturbed appearance.

TUNG. 窬 Tung, The name of a place.
**Bēi**

**PE.** The same as 坝 Pe, see above.

**Tā.** The sound of something falling; earth heaped up, as appears when a wall, or other building falls into ruins.

**T'IIAE.** A kind of lock or bar on a river. A rapid caused by water straitened in its course. There is a kind of windlass on the bank of the river to draw boats or vessels up the lock or rapid. Sometimes 男女 西畫 燕 龍 龍 is mentioned, and hence it is named New-ân, A cow-windlass or lock. One is situated on the left bank of the Hwae-ho, which runs into the Yellow River from the southward, to draw up vessels which cross the Yellow River in the course of their journey from the north. 凡 | 徵税之所 Fan an-ân, The locks or windlasses on the river Hwae, which is also the name of a place, from its resemblance to what has been described.

**T'han.** 坝壠 Lan-ân, A long level space of ground. A kind of earthen vessel. Vulgarly written; 坻 坻 YEN.

**Yen.** To cover any thing with earth. A pit formed.

**Ts'hai.** 余地曰 坝 Ts'hai te yuē ts'hai, Ts'hai-te (or land granted to officers of government) is called Ts'hai. 古者卿大夫有 | 田 Kii chay Kung-ân yew ts'hai-ân, In ancient times the officers called Kung-ân had land granted them.

**Chang.** The vulgar form of 堂 Chang.

An area dedicated to offering sacrifice to the gods. One says, It denotes ground not ploughed or broken up. Another says, To level or dress land which has been ploughed. Sand accumulated into a kind of hillock.

**Fung.** The appearance of dust rising.

**Schnitt.** Same as 坳 K'han. 堝井之蛙 K'han ts'ing chee, A species of frog, said to be found in wells.

**Chih.** 玉 Chih.

Clayey, adhesive earth. Work in clay is called 搀 Chih-chih. To poke or feel one's way as a blind man, is called 摸 Chih chih. 摸 | 現器更行而 摸 Chih chih sâ t'hoo, ming hing urh e, Feeling one's way by poking in the mud is not better than walking in the dark.

盲人以杖 摸 | 而求道雖用白日無 之 | Chih chih sâ t'hoo, ming hing urh e, Feeling one's way by poking in the ground with a staff, and trying to find his way, although it is by day-light, it is not different from walking in the dark. (Yang-

tzu.) 厥土赤 | 埋草木漸包 Kueih t'hoo chih chih fun, ts'ao mû t'scén ts'ao, That earth was carnation.
colored clayey and fertile; herbs and trees were gradually accommodated to it. Syn. with 色 Chih.

TO. Stiff mould or earth.

KWAE. Great; large.

E. From K'e, to seize. Abbreviated thus.

To plant; to grasp with the hand and plant. 泰卯, The arts which result from human talent. 芸卯, The six arts. See under E. Read She, in the sense of 力 She, Strength; authority; power. 如有不於 禮者在者去, 許之, 游 in the chay, Tsa-she k'heu, if there be conduct which does not proceed from a regard to propriety, put away those in authority. 在 之尊位也, Tsa-she k'heu tsun wei, Tsae-she denotes being in a place of honor. (Le-king.) 地 | 便利, Tsa-she p'ien le, A country by nature affording facilities to defend; as was the case with the territory of Tsin, who first reduced all the nations of China under one Monarchy. It is said, 秦地 深固二萬人足當諸侯百萬人也, Tsin te heen koo, urh want sin tsuh tay, Choo-how phil wan jin yay, The territory of Tsin was dangerous to enemies, and secure for its own inhabitants; twenty thousand men were sufficient to oppose successfully a million of men brought by the Princes of other states.

執 Chih. 掌持

To take with the hand, to grasp, to lay hold of; to stop or fill up; to pursue and apprehend; to persecute. A surname, Syn. with 餓 Chih, To fear. Otherwise written 饑 Chih, also written 饑 Chih. 執手同行, Chih show ching hing, To take by the hand and walk together. 守 Chih show, To seize and hold fast. 推, Pou-chih, To apprehend, as by the officers of the police. 固, Kou-chih, To be obstinate and inflexible. 不通 Chih yih phih chung, To seize hold of one view of a subject or sentiment, and be impervious to the reasons assigned for any change. 徒 | 己見, T'ho chih ke k'een, A useless and absurd adherence to one's own perception of any opinion or circumstance. | 勃 Chih goou, Obstinate and perverse; a pertinacious wrangling manner. 相見 Chih fe seang shing, To grasp the law and measure with a line; a pertinacious adherence to rule. | 資以相見, Chih fe seang keen, To take presents in one's hand when going to see a person. 父之友曰 | 友 Foo chye yew, yueh chih-yew, 'A father's friend is called Chih-yew,' a friend who has been taken by the hand. 父 | Foo-chih, A father's friend; It is taught that he should be held in great reverence. 見父 | 如見父一様, K'een foo chih, joo k'een foo yih yang, To see a (departed) father's friend, is the same as seeing one's father.

父之 | 不謂之進不敢進, 不謂之退, 不敢退, 不問不言對此有子之行也, K'een foo chih, phih wei tsin, phih kan tsin; phih wei che tay, phih kan tay; phih wun phih kan tay, tsze heau tsze che hing yay. On seeing a father's friend, unless he tell you to advance, you must not advance; unless he tell you to retire, you must not retire; unless he ask a question, you must not reply to him; this is the behaviour of a dutiful son. (Le-king.) 父之 | 父同志之友也, 敬之同於父 Foo che chih, foo t'ung che chye yay; king che t'ung yu foo, A father's grasp, is a father's friend of the same mind as himself; and who must be respected the same as a father. (Le-king.choo) 老先生既說不在此: 我學生怎敢 | 言在此 Laou ssen sang ke show phih tsae tsze, wo heh-sang tsang kan chih yen tsae tsze, As you, venerable teacher affirm that he is not here, how shall a learner pertinaciously affirm that he is here. 人心 惟危, 道心惟微, 惟精惟一, 允 | 厥 | 乃 Jin sin wei wei; tsoo sin wei wei; wei-tsong wei yih; yun chih keu chung. The heart of man is dangerous (and selfish); the heart (or principles) of reason are minute (and refined,) they must be analyzed with the utmost care and singleness of intention; and an honest grasp be taken of the true medium. (Shoo-king.) The sixteen words which compose the above sentence in the original, are said to have been inculcated by 堯 Yaou, (B. C. 2250), on his successor 舜 Shun, and by.
him delivered to Yen, the remover of the waters of the
Deluge.

The sovereign of Ts'ieh, Tso-chuen, 

To add earth to; to add mould or manure to the roots of
plants. To assist; to benefit; to nourish; to stop up with earth,
as a channel for water. Read Pow. | 堆 Pow-low. A

small rising ground or hillock.

The Commentator explains, 天之生物必因其材而鑱焉, 故裁者
之, 增者覆之. Heaven, in respect to the things which it causes to
grow, must deal with them according to their properties: those that
remain planted, nourish them: those that fall to the ground,
destroy them. (Chung-yung.) This is applied to the great
progenitor Shun; his prosperity all arose from his own
virtues. The Commentator explains, 有生意者, 便從而養之. Yew
shing e chay, p'een tsung
urh per yang e, That which has a disposition to grow, it is
accorded with, supplied with earth and nourished. The same
phrasology is applied to the human body; thus, 又加倍
養幾年便漸漸好了 Yew kei pei pei-
yang kei jih, p'een tsen tsen haou leau. Further, add an
increased degree of nourishment and care for a few days,
and then you will gradually get better. | 補元氣 Pei
poo-yen k'he, To strengthen the constitution. | 元固
本丸 Pei yuen, koo pun wan. Pils to strengthen and con-
firm the original constitution. | 增荷裁 Luy ho
tse pei, ‘Often have I had occasion to be thankful for your
planting and adding mould; i.e. for your liberal and essential
assistance. This expression occurs often in letters.

殖于疆 | Chih yu keang yih, Planted upon the separ-
atting dike, and so forming a hedge. | 續人怒君之疆 |

Ch'ing jin too kean che keang-yih. The people of the
state Ch'ing, were enraged at the frontier of His Majesty.
Pih. 華 | Lay-pih, A small mound or hillock. Occurs in the sense of 丘. Pei. Farthings were not burnt. Read Pih; 頃. A man's name. Occurs as a local word denoting A hole.

基 KE. 基 S. C.

That on which something rests or depends: the commencement of a wall; a foundation; that on which a family or line depends; a possession; a patrimony; the throne; to begin, to commence, to found; side apartments or piazzas. The name of an instrument of music; the name of a hill. Forms part of the name of an instrument of husbandry. Read Ke, also written 基．

金壇 埴 K'HE. The head of a winding bank or shore.

壇 SAOU. 坛 S. C.

To eject or put away; to sweep the ground; a bank or dike made of bamboo reeds and earth blended, such as are used on the banks of the Yellow River. To rhyme; read Sow. 打壇 Ta saou. To sweep; to brush. 壇香 芳 Fun hang, saou te. To light up incense and sweep the ground; for worshiping. 斯文 什 Sze wan saou te. 'An elegant gentleman sweeping the ground; i.e. a man of reliability doing or involving himself in what is disgraceful. 布壇-pa. A broom. 撒壇 Sha saou. To sprinkle round and sweep it with water.

花徑 不曾緣客 | 蓬門今始為君開

twā king pūh tāng yuen khī saou, ung mum kin chei wēi k'un k'he.

Downer-girl path has not till now been swept on account of a guest;icker-made gate is now first opened for the reception of a Prince.

Next called 對子 Tuy-tsze, written up on the receipt of a visitor, as a compliment to him.

塚 CHAN. 墳 S. C.

A mark to be shot at with an arrow. Also written 軒. Chun.
A dignified honorable mansion; a palace; a temple; a court, or chamber of justice; a hall, or public room; principal chamber of a college or school. The person who fills a principal place in a palace or court of justice. High, dignified, splendid, honorable, illustrious. A wide level place on a mountain. The name of a country. A surname. To rhyme, read Thang.

Ch'ing tsin ye' thang, An eminence and honorable foundation constitutes Thang. Ming thang, A royal or imperial chamber of state. The Chinese represent the ground floor thus:
The royal hall of audience was in the time of Hwang-te (B.C. 2760) called Ho-kung and also Ming-t'hang in the time of Yaou (B.C. 2920); it was called Keu-shih in the time of Shun (B.C. 2150); it was called Tsung-t'hang during the dynasty of Hae (B.C. 2000); it was called She-shih during the Dynasty of Shang (B.C. 1700); it was called Chung-t'hang, and also Yang-kwan, during the Dynasty of Chow (B.C. 1100). It was called Ming-t'hang; Tsien united the regulations of four dynasties (the three preceding and his own). The eastern hall he called Yang-kwan; the south, Ming-t'hang; the centre one Tse-choau; the western hall, Tsung-t'hang; the northern one Yuen-t'hang.

The hall in the temple of Confucius, where the relations of social life are illustrated.

The principal officer in a district.

Yew t'hang, The right hand, expresses two assistant officers; the left-hand-man is the superior, the left side being the place of honor.

Kwan-fou tse t'hang, The magistrate is in court.

T'heen-t'hang, The palace of heaven, and the prison of earth—heaven and hell.

Shang yew theen t'hang; hea yew Soo-chow, Above is the palace of heaven, and below is (what is nearly as good) the district of Soo-chow—in the province of Keang-nun.
and equitable government with purity; in contradistinction from pecuniary corruption. [VIII.]

As T-hang-t'hang, Wang yewjin, it & Le-king. Chu che ifai, Cousins pit. which 1 caverns, a.

Tsang heung, the tung ment of excess; of pompous Tsang heung, the tung ment of excess; of pompous; the same womb; this phraseology is used, although the brothers were by different mothers. 從兄弟 Tsang t'hang heung te, Cousin's sons. Cousins by the mother's side being of a different surname, are not included in this expression.

子曰手，子張也難與並為仁矣 Tsang-tsze yu, T'hang-t'hang hoo, ch'hang yay, yan yu ping weijin e, Tsang-tsze yu, (my pupil) Ch'hang is very pompous and shewy; it is difficult to unite with it the virtue of benevolence. (Lun-yu.)]

容貌之盛言其務外自高，不可輔而為仁亦不能有以輔人之仁也 T'hang-t'hang, denotes an affluence (pompousness) of external appearance, and expresses that he made a business of what was external for the exaltation of himself; which could not be, any assistance to his improvement in virtue; nor yet aid the virtues of other men. (Lun-yu-chou.) Another Commentator adds, "子張外有餘而內不足，事外不足而內有餘庶可以為仁矣" Ch'hang, of external accomplishment had an excess; but of internal furniture, a deficiency; better have a deficiency of external accomplishments, and an overplus of internal attainments; then there is a great probability of being virtuous.

男巫冬 | 鬥無方無算 Nan woo, tung t'hang, tsang woo fang, woo swan, The male sorcerers, or wizzards, in the winter offer sacrifices or oblations, which begin at the temple, and are directed to different quarters of the heavens and different distances, without any fixed rule.

These were to expel diseases or pestilence. (Chow-le.) 上欲治明 | 未曉共制度. 有人帶上黃帝時明 | 圖 Shang yih che ming t'hang, wei heaou k'he che thou; yew jin tae shang hewan-t'he shing t'hang t'hou, The Emperor (Woo-le) wished to erect a Ming t'hang hall of audience, but did not know its construction; a person brought up a drawing of the Hall of audience which existed in the time of Hwang-te. (Ts'en-han.)

明 | 也者明諸侯之尊卑也 Ming t'hang yay chay; ming choo how che tsun pei yay, Ming-t'hang (the hall of illumination) was for discriminating clearly the different ranks of governors or Princes. (Le-king.)

Hung t'hang, General laughter. 終南有無有紀有 | Chung-nan ho yew? yew ke yew t'hang, What does the hill Chung-nan possess? it has abrupt precipices and level plats of ground. (She-king.)

望楚與 | Wang t'hou yu t'hang, (Ascended the city wall) to take a survey of the hill T'hou, and the city T'hang (built on its side.)

堅 TSEU. 矛 S. C.

An accumulation of earth; a mound or hillock. One says, To beat down earth, as when building a mud wall. From 聚 Tseu, To collect together, abbreviated.

堅 K'HWÜH, or K'hūh.

A hollow cavern; a den; a cave. A hillock or mound of earth. From 土 T'hoo, earth and 屈 Keu, To dig or hollow out; a mound being raised by digging a pit. (Shwō-wan.)

伏甲子聖室而享王 Fū keh ya k'hwūh shih uh heang wang, 'Secreted soldiers in caverns, and gave an entertainment to the king' his father, with an intention to kill him at the banquet. (Tso-chuen.)

伏死 | 砲巖巖之中 Fū se k'hwūh heuy yen sow che chang, Hiding themselves, died in dens and caves, in rocky caverns of the mountains, and in thick jungles. 伽揚巖 K'hō, yang chin, To raise particles of earth and spread dust. The propriety of using K'hwūh in this sense, is disputed.

鍾 KO, or Kwae. Dust; the appearance of dust rising. One says, A utensil made of grass.

墻 K'HO, or Kwae. A turret; parapet on a city wall, with a hole through which to shoot arrows and observe what is done below. Otherwise called 女牆 Neu-t'ieang, A.
The same as 坤 Kwăn, see above.

堅 KEEEN.  堅 圭

To establish; to confirm; to strengthen; to be confirmed in a purpose or opinion. Solid, hard, sounds, firm, stout, strong, robust. Determined; constant; durable. A surname. 堅固 Kēn-koo, and 坚 Kēn loo. Strong, firm, durable, are applied to any production of human labour. 這張桌子做得 堅 Chay chhăng chō tszę tō tāh kēn-koo. This table is made strong and durable. 堅本 Kān pān kēn koo, The root firmly established;—is understood either literally of a tree, or of a person's bodily constitution; or of his family circumstances and conduct; of all which the expression affirms that they are Good and durable. 堅實 Kēn-shē, Hard, solid; applied to things: strong and well made, applied to work: correct, safe, and proper; applied to conduct; not easily assailable, or thwarted. 堅壯 Kēn-chhâng, 'Strong and robust,' applied to a person; commonly to hale old men. 這個老頭子 堅 Choy ko loou tōw-tszę kēn chhâng. This old headed boy is hale and strong.' This is a free manner of speaking about a man; addressing an old person it would be said, 老人家 堅壯 Loou jin kēn chhâng kâih, Old gentleman, you are extremely hale and stout. 好堅硬的性 Haou kēn gāng teh sing, A fine firm unbending disposition; taken in a good sense, in opposition to being weak and timorous. 心腸 堅山通大海 Sin chhăng kēn tō shān, tōng shañ tō shān, With the heart and bowels (the mind) firm in its purpose, a passage may be cut through a mountain to obtain a spring of water from the sea.
堆 TUY.  巨堆

A heap of earth; a pile; to heap up; to accumulate; to crowd together; a multitude promiscuously pressed together; to incumber by multitudes. To push from one. The name of a place. The name of a bird. 堆石 Tuy shih, To heap up stones. 石 | Shih tuy, A heap of stones, 堆 Tuy tse, To heap or pile up. 金積玉 Tuy kin, ts'ih yuh, To heap up gold and accumulate gems. Shopmen write these word on the doors of their shelves at the new year. 

又来 Tuy jin, A crowd of people. 人多 | 塌了 Jin to tui shih laou, A great many people crowded together so as to stop the passage of a street. 千愁万締 | 上心来 Ts'ien tsow wan sai, tuy shang sin lae, A thousand sorrows and ten thousand minute cares, all crowded upon the heart.

大家挮了些花草來兜着坐在 花草 | 草草 Ta kea tsae laou sey hwa tsou lae tow chö, tso tsae hwa tsao tui chung tsao tow, 'The whole party (of children) having plucked flowers and grass, came and squatted themselves down in the midst of the pile of flowers and grass, to fight grasses.' Each child doubles the grass or stem of the flower, and taking the two ends in his fingers, forms a book which is linked to the grass of his opponent, hooked in the same manner. They both pull, and the child whose grass breaks first, loses; sometimes it is mere play, at other times they stake a cash, about one fourth of a halfpenny on each chance. This early gambling is disheartened by correct parents. 

卡 Tuy-ts'ai, or 官 | Kwan tui, A kind of guard house at the ends of streets or other passes, where a watch is kept.

瑟 Tuy shih, To put aside the shih,—a certain musical instrument. 打灰 | Ta hway tui, 'To beat the heap of ashes or rubbish, swept together by servants on the evening of the 24th of the 12th moon, which is called 除夜 Ch'hou-yay, and is observed by the Chinese as the close of the year; or the 小年夜 Senou nüe yay, The evening of the lesser year. On this ceremony they 詞祈利市 Sze ke le she, Pray audibly (but indistinctly) for a profitable market,—which last expression denotes general prosperity. 阿監 | O'joo-tui, The name of a bird. She-ke writes the above cha- 

董 K'HIN.  董董

From Kinh, Untanned leather, and 土 Thoo, Earth. Tenacious, adhesive earth; loam; yellow clay; mud. To daub or smear. The name of a plant. Time. The name of a nation. Syn. with 堆, Kin, and 堆 Kin, A small quantity. 鏖守光園 涂州城中雜食董垠 Lew-show-kwam wéi tshang-chow, ch'ing chung ts'1 shih k'inh kwa, During the five dynasties (A. D. 900) Lew-show-kwam—beseiged Tshang-chow; in the city the people indiscriminately ate lumps of loam.' (Woos-tae-she.) 待乎天 Tae hoo t'heen k'inh, Wait for the times of Heaven (Kwan-tsze). He is a very obscure Writer, and this sense is disputed.

豫章出黄 | 然 | 物之所有取之不足吾更費 Yu-chang ch'iah hwa k'inh, jen k'inh k'inh wēi che so yew, ten che puh ts'ih e kung fei, Yu-chang (in the Province of Keang-se) produces yellow gold, but in such small quantities as to be insufficient to pay for the expense of procuring it. 子國在寧波 東境內有赤 | 山 K'inh tsze kwō tse ning po tung king, nuy yew ch'ih k'inh shan, K'inh-tsze nation was situated on the east of Ning-po (in the Province of Ch'ae-keang) it included the hill called Chih-k'inh; which 出銅 Ch'ihhah schh. Produces tin: It is the modern 地 K'inh tse. 草 K'inh tsao, A certain plant, otherwise called 鳥類 Woo chow, Crow's head; because 根形似鳥鳥之頭 Kan king sze woo nenou che t'how, The figure of the root is similar to a crow's head. It is said there are two species, one edible and the other poisonous; the latter is used to cure poisonous stings; according to a received principle with the Chinese, of 以毒攻毒 It tub kung t'ih, Attacking one poison by another. The plant is otherwise called 陰子 Foo-tsze. It is considered that the echaracter is improperly inserted here; it should be written 董 Kin, and inserted under the 火 Tsou. The printed copies of the Classics, however retain this form, as 董茶如館 K'inh t'ho joo e, The plants K'inh and Thoo, (although naturally litter, when produced in that fertile land are sweet) as the
KANG. An earthen vessel to contain water.

The name of a place. 大壇路 Ta-kang-foo. The great Kang road; travelled by the Emperor Tsin-che Hwang-te, (B. C. 900) when on his eastern tour. There is a Poem entitled Ta-kang-foo, by 王安石 Wang-an-shih, A famous scholar and minister of state, during the 宋 Sung Dynasty.

YUH. Fat fertile earth.

以其能生長萬物故从土. The earth. The Chinese speak of the earth producing animated creatures, as well as, plants and minerals.

GO, or Ngô. 壤 S. C.

Earth of various colours: white earth fitted, it is said, to make porcelain; or whitewash or plaster for walls; a wall, a house; an unplastered house. To whitewash; to plaster or smear. 白壤黑青黄 | Pih-gô, hih tsing hwang gô, White earth; black, blue and yellow earth.

者次也, 先泥之以灰飾之. Gô clay, ya yay tsh'ze yay, scien ne che, e hwuy shih che, Gô denotes, next, in the second place, first mud (or plaster the wall) and then beautify it with a whitewash. 筋土則丹青赭 | Khe t'oo tshi tan, tsing, chay gô, That earth is of red, blue, and carnation colouring matter.

Tsang wei che gô, A wall is called Gô. 以自土塗 | E pih t'oo, t'oo tseang sîh chay, yin wei che gô, The wall or house being plastered with white earth, they are therefore called Gô. (Lüeh-shoo.)

三年之喪 堆之 | Chwang-tsê, tsé hou tseang yu che, The keeper of the temple or mausoleum, colours it black and white. (Chou-le.)

又不塗塗亦日 | Yeu püih t'oo ke yih yu che, Further, (a wall or house) not plastered with any colours is also called Gô. 三之三年 | Yin jin khe pe, The people of Ying smear their nose, with 小飛泥 Seon fei ne, A minute volatile mud, which enables them to bear without injury, or even changing countenance, the reiterated blows of a Mason with his chisel and mallet, &c. This ridiculous story occurs in Chwang-tsê.

P'HING, or P'hang. 場

To put the earth into, or cover over a grave; to inter. A path or walk, for the purposes of archery. To stop a stream of water for the purposes of irrigation. To shake, to tremble; the noise of earth rushing down a wall in which it is loosened.

葬下棺謂之窟, 喪葬下土謂之塗 Tsang hea kwan wei che phêen; sang tsang hea t'oo wei che phâng, To put down the coffin into the grave is called P'heen; to put the earth down into the grave (upon the coffin) is expressed by P'hang. 毀之則朝而 | Büyük che, tshih chang phâng; fih hwuy tshîh chang urh phâng. If a (temple) be thrown down (the road being straight) the interment may take place in the morning; if it be not thrown down, it will be noon ere the interment can take place. (Tso-chuen.) 轉箭初調 標弓坐望 | Chuen tschêen ch'oo teou ko hâng kung sîn wang phâng, Having brought round the arrow, first adjust it to the string, then laying it across, direct the eye along the path (to where the target is placed.) Otherwise written 箭 Phâng, and 坤 Phâng.
The name of a place, which gave a name to a canal opened by the Tartars of the Dynasty 元 Yuen. 明 萬曆丙申黃塹河浚 Ming Wan-leih ping-shin, Hwang-koo-ho müh, In the year of the cycle Ping-shin, under the reign of Wan-leih of the Dynasty Ming, the canal Hwang-koo-dried up. 山東有冉 Shan-tung yew Yen koo, In Shan-tung there is a grave of Yen;—which some moderns consider the grave of 蘇 弓仲 Yen-kung-chung, one of the most eminent disciples of Confucius; others think this a mistake.

FÜH. The name of a person.

Original form of 堆 Pei, see above.

YAY. Soft deep mud; mire.

Vulgar form of 泥 Ne.

An ancient form of 墳 Gaou.

KE. To split, rend or rive asunder.

Same as 場 Yih, see above.

Same as 場 Chih, The name of a person.

The door; or as the Chinese express it, the window of a stove or furnace. The books of the Han Dynasty, write it 窗 Tûh.

Same as 墊 Nêe, see above.

SHING, or Ching. The dike or raised foot-path which divides fields of grain. These three characters 堤 堤 堤 are pronounced, and denote, the same as the word under definition.

CHAE. A fence encircling a piece of ground.

The original form of 堡 Chae, An encampment or station, either of regular troops, or of banditti,

YIN. 垡 R. H.

Same as 垨 Yin. To stop, close, or fill up; to raise a mound. An earthen mound or hill. To rhyme, read Yen.

子反乘堙而窺宋城 Tsze fan ascended a mound of earth to obtain a clandestine view of the state Sung. 距 一登城之具也 Keu-yin, tâng ch'hîng che keu yaw, Keu-yin, is an engine for mounting the walls of towns. Syn. with 陸 Yen 隔陸洪水 Kwân dammed up the waters of the Deluge, instead of carrying them off to sea.

HWÂN, or Hwan. 堼

Earth, loam; the name of a lane; it was called Tâ-hwân-le.
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PHEI. A clod of earth. T'ho. 7

Same as 堆 Po, see above.

TOO.

To stop; to close; to fill up. Otherwise written 太 Too.

LEE. 堍 堍 Lēn tang, The name of a market place; where situated, is not certainly known.

Same as 拆 Chih, or Ts’ih.

KO. A crucible.

所以烹煉金银So e p'êng lēn kîn yîn, That in which gold and silver are boiled and purified.

THEE. 城 城 A parapet; to fortify with a parapet; the parapet with its aperture. The Chinese denominated it a woman’s wall. 堡壘 攻崔氏,崔氏壘其官而守之, 以致白望故曰城! Loo-poo-phê kung Tsu-yu-shên; Tsu-yu-shên thê k’ê kung urh show che Thee e phê go, koo yu ê fun thêe, Loo-poo-phê kung, attacked Tsu-yu-shên; Tsu-yu-shên fortified his palace and defended it. He whitewashed the parapet, and hence it was called, the coloured parapet. 堡壘 粉如 銀 Ke thêe fun joo yîn, The parapet was coloured like silver.

WEI. To break down the bank of a pond.

CHHIH.

塌塌 塡 塁 Chhih chih, Earth heaped or piled up.

CHHIH. 堆 S. C.

To screen or shelve off; to stop or close up.

CHUEN. The earth which is turned over by the plough; to mix or blend by ploughing.

HOW. 場 R. H.

Earth piled up, so as to form a village tower or altar; or an altar for the lane or district, and on which the name of the village or district is inscribed. 十里雙壘, 五里雙壘 | Sih le shwang ho, woo le chih ho, Ten le’s distance has a double altar; the distance of five le, a single altar. Otherwise written 場 How and 場 How. How also denotes To look for or watch. A mound to stand on and look for the signals made by ascending smoke on the approach of an enemy. 望烽火之壘 Wang fung ho ehe tae, A tower or eminence, to look out for the ascending smoke or fires—used as signals.

PAOU. A station for defence; a small citidal, or post defended by military. The same is expressed by 堡保 Paou-chang. Otherwise written 保 Paou, 落 Paou, and 堡 Paou. Village districts or lanes are differently denominated 十里, 五里 Paou, 甲 Ke. and 落 Pe.

Same as the preceding.

FUH. A den or cavern that is habitable; a den prepared to retire to in times of anarchy and confusion.

YU. Name of a foreign place on the east.

堀堀在冀州Yu e tsae ke chow, ‘The Yu foreigners resided in Ke-chow;’ said to correspond to the modern province of Chih-le.
Ancient form of 穷�, See Rad. Mül. The bank, or She.

堤

To stop or fill up with earth; a bank or dike raised against water, to guard or raise a barrier against. To divide land by dikes. A thing fixed or placed steadily on its base. The name of a place. Syn. with 防, which is more frequently used. 堤岸, The bank of a stream, river or canal. 長 \| Ch'ang te, A long bank. 底 Te, The bottom of a dike or bank. 楊柳 Yang lew te, A willow bank; i.e. a bank with willows growing on it. 大 \| Ta te, The name of a place. Read Kwei. 池 Müh-kwei, The name of a state. 漏 K'wan te, The name of place in the Province of 直隸, Chih-le, where it is said a beginning was made to draw off the waters of the Deluge.

互見阜部足註 Hoo k'ên fow po te choo, Compare with this the definition of Te, under the Radical Fow.

墳 MOW, or Woo. An earthen vessel to contain grain. A boiler with a cover to decoct medicines. 黃 Hwang mow, An earthen boiler made of Yellow clay, used for decocting certain medicines, employed to heal ulcers.

取之以注創惡肉破骨則盡出 Tsou che e choo chwang, g'o jow, po kwü tsih tsih ch'ih hu, Taking (this medicine) and applying it to the ulcer, vicious flesh and shattered bones forthwith came out entirely. (Chow-le.)

塚 TO. To move. One says, The appearance of hanging down, suspended. This latter sense is disputed. In 佝-k'ing, Jüä Tö, is used instead of this character. 塚 T'een te, A kind of a stand in the corner of a hall.

塚 JUEN. Land by the side of a river; the ground without side a city wall; an open space for walking between two walls, within the principal and external wall, but without.

side a low inner wall. Read No. Sandy ground. Also read Nwu, The land adjacent to a bank or river. Otherwise written 塚, and Yung Juen. 塚塗, Mencou jüen yuen, The space between the outer and inner walls of the temple.

塚塗 Ö, or Gô. An aperture or slit in a wall.

Read Yoe, Blue earth. Read K'heh. 塚塗 K'heu k'heh. To make a great breach upon an enemy, or a set of banditti.

塗 Yung ö, To oppose water by a earthen mound or dike. 石 Shih ö, The name of a place.

塚塚 KANG. A road or path leading to a grave.

Also written 植 Käng, 葬 yin che yu k'ang, is the funerary vault led out to the road. (Le-ke.)

止足于 Che k'we yu k'ang, To stop the coffin on the road.

堪 K'han. 堪堪 K'han. K'han. 甚不堪 Shiu pü h'han, Extremely unworthy.

不|東西 Pü h'han tungs se, A worthless good-for nothing thing—used when uttering personal abuse. 不|令人見 Pü h'han ling jin k'ên, Not worth looking at.

汚穢不| Woo wei pü h'han, Intolerably filthy. |

以任載 K'han e jin ts'ae, Adequate to sustain; or to contain and bear the burden of. 不|告人 Pü h'kan kau jin, Not worthy to bring any accusation against a person.

克| K'heh k'han, Adequate to, able or competent for. 我何| Wo ho h'kan, How am I able for it. 不能|

| Pü h'an k'han, Inadequate for. 一天止| 拔
Field is Yih foo che k'han show iron ph low yay, One
Kay man is competent to receive only one hundred Mow of land.
A man's capabilities are limited. 

Fan fun, yu, pei, low, leu, yin, ying, lung, k'chan p'ei
ming. All these words, Fun, yu, pei, low, leu, yin, ying, lung,
are different terms for graves or tombs.

YU. A grave.

Thang-hwang, bo ten yay, Thang-
hwang denotes. A united palace—two joined in one. The
ditch or moat outside a city wall, without water in it, is
also called Hwang. In the books of Han Dynasty, it is written
Hwang. It is further defined, a house or apartment
without the surrounding four walls. The open space before a
house or grave. 葬于經, or 皇 Tsang, yu thec
hwang. Interred in the open space before the tomb. 埋復
于 | Ch'ing fu yu hwan, The city wall fell in ruins into
the ditch. Al. Scrib. 陛 Hwang.

GÖ, or Ö.

Gö GÖ, or Ö. The bank of a stream or river; an earthen
bank having steps. Also written these different ways, 坳
Go, 土 Gö, and 餃 Go.

High; eminent. From 昊 Yaou, Earth heaped up, and 元
Wû, A high and level base. High and remotely seen, as a
mountain. The famous Chinese Sovereign Yaou, who began
his reign, B. C. 2330. A surname; a name. In epitaphs, Yaou
expresses Great eminence in justice and virtue. The name of
a hill. Some write the character thus 高. Originally written
without the lower part; in the Seal Character, was added to
heighten the idea by association. 一日从三土積
累而上象高形 Yih yu six sung san tho tech luy,
urh slang, seang knou hing, One says, it is derived from
three earth-characters, piled on each other and placed high, to
represent the figure of height or eminence.

also 君 原 至 高 美 古 唐 帝 阅, yew-yaou yay, yaou-yaou, che kaun maun, koo Th'ang te, Yaou is similar in meaning to Yen (a lofty mountain), the appearance of the highest possible towering mountain; (hence the name of) the ancient emperor of (the first) Th'ang Dynasty.

日若稀 古帝 | Yu6, j6 ke koo te Yaou, On examining (into the character of) the ancient emperor Yaou.

之作大而無所不至也 Yaou che kung ta, urh woo so puh cheh-yay. The meritorious deeds of Yaou were great; there was nothing, (either affair, place or time) to which they did not extend.

孔子曰惟天為大惟 | 則之 Kung-tsze yu6, wei th'ien wei ta; wei Yaou tsih che, Confucius said, only Heaven is great; and only Yaou imitated it. In reference to this expression, it is said, "書敘帝王之德莫盛於 | 而其賢之德莫偏於此 Shoo seu te weng che tih, m6 shing yu Yaou; urh k'he tsaan yaou che tih! m6 pe yu tsze. Of emperors and kings mentioned in books, there never was any whose virtues were more abundant than those of Yaou; and of all the praises bestowed on the virtues of Yaou, there never was any more complete than this. (Shoo-k'ung-te-choo.)

舜繼 | Shun ke Yaou, Shun succeeded Yaou.

治臻 | 翁 Che tsiin Yaou Shun. The art of government was carried to its highest perfection by Yaou and Shun. This person is distinguished by the term 唐 | Th'ang, Yaou, 帝 | Te-yaou, and 神 | Shin-yaou, The divine Yaou.

宋史 | Sang sui, Yaou-sou, Yaou-tsze; Yaou-iso being-te, kend yew shing; she wei Chin she san Yaou, The historians of Sung dynasty, mention a family of the name of Chin, in which there were three brothers, all famous; they were denominated in that age, the three Yaou of the family Chin. 謔 | Tsung Yaou, To meditate on Yaou, and to recite to one's self his sayings. 性 | Te-yaou, To imitate Yaou. He ascended the throne before the first Emperor of the Han Dynasty.

用通 Kwao-thung, advised his master 韓信 Han-sin, to oppose the aspiring monarch, foreseeing that when he obtained the entire dominion, he would destroy Han-sin, who had been the instrument of raising him to the sovereignty. The monarch obtained universal empire, and exterminated Han-sin, and all his kindred. Kwao-thung was next called for, charged with the advice which he had given; he acknowledged it, but added, "羅犬吠吠吠其主 Shih keuka fei Yaou; fei fei k'he choo. When a dog of the state Shih barked at the divine Yaou, he did not bark at his own Master, and consequently was innocent. The successful monarch was so pleased by the concealed flattery of being compared to the famous Yaou, whilst Kwao-thung took to himself the epithet of dog, that he dismissed him unhurt. This anecdote is much admired by the Chinese. 可同 | K'ho th'ung Yaou, May be deemed the same as Yaou. 慕 | Suoou yaou, To narrate the acts of Yaou.

1) Yaou shan, A hill in the Province of Chi-hle, which first obtained its name in the time of Yaou.

An ancient form of 垣 Chuy, see under 6 strokes.

YEN, or Yen. To stop or dam up water.

A dike or dam. 千金堰 T'heyen kin yen, A certain place in Hsunan Province.

PAOU. 報 To make a return according to what has been received or done; to recompense; to repay; to requite. Recompense, requital. To announce to; to give information of, either verbally or by letter; to report or state to. 報恩 Paou gan, To make a return for some favor or benefit received; an act of gratitude.

有恩 | 恩 Yew gan paou gan, He who has received a favour must make a recompense for it.

何年可 | Tsze tih, tsze gan, puh cheh he nen k'ho paou, This virtue, this kindness, I know not what year it can be recompensed.

施不望 | She-puh wang paou, To confer without hope of recompense; or thus, 施恩莫望 | She gan m6 wang paou, To do an act of kindness not hoping for any recompense.
I im not the man sensible of an act of kindness, and does not recompense it, is not a good man:
He who feels resentment, and does not take revenge, has erroneously been made a man,—he does not deserve the name of man.

or舀以德|怨何如 Hwō yuē, e tih paou yuen ho joo, A certain person said to Confucius, to recompense ill-will by kind acts, How do you deem respecting it?
子曰何以德 Ts'e yuē, ho 'e paou tih, Confucius said in reply) How will you recompense kindness done to you— if you recompense ill-will by benevolent acts? He further added,
以直|怨以德 Chih paou yuen, e tih paou tih, Recom pense ill-will by straight forward (upright, equitable), conduct; recompense kind actions, by kind actions.

The dilemma which Commentators represent Confucius as avoiding, was that of behaving the same, whether to friends or enemies; but there are different degrees of goodwill and beneficence; to do good to those who hate us, agreeably to the precepts of a Greater than Confucius, does not necessarily imply the same degree of kindness towards all indiscriminately.

国仇得 Kwo ch'how tih paou, The enemy of the country was revenged.

善惡到頭終有 | 只爭來早與來遲 Sheng's tao t'how, chung yew paou;
Chih ts'ang lao tsao yu lae che.
Virtue and vice when they arrive at a head will finally receive retribution.
The only difference is in its coming sooner or later.

投我以木瓜 T'ou wo e mûh kwa,
| 之以瓊玖 Paou che e keung keu;

匪 | 也 Fei paou yay,
永以爲好也 Yung e wei haou yay.
He threw to me a melon;
I returned him a precious stone;
It was not designed as a recompense;
But to make him forever love me. (She-k'ing.)

言人有負我以猥物我當 | 之以重寶 Yen, jin yew tsâng wo e wei wûh, wo tang paou che e chung paou, This expresses, that if a person confer upon me a trilling thing, I ought to recompense him by what is important and valuable.
而猶未足以 | 也 但欲其長以爲好而不忘耳 Urh yew we tsâng e wei paou yay, tan yûh k'he ch'hang e wei haou urh pûh wang urh, Still not deeming it a sufficient recompense, but desiring that he should long be induced to love, and not forget. (She-k'ing-ch'oo.)

萬物本乎天，人本乎祖此所以配上帝也，郊之祭大報本反始也 Wan wûh pun hoo T'heên, jin pun hoo tsâz, tsâe so e pei shang-te yay, Knaou che tse ta paou pun, fan che yay, All creatures originate from heaven; man originates with his first progenitor; this is the reason why in offering sacrifices, the ancestor is coupled with the most High Ruler (Shang-te.)
The sacrifices, to heaven and ancestors, are a thank-offering to the source (of all things), and a reverting again to the beginning (of human existence). (Le-king.) In these great sacrifices, they used, in ancient times, and still use, cows, calves, and the blood of the victim. How the killing innocent victims could be an expression of gratitude, must ever be a difficulty, with those who do not admit that sacrifices originated, in a recognition of guilt, and substitution of the innocent for the guilty. And how man should ever think that killing the innocent brute creature in room of guilty man, would be acceptable to the Deity, is not conceivable, had it not been commanded from heaven, as pointing to the Divine Saviour, who "Once in the end of the world, appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.)

范睢一飯之德必償睚眦之怨必 Fan ts'ê yih fan che tih peih chang, yae t'ze che yuen
pelh paou, Fan-teeu (a general of Tsin) made a point of returning (the slightest favour, even a dinner) and of revenging the offence given by a side glance. (She-kee.)

Paou yee tsze yuen, To revenge a wrong look. | 答 | 恩

Paou t'ie, and | 恩 Paou ying, To make a return, or to recompense. | 望 | 希望

Wang paou, is to hope for a recompense from others. | 图 | 图

How gan t'hoou paou, I hope to make a return for your great kindness. | 希望 | 希望

Fung meen t'hoou paou, To use great effort in the hope of making some return. | 荒 | 荒

Kee tsou paou, The recompense of binding together straw; and 后 | 后

Han hwan paou, The recompense of taking in the mouth precious stone rings. These two expressions refer to ancient Chinese tales. A son agreeably to the commands of a dying father, gave out in marriage, the beloved concubine of his deceased parent, instead of retaining her to serve at home. The concubine's father returned from havens to assist this son in the day of battle, by binding straw together to oppose the passage of the enemy, as a recompense for the son's kindness to his daughter. The other story refers to a boy who saved a young bird from a vulture, and fed it for a hundred days. It became domesticated, and finally brought him in its bill four precious stone rings as a recompense. The four following are established phrases for expressing gratitude.

铭心镂骨 | Ming sin low kwih.

感德難盡 | Kan thh nan wang.

结草衔环 | Kee tsou, han hwan.

知恩必 | Che gan pelh paou.

It is engraved on my heart, and embossed on my bones.

I am impressed with kindness which it is impossible to forget.

I will bind together straw for you, and bring you precious rings in my mouth.

One who is sensible of kindness as I am, must recompense it.

陽 | Yang paou, An open or manifest recompense.

陰 | Yin paou, A secret or hidden recompense.

福 | Fuh paou, A happy or blessed recompense.

恶 | G5 paou, A recompense of evil.

恶必有恶 | G6 pelh yew go paou, Vice or the vicious shall be recompensed with evil.

速 | So paou, A sudden recompense, or a quick notification.

信 | Shun paou sin, Information or intelligence given; to report or state to.

捷 | Tsee paou, To announce to with haste.

無文書 | Woo wun shoo khow paou, Having no written document, to announce to, or report, orally.

己經呈 | Jen pseu, The Peking Gazette. In the Provinces it is in manuscript, and hence is called 京抄 King-chaou.

奉旨已錄 | Fung che, e lo paou, His Majesty's will has been reverently received; 'announced to all concerned.' This kind of reply indicates the approbation of statement sent.

船 | Choo shoo chuen, To report a ship's arrival at the appointed office.

This is done at Canton by the persons call d Linguists; natives who are the medium of ordinary custom-house transactions between the government and European foreigners.

斯塔 | Taa paou, To add to and announce, expresses a local transaction respecting duties at Canton. Shopmen, not included in the Chinese Company of Merchants, sell small articles to foreigners, and pay the export duties to a member of the said Company or Ilung. This person adds these sums to his own duties and pays the whole to government.

新進士及第 | Xin-sin tien-je, A new made graduate of the Tsin-tsze-keih-te class, puts a card of a deep gold colour into the letter he was sending home, to announce the joyful tidings of his promotion.

Pelh paou, occurs in the sense of 合 Hah, To unite.

曰 | Lan tsueh yueh paou, To discuss, or try the case of prisoners is called Paou.

下 | Hea yin shang yueh paou, For inferiors in natural rank to debase superiors, is called Paou. Occurs Syn. with 赴 Foo, To hasten. Originally written 報 Paou.

反以 | Fan e paou che, Turned it back to unite it.

文 | Wun-kung paou, ching tsze che fei, Wun-kung debauched
the wife of his uncle, the prince of the state Chiang. (Tso-chuen.)

An ancient form of 劈 Tsze.

Also read Tseih. To form bricks of earth; the snuff of a candle; what is left when the fire has consumed the combustible part; to snuff at, or dislike; to hate.  

帝日龍陵望説說,肆行,震驚朕師命汝作納言空夜出納朕命惟允 Te yu, Lung, chin tseih tsan shu, ten hing, shin king chih sze. Ming yu tsü nü yen, so yay ch'hang nü ching ming wei yu, The Emperor (Shun, B.C. 2306) said to Lung (one of his ministers) I hate slander, and a perverse ingenuity, which misrepresented the conduct of good men, and which strikes terror into my people.

I command you, who are the receiver of my words, morning and evening to issue my orders and receive an account of how they are executed; let all be conformable to truth. (Shou-king.)  

有虞氏九族,夏后氏一。周人棺椁,周人槨屛 Yew yu she wa kwan, Hea how she teih chow; Yin jin kwan kó; Chow jin tsang che shii, In the time of Yu, (B.C. 2200) they had earthen ware coffins; in the time of Hea, (B.C. 1800) they surrounded the coffin with burnt bricks; in the time of Yin, (B.C. 1200) they had wooden coffins and shields; in the time of Chow, (B.C. 800) they surrounded the coffin with curtains like a wall, and adorned the wood with cloth. (Le-king.) 左手秉燭,右手折 Tso show ping chō; yew show ché tseih, With the left hand hold the candle; and with the right hand break off the snuff. 火之餘燼曰 Hoo che yu tsin yu tseih, The remnant of what fire has consumed is called Tseih.

場 CH'HANG. 場 陷

Ground dedicated to offering sacrifice to the gods; ground appropriated to the ingathering of grain. An arena for literary or military contests, or exercises. An arena, or appropriated space of ground for any special purpose; as a place of public execution; the place of consecrating the priests and priestesses of Buddha; the place where insects or reptiles collect together; a place for gaming; and so on. Ch'hang is further used as a numeral of affairs, circumstances, or particular concerns. A particular period of life; time, state, or class of persons.

場士為壇除地為場 Chh t'ho0 wei tan; ch'hoo te wei ch'hang. Raised earth makes (the kind of altar called) Tan; earth removed to level or excavate the place makes Ch'hang. 收禾圃日 Show hoo yu, ch'hang, An enclosure to receive grain is called Ch'hang.

九月圃圃秋冬為也 Chun, Hea, wei yu, tseh tung wei ch'hang yu, The place designed for Spring and Summer is called Poo; that for Autumn and Winter is called Ch'hang.

月圃圃圃 Kew yu, ch'o ch'hang, A place for the reception of grain.

考科 K'ho ch'hang, The arena, or place of assemblage for literary and military exercises; the exercise it self.

考科 Ming neen yew k'ho ch'hang, There is a general probational exercise next year. 考科 Kaou k'ho ch'hang, To examine, or to be examined, at the arena or place of general assemblage. These examinations are generally triennial. The present reigning family on the occurrence of every decade of the monarch's age, have what they call a 科 Gên k'ho, An examination of special favor; when various extraordinary rewards are distributed. 文 Wân ch'hang, The literary arena. 武 Woo ch'hang, The place for military exercises. 法 F'ch'hang, The place of public execution. 賭 Too ch'hang, A place appropriated to gaming. 戏 He ch'hang, A place for theatrical representations. 賭在賭中 Lun loo tseh too ch'hang chung, To sink down into the midst of a gaming house,—expresses a low degree of moral degradation. 釋氏開堂設戒日選佛 Shih she k'hae thang she kae yu, A select arena of Füh, Where the sect of Buddhah opens a temple, and establish prohibitive rules, it is called A select arena of Füh.
or a nest of certain reptiles. 鹿 | Luh ch'üang, A kind
of dear park. | | of behove: A place of assemblage:
for words or phrases; a place where the Librati assemble. A
like idea is expressed by 管墨 | Hanlin ch'üang, The
pencil and ink areas. 我也該做的人事不
做那箇事的方不負天地生我一
| Wo yë yiu ke tsoen jin shih sze, pih tso an kim shih teh sze, fang pih foo thien te sang wo yih ch'üang. I also ought to do
what is proper for human kind, and not what is brutish; then
I shall not ungratefully render nugatory the goodness of nature
in producing me. 一 | 事 Yih ch'üang sze, An affair.
頭 | Thuw ch'üang, The head (the first) arena—the first
examination, or occurrence of the kind, 二 | Urh ch'üang,
The second affair. 三 | Suh ch'üang, The third. This
phraseology arises from the examinations being divided into
three principal divisions of subjects. It is a standing rule to
commence on the 9th day of the 8th moon. Two days are
spent on each division of subjects. The first two days are
spent on the Four-books of Confucius; three themes are given.
A second from the Tsu-hsü and Chung-yang, which are united
under the term 學術 Hsü-ch'üang. The first theme is from the
論語 Lun-yü; and the third from 孔子 Mäng-tzu.
The next two days are spent on the 五經 Wu-ch'üang, five
themes are given. The last two days are spent on general sub-
jects. The whole time occupied in giving in the names, leaving
themes, and writing the exercises, is nine days.
逢 | 作與 Pung ch'üang tsü hing, To be elevated
on falling in with the arena; i.e., to cut one's self to the company
one meets with. 沙棘 | King kelh ch'üang, A
thorny arena; a place of danger and trouble. 漁 |
Teh ch'üang, To clean and dress a field after cutting down
the grain. 沙 | Sha ch'üang, A sandy desert. 蒲 |
Tung ch'üang, To ascend the arena. 百歲 | Pih s'ee
ch'üang, The place where men attain a hundred years of age;
used in reference to an assemblage of old people.
少年 | Chiao la le ch'üang, The society of the young.
桃李 | Taon la ch'üang, The place of pears and plum-blossom;
and in reference to a certain place of education, where these were
numerous 夢 | Mung yih ch'üang, A dream, the
region of dreams, or visionary sciences. 逝伙 |
k'heu. As the door is now shut, it is necessary to advance and go round. 轩如 / Kwan joo too. The lookers on were like a wall—thickly crowded together, when Confucius practised the bow and arrow. 吏民皆安 / Kui jin gan too. The officers and people were all tranquilly settled as before. 誠使四海九州閑閑安 / Ching shing see hse hac shou len yen gan too, Really set the whole world at rest. 這箇日阿 / Chay-ko yeo o-too. Chay-ko (this or that) is expressed by O-too.

This expression refers to a trifling tale of 玉美 with Wang-po, a person in the fourth century, who, affected so much aversion to covetousness, that he would never pronounce the word 錢 Ts'ên. Money. His wife in order to put a trick on him, surrounded his bed with it, but when he arose, instead of being caught unaware, and induced to utter the hated word, he 娶日取阿 / Ming pei, tuen o-too, with k'heu. Ordered the female servant in these words—Take away that stuff. (Chin-yu-kaou.) 鐘 Chung and 聼 K'hiing. Bells and sonorous stones were suspended, sixteen together, the whole number was called 四半; half the number was called 一. Too. (Chow-lie.) Occurs in the sense of 閣 Too, The terrace over a city gate.

壟 T'Ho. A certain child's play, otherwise called 飛瓦磚燒 / Fei wa leh he. The play of flying tiles and brick-hats, which is also expressed by 飛壟 Fei-to. There is a game of this kind, which consists in throwing from one forcibly, heavy substances attached by a string, and drawing them suddenly back again. The obsolete play referred to, consisted probably only in pelting each other, hence the phrase 抛 / P'an-o-to. To throw or pelt. 若今之打瓦 / Jo kin che ta wa. Like the present ta-wa, striking with brick-hats.

The Seal Character form of 焼 Yin, The ancient form of 焼 Yen, Smoke, which it is said to represent, curling out of a window.

塘 The same as 墨 Yu, The side of a house.

墳 GAN. A burying place in a moor or common.

To bury or inter, it is also expressed by 隠葬, it was pointed out to the poor to induce them to attend to the interment of their relatives. (Kwan-tse.)

塏 The same as 塏 Pā. To stick in the ground, to till.

塏 One turn of ploughing. 王耕一塏 Wang k'ang yī hā. The king ploughed a turn.

塏 The same as 塏 Tsang.

To contain, or receive in store. From 堑 T'ho, The earth, as the earth contains all creatures, and as the bowels receive and contain. 蓼 Ts'ang. Grass or herbage, was subsequently added, from the idea of its covering and concealing what lay amongst it; hence the modern phrase 彼藏 Po-tsang, To secret or conceal.

塝 FUNG. The nest or dwelling of an insect is called Fung. The Chinese express it by 蟲 Ch'ung-shih, The house of an insect. 蟲 / Fung, An ant's nest.

墠 CHUNG. The sides of a pond, as a fish-pond or other cavity which contains water.

塰 TĀ, or Tō. The spot where a division of land takes place, a boundary or limit.

The same as 墊 Keac, see Rad. 田 Tēn.

塰 The same as 野 Yā, A moor, or common.

塰 An ancient form of 增 Ke, see 11 str.
T'ho'oo. X. 32nd Radical. 528

TSIN. Damp, wet, marshy.

An ancient form of 重 Chung, see Rad.里 Le.

HING, or Fung. The name of a place.

SEUN, or Tseun. High, perilous.

These three characters 峪障壑 are all the same.

CHE.

To put or add to; to make up a certain amount.

Same as 坑 Kang, A small hill; or the ridge of a hill.

TEN STROKES.

TSEIH. Poor ground; the ridge of a hill.

山坪岗 Shan tsieh kang, The back of a hill is called Kang.

LUNG. To smear, or daub.

塊 K'HWAE. 塊 田坎

A clod of earth; a segment, fragment, or portion of; a piece. Doltish, unintelligent as a clod. Occurs used for the pronoun I. Syn. with 鬼 Kwei.

造物之名曰大 塊 Tsao wu che ming yu 大 塊 Tsao wu che ming yu 大 塊 Tsao wu che ming yu 大 塊 Tsao wu che ming yu 大 塊 Tsao wu che ming yu 大 塊 Tsao wu che ming yu 大 塊 Tsao wu che ming yu 大 塊 Tsao wu che ming yu

Ta-k'hwae, When the heaven and earth were first opened, they were in a chaotic state; there were no creatures, hence the whole was called Ta-k'hwae—a great clod. 土 T'ho'oo k'hwae, A clod of earth.

陽春召我以烟景.

大假我以文章.

Yang chun chaou wo e yen king;

Ta k'hwae kea wo e wän chang.

The opening spring invites me by its appropriate clouds and mists;

然无知 K'hwaen yen woo che, Doltish and ignorant.

然一物 K'hwaen yen yih wu, A doltish stupid thing.

看見 窗上紙溢了一 1 Kan k'een chwang shang, che shih leau yih k'hwae, Observed the paper of the window damped in a place. 洋錢一百 1 Yang ta'ien yih pih k'hwae, A hundred pieces of foreign money.

一兩 Yih k'hwae, leang k'hwae, One piece, two pieces, &c. 一地 Yih k'hwae te, A portion of land.

塵土 爲蓬 1 Chin t'ho'oo wei pung k'hwae, Dusty, or loose earth is (called) Fung k'hwae.

重耳乞食於 野人 野人與之 1 Chung urh kei shih yu yay jin; yay jin yu che k'hwae, Chung-urh begged of the country people something to eat; the country people gave him a clod of earth.—Chung-urh deemed it an insult and was about to chastise the people, when his father suggested, that is was 天賜 也 T'heen tsie yay, The gift of heaven; as an omen of his obtaining territory and a kingdom, which was afterwards realized. (Tso-chuen.) 父母之喪居倚廬不 塩寒苦枕 1 Foo moo che sang, keu e leu pih t'ho'oo, tuin chen, chin k'hwae, On the death of father and mother, children must live in an unplastered thatched hut; sleep upon straw, and have a clod for their pillow. 塩 1 烦中 不平也 Luy k'hwae heung chung pih phing yay, Luy k'hwae, expresses matters heapd up (disquietude) in the breast. 烦中 1 故須酒滫之 Heung chung luy k'hwae, koo ac tsew jau che, There is an accumulation of clods in my breast, it is necessary to modify them with wine poured around. 破 1 F'ho k'hwae,
To break the clo sf plants sprout up through it. 楊貴
妃行，请死 Yang kwei fei han k'hwae, ts'ing sze.
Ying-kwei-fei (an imperial concubine famous in history) put a clo of earth in her mouth and begged to die. (T'hang-t'hoo.)
積 | Tseller k'hwae, and 綴 | Lu-y'k'hwae, Clods of earth heaped up.

瑥 YING. 畔 S. C.
A grave or tomb. 瑥域葬地也 Ying yih tsang
te yar,—Ying yih, the limits or place of interment. 蕈穴
Ying heut, The pit or grave into which the coffin is put. 先人墳 | Seein jin yung, The tomb of parents.

瑡 SING. Red stiff clay. 垂

瑩 TA", or T'hă. Below the surface of the ground.

To fall down. 垂撞敻 Chay t'hou t'sh yih. To
hang down the head and let fall the wings. From 錘 Maou,
and not from 日 Jih. — 牀著地而安也 Tă,
chwang cho te, urh gan yar, Setting a couch down on
the ground and settling it. 房屋倒 | Fang hou taou t'sa,
The house was completely subverted, or throw down. 遭 |
Taou t'sa, To knock or throw about; to annoy or discontent,
is sometimes written thus. 這個茶雖然因得
得, 也没有這種茶給你揹 Chay koe t'ha
suy jen ne kei tih, ya muh yew chay to chya keh ne tsau
t'sa, Although you may drink this tea, still there is not so much
tea as to give it to you to throw about. 因地震倒 |
房屋一千一百餘間 Yin te chin taou ts'ang
sh i yih ts'iehen yih pih yu keen, By an earthquake there
were thrown down, one thousand, one hundred (seven hundred)
and more houses, (on the borders of sze-chuen, April, 1817).

滕 SHING. A bank or dike which divides fields.

瑯 SED, or Süh. Small dust.
Aid in the evening of the day,
The sheep and the kine come down from the mountains.
The princely man is gone on service,
How refrain from thinking on him? (She-king.)

YUNG.

塡塡 Chung yung, A disquieted appearance.

MEIH. To plaster, as a wall; to smear; to daub. 塡補牆壁也 T'hoọ poo t'ceang pēh yay, To plaster and repair a wall.

HWAÈ.

An ancient form of 蛮 Hwaè.

T'HÁ.

The sound of something falling; earth piled up; a tall spire, consisting of three, five, seven, nine and even thirteen stories, commonly called a pagoda; a temple of Buddhah. A surname. To rhyme, read Fē. The T'há, or Pagodas, are very common in the interior of China, they are generally placed on some eminence, and often on the tops of high hills. Within, they are hollow, have windows in each story, and often a winding staircase leading to the top contained in the wall of the building, like the monument at London Bridge, which is indeed a kind of T'há. They were introduced with the religion of Buddhah, and were monuments dedicated to him. There are sometimes idols placed in the several stories. The modern ones are generally low, and have a reference to the Chinese superstition, called the 魚水 Fung-shwiiy, which also entered into the idea of the former ones. They are supposed to expel evil spirits, pestilence, and other misfortunes; and at the same time to have an influence in inducing prosperity in one form or other. They are commonly called 寶塔 Paou-t'há, A precious Pagoda. 舍利 T'há, A pagoda raised over certain relics or nearly ashes of Buddhah. These, it is said, are contained in a gold box, if on being opened they exhibit a dingy appearance, it is deemed a bad omen, if a red appearance, a good omen. 文 Wān-t'há, expresses the modern low pagoda. 燒番 Shau fun t'há, To burn the foreign pagoda, refers to a ceremony observed on the fifteenth of the eighth moon. A hollow pagoda made of tiles or bricks is reared and filled with fuel; it is then set fire to, and amidst the blaze, salt is thrown in, which is done for the amusement of old men and children. 膤大吞番 T'an ta' hun fun thá, Bold enough to swallow the burning pagoda.

The Chinese define the word by 四域浮屠也 S'yih Fō-tōo yay, The Fō-tōo, (Buddah) of the western regions. 神宮宇日近稱剜字謂之院 Mōo keen kung yu yü t'há, k'in ching ch'ya' yu, wei che T'há-yuen, Temples built by solicited subscriptions are called T'há; recently the abodes of the Buddhah priests are called T'há-yuen. ＼ 或七級九級至十三級而止其五級者俗謂之雄子 T'há hūw t'chih keih, k'wé cheih, che shih san keih urh che; k'he woo keih chay suh we che chung-tsze, Pagodas are either seven, nine, or as far as thirteen stories, where they stop; those of five stories are vulgarly called Aws;—denoting like the word spire, something which ends in a sharp point. The porcelain tower situated in Keang-nan, and which is mentioned in accounts of China, is called 供體 Lew-le t'há. Lew-le, is a kind of glaze, such as is put on earthen ware. This pagoda is also called 報恩寺 Paou-ghán-sze, The temple of gratitude. The time and money spent in building it were very considerable.
A piece of solid gold many pounds weight surmounted the top of the spire. In the suburbs of Nanking, there are to this day folio sheet prints of it, with a minute description; the builder's name, and so on, to satisfy the curiosity of travellers. In the third year of the reign of Ching-kwan, (A. D. 1657,) a celebrated priest of Buddha, whose name was Heuen-chwang-sze, (the latter word is his title of master or doctor) went to India and procured various of the books of Buddha. He returned sixteen years afterwards, and was three years more occupied in translating them. There was built for him a temple called 大慈恩寺 Ta-tsze-gan-sze, The temple of great mercy and kindness. And three years afterwards, the succeeding Emperor built a pagoda, called 雁 墓 Yen-thâ, The Wild-goose Pagoda, in order to lay up the above mentioned books. The Wild-goose pagoda took its name from the following legend. At this place, in former times, were priests who fed on geese, calves and deer. One day a wild goose flew over the place where they were sitting, and with an audible voice said, 禾僧關供摩訶薩埵 Chuang sang-k'ung mo-sa-chuy. All you priests omit to serve the cause of charity and benevolence. The four last words in the language of Buddha denote 好施 Haou-she, Delighting to impart. The goose having uttered these words, fell dead amongst the priests.

They were greatly alarmed, ceased to eat animal food, and built a T'hâ over the place where they interred the goose. It occurred during the dynasty T'hang, that a person who had attained the literary rank of 進士及第 Tain-sze-k'ho-te, was at this pagoda, when he first put up a tablet with his name, as is still the custom, and from this circumstance, persons of the rank just mentioned, are in the present day, called 雁 墓 ming. Men whose names are inscribed on the Wild goose pagoda. Many phrases in the Chinese language are of a similar derivation to that just given, which is tedious to narrate, and omitted, leave the sense obscure.

There were no T'hâ in China before the time of the Han Dynasty, and therefore Shwâ-wân does not contain the word. In the town of Canton there is a Mahommodan mosque, with a plain spire, which is called 光 墓 Kwang thâ, The unornamented pagoda. There is another, which in contradistinction is called 花 墓 Hwa-thâ, The flowered pagoda. The pagoda half way to Hwang-poo, where European ships moor, is called 赤 墓 Chih-kang-thâ. The Second-bar pagoda (a spire known to all who have visited Canton) is called 獅 子洋 Sze-tsze-yang thâ, or 石 虎 Shih-t'he. 琅洲 Pa-chow tâ, is a famous pagoda in the province of Canton, built about A. D. 1600. Occurs written 琅 T'hâ.
Same as 塑 Soo, see above.

塑像 Soo shin seang. An earthen or clay image of a god; a clay idol. 木resco, Ne soo muti teih, Formed of clay or carved in wood. 

Ne teashm soo, Formed of clay or wood. These two expressions are applied to persons as terms of abuse for their stupidity. 明道如泥人及接人渾是一件和气 Ming taou joo ne soo jin, keih teech jin kwan, she yih twan ho khe, Ming-taou was (as inanimate) as a clay figure, till he received another person, and then he was all cordiality. 坐如 Tso joo soo, To sit like a clay figure. 貌如 Maou joo soo, A countenance like a clay image. 繪如 Hwuy soo, To draw a likeness with the pencil.

UNG. The appearance of dust rising. Sound of wind, or metaphorically, the fame of usages or customs.

Same as 堤 Che, see below.

Same as 塔 Shing.

POO. A man's name, To be distinguished from 博 Thwan.


Clay, mud, mire. To plaster, to ornament as the colouring of a wall; to smear, to daub; to blot out or efface; to defile; to fill up an interstice. Thick. A surname; the name of a hill. 坐於塗炭 Tso yu t'hoor tan, To sit amongst mire and ashes; is applied to sitting down, or associating with vicious people.

stand in the court of a vicious man (a prince) or to speak to a vicious man, is like being clothed in a court dress, and court cap, and then sitting down amongst the mire and ashes. (Mung-tse) 仍 T'hoor-kee, Soft mire. 破 Hoo-t'hoor, Dull, stupid, muddy intellect; to manage affairs without order and system. 一個破大不明白的人 Yik ko hoo-t'hoor ta pih ming pih teeh jin, A very dull stupid fellow.

或言端為人破 | 帝曰端小事破 | 大事不破 | Hoo yen Tyan wei jin hoo-t'hoor, To ye, Tyan seou se hoo-t'hoor, to se pih hoo-t'hoor, One said, that Twan was a stupid man; the Emperor replied, Twans dull in petty matters, but not dull in great affairs. (Sung-she)}

塗 T'hoor tseang, To plaster a wall; or a plastered wall. 工 T'hoor shih, To apply any coloured wash to walls. 油 T'hoor yih, or 筑 T'hoor moh, To blot out and alter a written document. 撰注 | 改 Ten choor, t'hoor kae, To add illustrations or comments; to blot out and alter.

東 Tung t'hoor, se moh, On the east blot out, or the west efface; i.e., to make many alterations. 旅 | Leu-t'hoor, The path trodden by travellers. 塗 T'hoor-ke, ne shih yah, T'hoor-ke is to plaster with mud; to fill up the interstices of the wall. 堆 | Gô-t'hoor, Denotes the same. (Shoo-king) 母教柔升木如 | 附 Woo keou jow shing moh; joo t'hoor t'hoor foo, Do not teach a monkey to climb a tree; it is plastering above plaster unnecessarily. 言小人骨肉之恩本薄王又好讒佞以來之是猶教柔升木又如於泥 | 之上加以泥 | 堆之也 | Yen seou jin kweh jow che ghn pah, chang yew hau twan ming e nhe chq, she yew keou jow shing moh, yew joo yu ne t'hoor che shang kea e ne t'hoor foo che yah, It (the above sentence) expresses, that the natural affection for their kindred of mean time serving men, is originally very slight; if the king likes to hear specious slanders and thereby encourages (tale bearers) to come, it is like teaching a monkey to ascend a tree,
An ancient form of 臺 Tae.

Chow's mode of writing 塘 T'hang. The first part of the definition is disputed.

T'hang, a pond. It is the usage in China to have a pond of stagnant water attached to the house of every gentleman. 池塘 Ch'he t'hang, or 池塘 Ch'he, or 魚 Yu t'hang. All express a fish pond. 連 Lien t'hang. A pond for the growth of the water-lily. 禿土涸水口 Ch'he t'he go shuy yue t'hang. Earth dried up and stopping water, is called T'hang. 金銀 King yin t'hang. The gold and silver pond—a pond mentioned in history. 錢 Ch'ien t'hang. The Ch'ien (Chinese copper cash or money) pond, so called from a fraud practiced at the building of it. A notice was issued inviting persons to bring clay and stones, promising a thousand 錢 Ch'ien, for half the quantity which one man could carry. The poor people came 如雲 900 yun, like clouds for number, with loads of clay and stone. The builder then affirmed that they had brought much more than he wanted; and the people had no resource but to throw down their burdens and go away, leaving the materials for building in the possession of the man who had imposed on them. 祐 Keu t'hang, is the name of another famous pond. 謙 Chang-hou. Celery. 塘 T'hang, is used in the same sense. There are a great many epithets applied to ponds, as 春草 Ch'ui hun tsao t'hang, the vernal grass pond. 脂粉 Che-fen t'hang, the pool of female cosmetics—flowing from the apartments of the royal palace, and so on. 野 Yay t'hang. A pool in a wilderness.

K'heö. S. C.

High earth. One says, Hard adhesive earth or clay, which cannot be separated. Read Keou. Poor stony land. These three characters are the same.
塚
The vulgar form of 葬 Chung.
A grave or sepulchre. 荒 | Hwang-chung, A deserted
grave; a tomb at which no descendants worship.

LEIH. To stop or fill up.

NEIH. Earth and water mixed.
Same as 坦 Pung, see below.

Dust blown by the wind. To be distinguished from塚 Chung.

KUNG.
The name of a place. Some write it 境 Kung.
PANG. The boundary of a piece of ground; the dike which forms the limit of a field. In some of the ancient Chinese states, a level topped eminence was called Pang, and also the banks or sides of a ditch.

培
The vulgar form of 鼳 Chae.

SIH. 鼳
To fill; to fill up; to close; to stop an aperture; to obstruct; to hinder or prevent. A solid, sincere character. An important and dangerous pass to a country. Epithet, applied to the moon under certain circumstances. 塚 Sih-sih, A disquieted, untranquil appearance. Read Sa, A boundary; a limit on the border. A surname. 堆塞 Tuy sih, To stop up, as by piling earth over. 塌 Pe-sih, To close or shut.

牛子 | 不仕 Pe tze sih pih choo, The nose not completely stopped; or unable to stop the nose. 老鼠插鼻自洞自 Lou-soo to ching chuy-tae sih tung mun, The rat pulled down the weight, and itself filled up the entrance to the cavern.—figuratively, a man's bringing some calamity on himself.

人多擁擠 | 的無一些空地 Sin to tse yung sih teih, woo yih sey kung te, A great many people crowded together and choked up the space, so that there was not the least unoccupied ground.

口 Sih k'how, To stop a person's mouth; either by not affording him any reason to talk, or reasoning so that he is unable to reply; it may also denote the stoppage of any aperture, which word is generally expressed by mouth. 塌 | T'heen-sih, or 1 满 Sih mwan, To fill up.

满 Sih mwan, To stop or prevent censure; to endeavour to slur over an affair, or perform any work in a careless manner, designed merely to preserve appearances. 天地不通閉 | 成冬 T'heen tu puh t'hang pe sih ching tung. Heaven and earth's reciprocal communication obstructed, forms or causes winter.

路口 Sih loo k'how, To stop up a road. 開通道路無有障 | K'he t'hang taou loo, woo yew ching sih, Opened a road which was perfectly free without any barrier to intercept or stop passengers.

爭溫恭欽 | Shun wân, kung, yun, sih. Shun (B.C. 2100) was a cordial, respectful, sincere, and solid—plain character. (Shoo-king.) 極其 | 實 Keith k'he sih shih, To carry solidity of character to its highest degree.

邪說充 | 仁義 Scey shwo chung sih jia e, Vicious discourse is an obstruction to benevolence and justice.

( Mang tze.) 慶心 | 深 Ping sin sih yuen, To grasp the mind, be solid and deep.—expresses great care and attention, with solidity and profoundness of character. (She-king.)

秦四 | 之國被山帶渚 Taiai tze sih che kwô, pei shan tae wei,—Taiai (who first unified China under one monarchy) possessed a kingdom, defended by dangerous passes on every side. It was surrounded by hills, and by the river Wei, as with a girdle. (She-kc.) Taiai was hence called 天府 T'heen foo, The district of Heaven,—especially favored of heaven. 城池百尺扼 | 要 Ch'ing che pei chih'ih, gih sih shao wae, A ditch and wall a hundred cubits high to obstruct the approach of serious injuries. 殺 | K'he, sih, K'he expresses gates, roads and bridges; Sih, walls and other means of obstructing the approach of an enemy.

開我茅 | K'he wc mao sih, Open or expand my jungle—choked mind;—instruct me. 孟子謂高子日山
YǐH, or Neth. A small hill.

T'HÉEN.† 填

From 土 T'ho, Earth, and 裕 Chin, giving sound. Also written 覓, thus, from 赪 Heü, A cavern or hollow place; 土塞空 T'heen denotes 土塞空 also 裕 kung yao, To fill up a vacant place with earth. 凡實中者因曰填. Fan shih chung chay yin yü t'heen, All filling up, or making solid an empty place in the middle, is in consequence expressed by T'heen.

To fill up a vacant place; to make up a deficiency; to add to; to pay a debt; to give a life forfeited to the laws; to yield or flow onward; the sound of a drum; a man's name. Also read T'ên. Read T'heen. Entirely, completely, fully, abundantly. Severe disease. Read Chin. Fixed; settled; soothed; repressed; a long time. 土塞空-sih, To close or shut up. 土塞空-mwan, To fill up; to fill entirely. 還虧空 T'heen hwan kwei k'hung, To make up a loss or deficiency. 土塞空-chue, To pay a debt. 命 T'heen ming, To pay with one's life, the violation of the laws. 拟碼 井 Tsan-chuen t'heen tsing, To carry bricks and fill up a well.

K'HEÉ. A bank or dam raised to obstruct water.

The same as 落 E, To inter, to bury.

TUY. To fall, as from a higher place.

Read T'hey, To reprove; to censure.

径之濒间介然用之而成路为间不用则否之矣今否子之心矣 Māng-tze, wei kaou-tze yüé shou king ke ke kēn, kea jen yung che urh ching loo; wei kēn pūng yung, trih maou sīh che e; kin maou sīh tze che sin e. Mencius said to Kaou-tze, when the paths amongst the hills are used, a road is formed by the constant footsteps of passengers, but as soon as they are not frequented, the weeds choke them up; the weeds have now choked up your heart.—remove them by daily study.

伊誦 E-poo-sih, and 優婆 Yew-poo-sih, are two phrases applied by the Buddhists to eminent persons, who in Chinese are called 善士 Shen-sae, Virtuous scholars. 孟冬備邊置完要 Māng tung peßen king, wan you sae. In the first month of winter make preparations for defence on the border; and strengthen the important passes. (Le-king.) 九 Kew-sae, Nine important passes mentioned in history. 柴 Tse-sae, The red limit. A name of the well know great wall of China. 秦築長城土色皆紫因名 Ts'in chō chang ch'ching t'ho shih kee tze yin ming, When Ts'in (B. C. 200) built the long city wall, the earth of which it was made, was all of a red colour, and hence its name,—as given above. Its usual name is 萬里長城 Wan-le-chang-ch'ing, The city wall ten thousand le long. 槱 Pū-sae, Certain utensils for gaming. Occurs in the sense 賭 Sar. 冬 富祈 Tung sae taou ke, To offer up the winter prayers and sacrifices. 禾謂報 也 Ts'ei paou sae yay, To sacrifice is called Paou-sae.

A vulgar form of 葬 Tsang, To inter or bury.
Ts'üng-weii carrying stones in its hill, is a comparison to represent the useless and intellectual labours of man. | 流泉

Th'ien long tseuen, Confluent streams, or springs. | 然

教之 Th'ien-jen kuo che, To excite by the sound of drums. 雷 | 今雨冥冥

Lay t'heen t'héen he, yu ming ming, The thunder resounds, and the rain obscures. 候

邱考天則不我惠孔 | 不寧降此大厲

Chen yang hou t'héen tsih pih wo hwuy, kung chin pih nüng, kwan tzie ta.le. (There must be a cause for human calamity) we look up to the splendid heavens which refuse to us their favors; which have long taken from us tranquility; and sent down this great confusion—which prevails in the King's court. (She-king) 會因 | 今 Tsang hwang t'héen he, Long-grieved dejected. (She-king). In this quotation the sense of Th'ien is doubted. 且德之世其行

| Che, t'hé che she, k'he hing t'héen t'héen, In an age of supreme virtue, is a perfect satisfaction within—and nothing sought from without. (Chwang-tse). 悼我 | 寡

Gae wo t'héen kwa, Alas for my diseased and desolate state—referring to the troubles of the age. (She-king). 且他 Th'ien che, occur in Le-king for 竇微 T'ai-ché, To remove the utensils or offerings used in sacrifice. | 國家

Th'ien kwó kea, Occurs for Settling the state of the country. Of the sentence, 多取好女以 | 後宮

To tseu houu neu, e t'héen how kung, Took a great many beautiful women to place in the back apartments of the palace. Th'ien is considered the same as 眷 Che, To place. 不懣

| 之旗 Pih kelh t'héen t'héen che ke, Do not attack those whose standards are in regular order—but those who are in a state of confusion.

k'hu. Unburnt bricks or earthen ware.

wo. A small bank or dike, or as one affirms, a low wall; a place where a detachment of troops reside; barracks, cantonments; hills, or windings amongst hills, which are habitable; a village; a collection of people on a moor or common. 塬 wall

wo. pi, an encampment, or station where troops settle down. 金門 | 金 mun woo, The name of certain barracks.

五 | Ch'ü woo, To build barracks.

前有毒蛇後猛虎

皆行盡日無村 |

Ts'heen yew t'oh shah how mang hoo;
Ke hing tsin jih woo tsun woo

Before were poisonous snakes, behind were ravenous tigers;
Amongst lakes, travelled the whole day, where a village did not exist.

Originally written 碭 Woo; also 畱 Woo, and 塤 Woo.

Ching. Pervious; passable.

Same as 莊 Kin, The name of a plant.

Heuen. 琵 R. H.

Same as 堰 Heuen, An instrument of music, made of earth.

The original form of 秋 Tsin.

Kíh. 五境外 Woon-kíh, Strata of sand heaped upon each other.

Tsúh. To stop or fill up, to close.

Chen. 圭門聚 Chen mun tsen, The name of a place of concourse; probably for the purposes of trade, in ancient times situated about the centre of the empire.

Same as 阵 Chin, see Rad. 阜 Fow.
Same as 鬬 Kae, see Rad. 今 Fow.

An ancient form of 隙 Foo, Suburbs.

PĀNG. A local word for a pool or pond.

NE. A hollow place on the top of a hill, which receives and retains water.

CHIH. To add to; to increase. One says, The appearance of descending and entering.

HWUY.

A landscape in which are windings and turnings.

Same as 墾 Chen, see Rad. 廣 Yen.

In ancient times the ground allotted to one person.

Same as 墾 E, Obscured, as if with dust.

ELEVEN STROKES.

The same as 場 Ch'hang, An arena. See under nine strokes. This is more frequently used than the other referred to, but Kang-he gives the definition under 場 Ch'hang.

PUNG. Dust. One says, Dust raised by the wind.

One considers it the vulgar form of 塲 Pung.

Same as 彈 Pāng, The name of a place.

To put into a grave. Same as 役 Pāng, The name of a place.

CH'hin.

Form 麟 Lū, A stag, and 土 Thoo, Earth, raised by the stag when running. 'Dust: small particles of earth or sand; Effluvia, Traces of a person. A surname. To rhyme, read Ch'hen. Occurs in the sense of 久 Kew, A long time. 俗世俗 The world; the present state of existence.

Sūch-ch'hin; expresses the same. 拆拆久也入 Ch'hin kwé kew yá, Dust and dirt remaining long.

日在: 世之中 Jin jih t'ae ch'hin she che ch'ung, Man daily lives amidst the contaminating affairs of this world.

棄: 世 K'he ch'hin she, To cast off the world by retiring to some monastery, or by departing this life at death.

Ch'hin yáe, Dust. 有: 有 ch'hin, Dusty. 風: 中 Fung ch'hin chung liun khoo, To labour and toil amidst wind and dust—an expression applied to themselves, by those who have to engage actively in the affairs of life.

涉: 滾滚 She ch'hin kwán kwán, Sand and dust boiling up—sand and dust in motion. 殺得沙: 四起戰鼓斃天王 Shá ti shá ch'hin sè k'heu chen k'oo heuén t'heuén, Slaughtered and raised the sand and dust all around, whilst the battle and drums resounded to heaven.

灰: 亥 Wu yá ch'hin, The dust of ashes. 一骸 Wo yá ch'hin, Not a particle of dust; not an atom.

不染 Yih ch'hin pùh yan, Not soiled by a particle of dust.

烟: Yen ch'hin, Smoke and dust.

無将 大車祇自今 Woo ts'èng ta keu, che ts'e ch'hin he, Do not attempt to move a large carriage, you will only defile yourself with dust,—and be unable to effect your purpose. (She-king.) 泼 Ch'hin woo. To defile with dust.

拂: Fūh ch'hin, To wipe or brush away the dust.

清: Ts'hung ch'hin, To cleanse from dust.

潹: Yang ch'hin, To raise a dust.

掃: Sóu ch'hin, To sweep away the dust.

Sin ch'hin, The dust of the heart; used in a bad sense for
vicious propensities. 後 | How ch'hin, The traces of a person, left to posterity. 步 | Poo how ch'hin, To walk in the footsteps of an eminent person gone before. 講後 | Yih how ch'hin. To view with reverence the dust (the virtues or works) of ancestors. 見 | See how ch'hin. A wandering atom glance:—expresses lascivious looks; ogling, side glances.

Yew ch'hin k'ên, A wandering atom glance:—expresses lascivious looks; ogling, side glances. 明窗 | Ming chwang ch'hin, Name of a certain medicine. 萬 | 萬志 Kān ch'hin hou wang, The root of dust (the senses and thoughts of the heart) are vain and fallacious:—is the phraseology of the Buddhists.

六根之 | 聽聞耳鼻舌心意 Liú kān cheh chhin, wei yen urh pe, shè sin e; The six roots of dust; expresses, the eyes, ears, nose, tongue, heart, and intentions.

和其光明者 | Ho k'he kwing chung k'he chhin, Expresses, in the language of the sect Tao, Conformity with the world in its vicious manners.

天子播遷白棠 | Thiêen-tse po ts'êen yu ê mung ch'hin, The removal or flight of an Emperor, is called Mung-ch'hin. 靈 | Yung-ch'hin, Whirling-dust, the name of a Dancing girl (who exhibited for the amusement of an ancient king, and) whose person was extremely light. 紅 | Hung-ch'hin, Is a name applied to the well known fruit called 荔枝 Le-che.

顏淵曰夫子步亦步亦趨亦奔亦絶 | Yen-yuen yu ê, Foo-tse po yih pō, ts'ou yih ts'ou, pun yih ts'ëu ch'hin, Yen-yuen (a disciple of Confucius) said, when Confucius moves a step (in learning or science) I also move a step; when he quickens his pace, I also quicken my pace; when he runs, I suddenly lose sight of the dust raised by his tread. 絕 | 而奔 Tséu ê ch'hin urh pun, You run away from me, so that I cannot even see the dust of your footsteps,—said when complimenting a person on his rapid progress.

LOO. A salt land, in the west.

E. Dirt; particles of earth or dirt.

GOW.

An accumulation, or hillock of sand. One says, A tomb.

TS'IÊEN. 墳 S. C.

A ditch; to form a ditch by excavating the earth; the ditch around a city. 墳土埋谷千八百里 Ts'iêen shan yin kū t's'îen pâ pih le, (Ts'îen the builder of the great wall on another occasion) cut away the hills and filled up the valleys (to make a passage for water) to the extent of one thousand eight hundred le. (She-kê.) Otherwise written 死 Ts'êen. | 河旁 T'sêen ho pang, To deepen the side of a river. Also written 墳 T'sêen. 墳崩壊 | Thuy t'sêen ts'ên, To throw down a wall and fill up a ditch.

TSUNG. A kind of mushroom. Properly called 蕨菌 Thoo-k'hwân. Vulgarly called 東 Sc-tsun-g.

MEI. 墟 S. C.

細土 Sc-thoo, Minute particles of earth. Dust; weak; unstable; wanting hardihood and intellectual courage to advance.

座土 Mei-thoo, Dust; or 煙塵之 Yen ch'hin ch'ou mei, Smoke and dust; seem to express stupidity and weakness.

MÖ. Dust, mud. To dust.

MWAN. To cover, or be covered with earth.

One says, The rotting of iron, rust. Also written 氣 Mwan.
塯 T'HIWAN.
Round, conglomerated. Read Chuen, To burn bricks. A brick.

塯 SHWANG. Elevated ground, and lightsome.

墳 SHUH, or Chuh. 鬑

A kind of lodge or hall by the door; in ancient times the room appropriated to the education of children in a family, A domestic school. An outer apartment in the palace where ministers meet to arrange and make each other acquainted with the business with which they are about to advise the Sovereign; hence Shih has always been said to imply Shih. Being matured, or fully acquainted with. These antechambers, lodges, or halls, are on each side of the gate, and are referred to by the terms east or west, right or left. Occurs once in the sense of Tsieh, Disease.

古之教者 黨有庠家有 Koo che kean cho yai; t'hang yew tseang; kea yew shih, To communicate education in ancient times, large collections of people (in villages or country towns) had schools called Tseang; families had apartments called Shih.

黨 T'hang shih, A public school, also occurs. 謀

以講子弟 Shie kea shih e ko tsze te, To establish a family school in order to instruct the sons and brothers (the children of the family.) It seems also applied to a village school.

到得六七歲便送在鄉 | 閲書 Tsou tih tih tsieh syu; pien sung tsao heng shih tih shoo. When (children) reach six or seven years of age, they are then sent to the village school to read. 書 Shoo shih, A school or academy. Places intended to be let out at the public examination times, for the convenience of strangers, are so denominated.

具筵于西 | Keu chang yu se shih, Prepared a repast at the western lodge.

坐于右 | 鄰長坐于左 Le-seu phing-tan tso yu yew shih; lin ch'hang tso yu tso shih, The Le-seu officer, early in the morning sits in the lodge on the right side of the gate, and the head of the village or neighbourhood sits on the left side lodge. (Tseih-han-che.)

塯 LOW. 墳堆

Read either Low or Lao. Dust; an accumulation of dust; a little grave; a hillock without stones.

塯 CHE. 墳塤

A raised path leading to the hall or principal apartment; the vestibule, or open landing place in front of a hall, to which there is an ascent by one flight of steps; the name of a country.

天子以月漆塤故稱丹塤 Th'ecn-tsye e tan tseih te koo ching tan-che, The Emperor varnishes the ground with a red colour, and hence the path or vestibule is called Tau-che. The landing place is commonly called 天階 Th'ecn keae. That of the Emperor is otherwise denominated 赤 | Chih-che, and 玉 | Yih che. The first of which term denotes that the vestibule is of carnation colour; and the last, that it is of gems. A great variety of epithets are applied to this vestibule open to the heavens, as 天 | Th'ecn-che; 階 | Kae-che; 金 | Kin-che. The golden vestibule or porch. 玉龍 | Yih lung che, The precious stone dragon vestibule, and so on. 拜月 | Pae yu che, The vestibule on which the moon is worshipped. 竹塤 | Chih saou che, The bamboo brush the vestibule. 露盈 | Lou ying che, The vestibule covered with dew. Though the word Vestibule is not strictly applicable to an uncovered porch, it is here used to avoid circumlocution. Same as 塤 Che.

塯 The same as 塯 Mwan.

壌 Hwuy wa hwa mwan, To break bricks, dash and scratch a wall; to injure instead of to repair and adorn. (Mang-tsze.)

壌 CHAOU.

壌陽 Chaou-yang, The name of a place.

壌 PAE. A small dike or bank.
XI.

**Peaoou.**
A hillock raised as a mark. It ought to be written 标. **Peaoou.**

**Jing.**
A boundary or limit: the frontier; the utmost verge of any territory; the border; the place where one lives; the state or condition of life in which one is. From 土, The ground, and 竟, The final or extreme part. 界, 至此而競也 Keneg t'hoow, che tse arn king yay, The border ground; arriving at this a person finds his utmost bound. 界境, King-keane, is the common phrase for boundary. 入 1 闵禁 Jih king wàin kin, Entering the limits (of another state or province) ask what its prohibitions are;—that you may avoid them. 貴 1 Kwee-king, Your honorable boundary, or place of residence. My place, or province is expressed by 造 1 Pe-king, Vile borders. 1 遇 King yu, The borders fallen in with; the state or condition in which one's lot is cast. 1 遇不同 King yu puh ch'ung, The lot (or condition of men by birth) is different. 好 1 遇 Haow king yu, or 1 遇好 King yu haow, Placed in good circumstances. 我處得不好 1 遇 Wo ch'hoo tih puh haow king yu, I am placed in an unfavorable or bad condition. 對臣之言不越 1 Wae chin che yen puh yue king, The words of statesmen, away from court, do not pass over the borders,—of the district or province in which they are placed; i.e. those authority does not extend to other districts. 造 1 Pe-king, or 鯖 1 Liu-king, Boundaries which are adjacent to each other. 開地斥 1 K'hie te, ch'ihhi king, To divide territory and arrange or fix limits.

**Ts'hi.** The steps of an ascent; each step of a stair is expressed by 造 1 Keen che. The teeth of the stair. 左石右平 Tso ts'heh yew phing. The left side (of the ascent) had steps, the right side was plain. 左右九級分左右, 左有齒人行之

**Chang.**
The rising appearance of a hillock or bank of sand.

**Shoo, or Choo.**
A cottage in a field; a garden, or house in a garden; a villa; a village; a separate apartment. Read Yaw, in the sense of 野, The country beyond the limits of a town. 許 | Yu-hoo-shoo, The name of a place on the west side of 苏州, Suzhow. 與兄弟元圖基賭別墅 Yu heung ts'ee yuen, wi ke too peh shoo, With Yuen his brother's son, played at chess in a separate cottage. 與兄弟淫家 | 講經若古 Yu heung te yen kea shoo keung king cho shoo, With the brothers in a retired apartment (or cottage belonging to the house) discoursed on the Classics and illustrated books.

**Fun.** To sweep or brush away.

**Theii.** To store up; to stop, or place permanently in. Read Te, Obscure. A high or lofty appearance.

**财** Theii-ts'ae, To lay up wealth; to store up property. 富商賈 | 財業貴 Foo shang koo theii-ts'ac yih pin, The rich merchant by his trading, lays up wealth by which he employs the poor in his service. 必 Theii-chiuh, To lay up for the purpose of selling. 舉 | Hei keu ts'eh chic theii e, Raise the rainbow variegated banners, which form an obscuring canopy.

**Hea, and 】Hea.**
32nd Radical. XI. T'hou 土

CHANG. 堇 S. C.

To step up; to separate by something intervening; to close.

LO. A kind of basket or other utensil for containing earth or plants; expressed in Chinese by 肇土草 shing t'hou ts'ao k'he; or 肢土龍 Shing Ch'ao lung.

K'ILAN. A dangerous shore or bank of a river, or other stream; a sudden, brunt or precipitous rising of ground, is vulgarly expressed by Khan.

塘 YUNG. 塘 YUH 畋

A wall for defence or shelter; a little city; a low wall; the northern wall of a hall. To form a mud wall by tying planks together and beating down the earth between them. A palace of the Genii called 仙雨. To rhyme, read Yang. 小城曰塍 Secou e'shing yu ê yung. A little city or wall for defence, is called Yung.

乘其 | Shing k'he yang. To ascend the city wall. (Yih-king.) 以伐崇 | Bi ta tsung yung. To attack the city Tsung. (Che-king.) 繋土壇壁日 | Ch'a tchoo hoy peih yu ê yung. To beat down earth, and raise a wall is expressed by Yung. 容也 所以壇蔽形容也 | Yung, yung yay. So e yin pe hing yang yay. Yung expresses to contain; that which shelters, shades, or conceals the external appearance.

塾 T'IEÉN. 騫 YUH

To put down; to sink. To pay down, or make up a sum of money. Read Thie, The name of a river; and of a Hsien district in the Province of Szechuan. 下民俱墾 T'iee min hwân t'ieen. The people sunk in confusion amidst the waters of the Deluge. (Shoo-king.) 梓 | E-tien. A cushion, or kind of portable mattress for sitting on, which the Chinese carry about with them. | 錢 T'ieen-ts'ieen. To pay money.

塧 CHI. 鐪 YING 威

A foundation. The name of a place.

Read Chô, To beat down earth in order to form a foundation, is expressed by Chô.

塮 K'HE. 坍 YUN

To plaster a wall. To receive, take, or collect. To rest; to depend upon. Read He, in the same sense.

塮日塮 E shih uh yu ê k'he. To adorn a house with mud—that is, to plaster a house, is expressed by K'he. The same is expressed by 陶 | T'hou-k'he. 懕有梅垣 垟之 | Peash yow mei, king kwang k'he che. Fallen from the tree is the Mei fruit, the little basket has received them.

伊余來 | E yu lac k'he. The rest or happiness I enjoyed when I went to you. (She-king.) Uttered by a repudiated wife. 民之攸 | Min che yow k'he. That which the people rest or depend upon.

塮 KO. To measure or mark out a place to dwell in; as is done by the people in newly occupied territory.
墓

32nd Radical.

Moo. MOO. A hill; a grave; a tomb. The term moo is commonly used for a tomb or grave. 莫，moo, is the ground where the grave (of a parent) is, the place which a dutiful child reflects on with affectionate regard. 古不修 | 久易 | 非古也

墓

TS'HIEANG. A foundation; to level ground in order to form or lay a foundation.

墳

K'HIN. A foundation; to level ground. Argillaceous earth; clay. To plaster, to stop up with mud or mortar; to inter; to bury; to cover over with clay. A passage above a drain or sewer. 墳向墳戸 Sih heang k'lin hoo, To stop up (the crevices of the northern aspect) and plaster up the door. (She-k'ing.)

墓

The original form of 莫 Kin.

墳

TELH. Steps by which to ascend. Syn. with 墳 of Telh, A mark to shoot at.

墳

SHANG. Newly ploughed ground. One says, An erroneous form of the preceding.

墓

MOO. A hilllock; a grave; a tomb. 莫, moo, is the common term for a tomb or grave. 莫，moo, is the ground where the grave (of a parent) is, the place which a dutiful child reflects on with affectionate regard. 古不修 | 久易 | 非古也

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墓

An ancient form of 墳 Yin.

墳

LEE. Hard stiff earth.

墳

TSUY. A hill with a cavity at top; the appearance of an accumulation of earth.

墳

TSIN. The name of a place.

墳

KWAN. An earthy appearance.
TWELVE STROKES.

墜 Péé.
The name of a great Fow, or mart in China.

墜 CH'HUY. 留 留
To slide down; to fall down; to fall over; to fall down as a heap of rubbish. 墜下 Ch'huy-hea, To fall down. 一
胎 Ch'huy 't'hae, Falling womb; — an abortion. 文武
之道未於地 Wăn woo che t'ao, we ch'huy yu te, The doctrines of (the ancient kings) Wăn and Woo, have not yet fallen to the ground. (Lun-yu.) 星木鳴國
人皆恐 Sing ch'huy mû mê ming, kwâ jin kea kung, The stars fell, the trees spoke, and all the people of the country were affrighted. 累 Luy ch'huy, Fallen in confusion; i.e., an affair difficult to arrange or to manage. 說得
天花亂不約得他不肯 Shwâ t'hî ch'ën hwa iwan ch'huy, pûh yîw t'hâ pûh k'êng, My speech has been like celestial flowers showering down in confusion, it will compel him to assent.

不顧高崖何以知顚　之患 不臨深淵何以知浸溺之患 Pûh kwan kaou yue, ho e che t'en-ch'huy che hwan; pûh lin shin yuen ho e che mû hîn che hwan, If a person never looks at a lofty precipice, how is the evil of falling headlong to be known; if a person never approaches deep waters, how is the evil of sinking under water to be known? (K'êa-yu.) 案人有憂 天 Ke jin yew yew ch'ên ch'huy, There was a man of the state Ke under an apprehension that the heavens would fall down. These four characters were formerly all used for each other. 马 Ch'huy ma, To fall from a horse. Read Shûh or Chûh, in the same sense.

増 K'HEAOU. Irregular, uncren, poor ground.

墜日境 Po 't'en yue k'heau, Thin (that is poor land) land is called K'heau. 舜耕歷山山者爭處

墜以肥饒相讓 Shun k'ang Leih-shan, t'ên ch'î chîng chî'luo K'heau-k'heâ o se jiao seang jang, (Such were the virtues of the great Chinese progenitor) Shun, when he cultivated the Leih hills, the husbandmen strove to obtain the poor stony land, and resigned the rich and fertile to their neighbours. These three characters 鎮墜墜 are the same.

墜墜 增 TSÂNG. 增 增
To add earth to. (Lûh-shoo.) To add to; to increase; to double; many. 加増 K'ea-tsâng, To increase the quantity or number of. Read Tsâng, or Ts'ang, To add abundance. 加增, having some remaining.

減一字不得 Tsâng k'ên yîh tsze pûh t'hî, Cannot add to or deduct from, a single letter; said of the Classical books, or in praise of a friend's composition. 加起 K'ea tsâng k'ê lif, The price has risen; or 價錢加 K'ea tsüen kea tsâng, The price is increased. 加里 Tsâng mae, To add to, or throw into the bargain; to give to another one's own share. 貴
駕降臨今日舍下十分 光得狠 K'êa kea keang lin, kîn jîn shay hêa, shin fun tsâng kwang tîh kên, You, honorable Sir, in descending this day to my cottage, have in the highest possible degree increased my glory; — have done me infinite honor.

天將降大任於人也 必先苦其心志,勞其筋骨, 飢其體膚,空乏其身行, 拔亂其所為, 所以動心 忍性, 以益其所不能. T'heen tsâng keang ta jîn yu shé jîn yî, pei shén kâo k'he sin che; lau k'ê kíâ kwâ; go k'ê tê foo, k'hung fâ k'ê shîn hêng; fûh lwan k'he so wc, so e tung sin, jîn sing, tsâng yî k'ê so pûh nang, When Heaven is about to confer great duties on such men, it is necessary first to embitter their hearts and minds; to subject their sinews and bones to severe toil; to subject their bodies to hunger and to poverty, and to throw whatever they do into confusion,—it is by these means their hearts are roused, and
their natural passions are taught forbearance, and ability is thus added, to perform works for which they would otherwise be inadequate. (Ming-tsze.) Occurs in the sense of 屋 Tsang, and of 曾 Tsang.

堗 Same as 堇 Gaou, see 13 strokes.

LEAUO. S. C.
A surrounding wall; to surround with a wall. 堉以周垣 Leau e chow yuen. To surround with an enclosure.

壇 K'IlIEU, or Heu.
A great hill or mountain; a moor or common; a place of resort; an old town or city; a place of resort for the purposes of commercial traffic. A deep valley. To rhyme, read Yu. 舊壇 Kew-k'heu, An old place of resort; a place formerly frequented but now deserted. 堤 K'hen ch'hang, An arena; a market place. 五日一 Woo jih yih k'heu, A market held every fifth day. 趁買貨 Chin k'heu mae ho, To go to market to buy goods. 晉豔妻握登生舜于姚 | 故得姓姚氏 Koo-sow tse uh-tang sing Shun yu yao-k'heu, koo ith sing yao she, Uhtang, the wife of Koo-sow, bore (the famous) Shun, at Yau-k'heu, from which circumstance his family name was Yau. 鲁夏東南有姚 | 世謂之陶 | 相傳舜所陶處 Loo, pien hoon tung tan yew thau-k'heu; she wei che tao-k'heu, scang chen Shun so thau ch'ho, On the south east side of the district Feen, in the state Loo (Shan-tung), there is a spot called Thau-k'heu; the present generation call it Thaou-k'heu, and tradition says, it is the place where (the ancient king) Shun, worked at a pottery, previously to his obtaining the Sovereignty. It is affirmed of him, that he was a Kiang, kea, thau ou, Ploughed and sowed; made pots and fishes — and by undergoing the toil attendant on each of these professions, was fitted for the throne.

Yin k'heu, The name of a place where 聴 king, held his court, (B. C. 1963.) 酉 Kwei-k'heu, The name of a deep valley or pit, which is said to be 无底 Woo-

te, Bottomless, in the islands between Formosa and the continent, which are called 彼海 P'ohai. The same term is applied to the Milky-way. 天 1 Th'hen-k'heu, Seems also the name of a place. 墓 K'heu-moo, A grave or sepulcher. 今俗用貨物輦濟處謂之 1 亦謂之集古謂之務 Kiin shih shang koo ho wih fuh tsow ch'ho, wei che k'heu; yih wei che tseh; koo wei che woo, The place to which carts and men resort for trafficking in various commodities, is now vulgarly called K'heu; it is also called Tseh; in ancient times it was called Woo.

壇 SHEN, or Shén.
A level place at the foot of an altar; a place for sacrifice; where the earth is removed to level it or excavate it slightly; ground which is wild or common. Read Than, Broad, wide. To rhyme, read Yuen. 築土為壇除地為壇 Ch'hen Th'oo wei than; ch'ho to wei shen, To build up earth makes (an altar called) Than; to remove the earth makes Shen. 除地祭處 Shen, ch'ho to tse ch'ho, Shen is a place for sacrifice, where the earth is removed. 爲三壇同 | Wei san than thung shen, Made three altars in the same plain. (Shoo-king.) 築土為三壇除地而同 爲一 | 以為樓神之所謂正南向 Ch'ho than wei san than; ch'ho to urh thung wei yih shen, e wei tse shin che so; kee ching nan hang, Raised the earth and formed three altars; removed the earth and made one plain (around them), to be a place for fixing (the tablets) of the (departed) spirits; they all faced due south. The above Than and Shen, are sometimes used for each other.

壇 E. S. C.
An obscure atmosphere; expressed in Chinese by 天陰 Tuenn yin chin yay, The heavens opaque and dusty. She-king writes it 圖 E.

壇 SHEN. A white kind of earth; white clay.
K'HIWEI.
The part of a shield which is grasped by the hand.

Vulgar form of 堆 Tae, see under 8 str.

Same as 堆 P'a, To till.

P'IIÖ. 堆 S. C.

Same as 堆 Pho. A clod of earth.

Read Thuy, To fall; to fall in ruins. (Tsze-hwuy.)

TUNG, or T'hung.

塜塒 Ting tung, A hillock or mound of earth; an ant hill. Read Twan, A place trodden by animals. These three characters 吁畐畨 ar synonimous.

FAN, or Pan. A grave; a sepulchre.

Fan-lang, A grave. 東郭 1 間之葬者 Tung k'o fan k'ên che tse chay, Those who were sacrificing amongst the tombs on the eastern suburb of the city. (Mang-tsze.) Otherwise written 重 thus.

MĨI. 墨墨墨

From Earth and Black. Black, is from two fires and an opening where the black smoke issues forth. Black ink: a dark colour; black ink. One of the five Chinese punishments consisting in marking the face of a criminal. A measure of five cubits. Darkness of countenance. A dark visage. Obscure. The name of place. A surname. Read Mei, A weak frail appearance. 墨灰 Mih hwuy, An ink-like or black kind of ashes or dust. In the belly of old horses a substance is found which is called Mih, like a substance called 狗屎 Kow-pao, dog-gem; which fable says, is extracted from the moon by dogs which sleep under moon light. 禹師 | 如 游 Yu sz, Mih-joo-k'o, The tutor of (the famous) Yu, was called Mih-joo-k'o. | 翟 Mih-telh, A certain leader of a sect in the time of Mencius. | 聽 Mih-Jin, A person of note during the Dynasty Ming. 揚氏為我. 氏鶴愛 Yang-she wei wo, Mih-she k'ên gaz, (The leader Yang-she, (or Yang-choo) was only for self; Mih-she for including all (equally) in his affections.—Mencius considered these as two extremes. The first he said was, 無君 Woo keun, without a lord or master; the latter, 無父 Woo foo, without a father; and hence, he affirmed, their opposite systems put them equally on a level with the brutes. (Mang-tsze.) 之 之人 Wkn-mih che jin, A man of letters and ink; a literary man. 翰 | Han mih, Pencils and ink. Han is a poetical word for pencil. 墨 | Mo mih, To rub (Chinese) ink. 近朱者赤近者黑近朱者赤近者黑 Kin ch'oo chay, chih; kin mih chay hih, That which approaches rouge is made red; that which approaches ink, is made black—this expresses that men's characters and sentiments are affected by the company they keep. 筆歌 | 舞 Peih ko, mih woo, The pencil sings, and the ink dances; express the facility with which a person writes. 吹 | Shun mih, To suck ink; i.e. to wet the point of the pencil with the tongue. 落 | L'o-mih, To drop ink, i.e. to write. 淋漓 | Lin le mih, To shed forth ink as in watering plants; to write with great freedom; a flow of words. 油 | Po mih, Scattering ink, and 游 | Yew mih; Rambling ink; are poetical terms for sketching pictures more than for writing. 五刑 | 剃頭 宮大辟 Woo hing, mih, c, fc, kung, ta peih, The five punishments, To brand with ink; cut off the nose; to cut of...
the kae plo or feels to castrate; to put to death.  |  额

|  酒

Man. kling gih yay. Mih denotes, to brand the forehead with ink.  |  燕

Than mih, To covet ink, denotes a magistrate’s being corrupted by bribes.  |  田

貪不潔自也  |  貪

Than, tshih woo pih keth pih yay. Ye who covets is defiled and blackened; he is not pure and white.  |  燕

繩 |  本工所用以報書者此以論章

Shing-mih. Mih-kung so yung e tan kwâ e cê. String-ink (marking line) that which a worker in wood uses to strike lines, this is by allusion used to express regulations or laws.  |  彈一線

To strike a line with a string.  |  燕

黑 |  Rhih mih, Black ink, may be used, but the word Mih alone denotes black ink. Red ink is called 朱 Choo, not Mih. (Tsze-hwuy.) 警守

繩 |  Kin show shing mih. To adhere with respectful assiduity to the marking line; is to observe scrupulously which are laid down.  |  燕

卜人定龜史定 |  Pih

jiu ting kwâ; she ting mih. The diviner determines what tortoise (is to be used in divination), the attending officer determines the lines drawn upon it with ink. (Le-king.)

They mark the shell with ink (以求吉兆 a kew keth chaun) to supplicate felicitous omens. If the rent afterwards made in the shell was wide, and followed the line drawn upon it, the omen was deemed favorable; if it split is diverging angles from the line, it was infelicitous; there were five sorts of omens indicated in this way. The application of the word Mih to ink, is fixed by the phrase 書 |  Shoo mih, Book mih, i. e. ink. 膠

爆為之 |  Keau mih wei che, Glue and charcoal soot make it. (Tsze-hwuy.) Hence ink is called 煙 |  Yu-me mih, i.e. the ink of Yu-me, (the name of the place where it was made) was supplied to the court monthly. About A. D. 400, it was made of the soot obtained from the 糖 Shoo, Grain and fir. In the commencement of the Ch’ang Dynasty, (A. D. 650,) ink was annually brought from Corea as an article of tribute, and was called 糖 |  Sung yen mih, The pine or fir smoke-ink. In the reign of Hening of the Dynasty Sung (A. D. 1085), one 惟用 oil 糖入騰謂之龍 蝴蝶 yey yen, jih shay wei che lung tse. Began to use oil smoke, and put musk into it, which he denominated the dragon composition. It was otherwise called 御 |  Yn mih, Imperial ink. In old times, 李廷珪 |  Le-ling-wei’s ink was the best. The person just now mentioned, Ch’ang-yu’s ink, was the next in quality; and inferior to that again, was the ink of

國有 |  一而不危者未之有也

Kwo yew mih-mih urh pih wei chay, we che yew yay. It is never the case, that the (Sovereign of) a nation is immersed in the darkness and stupidity (of sensual indulgence) without danger. Occurs in the sense of Mih, Silent. 千人之詐詐不如一土之謫 諏武 王詐 謫以興，紛 |  依以亡

Trhien jin che no ke, pih joo yih zie che gâ gâ, woo wang gâ gâ e hing, Chow, mih mih e wâng. A thousand men’s obsequious tones of assent, are not equal to one good man’s straightforward declaration of the truth. The king Woo (B. C. 1160) by plain speaking rose to dominion, whilst Chow by the obsequious silence (of those about him) perished. (She-ke.)  |  不得志

Mih mih puh ihe che, Moping silently, unable to obtain one’s will.  |  魚

Mih yu, Name of a certain fish. In its visera is a substance of which ink may be made, which at first (it is said) has the appearance of common ink; but which in two or three months becomes illegible. To prevent imposition from this cause, when framing contracts, each man occasionally provides his own ink.  |  江

Mih shun, The name of a hill. 姑 |  Koo-mih, The name of a country. On epitaphs, the use of the word Mih, implies the censure of corruption in a magistrate; and of slander, injurious to virtue and the virtuous.

穀 TUN. A hillock in the midst of a level space.

澠 TUN. The place, on the river of Canton, denominated by Europeans, The Second-bar. 鶴 |  Ya tun, Duck-hillock, is the name of a place in the same neighbourhood, at which salt is made. 烟 |  Yen tun, Smoke hillocks; are hollow brick pyramids, about three or four feet high, placed all over China at military stations, intended to make signals by an ascent of smoke. 燕 |  Sew tun, The embroidered
hillock, is a cushion, a few inches thick, placed on the ground, on which persons are allowed occasionally to sit in the imperial presence.

Same as the preceding.

TSUN. A vessel for wine; a bottle.

玻璃壺 Po le tsun, A glass bottle. 酒 Tsew-tsun, A winebottle. Considered the same as these three characters 脈壺 Tsoe-hwuy distinguishes between having 土 Th'oo or 土 Sze by the side, but the other Dictionaries disapprove of the remark.

Occurs for the character 地 Te, The earth.

SHING. A vessel to contain something. The same as 盛 Shing.

The same as 盆 Fun, Excrementitious matter.

FÜH. A den or cave in the earth for the habitation of man. Occurs variously written. Some define it an interior cavern; a second den formed with bricks; expressed in Chinese by 復閭穴 Fuh th'ou hew; and by 重 黨 Chung yaou.

K'IIÉÉ. A boundary or limit.

SÖ, or Sā.

壩 Tā, The noise of something falling.

Th'oo. To fall; to fall in ruins; used either literally, or figuratively of the ruin of a family; to destroy, a city. To rhyme, read Ch’hoo. Occurs in the sense of 懶 Th’oo. Lazy; idle. Read Tsé. 白 趎 Th’oo, A certain kind of wine or spirituous liquor.

後 Wei-th’oo, A female’s hair bound up, not on the top of the head, but falling down on the neck; that mode of head-dress is otherwise called 髪包 Th’oo ma-s’kei. 圆 T’lun-th’oo, expresses The priests of Buddhah receiving or putting their food into a platter or dish peculiar to the sect; the dish is called 餐 P3. They generally beg with it in their hands. 落 Th’oo lo, To fall down. 落 Th’oo ló, To fall. A fallen gate; i.e. a family reduced from affluence to poverty. 周道衰法度 Chow taou shhwe fa t'hoo Th’o, When the cause of Chow dynasty declined, the laws fell into disuse. 胎 Th’oo tae, An abortion. 名 城 Th’o ming ch’ling, To ruin a famous city. 漢高祖 自往擊之會天 此事本 vaz 帝二三 Han kaou-tsoo tsze wang kēh che, hwuy t'ch'en han sze tabh t’ho che chay, shē urh san, The first ancestor of the Han dynasty (B. C. 189), went in person to attack those (who had risen in rebellion in the north) where he was overtaken by the cold weather; which caused the fingers to fall off from two or three-tenths of his men. (shō-ke) 休而者貧 Ch’u urh th’o chay pin, The extravagant and idle will be poor. 不敢怠 Puh k’han tae th’o, I dare not be remiss and idle. 春令則風來至民氣解 Ch’uun ling, tsī hwan fung lae che, min k’he kear th’o, In spring the warm-winds arise, and the people feel remiss and idle. Modern copies use 暢 To. 領 Y’u th’o, Stupid and idle; weak, feeble. 推 Tuy th’o, To push down. 顣 T’lun th’o, To fall over, to push over, to subvert. 淚交 Luy keau th’o, Tears intermixed fell down. 鎮 Tsuy th’o, To be drunk and fall down. 雲 Y’u th’o, The clouds descending. 花 Hwa th’o, Flowers falling. 領 Ts’i th’o, The cap fell off. 月 Yüe th’o, The moon descending to the horizon. 括 Tsih th’o, To let fall reprehension. 撲 Sun th’o, To break and let fall, or to break by falling. 馬 T’ho ma, To fall from a horse. 天花 T’ch’en hwa th’o, Celestial flowers falling; is said to denote a persuasive eloquence.

流 Lew ying th’o, The floating glow worms fall.
Same as the preceding.

The same as the two preceding.

Han wang kei t'yu t'oo i shi, The king of Han precipitately pushed over, or knocked down, his two sons. 樂王 1 馬 Leang wang T'ho ma, The king of Leang fell from his horse.

T'HEH. A spring issuing from the earth.

T'HEH.

The name of a place. Also a kind of earthen vessel.

T'ANG. A step; steps by which to ascend.

A small channel by which waters branch off. 飛陸謂之 塔 Fei pe wei che tang, Flying steps are called T'ang: It is 閣道也 K'o-tao yah, The path to an upper story.

T'ANG-tao, An ascending path; a pair of stairs. 流 十二 同源 見 T'ang lew shih ueh; tung yuen, e know, Twelve streams all issuing from the same source, but having different months, by which they disembogue themselves.

T'ANG 十二 shih ueh t'ang, Twelve streams. T'ang, denotes the noise made in beating down a mud wall. 同 t'ang.

MOO. To measure or lay out ground for a tomb. Read Woo, A tomb or grave. Read Poo, The limits of a grave.

An ancient form of 

A tomb; a grave; a hillock; the bank of a stream. A great bank; to send off water. Great; vast. Read Fun, Fat loamy soil. 土之高者曰 T'ho h chao chau chau yu fe

fun, High spots of earth are called fun. 凡高大 

皆曰 Fun hao t'ah kee kee fun, Whatever is lofty and great is called fun. 闊 Fun cho, A great light.

墳域曰墓 干土為壙曰 Ying yuh yu fe

moo, The mark or boundary thrown round a grave is called Moo; earth reared to form a ridge, is called Fun. 古者墓而不 [Koo chau moo urk pui fun, In ancient times there were Moo, but not Fun.]

墓 Fun-moo, A grave, a tomb, a sepulchre. 拜 [Pai fun, To worship at tombs, in the Chinese manner.

掃 [Saou fun, To sweep or repair them. 墳 [Hwag fun, A deserted grave. The same is expressed by 孤 Koo-fun, An orphan grave; 數尺 Szu chih fun, A grave or mound raised several cubits high; 皇 Hwag fun, An Imperial grave; 古 Koo-fun, An ancient grave. 百 年 Pii niem fun, A grave a hundred years old. Read Fun, The starting forth or rending of the earth; the rising like a blister. 公祭之地地 Kung tse che te, te fun, Kung, poured out as an oblation (the poison) on the ground, and the ground was rent.

三 3 San fun, denoting To divide, to separate, or discriminate, is applied to 三才之分天地人之始 San tsze che fun; t'heen, te, jin chee, The separation of the three powers, the commencement of heaven, earth, and man; which are the three Tsae—powers or energies. 三 3 San fun. Also denotes the books of the three Antediluvian kings, 伏羲 神農 黃帝 Fuh-he, Shin-nung, and Hwang-te; in this connection, the two words are said to denote, 大道 Ta tao, Great principles or doctrines. 傕 相是 能 諭三 五 貫 八 索 九 丘 E-seang the nang 

tinh san-fun; wuo-ten, pah so; kew k hew, The Historiographer) E-seang (B. C. 600) could read the three great works of Fuh-he, Shin-nung, Hwang-te, the five records (of the succeeding Sovereigns), the eight illustrations of the Kwa or Diagrams, and the accounts of the nine regions of the globe. (Tao chuen.)

三 3 Ten-fun, Expresses those books collectively. (She-king.)
T'HEAOU. 墉 S. C.

Poor land. Same as 墊 K'heao. 燦陵陸水澤肥

K'HAN. 墉 S. C.

To use effort in making or doing anything, as is required, in first ploughing or turning up hitherto uncultivated land. To wound, injure, or damage anything, as the plough breaks the ground. To rhyme, read K'heuen. 開墾土地 K'hæ k'han t'ho te, To break up fallow ground; to commence cultivation. 地稅 K'hæn te shuy, The tax on newly cultivated land—is much lower than that on other land. 出都 民 並 介 大國之間 Han te k'heou; min k'heen keae yu ta kwö che k'heen, The territory of the state Han, was unfertile; the people exposed to imminent danger, being situated in the midst of larger states.
wont, it must have required ten years abstraction from the
world to originate such high intellectual discernment—as
appears in this composition. 泥 | Ne peih, or 土 | T'ho peih,
A mud wall. 竹 | Chih peih, A wall or fence made of bamboo.
赤 | Chih peih, The name of a place in Keang-nan, where
Tsou-itsou, a famous general in the third century was defeated.
几石之墙
剣皆曰 | Fan shih yae che t'se'ou see keac yue peih, All
rocky banks which are abrupt and precipitous, are called
Peih. 彝 | Fuh peih, A double wall. 絕 | Tseou peih, and
云 | Yun peih, A lofty wall. 川 | 飛騰
Po peih fei ting, The wall rent and flew up into the air,—refers
to a tale of 張僧繇

The wall. Sun ch'hu'en peih, A wall pierced through with the
spreading roots of the young bamboo. 燈映 | T'ang yang peih, A lamp-illuminated wall. 千仞 | T'heen jin
peih, A wall a thousand times seven cubits high. 泉 |
Tung-peih, The name of one of the Chinese 28 Constellations,

壁 T'HEEN. A hall or palace. The foundation
of a place. Sediments, that which settles at the bottom of a
liquid. 从 | T'ho, Earth, and 廟 T'ien, in the sense of
Afterwards; or that which is behind.

環 HWAN. The same as 環 Hwan.

環堵 Hwan-too, A wall before one's face; a surrounding
or enclosing wall. 面 Hwan too seacou jin,
bare walls all around, a state of poverty.
Same as 堕 The'ce, see above.

The same as 縁 K'ang, A limit or boundary.

Same as 遷 K'heu, and 堑 K'heu, A den or cavern.

An ancient form of 裸 Lo, Naked.

The propriety of the character is disputed.

An erroneous form of 場 Yay, Ground that is waste.

YUNG, or Yung.  "R. H.

To stop or close up, as the channel in which water runs; to prevent information reaching a person. To add to, as mould and water to plants. The name of a medicinal plant or fruit. 天 Se, the fruit of the Tsze, otherwise called 雞 Yeung, and 雞頭 Ke-t'how, Fowl's head. 下 Flows into or from the channel by which the water flows up is stopped.

The waters of the river are stopped, 道路 Taou loo yung, The road stopped up—by the crowd of passengers, or other cause. 

賢路 Huen loo yung, The road (to court) is stopped against virtuous men. 

正 E-yung, and 蔭 Pe-yung, express To screen from; to obscure or put between, to prevent a person seeing.

好臣 Kuen chin yung, A bad minister conceals occurrences from his sovereign;—which is also expressed by 於上聞 Yung yu shang w'an, To prevent the person above hearing.

To yew yung, Concealed by those on the right and left—by attendants. 人有五 Jin keu yew woo yung, A sovereign is liable to five species of concealment. 

臣開其主曰 Chin pe k'he choo yu' yung, When a minister shuts the door of information against his master,—when he frames laws for his private emolument;—when he assumes the right to give orders without referring;—when he acts by himself even in what is right;—when he plants his own people in office.

培 P'hei-yung, or Yung, alone, is a local term in K'ang-nan for applying mould to the roots, or watering plants and flowers. Some affirm that it is used metaphorically for acts of kindness to a person.

河決不可復 | 異竝不可復全 Ho keu, püh k'ho fuh yung; ye lan, püh k'ho fuh nuan, A river which has burst its banks cannot again be stopped in its career; fish which is retten and broken, cannot be again lifted as a whole;—some evils are irremediable.

Same as the preceding.

The same as 驊 Ke'an. Originally written 凱 K'han.

城河壇 K'han-k'ho, Very irregular, ill-managed, unprosperous.

KEO. Mark of a rent in any vessel. Read Keo, Stirf hard soil. One says, Hills abounding in great rocks.

壇 T'han.  "T"m "m

An altar at which to offer up sacrifice, pronounce oaths, or perform other religious services; a temporary erection, or appropriation of a place for a sovereign to meet the princes of other states; for priests to perform religious services; an arena or place appropriated to some special purpose. Occurs in history denoting a centre hall. Read Shen, To put aside earth, or level the ground. Common or waste land. To rhyme, read Ch'bang. Occurs read T'een. Than denotes 島 T'oo chang, An arena or level space on which to sacrifice. (Shwö-wen.) 一曰封土為 | T'han che yu t'han yu; yih yu' shang T'hoi we t'han, T'han expresses a level space; one says, Earth piled up makes T'han. 起土為 | 除地曰壇 K'he T'hoi we t'han; ch'hoo te yu' shen, Earth raised makes t'han; the earth removed or levelled is called Shen. 石 | Shih t'han, A stone altar.
Wan t'han, A place of meeting for literary men.  

She t'han, A place to meet and compose verses.  

Yin t'han, A place for reciting verses.  

Hang t'han, The place where Confucius taught.  

Yaou t'han, or Shen t'han, The region of those genii called Shen.  

Saou t'han, A place of concourse for music and amusement.

Chen. To shade or screen; to hide from view.

The original form of 崤 K'heu, A cave, a burrow.

LAN. K'han-lan, Expresses the state and feeling arising from being unable to obtain one's wish; an expression of disappointment.  

K'han-lan he! piu sze shih chih urh che pih ying, Alas how disappointed! a poor scholar who has missed the obtaining an official appointment, and whose mind is rendered untranquil. One writes the characters thus.

Same as 堆 Mwan, Miro, plaster; to daub or plaster.

KWÁ. S. C.

The escape of a prisoner; a prisoner's making his escape.

K'HEU. The name of a place.

An ancient form of 至 Tac, see Rad. 至 Che.

An ancient form of 堂 Thang, see under 8 strokes.
FOURTEEN STROKES.

Same as 塗 Ts'heen, see under 11 str.

CHIH. 埁 S. C.

To descend into; to sink down. One says, To add to; to pile up earth. Also read Chê, in the first sense.

The mode in which Chow wrote 蓟 Tsang.

HEUEN, or Heun. 墨

An ancient instrument of music, made of burnt earth. There is a more modern one which is similar to that in former use. Also written thus 墨 and thus 墨. 墨土爲之大

如鶴子 Heuen, ts'hou wei che, ta joo go tsze, The heuen was made of earth, and was as large as a goose's egg. It had six holes, according to some. 今大 | 八孔二前

五後一槲飾其上 Kin ta heuen pah kung urh ts'een woo how, yih hew shih k'he shang. Now the great heuen has eight holes, two before and five behind, one lacered adorns the top. They are thus differently represented by the Chinese.

The first represents the large Heuen on a stand. No 9, is the back of the modern one. No 3, is the front of the same; and No. 4, is a form which compares them to a goose's egg. A suspended weight, used in weighing.

<table>
<thead>
<tr>
<th>No</th>
<th>Description</th>
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<tbody>
<tr>
<td>1</td>
<td>Large Heuen</td>
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<td>2</td>
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<td>3</td>
<td>Front View</td>
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<td>Side View</td>
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Ta heuen wei che keaou, The large heuen is (also) called Keaou. When as large as a goose's egg, they are called 雅雅．

Yâ-heuen; when the size of a hen's egg, they are called Sung-heuen. 之言黙也 Heuen che yen heuen yay, Heuen's import is the ascending of vapour or smoke.

Che, heuen, The names of two instruments which are played together, the first is made of bamboo, the other has been described above. 伯氏吹仲氏吹

Phong-heu; Chung-heu, The elder brother sounds the heuen and the younger brother sounds the Che to accord with it. (She-kung.) This is said in allusion to statesmen seconding the intentions of their Prince. 按乃士器不堅之物故時俗指人意弄

虛斌者曰弄 Gan heuen ma t'hoo k'he, ph'oo keen che wuh, koo she siew chin kwan lung heu keaou chay, yoo lung heuen. As the heuen is an earthen utensil, and not a strong material; hence in familiar language, when pointing to a man who is in the habit of playing hollow brittle tricks, it is said, he plays the Heuen. Read Heun, A certain vessel for containing rice.

YU. A high and level space. An erroneous character.

A vulgar form of 竹 Phö, A clod of earth. 

Same as 墨 K'heaou, see under 13 str.

HAN. Stiff hard soil.

Woo-lan, Yellow clayey soil. 亜 Hantan, A long level space of ground. Syn. with 燕 Lan.

YEH. A royal or imperial seal; the great seal of a nation; commonly written 玉. See under 玉 Yêih.


所以土士故从土獃文从玉 Se, so e
cho•t'ho, koo tsung t'ho; Chow wên tsung yîh, The signet is that which gives sovereignty over territory, and hence compounded of the character Earth; in Chow's mode of writing, it was derived from Yîh, A precious stone. 台 | Taosse, A man's name.

墤 墨 K'HEEN. A small mound or heap of earth.

墤 墨 HÔ. 鎪 鎳 The bed of a torrent from the mountains; a valley; a small creek from a river; a ditch; a fosse; a pit. 狀 墤 大 | Ta-hô, or | 旧 K'heu-hô, The sea, the ocean. 溝 | Kow-hô, A ditch or moat; as around a city wall. 山 Hô-shan, The name of a hill. 死 屍 墤 | sze she t'heen kow-hô, Dead corpses filled the moats.

墤 S. C. YAE, or Gae. 錐 Dust. 軟 墤 之 混 濁 Yih gae-gae che hwîn-chhû, The foul obscurity occasioned by the dust of carriages rushing forth. 闌泥化 輕 | Yew ne hwa king gae, The dark mud was converted into light dust. 不 水 Puh gae shwuî, Pure water. Also read K'hae, abbreviated thus 墤. Vulgarly written thus 墴.

墤 墤 YÂ. 𥂊 𥂊 Same as 墁 Tseu, see under 8 strokes.

墤 墤 YÂ. 压 压 YÂ. To throw down, as a wall; to crush, to suppress; to keep steady and settled; to oppress, to goad; to depress; to humble; to keep down; to subject. To stop or fill up by supplying what is deficient. Read Yâ, To subject; to cause to unite. Read Nèe, To feel with one finger, as when feeling the pulse.

Read Yen. To be satiated and disgusted with. By some written thus 壁 and thus 壁, 覆壓 Püh-yâ, or 倒 Yâ-taou, To overthrow. 壁 壁 壁 Yâ-hwae, To crush to ruin. 壁 壁 Yâ-lo, To fall and crush. 領 | King yâ, To subvert. 伏 Yân-fu, To subject. 仰 | Yâ show, To maintain possession of, to prevent passing from one. 鎭 \[1\] Chîn-yâ \| 彈 | T'han-ya; 仚 | Yâ choo, all express, Keeping down; suppressing any evil, such as insurrection of the people, or any other calamity. 害 百 姓 Yâ hae pîh sing, To oppress and injure the people. 驅 Yâ king, To keep down alarms. 恐 | Chîn yâ, To keep down by fear, as if terrified by thunder. 自 | Tsê yâ, To subject or humble one's self.

老太太的福 氣 大。不 言 何 皆 作 Yâ loo tâ-lue teîh fuh k'he ta; pûi lun shê-mo too yâ choo leou, The old Lady's blissful influences are great; no matter what (evils) they be, she keeps them all down — prevents their rising to serious consequences. 還 要 你 費 心 力 於 外 餘 事 \| 作 慣 好 Hwan yau ne fei sin, fei leih; teâng wae t'how teîh sze yâ chho, tsae haou, Still want you to expend your heart and expend your strength, in order to suppress the affair without side, and then it will be well.

因地 震 倒 塌 房 屋 \| 並 漫 泛 大 小 婦 及 廢 廟 等 二 千 八 百 餘 名 口 Yin te chin tsau th fang êh, yâ pe Han Fan, ta seau, nan foo, keil Lâma tâng, urh ts'heên pà pîh yu ming khow, In consequence of an earthquake, houses were overthrown, and crushed to death, of Chinese and Foreigners, great and small, men and women, also the priests of Lâna, two thousand eight hundred persons and upwards. (Peking Gazette, A.D. 1816.) 擊 \| Pin-yâ, To throw down or reject. 禍 | Yang-yâ, By superstitious rites to suppress any rising pestilence or other calamity in a neighbourhood. 椙 \| Tsyû-yâ, To push down. 沉 | Chin-yâ, To sink down. 控 | Kuang-yâ, To hold down, or repress. 山 \| Shan-yâ, Pressed down by a mountain. 朕 基 | 苦之 Chîn shin yâ k'hoo che, I the Emperor exceedingly dislike, and am imbittered against it.
TAOU. 堠 S. C. A high mound of earth; earth raised up as a defence. Synonymous with these three characters 場.

HAOU. The ditch outside a city wall. The name of a place. 萬城壕 Hoo chi'ing haou, To defend the ditches of a city. 堪鴨寒雨下空 | Yen ming han. yu hea k'hung haou, The wild geese cackled on the cold rain falling into the vacant ditch. 石 1 鎮 in今陝州 Shih-hau chin tse kin Shen-chow, Stone-ditch station, was situated at the modern Shen-chow, on the western border of the Province of Hsiao-nan.

JUEN. 同 as 堣 Juen. Land by the side of a river; the ground outside a city wall. Ground between two walls. A lower wall beyond the principal one. 宮樣地 T'en-k'e kung juen te, Cultivated the ground between the two walls of the palace. 故畫河 | Koo tsin ho juen, Permanently occupied the whole of the land by the side of the river. 侵廬 | 為宮 Tsin meou juen wei kung, Usurped the outer wall of the temple to make a house.

MUNG. 同 as 圓 A road. 墟路竒 | Thoo loo shih nan, The road or path was rough and difficult.

WEI. 同 as 國 Nine or many, thoroughfares.

Read Kwei, Earth piled up. Same as 黨 Kwei, A basket for carrying earth. 爲山而不終□ | Wei shan urh pih chung yu hoo yih wei, To make a hill and not finish it for lack of one basket of earth.

LEE. 同 as 頓 Earthy; resembling earth.

HAOU. 同 as 頇 An ancient form of 頗 Che, see Rad. 心, Sin, 15 strokes. 同 as 堐 A surname. The pronunciation of which is not known.

HAN. 同 as 柫 Stiff, hard earth.

FIFTEEN STROKES.

LÜY. 同 as 戰 A vulgar form of 戰 Chen.

LÜ. 同 as 竄 The earth.

LÜY. 同 as 頓 A military wall; a rampart or fence; piled up or heaped up. The name of a star. The name of a public officer. A surname. A hilly appearance; the name of a hill. Reiterated, External form, figure or shape, strong and robust. Graves near to each other, and in a certain order. Occurs in the sense of 頑 Luy, To involve. The same as 磚 Luy, A pile of stones; a pile of stones rushing down. Read Lei, The name of a demon. 頑溝高壘 Shun kow kaou luy, Deep ditches and high ramparts. 頤 Luy shih, Stones piled up to form a wall or hill. 頤山 Luy shih shan, A hill formed by artificial rocks piled up, in the Chinese mode of mimicking the wild scenes of nature, the rocks are sometimes fastened together with lead. 異如 | 聨 Wei joo luy iwan, Dan-
K'HWÁNG. 墟 S. C.

A cave; a cavern. The grave or pit in which the dead are deposited. A desolate wilderness; an extensive region.

同一葬必執引若從柩及塜皆執繩

K'hwang-lang, yuen yay, kung k'hó maou; K'hwang-lang, a wide waste, the appearance of an extensive, unoccupied region.

SIXTEEN STROKES.

MÉEN. That by which ground is levelled.

LOO. 塬

Black stiff earth; earth not yet broken up by cultivation.
塳 YEN. The same as 門 Yen, The inner door of a hue or passage. 步墉 Poo-yen, Long flight of steps. 曲屋步 Keuh uh poo yen, Winding or intricate rooms and a long flight of steps.

壇 T'HIAN.

A vessel to contain wine. The same as 塳 Than.

壇 WEI. A low earthen wall or dike; a low earthen dike surrounding an elevated altar. 塬之外面坪 the place outside the altar. 塱 the wall surrounding the king's altars, to the gods of the land. 宮 Wei kung, A house or mansion made of such an earthen wall as has been described.

壇 HWAE.

To spoil; to injure; to go to ruin of its own accord, as a Verb Intransitive. Read Kwaew, To spoil; to injure; to break; to ruin; to destroy, as a Verb Active. The name of a hill. Faded, as a diseased tree, or to cast off, as it drops its branches. To rhyme, read Hwuy. The first sense, the Chinese express by 不敗 Pho pac, Broken and ruined; or by 自毁 Tsze hwy, Self ruined. The Transitive or Active sense, they express by 毀之 Hwuy che, To ruin it. 凡物不自敗而毁之則古壇切 Fan wuh pih tsze pac urch hwuy che tahl koo hwae tsie. Every thing which is not self spoiled, and another thing destroys it, then the syllabic spelling is Koo Hwae, i.e. Kwaew. 物自敗則胡怪切 Wuh tsze pae, tahl hoo-kwaew tsie. If the thing is self spoiled, then it is Hoo-kwae in the syllabic spelling. i.e. Hwae. This distinction is not always adhered to, Ching-tsze-thung rejects it.

壺 LUNG. 亝 端

A grave; a high place in the midst of a field. In some of the Provinces, the husbandmen inter in their own fields. Read also Lung. 比于之丘壺 Pe kan che k'ho lung, The grave (or hillock over the grave) of Pe-kan, a person famous in Chinese history. (See View of China, page 54.)
The use of this word for 馀 Chung, A grave, prevailed in the ancient Chinese nations 秦 Tsin, and 晋 Tsin.

The original form of the preceding.

Same as 堼 G6, see under 10 strokes.

Original form of 堼 Chan, see S str.

Read Kew. 堼端 Kw6-twan, and 流沙 Lew-sha,
(中國名 Chung-kw6-ming,) were names of China; the last one in the time of the Chinese Deluge.

An ancient form of 堼 Juy, see Rad. 又 Yew.

LAE. To add to, or increase.

K'HEO. Numerous hills with great rocks.

An ancient form of 堼 Yin, see above.

LEII. A pit; a deep trench.

The same as 堼 Lan, see above.

SEVENTEEN to THIRTY-SIX STROKES

IE, or Kwei. To spoil; to ruin; to destroy.

One affirms it is an erroneous form of 堼 He.

LIN. Tilled ground; garden ground.

JANG, 堼壤

Soft, fat, loamy soil; not in clods. Earth; a mound; a boundary; a place; that which is reared by culture, in contrariwise-

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Soft, fat, loamy soil; not in clods. Earth; a mound; a boundary; a place; that which is reared by culture, in contrariwise-

Soft, fat, loamy soil; not in clods. Earth; a mound; a boundary; a place; that which is reared by culture, in contrariwise-
The sun comes forth, and we work,
The sun goes down, and we rest;
We dig a well and can drink,
We plough a field and can cut,
What's the emperor's power to us!—

They felt the benefits of good government, without seeming to know that a power ruled over them. Hence, 隈而歌舞 Jie hao urh ko, To play at jang and sing, denotes a period of general national prosperity; it cannot be used on any family or individual occasion of joy. 子猶愛子 Jang tsze, yew gae tsze.—Jang-tsze, is equivalent to Gao-tsze, a beloved child. 產 T'ieh urh, denotes Heaven and earth. 餘 Fan jang, What remains after filth or excrement are imperfectly swept away. 養 Fun jang, Filth or excrementitious matter. 蠛 E jang, An ant hill. 墬 T'hieen jang, A present of the produce of any particular place. 外 Wae jang, and 内 Nui jang, The first denotes, an obscurcation of the edge of the sun in an eclipse; the last—a central eclipse. The sense is obscure, being an allusion to their ridiculous jargon, about 吐 Thoo, Vomiting; and 食 Shih, Eating, applied to eclipses,

天下 Thieen huo jang jie, The world was all in confusion, Ever one running after gain.

As a local word, Earth that is thrown up by digging, or by rats and other animals that burrow in the ground, is expressed by Jang, 墬 King jang, A boundary or territory. 平 Phing jang, Level ground. 邊 Peen jang, Territory on the borders.
Original form of 嵊 Shūh, see 11 str.

Original form of 膳 Tun, see 13 str.

LUY. Thunder issuing from the earth.

One says, An old form of 堟 Luy.

K'HEAOU. High, eminent.

YUNG. To stop, or fill up.

These three 璕 are synonymous. 道

These three 堟 are synonymous. 道

Yuen shing kēn, urh tsze she he,
King yin e, urh tsou yang.

Far from home mournful are the tones which I utter, whilst musing or my elevated mountains.

With accumulated sorrows, I think on my former abode; My desire is to seize an opportunity, and once more assert self-control.

But the road is enveloped in darkness, and entirely stopped up is the path.

PA. An artificial embankment raised on opposite shores of a river, and extending considerably into the stream, so as to narrow the passage for the water, and to impede its course. In the course of the Great Canal, on the southern bank of the Yellow River, there is a remarkable abutment of this kind, formed of ropes, reeds, and the alluvial soil of that neighbourhood. Otherwise written — Pa.

NANG. Dust. One says, A cave in the earth.

CHIN. Dust. The same as 堕 Chin.

END OF THE THIRTY-SECOND RADICAL.
THIRTY-THIRD RADICAL.

士 SZE, or Shê. 士 露九

From Yih, sur, the commencement of numbers, and Shih ten, a perfect number. A learned man; a scholar, one who devotes his mind to the study of moral duties chiefly; one who is complete; an appellative of men generally, and of soldiers; a general term for officers of the government. Name of a district. Ching sze 微 a scholar or man of talent, had in request by the Sovereign; the epitaph of Taou ting sze. 陶靖節 an accomplished and independant scholar of the fifth century. He sze 學 a learned man, a title of office at court. Hê pân ta he sze 協辦大學 | title of the fifth and sixth ministers of state; the four first are called Ta-hê-sze. Kê sze 偉 | or Tsou sze 傑 | eminent and virtuous scholars. Tsao sze 才 | a man of genius and learning, commonly without virtue. Tsou sze 道 | or Tsou sze 選 | or Tsou sze 取 | to make or select a scholar, expresses the act of conferring degrees by the Emperor. Shoo kêh sze 庸吉 | a graduate of the Han-fin rank, but without office. Sew sze 秀 | same as Sew tsê 秀才 | lowest title of literary graduates. Sheo sze 善 | a good man.

They divide the occupations of mankind into four classes; viz. Sze, nung, kung, shang, 農工商 | the learned, husbandmen, mechanics, and merchants; and hence the saying, Sze, we sze min che show 爲四民之首 | the learned profession is the head-most (or the first) of the four occupations of men. Taou sze 道 | a priest of the sect Taou. Joo sze 僖 | or Sze tsze 子 men of the learned professions generally. Sze lin 林 | a forest of scholars, the learned generally. Sze foo 夫 an able clever man in private life. Yih tsze 逸士 a retired scholar. (For further illustration, see under Sze, Part II.)

肆成人有德 Sze ching jin yew lîh; 小子有進 Tsou tsze jin woa tsou. 古之人大用 Koo che jin woor jyî. 譽髦斯士 Yu maou sze sze.

文王 Wên-wang, by his example)
Thus perfected the virtues of men, And formed the manners of the young; The ancient (monarch) was indefatigable, And hence that Sage's name became illustrious. (She-king)

壬 JIN.

An astronomical character used in divination. That influence in nature which nourishes or sustains. To sustain; to bear; to be pregnant with; adulterous; great. Shih tsên kan che yih 十天干之一 one of the ten astronomical characters.

壯 CHWANG.

Large; great; strong; robust; to strengthen. Affluent; abundant. An epithet of the eighth moon. The age of thirty; manhood; strong hairs upon the forehead. To wound. To cauterize a place, is, in medical language, called Chwang. A surname. Min chwang 民 | a kind of armed police or militia. Ke chwang 氣 | boldness, fortitude, firm, undaunted. Kih chwang 氣 | over-powering force. Chwang fe 壽 | fat and strong. Chwang che 志
or Chwang sin | 心 firmness and strength of mind. Chwang kēn | 腹 strong, robust. Chwang nēn | 年 the years of manhood. Chwang pei | 昼 one of five sorts of pearl shell. Chwang sze | 署 strong able bodied men or soldiers. Chwang shing | 盛 the exuberance of strength, high health; vigorous strength. Chwang ting | 靜 young men above sixteen years of age.

Vulgar form of 聲 Shing.

Ancient form of 釘 King.

SIX STROKES.

壹 CHOO.

From 亙 Che, to bud forth, and a censer, or other sacred vessel; implying that the thing contained in the vessel reaches above its top, and is apparent; hence the sense of this character: a band of music standing up and shewing themselves. This definition is denied by Ching-tsze-tung, which affirms that 一 Choo, is an erroneous form of 圭 Ke, How.

SEVEN to SEVENTEEN STROKES.

貳 KEE.

The head leaning on one side; or the head inverted. This sense is controverted 亙 Ching-tsze-tung.

壺 HOO.

Designed to represent the form of the vessel intended with its lid or cover. A bottle, or pot, as for wine, tea, and so on. Name of an office; name of a place; and of a hill. A surname.

壺 YUN.

From bottle, and 𠄿 Heung, something falling into the midst of a pit. Confused vapour; steam not permitted to expand.
From a scholar and a man of talent. A superior; the person who is one's daughter's superior; daughter's husband is called Sze by her father; a wife also uses the same appellation for her husband. In reference to this and similar appellations, different usages prevail in different parts of China. Nei se san chou henny mun; nei se san chou henny mun; in a district in Shun-tung. Show chu hwa | 春花 name of a flower. Show chu hwa | 春花 a district in Hsing-an province. Show kwang | 光 a district in Shun-tung. Show miuh | 木 neighbors of which coffins are made; a coffin. Show ming a district in Fên-keen Province. Show shan shih | 山石 a species of marble with flesh coloured veins, on which seals and stamps are cut by the Chinese. Show yu | 魚 name of a fish. Show yung tsou | 荣草 name of a herb. Show she hang e | 世良醫 is an appellation applied to eminent physicians. Show tsung shen | 陳 some sort of vine stem, of which old men's staves are made.

A path in the ladies apartments of the palace. Kwei kwăn 閣 | a virtuous accomplished woman.

Same as the preceding.

A person's name mentioned in the San-kwăn 三國 narrative.

Longevity; great age; long life; used as a literal term where death is really meant. Name of a star, and of a place; of a hill; and of a wood. A surname. Show chang | 昌 a district in Chê-kung province. Show chang | 昌 a district in Shun-tung. Show chu hwa | 春花 name of a flower. Show chu hwa | 春花 a district in Hsing-an province. Show kwang | 光 a district in Shun-tung. Show miuh | 木 neighbors of which coffins are made; a coffin. Show ming a district in Fên-keen Province. Show shan shih | 山石 a species of marble with flesh coloured veins, on which seals and stamps are cut by the Chinese. Show yu | 魚 name of a fish. Show yung tsou | 荣草 name of a herb. Show she hang e | 世良醫 is an appellation applied to eminent physicians. Show tsung shen | 陳 some sort of vine stem, of which old men's staves are made.

A path in the ladies apartments of the palace. Kwei kwăn 閣 | a virtuous accomplished woman.

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Same as the preceding.

A person's name mentioned in the San-kwăn 三國 narrative.
THE THIRTY-FOURTH RADICAL.

CHE.

The lower part of the character is intended to represent a man's legs pacing along with a slow step. To drag one's legs after one sluggishly; to walk in a composed steady manner. To approach from behind; supposed to resemble the two legs of a man, with something pushing onward from behind; to walk slowly. Distinguished from the following Radical by the transverse line commencing outside on the left hand.

K'IIWA.

Formed from the reversed side of the preceding. To pace; to straddle; the space between the legs. Ko 卯 an earthen vessel is derived from this.

KOO.

From 申 Nae, To wait till, and 仌 Yih the evening; or according to others, from Che 久 to come to market to buy and sell; now, though improperly written 沖 Koo, which is the name of a piece of water. Ying ㎥ full, is derived from this character, which expresses, that as the approach of many persons fills a market, so by numerous additions, a vessel is filled.

HEANG, or Keang.

Ancient form of Heang 降到 to descend to a lower place, said of superiors; to submit, said of enemies. From 父 Che, To approach to from behind, and 父 kwa, To stand apart; not daring to claim equality.
Same as 学 Heo, To learn.

FUNG. From Che, to approach to, and to shout forth branches and roots. To oppose; to push against, as horned cattle; also to draw; to drag along. Used in the sense of 尧 Fung, To occur or meet with. Read locally Mang, denoting Thick: abundant; and also a surname.

HAE, or Ke. From herbs growing in confusion, and to approach to. To screen; to cover or conceal from with an intent to injure. Name of a pavilion.

Fung, hae, hang. 尧 尧 although distinguished as above, are often confounded in common writing.

LUNG. Abundant; plenty.

Same as 覺 Keo, To notice, or advert to.

Ancient form of 黄 Hwang, Yellow.

Ancient form of 屈 Keo, To crouch under.

Ancient form of 徙 Se.

To remove to another place.

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SUY, Shuy, or Shwae.

The lower part is intended to represent a man's legs pacing along with a slow step. To drag one's legs after one sluggishly; to walk in a composed steady manner. Ancient form of Suy.

Anct. form of 屈 Puh, The appearance of walking.

Puh.

Reiterated Puh Puh, The appearance of walking.

Ancient form of 陵 Ling, High; eminent.

From 封 Che, To walk and 陵 Luh, High. To ascend and pass over.

The calvaria, or superior portion of the cranium.
Hea 長

Ancient form of 長 Chang, Long.

Six and Seven Strokes.

To walk in the old road; to pursue the former path.

TSUNG, or Tsung.

To draw up the feet as a bird in flying; certain ornamental trapping for a horse's head. The name of an ancient state.

TSO.

To kneel awkwardly when performing obsequies. One says, To kneel, but not to the ground. A person's clothes spread out in an awkward manner.

夏 HEA夏

Summer, the second of the four seasons; the time when nature expands freely. Name of an ancient Chinese dynasty. Name of a lake. The nine Hea, are nine tones played at court on great rejoicings. A large house. A large vessel used in temples, variegated with the five colours. Read Kea. The name of a place, and of a wood. Also read No. Leih hea 立 | a term, May 7th, or when the sun enters the 16th of Taurus. Hwa hea 華 | a name of China. Hea che 至 the summer solstice. Hea chou 朝 the dynasty Hea. Hea ts'en 夏 summer season. Hea jih ko wei 日 可畏 | a summer's day is to be dreaded on account of its heat. Wo gae hea jih chang 我愛日長 | I love a long summer's day. These two sentences are applied to holding offices in the state, they are at once desirable and to be dreaded.

Hea I and Tsao 楚 were two instruments of correction used in schools in ancient times; the first of a round, and the other of a square figure. Hea e kih 以革 occurs in the shoe, the sense is not clear to the Chinese; they suppose it means—not to yield to selfish feelings. Hea uth 伙 a large eating vessel. Luy hea 助 the name of a place. (Shoo-king) Hea teih | 諧 name of a variegated species of pheasant. Wo keu hea 我亼 my little China. (Shoo-king)

Hea koo tsou ｜枯草 'summer rotten grass,' a small herbaceous plant, with a fluffy hairy spike of labiate flowers. Hea tsou tung chung ｜草冬虫 'in summer a plant, in winter a worm.' Also called Tsung chung hea tsun 冬虫草 'a winter worm and summer plant,' a caterpillar with an elongation at the head, altogether about two inches long. (Vide Rees' Cyclopedia, under Hiatostomieon and Plante Fer.) Hea yon ｜布 'summer cloth,' a species of white linen cloth worn by the Chinese in summer. Hea küh ｜橋 name of a plant. Hea hēn 阮 a district in Shan-tung, N. Lat. 45° 7'. Hea yih hēn 邑縣 a district in Ho-nau Province, N. Lat. 37° 20'.

Hea tsin hēn ｜津縣 a district in Shan-tung, N. Lat. 37° 51'. Hea how-yun 侯垠 a person who lived during the San-er 三國. When a boy of fourteen, some one insulted his preceptor, for which he killed the offender. He became a general in the army, and was remarkable for his munificence. Hea how-yung 侯儉 name of a person who lived during the Hau Dynasty.

Eight Strokes.

KANG.

To carry the head erect in a proud haughty manner.

瀛 Same as 瀅 Heen.
<table>
<thead>
<tr>
<th>Character</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>寻 (Shui)</td>
<td>Ancient form of 寻 Shing. To overcome; to surpass.</td>
</tr>
<tr>
<td>Tseun</td>
<td>Leather breeches for hunting in; soft leather.</td>
</tr>
<tr>
<td>夏 (Hea)</td>
<td>Ancient form of 夏 Hea, Summer.</td>
</tr>
<tr>
<td>陳 (Naou)</td>
<td>Original form of 联 Naou.</td>
</tr>
<tr>
<td>克 (Kwei)</td>
<td>The appearance of respect and awe; strange demonic appearances, said to resemble a dragon with one foot; monsters from wood or stone; name of an ancient nation, of a plant, and of a statesman. In the Second part of this Dictionary, the character 克 Kwei is incorrectly formed.</td>
</tr>
<tr>
<td>變 (Chen)</td>
<td>Name of an instrument used in husbandry.</td>
</tr>
<tr>
<td>轉 (Chun)</td>
<td>To walk away; to go off.</td>
</tr>
<tr>
<td>旅 (Chau)</td>
<td>To walk in the old path or road; to go the same way as before; to do over again. Now written 轉 Fuh.</td>
</tr>
<tr>
<td>室 (Chow)</td>
<td>To endeavour, or to seek to obtain. Also read Hing, To scheme; to plot. Distant; remote. A surname.</td>
</tr>
<tr>
<td>彼 (Kwei)</td>
<td>Same as 克 Kwei, Relating to marriage.</td>
</tr>
<tr>
<td>彼 (Kwei)</td>
<td>Same as the preceding.</td>
</tr>
</tbody>
</table>
THIRTY-SIXTH RADICAL.

夕 SEIH. ☀️ ☀️ ☀️

From evening and to divine. To ascertain what is beyond one's knowledge. Outside, to put outside; to exclude; foreign; beyond; not included. Choou in the beginning of a sentence, and Wae at the close of it, denote Exclusive of, beside. Fang wae 方 dispersed people. Ling wae 璒 something besides; something else. Tsze wae 自 to exclude one's self. Nuy wae 内 inside; outside; within, without, natives and foreigners. E wae 意 beyond what one thought of. Too wae 度 to put out of one's estimate, to lay aside. Wae kwæ 為 a foreign nation. Wae méen 間 or Wae tow 頭 the outer surface; out side. Wae tsae 才 external talents, expresses a general knowledge of letters, and mankind, more extensive than the routine of school learning. Wae wei 委 an inferior military officer about the rank of a corporal or sergeant. Wae yang 阳 abroad; far off. Ka fun wae 各分內 in every place a division made between the inner and outer. Choo jin sung yu urh nun wae 主人送於三門 the host accompanies (his guest) to the outside of the second door. Tsze wae 在 (he, she or it) it is outside. Pēh wae yu she c 不於是矣 not any thing beyond (or more than) this.

外 WAE. □ □ □

From evening and to divine. To ascertain what is beyond one's knowledge. Outside, to put outside; to exclude; foreign; beyond; not included. Choou in the beginning of a sentence, and Wae at the close of it, denote Exclusive of, beside. Fang wae 方 dispersed people. Ling wae 璒 something besides; something else. Tsze wae 自 to exclude one's self. Nuy wae 内 inside; outside; within, without, natives and foreigners. E wae 意 beyond what one thought of. Too wae 度 to put out of one's estimate, to lay aside. Wae kwæ 為 a foreign nation. Wae méen 間 or Wae tow 頭 the outer surface; out side. Wae tsae 才 external talents, expresses a general knowledge of letters, and mankind, more extensive than the routine of school learning. Wae wei 委 an inferior military officer about the rank of a corporal or sergeant. Wae yang 阳 abroad; far off. Ka fun wae 各分內 in every place a division made between the inner and outer. Choo jin sung yu urh nun wae 主人送於三門 the host accompanies (his guest) to the outside of the second door. Tsze wae 在 (he, she or it) it is outside. Pēh wae yu she c 不於是矣 not any thing beyond (or more than) this.

宛 YUEN. 🆔 🆔

From evening and a knot. A knot making a person uneasy on his couch, and causing him to turn; to turn one's self over when lying down; to turn round; to yield or give way.
Same as the preceding.

**外**

Same as 外 Wae, see above.

**Suir.**

Early in the morning; respect and diligence shown in the morning. A surname. Suh tsau | 早 in the morning.
Suh yau | 夜 morning and night.

**多 TO.**

The character evening repeated. Evening after evening, hence the idea, Many; much. Used also in a comparative sense. More; to crave for; to add more. A term of commendation. A surname. Ke to 何 how much? how many?
O to 阿 a familiar term for father. Tae to 太 or Kwo to 多 an excessive quantity or number. To che 之 to much him; i.e. to praise and flatter him.
To chang 重 heavier. To kien 見 to have seen much.
To ta wen ke 大年幾 what is your age?
To se 事 busy, officious, meddlesome. To shau 少 or To kwa 罕 many or few; i.e. how many?
To ye 竣 much talk; loquacity— one of the seven reasons which justify divorce. Hau to 許 a great many; or a great deal. To shing sze tian 生事端 productive of a great many troublesome circumstances. Hau sze to wei 好事 a kind of interfering and being busy. To t: yih shen | 益善 very advantageous to virtue. Yew to ta pan tian 有 有大本錢 capital.
Pan shan le to 本少利 a small capital and large profit. Phih che tien yew to kaou, te yew to how 不知天有 未知 the height of heaven, nor the width of the earth; ignorant, inexperienced.

**Yay.**

The sun gone down below the horizon. Night. Name of a kingdom. A surname. Kin yay 昨| to night. Teo yay 前| last night. Ting yay 昨| to-morrow night.
Pwan yay 半| midnight.

Woo fun jih yay 毛分日 发进 proceeded on the journey whether by night or day. Yay keu ming lae 晚去明来 as night goes day comes. Hih yay 黑| dark night. Yay tsing 静 the stillness of night.
Yin keun sing yay lae 引军星 來 the army by the stars of night; i.e. by star light; during the night.
Yay hing too chine 行渡船 a passage boat that keeps on her course during the night.
Chang yay shu y hou 史 不 in walking about at night, there is danger of violating the patrol regulations. Kung tsu: the jin soo yay kung 工作之人 | 工 mechanics do night work. Mei yay joo tsze 每 如 is every night thus. Yay tan suy 譲随臨 evening conversations, recorded at different times;—the title of a story book, sometimes in six, also in eight, and in twelve volumes.
The second character occurs written 譲, the title of a story book, sometimes in six, also in eight, and in twelve volumes.
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<tbody>
<tr>
<td>拶</td>
<td>TSING. Many, much.</td>
</tr>
<tr>
<td>TAN</td>
<td>Common form of 納 No, see above.</td>
</tr>
<tr>
<td>K'HOW</td>
<td>Much collected together; the desire satisfied; enough; sufficient. Kow微 is commonly used.</td>
</tr>
<tr>
<td>CHEN</td>
<td>Much, abundant.</td>
</tr>
<tr>
<td>K'HE</td>
<td>Much, or many.</td>
</tr>
<tr>
<td>KAE</td>
<td>Much, or many.</td>
</tr>
<tr>
<td>SUH</td>
<td>Much, or many.</td>
</tr>
<tr>
<td>MUNG</td>
<td>The moon amongst clouds; obscure; to see obscurely.</td>
</tr>
</tbody>
</table>

From evening and to produce; also written evening and star, thus 拶. A clear starlight evening; clear unclouded sky. The original form of 拶 Tsing.

An erroneous form of 及 Koo.

YUN. To extend to every part equally.

Ancient form of 夜 Yay, Night.

NO. Many, numerous, much.

SUH.

From evening and to grasp hold of; to continue inde-

fatigably diligent during the evening and night. The original form of 拶 Suh.
to see appearances in one’s sleep; to dream; a dream. Dreams, by diviners of their import, are divided into six sorts. The name of a marsh. Muung yih chang 一場 a dream; anything that is like a dream; the present world. Muung chan 一兆 some intimation or prognostic in a dream. Muung keem 一見 to see in a dream. Muung keem 一間 in a dream. Muung mei 一寐 dreaming in one’s sleep. Muung seang 一想 dreaming thoughts; reveries. Muung yen 一道 unpleasant dreams; occasioned they say by laying one’s hand upon one’s heart; the nightmare. Yih chang chun muung 一場春 一 a vernal dream, a visionary state or representation. Che jin shwang muung 人說 一 a foolish man telling his dreams; expresses the highest contempt for what a person says, implying that his discourse is not only the language of a fool, but of a fool dreaming. Shwang tel she muung hwa 说话 what he says, is the raving of a dream. Yih keem fa 一 a dream during night. Tseang muung 一 a felicitous dream. Lai-11h muung pih hwa 李白 一 筆花 (a famous poet) dreamt that his pencil produced flowers. Jih yew so sey, jih yew so muung 一日有所思夜有所 一日 that which is thought of by day, is dreamt of by night. Muung mei 一 a dream that should not be believed.

蟲飛果 蟲飛果 muung fei hung hung. 甘與子同 甘與子同 Kan yu taZe tung muung. (As the sun rises in the east.)

The insects fly and buzz about; Shall I longer willingly dream with you? (She-king.)

乃占我 乃占我 Nae chen wo muung; 吉 一 維何 Keih muung wei ho. Divide then my dream;

What dream is felicitous? (She-king.)

It is replied that to dream of the Heung and Pei, (animals of the sus tribe) is Nan tsze che tsang 男子之祥 a prognostic of a male child. To dream of the Hui, and the Shay, (animals of the serpent species) is Neu tsze che tsang 女子之祥 a prognostic of a female child. Yun too muung 一 the gae 雲土 一 作又 drained off the waters of Yun-mung lake. (Sheo-king.)

To speak of dreams before breakfast is thought unlucky.

Dreams are divided into these six kinds: 1st, Ching muung 正 一 a regular, correct, perhaps, quiet dream; 2d, Gaii muung 言 一 an alarming frightful dream. Sze muung 思 一 a thinking dream, one that resembles rational thoughts. 4th, We muung 納 一 a waking dream, a dream in which conversation is represented. 5th, He muung 畫 一 a happy cheerful dream. 6th, Ke muung 懷 一 a fearful dream.

To these six divisions of dreams this expression applies. E jih yuei sing shin, chen lai muung chei keih heung 以日月星辰占六 一之吉凶 by the sun, moon, stars, and hours, divine the felicitous, or infelicitous import of the six dreams.

They also speak of Ta pih chang san muung choe 大卜掌三 一之法 the chief diviner, directing the usages respecting the three (sorts) of dreams; which three are denominated; 1st, Che muung 致 一 dreams that arise from some apparent cause. 2d, Ke muung 明 一 or Ke kwac che muung 奇怪之 一 strange, odd, monstrous dreams. 3d, Han muung 聖 一 dreams that rise superior to any thing previously thought of.

There is a play in Chinese, formed on a tale of Chwang-chow muung wei ho tse Chung-wen Chwang-chow having dreamt that he was a butterfly.

According to an ancient Chinese writer, in dreams, the parts of a human being which have figure, are closed, and the invisible anima circulates; and he adds, they refer to what the mind is accustomed to think of; and further, Ke muung tsau mung yu ci 一 即 一 與 一 he who is hungy dreams of taking; he who is full dreams of giving.

In the Sheo-king, the ancient monarch Wun-wang is represented saying, Kung mih sze taon, muung te lae yu leang pihl 恭默思道 帝賜子良弼 whilst reverently and silently meditating on virtue, I dreamt that the Supreme Ruler conferred upon me good ministers to assist me.
Common form of the preceding.

Still; quiet; silent.

Respect; reverence; veneration. To advance; continued succession; remote; distant. Name of a stream. Ta kane still.

打幹事 or Yin yuen 直 to aim at promotion by every possible means; to intrigue. Yin yuen 直 the influence produced by bribery. Tsang tséen chih 事 yu8 Yin-yuen 將錢囑托曰 直 to bribe people to do what one directs them, is expressed by Yin-yuen. In the Royal Society's Manuscript Dictionary, Yin-yuen is defined thus, Per fas, et nefas, sibi superiores gradus procurare. Tang yin 同 or Yin te 同 fellow officers.

In the Yih-king, occurs denoting the loins or back.

Same as the preceding.

Many, much.

Same as the preceding.

Many; numerous; a band; a company; a crew. Many of
THIRTY-SEVENTH RADICAL.

TA. TA.

Large; great; to enlarge; to greatest; much; very. Plump; fat; extensive; long. Also read Tae. Forms a part of several proper names. Ta leon tan 大胆 or Ta chee tan tze 大膽 enlarged his liver; i.e. assumed courage. Ta chang foo 大夫 a great man; a man of eminent talents and disinterested mind. Ta c 豪 great idea—of one's self, denotes the cold ungrateful indifference with which some person's receive benefits. Ta heen 大限 the great limit, death. 'Moribus ultima linea sum est.' Horace. Ta heen 大臣 ministers of state. Ta jin 大家 Magnates, a title applicable to persons of the 1st and 2nd degrees of rank; used by courtesy to inferior persons, and amongst the people to each other in private letters. Ta kea 大家 'a great family,' according to its connexion denotes either an opulent family: the same as Ta mun hoo 大户 or the whole number of persons concerned. Thus, Wu mun 大家 we all of us. Ta hou y 大老 a title applicable to persons of the fourth and third degrees of rank. Ta leh seang kin 大略 generally speaking, nearly the same. Ta seang 大小 great and small; old and young. Puh ta poh seon 不大 neither very large nor very small. Ta ting 大 a large quantity. Ta pung 大 small. Ta ting koh 大國 China, under the Manchow dynasty. Ta ting kie 大兵 the army of the Manchow Tartars, is so denominated by the historian of Ming.

Thou a large victim for sacrifice; a bullock. Ta to 大 a large territory; an extensive region; or in the language of Chinese geomancy, a lucky site for a grave. Ta fung shaw 大風 a spot of ground, and an adjoining landscape, which the geomancer pronounces indicative of prosperity. Ta tsze 大 a great scholar; an eminent man. Ta hwan te 大 the great Emperor; viz. the Emperor of China. Hwan te ting te 大 the greatest personage on earth. Keith ta 極 大 and Chee ta 至 the greatest. Ta se 大 a great affair, generally used as an expression of admiration or alarm. Ta fang jin with 大方人物 a man of enlarged and liberal principles; the opposite of 大方 Ta fang, applied to persons is 小器. Senou ke, a small vessel; a narrow minded petulant man Ta wei jin ching to 大他為人正 be a truly correct and good man. Mae leh hee teze, mian tez 買的鞋子帽子都忒 the shoes and cap which were bought are too large. Ta leh ta kwo 大他再是 没 這 他的 there is no other greater than it, or h's.

Ta seun jin 大前日 the day preceding that before yesterday, or three days ago. Ta hou jin 大後日 three days hence. Ta fang chang 排場 or Ta fang ta chang 排場 very splendid, showy or pompous. Hau tia lien nien 好 a very great face, very respectable; sometimes used ironically, meaning its opposite. Leung ta seun 兩 小 two, a great and a small; i.e. a wife and a concubine. Ta liun 大'n. great years'; i.e. far advanced in life, aged. Ta poh seang tung 不相同 very dissimilar; very different; very unlike; this expression often implies in comparison worse; as, Kit liun 視 一 pe wang nien ta poh seang tung 今年生意比往年 不相同 this year trade is much worse than in former years. Kwoe koou chang ta 促高長 促 make haste and grow tall and become a man, said to children, as a wish from parents. Ta tou 大 a great road, a high way; a wide path, or, in.
the moral sense of Taou, Grand principles; important doctrines. Ta has 隔 a large mansion; used in complimenting a person respecting his house. Keou che tse yay, ying chang jih che che yay, ta paou tien chueh cho jih yay.郊之祭也 迎長日之至也 隔天而主日也 the sacrifice offered in the wilderness occurs on the longest day in the summer solstice; the great recompense (or thanksgiving) offered up to Heaven, the chief regard is had to the sun. (Le-ke.)

Ta tse kien yuen, wan wu he tse ce, nac tung tien 壬乾元萬物資始乃統天 beheld bow great the originating principle (or power) of heaven! it gave beginning to all creatures (animate and inanimate) and pervades all the operations of heaven! (Yih-king.) On this passage one commentator says, 地天間凡者皆為始始者便自 有生之初自然之理是如此 whatever is great on earth and under heaven, is that which is at the beginning (or first of the series); hence the first of all must of course be great by self necessity; and thus it is with the origin of whatever is born (or produced) the self-existent principle, and 有生之後當然之序亦如此 and after creatures are produced, the proper order is also thus; viz. that the first should be considered the greatest. (Yih-king.)

變通莫幸四時 可象著明莫幸日月 順 欽修则否適時 知象著明 乎日月 Heuen seung choo ming wu ta hoo jih yuē.

There are no greater changes than those of the four seasons; Amongst the pendent signs of heaven, there are none brighter than the sun and moon. (Yih-king.)

Ta foh pin hong 附 橫幅 the large bellied betel nut. Ta foh pe 形皮 the husk of the nut. Ta fang tse 仿子 the fruit seeds somewhat similar to those of the large fir. Ta hwang 黃 hawthorn. Ta hwa 季 star anise seed; otherwise called Pi koo 八角 eight angled seed. Ta keih 靜 an article in the Chinese Materia Medica, that looks like raspings of wood; also cut in slices; used in swellings of the abdomen. Ta tsion 任 a name of li-quiorce root. Ta tson 任 fruit of a Rhamnus; looks like a prune or French plum — well tasted. Ta yuen 任 black root of a tree; a drug.

Ta tshung 筒 a trumpet, with a cylindrical end. about 18 inches long; and a sliding tube at the small end, applied to the mouth. Ta poh 銅 large cymbals. Ta towh tse 透 a species of turnip with the stem and leaves preserved in salt. Ta tsing tshun 青銅 a species of libellula of a large size. Ta tsing lüh 青銅 a large green and pearly sail shell.

Plants described in the Kwan hun fung pau 廣群芳譜 a Chinese Botanical work.

Ta ma 麻 hemp. Ta ma jin 麻仁 hemp seed. Ta fuh tse 腹子 the large bellied seed. Ta lin towh 靈豆 the large efficacious pea. Ta shih kwoh shoo 植國樹 the Indian tree.

The following are names of articles in the Materia Medica, taken from the 本草纲目 Pun tsaoou hiih ni.

Ta chung chung 亜枝 large insect staff. Ta hoo towh 附大 gourd tendrils. Ta hwang fung 黃蜂 large wasps. Ta kei 腹 the large ke plant. Ta keih 菊 the large chrysanthemum indicum. Ta koo 苦 the large bitter. Ta kung 供 the large hollow. Ta lin 蘭 a species of Ependendrum. Ta le ou 棉 the large acrid plant. Ta leih tse 子 the large strong seed. Ta lihh 綠 the deep green. Ta mihh 萬 large wheat (barley.) Ta mih mei 萬苗 the large barley moss. Ta mei 木 great mud. Ta jien 便 the great convenience; to case nature by stool; excrements. Ta shih 室 a large mansion. Ta shih 給 the great occurrence. Ta swan 任 large locks. Ta tow 任豆 the large pulse. Ta tow hwang keuven 任豆黃卷 large pulse yellow curl. Ta tow shu 任豆 the large pulse condiment. Ta tseih 任载 the large spear plant. Ta tow 任就 the great approach. Ta tseou 任揪 large pepper. Ta tsion 任澤 large marsh. Ta tse 任齊 the large tse plant. Ta tse woo 任鳥 the large rough headed crow. Ta yeh leih 任葉 樹 the large leaved leish...
Names of places.

Ta ching heen | 城縣 in the province of Chih-le
N. Lat. 36. 44. Ta chih heen | 竹縣 in the province of Sze chuen, N. Lat. 30. 43. west of Peking. 9 Ta shih heen | 邑縣 near the last mentioned place. Ta hing heen | 興縣 one of the districts in which Peking is situated. Ta le heen | 蘊縣 districts in Sze-gan province. Ta feo | 理府 in Yun-nan province, N. Lat. 25. 44. W. of Peking, 11. 13. Ta ming feo | 名府 in Chih-le province. N. Lat. 36. 21. W. 1. 7. Ta ming heen | 名縣 in the last mentioned Feo district. Ta-niing-heen | 宁縣 in Shan-se province, N. Lat. 36. 30. There is another place of the same name in Sze-chuen province, N. Lat. 31. 40. W. of Peking. 7 Ta p'o heen | 埔縣 in the province of Kwang-tung, N. 24. 40. Ta yun heen | 汀縣 in Hoo-pih province, N. Lat. 30. 5. W. of Peking. 1. 50. Ta tien heen | 田縣 in Fuh kien province, N. Lat. 25. 38. Ta yu heen | 庚縣 near the Mei-ling mountain (which is otherwise called Ta-yu) on the side of Kiang-se province, in the district Nan-gan-feo. Ta ting chou | 定洲 in Kwei-chow province, N. Lat. 27. 1. W. of Peking. 10. 56. Ta tsih heen | 足縣 in Sze-chuen province, N. Lat. 29. 51. Ta tung heen | 汀縣 in Kan-sih province. Ta tung-foo | 同府 in Shan-se province, N. Lat. 40. 6. W. 3. 12. Included in this district is a li of the same name, i.e. Ta-tung-heen. Ta yau heen | 姚縣 in Yun-nan province, N. Lat. 25. 48.

The following are names of places in Kwang-tung (Canton) province.

Ta tien | 深 the grand palace. Ta shih low | 石樓 the large rock-made upper room. Ta sze fung | 獅峰 the great lion peak. These four are all on the Lo-fow mountain.

Ta ling yih | 陵峪 the great mountain post house. Ta leh shan | 力山 the powerful hill. Ta kwan keang | 岐港 the stream of extensive prospect. Ta ching so | 成所 the place of great doing. Ta chow keang | 大洲 the large island stream. Ta lae gau shan | 澳山 the great lae plant, and ravine mountain. Ta king shan | 慶山 the hill of congratulation.

Titles of Emperors and dynasties.

Ta shun | 順 the Kwâ-hao, or imperial title, A.D. 879. Ta hing | 興 title of Yuen-te 元帝 A.D. 313. Ta chung | 中 title in A.D. 857. Ta leh | 武 title of Ta-tsung 孝文代宗 A.D. 752. Ta ming | 明 the dynasty which reigned from A.D. 1397, to 1643. Ta nêe | 業 title in A.D. 608. Ta pau | 順 title in A.D. 548. Ta tung | 唐 the dynasty which reigned from A.D. 631, to 907. Ta tung | 同 title in 496. Ta tung | 通 title in 496. Ta chang tsung foo | 中祥符 title in 989. Ta sung | 宋 the dynasty which reigned over China from A.D. 950, to the year 1281. Ta tung | 定 imperial title, A.D. 1157. Ta kwan | 見 title in 1100. Ta tih | 德 title in 1296. Ta sung | 宋 the dynasty which reigned from A.D. 967 to 1281.

Anatomy.

Ta ling | 黃 the region of the wrist on the inside above the palm of the hand. Ta hîh | 赫 the region on each side, at the lower part of the abdomen. Ta yuen | 淵 the top of the thumb inside. Ta pau | 包絡 the region in front near the armpit. Ta chung | 腸 the region about the loins, by the side of the 10th vertebra. Ta shoo | 沖 the lower part of the neck near the clavicle. Ta koo kôh hway | 顧骨會 at the top of the vertebra. Ta chuy | 椎 the highest vertebra of the back bone. Ta too heâ | 都穴 at the root of the great toe. Ta ying urh heâ | 迎二穴 near the joints of the lower jaw on each side.

Books.

Ta heâ | 學 instruction for adult persons; or great men in power. Ta heâ yen e pôo | 學衍義補 suplemental notes to the paraphrase on the Ta-heâ, by Kwe-sew 仁宗 of the present dynasty. Ta pei chow | 悲咒 most merciful prayers; 1. vol. contains promises of mercy and unconnected prayers—published by Imperial authority; and referring to the goddess Kwan-yin. Ta pei tsa...
great as heaven and bulky as the earth; denser, vast as the universe. Shing che san shih san tsen: hea che shih phi tan- 
Yew hwey tien che leh hauy 之力 has power 
tey ye to san san san tsun: thirty-three heavens, and down as low 
capable of revering the course of the heavens, said of a 
as the eighteenth hell.

person who by his talents recovers some apparently desperate 
Yew hwey tien che leh hauy 之力 has power 
concern. Kwir e min wei pun, min e shih weih tien 市民 
capable of revering the course of the heavens, said of a 
the people are fundamentally important, and to the people; food 
person who by his talents recovers some apparently desperate 
their heaven. Tien fow le tse 覆地载 
capable of revering the course of the heavens, said of a 
and earth contains.

person who by his talents recovers some apparently desperate 
Tien fow le tse 覆地载

evening. Tien tsze che tsun 
break of day; day light. Tien 河

Muan tien sing tow 满 星斗 the whole heavens 
student. Tien ne law lou 朱流露 a develop-
shining with stars. Tien ne law lou 朱流露 a develop-
ment of natural principles or dispositions; referring 
ment of natural principles or dispositions; referring 
to those sentiments in favor of virtue which are imparted 
to those sentiments in favor of virtue which are imparted 
by Heaven in the human breast; hence, a sense of shame 
by Heaven in the human breast; hence, a sense of shame 
discovered by some persons when detected in vice, is called 
discovered by some persons when detected in vice, is called 
Tien ne law lou 朱流露, the workings of natural conscience in favor 
Tien ne law lou 朱流露, the workings of natural conscience in favor 
of what is good.
of what is good.

Ching tien kung 成 
kingly but lying pretensions. Tien-tse che tsun 

Tien yue 河 the horizon. Ching tien kung 成 
1. Tien yue 河 the horizon. Ching tien kung 成 
2. Tien kung hwa 话 to talk big; vain empty 
2. Tien kung hwa 话 to talk big; vain empty 
boasting; lofty but lying pretensions. Tien-tse che tsun 
boasting; lofty but lying pretensions. Tien-tse che tsun 
woo urh 子至无二 heaven's Son (the Emperor) 
woo urh 子至无二 heaven's Son (the Emperor) 
is supremely honorable and has no second or equal. 以 
is supremely honorable and has no second or equal. 以 

Tien wan 晚 the day drawing towards a close; towards 
Tien wan 晚 the day drawing towards a close; towards 
evening. Tien leang 亮 break of day; day light. Tien 河 
evening. Tien leang 亮 break of day; day light. Tien 河 

the river of heaven; the milky way. Tsing tien ph 
the river of heaven; the milky way. Tsing tien ph
37th Radical. I. Ta 大

or sovereign from the idea of supreme control. A Chinese writer thus argues against chance, and in favor of an intelligent and designing First Cause. 無心則須牛生出馬桃樹上生發李花 had Heaven no designing mind, then it must happen that the cow might bring forth a horse; and on the peach tree be produced the blossoms of the pear. Another Chinese author thus describes the Mahomedan religion 回回地雖接 一而俗與之異不侖不祭祀神不拜陷阱不尊敬者惟一之字一之外尊賢先師孔子而已 although the country of the Mahomedans borders upon India, their customs are different; they do not worship Buddha; they do not sacrifice to the gods; they do not worship the manes of their ancestors; that which they honor and reverence, is only the one word Heaven; besides Heaven they respect only the ancient teacher Confucius.

The Mahomedans in China themselves however use the word Choo 天 Lord, to express the Deity, and not the word Tēn. According to the Sheng-le ta tsuen 性理大全 1 vol. 6 page, Heaven does not appear the supreme intelligence. 太極只是 1 地萬物之理未有 1 地之先畢竟先有此理動而生陽亦只是理靜而生陰亦只是理 Tae-kēh, is the Principle of order pervading heaven, earth, and all creatures; before heaven and earth were in existence, this principle of order must have previously existed.—by motion it produced the Yang principle; and by rest it produced the Yin principle.

In this quotation, the Tae-kēh is represented as antecedent to Heaven; and heaven and earth, or nature, as having had a beginning. The word Tae-kēh denotes the extreme bound or limits the highest point of analysis; the first link of the chain; and in reference to the afore-mentioned Principle of order, they use the term Wōo-kēh 無極 without an extreme, or utmost limit; i.e. infinite; eternal. Thus in the same page of the above work, 無極者, 焉是道道理當初元無一物, 焉是此理而已 the term Wōo-kēh, expresses that this reason or principle of order, was at the beginning, when nothing else existed.—There was only this principle of order alone, and nothing else. That by Le 禮 or a principle of order, they mean something different from
an intelligent being, appears from the complete works of the Philosopher Choo-foo-tze, vol. 20, page 4. It is there asked what is to be understood by such expressions as this, that heaven helps the people; and thus, I ask, is Heaven.

The above quotations show how the philosophers of China have groped as men in the dark, in their representations respecting the Deity; but they can scarcely be said to have found Him. They have come to this conclusion, that every chain must have a beginning; every produced being, seems to imply one original and unproduced; but of that Self-existent Cause or Being, they have attained to a very imperfect knowledge.

The Teien 天 of China, is used nearly as the Heaven of the western nations; and denotes "The regions above; the expanse of the sky; the habitation of God, good angels, and pure souls departed; it is also used for the supreme power; the sovereign of heaven." (Johnson.) Such is the popular use of the word; although several of the Chinese philosophers evidently sink into a sort of Atheistical materialism.

I shall close these quotations from the Chinese, respecting Nature, or the System of the Universe, with the following paragraphs from Choo-foo-tze.

Another question, Is heaven and earth susceptible of being destroyed?

However, as the same writer remarked elsewhere, when addressing orally the same learned, but idolatrous Greeks, "God has not left himself without witness amongst the nations; but has done them good, and given them rain from heaven and fruitful seasons—to the end that if they should seek the Lord, if haply they might feel after him and find him."

Another, What was the state of things antecedent to that period?

A certain Asiatic writer, when addressing by letter the Greeks and Romans of Europe, expresses himself to this effect,—"That the invisible things of God may be clearly discerned from the things which are made; but man, not liking to retain God in his knowledge, has lost a sure knowledge of the sublime subject; and by his own wisdom comes to no satisfactory conclusions respecting Him, whose greatness is unsearchable, and whose nature is incomprehensible."
appear, that Choo-foo-tsze had imbibed the Buddha idea of a *Kulpa*.

The Chinese also theorize concerning the formation of the world, their *Cosmogony* runs thus; 1. *地始初混沌* (earth, first, chaos). 2. *未分時想只有水火二者.水之浮強即成地* (water and fire, wu and han). 3. *今登高而望.羣山皆是波浪之狀.便是水泛如此.* (mountains by waves). 4. *初間極硬後來方凝得硬.問想得如潮水汐起落皆相似.* (first hard, later solid). 5. *水之極清便成地. 火之極清便成風.* (Water of air and fire of heaven). 6. *霆電日星之屬.* (rain, lightning, sun, stars). 7. *I think that when Heaven and Earth were yet in a chaotic state, previously to their being separated, there existed only two elements, the matter of heat or fire, and water; and that the sediment at the bottom of the water, became the earth.*

Even now, when one ascends an eminence, and looks round to a distance, the groups of hills have all the appearance of waves, which arose from the water being agitated thus; only at what time the conception took place, is not known. At first the mass was soft, and afterwards by cohesion it became hard. Query. I suppose there was some resemblance to the way in which the tides drive up the sand. Answer. No doubt. The more impure parts of water became earth; and the most pure parts of the matter of heat became the wind, and fleet halo, and thunder, and lightning, and the sun, and stars, and such like. (Choo-foo-tsze.)

They imagine that the earth is kept in its place by the constant rotary motion of the Heavens, and hence the saying, *She téen e che you yew yih selh ting, ts'hà to seu hên hea hea.* (Choo-foo-tsze.)

Another idea of the same writer is this, which refers to a subsequent step in the creation, 1. *地造化之運如磨上常轉而不止.* (Creation and revolution of the earth, without end). 2. *萬物之生似磨中撒出有粗有細.* (Creatures in the mouth of a mill). 3. The creative rotary motion of heaven and earth, resembles the upper stone of a mill, which incessantly revolves without intermission; and the production of creatures resembles the middle part of the mill, from whence are thrown out both coarser and finer materials.

There is in China, a popular idea of a successive creation in days, or periods, which they express thus, 1. *地初開一日鶉.* (earth, first, day). 2. *二日犬.* (second, day). 3. *三日摺四日羊.* (sun and moon). 4. *五日牛.* (day). 5. *六日馬.* (second). 6. *七日人.* (third). 7. *八日鷸.* (fourth). 8. *故今人以正月初七日為人日.* (Everyone in the year). 9. *at the creation of heaven and earth, on the first day fowls were produced; on the second, dogs; on the third, swine; on the fourth, sheep; on the fifth, cows; on the sixth, horses; on the seventh, man; and on the eighth, grain;* hence people now consider the seventh day of the first month of the year *man's day.* And on that day; as well as the following, no Chinese will sweep the house; being desirous to avoid the allusion of *sweeping* man and his food to destruction.

**Mythology.**

*Téen wang 王* *celestial king;* or a king in heaven, is a title given to many deified persons of the Budh sect. Sha-mun Téen-wang 沙門王 *was worshipped by the emperor Tae-tsing 太宗 about A. D. 650.* This Sha-mun Téen-wang, was represented with the head of a swine, and the nose of an elephant. The Emperor Tae-tsing attributed success in his wars to this god, and issued edicts commanding him to be worshipped by sacrifices. The idol is often placed at the gates of Budh temples.

*Téen ho 后* *the queen of heaven;* or *Téen-how 后娘娘* her ladyship the queen of heaven, was a young woman who lived in the province of *Fuk-tên,* about the year, A. D. 811. Her name was Lin Chen at five years of age she learnt to recite the prayers addressed to the goddess Kwan-yin, and sheearly made a vow never to marry. She belonged to a weafaring family, and is said to have fallen into a sort of trance, or to have left the body during a gale of wind, for the purpose of saving her two brothers; but her parents hastily called her back and awoke her, from which cause she failed in saving her elder brother, who
was drowned. She died, or as they express it, ascended and was translated in A.D. 871. She afterwards often appeared to deliver people, and became the patroness of pregnant women. The imperial family, during the Sung dynasty, conferred the posthumous title her ladyship, the queen of heaven, defender of the country and protector of the people.

Such are the gods whom the wise Chinese worship,—men and women whom they themselves have affected to defry, and the more magnificent and striking parts of the material world, but to the Great First Cause; the Omnipotent and All-wise God, they offer no worship.

Books.

T'ien chung-pih tow koo fah seou tao yen yen show mesou king 中北斗古佛消灾延寿妙经 A super-excellent sacred book to melt away calamities and lengthen life by an ancient budh, causing life durable as Urna Major, heaven's centre. 1 vol. T'ien yen shun le^然 训略 1 vol. containing rules for the priests of Budh. T'ien wang king 王经 one thin vol. of the Budh sect. T'ien how chuen 后傳 1 vol. with cuts containing memoirs of the queen of Heaven. T'ien hwa tsing yen 花精言 a perspicuous account of the small posx, 4 vols.

Medical book. T'ien wan ta ching 文大成 a complete system of Chinese Astronomy,—or rather astrology. 40 vol.

Title of Emperors and dynasties.


In Anatomy.

T'ien-chou 關 'the hinge of heaven,' denotes the region about the navel. T'ien-chou 關 'the pillars of heaven,' refers to each side of the back part of the neck near the mastoid process of the temporal bone. T'ien chung 衛 the part behind the top part of the ears. T'ien chung 關 the region about the osa preauralis. T'ien chwang 指 region at the lower part of the neck behind. T'ien keu 視 region on each side, upon the scapula. T'ien keou 看 near the preceding; more inward. T'ien foo 腹 the front of the head of the os humeri. T'ien ting 嘯 the lower part of the neck in front near the clavicle. T'ien tseun 擎 the front just above the arm pit. T'ien tsing 擎 about the internal condyle. T'ien tsung 宗 at the external part of the scapula. T'ien tih 持 the upper part of the thorax in the middle. T'ien yew 禰 the lower part of the neck on each side. T'ien yung 容 immediately below the ear on each side.

These terms refer to the blood vessels in the several parts above mentioned; and are of use chiefly in case of the acupuntural and burning.

Natural productions.

T'ien chih hwang 竹黃 'natural bamboo yellow,' a white substance in small bits, procured from the inside of bamboo—Qu. Tabashee? See Dr. Russell's account, under the word Tabashee. (Ency. Brit.) The old books called it T'ien chih hwang 竹黄 the Indian yellow, which seems to confirm the idea that it is Tabashee. In prescriptions it is called simply Chih hwang 竹黄 the bamboo yellow substance. Described in the Pun-tsou as 甘寒 無毒 sweet, refrigerating, and not deleterious. Used chiefly in diseases of children to allay the effect of frights, convulsions, and loss of utterance. Found in the larger class of bamboos in the southern parts of China, and supposed to be a modified concretion of dust and sand in the centre of the bamboo. (See Pun-tsou kung-mub, 29 vol. 37 S,
The Teen-chin-heen tiger's pH so is synonymous In heat renowned eagle's Tae
Teen-ying-fung the Teeu
Forms yv medicine Teen-choo-heen tubers han-se. Canton the
Lat. W
seven pains they Teen is Teen bears part (For the Kwei-
V
given Keang-se the W.
mj; medicine. M-
mj swrat-mivit, highly angel's Teen-paou-heen *J
J
plant J
ptj J
J
plant "B5 preserved large >S ~fl ~}lf ~ST
which grows children.
property.
smaller kwo of Teen grows melon fruit; A
cherry, natural herbaceous plant, has a bitter
warm heating property, and is deleterious to
life, resembling a cherry, and grows in clusters. Teen show kän | 植
the natural root of life, a medicinal plant of a cooling
property. Teen sze lei | 師栗 (Chang) the divine teacher's
chunut, named after a renowned Chinese philosopher.
Teen szei täng | 仙藤 angel's creeper; a plant that
grows in Keang-nan.

Teen tao | 齋 the divine date. A particular species
of cannarium referred to in poetry. Teen yu shwiy | 雨
water pure rain water. Teen ming tsaing | 名精 called
also Teen woo tsing | 禪精. Teen man tsing | 蘧
and Teen man tsing | 門精 a plant that grows
on plains and marshy places; in Canton province is planted
on poor land, which it eradicates, and from its seed an inferior
oil is expressed and used with food. Teen chih kwei |
竺桂 'Indian Cassia,' an aromatic, called by the Budha
priests, Yuè kwei 月桂 the moon cassia.

Names of places.

Teen-chang-heen | 長縣 a district in Keang-se province, N. Lat. 32. 44. Teen-chin-heen | 鎮縣 a
district in Shan-se. Teen-choo-heen | 桂縣 in Kweichow province, N. Lat. 27. Teen-ho-heen | 河縣 in
Kwang-se province. Teen-mun-heen | 門縣 in Hoo-phí, N. Lat. 50. 40. Teen-pao-heen | 保縣 in Kwang-se.
Teen-tae-heen | 金縣 in Chb-kaung province, N. Lat. 25. 7. Teen-ten-heen | 全縣 in Szechuen province,
N. Lat. 30. 7. W. 13. 46. Teen-tin-tou | 津府 or 衛 Wei, on the river leading to Peking from the gulf of
Chih le, commonly spelled by the English Teen-tsing, N. Lat.
39. 10. E. 46.

The following are names of places in Canton province.

Teen-han-keoou | 漢橋 'the Galaxy bridge,' on the Lo-
flow shan hill. Teen-ying-fung | 鷹峯 the eagle's peak.
Teen-cho fung | 桂峯 the pillar of heaven peak. Teen
ma shan | 馬山 heaven horse hill. Teen yin shan | 印山 heaven seal hill.
The Tao-keh is a Metaphysical term, improperly defined in the above quotation, as Inter entia supremum. It is a First cause or Principle universally diffused through matter, and operating necessarily, not a distinct separate being, endowed with either will, liberty, or choice, nor clothed according to the conceptions of the Chinese, with any natural or moral perfections. Choo-foo-tsze opens his remarks on the Tao-keh thus, 'Tao-keh, is merely the word Le,' which word seems to mean, Principle of Order. And on the next page, he says,'every separate existence is individually possessed of a Tao-keh.'

It is objected, that according to this way of talking it must be the case, that the Tao-keh is divided and torn asunder. The reply to which is, that it is one Tao-keh, from which every existence is a recipient, and every existence is possessed of a complete entire Tao-keh.

These extracts will show the reader that the term Supreme Being, cannot with any justice be applied to the Metaphysical first cause of the Chinese. They, as Dryden expresses it, 'have certainly been led from cause to cause, to nature's secret head; and found that one first principle must be.' But that First Principle has not the most distant resemblance to what the Almighty and ever-blessed God revealed, concerning himself to mankind, through the medium of the Jewish nation. Nor is Hooker's remark respecting the wise and learned heathen, who acknowledged a Supreme Cause, true of the Chinese heathen; he says, 'They never otherwise spoke of that cause, than as an agent knowing what and why it worketh.' The Chinese often speak of it as a sort of necessary order, destitute of any intelligent or designing mind. The philosopher Choo-tsze expresses by Wau-keh the same notions; as the other writers did, by Tao-keh.

The three sources, or originators, they explain to be, three presiding persons; the ruler in heaven conferring happiness. The next the ruler on earth pardoning sin; the third; the ruler of the seas, or waters; delivering from natural calamities. This trifold source and Supreme Ruler, is represented as presiding in heaven amongst the assembled gods and kings, the sun, the moon, stars, and constellations; and at the request of the barefooted great angel, delivering his precious name, accompanied by many epithets of magnificence.
The ping, which is also known as the 'ping', is a form of pulse used in traditional Chinese medicine to diagnose and treat illnesses. It is placed on the side of the neck, close to the carotid artery. The ping is divided into several types, such as the 'up-right ping', 'downward ping', 'sideways ping', and 'bouncing ping'. Each type corresponds to different conditions, such as fever, cold, or pain.

The 'up-right ping' is considered to be normal, as it indicates a healthy circulation of blood. The 'downward ping' is often associated with conditions such as fever or cold, while the 'sideways ping' may indicate pain or blood stasis. The 'bouncing ping' is usually found in cases of severe pain or fever.

In ancient Chinese medicine, the ping was used to determine the state of the patient's health. It was believed that the condition of the pulse could reveal the state of the body's internal organs, such as the liver, heart, lungs, and kidneys. This method of diagnosis has been used for thousands of years and remains an important part of traditional Chinese medicine today.
A general designation of men, porters or choir bearers are called Foo. A man of eminent virtue and talent, on whom others may depend for support is called 婦 Foo. When men and women are married, they are called Foo foo husband and wife. Eminent teachers are called 子 Foo tsze: a wife calls her husband by this term. Name of an office, of a hill, and of a city. A man’s name. Peih-foo 匹 a poor person of mean talent. Yih peih tsun foo 匹村 a villager; a rustic. King foo 更 a watch man who strikes the hours at night. Foo ma 馬 or Foo yih 役 a carrier of burdens; a porter. Ma foo 馬 a groom. Tsow te foo 走遞 a courier, a carrier of despatches. Tseou foo 樵 a wood cutter for fuel. Chier me foo tse; tsew jow heung te 柴米 a carrier’s provisions. Foo chang foo suy 唱婦随 the husband sings and wife follows — expresses domestic harmony. Foo pen tsze 編子 name of a plant originally from Cochichiqua, used in soup and other soups. As an interjection, it is said 悲 Foo! O how afflictive! how much to be commiserated. Tsery foo 哎 O alas! Yih foo pih k方 hwa show che ke 一不耕或受之餓 if one man omits agriculture, it is possible that he may suffer hunger, — is an expression used when incalculating the importance of husbandry.

The following quotation shews the Chinese ideas of the state of women; and illustrates the word husband.

From this passage is derived the common saying 婦人有三従 a woman has three periods of submission, — viz. at home to her father and elder brothers; afterwards to her husband; and in case of widowhood, to her eldest son.

The following example from the  Yi-h king is a striking instance of the same word being verb and noun. 父父. 子子. 兄兄弟弟. 11. 婦婦. 而家道正正 家而天 1 定矣 when a father performs a father's duty; a son, a son; older and younger brother's perform their duty to each other; a husband does his duty, and a wife her's, family principles will be correct, and when family principles are correct, the whole world will be in a settled state. Tsang-tse 說, wo kwo e, wo kwo e, foo foo she yel 曾子曰我過矣我復矣 11 說 also Tsang-tse said, I am wrong; I am wrong; the gentleman is right. (Le-king.)

To pull or stretch out different ways; that with which the strings of an instrument or bow are stretched. Difinit streams; soft; flowing; parting; dividing; to divide. Also read Keü. Kuü 1 in the Yi-h-king, denotes Ushending; stiff; decisive; determined; yet united with the mild and cordial.

Same as the preceding.

Fecile as a new born infant, or to die as soon as born. Bent or crushed down; deflected; broken; calamitous. A
Tender, exuberant foliage. A man's name, Yaou, shows 
*Taou* unceasing death, and long life. *Shao* urh sze 
*wei* shou *yaou*. 
*Keout* taou wei *yaou* 規草木 their plants are 
chiefly low. (Shoo-king.)

桃之 一 一 Taou che *yaou* yaou; 
灼灼其華 Ch'ou ch'ao ke hwa.

The peach tree how delicate and tender; 
How luxuriant and splendid its blossom! (She-king.)

Woo fish chaou; woo shé hae chung; tae yau féc neau; 
woo me; woo luan 跳巢, 母 孩孩巢 子 one does not overthrow a bird's nest; 
do not kill an embryo insect; nor a pregnant, nor an unfledged 
bird; nor a young deer; nor eggs. (Le-king.) “Ye shall 
not kill an ece and her young in one day.” (Lev. xxii. 28.)

"If a bird's nest chance to be before thee, thou shalt not 
take the dam with the young." (Deut. xxii. 6.)

The original form of 立 Leih.

II STROKES.

央 YANG.

From 大 Ta, great, in the midst of 门 Keung, A wide 
space. In the midst of, separated in the midst; the half of; 
to terminate; to finish. Wide; extensive; fine fresh appearance. 
Commonly used to express making a request. Chung-
yang 中 in the middle of; in the centre. Yang mei 
悦 to request; to solicit. The half of, as the night. 
Extensive, entirely, is expressed by 一 東 yang-yang. We 
yang 未 the name of a palace under the dynasty Han. 
Read Ying and Yang. The appearance of standards, and of 
white banners spread out and producing a glittering effect. 
Yay we yang 夜未 一 not yet mid-night,—or the night 
is not yet spent. (She-king.)

从 great, with the appearance of two supports.

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从 great, with the appearance of two supports.
From great, and two lines intimating putting asunder. To lay or put down. Occurs read as 太 hao, and in the sense of that character: luminous.

Without controul; remiss; to err; to leave behind one. To lose; to fail. Failure; to slip; to miss; to neglect.

Téen king yu min; min che so yo, teéu peih tsung chie; urh shang peih yu tsing tseng sze hae she tsae fish ko shih 天矜于民.民之所欲,天必从之. 鬼尚诽自一人永清四海时哉弗可 "heaven compassionates the people, and what the people desire, heaven will assuredly grant; you must assist me, the chief man, to bring the world to a state of pure tranquility.—This is the theme and it must not be lost,' said by Tsoo-wang, when about to subjugate Chow. B. C. 1100. (Shoo,king.) The doctrine taught by the commentators on this passage is, that princes are appointed by heaven for the sake of the people; and what the people generally wish, must be regarded as an intimation of the will of heaven.

Shih heuí 血 in medical language, a loss of blood, from the lungs or otherwise. Shih tsze sun 刺後 the name of a plant. Ko kien le jang cheyew shih urh woo shih yay 可見禮讓之有得而無 也可以 be seen that complimented politeness is a gainer and not a loser. Tih 得 to obtain, to succeed; is often used thus in contradistinction from Shih 失 to lose, to fail. Na pou shoo pih che shih keh ho sang 那部書不知 で何方 know not where that book is mislaid—or lost. Shih keu e wü 去衣物 lost some clothes and things. Shih sze 事 to err is some transaction, Tš shih 错 to mistake or err. Kwo shih 過 error; fault. Puh ko shih leagu jin tsing 不可 不人情 must not fail to return an act of kindness,—must not be ungrateful. E shih 賺 to mislay.
of Corea. He-e 希 1 minute; subtle; obscure. In the Lun-yu Yuen-yang e sze, tsze yue, yew urh pëh sun te; chang urh woo shëh yen; laou urh pëh sze; she wei ta há, e chang kow ke king. 原語1 侯。子曰幼而不孫，長而無述焉。老而不死是為賊，以杖叩其頸。Yuen-yang sat squatted down waiting for Confucius (and did not rise as he approached) which caused Confucius to say, ‘In youth you were a disobedient brother; in manhood you did nothing worth recording; and now you are old and won’t die; you are a nuisance to mankind!—and with that he thumped him on his legs with his stick.’’ (Lun-yu.)

Heang fhú kung e 降福孔 1 send down abundant happiness. Fan wei jin tsze chele, tung wän, urh hea tsing; hwàn ting, urh shín -ing; tsze Chou-e pëh tàng 凡為人子之禮冬溫而夏凊，定而晨省在飢 寧 the rules of propriety for all children require that in winter they should render their parents warm, and in summer, cool; that in the evening they should compose their minds; and in the morning ask kind questions; and that when classed together they should not wrangle. (Lc-king.)

E cho 茶 tea; E being an abbreviated expression for Sun-e-shan, the hill where the black tea comes from.

KWA.

From great and a bow. Originally denoted the men of the east; foreigners to the Chinese, hence the original form of E, A foreigner.

K’lWA, and K’hóo.

Striding and strutting; big; self-conceited; extravagant. A surname. Also read Keo and Ko. Hwa yen woo shëh yue kwa 華言無實曰 1 language all flowers and no fruit—is expressed by K’hwa.

Kea. The same as Kea, To assist.

HE.

The print of a beast's foot. The name of a city.

Ancient form of Nuy, Inside.

Ancient form of Tsing, Azure.

Same as Kwa, see above.

YUN. 大 From great and cloud. Large; lofty; high.

SHUN. Great.

KEA.

To take under each arm; double, or laid one on another. To carry secretly; to hold fast as with nippers or pincers. Near to; connected or joined. Read Kée, By the side, to grasp. A certain kind of sword. Kéen kea 帶 to grasp with nippers; a specious artful statement, which leaves no room for suspicion or escape. Kea tae 帶 to carry secretly about one's person; to smuggle.

Kea pan 班 and Kea chin 痍 are red spots that sometimes suddenly appear after the second or third day's fever, with the small pox: probably the red spots in malignant fevers, called in Europe Petechiae, from the Italian Petechio; A flea bite, to which indeed the Chinese also compare them.

身發出紅點一層如蜜文蚤所咬者 there break out on the body red spots, close and small, like the spots bit by a flea—or 跳蚤 the leaping insect, which shews the allusion to be the same as the Swedish Lappa.
or English Lead. Kea che \_ 持 to take hold on and support on each side. Kea kung 攻 to attack on both sides.
Used both as a military and a medical phrase; in the latter sense, it means to apply both internal and external remedies.
Kea foo 辅 is an epithet applied to ministers of state. Ho keen kea tan 火钳 to take hold of charcoal with the fire tongs. Kea tsu puh tsing 铁不清 blended and impure. Koo jin ching keen wei kea 古人称剑为 the ancients called a sword Kea. Kea kwahn 棍 an instrument of torture for compressing the ankles; it is made of three pieces of wood, and hence the saying, 三木之下何求不得 under the three bar-torture, what evidence may you not procure? Urh hoo puh kea, kee, gae wo chow wong, heeng tien che ming 雨曷不介又我周王享天之命 why do you not aid, assist, and support the king of Chow, who enjoy the command of heaven to rule the world? (Shoo-king.) Pa show kea chao sayi 把手着些 with the hand press it a little closer. Tan kea che kea 看之 the kea which is the opposite of single. Tan kee fuh 单衣服 single and double garments.

E. A man's name.

FIVE STROKES.

WA. Large; great.

CHA. Large; big; ostentatious; boastful.

PWAN. Large; great. One says, Pwan denotes one night's liquor; the meaning of which is probably liquor distilled over night.

YEN, or Gan. 電者 TE. Large; great.

From 大, Large, and 申, Shun. To extend. An overplus; an excess; something due. Something spread out, as a covering. To cover over or shelter. One says, With haste; precipitately. A man's name. To detain for a long time; name of a state; the name of a village. Wang se tze yen che yu tsung chow 王自来 | 至于宗周 the king (Woo-wang) came from Yen to Tsung-chow. (Shoo-king.) Yen yew sze fang 有四方 extend to every point of the compass,—said of the illustrious virtues of certain ancient kings. (She-king.) Yen kwan chih gae 之觀銘艾 all come to see the sickle thrust into the grain. (She-king.) Yen lew 留 to detain a long time. Ke seih yen yen 氣息 | | 'still having a little breath,'—said of a person approaching death.

PEIH.

Ancient form of Keun, An army.

From great and a period of time; the approach of the important period; viz. harvest. To offend or insult persons by talking in a pompous or domineering manner.

That by which people are alarmed or frightened; uninterrupted acts of robbery.

Large; great. To contradict; to oppose; to remonstrate.
Same as the preceding.

**KEUEN.**
Very large; exceedingly great. A man's name.

**KAOU.**
From white and large; very white; glossy; shining; a smooth rich lustre. Read Chih, in the same sense.

**TSEAY.**
Appearance of a large mouth; wide; great.

**PWAN.**
To go; to progress; a fellow or companion.

**K'IHE.**
Different from the common state of things; unusual; extraordinary; strange; wonderful; surprising; mysterious; marvellous. Name of a divinity. When applied to numbers, it denotes Single. odd, as San shih yew ke thirty and odd. Yih, san, woo, tcich, kew kae kyay one, three, five, seven, nine, are all odd numbers. Shway kei yew ke ho who has any rare commodities? Lew chih ke ke six times produced extraordinary stratagems. Sze pih ke pih chuen unless an affair be extraordinary it is not transmitted to posterity. Ke kwae sing tsing woo so pih ke. 怪性情無不 strange odd disposition; there is nothing that he does which is not strange. Chay yang chih ke such out so very extraordinarily. Le ke kwang kwae 離光怪 an extraordinary brightness and singular splendor, applied to the fine appearance of landscapes. Ke tsieh 1 a district in Kan-suh province. Keehih 1 隻 single; one only. Ke gow 1 偶 single and double, or an even number. Ke ling 1 麟 a remainder; an odd number. Ke sexy 1 难 strange, out of the way; in a bad sense, applied either to conduct or to garments. Kw5 kou pih shing ke chay 國君不乘車 the sovereign of the country must not ride in a distorted carriage; rectitude must appear in every thing connected with him. (Le-king.)

**NAE.** Same as 納 Nae.
Under the Radical Mūh a certain fruit; also denoting To do something to; commonly used with 何 Ho. Mūh nac ho 未何 not any thing can be done; the case is desperate. Nac ho tsou 何草 the doing for him plant' (Pun-tsou.) Sze yew nac ho; yew wou nac ho 事有 何有無 何 there are affairs which are remediable; and there are affairs which are irremediable. Joo phum Ņag nac ta ho; wo nang nac ta ho; 汝不能 他何我能 他何 you can do nothing to him; but I can do for him.

**FUNG.**
To receive or offer with both hands in a formal respectful manner; to receive or to present to with profound respect; to give or offer up to. A surname. Read Fung, Emoluments received by the officers of government, for their support. Fung heen 獻 to offer up; to present to a superior, or to the gods. She fung 侍 to stand and wait upon.

Fung shin keaux 奉橋 the bridge of retirement; or that receives the rising sun; name of a place on La-fou-shan. Fung yang 報 to support and comfort one's parents. Fung sze 事 or Sze fung 事 to serve or wait on a superior; Fung heen 憲 to receive the orders of the higher officers of government. Fung keaux 敎 to receive instructions; to adopt certain doctrines. Fung tien ming 天命 to receive with reverence the command of heaven; used by Chinese Emperors to declare their divine rights; and since the officers of government deem the Emperor their god, (as
Virgil did the Roman Emperor, *Deus nobis haece sseculi* they by a blasphemous adulation, apply this phrase to the Imperial commands.

*Names of Places.*

Pung chão 1 議州 a district in Kwang-se Fung hên 1 賢 a hên district in Keang-nan province. Fung hwa 1 花 a hên district in Chê-keang province. Fung sin 1 新 a hên district in Keang-se province. Fung tsâ 1 篷 a hên district in Sze-chuen province.

**HEAE.**

Spread out large and wide; to open the eyes and stare.

**HEE.**

To lean the head on one side in an affected manner; bashful; wanting in resolution.

An ancient form of 軍 Keun, An army.

An ancient form of 吳 Woo.

Same as the preceding.

**SIX STROKES.**

**CHWAN,** and Han.

Large; extravagant; wide mouthed.

**CHIWEI.**

The space enclosed by a person’s striding; between the legs. The name of a star; one of the twenty-eight constellations which consists of sixteen stars, and looks like a person striding.

Kwei keu 課 the appearance of raising the feet and walking. Kung chung kwei peth hway kwang 宮中 壁輝煌 in the midst of the palace, the stars of Andromeda and Pegasus shed their lustre. Se fang shih lèw sing, seang leang pe, koo yih yu ê kwei 西方十六星 象兩體故亦日 1 in the west are sixteen stars resembling the two legs of a human body, and therefore they also are called Kwei; or Kwei sing 1 星 in the neighbourhood of Andromeda.

**KOO.** A large great appearance.

**NAOU.**

From great and good. A soft, delicate, and elegant appearance.

**K'HWANG.**

From great and name. Large, great.

**TSOW.**

To introduce and offer up to. To cause the Emperor to hear or to know; any representation made to the Emperor, either verbally or by writing, is expressed by Tsow; music striking up in his hearing, is also expressed by Tsow. Ye keu jôh tsow 樂具入 1 the music entered and struck up in the retired apartments of the temple. (Che-king.) The rites of sacrifice were performed in the Tašen meou 前廟 or front part of the temple, which was chosen out of respect for the gods; the feast upon the sacrifice was in the How tsin 後殿 or back parts of the building; where also the sacred vestments were placed. In the ode from which the quotation is taken, the whole party 飴醉酩酊 after being drunk and satiated; are represented as congratulating the host on 酔飲食 the gods having relished his meat and his drink, and anticipating that they would in
consequence confer long life and happiness. The poet even affirms that the gods had all retired drunk, which language the Commentators say intimated the highest veneration for the invisible gods; in as much as it speaks of them as if they had been actually seen present at the sacrificial feast.

E tsw foo kung 以 "shoe-king." Foo tsw c yen 故 in order to the monarch whatever had been done. (Shou-king.) Tsw tef li the presented Tartar plant,—name of a plant in the Fung-tsou.

Tsw chang 章 and Tsw chê 摹 or Tsw pun 本 denote an official document to be laid before the Emperor. Tsze are chung ta, ying tang 视层at ming hwang shang. 此事重大应常拜本 "king on this is a weighty and important affair; it is requisite to do obeisance to a document, and state the matter clearly to His Majesty." When an officer of state writes to the Emperor from any of the provinces, the document is laid in state in the great hall of the court; a salute of three guns is fired; the gates are thrown open; and the courier stands in waiting, till the person addressing the Emperor, kneels thrice and puts his forehead to the ground nine times; which act of homage being finished, the document is immediately despatched. This ceremony is what, in the preceding phrase, is denominated Fung-pun.

Ke tswow 支 to begin to speak to the Emperor. Meen tswow 面 to speak face to face, or verbally, to the Emperor. Some say kow-tswow 口 may be used in this sense. Tsw yâ 羽 to strike up music. Tsèe tswow 韻 to tune instruments, or tune and modulate the several parts. Chang tswow 张 and Te tswow 邉 and Tsw wân shoo 文書 all denote Addressing the Emperor by a written document.

IIWAN.

Large; an easy slow deportment; variegated; coloured; bright gay. A surname.

 brackets
paying the tax on the deed shall receive fifty blows, and forfeit
to government half the value of the lands or houses so mort-
gaged. (Ta-tsing-leh-ke.) Ke foo 一 a bond father; Ke moo 一 a bond mother; Ke tse 一 a bond son, and Ke neu 一 a bond daughter,—are terms applied to
adopted parents and children; and parents thus designate the children they would have adopted or taken under the special
protection of some divinity. The act of adopting is called 拜
Pae ke, and is accompanied by various presents, and feasting
between the parties, and their friends. The adopted parents
are called 娘爹 Kan-ten, and the adopted child 娘兒
Kan urh. When parents cast their children on the care
of some idol, or some old tree (which is also done), they
write on a slip of red paper the child's name with the words
男 Ke nuan or 女 Ke neu, as it happens to be male
or female, and paste the paper on the idol's body, or the tree's
trunk; and priests or diviners attend to perform certain rites.

Chih yew ke 轉右 一 took hold of the right hand part
of the bond,—to give to another person. The bond consists of
two parts, like the checks of Europe, and contrary to modern
usage in China, the right hand was the place of honor.

古者以一信,居者執左 一 出者執右
一 in ancient times the ke was to induce mutual trust between
two parties; he who remained at home took the left side ke,
and he who went from home took the right hand ke. (Le-king.)

Tuy seang ke telh pang yew 最相 一 的 friends
bound by the closest ties,—of congenital dispositions and senti-
ments. Read Kei, in the phrase Kei kw6 一 關 far
removed from; widely separated; diligent and painful
concerns of life. See sang Kei kw6 一 死生 一 关 dying, or
living, or far removed from each other, we shall still cherish
mutual remembrance. (She-king.)

Read See, The name of an ancient statesman. 帝曰
一百姓不親,五品不遜,汝作司徒;
敬敷五教在寬; the king Shun said to his mini-
ster See, when the people are wanting in natural affection to
their kindred; and submit not to the duties of the five social
relations (subsisting between father and son, prince and minister,
husband and wife, brothers, and friends), and you act as their
guide and teacher; to be able to make yourself respected, and
to diffuse the five precepts, (applicable to the above-named five relations) depends on kindness and clemency, (Shoo-king.)

K'HAE. A big, large appearance.

SHE, and HEE. Full, gross, fat, large.

PUN. PUN.

From three cows in a fright. To walk or run on the high
way, to run about in haste; precipitation; hurry. To run
away with fear of what is coming after. To contract a mar-
rriage in an irregular hurried manner, without the necessary
presents. Pun, signifying locomotion, may be affirmed of
any creature; birds, brutes, or human beings. Pun tsan
一 散 run-away and dispersed; said of banditti, &c. Sung
keu ting she ta iwan; tuy woo phih ching; see hea pun
tsw. 宋軍登時大亂隊伍不整四下
一 走 the army of Sung was immediately thrown into
great confusion; the ranks were broken, (and the soldiers)
 fled in all directions. Kew yew tih kelh ke tso, kew tso,
tsh keih ke yew; she tin pe yu pun 救右則擊其
左, 救左則擊其右; 使敵疲於 一 when the
enemy endeavours to save his right wing, then attack the
left; when he endeavours to save the left, then attack the
right; and so weary him by running backwards and forwards.
Jin che seang pun 人之相 一 people running amongst
each other,—often applied to illicit intercourse of men and
women. See pun 私 一 illicit intrigues between the sexes.
Jih yao pun tsow hoo hoo 夜 一 走無休 running
about incessantly day and night. Pun lau pun keu 一 來
一 去 running hither and thither. Pun chih waekw6 一 出
外國 running abroad to a foreign country. Pun chih k6
sang 一 出各省 running from home to every province.
Wei keu pun she 式 一 驢 'running about for the
sake of the mouth'; i.e. for food to eat. Chung jih pun
mang 終日 一 忙 running bustling about the whole
day. Pun ma-tsou 马草 the run away-horse plant, a synonym of Tan san 丹参 a medicinal plant said to produce its effect on the heart; and to strengthen the muscles of the legs, so as to enable a man to overtake a run-away horse; from which circumstance it derives one of its names. Made into a powder, it is employed in complaints of the uterus, and of pregnant women. The roots sliced are used as a substitute for Ginseng.

鶏之 1 Sun che pun pun,
鶏之 群 群 Tsė che keang keang,
人之 无 良 Jin che woo leang;
我以 为 兄 Wo e wei heung.

The quails fly together,
The magpies sort in pairs;
When man is dissolute,
Shall I yet call him brother? (She-king.)

The poet pointed at a man who cohabited with his mother; and whom he represented as worse than irrational creatures.

Tcun pun tsow tsac meano 竈 走在廂 with the utmost speed repair to the temple,—to sacrifice. (She-king.)
Mei tsac hwan yen 美哉 其焉 elegant and splendid, (Le-king.)

麋斯之 1 Lūh sze che pun,
維足 伎 伎 Wei tsūh ke ke.

The deer run together,
With their feet wide expanded.— (She-king)

The commentators remark that deer are by 天性 natural instinct attached much to their own species; and when about to feed, have a cry to invite the companions of their herd.

奨 CHA. To stretch out; to extend; to open or spread out. Cha-hoo 戶 to open a door. Cha-yen 言 stretched out words; ostentatious speech.

PART II. 593

奕 YIH. 奕奕

From great and the round yih. Large; extensive; of long continuation, applied to families; following in consecutive order. Elegant; beautiful; used in the sense of弈 Yih, Chess. Part of the name of a divinity, Denoting Toramble from place to place. Mournful: sorry.

The following quotation from the works of Măng-tsze, who lived about 300 years, B. C. illustrates one use of the word Yih, and proves the existence of a chess game at that period in China. 今夫之為數, 小數也. 不學心致志則不得也. 殊之國之善 1 者也. 使 1 秋誹 二人 1, 其一人專心致志. 唯 1 秋 之 聽, 一人雖 聽之一心以為有鴻鵲將至. 思援弓 繼而射之, 雖 與之俱學弗若之矣. 1 為

21

The Chinese have two games of chess, the Wei ke 围棋 the enclosed chess, invented (they say) by Yaou 爌 B. C. 2200 years, with a view of fixing the attention of his dissipated son Tên-choo 丹朱 the other game (which is that referred to in the Ency. Britannica, under the word Chess) is called Seang ke 象棋 the ivory chess, invented by Woo-wang 武王 the martial king, B. C. 1110 years. It was called the ivory
chess, from the pieces being made of that material, and was intended to teach his army the military art, or as they express it 进退攻守之法 the rules by which to advance, to retire, to attack, and to defend. (Koo-sze-keung-lin.)

The San-tse-too-hwuy (or Chinese Encyclopedia) states that the ancient chess and the modern, though called by the same name, are really different: the chess invented by Woowang, employed the sun, moon, and stars, as names of the pieces; whereas that in modern use, and which employs military terms, was suggested in a dream to Tsin-shun 岑顺 about A. D. 745.

Leang jin hea ke wei po yih 兩人下棋為博 | two persons playing at chess, is expressed by Po-yih. Shin ming yew yew yih shin 神性名遊 | spirit names游 among the names of divinities there is one called the rambling god. Ching jin kea she, yeh yih she yun heang 稱人家世為 | called one's family, it is said—it has extended through distant and successive ages, with the odour of frankincense.

新廟 | Sin meon yih yih.

Xi 斯所作 | He sze so tsê.
The new temple, how magnificent,
Which He-sze (the master builder) hath reared! (She-king.)

庸鼓有 效 Yung koo yew yih;

萬舞有 Wan woo yew yih;

我有嘉客 Wo yew kea kih;

亦 不夷懌 Yih phê e yih;
Pervade every part, does the drums full sound,
Ten thousand varied sports in due order pass;
I have worthy guests;
Should I not rejoice! (She-king.)

This language does not refer to common convivial entertainments, but to feasts and various amusements, both martial and civil, which succeeded to sacrifices offered to the manes of deceased monarchs, 'they supposed, that the spirit descended and ate' of the victim sacrificed. In ancient times a living person represented the deceased; a tablet, with the name engraved on it, is now substituted for the living representation; the feast is yet laid out, and sup-

plications offered to the manes to come and partake of it. Yih yih leang-shan 梁山 is the Leang mountain. (She-king.)

SEVEN STROKES.

套 T'HAOU.

From great and long. Large and wide; that which is put outside over something else, as a case or external covering; any thing superadded. A snare; particles or phrases of general application. Name of a place. Hwô taou 活 1 or Tung taou 職 1 of general application; what will fit any thing. Taou 職 to throw off the trappings of custom, and the general usage of worldly people, to regulate one's conduct more by reason than the usage of the day or the fashion. Taou 職 or Wae taou 外 1 large garments that are put on over others.

策 HIWAN.

From; large and bound together. A large bundle of things tied together.

奘 CHWANG.

Full; large; strong; robust; stout; an able bodied man.

蚕 HEE.

An erroneous form of Pun, see below.

A waiter, servant, or attendant. The name of a place. Name of a hill. A particle of interrogation implying uncertainty or doubt. How? why? A surname. A large belly. Hwô wei Kung tsze yuè; tsze he phê wei ebing or 論子子不為政 some body said to Confucius,—Confucius, why are you not in the government? The
Philosopher, deemed it inexpedient to give a direct answer; and having argued that the fulfilment of relative duties in a family was a species of government; asked in his turn, why should a person act in the public government, ere it can be said of him that he rules. (Lun-yu.)

**PUN.** A kind of basket used by bricklayers and builders of mud walls; a basket for carrying earth or manure.

An ancient form of Laou.

*From a cow enclosed, and great, placed before. Closely and securely confined.*

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**EIGHT STROKES.**

**HÉEN.** From great and bright. Splendid.

**PÉÉ.** Large, great.

An ancient form of Yih, One.

This character was introduced during the dynasty Han.

Same as Tsow, see above.

**FE.** Large; great. A surname.

Applied also to a sort of leopard; vulgar form of Fe.

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**TAOU.**

Large; great; much; many. A man's name.

**SUN, and Suy.**

*From large and the tail of a bird; to spread the wings and fly away.*

**YIH.** The appearance of great strength.

*Read Heu, Square, large.*

**KÉEN.** A small bundle; a faggot or sheaf.

Same as Taou. They are both vulgar characters.

**KANG.**

*From large and a pair of wine cups. The appearance of great strength.*

An ancient form of Hang, A balance.

**K'HWEI.** Name of a star and constellation in the region of Andromeda; now written Kwei.
A stringed instrument. (the woman) shall take it up,—said in reference to certain vessels in the temple, during sacrificial rites. (Le-king.) The sewage to sacrifice and to pour out libations. Teen e ch'ho the ceremonial of libations.

Name of an animal resembling a rabbit, but larger of a green color; also a man’s name.

Lofty, high headed; assuming; remiss; negligent; inattentive; proud; haughty. A man’s name.

Same as 章 Keu.e.

Chipped off; broken; injured; dis honored.

Affluent; wide spread; extravagant; prodigal; wasteful.

Name of an ancient beauty. A surname; the name of a divinity. Following 阿 it denotes a person who marries an old woman. Following 香 to praise; to flatter. With 章 erh fei haou ke tsae chay hwa 1 1 extravagant and prodigal expenditure, for more pomp and show. Chay hwa tsae chao new, to tsaw seth yau 1 娘宰猪牛做酒席 also an extravagant sacrifice of pigs and cows, for an entertainment. Jiu tsing yew kyen, yih chay, e; yew chay yih kyen nan human by 倫易 1 1 易由 1 易儉勤 the human disposition is such, that man easily changes from economy to extravagance; but it is difficult for him to change from extravagance to economy.

Original form of Paou 报 to announce or render to.
HEUNG, or Kwang. *From heaven* and bright. A clear bright sky; shining, luminous. Name of a bridge at Suo-chow; name of a divinity of the Taou sect.

An ancient form of 衛 Häng, A balance.

An ancient form of 真 Chin, True.

HELL. Fat; lusty.

P'Li WAN. *From large and face.* A large face. Read Tse, Big jaws, a term of abuse applied by the people of the south of China to those born in the north.

**TEN STROKES.**

KEAOU.

*From large and sheep.* Fat; strong-smelling; large.

SZE. Large; great.

WOO. Big; large; an affair or business.

GAOU, and Yaou. 肠 肠

From a void space and vegetables. Dwelling in a retired corner, the south west corner; a corner, or deep hay. Recondite; abstruse. The name of an office, accumulated together.

ther. Five sacrifices to four points of the compass, and to the centre place. Name of a hill. To blend together by boiling. Read Yth, A bank under water. Read T'wan, The spirit which presides over the furnance where food is prepared; also the sacrifice offered, which is called the old woman's sacrifice.

Taou le shin gaou 道理深 | very profound reasoning, or doctrine. Wăn tsze shin gaou 文词深 | a style of writing very abstruse or erudite. E le gaou meau 義理 奇妙 a wonderfully profound sense or meaning: a subject of thought remarkably recondite.

Jin tsing e wei téen, koo jin e wei gaou 3ay, 人情以為田故人以為也 the human mind may be considered a field; and hence it must be cultivated by other men,—viz. the Sages who are its lords or proprietors.

Wei jin tsze chay, kea püh choo gaou 爲人子者居不主 | those who are the sons of men, must not sit in the south west corner of the house in which they dwell,—because it is the retired and most honorable part of the house.

昔我往矣 Seh wó wang e；
日月方 Jih yuē fang gaou;
A long time ago I went forth; The sun and moon having just become warm,—viz. in the spring of the year. (She-king)

Original form of 雍 T'hö, see below.

An ancient form of 韩 Wei, Leather.

**ELEVEN STROKES.**

LAN.

A box to contain perfumes, a lady's toilet. Chwang lëen 牀 | a bride's portion; a toilet-case whatever else her parents may give her. King lëen 鏡 | or King kā 鏡匣 a dressing case, used by females. Kea lëen 嫁 | marriage
TOW. To grasp, to seize, to take.

TSUY. Large; great.

TSEANG. To take by violence; to grasp, to seize; to criticise, to censure, and decide upon; to deprive of rank or emolument, a narrow path. Also read Keung, Peh, or Tuln. 爲 wà "kwang-chung: jin yà tò "ph simulation. Ph she ping jëh sun phih, fan sou shih, mëh che woo yuen yen. 萬管仲. 口人也. 伯氏族邑三百飯食沒齒無怨言 somebody asked about Kwan-chung, (Confucius) said, that is a man indeed— he deprived Ph she of the revenue of three hundred families, and reduced them thereby to live on the coarsest food, yet to the close of his life Ph she never uttered the language of resentment—being convinced of the justice of what Kwan-chung had done. (Lun-yü.)

Tse jin gogae 人所愛 to take away violently any thing on which people's affections are set. 開荒之woo tsang woo to 君子無爭無 one a good man does not wrangle, nor usurp what belongs to others. Tse tse jin wit phool hauj jin yà 取人物不好人 he who robs another person of his property is a bad man.

TSEANG. From to take and large,—to take a liberal view of a person's conduct. To assist; to praise; to encourage; to lend; to commend. Tseang keung 便 to encourage by commendations. Tseang le 藥 to encourage and stimulate exertion by rewards or promises. Tseang shang 賞 to encour-
and effect it well and expeditiously. Fun \(\text{发}\) to rush or burst forth. Fun \(\text{chù}\) 來 to quake; to shake; to bound with a subservient motion; to skip or dance. Say \(\text{chǔ}\) to fun, \(\text{yùn}\) seen \(\text{wàng}\) 來 \(\text{tsū}\) \(\text{yóu}\), \(\text{tsung}\) \(\text{tī}\), \(\text{yín}\) \(\text{tsù}\) \(\text{che}\) \(\text{Shàng-tse}\), \(\text{e}\) \(\text{pei}\) \(\text{tsū}\) \(\text{kaou}\) 雷出地 一 豫先王 以 众 愚 德 迹 警之 上帝 偃 神 考 when the thunder's voice issues forth, the earth bounds in responsive dances, which suggested to ancient kings, the invention of music, for the honor of virtue; to offer up the full chorus to the most High Ruler, joining in concert with the names of ancestors. (Yih-king.) The thunder's roar, and the tremulous motion of the earth, by mankind deemed so awful, is in this passage represented as the singing and dancing of ancestors, intimating (as they say) the most complete harmony pervading every part of the grand system; as men, when man feels the highest joy, his hands desire to drum to it, and his feet to dance to it; *so the thunder's voice and the accompanying subservient motion shew 天地之和 the harmony of heaven and earth. (Yih-king., chūo.)

The sun dwells constant, whilst the moon Alternate wanes and waxes. My heart, alas, how dejected, Like one amid sackcloth and ashes, I mutter in solitude and muse; O that I could shake myself from the dust and fly away. (She-king.)

Hàn pēh nāng fun ke, urh fei ken yāng 怨不能 一 to increase. 起而飞去也 哀 angry because unable to mount up and fly away. Joo maun fun yīh urh fei ken yāng 如鳥 一翼而飞去也 as a bird shakes its wings and flies away. (She-king.-hoo.)

Jin-sīng ke wēi fun ke 人生氣為之 一气 a man's becoming angry is expressed by Fun-ke, extending breath. Fun yīng 一勇 musting courage. Fun lū 一 力 exciting strength. Fun mūn 一 励 energizing. Fun fun 一 发 sending forth effort—are all phrases which apply either to active bodily public service; or to the studies of the cloist. Fun mūn lū kēng pān le to sī 一 励急公論理妥速 with energy and ardour applying to public business,
The beginning; commencement of change.

An ancient form of 父, where a 男. A name that was called. An extensive; a son-in-law. A daughter.

Great placed about earth. Thrice repeated. Large; great.

An ancient form of 王. Shih. See under 12 strokes.

Formerly written thus. Three eyes and three big. Large and robust; to urge and tyrannize over; to be angry without the influence of liquor.

An erroneous form of 孩. A to flutter as a bird escaping.

Wide; large; extensive; an epithet of an ancient king.

Read To, Thick.

THIRTY-EIGHTH RADICAL.

Name of a star; of a river; and of a state. The female of the human species; a woman; a daughter. Read Neu, To give a daughter in marriage. A married woman is called Foo; an unmarried woman, Neu. Foo-neu 妇 wives and daughters. Choo-neu 虚 a young lady not introduced to society. Ching neu 貞 or Tung neu 童 virgin. Neu chih 姐 a niece. Neu kung 女 women's work. Neu sang 偃 a priestess or nun. Neu se 孝 a daughter's husband; a son-in-law. Neu tsze 子 a woman; a girl.

Neu urh 兒 or Hae neu 孩 a female child; a girl.

Neu tsang 篇 an embrasure, on the top of a wall.

Le neu 烈 or 節 Tsēi 男, a woman who maintains perpetual virginity; these same terms, Lēi and Tēi, joined with a denote a woman who refuses ever to marry after the death of her husband. Huen neu 女 a queen in the ninth heaven. Kin neu 金 a royal mother in the west. Tsing neu 青 the goddess of hoarfrost. To neu 妤 a red oxide of mercury. E neu 縈 name of a shell fish of the cardium species. Seh e neu 雪衣 a snow clad girl; a name of the parrot tribe. Jung neu 戎 name of a small insect, otherwise called 春 Ming ling; of which the popular belief is, that it has not the power of propagating its own species, but having enclosed in clay a something that it finds in the fields, or other places, it remains by the cell seven days, crying, then Lu' i wo. give me of my own species,—finally an insect comes forth of its own kind.

Neu sing 星 a star in Aquarius; a general named 星 King tan, who lived under the Han dynasty. At that period there were twenty-eight persons who naturally aided the dynasty, and who were hence called an incarnation of the twenty-eight constellations.

Tsēi sang nan tsze, shē hoo yu mun tsu, neu tsze; shē
When a son is born, he sleeps on a bed, he is clothed in robes, he plays with geese, his cry is princely loud. This Emperor's kaves are clad with purple, for he is to be the domestic prince and king.

Then follows in the next verse a description of the subject state of woman.

The strange assertion in the fifth line is explained in a manner equally strange, for, and highest praise, virtue or vice cannot belong to woman, though her actions may be virtuous or vicious, she is not allowed by these ancient sages, the rank of a moral agent. It begins by stating the dignity of man.

The Chinese say, does not exist at present, for, notwithstanding the pertinacity of European writers, in affirming that Chinese customs never change, the modern manners in this case are altogether different from ancient usage. The Commentators add, that the ancients laid much stress on distinguishing the men from the women, or boys from girls, by positive marks of superiority and inferiority, as in the above case; and also by causing the boys to wear trousers, to have the honor of sleeping on a bed, but the girls to be degraded by sleeping on the ground. The dignity of the one, and the object state of the other, they endeavored to mark also by the dress and the uses of the children.

The same doctrine is taught in the following quotation from the Shoo-king, by which woman is scarcely allowed the rank of a moral agent; a woman, therefore, there is no woman; if she does well, she is not a woman; — a servile submission is her duty and her highest praise. Thus, if a woman does not belong to women, though her actions may be virtuous or vicious, she is not allowed by these ancient sages, the rank of a moral agent.

Thus, if a woman neglects to weave, she may happen to suffer cold—for want of raiment. A woman is born to serve man with her person, and therefore she...
ought either to live or to die with him; hence when a husband dies, she calls herself A person not yet dead—expressing that she waits only for death; and ought not to have the purpose of re-marrying.

The abject condition of women in China is supported by the doctrines of materialism maintained by her Philosophers. In the Yihking it is taught, that 乾坤成男坤道成 | the celestial principle becomes the male, and the terrestrial principle, the female. Choo-foo-tse, a much later philosopher expresses his fullest conviction, that heaven is male and earth female; and that the existence of male and female pervades not only all animated creatures; but every material existence in the universe. He says, 天地父母分明是一理 it is most manifest, that heaven and earth, father and mother, are one and the same principle. From these premises it is inferred that man is as much more honorable than woman, has heaven higher than the earth.

The following quotation exhibits an instance of a departure from the opinion of Confucius; and a change of ancient usage, for all marriages in China are now accompanied by music and feasting. 孔子曰嫁一之家, 三夜不息, 燭思相離, 也婆婦之家, 三日不舉樂思親親也 Confucius said, the family which gives a daughter in marriage, must not extinguish the candles for three nights, in token of their thinking on the separation from their child; and the family which receives a son's wife into the house, must not strike up music for the space of three days, in token of thinking of the implied de- cease of parents, when they would raise up posterity.

The following passage from the Four Books, shews the use of 妻, as a verb. To give a daughter in marriage. Mencius intends to shew the respect kings in former times had for eminently good men. See, says Mencius, 妻之於彝也. 使得其子九男事之, 二女女焉 (the king) Yaou's behaviour to Shun (whilst yet a husbandman) he gave his nine sons to wait upon him, and his two daughters in marriage to him.—and finally he resigned to him the empire, entirely from a veneration for his character. Modern Chinese say, they would not believe this case ever occurred, but for the authority of the book in which it is narrated.

The abject condition of women in China, and the contempt thrown on them by the doctrines of her atheistical philosophers, probably tend to harden the hearts of wives and mothers, so as to induce them to acquiesce in the murder of their female infants; against which practice some of the more benevolent religionists thus argue, in an easy called 戒溺 | 言 a discourse against drowning female children. 潮 | 一事 罪藜甚大 the drowning of daughters is a most wicked thing. 無之母亦人之也 爾之妻亦人之也 | 若無 | 爾焉得有母 | 由你 mothers, are the daughters of men; you wives are also the daughters of men; were there no daughters, there could be no mothers.

經云. 虎毒不食子 赤是 孽畜猶知愛其所生. 人殺其女是真虎狠之不若矣 the proverb says,—The savage tiger does not eat its whelp; the cruel brute yet knows to love its own offspring; but men who murder their daughters, are truly worse than wolves or tigers; and 言云 潮 | 一者 王法所不宥矣 the law says, to drown daughters is what the royal law will not excuse; &c. (Vide, 全人 知罪 the whole duty of man, 4 vols.)

Names of Books.

Neu hê yen hing iawan 1 學言行篆 a compendium of anecdotes, essays on female studies, and duties, 2 vols. large print.

Neu sên wâc she 1 仙外史 the external historians of female angels—a novel with a double meaning; colloquial style, in 20 and in 12 vols. price 9 mace.


Neu ko king lun 1 科經綸 4 vols, a medical work on female complaints. Price 2 mace, 5 cand.

Neu ko tse ê yaou 1 科切要 2 vols, the most important parts of medical practice in female complaints. Price 1 mace, 6 cand.

Neu sê she chau 1 才詩抄 odes transcribed from lady poets; 4 vols. Price 1 mace, 5, cand.

Neu heun ê kwei 1 教遺規 a legacy of rules and advice to females, 2 vols. Price, 1 mace.

Neu sê she chow 1 四書 the female's four-books, 3 vols. Price, 1 mace, 8 cand.

Neu heou king 1 孝經 the classic on filial duties, for females; 1 vol. Price 2 cand.

A form of 姨 Pe, A deceased mother.

A woman inattentive to female duties. To be distinguished from the preceding character.

奴 NOO.

A slave; anciently persons who had committed some crime; it now denotes persons bought with money. The reigning family sentences many light offenders to slavery. Applying the word slave to those bought is not now sanctioned by law.
Noo pā the chek wán shoo | 僕待之寛恕 slaves and servants.—treat them with a liberal indulgence. Wives are exhorted 亜待 亜婢 to treat with clemency slaves, both men and women; and in the Chinese scale of virtues and vices, 將 亜婢動制毒罵 to take the slaves and on every turn to scold them vehemently, is rated at one fault for every scolding fit, and 睹疾不救救義以當 to see them ill, and not rescue them, but require severe labour as usual—is rated at ten faults. 聡 亜婢不娶 to disallow slaves marrying—is rated at one hundred faults. 不許人暴男 亜 to refuse assent to men and women slaves being ransomed—is rated at fifty faults.

Chinese writers consider crime as the origin of slavery, it being both in ancient and modern times inflicted as a punishment. The existing government in China frequently sentences offenders against the laws to be given as slaves to the soldierly. The poor often sell themselves, or their children to be slaves.

In times of scarcity a lad may be bought for the value of half a dollar. 今之為 亜婢古之罪人 the slaves of the present day were the criminals of antiquity. (Chow-la) 古者男女有罪入官為 亜 in ancient times, men and women who committed crimes became the property of government, and were made slaves. "Ko-ta wei che 亜 see 亜子為之 亜 Ke-shu was made a slave.

因狂狂而受辱 he having affected madness (as Israel's king did, about the same period, and for the same purpose; viz. to save his life) was therefore thus degraded.

The laws against slaves are severe; they run thus, 凡 亜婢罵家庭者絞 all male or female slaves who use abusive language to the head of the family, shall be strangled.

凡 亜婢亜僕 升 亜其 亜僕 亜之 亜不分 首從及斬 all slaves who strike the head of the family, (whether the slaves who do so are the principals or accomplices) shall every one be decapitated.

凡 亜及 亜工 亜人 女 亜僕 亜女 亜者 亜斬 決 all slaves and hired labourers who denounce their master's wife or daughters shall every one be decapitated without respite. (Ta-ting-loh-la) Chüh 亜loo 燭 亜 candle slave,—a sort of candlestick of wood, with carved figures on it.

To express the condition of the society in times of public commotion the Chinese say,

世敗 亜欺主 She pae, noo ke ehooh,
神哀鬼弄燈 Shin shwae, kweih laung tshong.

When the world is revolutionized, slaves insult their lords.
The gods decline, and devils play with the lamp—before dedicated to sacred uses.

NEW. TING. A woman's name.

TSEEN. A female name; some think it an erroneous form of the following character.

KÉEN. 亜奸 亜奸奸

Read Keen and Kéen. A violation of decorum and moral propriety; to introduce confusion and anarchy into the moral or civil relations of life, applied both to the adulterer and to the corrupt statesman; clandestine; fraudulent; vicious; villainous; traitorous.

Kén cha 亜 誠 false; deceitful. Kéen keaou 亜巧 crafty; cunning. Kén ning 亜僗 a specious fraudulent lucidity. Kén tshé 亜僗 a fraudulent thief, a villain.

Kén hie 亜 傷 to injure, etc. by fraudulently practices. Tso kwan keaou gu tei keeo chin 放官臭惡 的 亜臣 a high degree of wickedness in a statesman, constitutes him Kén cha, a corrupt bad public servant; or a traitor to his sovereign.

上古的曹操秦贛嚴嵩王景若李
Ken kwao jin che tse men, he tsun hwae che jin i 拉人之妻女係最壞之 人 he is a most abandoned man, who deceives and kidnaps men’s wives and daughters. Shwy kan tao keen, fan ko we who dares act the villain and violate the laws,—this implies that the higher departments of the government are filled by able and good men.

Ken tsen woh hon 1 绝我好 thrown into entire confusion, those with whom 1 was on good terms. 使神人各得其所而不相 1 that gods and men may all attain their proper places, and there be no confusion.

Occurs in the sense of Kan 干 to rescue or save. E kan chuy, tshe shih urh keun 以 1者七月十二君 by savours—seventy-two princes. (Chwagh-tseu) 1向 漁釧 1周 Shang by fishing rescued Chow. (She ke.) Shang was an eminent person in ancient story, who in troublous times betook himself to fishing, but was useful in establishing the Chow dynasty. Chinese self-constituted attorneys (for none are permitted by law) are described as, 1 頑好事之徒或詭計 挑唆或横行懡 話 villainous and perverse vagabonds, who are fond of making a stir, and who either by fraudulent crafty schemes excite discord; or by disorderly illegal proceedings intimidate and impose upon people.

1 險之人切莫交 語中針刺笑中刀 莫言言意氣如蜜 稍有參差易敗操 Ken hien che jin, tsieh nyo keon; Yu chang chin tse seun shou chung tso; Mo yen e ke, ten joo meeh, Shou yew tsaun tse, e kea tsou.
With crafty dangerous men, resolve to have no intercourse. In their words there is a sharp spear, and in their smiles a sword. Say not their tempers and disposition are sweet as honey, On the slightest difference they are easily changed to enemies, and will grasp hold of you.

PART I. D W
Good; a general term applicable to whatever is good of its kind. Read: Haou. To esteem good; to like; to take pleasure in; to answer the purpose well; to enable one to do; that one may have it in one's power. Kind; salutary; useful; valuable. Well; right; very; in a good or considerable degree. As an interjection, Well! right! having moral qualities, virtuous. Proper; fit; convenient, skilful. Haou woo e | 武藝 to be fond of martial pursuits. Haou wän chang | 文章 attached to literature. Keen paou yih yih jih, haou yih jih 見寶玉一日一日 a precious gem seen a day, is loved a day; i.e. it is admired as long as it is seen. Haou hea | 學 to be devoted to learning. Tow ke so haou 投其所 | 以 throw in what he likes; hit his liking or his wishes. Haou saw | 酒 addicted to wine. Haou sib | 色 dissolute; debauched; a slave to sexual gratifications. Haou le | 利 fond of gain; covetous. Haou ming | 名 a lover of fame; ambitious. Haou tsew sib che too | 酒色之徒 a drunkard and a debauchee. Haou sëy | 些 a good many; rather much. Haou ke tse 1 慣常 a good many times. Haou shë fan | 食飯 good or fit to eat rice; i.e. either so well as to be able to eat; or it is the proper time to eat; or when ridiculing a person, it implies that he is good for nothing else but to eat. Tso haou jin, hing haou sze 做 1 人行 1 事 be a good man and do what is right. Haou haou sên sáng | 1 先生 a very good tutor. Haou pû jë moau 1 不熱鬧 a very warm bustle; a great concourse; heat and glamour; a fete that goes off well. Pû thë seang hwuy haou sing mun muo 不得相會 1 生悶悶 being unable to have a meeting (with the person alluded to) I have become very sorrowful and melancholy. Pû thë haou tæ 不知 1 亇 does not know good and evil—is ignorant of what is proper and fitting. Haou tî hän | 很 very good. Haou shwang kwac 1 爽快 very well in health and cheerful; very pleasant. Ping haou leau 病 1 失 recovered from sickness. Haou joo mei jih | 如美玉 as good as (or very like) a beautiful gem. Haou sëng yu | 相與 easy of access; agreeable; amiable. Haou pe ke 1 嗑氣 1 性 a good spleen aura;—good tempered. Haou sing ting | 情 a good natural disposition. Haou san tsun | 三寸 the aperture three inches.

The simplicity of ancient manners is shown by the following verse, in which a wife awakes her husband to proceed at dawn of day and procure game, whilst she prepares the feast, at home:

弋言加之 Yih yen kea che, 兇子宜之 Yu tsze e che. 宜言飲酒 E yen yin tsew. 與子偕老 Yu tsze kea laou. 琴瑟在御 Kiu sib tsze yu, 莫不靜 | Mô pû ting haou.

To bend the bow and shoot it, Is may husband's proper duty; 'Tis mine to prepare the banquet; Till we grow old together. The harp and viol shall ever be before us; And uievver shall we cease to cherish tranquility and love.

The people address a favourite prince thus,

豈無他人 Ke woo ta jin; 唯子之 | Wei tsze che gae.

There are others we could serve, But for our love of you. (She-king.)

我不去而歸往他人者, 乃念子而愛之也, our not departing, and going over to some other person, seizes from our consideration of you, and affection for you.

The 善 Haou heen, or 'taste of virtuous and eminent men,' much referred to by all Chinese moral writers, is exemplified in the following verse; in which the Poet laments his own defects in being unable to draw good men about him; and
A go-between in making marriage alliances; to consult about uniting two families. Chō denotes a con-
The ancient distinction of titles or terms for wives of different ranks, as given in the Le-king, is thus:

The Emperor's wife is called Hou; princes of state's wives are called Foo-jin; governor's wives, Jou-jin; scholar's wives, are called Foo-jin, and the common people's wives are called Tse,—by this, it appears that the terms Fei and Hou, were anciently applied to the same
The reigning Tartar dynasty in China will not now admit the word _Fei_ being applied to European Queens, but employs the word _Fei_, which is the subject of the above example.

From _fugitive_ or abandoned and woman. Confused; incoherent; irregular; disorderly; untrue; immoral; wild; extravagant. A negative; not existing; to cease to exist. Occurs in the sense of _ji_.

The expression _Woo_ meaning _not disorderly_ in the _Yi-King_, is differently understood by commentators; instead of the sense above given, some think it means _not falsely_; and that it corresponds to the term _Che_ of _T'ao-yuan_ sincerity; in the second of the four books, _Lei_.

_The_ _Lei_-, or learned of ancient times, were students of moral propriety, as well as of letters; and the appellation was nearer the western designation of a stoic philosopher, than merely a learned man; the _Lei_ thus describes the feeling of a _tes_.

The philosopher is not broken spirited; under poverty, and a mean-condition; he is not elated by riches and honors; kings and princes cannot by the tyranny make him disgrace himself; nor can the oppression of inferior rulers cause him to abandon his principles. They go on to say, that the _tes_, or philosophers, falsely so called, _Wang_ and other men in pursuit of these ends, they _Wang_ point out a white colour, and call it black; as ink; they calumniate virtue, and call it vice.

The phrase _Wang_ occurs in the writings of _Mencius_, denoting a brutish person, who is lost to all feelings of moral propriety; and whom the _kind_est, most meek, and reasonable behaviour, fails to influence. The passage is known by the appellation the three examinations; because _Mencius_ recommends the _kind_ est man, when he meets with _Huang_ unworthy, _Woo_ tolerable opposition from other persons, to _Huang_ — he turns back his thoughts on himself, and examine whether or not he has been the _kind_est and _civil_ and _faithful_, which are the three things referred to above; if he can answer to himself in the affirmative, he then determines to consider the other man a beast, and not vex himself further about him. (Mang-tseu)

this is a disorderly brutish person with whom nothing can be done.

_Heung_. A woman's name.
An ancient form of 姦 Ke, A concubine.

YEN. A wife with her dress adjusted, and all things placed in order. Smart, active.

FOUR STROKES.

TAN. Delight, joy.

JIN. From woman and to sustain. Pregnant with young; to be with child.

FOO. To covet. One says, The appearance of a woman. Read Yew, To look with indignation or resentment.

TSING. Still; retired; quiet; the disposition which constitutes the chief excellency in woman.

HEAE. Dislikes; jealousies; envy. He hea 藤 petty jealousies.

JEN. Tall elegant figure; slender and flexible.

JIN. From woman and to sustain. Pregnant with child.

WAN. A woman's name; to bear, to live.

HAOU. Open; vacant; coarse.

CHUNG. In some places is applied as a designation of a husband's elder brother; and in the northwest part of China, is applied to a husband's father.

PA. A woman's name; or according to others,
Pa tow 1 夫 denotes the single tuft of hair braided up to form a woman's head-dress.

TÓO. An 1 From woman and additional apartment; or from stone, implying barren. A wife who envies or is jealous of her husband. Envy, envious, jealousy and ill-will appearing in the countenance, when by actions, it is expressed: 他 a selfish mind. Siing too sin 生 心 to become jealous. Too too less; envy; jealousy and ill-will generally. Too fú 夫 an envious woman, peculiarly applicable to families in which polygamy exists, where envy and ill-will prevail much. Too fú 夫 the envious wife; name of a plant in the Pun-Issou.

Foo jin hien 1 th, pôh sang too sin 婦人賢德不生心 or Foo hien 1 this ke 婦賢無忌 ifa wife possess the virtues proper to her sex, she does not cherish envy nor ill-will (against the other females of the family). Foo jin kën foo tsûn 1 養 too sang, too sin 婦人見夫娶妾即生 心 when a wife sees her husband marry a concubine, she immediately becomes envious. Hwa wên jìn ching 1 wîi too fúi 壞婦人稱為一婦 a spoiled bad woman, is called Tóo fúi, an envious wife.
The tyrants of the female sex in China are induced by their system of polygamy, to write and talk much against the vice of envy in wives, who see concubines preferred to themselves, by their husbands. Grave moral writers adopt the same strain; thus a wife who sees her husband's affections set upon a slave girl, or a concubine, without envy or ill-treating the parties, has merit to be rated at two hundred, in the scale of virtues and vices. However, on the other hand, to avoid giving unnecessary cause for envy, they try to the husbands, that he who requires the virtue of the maids, and talks and laughs with them, so as to cause his wife to become suspicious and envious, and to disagree with the servants, commits a fault to be rated at three, every time such conduct is repeated.

(Tseu-en-jeun ku-hwa.)

That the prosperous man is often envied, is thus taught by an ancient writer. 

人有三怨，爵高者人必怨之，官大者主逆之，禄厚者怨速之。there are three circumstances for which a man is hated of his neighbour,—He who attains high rank amongst the nobles is envied by others; he who holds a place of high authority in the state, is hated by his prince; and he whose emoluments are great, has the dislike of every body who come with it. Sun-ssih-pan-ssu-Ssu-Ssu to whom this was addressed, said in reply, that he hoped to avoid these resentments by this means, 

吾爵益高吾志益下，吾官益大吾心益小，吾禄益厚吾施益博。the higher I rise amongst the nobles, I try to show a more lowly temper; the greater my authority in the state, I study to be less ambitious; the richer my emoluments become, I extend more widely my charities. (Leé-tsse.)

An ancient historian says, that envy is a constant attendant in the harems of despots, and in the courts of princes—His words are 女無美惡入宮見，士無賢不肖入朝見嫉，a woman, whether fair or ugly, when she enters the harem is sure to be envied; and a young man, whether virtuous or vicious, when he enters the court, is equally liable to the same bad passion. (Urban yé-shaeh.)

From woman and branch: a base woman. Women of pleasure; singing girls; players on musical instruments; whores; prostitutes. Professed prostitutes were first introduced in the armies of the Han dynasty.

Since no one can innocently hire another person to commit a crime, the Chinese moralists reject the absurd pretext made by dissolute men, that as 青樓紅粉受賞罰，財淫無害. prostitutes receive a pecuniary compensation there is no harm in a lewd intercourse with them. And the penalty they threaten consists in a sort of retribution, which falls on those connected with the offender. They call upon abandoned husbands and fathers to reflect that if 夜淫子子女而子女今夜未必不受人淫，I to night debuch the daughters of other parents; it is likely that other men may this night debuch my daughters; but should this immediate retribution not take place, they then teach, that Such men 天必報應 "treasure up the wrath (of heaven) against the day of wrath," and it will fall upon them more heavily at a future period; and Hence 晚夜妻妾子女是家主，women, concubines, or daughters will become whores and prostitutes. (Tseu-en-jeun ku-hwa.)

Ke yih yuē chang foo, neuf yas yin too hou keu 亦曰娼婦女樂淫婦老舉 a prostitute is also called a singing woman; female musician; lewd woman, and an old go astray. The last word keu is an example of severing the parts of a character and giving the whole a meaning which it does not in its usual acceptance possess, thus they say, Keu is made of 後 Chuen, To err or go astray, and With. Yu, With, and so make Keu mean, a woman who goes astray with a man.

Ke neu tséi kih tso sang le yay 女接客做生意理也 a whore receives visitors for a livelihood. Jin shi ke neuf wei pesou kih 人宿女為嫖客, men who pass the night with whores are called Pesou-kih, whoremongers. Ke kea yew kwan yuē hwa-lin; kea choo keun, yuē hwa-ting; ke kea choo shùyù pên, yuē shùyù lenou 一家有家有婦日花樣家住客日花樣。
When prostitutes have houses they are called forests of flowers; when they live in vessels on the water, they are called flower boats; when they live by the water side, these prostitutes' habitations are called water tents.

Yaou-teh, a famed prostitute and player on the pipa (a sort of guitar) who lived about 1600 years ago, on the banks of the great river Yang-tse-kang. Ke neun Yaou, name of a plant, Quadrna species lilii rubri. (MS. Dictionary.)

Yaou. A beautiful woman.

Yaou, a woman's name, a perverse disposition.

Yaou. A woman's name.

Yaou. A woman laughing or smiling.

Yaou tiating, a supernatural essence, a spirit, elf, or fairy; an imaginary genius, conversant on the earth, and distinguished by a variety of fantastical actions, either good or bad; often appearing among mountains, caverns, and grottos; sometimes imagined to be women, who, (as Jervaise Tillebery, Marshal of Arles, said of fairies in the 13th century) choose themselves gallants from among men, who are generally made to smart severely for such unnatural

Yaou tiating, a sort of yellow jaundice, and extreme emaciation being the result.

Yaou tiating, of the Chinese, like the Nymphs and demons of Theocritus, often appear on the mountains and in caves, having the resemblance of beautiful women. The fox spirit, or fairy, sometimes appears as a most beautiful nymph; and sometimes as a venerable old man. There is a romance in 16 vols. called Lenon chang che e, the fictitious narration of strange occurrences, which is the Faery Queene of Chaucer. The writer's object is said to be an exhibition of the visionary fleeting nature of all terrestrial things. There is another small romance of a similar kind, in 3 thin vols. called Lay fang lai

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In the account called Tso-chuen, of the wars amongst the Chinese states (B. C. 250), there is mentioned a portentous omen of snakes fighting. They teach in the same work, that when a portentous omen does not make themselves known and heaven does not send them without cause, but that when men and portentous omens arise from man, he draws them upon himself by his extravagant crimes. 

Huen-tih, a famous general during the civil wars of China, in the 3rd century, said of his opponent, that as he had used magic spells, he purposed to have the blood of slain pigs and sheep, and having caused his men to lie in ambush at the top of a hill, till the enemy came up, he would then spurt down the blood upon them, and so loosen the spell. Yew kin show there are species of birds and beasts, and there are species of flowers and trees. Hing yao tu kwae work to raise the fairs and do strange things. Yoou tuing me you call this. 

CHEN, or Kên.

YUN. A surname.

MEAOU. From woman and small, woman is the most fascinating and divine part of the creation. Spiritual, and incomprehensible transmutations, delicate; minute; fine; subtle. Spiritual; abstract; wonderful; good in a high degree; excellent. A delicate and attractive smile; a flattering winning manner.
KEUE. A handsome appearance; beautiful.

Read Yuē, Beautiful eye brows. One says, A vexed and envious appearance.

CHWANG. 袖物

From a couch, or the petal of flowers and woman. Dressed; ornamented; the face painted or daubed in the manner of Chinese females. Chwung shih 妆饰 dressed, ornamented; adored; painted; glossed over. Chwung pan 扮 dress, generally; dressed, either well or ill. Chwung léen 蓆 or 嫯 Kea chwung, A lady's toilet, &cetera; the portion of furniture and household necessities given with a daughter as a marriage present.

To pan soon chwung 打扮梳 to dress and comb.

Nan tsü pan neu chwung 男子扮女 a man dressed in woman's clothes. Jin kea neu pe pan chwung léen 八妹 女佣姬 a woman who marries his daughter, provides for her a toilet. Chang ke chwung pan saou tan 唱戱 扮小旦 in a play dressed as a female, persons so dressed are said to be generally employed by some of their auditors for unnatural purposes, and, when permissible, to receive from the managers a large income; or a sum equal to a thousand Spanish dollars annually.

Soo toh cha fun wei chwung pan 梳頭搽粉為 扮 to comb the head and paint the face constitutes dressing. Tsing chwung ke 催 a letter to urge to dress, devotes a note sent by the bridegroom on the morning of the marriage day, requesting the bride to hasten and come to his parent's house; the expression is framed by the Tartars; the Chinese call the same thing Ying shóu 迎書 a letter to meet the bride.

In the 21st hist. twenty one historins, 44th vol. Show the wife of general Ke 瑞 who lived about (A. D. 1950) is thus described 色美而善 為妖熊作態 眉-expanded 髻 扩腮步顳齿笑 She was beautiful, and excelled in adopting a fascinating fairy-like manner; she made melancholy eye-brows, and affected to shed tears; her hair was braided on one side, like a man
falling off a horse, and she walked with mincing steps, as if her waist were broken; her simpering smile seemed to indicate that her teeth ached. The commentary says, her affect to weep was shown by her 拭目下 (her checks) below the eyes. The account of her manners and dress, closes by observing 狐尾单衣 the train of her single garment trailed on the ground like a fox's tail. She and her husband after varied scenes of dissipation, extravagance, and cruelty, both committed suicide on the same day.

An ancient form of 好 liaou, Good.

Same as the preceding. Read Neu, A Corcan name.

YÉN. Rest; repose, quiet.

NÁ. 妇年 to take or collect together.

YÁ. the appearance of a fat little child; a handsome appearance.

HIN. A woman's name.

FUN. Fun hoo, the name of an ancient state in China. Yen che kő; King che kán; Fun hoo che kō; Wū yú che kín sēlh, tóe tse che mēi chy yáy 燕之角, 荆之餘, 胡之斧, 吳粵之金錫. 此材之美者也; the horns of Yen, the mulberry timber of King, the arrow-tambous of Fun hoo; the metals of Wū-yú, — these are all excellent commodities. (Chow-le.)

YU. An appellative of what is excellent and good. Tséé yu 姍 a certain female officer.

The epithet of a deceased mother. Tsan pe 祖 a female ancestor. Kaou pe 考 Kaou, denotes a deceased father; and Pe, A deceased mother,—deceased parents.

Sang yué fù; yuē moo; yuē tse; see yué kán; yuē pe; yuē pin; show yuế tāh; tsam chē yuē pūh läh 生日父日母日妻死日考日 1日孀壽曰卒短折日不祿. during their lives the terms for father, mother, and wife, are Foo, Moo, and Tse; after death they are called Kaou, Pe, and Pin. When a father dies, in a good old age, the term 泰 is used; when his life is cut short, the phrase Tāh-läh is employed to express his dying. By the term Pin, applied to a wife after her decease, it is intended to praise her for the correctness of her conduct. The terms 泰 and 母, express that the deceased had virtue and talents to fit him for high offices in the service of his country, although he did not actually fill them. (Le-king.)

KEUN.

From woman and to adjust. A female beginning to dress.

From a claw placed above women. Kept down; tranquil; steady; safe; secure. Occurs denoting To fall. Gan to 安 composed; steady. Tīng to 定 fixed safely. Kēth to 极 extremely well settled and safe.

To 1 occurs in the She king in reference to placing in a steady quiet posture: the efficacy of a deceased parent, which it was usual to worship, and offer libations to, in ancient times. Tāyīh tīn sēng, tīng tīng to to 翠玉早已想得停停, 语言 had already contrived it in a manner that was perfectly safe. Fon foo pāe to tang jin kān show heang ho, pāh she lā e thīk lāh.
safe person to take care of the incense and the fire; it must not be done in a loose instinctive manner.

FUNG. Every sort of intrigue and levity of conduct, is expressed by Fung. An ancient local word.

WÁN. A good appearance.

CHOO. Beautiful and excellent.

FANG. To impede; to injure; an impediment; hindrance; objection; injury. Yew ho fang gae 有何一站 what objection is there? what is there to be apprehended. Chay ho ko mae, píh fang shih pun these goods may be bought, there in no danger of losing the prime cost. Chay se asing píh fang the wo mung jih yu ne pan to tsew she leau 這事情不 你明日與你辦妥福 was there is nothing to be apprehended fr. this business: stop till to-morrow and I'll settle it all for you—let it be so; or let it rest there.

FIVE STROKES.

Pei, A pregnant woman.

TOO. From woman and stone, implying barren.

A wife who envies or is jealous of her husband. Envy; senvious, jealousy and ill-will appearing in the countenance. A vulgar form of Choo Too. (Sha-niöh) See above, page 610.

PÓ, or Pá. A beautiful woman. In local use, denotes simply the word Woman. Occurs in the sense of 魂 Pó, The demon of drought, in reference to which it is said, that wherever a bald-headed woman lives, it is sure not to rain.

NE. A slave girl in a family is called Ne, or Yau neau 一個 a beautiful appearance; or according to others, Yaou laou 子 disobe-dient; perverse.

CH'HUH, or Ch'how. The wives of the eldest and second son are denominated by these two words; they address each other by them; the junior calls the senior Chow, and the senior calls the junior Le. Read Lôh, and T'ôeih, Agitated. The heart moved or affected by grief; disquietude of mind.

CHÖ. Quiet; still; effeminate.

CHAOU. A female name.

TA, or Tö, and Tan. Take such a vicious queen, famous in history, B.C. 1109.
NAE. The vulgar form of 嫩 Nae.

The female breast; milk; to suckle. Tang jin hoo chow shuih wei hswang nce 唐人呼晝睡爲黃 the men of Tang call sleeping in the day time, the yellow milk.

YUEN, or Wan.

Supple; yielding. The name of an animal having a deer's figure and fishes eyes.

Same as 嫲 Hoo, A woman's name.

From woman and a shining taper.

An elegant figure; beautiful. A man's name.

HEUEN. A' woman's name. Same as 嫩 Hoo, a woman and a cerv. A woman who restrains herself by the rules of propriety.

CHIH, and Yih.

From woman and to lose. Used for Chih sister. A cousin. Read Yih, Licentious; lascivious; lewd.

K'HEW. A woman's name.

The original form of 嫨 O, Undecided.

The name of a state; the name of a territory; the younger sisters.

of sisters; the senior is called Tsauv 姐 and 姐 Tsae, hence Tsze-mei 姐 1 sisters, generally. Mei, is a very general epithet applied to women, with considerable latitude of meaning. Name of a flower. Kwei mei 姉 1 denotes the settling or marriage of a woman. Wae mei 嫨外 1 sisters by the same mother, but a different father.

Seau mei 小 my sister, or my youngest sister. Ling mei 令 your sister. Heung mei 兄 an elder brother and younger sister. The following verse refers to the marriage of 瓡女 Wan-ning with a princess of 語 Sin.

大邦有子 Ta pang yew tsze,
視天地之 K'een teen che mei;
文定厥祥 Wan ting keu tsanng,
親迎于渭 Tsin ying yu wei,
造舟為梁 Tsao chow wei leang;
不顯其光 Puh heen ke kwang.

Of a great nation, there is a daughter,
Comparable to the angelic sisters of heaven:
The elegant presents have determined his bliss;
In person he meets her, on the banks of the Wei,
Build the boats, make a bridge;
Spare nought to illustrate his glory! (She-king.)

Of Chwangkeang 蛋 a beautiful and virtuous Princess, it is said, Tung kung ehe mei 東宮之 1 a sister of the eastern harem—where the heir apparent resided. (She-king.)

URh kea ke wae mei yu Shehcaoushu 而嫁其外 1 于施孝叔 and married his sister by the same mother to Shehcaoushuú. (Ts'o-chen.)

As the name of a place, once the residence of the wicked king 狄 Chow, the Shoo-king thus speaks, 王若曰 明大命于 1 邦 Wang jö yu'e, ming ta nung yu mei pang. The king (Woo-wang) thus spoke, make known the great decree to Mei pang.

MO. The name of a female, famous in ancient times. Ke mo 萬 to reject or despise mechanic.1 arts;
Confucius said concerning Kungyeyehang, it is proper to give a wife to him, although he be in bonds and imprisonment; it is not his crime, and he gave his daughter to him to wife.

In this example it is observable that Tsze子 is used to denote Confucius, and also his daughter in the compass of one sentence. The commentators remark that the man's being bound with black cords, (which was the ancient usage, 固無害於可也 was assuredly no impediment

to evising him—for nothing 自外至者為榮厚 that comes upon a person (Independently of his own merits or demerits) can either be to him an honor or a disgrace.

Mencius said, there were in his days five ways in which children showed a want of duty to their parents; first, by slothfulness; second, by gaming and drinking; third, to use ho tsae, sze tsae 好質財私子 by a selfish love of gain, and an appropriation of it to their own wives and children—whilst they neglected their parents; fourth, by 权時之欲 gratifying their ears and eyes; and fifth, by wrangling and shihing. (Mang-tsee.)

There is a clause in the laws of China to provide against what, under such a despotism, one would scarcely suppose possible ever to occur: viz. 乃妻妻者杖 一百 all wives who beat their husbands shall receive one hundred blows; and 夫順離者聽 if the husband wish to separate from her, he shall be permitted to do so. Only, as in many other cases, the persons aggrieved must themselves apply to government; so in this case 夫自告乃坐 the husband himself must accuse, or conviction can take place. If the husband receive any severe and permanent hurt in consequence of his wife's beating him, she is to be strangled.

The inequality of condition is strongly marked by the case being reversed, for Ke foo gow tsie, fei chê shang, with lun 其夫懲妻非折傷勿論 if the husband beat the wife, but does not break her limbs or maim her, the law shall not take any notice of it.
There is a clause to provide against Tse tse yu foo kwo-khi husband and wife's error scale, or rule. The first named is, for the husband, Weii tse so che, mei jih yih kwo  for 15 to be ruled by his wife—for every day, rated at one fault. The wife's disagreeing with her husband, is rated at one; not rejecting food and drink, in order to remonstrate with her husband, is one fault. The husband's, Yung tse kwo kea, keep jih sze shaou heang, keaou tse ne koo 容1 遇家及入
寺烧香交结尼姑 suffering his wife to go out of the house; and enter temples to burn incense and have intercourse with nuns—is for each a fault rated at one. Tsie s5 keih lay ming bing; fang foo tse mei isze shih kwo 精跳及雷鳴行房夫1 每次十過 on holidays, and on the new moon, or in the time of thunder, to have conjugal intercourse, is for each time, in the case of both husband and wife, a fault rated at ten. And for the wife, Heen foo maou chow, tsen kwo 爽夫貌醜千過 to dislike her husband on account of his ugly face, is a fault, rated at one thousand!  (Keig she pên 諵世修 a collection of Awakening lessons to the world. 1 vol.)

Peou-tse-yang-she 彭1 杨氏 Yang-she, the wife of Peou: a person who lived about. A. D. 608, famous for her attachment to her husband; a bandit, who saved her, in times of civil commotion, which obliged her to forsake her first husband. Peau, and his brother, were both murdered by those who wished to obtain Yang-she: but she and Peau's dog called 黃蒼 Wang tsang, were equally faithful to him; the dog seized one of his murderers by the throat and tore him to pieces, then rolled itself in the dust, shewing marks of the utmost anguish, and never left his dead body. The wife first cut off her hair; and mangled her face by cutting in it deep gashes with a knife, after which she was made a nun by the king, who desired to possess her; she next threw herself into a well to drown herself, from which being rescued, and recovered by the heat of a fire, she finally cast herself into it, and was burnt to death. (Nan-she.)

Püh ting foo jin yen 不聽婦人言 never listen to what a wife says,—is a proverbial saying; to which it is replied, 因1 言而成其美者亦 不少 Yin tse yen urh ching kei mei chay yih püh shou There are not a few instances of affairs having been brought
to an excellent conclusion from having attended to what a person's wife said.

A woman who preserves what is indispensable to her sex, a decent behaviour.

Same as 嫔 Naou, Vexed and angry. 嫔 SHIN. A woman's name.

TE. A woman's name.

Same as 嫲 Tsan, Beautiful; excellent. 嫲 CH'IHE, and Ch'hen. 嫲

Small and weak or delicate. A woman of gentle gait; who trips lightly along; clever, well educated and accomplished.

From a crime and a woman. A woman who has committed some crime. A woman placed in a family above the rank of an ordinary servant, but inferior to the mistress of the house; a kind of handmaid; a wife inferior to the first; a concubine. Chinese moralists do not allow a concubine to be taken till the age of forty, and when there is no hope of having male issue by the wife. The name of a nation. A surname.

Yih tse yihs tseeh — (wife) 一 one wife and one concubine. Jin ching tseu wei tse; nine leih wei tsceh 人正 婦為妻貞 一 she whom a man correctly marries, is a wife, she who is bought is a concubine. Foo jin wei ta chay wei tse, tso seacu chay wei tsceh 婦人為大

者為妻做小者為 一 a woman who is the greater (in a family) is wife; she who is the less, is concubine. Foo che ching shih yu tse; tshih shih yu tseh 夫之正室 曰妻側室 日 一 she who occupies a husband's middle chamber (in his house) is called Tsceh. She who occupies a side chamber is called Tse'e.

Chang tseh, tseh che yew tseu yay 長 一之 有 子 也 the senior concubine, is the concubine who has borne a son.

Ts'ee p'uh tseu tung sing. koo nae tseh p'uh che ke sing. ts'ih p'uh che 夫妻不取同姓 故妻 一不知 其姓則卜之 when marrying a wife, one of the same surname is not taken, when buying a concubine, not knowing her surname; a divination takes place respecting her—not to know her surname, but whether the connexion will be lucky or not. (Le-king.) Those who had 姓 Ping, or surnames, in ancient times were persons of family, the mean taken as concubines were people whom nobody knew. The same surname was avoided because such alliances approximated the state of brutes. Tsceh, ts'een yay 一賤 也 the Tsceh were mean low persons. (Le-ke-choo.)

Although concubinage is allowed by the laws of China; bigamy is condemned; Thus, under the clause Ts'ee shih seu 妻 一失序 wife and concubine losing the order which, by law, belongs to them; it is said that, 凡以妻 妻 一失 次 一百 Fan ts'ee wei tseeh chay chang yih pih, In every case in which a man makes his wife take the place of a concubine, he shall be punished with one hundred blows. — And Ts'ee tsan, e tsceh wei tseeh, chang kew shih; ping kae ching 妻在以 一為妻者杖九 十 並 改 正 be who, whilst his wife is alive, puts his concubine in the place of his wife, shall receive ninety blows, and both parties be again put into the rank which belongs to them. Then follows the passage here referred to, Jee yew tse, k'aug tsueh tseu chay, yih chang kew shih, le e 若有妻更娶 妻者亦杖九 十 震 異 If he who has a wife marries another wife, he also shall receive ninety blows, and the last wife be separated from him. (Ta-ting Leih-le, 6 vol.)

In the notes on this law, it is said, that the meaning of the word Ts'ee, or wife, is being on an equality with her husband. Tse nae yu foo, tse te che jin 妻乃與夫齊
A woman's name; a fine countenance.

Handsome; pretty; pleasing; affording pleasure; joy.

Read Keu. A common epithet for a woman in Ho-nan province. An old woman.

Heu | occurs syn. with these four 媼奴豢嘗 all of which are pronounced Heu. A case occurs in the 11th vol. of the history She-ke 史記 where it is said of a famous person, at the commencement of the Han dynasty, Heung wang kien jin kung king, tsse gae, yen yu heu heu 項王見人恭敬慈愛言語呼呼 the king when he saw any person behaved with reverence and respect, with kindness and love; his speech was mild and soothing.

Other copies for the last two characters write | | Heu heu.

An effeminate appearance; woman-like; good or well-looking.

A woman's name. One says, A correct decorous behaviour.

A woman's name.

A beautiful woman.

During Yoń 月事 the period of her monthly courses; under such circumstances, it was ancienly the usage, E tan chiao mēn 以丹注面 to mark the face with a red pigment.
From woman and mother. A mistress or governess in a family; an old lady of fifty who teaches young women. A term by which the wife of a younger brother addresses her husband's sister-in-law. The name of a hill. A widow of the age of fifty, who becomes a kind of school-mistress. The wife of a younger brother calls her husband's sister Moo. Used to denote a midwife, vulgarly called 受生 Show sing, and接生 Taes sing.

The usual form of the preceding, under which Kang-he gives the definition. A bride reflecting on her deceased parents, and her former home, says, in the She-king, I,

出宿于沛 Chih siih yu Tsze,
飲餉于饑 Yin tsieen yu Ne,
女子有行 Neu tsze yew hing,
遠父母兄弟 Yuen foo moo heng te,
問我諸姑 Wan wo choo koo,
遂及伯 Suy keih pih tsze.

Went forth and passed a night on the Tsze, and ate of the road-sacrifice at the Ne; then I a female proceeded forlorn, for removed from my parents and brothers:—
O to make kind enquiries of my sisters;—
And to obtain the society of my aunts.

According to ancient usage, in China, princesses married to the kings of neighboring states, could never return to their parent's house; and the late Emperor Keen-lung made it a law, that those females who were received into the palace as imperial concubines, should never return to their parent's home.

Peau heung te, yu peau tsze mei chang ching phih pe 表兄弟與表姐長成不避 first cousins, with their aunts, even when grown up, do not retire from
each other's company,—but continue to associate in some families, which ends in illicit connexions and scandals.

(Tsien-jiin-keu-hwo.)

始 CHÊ, or Shè.

From women and eminence; the beginning of woman.

(Shou-wan.) The beginning, the commencement, the origin.

Read (/), To begin, to originate. Answers to then, when introducing the second member of a sentence, which expresses a circumstance that must be preceded by something else. Enters into several proper names. Name of a hill, and of a district. Pun che 木 the origin, Fang che wei 方 爲 and then it may be done,—something else having preceded.

Sze che 四 the four beginnings, refers to the origin of material existences. San che 三 the three beginnings, refers to the year, the sun, and the moon. Tsah che 七 the seven beginnings. The name of a medicine; applied also to Heaven, earth, man, and the four seasons. An eclipse, that was deemed very ominous during the Han dynasty, is mentioned thus, Jih shih yu san che 日蝕於三 an eclipse of the sun on the first day of the first moon in the morning.—These three coincidences are here called the three beginnings, viz., Sun che chou, yuè che chou, jih che chau; che yew chau yaj 岐之朝月之朝日之朝 1 朝 the morning of the year; the morning of the month; the morning of the day; Che, Beginning, is the same as Chaou, Morning. (Tsien-han.)

One of his statesmen, Paou see-u peou 官, thus addressed Gue to the mourning monarch, on the occasion. Pe hes foo see tien; moo sze te; tze, yang le min 陛下父事天母事地于黄黎氏 it is your Majesty's duty to serve heaven as your father; the earth as your mother, and to nourish, as your children, the black-haired people;—but he adds, since you came to the throne, your father heaven has been eclipsed of his brightness; your mother earth has trembled with convulsions (referring to an earthquake), and your children the people spread a general panic, by strange reports circulated amongst them. The writer, who had made up his mind, to meet death rather than hold his peace,

then calls on the Emperor to reform himself and his government.

Confucius thus expresses himself respecting the order which ought to be preserved in what concerns virtue and knowledge. With yew pun mō, sze yew chung che; che so sē-n how, tih kin taou e 物有本末事有終知所先後則近遠矣 things have a root and a top; affairs have an end and a beginning; to know what comes first, and what should follow after, is a near approach to wisdom. It is added in the commentary that a clear understanding of what is goodness and personal virtue, must precede renovating a people; and that Che che wei che; nang tih wei chung 知止為 1 能得為終 a knowledge of one's duty must precede an ability to perform it. Che yuen bēn 皇帝 the first Emperor; a title assumed by the founder of the Han dynasty, the infamous monarch who burnt the books and built the great wall in China, B. C. 220.

姃 JEN. 祇 S. C.

Same as 婢 Jen, A tall elegant figure.

娥 PIN. A concubine.

姤 SHAN, or Sán. 季

From woman and a record, or an abbreviation of 班 Shan, To pare or scrape off. Good or beautiful, to speak against and ridicule. Read Pwan, Ugly. Read Sēn, A person's gait or manner of walking. Read Sān, The appearance of a lady's garments trailing on the ground as she walks. Shan senou 1 笑 to speak against and laugh at.

This word occurs in some verses composed by Woo Te 武帝 the martial emperor, B. C. 81, on his seeing an apparition of Lefoujin 李夫人 his deceased and beloved.
queen. During the Emperor’s mourning, a Fang sze 方士 or magician, named Shouyung 少翁 professed to be able to Che ke shin 致其神 bring back the spirit of the queen. Accordingly a tent was fitted up, and at night illuminated with lamps, wine and a repast was spread out where the shade of the deceased was to come; and the Emperor placed in an adjoining tent, that he might have a distant view of the ghost of the queen, which actually (it is said) made its appearance, sat down in the tent, and walked about in it. The likeness of the apparition, to the queen was striking; yet the Emperor seemed to doubt the reality, and says, She yay? foi yay? leih urh wang che, pécn ho shan shan ke lae che 是非邪，立而望之。偏何 1 1 其來輕 was it she? or was it not?—as I stood and gazed upon her, how she walked about and slowly advanced! (Tséan-han.)

Of the great Captain Ying 義 who subjected all the Chinese states to his own sway, and called himself The First Emperor, (B. C. 245,) it is said, that in consequence of his success, Yin king ke so selh; tsze jin sze che, shan secou san tae 因矜其所習自任私知 1 笑三代 he boasted of the course he had run; presumed on his individual knowledge; and vilified and laughed at the three ages—which preceded him, viz. the dynasties, Hea, Shang, and Chow. (Tséan-han.)

姦 YANG, or Yâng. 嫦

A term by which a woman designates herself instead of using the pronouns I and Me.

姐 TSEAY. 姐

An elder sister. The term was formerly applied to mothers. Read Tsze, Name of a place. Used to denote Proud and disrespectful. Tsze and Tseay 妹 are both epithets of senior sisters. Secou tseay 小 is an appellation of the daughters of rich people; Miss. Tseay tseay 姐 is a general appellation of women. Foo kwei jin teih nen, ching seau tseay 富貴人的女稱小 | rich men’s daughters are called Secou-tseay, little, or delicate elder sister. Tsau ching neu tse wei tseay-tseay 大凡稱女子為 1 a common appellation of females, is, Tseay-tseay,—elder sister. Wo tseay 我 | or Kea tseay 家 | my elder sister. Ling tseay 令 | your sister.

Tsau secou tseay 大小 | the senior young lady. Urh secou tseay 二小 | the second young lady. The name sometimes precedes, as Yew san tseay 尤三 | yew the third sister and sometimes an epithet is prefixed, as Secou tsu-ay 巧 | the clever young lady. Chung tseay 蒸 | beloved sister, appellation of a notorious royal courtesan under the Tung dynasty, A. D. 702. A renowned Poet in China, Le-phu 李白 when intoxicated (to which vice he was addicted) railed the king for not bringing forward Chung-tseay to entertain the company. Ning wang 宗 the king therefore ordered her to sing behind the screen; on which the drunken poet rose and returning thanks said, Say phu heu kën méng, wăn aing yih hing e 嫦不許見面開 聲亦幸矣 although we are not allowed to see her face; still it is a happiness to hear her voice. (Phu-me-shin-yung.)

Read Tsze. Shan tsze 眾 | the name of a place on the N. W. of China, B. C. 200.

嬗 KAN, or Mân, and Tan.

From woman and a sweet. An epithet by which an old woman designates herself. Thus defined in Kang-he 妇之老者 能以甘言悅人 Foo che hau chay, nang e kan yen yü jin, A woman who is old and who is able by sweet words to please people.

婊 YUE. Light; opposite of heavy and of grave.

姑 KOO. 姑姑

An epithet of respect, used by a wife to her husband’s mother. A father’s sisters are also called Koo; a wife calls her husband’s sisters Secou koo 小 | the sisters of a grand
father are called 王 | Wang koo. Used as a Particle implying Temporary indulgence. The name of a star, of a state, and of a hill. Tāo koo 作 | a cross or diverging road.

The section called Tsau-kau 酒讒 royal commands forbidding wine or drunkenness, contained in the Shoo king, has these words respecting those who assembled to drink and carouse at nights. Wān yung shā che; koo wei kauy che 勿庸殺之 | it is not necessary to kill them, bear with and treat them better. The vice of drunkenness is represented as prevailing to an extreme degree amongst both the rulers and people, about 1102 years, B. C. and admonitions against it, are the subject of a whole book in the Shoo-king. Commentators are at a loss to conceive why death as a punishment for drunkenness should have been thought of; they imagine that those midnight carousals were of a seditious and traitorous tendency; and resembled the severity of an existing law, which declares, Yān tsau kauy san chay, kā kā tsuy 夜聚觴飲者皆死罪 those who hold midnight assemblies which disperse in the day time, are all guilty of a capital offence.

In the Le-king, the death of Tāo tāe 曾子 a disciple of Confucius, is mentioned with a circumstance which attended his death; the whole is related by Tān-kung 橘弓. This, the mat on which the philosopher lay had been given to him by a person of superior rank; and when he adverted to it from overhearing the conversation of his servant boy and his son, who sat at his bed side, he insisted on having it changed immediately, that he might not die under the charge of assuming rank, not his due. His son remonstrated in vain, and the mat was changed; but ere he was put to rights on another mat, he expired; the words he used on the occasion, are a favorite Chinese quotation. Keun tāe che gāe jīn yā tāi; se jīn che gāe jīn yā 來者愛人也 From the death of Tāo Tāe, one learns that a good man loves others in conformity with strict virtue and propriety; petty men love others with a weak indulgence— and from tender feeling violate the strict rules of etiquette and of virtue. This latter feeling the Chinese call Foo jīn che jīn 婦人之仁 an effeminate benevolence; and they admire the stoicism of the ancients, which Pāh e

**SZE.** A woman's name.

**KEA.** A woman's name.

**TSZE,** or Sze.

A term by which brothers' wives designate each other; the senior sister is commonly called Sze; and the junior 姊 Te. Tāo tāe 太 is the name of the wife of Wān-wang. In one of the passages of the She-king, where her name occurs, the change of style is observable; the modern word Sze to think is there considered an expletive.

思齊大任 Sze tse tāe jīn,
文王之母 Wān wāng che moo,
思媚周姜 Sze mei Chow kung,
京室之婦 Kūng sīī che foo;
太一嗣徽音 Tāo tāe tse jīn yīn,
則百斯男 Tāh pīh sze nān.

Think on the accomplished Tāo jīn,
The mother of the king Wān-xăng,
Think on the beautiful Chow kung;
A lady of Chow's royal house;
Tāo-tāe perpetuated the fame of the family,
And bore a hundred sons.

Pīh nān, keu ching too urh yēn ke to yā 百男, 興成

数而言其名也 a hundred sons—suggests a whole number, to express that they were many. (She-king.)

Paoutzē yew wang che pe tīē 伯翼王之嬖

Paoutzē, the favorite concubine of Wān-wang, (B. C. 760.

**PART I.**
From woman and to be born. The family name or surname. The Chinese express the whole of their surnames by Pih sing 百姓 the hundred Sing, which is a general term for the people or subjects.

The 鳥 Lin, is an imaginary animal of the deer species, that is, having the body of a deer, the tail of a cow, and the hoof of a horse; it is in Chinese poetry the emblem of the most innoxious and benevolent qualities; it Pih ts'ên sing 氏 the name Tseen pêh le sing chung 不踐生草不履生蟲 treads not on the living plant; it steps not on living insects.

Sing 仁 in the following quotation means grandchildren who continue the surname.

麟之定 Lin che ting, 振振公 Chin chiu kung sing, 于嗟麟兮 Yu tseu lin ke!
The forehead of the Lin (how inoffensive)! How substantially virtuous, Sir, are your grandsons. Ah! see in them the Lin itself. (She-king.)

The following pompous phraseology is in China merely civil; Tsing wên ts'ên sing ta ming 請問尊 一大名 beg to ask your honorable surname, and great name;—this is the language of all ranks,—the poorest and most obscure. Answer,

Ts'ên sing hwang 禮 one my mean surname is Hwang.
Without ceremony it may be said, Sing chang, ming king 一張名敬 surname Chang, and name King.

Of another person it may be said, Ho sing 何  what surname? or 一甚名誰 surname what name who? i.e. what is his name and surname; or in direct address from a superior to an inferior; or amongst equals in unceremonious phrase, it means—what is your name and surname. Joo sing shin mo 汝 甚麼 what is your surname? They ask the same question, with prefixing any pronoun, thus, 高 一大名 Kaou sing ta ming, Lofty surname, and great name?

Win yew tan sing, fûh sing  文有單 一復  in writings there are single surnames, and reiterated surnames; i.e. consisting of a single character, or of two characters; in

which case, they are also called 雙 一 Shwang sing, double surnames. Tung sing 同 一 of the same surname.

Pih kea sing 百家  the hundred family names or surnames. This is the title of a small tract which contains the most of Chinese surnames. It is one of the first books committed to memory by children, when learning the sounds of the characters. There is an edition called 百家 一 考略 Pih kea sing kaou leû, An inquiry into the hundred family names,—it contains a short account of the origin of each family. The first name inserted is 適 Chao or 趙 Chao, who being promoted by the King Muh-wang 胡王 to the government of the town 趙 Chao, (B.C. 930,) his descendants took the name of the town as their family distinction. This little tract was compiled by an aged scholar, about the commencement of the Sung dynasty (the era of William the Conqueror) and had the surname Chao plased first in compliment to the Sung family, whose surname was Chao.

The Chinese 姓 Sing, corresponds to the Nomen of the Romans, and to the clan of the Scotch. If surnames did not exist in England till the time of William the Conqueror, it would appear that they prevailed in China at least 2000 years before they were introduced into Britain. In some parts of which, viz. Wales and Ireland, they are yet but partially used.

The etymology of Chinese surnames is in many instances borrowed from the names of places; some from incidents in the lives of the founders of the family; and some from the character of the person. The surname Chao, given above, is an example of the first. The surname Lee 李 a pear, is taken from the founder of the family having dwelt beneath a pear tree, when avoiding the malice of king Chao 程 (B.C. 1112). The surname Ma 馬 a horse, is taken from a title of distinction given to the founder of the family, in allusion to the martial qualities of the war-horse.

In the Chinese laws, under the clause Tung sing weí hwân 同 一 爲婚 person of the same surname marrying, it is decreed that Faí tung sing weí hwân chay, kô chang lew shih le e 凡同 一 爲婚者各杖六十離異 in all cases, when those of the same surname intermarry, each person shall be punished with sixty blows, and the parties be separated. The Fgo neu kwei tsung, taâ le jüh kwan
The names imposed by Chinese parents and friends, as well as those they take themselves, are always intended to be Keib tsang 吉祥 "faustum nomina, or nomina bona;" hoping that the Latin proverb will prove true, "bonum nomen bonum omen." It does not however appear, that they practice onamantia; or select a man's good or bad fortune from the letters in his name; although they do it, from his natal hour, his hands, his face, and the structure of his bones; and hence say, there are Kwei kū 貴骨 noble bones; and Tsieen kū 賤骨 ignoble bones, which explains the abusive saying 一身貴骨 your whole body is composed of mean bones.

The word 三 Sing is, in the following quotation a proper name. Hsia, Tsse shā ke to foo, Kung sun sing, Kung sun hū 夏晉殺其大夫公孫 | 公孫霍 in summer, the people of the state Tsse killed their governors Kung sun-sing, and Kung sun-hū. (Chun-Iaw.)

In the Shoo-king, the virtuous example of the ancient King 晉 Yao, (B. C. 2293) is thus stated. 克明俊德 以親九族 九族既睦 平章百 之族 昭明 承和萬邦 藥民於變時雍 He was able by the influence of his great and illustrious virtues, to unite all his numerous kindred within the nine degrees of consanguinity; these being all united in mutual harmony, he tranquilized and promoted the lustre of the people's virtues; and his own people being rendered illustrious by their virtues; he joined in the bands of amity all nations. O how great then, the change to goodness; and how peaceful the state of the black-haired people!

Fōh e sing che tsin 善異 | 之親 subjected (to a willing union) relations of a different surname.

Pih sing ke nuy min shoo yā 百 | 蔡內民庶也 Pih-sing denotes the common people within the royal domain.

The disconsolate state of a person deprived of the aid of his own kindred, is thus lamented by an ancient poet, in the She-king.

有枝之社 Yew te che Too, 其葉菁菁 Ke }><< p i n g t i n g ; 獨行蒙蒙 Tūh hing keung keung;
Pun yuē yuen, mō yuē wei. The origin is called Yuen; the end is called Wei. Yuen wei is the origin or reiterated, Yuen yuen, wei wei. From first to last; all the circumstances from beginning to end. Wei yuen keih chê婉曲折 turning and winding, crooked and broken; applied to landscapes, it denotes romantic and diversified scenery: applied to style and speech, it denotes a varied and soothing manner, in contradistinction from abruptness and harshness.

Wei is used as a strong affirmation, thus, Wei woo piē koo无别故 indeed there is no other cause. Wei shih míh yew tze see实没有此事 indeed, really there is no such occurrence as this you refer to. Tze-wih wei he wo tōuhl此物係我的 this thing does indeed belong to me. Wei ta keu他去 send him away. Wei yuen一员 an official messenger; an officer, deputed to any particular service for the time being; hence Wei yuen is not a permanent title of office. At Chinese custom houses, there is generally an officer deputed to take cognizance of any affair or occurrence that may require that authority over the people which is not in China entrusted to the revenue officers.

Māng tze 孟子 in the Four Books, inculcates the necessity of governors preserving the good will and attachment of the people, by stating the absolute inutility of abundant resources, where this is wanting; his words are: 城非不高也池非不深也兵革非不坚利也, 米粟非不多也而吾之是地利不如人和也 let the walls of the city be so high; the ditches around so deep; weapons and armour ever so strong; and in the best order; the supplies of grain ever so abundant. If the men of the city desert it and go away, it shows that all these earthly advantages are not so good as an union of the people. For, it is added, by the Commentator, Pfêh-thīh min sin; min pâh wei show yay不得民心民不 爲守也 if the hearts of the people be not obtained; the people will not defend the city. This obvious truth has been much insisted on in every period of Chinese history; and being more or less acted on, has ameliorated the condition of the people, who though not formally represented in any
legislative assembly, have always found other means to cause their voice to be heard. Wei yang 阳 in anatomy, refers to the parts about the bend of the knee.

Wei-cheh in the sense of Hardship; grievance; oppression and ill-usage, are used thus, Nuy chung yew wan tsien wei keh, ying luy min so shih 内中有萬千 曲容民 民細述 inside there are ten thousand thousands of grievances—suffer an offending subject to state them particularly. Ne yew shio mo wei keh, fan nan, chih kwan kou soo wo, wo using kene teh. 你有甚麼| 曲 難 只管告訴我我能解的 whatever grievances, vexations, and troubles you may have; freely state them to me; I shall be able to redress them.

A sort of forced marriage is thus noticed in the Tso-chuen, Kungsun Hih yew she kong uni kyi 胡楊 丘 丘 whose name was Hih, again suit and by force imposed upon the spouse a bird; i.e. a goose, in ancient times the token of espousal. Woo yu tsze peen mien tian we 吾與子弁冕端 | I and you, will put on our caps and robes of ceremony. (Tso-chuen)

Wei, wei e | 蛇 | 蛇 or otherwise read Wei to, wei to occurs in the She-king denoting Tsze tih che maon 自得之貌 an appearance of self complacency and satisfaction. (She-king.) The same idea, in the same ancient work is expressed by | | 侘 侘 Wei wei to to.

形 Wei hing, | 和 Wei ho, | 順 Wei shun, | 蛇 Wei tui, A conferred figure, harmony, obedience, and relinquishment alluding to the birth, life, and death of man, are expressions which occurs in the writings of the ancient philosopher 荀子 Choung-tse, 10th vol. page 28.

Wei maon | 貌 or 玄冠 Heuen kwan, A high cap, tied with ribbons under the chin, worn by graduates and men of rank in ancient times.

Hw8 yuen yay hw8 wei yay 或 源 也 or | 也 both the beginning and the end. (Le-king)

A vulgar form of Ying, Pregnant.

SIX STROKES.

PIN. An ancient form of 嫡 Pin.

A woman; a bride; a deceased wife.

JIN. Pregnant. 嫡

One of the posterity of the famous ancient king Shun. Beautiful; elegant. Read Yao, Name of an official situation. Read Teaou, Light; lightsome: read Keao, in a similar sense. Recovering from disease.
Yusze yu she, ts ch’i erh yang 虞思於是妻之
以二 | under these circumstances, Yusze gave him two
beautiful daughters in marriage (Tso chuen.)
Tsai pien ping hwny ya shing yuen yao 雅聲遠 | (the music) was mixed and changed and
thrown together, so that sweet sound fled far away. (T’ien-Han.)
M5 pih mei le yau yai 莫不美麗 | 冬
there are none who do not dress in the most gay and fairy-like
manner. (Seun-tze.) Yang yue 悅 elegant and pleasing.
Kwang woo urh shih p’i tseng yau ke 光武二十
eight generals, one of whom was named Yau ke.
This general is the subject of a Chinese play.

TUNG. A straight well formed neck.

KEANG. 書

From sheep and woman. Name of a river at which the
ancient Shin nung lived, from which circumstance
Keang became his surname. Pih keang 不 | the name
of a river. Keang how 后 the Queen of 文
Wang. Keang tao kung 太公 a famous general of
antiquity, who was eighty years of age before he was in office.
Keang she she 詩妻 the wife of Keang she; this
person lived during the Hang dynasty, and is one of those
extraordinary instances of filial piety and devotion to the
will of parents, held up as examples by the Chinese. Keang
she’s wife, showed the utmost duty to her own mother,
afterwards to her husband’s mother, who in her old age would
eat only the carp, and drink of the water which was brought from
the Yang-tszee-keang: thither the obedient daughter-in-law willing
repaired daily to bring a supply. On her failing once to do
so, her husband, influenced by that extravagant devotedness
to his mother’s wishes, which the Chinese admire, divorced
his wife. Thus driven from her home, she worked night
and day at weaving, and not only supported herself, but
bought delicacies for her husband’s mother, and sent them
by the hand of an unknown person, which circumstance
being discovered, the husband relented, and took her again
to his own house; and from that time, a son she bore,
became the herer of water from the river for the mother’s
use. When performing this duty, the boy fell in and was
drowned, and Keang she’s wife, instead of upbraiding her
husband and his mother, concealed the occurrence from
the aged parent, that her feelings might not be wounded. Finally
heaven, moved by such heroic self-controll, and respect for
an aged mother, caused a spring to break forth by the side
of Keang she’s cottage, which supplied both the water and
the carp of the river, without any effort to procure them.
(Wan seang tang hwa chuen 晩笑堂畫傳 prints
with notes to afford an evening's amusement, 3 vols.)

Keang tao kung 太公 a person, whose name was
Shang Shang celebrated in ancient history, for being a principal
means of overthrowing the wicked prince Chow wang 紅
王 (B. C. 1103). He is said to have possessed some superna-
tural arts called Woo luy chang keu 古雷掌訣 the
five thunder hand-palm secrets, by which he kept off all
noxious influences; hence, the prevailing custom of writing
on a wall to drive away demons, these five words, Keang tao
kung tse tse 太公在此 Keang tao kung is here.

Keang yu she kwang 日廣 a minister of state during the
reign of Wan-leh, (A. D. 1619.) Keang yu she kwang
perished amidst the distresses of the house of Ming.
He was one of a large number who preferred death to submission
to the Man-chow Tartars, he drowned himself in a pool of
water; in opposition to him is placed Hwang sze tsun 黃
士絝 who was also a minister of the Ming dynasty; and
who at the age of 80 years submitted to the tortures, in
consequence of which, he is the scorn of his countrymen to
this day. Keang wei | 維 whose marriage name was Fih yu
伯約, one of the leading characters during the civil wars of
the three kingdoms, (A. D. 220.)

Keang kwang 亖 the name he assumed on marrying
was Fih kwae, he lived B. C. 158 years. He was re-
markable for his classical learning and astronomical science.
He had 3300 pupils, many of whom came from a great distance
to attend his lectures and instructions. According to the
custom of those times, he was repeatedly invited to court, but would never accept an appointment; and finally to avoid the importunity of the reigning monarch, he left his own house and lived in obscurity as a fortune-teller. He returned however before his death, which took place in the 77th year of his age.

He and his brother were remarkably attached to each other, which proved an occasion of saving both their lives on an occasion of being attacked by highway robbers, who threatened to murder them both. Each pleaded the other should be spared, and himself put to death, which so affected the banditti that they spared them both, robbing them only of their property and clothes.

Keangkwing in return, when required to inform who had robbed him, refused to tell, and indeed made some excuse to save the robbers; which being told to them, they restored him his property, and knelt down to return him thanks for his generosity and clemency. (Leh-tie-ming-chin.)

Keangtsae 順 a general who fought bravely, but ineffectually against the Tartars, during the falling fortunes of the house of Sung, (A. D. 1277.) After much obstinate resistance, and performing many exploits, he was taken by the Tartars, and as their manner was, put to death after the battle.

Keangkungyu 公魚 Keangkung's fish, a sort of syngnathus or pipe fish; popular tradition says, that Keangkung, mentioned above, who, in retirement, spent his time in fishing, having dropped his hook, it became the pointed protuberance of the pipe fish, the proper name of which is Chinyu 魚 or Chinyu 鉤 needle fish.

Keanghwang 朱 Curcuma or Turmeric, the first character is otherwise written 焦 and 焦 and in every case the pronunciation is the same.

From women and vermilion. Handsome features; beautiful countenance; delicate. Choo siah 妹 a pretty woman.

Neu tsze mei chay ching choo siah 娘子美者稱 chay siah beautiful women are complimented by the expression Choo o-siah. Choo is also applied to eminently good men, thus Pechoo chay tsze, he o pe che 彼者子何以界

The following verse from the She-king is thought to refer to a licentious assignation.

鈏女共 1 Tsing neu ke choo,
侯我於城隅 Sze wo yu ching yu;
愛而不見 Gae urh püh kën;
搔首匈匈 Suo show, che choo.

The retired damsel how beautiful,
She awaited me at the corner.
But not seeing her, whom I loved,
I scratched may head, and embarrassed went, I know not whither.

It is curious to observe the similarity which exists amongst men of every clime and every age.—how, Jin fan kei tuh show pa ke show yau 人unque則手攀其首也 man when vexed and embarrassed scratches his head with his hand, in China as in Europe, both in ancient and modern times.

So wei nuan choo chay, heh yih sien sang che yen, tash nuan nuan, choo choo, urh sze tsze yu s yau, tsze e wei tuh e 所謂暖者.學一先生之言則暖暖 11 while私自說也自以爲足矣 those called warm soft sprites, are people who getting hold of the words of a master, feel their imaginations heated, and give themselves fairy airs, being full of self complacency, and judging themselves fully accomplished. (Chwang-tsze.)

KHEIH.

A surname, a personal appellation. Occurs as the name of an ancient royal concubine and queen, and, also as the name of a prince.

Kwei foo the martial hero.

Visited every nation;
To obtain a match worthy his daughter Keel.
And found no place that delighted him like Han.

Tsoo, Ching-wan kung yew ts'een ts'eé yui Yen-kellh, mung
teen sze yu ke lan. Kaeou, Wen 

Meeting together; occurring or coming in contact; junction of the productive elements in nature. Keau-kow 

In reference to the Pa kwa diagrams, it is said Kow, yu 
yay, low yu khang yay, to meet or occur, the soft meeting with the hard. (Yih-king.)

Nan neung, lih wei keau kow, tseen te yih yew keau 
kow, the union of male and female is called Keau-kow; betwixt heaven and earth there is also a similar union.

From woman and old: an old 

woman; a matron; a school-mistress; a governess. Tseen 
moo, a certain hill.

From three or many woman. Illicit amours and intrigues 

with women. Fornication; adultery; unprincipled intrigues 
or plots of any kind; cabals, plots, and court intrigues. In 
Corea the senses of Keen / and Haou, are reversed.

Tung keen | illicit intercourse; criminal conversation. 

Hk keen | adultery or fornication by the consent 
of both parties. Keang keen | fornication or 
adultery committed by violence, a rape. Keen tan chei 

| an intriguing sordid avaricious set of people. 

Keen chin shā | near of adultery or lasciviousness is alien to 

murder. Keen seyi | evil intriguing and unprincipled.

Yin jin foo neu keen,Neu wear women | to 
deauach men's wives and daughters is expressed by Keen.

Keang keen yew tung yew neu hea ta sun yin thi yay, a strong 

Kean, yew keau meng, Meau, is highly ruinous to secret

Young girls are much more.
virtue. Ming, taon, keen kwae, sze ta gan 命盗一拐

四大案 murder, robbery, a rape or adultery, and stealing children or women, are four great law cases.

Kéen tsing gan keen 情案件 a law case of adultery. Fan chih keen tsing 犯出情 committed a crime of adultery or fornication. Kéen jin tse tseh 人妻妾 to destroy men's wives and concubines. Fan kéen show hing 犯 行 to commit adultery and receive the punishment.

Kéen tang 情 a political cabal; a corrupt treacherous party: a herd of men in power who intrigue to promote their party interests at the expense of their prince and their country. Chinese history abounds with complaints of such parties in the state.

劫人曰寇 keh jin ye kow, 殺人曰賊 shak jin ye tsih, 在外曰 tse wae ye kien, 在內曰充 tse nui ye kwei.

To rob or plunder in bands is expressed by Kow; To murder as well as rob is expressed by Tsih; Traitorous parties outside the palace are called Kéen; When inside the palace they are called Kwei. (Shoo-king.)

The ancient Chinese thus speak of the four means of legislation, viz. Etiquette, Music, Laws, and Penalties, 禮以道其志,樂以和其聲,政以行刑以防其惡 the rules of decorum and etique are to rationalize the people's minds; music is to harmonize their voices; laws to give uniformity to their conduct; penalties are to guard against their cruel and vicious excesses. The commentary defines the last word by Hung k'êen 亢 cruel excesses, for the vicious indulgence of the more tender passions generally end in the most hard-hearted cruelty to some one or other of the parties concerned. (Lo-king.)

The Chinese not only differ from some European legislators, who would permit the adulterer and adulteress to marry, but they also differ from what it is said, St. Austin allowed, viz. for a woman to commit adultery with the content of her husband; for they enact, that 凡羅容妻妾與人通 本夫 1 婦各杖九十 in every case when a man shall allow his wife or concubines to have an adulterous intercourse with another man, the husband, adulterer, and adulteress shall each receive ninety blows. When a husband or father 招勒妻妾及乞養女與人通 forces a wife, concubine, or adopted daughter, to yield their persons to another man, the husband is beaten with a hundred blows, and the adulterer or fornicator with eighty blows.

And if to evade this law, a man 用財賄休賣和妻人妻 employs money and buys a divorce, which divorce another man sells him, and he with the consent of all parties, marries this other man's wife, each party is to be punished with a hundred blows, the wife to be forced to separate from both the men; and the property be confiscated.

The argument used to justify these laws is, that though all the parties act voluntary, their conduct, Pae hwae fung hwa 貌壘風化 tends to ruin the public morals, and their individual consent does not extenuate the offence against society.

To preserve the superior character of the government, the same crime is punished more severely in them, and 凡職官職官妻子夫婦女 二款半 in every case when an officer of government shall commit adultery with another officer's wife, both adulterer and adulteress shall be strangled.

Unnatural crimes are called ke 1 Ke kéen, in the law books, and are thus spoken of. Ho tung ke kéen chay, kea jiu wu yih ko ye kue chang yih pib 和同鶏 一者枷號 一個月杖一百 men who mutually agree to commit an unnatural crime shall wear the wooden collar one month and receive a hundred blows.

Violence offered to the person of a boy belonging to reputable parents, or under the age of 12 years, is a capital crime.

Lun kéen 輪 is an expression which denotes a party of men all forcing one woman, which seems to have been a practice with banditti in Sze-chuen province, as there is a special clause against it.

With respect to the illegitimate offspring of fornication or adultery, it is declared by law, that 生男女責付


1. Tsun sāng mān mān, tā ū foo kēn foo show yang, boys or girls born of fornication, shall be delivered to the father, who shall be required to support them.

Of the adulteress, it is said, Kēn foo tsung foo kea mā. Of the adulterer, it is said, Keen foo tiung foo kea mā. Then Noo.

If one of the adulterer and the adulteress sells herself to another man, or returns her if the latter comes, if however bought by the wife, is forced to separate from both husband and adulterer; then return to her relations, and the property be confiscated.

It is enacted, that 凡和杖八十 Fan ho kee 庵 chü shih, in every case of fornication by mutual consent, the parties shall be punished with eighty blows. Yew foo chy chang kee shih, if the woman do not have a husband, ninety blows shall be inflicted, and 一杖者 Teou kee kee shih, if the woman is seduced by artifice, to yield herself to illicit intercourse (whether she be married or unmarried), the punishment shall be one hundred blows. He who 強者 Kea kee kee chy len, by violence forces a woman, shall be strangled; if he attempts to do so, but

杖一百流三千里 We chy chy chy, chang yih pih lew san tāi le, does not effect his purpose, he shall be punished with one hundred blows, and be transported to 2000 le's distance. To, Kēn yew mān, shih urh suy e hea 幼女 十二岁以下 deh ower a girl of twelve years of age, or under, although by her own consent, shall 同強論 Tung kee kee nūn, be considered the same as committing a rape, and punished with death.

In the penal code of China, it is said, that Tséen tāe fan kee 三, kee tā leh chung 前代犯 事皆在 毘律中 during former dynasties the laws respecting fornication and adultery, were amongst the miscellaneous laws of the land —and that the Ming dynasty first formed them into a regular series; which the present dynasty has continued.

The section under which these laws are contained in the 19th vol. of the Lēh-le, is entitled Fan kee 縱容妻妾犯 事. Under this general head are included fornication and adultery.

1. Trung yung tāe tsē fan kee 縱容妻妾犯 事 is committed at a wife or concubine committing adultery with another man.

2. Tséen shih seang kee 親屬相 事 persons related having incestuous commerce.

3. Yew chy chy ung kee 誣栽翁 事 falsely charging a husband’s father with the crime of incest.

4. Noo kee kong kung jin kee kea chang tse奴及雇人工 事 slaves and hired servants committing adultery with the master’s wife.

5. Keen pro mān tā mā 幫民妻女 事 debaseing the wives or daughters of those under one’s government.

6. Keung tāe seang kee 良賤相 事 the superior and respectable classes of society, and the mean, immoral and degraded classes, having illicit intercourse with each other.

7. Kwan le shih chang 官吏宿娼 officers of government passing the night with whores.

8. Māi seung wei chyng 買良為娼 buying the daughters of virtuous parents to employ them as whores.

To encourage resistance on the part of poor women, it is enacted, that besides punishing with death those who attempt to violate their persons, there shall be in honor of 僕婦侯女及尼姑有拘守 自不為強暴所污因而致死者 servants’ wives, slave girls and nuns, who shall resist violence offered to their persons, and preserve them from defiled, even till death — tablets and arches erected to their memory at the expense of the local government.

Under the law entitled Kēn tang 畫 it is enacted that, any statesman who under the influence of Kēn scey 事 and wicked principles, shall Tséen tsu yen 進讒言, introduce to his Majesty’s hearing calumnies against any one, so as to provoke the Emperor to put the individual to death—shall be deposed; and those who Kēn pung tang 結朋黨, combine in parties of friends, and disorder the affairs of government, shall suffer decollation; have their property confiscated; and their wives and children doomed to slavery. Further, guilt shall not only be attributed to
the Kēen chin | 宦 wicked minister, who enters into such
cabals, but also to those who submit to his powerful influence,
instead of doing their duty in opposing him and informing
against him.

The notes say that, Kēen jin | 人 wicked intriguing
men, who disturb the affairs of government, E pēn ke sze
以便己私 to accommodate their own selfish views;
begin by forming parties of friends. Those whom Kēen
say yā shā | 邪欲杀 wish to kill: are either persons on whom they desire
to gratify revenge, or whose worth or favorable reception at
court they envy; or whose strict principles and just
displeasure they dread. (T'atsing Lēih-le, 4 vols.)

On the subject of lewdness, in all its forms, the Chinese
moral writers are copious to excess, and endeavour to point
out in the strongest possible language, the evils resulting
from it. The title of their essays are expressed in this way,
Keae kē ke kēen pei shou 戒狭妓 | 警誡妓警告 and
admonishing and dehumanizing female slaves.
(Tsuen-jin-ken-kwê.) This essay opens by affirming that
Woo kei kā kwa foon, chiu tsze chay, tsuy yu shā jin 政污
及寡婦處子者罪與殺人等 he who defiles a
widow, or a virgin, commits a crime as great as murder.

And notwithstanding the distinctions which the laws of
man make, it is affirmed, Kēen che, urh tsze, yin lē̤h woo
fun kwee têen | 之二字陰律無分貴賤 that the two words, to formicate, are not, by the laws of the
invisible state, varied in their criminality, according to the
respectability of the persons.

A Chinese book on Ethics, called King sin lîh 敬信錄
a record of things respected and believed; or a confession of
faith; contains a dialogue, in which the first command-
ment is, Keae yin hing 戒淫行 against lewdness.

In the absence of the awful sanctions of Christianity,
the Chinese have recourse to various legendary tales, shewing
the interposition of Superior Powers, in favor of Virtue, and
against vice.

The above-named works, contain many examples, briefly
related. One is the case of a literary candidate who having
attained the age of 51 years, without success in obtaining
degrees, applied to the angel Bê-êh-tse 鶴衣童子
desiring from him a responce, to explain the cause of his want
of success. His mode of application was by the pê-êh Ke (See
under that word, page 40, Part 1.) The answer was in these
words, Tsze ping shing hâou Ke-kêen; kîn Shang-chê ke is
joo pîe 子平生好殺 | 今上帝其殺
yâi'ai yu you, throughout life, have been addicted to fowl
(unnatural lewdness); now the Most High, will take away your
life. The man, whose name was Le Hâi felt a temporary shame,
but did not believe; and afterwards, though he published a
tract 戒男色事 against unnatural pleasures; did not
entirely reform his lewd practices, and the same year, during
the eight moon, 竟作鴉鳴而事無子 at last a
fowl crowed, and he died suddenly, without leaving a son to
weep at his grave, or to continue his name to posterity.

(Under the Ping lîh 兵律 or martial laws of China,
there is a clause concerning Pwan kîs kēen se 盤詐
細 the seizure and interrogation of spies. It is enacted that
King my kēen so, taw tow sceou sêth yu wae jin 境內
細走透消息於外人 spies within the frontier
who shall go over and reveal secrets to people outside:—as
well as Kēen se jâh nay tan ting sce tsing chay, keae tsan
細入內探聽事情者皆斬 spies who
come inside the frontier, to listen, and find out affairs, shall
all be decapitated. In the notes, the word spy is expressed by
Kēen se 好思 the character Kēen, in each case having
the same sense. The person who Tsê yin 接引 receives
and conducts the spy that comes from outside; and he who
Ke mou 起謀 originates the scheme of a spy going over
the frontier, are both implicated in the capital offence.

These laws although originally applicable only in cases of
actual hostilities, have several clauses under them which
enable the government to bring the charge of being a spy
against any person, who may enter within or go beyond the
frontiers; and they are applicable also to the frontier between
China proper and the Tartar dominions of the present Tartar-
Chinese dynasty. These laws apply also to the mountaineers
called Meaou tsze 苗子 and to the people in Canton, who
reside amongst the hills to cut fuel. They are all registered
by government, and must report themselves when they go
and come.
The clause containing the tything act is under the same law. It requires that every 

The two last clauses under this law enact that any foreigner going clandestinely over the frontier, who is not a bandit or not immediately seized and his case reported to the heads of government, if it appear that the guards have accepted money to let him pass, they shall be instantly put to death. Natives shall not be allowed to build huts on any islands on the coast; if they do so, the naval officers who go to sea to cruise are commanded to burn them all to the ground.

KÉEN. From two women and to offend. Used in the same sense as the preceding.

NÉEN. From woman and a year. A beautiful woman; a woman's name.

CHÍH, or TÉE. 童 童

From woman and to go. The sons or daughters of brothers, these accompanied the daughters of the rich when married. A husband also calls his wife’s nephews and nieces Chih, or Wae chih 外 1 external; his own are called Nuy chih 內 1 internal. Chih foo 嬰 a nephew’s wife. Chih neu 婦 a neice. Chih see 子 a neice’s husband. Chih sun 孫 a nephew’s children. Chih tsze 侄 a nephew.

Under this word Kang-he quotes part of a speech made
The queen had an illicit amours with her nephew Woo-sun-sze, and proposed to the ministers to make him heir to the throne, to the exclusion of her own son Loo-ling-wang. In this project she was opposed strenuously by Teč-jin-kēe, who for his opposition was dismissed in anger from the Queen's presence. After a considerable lapse of time, the ministers were again called for by the queen, who said, she had often dreamt that she, Shwang-luh pih shing 雙陸不勝, had made the Swang-lūh move in chess, and had lost; she therefore called them to interpret to her this dream. Jinkēe, as the above name is abbreviated, replied, that her losing the game was from 無子也 having no sons—or pieces to support the move; and that, Teč ke chay e king pe hea 天其意者以做陛下 it was an intimation of the will of Heaven, and a warning to her majesty—respecting her project of setting aside her own son, to put her nephew on the throne; he then rehearsed the toils and dangers gone through by the founder of the dynasty, with the design of handing down the throne to his own posterity; and exclaimed, Koo chih yu moo tsze shih tsin 姑 與母子孰親 is your nephew or your own son the nearer relation? If your nephew be placed on the throne, the temples he erects will not be dedicated to you, but to another name. —The desire of immortality on earth, and the rites of sacrifice to her manes, prevailed with the queen, and she immediately fixed the succession in favor of her son. (Uh-shih-yeuh-ke, 226 vol.)

Chih urh 兒 a nephew. Shih chih 叔 an uncle and a nephew. Laou hên chih 老賢 a venerable worthy nephew, a complimentary address. Tseh chih 嫡 an elder brother's son or daughter. Tung chih 堂 a maternal nephew or niece. Chih ma chih kea koo tsze e ta kung tsun shih lun; chang tsaih shih 畫出嫁姑自依 大功尊屬論杖七十 a nephew who shall use abusive language to his elder brother's sister, who is already married out, should no doubt be judged of according to the law respecting superiors of nearly related kindred, and punished with seventy blows. (Ta-sing Leüh-le.)

Same as 媼 Sēé, Excessive familiarity.

Same as 媼 Leu, Ugly.

CHIN. Careful; attentive.
HANG. A woman's name.

KWANG. From woman and splendid. A female name; a shining handsome woman.

SEUN. 妇

Mad; a period of ten days; a bride's first arriving. Read Keun, The marriage of man and woman. Read Sin, The name of a district.

KWA. From woman and to strut. Good; elegant; vain; conceited; boastful. Read Heu, An elegant appearance. Read Keu, Extravagant. Also read Hoo, and Ko.

YEN. A woman's name.

MING. Good.

Same as 雩 Keih.

LEE. 姿

From well arranged and woman. Excellent; goodly.

URH. 雉

From woman and ear. An appellation of woman. One says, A female; a woman.

PAE, and Pei. A woman's name.

GO, or Ō. 姤

Good; excellent; a clever woman; a woman's name. A surname.

YEW. 嫫

From woman and to have. A couple; a pair.

HING. Appearance of a tall woman.

TOO. From woman and to smear or paint.

Same as 嫱 Too, To speak about, or against.

YEN. 嫫 嫫

Elegant; handsome; pretty; well versed or skilled in. Used locally for the common word Good. Yen 旦 and Che 旦 are opposites, Beautiful and ugly; to like and to dislike. Yen shh haou teh wei seen yen 颜色好的为鲜 a good colour is expressed by Scenyen.

Same as 嫱 Cha, A young girl; and as 姨 and 詆 both of which are pronounced Cha, To fume and sputter in anger.

SIN. 嫧 嫧

The name of an ancient state: in the same sense, it is read Se, Sun, and Şeen; and under the last pronunciation it also denotes, The appearance of walking. Shang yew sin pe 商有 under the dynasty Shang, were the states Sin and Pe. (Tso-chuen.)
The Chinese teach that there is a Providence of Superior Powers which predetermines what two persons shall be united in marriage; and this predetermination they call Yin yuen 經緯 by the cause of marriage; hence the standard maxim, Leang yuen yew sān te; kea goz tsze tēn ching 經緯由 天綾 結婚 felicitous predeterminations are fixed in the morning; happy unions are made in heaven. (Koo-sze-keung-lin.)

In allusion to the same idea is the proverb, Tsze koo tsou; tiēn le yin yuen; yih sien kēn kwan 自古道 千里 一線 一線 結婚 from old it has been said, marriage destiny unites those a thousand miles apart; and a thread will draw, and keep them together. The last part of the proverb refers to the thread by which the wine cups of the bride and bridegroom are united at the marriage ceremony.

In China a marriage that would not be considered informal must observe the 六禮 Lüh le, Six ceremonies, which are these.

1. When the father, and (if he have any) the elder brother of a young man, have determined to espouse a wife for him, they must send a 媼人 Meî yin, or go-between, to the father and brother of the young woman whom they desire to espouse, and enquire of them, her name, and the day and hour of her birth. These are submitted to (a 卜者 Pāh chay,) a diviner, who, by his art ascertains 其吉不吉 Ke keh pūh keh, Whether the union of the parties will be felicitous or not; if it be determined in the affirmative, 該可成此事 Tāi ko ching tsze sze, then the affair may be carried into effect; if in the negative, the intended alliance is broken off.

2. The young man's friends, 既卜得此女子甚 吉 Ke pūh tīh tsze nēu tsze shin keh, having divined that an alliance with this young woman will be felicitous, the go-between is sent to announce it to the parents of the young woman, and to request a promise of marriage, this form is called 纳吉 Na keh, delivering the happy tidings.

3. The next step is for the friends of the intended bridegroom to send and request from the young woman's parents a written promise of marriage,—this is called 納采 Nā tsae. Next,
4. On the man's side, are sent pieces of silk, silver, or gold; sheep, wine, fruit, and so on, to the espoused wife's friends, which ceremony is called 謹委. Then.

5. From the man's friends, a messenger is sent to request that the woman's parents will fix a day for the marriage—whose form is called Tsing ke. Then requesting to appoint a time and.

6. Finally, the bridegroom goes in person to receive his bride, and bring her home to his wife, which is called Tsun ying 迎 or Ying tsen 迎娶 to go and meet the bride.

These six forms are commonly reduced to three, called Win ting 文定 a written marriage settlement; Kwo le 過禮 sending marriage presents; and Tseu 娶 actually marrying.

The Tartar usage in China is different from the above named rules, the ceremony of fixing the espousal with them, consists in a matron from the bridegroom, Ch' 田 tsa 拔辫 braiding with a pin the young lady's head-dress.

With the Chinese, preparatory to the marriage day, the young man is Kwan tsze 冠字 formally capped with a dressed bonnet, and takes another name, called 字 Tse, the young woman changes the manner of braiding up her hair, at which her young friends assist, and shave her face; which ceremony is called Cin Keih-ke.

Che tseu ד the jth 至取妻之日 on the day of marriage, relations and friends send congratulations and presents; tablets; goose, (see page 619) wine; and so forth to the bridegroom's house; they stick flowers in his hair; and bind scarlet about him in token of joy. The bride's relations and friends send her pins, bracelets, garments, cosmetics, rouge, and other things suitable to her circumstances. All her young female friends come and weep with her night and day, till she enters the chair which takes her from her parent's house, which usage is called 送嫁 Sung kea, and is explained on the ground of her leaving their society to go and serve a husband. On this day, the bridegroom's friends send an ornamented chair; lanterns, music, an artificial pavilion, & c., forming a procession accompanied by the young man, and his young friends, who go to the bride's and bring her home. When she arrives at the gate, the music strikes up; and the pronuba take the bride on their shoulders, Ke kwo ho pun 騎過火盆 to carry her over the dish of fire, which is placed inside the door; having entered, they immediately carry her into the bride's chamber and require her to sit down.

The bride has next to accompany the pronuba, hearing areca, or Betel nut, out to the hall, requesting the guests to take part of it, and having with the bridegroom worshipped the goose, she again enters her chamber.

The pronuba then request the bridegroom to enter, Taou ken sin neang the tow shang hong pa 挑去新娘之 顏 on red帕 to pluck off from the bride's head her red veil, and to Sung lung 罹籠 open the trunk which contains herriment, at the top of which is placed some money, Le she 利市 good luck.

After these ceremonies have been gone through, a table with wine, is spread in the bedroom, at which the bride and bridegroom alone sit down; and which is called Tso ku tang 坐歌堂 sitting in the hall of songs; and here the Hs kin le 合香禮 ceremony of joining cups is gone through; which is otherwise called Hwa ch'oh tsew 花烛酒 the flower or candle wine; the bridegroom drinks a little; and the bride screens her face with her hands, and goes through the form of drinking.

The Kea po 嫁婆 or pronuba next send in a matron, of many children, the wife of one husband, and one who has been successful through life, to pronounce a benediction, and to Poo chuang 鋪床 make the bed. The party outside drink and make merry till the hour of retirement arrives, when they accompany the bridegroom to the chamber door and disperse. On the next morning, the husband and wife come out to the hall, the ke shin 拜家神 to worship the household gods; and to pay their respects to their parents, uncles and aunts. They then return to their chamber, and receive the visits of their young friends who are permitted to laugh and joke at their expense; which usage is called Fan sin lung 反新娘 and Ta fang 打房 an attack on the bridegroom.

The bride 回門 Hwuy mun, visits her parents on the
三朝San chao, third morning after the marriage; in an
ornamented chair prepared by her husband, who gives the 白
肉Pih jou, White flesh feast, on the occasion. After the
expiration of one month, the wife's friends send a head-dress
to their daughter; which is called 换髮Hwan ke, exchanging
head-dress, and on this occurrence a feast is given to the
relations of the new married pair, which entertainment closes
the nuptial ceremonies.

In the Ta-ts'ing Leuht-ke, under the law entitled, Nan-ten
hwan yin 男女婚 i. e. The marriage of men and
women—are inserted several enactments respecting the dis-
putes which occur between the contracting parties; breach
of a promise of marriage, or as they express it, Hwuy hwan
the 夫妻事 repeating of the intended marriage;
the being prosecuted for fornication, adultery, or robbery,
after the contract of marriage has been arranged; same imposi-
ton on the part of the go-between, and such like cases.

It was the dynasty Ming, which reigned during the 14th,
and 15th centuries, that Leth hwan yin yih-pyen 立婚
一篇 established the section concerning marriage, as
it now stands, with some slight alterations.

The fundamental principle is, that as Hwuy yin shih leang
keou che hao 結兩家之好 marriage is for
the mutual advantage of both families; it Peih tsung sa yuen
必従所願 must proceed from voluntary consent, or
what is desirable for both parties; and therefore, Woo yao
leang keou ming pih turg che 母妻兩家明白通知
waits upon both parties clearly and explicitly informing each
other, whether the man or woman have any bodily defect or
not; what their age is, and whether born of wives or con-
cubines; of the first wife, or some subsequent connexion;
or be one's own, or an adopted child.

If these things have all been previously explained and
understood, Uth che Hwuy chay, che wo shih 衝衝
者五十八 and either party suddenly repent of the
arrangement (or violate the promise of marriage) the person
with whom the control is, shall be punished with fifty blows.
if the mean time, Tse heu ta jin we ching hwan chay 再請他人未成婚者
another promise of mar-
rriage has been made to some other person, and We ching tsin
未成親 the marriage not have been consummated, the
offender shall receive seventy blows; if Ching hwan chay
已成婚者 the marriage shall have been consummated
the offender shall be beaten with eighty blows.

If there be any Wang maon 妻冒 deception practiced
on the woman's side, and it be found that she has, Tsoo lei hui
殘疾 some bodily defect; and that a sister has been shown
instead of the real person, the Choo hwan jin 主婚人
the conductor of the marriage contract, shall be beaten with
eighty blows; if Nan kea wang maon 男家妄冒
the man's family practice any deception; such as the real person
having some bodily defect, and a brother having been shown
the go-between; or the young man being an adopted son,
instead of one's own son, the crime shall Kea yih 章加一
等 be one degree greater, than in the woman's case.

The Chinese subjects on the southwest frontier are not
allowed to intermarry with the foreigners on the border; nor
may Chinese of the plains 結親 Kieh tin, bind themselves
in marriage alliances with the 黃i Maou tsze mountain
itners in the interior of China. The holders of domestic
slaves, who do not procure husbands for their female slaves,
but leave them 穢 Koo kwo, in a lonely celibacy, are to
be prosecuted 不應重律 Pih ying chung leh, for one of
the strongest cases of misdemeanour.

At the same time that the laws forbid a forced celibacy on
the part of slaves, it provides the honorary tablet or banner
called 繹表 Tsing peou, for孝女 Heou neu, dutiful
dughters, who voluntarily 結婚 Tsou tseh chin, tseh, in attendance
their whole lives in attendance on their parents, and never choose to marry. The same honor
is awarded for 未婚貞女 We hwan ching nea, females
who maintain a perpetual virginity. But to those who are
espoused to each other, and 未曾過門 We tao kwo
mee, have not yet passed over the threshold; that is, not been
actually married; if they have illicit intercourse, the law
applies to them the strong term of 通姦 Tung keh, fornica-
tion or adultery, and punishes them accordingly.

The lasting fidelity of some Chinese espoused in childhood
by their parents, was exemplified in the 42nd year of the late
Emperor K'ienlung, Ching yun yuen 程允元 at two
years of age, was, by his father, Kieh tsin 結親
espoused to a friend's daughter, named 劉氏 Law-shie. The one
lived in the south of China, and the other family in the north, at the famous T’ien-tsin, or heavenly spot, as some call it, but more correctly, the Celestial Stream. The boy's father died; and his family was dispersed; and neither the intended bridegroom nor his espoused wife ever heard of each other for upwards of fifty years. Yet both parties 坚守前盟矢志不回 Kang-shou tien ming, she, the p'ei hsing, firmly maintained her former oath; unrepentingly steady to their purpose, as an arrow flies from the bow to the target, and returns not. The once young man finally was reduced to the situation of a pedagogue in a Peking granary, and accidentally heard, as he passed T’ien-lsin, that a maiden lady, Liewsh, had secluded herself from the world, in a Ni 荊 Ne g’un, or nunnery. On inquiry, he found that the nun, was his betrothed wife. The circumstance was noise abroad; the local officer invited them to his public hall; had the marriage there celebrated; obtained for them a 燕表 Tsing pesou, an imperial banner in honor of their fidelity; and furnished them with money to carry Ching yun yuen, with his bride to the village of his father. (T’i-tsing Leih-le, 6 vol. § 10, page 4.)

The word 嬬 Yin, is in some books written ernal Yin, without any variation of the sense. In Koo-se Kung-lin 老事城林 the coral forest of ancient lore, 2 vols. § 2, page 18, this word is used at the head of a chapter in which are contained a number of classical phrases applicable to marriage; and a brief explanation subjoined in a smaller character, showing the origin of the classical term, and the allusion to some eminent person, or extraordinary occurrence in ancient story. It is there set down as a maxim that Hwan yin lun tsue e loo che tsao 婚論財資之道, in marriage, to have regard to gain, is the usage only of foreign and rapacious barbarians, and adds that 古者男女人族各擇德焉 Koo ch’ang nun neu che tshi, ku shih tih yeu, in ancient times the friends of a young man or woman all selected a virtuous person, as a match for a son or daughter. Pah e tse wei le 不以財 爲禮 and did not consider property a necessary present.

Some of the phrases are these, Yu kwei 女歸 denotes Nen ken 女婚, the marriage of a daughter. Taken from an ancient ode in the She-king.

Wan Iseu 完妻 expresses Nan hwán 男婚, the marriage of a son. Taken from the same authority as the preceding.

Huu ying 須謁 to promise to put on the sash; expresses a young lady's accepting of the espousal presents. The sash intimates that she is now bound to another.

Meaun k’een 閎見 to see the temple of her ancestor's names.

Lesou tze ping che yuen 了子平之願 to complete Tze ping’s desire is a phrase which denotes the marrying all one's sons and daughters. This has an allusion to Tseung ch’eng 向長 whose nuptial name was Tze ping; and who lived during the Han dynasty. The story is thus related.

In the Yik-king, under the diagram 餘益卦 Sun yih kwa. The hurtful and beneficial Kwa, this sentence occurs, Yih le yew yew tang le she tsa chuen 益利 有位利涉大川 the advantageous kwa gives success wherever one goes; it is beneficial in passing great rivers;—its advantages, as the commentators say, is present chiefly in distress and difficulties.

On reading this passage, the enthusiast laid down the book, and fetching a deep sight said, Woo e che, foo püh joo pin; kwei püh joo tsuen 吾已知富不如貧 貧不如有賢. I now know that it is better to be poor than rich; to be in mean, than in respectable condition. Having taken this view of life, he forthwith married out his sons and daughters; broke up his house, and saying Woo yuen peth e 吾願 聿矣 My desires are now finished, he forthwith set off to travel amongst the mountains of China, and was never heard of more.

Le 禮 the forms or ceremonies, when marriage is the subject spoken of, implies the six le or ceremonies mentioned above: and which, according to the authority before us, are this named: 1st, 納采 Nà tsae; 2nd, 納吉 Nà kii; 3rd, 納征 Nà ching, or 納釂 Nà püh; 4th, 請期 Tsing ke; and 6th, 親迎 Tsing ying. 納采 納吉 納征 納釂 納吉 are all expressions, denoting 行聘 Hing ping, The act of espousing; these phrases are taken from the She-king; and Yen pe 聖冊 conveys the same idea.

Fung chen 凤占 denotes 卜妻 Pah Iseu, To divine
for a wife, i.e. to divine whether marriage with such a person will be felicitous or not; this phrase has an allusion to a person named King chung 敬仲 mentioned in ancient story, who divined respecting a wife by the flight and the voice of the bird Fung hsing birds.

Sing ke 星期 the starlight meeting, this expression is taken from a verse in the She hsing, part of an epithalamium; written in times of civil war: it reads thus,

綢繆束薪 Cheou menou dihs sin—
三 Star in the sky.
今夕何夕 Kin selh ho selh?
今夕何夕 Tsze leang jin—
子今子兮 Tsze he! Tsze he!
如此良人何 Jao tsze leang jia ho!

Bind together the bundles of sticks—
Antares and Scorpio appear in the heavens—
What evening is this evening?—
Who is this worthy man that I suddenly see?
Oh, my husband! my husband!—
What shall I do for this good man? (She hsing.)

Yu's laou 月老 the moon-light old man, denotes the person who carries messages in forming marriage contracts; it alludes to a person named Wei koo 貴固 during the Tang dynasty, who being in search of a wife, saw an old man leaning on a bag and reading a book by moon-light. On enquiring what the book was, he was told in reply that it was Hwan tih 婚籍 the book of fate concerning marriages. When asked what was in the bag, the old man replied, Chihsing tsze 赤繩子 red strings to bind the feet of man and wife together; when bound with this string added he, even though their respective families cherish a mortal enmity to each other, and though they live in regions widely separated, still they never can escape the conjugal tie. It is from a desire in parents that this folded conjugal fidelity may be verified in their children; they have named the Go-between, from the circumstances of the old man to whom the tale is attributed.

It is the frequent occurrence of slight allusions to the tales of other times, that makes the Chinese language so difficult to foreigners; and this difficulty can be removed only by a rather copious account, not only of words, but also of persons, places, and things.

姪 FOW. A beautiful woman; a woman of correct and elegant manners. Also read Pe and Paou.

姪 SHE, or Ch'he. 嫪

A pretty woman. Read Che and Ke, A worthless woman; a prostitute. Elegant; good. Occurs as a local word applied to deceased parents.

Foo she 父 a deceased father. Moo she 母 a deceased mother. Koo she 姑 light and dissipated.
Che che kung choo 君 a beautiful princess.
Read Te, Repose; quiet.

姪 KWEI. 嫪

A good-looking appearance; handsome; a genteel gait.

姪 TSEUEN. A female name.

姪 MANG, or Hwang. A woman's name.

姿 TSZE. 姿

From sorted and woman. Manners; gait; gesture; carriage; flattering; adroit; elegant. Sing tsze 性姿 disposition; cast of temper. Tèn tsze 天 disposition conferred by nature. Fung tsze 福 a fine full figure.

Neu tsze mei manou ching tsze sìh 女子美貌稱 a woman with a handsome countenance is said to have Tsze-sih, a beautiful colour. Tèn tsze kwé sìh 天國色 a heavenly fair one; a nation's beauty. Fung tsze tsen tew 福俊秀 a plump, handsome, and supremely
is mentioned thus, Sung sang tsung, te leh tsze sang shang
方將帝立子生商

Sung then became great and the Emperor Yaou established her son who produce the
Shang dynasty. (She-k'ing.)

威 WEI

Filling a place of honor with solemn sternness. Dignity; majesty; graceful pomp; intimidating power. A term of respect in families. Name of a famous beauty. E wei 伊 the name of an insect.

Wei tsung yen yay, mang yay 专嚴也猛也
Wei, denotes a sternness or severity commending respect, and also a ferocious fierceness. Hauu pih wei fung 好不風 very majestic and pompous; stately and showy, said even of birds. Wei fung lin lin 風凛凛 stern, pompous and forbidding frigidity—inspiring awe and distance, Yinw wou yung wei 朕耀武揚 1 splendid military exploits, diffusing grandeur and inspiring awe. Jiu yew wei yen ko wei 人有 1 嚴可畏 a man of stately severity, to be feared or dreaded. Wei wou tsuang keun 一武將軍 a general of strict discipline, and grand martial exploits.

In epitaphs or eulogies on deceased statesmen or heroes, a stern adherence to rectitude of conduct, and an unyielding fortitude are expressed by Wei; a violence of temper and conduct compelling others, is expressed by 仇 Wei keang. E chih ching yeu wei e 義軄正日 1 義 righteousness grasped and held fast, in the true medium, is expressed by 韄-e. Wei 1 to inspire awe, and Wei 畏 a feeling of awe, were formerly used for each other; hence Ten wi 天 occurs meaning The majesty of heaven which inspires awe; now written 天畏 Teen wei. Wei keun 威 authority; or the respect and awe inspired by authority. Tso wei tsi 前 作 福 to be severe to the bad, and kind to the good; to inspired dread in the one, and love in the other.

女 Neu. VI. 38th Radical. 644

Elegant person,—said either of men or woman. Tsseh she cheh tsze 絕世之 beauty unequalled in the world.

Tc'ee tsze he keaun, ho wan yew chih chin towe 天 既高字間有出人頭地 possessing naturally superior comeliness; and his learning surpassing that of other people. "就是奴的容貌雖不敢稱為畫美矣不是幾隔之" even as for me, who am a poor slave; my countenance, although I would not venture to call it pretty, yet it is not an ugly countenance.

Of Sung'ch'en-ch'ho 末弁義利 a political character of considerable notoriety during the seventh century, it is said, that when Tsang shaun kwan we, tsze hea urh tiu 年少官微自下而對 he was young and filled a petty office in addressing his superiors, his Shing tsze tsung leung 1 清亮 voice was pleasing, and his articulation distinct and clear.

Of Tacsung 太宗 the second Emperor of the Tang dynasty, (A. D. 654) it is said, that at Sceh sry yung fung cheh tsze 四歲有龍鳳之 1 四 years of age he had the visage of (those emblems of greatness and glory) the dragon and the fung bird.

The Shoo sheng 書生 scholar, who gave this character of the young prince to his father Kaou-too 高祖 added other expressions foretelling Tacsung's greatness, and then retired from the Emperor's presence. He, Keu ke yu seie 欽其語泄 fearing what had been said should transpire 使人見殺 into a man to pursue the scholar and kill him; but he could not be found, 因以為神 for it was thought he was a god. (Urh-shih yeh she, 205 vol.)

蛾 SUNG.

The ancient Ruler 帝舜 Te-chih's second concubine; the mother of 懷 Sceh; the minister of 禹 Yaou, (B. C. 2230,) and the ancestor of the subsequent 商 Chou dynasty.

A surname.

It is said, that Sung tun yen iwan nrh sung seie 香燕卵而生契 Sung swallowed the egg of a species of hirundo, and became pregnant of Sceh. (Tsze-hway.)

In the ode entitled Chang fa 楚 in the Sheking, Sung
of his military exploits, his benevolence, and his wisdom
were not inferior to his great ancestors.

E wei 伊  a many-footed insect found in unswept
carthen floors, in damp places, and under stones and pots,
probably the Oniscus Asellus, or Milippae; used by the Chinese
in their Materia Medica to remove a stoppage of urine, of the
menses, and other obstructions: it is liable to cause abortion,
said also to possess aphrodisiac properties. Its more usual
name is Shoo foo 鼠婦 called also Tshih 地亷 an earth
louse, with several other synonyms.

One of their prescriptions runs thus: for, Tsan foo nause,
pe 產婦尿秘 a stoppage of urine in lying-in women,
take E wei teeh mei gaou yen m3 new fish 伊 七枚
saw by nurses seven of the E-wei insects, boil them,
and reduce them to powder; then drink the powder in
a little wine. (Pun-tsun, 31 vol. § 41, page.)

In the Yi-h king it is said of a prince or monarch, Keue fow
keum joo wei joo kehl 廣孚交如  如吉 his inter-
course with the people is in sincerity and truth; and in
proportion as it is dignified, it is happy.

Keun taon kwei kang, tae jow teeh fei; tang e wei te che
Tshih kehl 君道貴剛柔則當以 之濟
之則吉 in the conduct of a prince firmness is estimable;
too much softness will cause failure, it is therefore proper
to aid clemency with the addition of severe dignity, and then
happiness will be the result.

In the Shoo-king, the impropriety in absolute monarchies
of transferring the prince's power to ministers, is pointed
out in the following quotation, Wei peh ts5 fish; wei peh ts5
wei; wei peh yih shih; chin woo yew ts5 fish, ts5 wei yih shih
惟辟作福惟辟作 一直粵轉玉食臣無
有作福作 一玉食 the sovereign alone should
make others happy by rewarding them; the sovereign alone
should exercise august severity; the sovereign alone should
have precious food sent him as tribute: the ministers should not
have the power of blessing with rewards; of awing by
punishment; or of inducing precious food to be sent them.

It is added, that the Jin choo 主 lord or sovereign of
men; must Tsung ming kang iwan 聡明剛斷
discriminate clearly; and decide firmly; and then he will be
able, Shoo wei fish che ping 收 仁之柄 to receive
the homage given to authority that awes by severity, and
blesses by clemency. They insist, that Wei fish tse ke 1
福在己 the power to make miserable or happy must
be kept to himself; and Wei fish pih hexa 1福不下
移 this august power to curse or bless, not be sent down
to any inferior.

Wei 1 occurs used as a Verb, thus, Wei che 一之
intimidate him; awe him.

Wei luang seen 一靈仙 the powerful spiritual angel;
name of a medicinal plant, found on the N. W. corner of China.
The first word of the name is intended to express the vehe-
monence of its action; the two last syllables of the name convey
an idea of its efficacy: it flowers in the seventh moon; other-
cise called the 藤腳 一靈仙 the iron footed pow-
ful spiritual angel. (Kwang-keun-fang-poo, 33 vols. and the
Pun-tsun-kang-miht, 20 vols. § 86, page 17.)

Wei le5 wang 1烈王 the august splendid monarch,
one of the kings under the Chow dynasty; (B. C. 425.) Hing
shang e yu ke wei 刑賞以取其 1 punishments and
rewards exhibit his august severity. (周禮注疏 Chow-
le-choo-shoo, 72 vol.)

In the 5th vol. of Chwang-tsze 孔子 there is a most in-
teresting chapter, narrating a conversation between, Kung tsze
孔子 Confucius, and Yu foo 漁父 a fisherman.
In the close of the conversation, Kung tsze tsew yen yue ting
w5n ho wei ching 孔子勃然曰請問何謂誠
Confucius said, with a troubled anxiety I beg to ask, what
is truth? The fisherman replied, Tsing ching e che yay
精誠之至也 the most pure sincerity, a something
which cannot be feigned, and which he goes on to exemplify
in grief, anger, joy, and so on; Keang noo chay, su yu pih wei
強怒者雖嚴不 1 forced anger though severe is
undignified, and inspires no awe; whereas Chin noo we fa
urh wei 真怒未發而 1 true anger, without break-
ning forth, inspires dread.

The old fisherman found Confucius playing on the harp;
and the Philosopher having overheard some of his remarks
made to his pupils was struck with his wisdom, bid aside his
music, and followed him down to the boat, where the conver-
sation recorded took place. When the fisherman pushed
Confucius still preserved an air of pride and haughtiness. Confucius in explanation of his conduct, expressed great admiration for the Yu Tsze, patriarchal fisherman, and said to his pupils, I have always told you, K'ên hêên pûh tsun, pûh jîn yây 见賢不尊不仁也 that he who meets with a wise and virtuous man, and does not venerate him, is himself vicious.

In the Lunyu, Confucius seems to use, Wei 位 in the sense of a grave, and serious deportment; his words are 君子不重則不君學則不固 a philosopher without gravity cannot command respect; nor can his learning be firm and durable. They affirm that King hoo wae chay pêh pûh nâng kên hoo nû 些乎外者必不能堅乎内 he who shews external levity, cannot possibly be inwardly stable: nor can he who is Woo wei yen 無堅 destitute of a sedate gravity, in his external demeanour, have much fixedness, or stability in learning. (Shan-Lun, § 1st, page 4.)

In the Shê-king, the desolate state of a mansion, uninhabited and unswept, is thus expressed, 伊在室 E wei tsae shih 螃蟹在戸 Scou scou tsae hoo.—
The millepeda is in the rooms;
The spiders climb on the doors.—

From woman and a flower or posy. A woman who appears like a pendant flower; a beauty.

Same as 娈 Hung, A woman's name.

A handsome beautiful woman. Name of a palace. Name of a bird.

At Tsâ kew hill, there is a bird called Neu we, the beauty. This name is said to be taken from a fabled metamorphosis of a princess into this bird. (山海經 Shan-hâi-king.)

An ancient form of Tâi 妻 a wife.

From women and self. A selfish envious feeling.

To seize; to deprive of by force; to decide.

A common form of 妲 Go, Beautiful.

When reiterated it expresses Satisfaction; being pleased with success. Read 俚, To breathe; a defect of breath.

An ugly appearance; a bad countenance.
To ask; to enquire of, the same as Ping. Ping ting | 婿
elegant graceful carriage.

Ping win | 問 civil enquiries accompanied with presents. These tse you ping le 嬻妻要 | 禮 on marrying a wife; espousal presents are required. The word Ping is more generally used in this sense, and is sanctioned by Kang-he. Ping kin | 坐 a salary given to a tutor.

HIÉEN. A woman's name.

SEAOU, and Seo, or Tseo. 嫁

From woman and a specious resemblance. A slight invasion or encroachment on; to steal, or by stealth; to impose on.

K'HÉW. From woman and to search. To search for a wife. A nuptial name.

CHE. Chê-châ 嫗 嫗 the appearance of a vicious woman, or an ill-looking woman.

LE. Chên le 嫗 an expression by which brother's wives designate each other. Compare with Chên, the first character in the phrase.

HEÉ. 婢

From to break or bend and woman. Self-satisfaction occasioned by success in one's wishes. Pleased; gratified. Otherwise written 妓.

CHING, or Shing.

From woman and accomplished. An accomplished beautiful woman. A woman's name.

MANG. Shin neu ming 妻女名 name of a divine woman, or goddess.

FOO, and Fow. A woman's name.

SHOW. 嫒

Same as Saou, An elder brother's wife.

SO. 嫷

To dance to music; appearance of the garments tucked up; to sit at rest. Name of an ancient palace. Po so 婢 to dance; in the language of the Budh sect, To hear; to endure. Lo so 選 name of a chief city on the western frontier of China. Keih so 婢 a fleet horse. So po she keae 婢世界 an idle, dissipated, negligent world.

Fûh che so 服之 | | garments properly adjusted.

Heu yu po so 紙條婆 | expresses the varied tones of the chin harp.

On the east of the gate stands the Fui tree, At Wan-kew is the tree heu; The daughters of the chief Tsze-chung, Thither repaired and danced beneath their shade. (She-king.)

The commentary says, there were Nau neu tseu hwuy ko woo
An ancient form of 妻 Loo, or Low. The connexion between material forms and invisible spirits.

MOO.

Same as 嫔 Moo, A governess. Man moo 嫔| occur in the sense of imposing on, by concealment from a superior.

MEI.

From woman and tail. To follow at the tail of a woman; obsequious. Beautiful; that which draws obsequious admirers; effort; endeavour.

Same as 嫮 Kth. From woman and to overcome.

A woman depressed by old age, and a mean condition.

TSHÁN. Beautiful; or according to some,

three women. In modern copies of the She-k'ing, Tsan and 聚 Tsan, are used for each other; according to some, 1 Tsan, means Yih tse uth tēs yay 一妻二妾 also one wife and two concubines; according to others, it means Mei 与 yass 美物 also anything beautiful. Kin sēh ho sēh, kēn tse tsa chay 昔夕何夕見此 |者 this evening is what evening? that I see this beautiful person!

TOW. A surname.

Yu tow 嫬| a muttering inability to speak.

SÜH. 嫆.

From woman and to restrict. Original form of the following character.

TSÓ, or Chó. From woman and foot. A cautious, careful step; heedful; attentive. Repeated Chá-chó, Di crect, respectful, correct manner. Ching tó 稽| and Show tó 守| are military terms denoting a watchful attention. Tsó tó len king ||廉謹| a very cautious and attentive manner.

Pib jin: ching tó téen hing 百人稱|前行 a hundred men in regular order advance forward, (How Han.)

T'HIENG.

From women and a court. Repeated Ting ting, denotes A good-looking courtly countenance. Tall and elegant; negligent and dishonour. Read T'hiên, A rude negligence of speech. Te tien 歆 | impious; inexplicable.

NEANG. 嫧.

A designation of young females. Also a vulgar term for mother. Yay neang 爺 | or Yay neang 那 | father and mother. Neang tze 子 | or Koo neang 姑 | respectful epithet for a young female, either married or not.

Ma tow neang 马頭 | the horse-head lady; name of a female of whom it is fabled that she was metamorphosed into a silk worm. Seth e neang 雪衣 | the snow clad lady,—a name of a parrot. Seth nien neang 雪面 | a name of a horse. Foo mei neang 嫧媚 | the soothing eye-browed lady,—name of an ancient song.
The common sayings of the Chinese always imply the existence of separate spirits; thus Ne se lee ou tclh neang yin ling urh, yay phub yung oe you died of the 1 inexhaustible sorrow and you will not your dead mother's soul in hades, suffer or bear with you.

Neang is a cant word, without any definite meaning amongst the Tartar troops; thus they say, Tsew ta neang go he 1 go that way—I am going, or be off with you; and again, they say of their allowances, Shih ta neang; yin ta neang; tsoo urh shih leth, yew kwan leang. This is the 1 drink he 1.

Neang is a respectful term for a young lady; the present custom is to make it the complimentary term for mother. Tey neang is father and mother, Hwang te neang 1 the empress.

Neu tsang hing ping, wei neang tsze keun. Female generals who conduct troops are called Neang-tsze-keun, lady army leaders. Ching jin cheen yu koo neang, ke neu yeh ching koo neang, a slender female figure; yoo yoo neang, Miss or lady; whores also are complimented by the term Miss or lady.

Ying HING, or Ying. A tall elegant female figure. Name of a female officer under the Han dynasty. Hing go a name of a lady connected with the Emperor Woo-te, (B. C. 81.)

Nan. From woman and man. The humming sound of conversation between two persons. By some written Nan, from mouth and south.

CH'HOW, or He. A woman's name.


K'HE. From woman and envy. To be angry with, or enraged against; anger; displeasure.

Same as Fung. Gay, lightsome.

Nan. From woman and to sit. A woman's name. Read Cha and
Tso, Vehement altercation. Read T’sho, Delicate, beautiful, lighsome. The composition of the character, it is said, is intended to convey a caution, that woman should not sit in mixed company.

Nuy. From woman and steady, or safe.
Beautiful; pleasing. Read Suy, Repose, quiet.

Püh. An appellation of a wet nurse.
Joo püh appearance of a fat woman.

Sīn. A woman’s name.

T’hung. A woman’s name.
Read Yung. The name of a woman, or according to one authority, a regular even appearance.

Yuen, and Keuen. 媼婿
From woman and to excite. One who excites admiration; beautiful; elegant; delicate; slender; pleasing; excellent; handsome; sprightly; delicately bent. A woman’s name.

Yen yen} | delicate, slender. Shen yuen 嫦} a beautiful female.
Yuen yen}} | sombre, deep, remote.

Le yuen 麗} a famous beauty and charming singer in the palace of 漢武帝 Han-woo-te (B. C. 81). At the age of 14 she attracted particular notice by her naturally delicate and beautiful person, and pleasing voice, as well as by her studied arts; for it is said, she wore below her dress, a Hoo plh pei 箔珀佩 girdle of amber, and pretended that its electric cracking noise was, Küh tsé tse ming 骨節自鳴 the natural and spontaneous cracking of her joints, E wei shin kwæ 以爲神怪 to be esteemed divinely wonderful. (Puh mei sin yung 百美新詠 the hundred beauties, new verses.)

SHIN, or Chin. 嫩 嫩
From woman and motion. To be pregnant. The motion of a child is the womb of its mother.

Same as the preceding.

Yew. A woman’s name.

Che. From teaman and new-wine. Ugly; deformed; offensive to the sight.

Hau. A woman’s name.

Yew. From teaman and to take imide. To marry a woman.

The younger of sisters. Te foo 嫦婦 a younger brother’s wife.

Go. 嫄 嫄
Good. Used under the Tsin dynasty for the word Haou 好 good. Names of several females. A surname.
In the Le-king under the book entitled, Nuy tâu, a woman's name means, "to bring forth offspring; to bear a child." Slow: sauntering; flattering females, deportment; effeminate; used in a good sense. Fun mên 分 the act of parturition.

From woman and to void. To bear a child. Slow: sauntering; flattering females, deportment; effeminate; used in a good sense. Fun mên 分 the act of parturition.

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From woman and to void. To bear a child. Slow: sauntering; flattering females, deportment; effeminate; used in a good sense. Fun mên 分 the act of parturition.
A slave woman; a female servant. A mean epithet applied to women. Play or amusement as in comedy; licentious dallying. To trifle or play with.

YEN.
From woman and words. A woman's name.

PEI. From woman and pearl. A woman's name.

An ancient form of 翼 Pin.
A beautiful woman; a lady of rank.

An ancient form of 嬈 Leu, Repeatedly.

EIGHT STROKES.

Same as 妃 Fei, An imperial concubine; the wife of a king or prince.

Same as 妃 Neen, A beautiful woman.

TSEU. The name of a beautiful woman.

Leu tseu 閏 an eminent beauty in Chinese history.
Tse wā 丫 娃 a handsome woman; tseu tse 丫 �溠 certain stars in the neighbourhood of Andromeda: the queen of Te-koh 帝后 (B. C. 2339), and mother of 阮 Che.
Tseu yu 亜 鱼 a name for fish, amongst certain barbarians.

From woman and the sound 73. Thrown down; prostrate.

TS'IÉU.
From to take and woman. To marry a woman. Tseu 丫 妻 or Tseu foo 丫 妇 or Tseu neu 丫 女 or Tseu tsin 丫 亲 are all expressions which denote To marry a wife.
Tseu tsin kwo man 丫 亲過門 or Ying tseu sin neang 迎 丫 新娘 to bring home the bride to her husband's house.

The laws of China, as is well known, are divided into six departments, expressed in the language of the country by six words 吏 亜 禄 户 亜 黨 亜 行. Le, Hoo, Le, Ping, Hing, Kung, i. e. Laws respecting the officers of the state; domestic affairs, (as the word domestic is understood in a national sense) including the laws respecting service, landed property, marriage, public granaries; taxes, or revenue, debts and so forth; the remaining four classes are these Ceremonies, civil and religious; martial laws; penal laws, and public works.

Under the second head, the law provides against 丫 亲妻妾 Tseu tsin shih 亜 tse 亜 , marrying one's own kindred, either to be a wife or concubine.

It next forbids, 丫 部民婦女亜爲妻妾 Tseu poo min foo yen wei tse 亜 , Magistrates to marry the widows or daughters of the people under their government, whether to be wives or concubines.

In the third place, it prohibits any person's 丫 逃走婦女 Tseu tou 亜 tso 亜 foo neu, marrying wives or daughters who have run away,—meaning people who stand charged with some crime, and who have made their escape; in such a case, he who marries the woman is chargeable with the crime laid against her.

The laws forbid any officer of the Imperial government; or his son or grandson, who by law inherits the rank possessed, Tseu yū jiu wei tse 亜 亜 樂人亜為妻妾 to marry an opera courtesan, either as wife or concubine—the penalty is sixty blows, and separating the parties.
Celibacy is required of the Buddha bonzes, and teachers of the Taou sect; hence it is enacted, that Fan sang taou tseu tse u chay chang pah shih, hwan siih, 凡僧道 |
妻妾者制八事還俗 all priests of the Budh and Taou sects, who marry wives or concubines, shall receive eighty blows, and be compelled to return to the vulgar concerns of life; i.e. to relinquish the priesthood.
If to evade the law any priest shall induce a relation or servant lad, Wei ming kew tseu 爲名求 | to give forth their names and solicit a marriage, with the ultimate intention of Tse chen 自占 his case shall, E keen lun 以姦論 be considered as one of fornication or adultery; and a priest, fan kew 犯姦 committing adultery. Kea fan jin ho keen tsuy, urh tshung lun 加凡人和姦罪二等論 he considered two degrees greater than the crime of fornication or adultery, by mutual consent between common persons. (Tao-tsing Leih-le, 6th vol.)
The (Tseunen jin keu hwa) Whole Duty of Man, contains a chapter inculcating Taou kea tseu 早嫁 | early marriages, as most conducive to the good order and happiness of mankind. They say, Koo le, nan tseu san shih urh tseu; then tseu urh shih urh kea 古禮男子三十而 | 男子二十而嫁 the ancient usage was for men to marry at the age of thirty; and the women to be married at twenty years of age; but eminent writers, Sze na wau kung 司馬溫公 and others affirm, that Kin jih fung ke fow po 今日風氣浮薄 the spirit of the present day is light and superficial; and Fuh tih keu koo le 不得拘古禮 ancient usage cannot be strictly adhered to. He recommends that, young ladies at sixteen years of age, Huu tseu 許婚 give a promise of marriage, and females leu kea 許嫁 promise marriage at fourteen. The rich in China practice what is here taught: the poor defer marriage to a later period.
It is illegal for Keu sang kea tseu 居喪嫁 | those in mourning (for a parent or husband) to marry—during the appointed period of mourning. The penalty is one hundred blows. Foo moo keh foo che sang keu san neen fuh che 父母及夫之喪俱三年服制 the time of mourning for a father, mother, or husband, is three years; or

Urh shih tseu ko yue 二十七個月 twenty seven months, during which the mourning dress must be worn. And it is contrary to law, Foo moo tsew kin kea tseu 父母因 | 禁嫁 | to marry whilst a parent is imprisoned (for a capital offence or for transportation) the penalty is eighty blows.
Ming nèen ta tseu leuou tseu, pei hah shih il she she 明年他 | 了妻必然識得世務 next year when he marries he will necessarily know the affairs of the world. Keaou kea tseu nac she Fuh-he 故嫁 | 乃系 伏誨 it was Fuh he who taught the usage of marriage. Tseu tseu 再娶 a second marriage after the death of the first wife.
For some account of the usages observed in marriage, or marriage ceremonies, see under the word Yin.

P'hang, or Phing. 嫩
From woman and together with. To exclude or put away. (Shwo'n.) Illicit intercourse with women, as with the slaves or female servants in the house. A fine of four tshs imposed for indulging in sexual intercourse during a fast. Nan neu sze hah yu" pang 男女私合日 | 1 men and women having illicit connexion is expressed by Pang.

K'he. 娼
A surname; ugly; deformed; a disagreeable vicious look.
As a Verb, To represent a person or thing as bad. Te ke 诋 | to vilify.

H'een. 嫦
From woman and a string. To be under restraint; to hold or maintain propriety of conduct, a woman who swerves not from virtue.

Ta, or Chuy. 嫟
Vehemently cruel and vicious. One says, Kwan t'ai 嫅 denotes A good appearance.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
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<tr>
<td>婢</td>
<td>CHUY. 从woman and hanging pendant down. To implicate others; to involve; to connect by implication.</td>
</tr>
<tr>
<td>嫌</td>
<td>婢 Same as 嬢 We, A local term for Mother.</td>
</tr>
<tr>
<td>嫚</td>
<td>An erroneous form of 嬢, Gluttonous.</td>
</tr>
<tr>
<td>嫻</td>
<td>CH’HANG. From woman and shining. A strumpet; a prostitute; a whore. In Kanghe, called the vulgar form of 嬢.</td>
</tr>
<tr>
<td>嫪</td>
<td>LAN. From woman and a forest. A good appearance.</td>
</tr>
<tr>
<td>嫪</td>
<td>MAN. Name of a village in Shan-se 山西 province.</td>
</tr>
<tr>
<td>嫻</td>
<td>LUH. To follow in compliance with; name of an ancient queen.</td>
</tr>
<tr>
<td>嫩</td>
<td>An erroneous form of 嬢 Tse, A wife.</td>
</tr>
<tr>
<td>嫢</td>
<td>YAE. From woman and the exclamation O! O no</td>
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<td>嫑</td>
<td>O. From woman and the exclamation O! O no</td>
</tr>
<tr>
<td>嫲</td>
<td>LOO, Leu, and Low. The exertion of effort or of strength; to lead a cow or to fasten it to something. A number that is troublesome; annoying from the number. The name of a place, and of a river; a man’s name; the name of an animal; to trail as long garments; a curved appearance; dull, stupid.</td>
</tr>
</tbody>
</table>

The sentence occurs in the memoirs of Kung-sun-hung 公孫弘 who, in early life acted as a jailer, but on committing some offence, was dismissed, and Kea pin müh she 家貧牧豕 his family being poor he became a swine-herd. Néen sze shih yü nü hē chūn tseu 年四十餘乃學春秋 he was more than forty years of age, before he learned the (standard Chinese book) Chun-tseu. It has, in various periods of Chinese history, been a usage
to summons around the throne, from every part of the
empire, men esteemed in their own districts, eminently
virtuous. On one of these occasions, under Woo-te (B. C. 81), the swine-herd of Tsze-chuan 萬川
was called to court, at the age of sixty, and E 滗 was employed by the
sovereign on account of his virtues, and made a P's-sze, a
universal scholar,—as the title ran in those days.

Kung-sun-hung gave umbrage to the monarch by a
statement respecting the Hau-noo 還奴
Tartars, who were
then the enemies, though now the rulers of China; and
because of this statement he was dismissed for a time; but on
being a second time called to court, was raised to the highest
place but one, amongst the nobles of the land. Some of his
official opinions given in writing, as has long been the custom
in China, remain on record, and abound with the old-fashioned
notion, that virtue and eloquence are the best supports of the
throne. His words to the Emperor were, Chin wān shang koo Yaou Shun 須 she, pih kwei tseo urh min keun shen; pih chung hing fa urh min pēh fan; kung seih e ching, urh yu
min sin yay. His words to the Emperor were, Chin wān shang koo Yaou Shun 須 she, pih kwei tseo urh min keun shen; pih chung hing fa urh min pēh fan; kung seih e ching, urh yu
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min sin yay.

The old swine-herd, in one of his last letters to the Em-
peror, gave it as his opinion, that We yew pēh nāng tsze che urh a ng che jin chay yay 未有不能自治而能
治人者也 no man who is unable to govern himself,
will ever be able to govern well the conduct of others.
(Tseen hah 58 §, page 5.)

Low in the She-king, occurs denoting to trail or pull
about one's garments: the verse in which it occurs expresses
the grief of the writer at being unable to enjoy what he pos-
sessed,

Mountain a rack Shan yew chow,
High a ladder Seih yew yu;
Words a mask Tsze yew e shang,
Brave a horse Fūh e fūh leu,
Brave a carriage Tsze yew chay ma;
Strong a horse Fūh she, fūh keu,
Vile death Wan ke sze e;
Other are taken Ta jin she yu.

The marble has its Ta;
I possess robes and dresses,
Never worn, never trailed;
I have carriages and horses,
Never propelled, never run;
Ah! when finished this state has death,
Of other men these well be the joy. (She-king.)

The rhyming syllables Choo, Leu, &c. are by some read
Chow, and Low.

In the writings of 莊子 Chwang-tsze, Kenen loo 卷 1
curved decrepitude—or some such sense, is applied to the an-
cient Shun 舜 in his old age, when his Tsung ming shwae 聰明衰矣
clear intellectual discernment faded.
Vulgar form of the preceding.

MEEEN. From woman and silk. A woman's name.

TSUNG. A woman's name.

PILLOW. From woman and to spit or sputter.

P'HO. An appellative of a woman, particularly of old mothers, much used in the books of the Budh sect, in various senses. The name of a state. The name of a city. Used also in the names of some divinities.

Po is from the rippled surface of water and woman; an old woman whose face is wrinkled with age; or Luang moo ching, the epithet given to an old mother.

Kung po or repeated Kung-kung, po-po, commonly means, husband and wife; in Kwang si province, there is a tribe of the Yaou mountaineers, who invent the use of the words, and call an old woman Kung, and an old man, Po.

Foo jin ching foo, che moo yue po, po is from the rippled surface of water and woman; an old woman whose face is wrinkled with age; or Luang moo ching, the epithet given to an old mother.

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The Tsao-chuen in the 9th volume, praises the style of the annals of Confucius' own times, which he called Chuu tsew. The Ching we, urh heeu, tse wuen, urh peun

From woman and to bend. A yielding complaisant woman, Wan wan ㄧ婉 or read Yuen wan, Trying to please and gratify; yielding; submissive, flattering.

PEAOU. A woman's name.

PEAOU. From woman and tiger. A artful woman; a woman of an intelligent mind.
### 娘  NOW. From woman and milk, or the breasts.

A fat, large looking woman; or according to one authority, milk.

### 嫡  SHUH. From woman and uncle. A female officer for the control of the Imperial household.

### 妃  K'HEE. From woman and extraordinary. Good.

### 婊  HWUY.  夫

Ugly; deformed. Read Hwae, Dissolute appearance; want of self-control.

### 婕  FAN.  婕

An animal of the rabbit or hare species.

### 媛  WO.  媛

From woman and fruit. Wo go 媛 or Wo to 媛

A slender delicate woman; beautiful. A waiting woman.

### 媞  JUY, and Wo.

From woman and bending down. Delicate; elegant; beautiful.

### 媞  T'HAN.  存

A woman's name.

### 媞  HE.

From to rule or oppress, placed over woman. Cruel; dissolute.

### 嬼  YAOU.

An ancient form of 媼 Loo.

### 媉  FE, or Fei.

An original form of 天 Yaou, A sprite or fairy.

### 媍  WEL.

Understood in the same sense as the preceding.

### 媐  TS'HEE.  存

Tsēe yu 媐好 a female officer of government; an elegant appearance.

### 嬬  T'HEEN.

From woman and to add. A bashful countenance.

### 媞  E.

From woman and a child; the skull of which is not yet completely ossified. A new born infant; the cry of an infant.

One says, An ugly woman. E-woo 媞 the appearance of the eye brows. One says, Doubt; undecided.

### 嫏  K'HEUEN. From woman and to convulse.

Good; well affected to; having regard for relations.
YEN.

From woman and to shelter. One sheltered in the house, a servant or slave woman affumiate; to seize falsely.

A vulgar form of 莨 Tsing. A pure virgin.

HWAN.

From woman and evening. A bride's repining to the home of her husband in the evening; Marriage. A bride's connections are expressed by hwan; a son-in-law's connections are expressed by 娘 Yin.

Man sui kee tsin, ching hwân le 男女結親成1

when men and women bind themselves to a relationship, it is coopted by marriage forms or ceremonies.

In the Yih-k'ung, this expression occurs, Kow hwân kow, wang keth ou phii le 求 1 嫡往吉无不利 in soliciting a marriage alliance, to descend to a virtuous inferior will be felicitous and always prosperous.

The 51th vol. of the twenty one historians, contains the life of Wang shang-te-wei 王商于威 a general and statesman (A.D. 37). In that memoir this sentence occurs, Lên hwân chay hwân kea che hwân tso yay 凡同姓為1者之 1 親也 1 Lên hwân denotes, relations by marriage on the wife's side. One of these relations was the innocent cause of a quarrel between Wang shang, and another general Pung 鳳 which brought both parties eventually, after much malicious intrigue, to an untimely end.

The laws concerning marriage, in the Ta tsing Lâhr le, are placed under a general head expressed by the two words, Hwân yin婚姻. It is eneoned that Non pê tsze neun pew kea chhoi hwân pêi 奴隷子女由家主1 配 the sons and daughters of slaves shall be married according to the will of their master.

It was in former times the practice that when, Nan en ting hwân hyo leh hwân 1 男女定1後郎立 1書 after a man and woman had determined on marriage, they immediately made out a marriage contract; and Parh yu so see 帕于所司 reported it to the magistrate under whose controul they were. Without this form, the alliance was deemed Sê yû 私約 a clandestine agreement.

That form is now abolished, and a written agreement drawn out by the Gâ-between is reckoned sufficiently in form. Although the Hwân shoo 1書 marriage contract be omitted, the acceptance of presents is equally binding. If, after doing so, the 女家主1人 the controlling person on the woman's side, marry her to some other man, then We ching hwân 已成1 the marriage be not consummated he shall be beaten with seventy blows; but if Et ching hwân 已成1 if the marriage be already consummated, he shall be beaten with eighty blows.

The Choo hwân 主1 power of controlling or directing a marriage, rests first with the grandfather and grandmother; next with the father and mother, and in case of their death, it rests with the nearest kindred, or with the mother alone.

Fan tung sing wei hwân chay 凡同姓為1者 all who being of the same surname; marriage, shall be beaten with sixty blows, and be separated.

In case of second marriages, if Tâen foo tsze new, yinhow foo tsze le, kow hê ching hwân 前夫子女與後夫子女苟合成 both the sons and daughters of the former husband shall not have clandestine intercourse, nor contract marriages with the sons and daughters of the last husbands; it is punishable by law.

There is a law forbidding, Leang tsên wei hwân yin 良賤之1婚 the reputable and disreputable classes of society marrying; for example Nuo teu leang jinn neu 奴娶良人女 a slave marrying a free man's daughter; for Hwân yî, pei gow, e teu teh te 嫁配偶義取 effective in marriages and consubstantial matches, the right principle requires personal equality.

The last section in the laws declares, Kea tsuwe leh, chhoi hwân mai jin tsuy 嫁娶違律主1媒人罪 when marriages are contracted contrary to law, the crime shall be charged on the relation who has the controul, and on the go-between. See further remarks on marriage under the words 娘 Yin.
Same as the preceding.

KING. A woman's name.

K'HEÉN. Beautiful and excellent of its kind. Read Kin, A woman's name.

T'HEÉN. A woman's name.

HING. Anger; vexation; rage discovered in the countenance; violent displeasure. Anger destructive to one's self; very exceedingly. Some say, Near to.

HOO. Excessive attachment to. Name of a bird.

WAN. From woman and an officer. A gentle, elegant person and manner. Read Kwan, Good-looking; in the same sense, read Wi, and Hwá.

CH'HEN. A cheerful laughing appearance; following Chen, they both together denote the same. Also read Shen and Lien.

PE. From woman and low or mean. A slave woman, either one who has been bought with money, or one who has been made such, as a punishment. Applied to the name of a fish, and of a bird. Kwan pe 妇 slave women, who are made so by the government.

She hwan the nen wei pe 使喚之女 妇 servant women are called Pe. Koo pe 妇 a slave woman. Pe yu tōng 妇奴 / 徒 with concubines. Jin fan tân te ne k'wan, wei kwan pe 人犯法妻女入官為官 / 人 when men commit crimes for which their wives and daughters are forfeited to government, they become the officer's slave women. Jin yew show pe tōng shén 人有收 / 作妾者 there are some men who take their servant women to be concubines.

The ancient books say that 自世婦以下皆稱曰 1 予子 Tse shi foo hea kee ching yin pe t'ae, all below noblemen's second wives, are called Pe-tse. The term Pe t'ae is also used by wives, who have committed some offence, to express themselves by. The Tso-chuen says 1 子婦人 之卑稱也 Pe-tse foo jin che pe ching yin, is an epithet to women in a mean condition.

The expression She-foo 世婦 is thus explained in the Le-king. King hou yew foo jin, yew she foo, yew tae yew tse 比公侯有夫人世婦有妻有妾 noblemen have wives and concubines denominated Peo-jin; She-foo; Tae, and Tse, all below the second of these terms are called 1 子 Pe-tse.

LAÉ. From woman and come. A woman's name; a good appearance.

YIN. Same as Yin, relating to marriage. Marriage.
CH'HOW. 娼

A woman's name. A surname.

CH'HÖ. 嫧

Ch'yi's 嫧約 a handsome and delicate appearance. Read Telh and Neaou, Female disease.

FOO. 嫣

From woman and a broom. A housewife. To submit; a married woman; a wife; one whose duty it is to submit to her husband; the female in nature; a son's wife. Beautiful. Used in connection with a great many words.

Neu tsze e kea ching foo 女子已嫁稱 | a married woman is called Foo. Tsé foo 節 | a chaste wife.
Lëe foo烈 | a woman who resists to death a second marriage, or any force offered to her person.
Heau foo孝 | a wife dutiful to her parents. Hën foo賢 | an eminently virtuous wife—general expression of respect and affection used by husbands to their wives. Kea jin foo tsze 家人 | all the persons of the family; wife and children. Keau foo pêh-nang wei woo me che chuy 巧 | can't be done by(Systems) however clever the wife many be, she cannot boil the pot without rice—a proverbial saying to express the duty of the husband to procure the means of support for his family, and not to blame his wife because she does not perform impossibilities.

In the Le-king, under the section Huăn-e 偫義 the proprieties of marriage, there are numerous rules concerning Ching foo le yay 成 | 礼也 the observances requisite on becoming a wife. Koo chuy foo jin see kea san yuék keau e foo tib; foo yen; foo yung; foo kung 古者 | the wives of ancient times, three months before they were married, (were conducted to a temple or altar dedicated to deceased ancestors) and taught the virtues of a wife; the mode of speaking becoming a wife; the cast of countenance proper for a wife; and the work a wife should do,—after which she offered sacrifices of fish, with water plants, intended to imply obedience.

Foo tib, ching shun yay; foo yen tsze ling yay; foo yung yuen wan yay; foo kung sze ma yay | 德貞順也. |
言察令也 | 容婉娩也 | 功絲麻也 | a wife’s virtue is chastity and obedience; a wife’s speech, should be soothing; a wife’s look should be mild and winning; a wife’s work, should consist in dressing silk and flax.

As in China, it is not the usage for a son who marries to set up a separate establishment, and live apart from his parents; but to bring home his bride to his father’s house; Chinese moral writers dwell much on the duties of wives to their husband’s parents; and amongst the poor, it seems sometimes an object with the parents to obtain the domestic services of a son’s wife; their own daughters having been married out. For a wife, Heau shun kew koo, king sze foo tsze 孝順舅姑敬事夫子 to be dutiful and obedient to her husband’s father and mother, and respectfully serve her husband—is rated at one degree of merit for every day she behaves so.

It is enjoined, Fan sze peih tsing ming 凡事必請命 that in every concern, she must request the commands—of her father and mother-in-law, and of her husband. If she can persuade her husband to correct any error or vice—for every such case, her merit is rated at one degree.

One degree of merit is attributed to a wife for every day she waits on her husband or his parents in their sickness, 無願惻心つ Woo yen keuen sin, without feeling weariness or dislike. She is commended at the same rate, if when her father and mother-in-law 有急出查應用 Yew keih, chhú hën ying yung, are pressed for want of money, she parts with her toilet to meet the exigence.

Three degrees of merit are assigned her when her father and mother-in-law 暴怒苛求 Poon nou ho kew, with fierce violence and anger make vexations requirements of her; She能順受無怨色怨言 Nang shun show, woo fun sh yuen yen, is able to suffer it obediently, without an angry look or a resentful word.

If 夫主粗暴 Foo choo too pau, Her husband and
and laugh but little—she who, Chung shin pāh jūh meau shaou hëng, jin-shih inuwei chien shaou never in all her life exposes herself by going to the temples to burn incense—has merit equal to one hundred degrees; and if she Pāh kan he not kūh, never looked at a play,—Kung kea pei gōng hēng, her merit is double.

Only three degrees of demerit are attributed to her, if she Hion tsee she tsy, to he love wine even to drunkenness, but five degrees for every time that Yu jin tseue pāe, shān-kūn, the woman who she plays at cards with anybody.

A want of cleanliness, and going to see sights on Chinese holidays, are reckoned at, from three to ten degrees of demerit; rising late and going to bed early; and a want of skill in needle work are censured.

For a Pin fū gan ming, gōng an, the poor woman, to be satisfied with her lot,—instead of complaining to her husband, for a whole year, is a meritorious course rated at fifty degrees.

In the last volume of Tseuen jin keu hū, are some verses entitled Tāi pei chin yu, valuing remarks on selecting a husband or wife. It is advised that in such a case, Mō wān fū yu pin men, wū, the question asked; Mei kēn tih, mūn, fū to chū tsee hūn tain, every case of the rich is often light, dissipated, and proud.

It is said, that Fū pāh hēau shun, kea tsee so che hēau tsze kāi, her demerit is one degree.

When the wifes of sons are disobedient and unfruitful, it is all induced by the conduct of the son,—for the daughter-in-law imitates the example which her husband sets her. And it is added, there are some sons and their wives, who indulge themselves in every comfort and luxury, whilst their poor aged parents are suffering hunger and cold.

Many of the moral writers in China, wind up their works with a book or two on domestic medicine, and the cases of Fū jin hūe tae, the cases of pregnant women and lying-in-women, are much attended to by them.

The term, Fū jin yē swāy, 1 human, woman's monthly water. Yuē kung, month.
the natural flow; and in the language of quacks and
Alchemists, Hung yuen 紅錦 the red metal, are all applied
to the Catamenia, and forms an article in the Chinese Materia
Medica, deprented, but yet retained in their books.

At the age of Urh tsıeh 二七 two sevens, or fourteen,
the Catamenia appears; at the age of Tsıeh tsıeh 七七 seven-
times seven, or forty nine, it disappears. Its continuing to
flow during pregnancy without injury, is a case which occurs
but seldom. Cases of pregnancy at the age of twelve years,
and at sixty have occurred, but they are extraordinary.

Contact with Catamenia is deemed noxious; and a sword
smeared with it, is positively affirmed to give a deadly wound;
and various diseases have been induced by a set of impostors
who pretended to produce wonderful effects by imbibing,
compounded with various drugs, the virgin catamenia. The Pun-
tson-kang-miih omits, Hwang yuen fang 紅錦方 the red
metal prescriptions, but he retains many of the others. One
directs that clothes saturated with virgin catamenia should
be burnt, and the ashes mixed with wine taken as a cure for
Cholera morbus.

The Chinese supposed that a relation exists between the
moon, the tides, and the menst.

Tsan foo 產  a lying-in-woman. Che foo jin chih 敷治
ju赤 stigma to cure Menorrhagia and Leucorrhea.
Foo jin leang fang 人良方 efficicous receipts for
female complaints. 6 vols. price $1 ace, 4 cundareas.

In the laws of China, there is a section containing peculiar
regulations for Foo jin fan tsuy 人犯罪 women who
commit crimes. Except in cases of adultery and capital crimes,
which require detention and imprisonment, they are liberated
on a sort of bail, and committed to the care of their husbands,
parents, or respectable neighbours. Foo jin yu pe yew tung
人與卑幼同 women or wives are in the same
predicament as inferiors and children; their superiors are
responsible for them.

Jō foo jin hwee yin fan tsuy 若人懷孕犯罪
if a woman who is pregnant commit a crime, which requires
blows or torture to be inflicted,—she is to be delivered to
Paou-kwan 保管 sureties, and brought forward a hun-
dred days after lying-in. If she be immediately subjected to
torture, and miscarry or die under it, the magistrates are

punishable; in the last case with a hundred blows, and three
years transportation.

If a woman commits a crime which requires decapitation,
and the public exposure of the criminals, the last part
of the sentence is in her case to be dispensed with.

婧 TSH'ING. 婧

From woman and azure. A chaste woman: delicate;
slender; upright; possessed of talent; firm.

嬋 LUN. A woman's name.

嫵 LAN. 嫵

Covetous; fraud, practiced in divination; greedy extortion.
Tan lan 食 avaricious and greedy. Lan tsang 臼
the hoards arising from greedy extortion; to lay up hoards
by those means. Lan so 索 to extort with avaricious
greediness.

姫 KWAN. A woman’s name.

As a local word, denotes A sort of wreath rolled about the head.

姫 SEIH. A woman’s name.

From woman and familiar approaches. Luxurious ease;
loving; stage amusements; lewd; obscene.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>媧 (YÁ)</td>
<td>Two sisters-in-law call each other Ya, as an expression of courtesy; Ya, implies the taking of a second place, or being junior.</td>
</tr>
<tr>
<td>娼 (LÜH)</td>
<td>A woman's name.</td>
</tr>
<tr>
<td>娱 (KEU)</td>
<td>A woman's name.</td>
</tr>
<tr>
<td>姝 (TÉEN)</td>
<td>A woman's name.</td>
</tr>
<tr>
<td>婆 (SEHI)</td>
<td>A woman's name.</td>
</tr>
<tr>
<td>TSHUH, or Ts'hew.</td>
<td>Old and ugly.</td>
</tr>
<tr>
<td>YAOU.</td>
<td>Slender and delicate.</td>
</tr>
<tr>
<td>WOO.</td>
<td>The name of a star, and of a district. A widow who does not marry again. A star about the 15° of Capricorn. Foo jin show kwa, we che wu foo wu wu, it is called Woo foo. Shih urh jih shih woo nuu che fun, the sun was eclipsed, in the region of Woo neu, (Tseen-han.) This eclipse took place Keen che san neen, it was on the 12th month of the 3d year of K'een-che (about 30 years B. C.) An earthquake occurred on the same day.</td>
</tr>
<tr>
<td>NAN.</td>
<td>From woman and south. Elegant, rather fat.</td>
</tr>
<tr>
<td>CH'IÖ.</td>
<td>Disobedient; uncomplying. A man's name. Ch'ao-kang, the name or title of a king in the west, under the Han dynasty.</td>
</tr>
<tr>
<td>CHAN.</td>
<td>From woman and effort. To plough in pairs.</td>
</tr>
<tr>
<td>婚姻</td>
<td>Same as Hwán. Marriage; ceremonies pertaining to marriage.</td>
</tr>
<tr>
<td>Character</td>
<td>Meaning and Definition</td>
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<tr>
<td>-----------</td>
<td>------------------------</td>
</tr>
<tr>
<td>婵 KEA.</td>
<td>Good.</td>
</tr>
<tr>
<td>婵 WEI.</td>
<td>From woman and 'cue. A woman's name. Delicate; elegant.</td>
</tr>
<tr>
<td>婵 YU.</td>
<td>From woman or heart and to assent. Born of rich parents; delicately brought up; effeminate; luxurious; addicted to pleasure; specious and artful; irrational; illicit behaviour; artful, pleasing. Read Tow. To steal repose; to act carelessly. Yu shih 也 a happy, pleasing countenance. To rhyme, read Yaou.</td>
</tr>
<tr>
<td>婵 Same as 婵 Sê. A son-in-law.</td>
<td>From scholar and a man of talents. A superior, the person who is one's daughter's superior; a daughter's husband is called Sê by her father; a wife also uses the same appellation for her husband. In reference to this and similar appellations, different usages prevail in different parts of China.</td>
</tr>
<tr>
<td>婵 YU.</td>
<td>A woman's name. Envious, said of women in reference to men. Also read Gow and Yung.</td>
</tr>
<tr>
<td>婵 FA.</td>
<td>An erroneous form of 婵 Fê. The hair of the head.</td>
</tr>
<tr>
<td>婵 WEI.</td>
<td>Richly elegant; abundant; displeased.</td>
</tr>
<tr>
<td>阪 Fâ.</td>
<td>From woman and head. The hair of the head. Some say it is an erroneous character.</td>
</tr>
<tr>
<td>婩 TE.</td>
<td>From woman placed by the side of a ruler.</td>
</tr>
<tr>
<td>婩 JOW.</td>
<td>A woman's name. A soft fascinating woman.</td>
</tr>
<tr>
<td>娘 MEI.</td>
<td>From woman and beautiful. A woman of elegant figure and pleasing countenance.</td>
</tr>
<tr>
<td>娘 TAN.</td>
<td>From woman and excess. Pleasure. Same as 娘 Tan.</td>
</tr>
<tr>
<td>娘 NAOU.</td>
<td>From woman, the brain, and the hair. Bristling up. Intense resentment and indignation.</td>
</tr>
<tr>
<td>娘 CHING.</td>
<td>A woman's name.</td>
</tr>
<tr>
<td>娘 MUN.</td>
<td>Weak; delicate; tender; young; small. Read Juen.</td>
</tr>
<tr>
<td>Character</td>
<td>Meaning</td>
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<tr>
<td>-----------</td>
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</tr>
<tr>
<td>TSIN</td>
<td>Same as 親 Tsin. Related to; a relation in one's own person.</td>
</tr>
<tr>
<td>HWAN, or Hwuy</td>
<td>A woman's name.</td>
</tr>
<tr>
<td>UH</td>
<td>From woman and a house. Good; elegant.</td>
</tr>
</tbody>
</table>
| T'SHIÉN. | The name of a star.  
  T'ai-pih shang kung tse yüe neu tseen too白上公妻日女太白上夫之妻 the wife of T'ai-pih shang kung is called Neu-tseen, she Keu Nan-tow 居南斗 dwells amongst the Nan-tow stars; and to her sacrifices are offered throughout the whole empire, it is said, in times of pestilence. |
| CHUN.     | A woman's name. A beautiful woman. |
| MEAOU, or Maou | From woman and a plant budding forth. Pretty eyes, having vivacity; sprightly. In different parts of the empire the use of this word varies: in Föh-kéen province, it denotes A prostitute. |
| SING.     | To lessen; to diminish. |
| FOO.      | Same as Foo 婦 a wife.  
  From woman and to bear. A married women. |
| TSEAY.    | An epithet applied to a mother. The same as 姐. |
| TWAN.     | A woman's name. |
| T'HAN.    | From woman and coals.  
  To be in a disordered dirty state, without the decorum of genteel etiquette, is expressed by 婼。 |
| PWAN.     | From rebellious and woman. A state of confusion. Used only with the preceding character. |
| E, and He. | From delight and woman. Joy and delight. Used also for 妃 Fei, A royal wife or concubine. |
| HOO.      | Avaricious. An erroneous form of 慣. |
| CHUNG.    | A woman's name. |
| MEI.      | From woman and a certain person. One who goes between certain persons not yet fully known to each other, in order to arrange marriages or family alliances; a go-between.  
  Nan neu fei yew hing mei, püh sceng chëming 男女非有行1不相知名 without the assistance of a go-between, men and women would not know each other's names. (Le-king)  
  Tseu tse jinou mei jin; mac tae yih yau mei jin 妻妻
要 | 人 | 賣 | 妓 | 獨 | 人在 | mar-rying | a | wife, | one | requires | a | go-between; | in | buying | a | concubine, | one | also | requires | a | go-between.

姬 | KEE, | or | Hee. | Tickled | and | pleased | by | success.

嫪 | HWANG. | From | woman | and | emperor. | Name | of | an | ancient | queen. | Neu | hwang | Yaou | fei-女姫姚妃 | Neu-hwang, | was | the | wife | or | concubine | of | Yaou.

嫫 | MEEN. | From | woman | and | face. | A | beautiful | woman | with | fine | eyes; | envious.

嫫 | K'HIH. | From | woman | and | carved | with | the | wrinkles | of | age. | An | old | woman | of | a | mean | condition.

姢 | KE. | A | woman’s | name.

姢 | An | erroneous | form | of | Shoo, | A | woman’s | name.

媧 | YEN. | From | woman | and | to | hide. | Yen | yen, | A | woman | cherishing | a | concealed | attachment. | Read | Gan, | Gan | 媧 | undetermined; | undecided. | Read | HS, | A | woman’s | name.

姬 | YING. | From | woman | and | a | flourishing | plant.

姫 | KEAE. | From | woman | and | all. | A | woman’s | name.

嫪 | HEUEN. | From | woman | and | to | proclaim. | A | woman’s | name.

嫪 | HAN. | From | complete | and | woman. | A | strong | healthy | appearance.

嫪 | WEI. | From | woman | and | majesty. | A | dignified | lady; | a | handsome | woman. | One | says, | A | vulgar | character.

嫪 | Same | as | Chuen. | From | woman | and | the | mind | directed | to | one | object. | A | pretty | woman | who | attracts | attention.

嫪 | MEI. | A | woman’s | name.

嫪 | From | woman | and | eyebrows. | To | speak | to; | to | accord | with; | smirking; | smiling; | wheedling; | flattering; | adulation; | looks | of | love; | and | seduction; | adulation | from | men. | Name | of | a | place.

嫪 | Hoo | mei-狐 | artful | and | seducing. | Chen | mei | 諂 | flattering; | flattering. | Foo | mei | 娇 | soothing; | flattering. | Kenou | mei | 娇 | elegant; | fascinating | appearance. | Mei | keuen | 權 | to | flatter | power. | Mei | tae | 熊 | the | mincing | gait | of | a | Chinese | woman. | Mei | tae | yih | Jin | æn | A | love | this | man—said | of | Wän-wang. | (She-king.)

嫪 | Hwang | kin | jih | tso | yew | the | jiou, | keu | she | Chen | mei | kien | chin | woo | ning | che | pei | 狐近日左 | 右 | 之人 | 俱是 | 諂 | 奸臣無能之輩, | and | still | more, | of | late | these | in | attendance | are | all | flattering | villainous | statesmen, | a | set | of | people | without | talent.

嫪 | Mei | jin | nei | gae, | wei | hoo | mei | 狐 | to | flatter | people | into | a | passionate | fondness, | is | what | is | called | fox-like | flattery. | Mei | tae | 熊 | a | flattering | seductive | manner.

嫪 | HOW. | A | woman’s | name.
KEUNG. Solitary; orphan-like; alone; no brothers; desolate; none to tell one's tale to. Keung or Keung keung 婢 媳 mournful, sorry, melancholy.

YUEN. 郁 湘
From woman and to lead. A beautiful woman who draws admirers after her. Ts'ang yuen 媳垣 媳 the appearance of standing and waiting upon. Sheu yuen 媸 媸 the appearance of drawing or pulling towards; to draw the affections after.

P'EEEN. 龍 From woman and convenient. P'een 媴 媳 beautiful; handsome.

TSUNG. 頤 Weng. A woman's name.

CHING. 聲 From woman and chaste. A woman's name.

GAN. 嘉 From woman and sound. A woman of an impure mind. Gan tsang 嘉贛 dirty, dirty, impure, said of any thing.

TSEW. 睾 From autumn and woman. A woman's name.

T'HE, and Te. 媻 媧 From woman and right. Te te 媰 睢 to rest; quiet; elegant; and good-looking. Also read Che and She. As a local word, used for Mother. The name of a plant.

KWA. 瓜 From woman and the stars about Andromeda, which form a Chinese constellation. A beautiful appearance.

SEE. 眾 See woo 媸污 to treat with indecent familiarity.

T'HO. 端 From woman and to fall. Beautiful; pretty; remiss; idle; disrespectful. Same as the following. To man 媸嫚 careless; negligent; lazy; rude.

CH'HA, and Ch'he. 驢
From woman and to pound. Precipitate and confused enunciation. Read Shê, An effeminate appearance.

MAOU. 媚 Envious; ill-will, occasioned by the happiness or eminence of others; to look at with hatred and dislike.

Too foo maou foo 媢夫 媢 a jealous husband, and an envious wife. Pu'hs seang tsin yay 不相親 also who cannot look on each other with complacency. Maou ts'Ah 媢 envy and dislike.
New kwa-she 女氏, according to the San-tae-loo-hyang, 50th vol. page 14, Yu tae haou tung mo 與太昊 同母 was born of the same mother as Tae haou or Füh-he. He, or she, (for it is uncertain whether this personage was male or female,) ìng urh shin ling 生而神靈 was born in possession of divine intelligence. When Füh-he arranged the rites of marriage, she, Wei shin mei 炳神媒 acted as a divine preserver, or go-between.

On the death of Füh-he, Kung kung she 己氏 or Té Iwan 作乱 spread anarchy or revolutionized the world; and Chin taou hung shuay 振滔洪水 raised the deluge. E ho téen hea 以禍天下 to cause misery over the earth; in consequence of which, Neu kwa she 女 砍王 destroyed Kung kung she, and reigned and kept her court at Chung hwang che shan 中皇之山 the central imperial hill. It was then she made the reeds and the stringed instruments to harmonize the winds; to assist the gods at solemn rites, and to soften the dispositions of men. Neu kwa she, died after a reign of an hundred and thirty years.

Some European writers have ventured to call Füh-he, the same person as Noah, of the west; but as the tradition is, that he had no father; that he, Ke tèen urh wang 氐天而王 succeeded heaven and reigned; i. e. that he was the first to whom mortal reign was given; that his name was Fung 墨 Ruah, Wind, spirit, or breath; perhaps implying that he derived his life from the breath of the Almighty; that Yew shing tih seung 亦祿 the ming 有聖德象 日月之明 he possessed perfect holiness and virtue, resplendent as the glorious lights of the sun and moon, from which his name Tae haow 太昊 the great heavenly light, is taken—that he taught the various useful arts, and the rites of sacrifice, from which circumstance is taken his name Pauw-he 庶羲 the sacrifice, afterwards corrupted to Füh he 伏羲 and that his posterity reigned fifteen generations, during a period which amounted to 17,787 years;—according to this tradition, Füh-he may probably be considered the first of human kind; the Adam of the west, rather than Noah.

The Canton people read Wù. An ancient divine person who operated at the creation of all creatures. Commonly called 女天 Neu kwa. The character woman is for sound only, and does not denote that the person was a woman. Neu kwa, also invented a musical instrument of the reed kind. The name of a hill; a surname.

The Sha-wún affirms the person was a female, thus, Koo shin shing neu hwa wan wuh chay yay 古神聖女化 萬物者也 an ancient goddess, a sacred female, who formed all things.

Neu kwa she, tèen shih poo tèen 女氏煉石補天 Neu kwa tsö sàng chung che hwang 女氏作笙中之簧 Neu kwa made the reed of the Sàng instrument. (Le king)
An ancient form of Shan.

Same as Yun, see above.

A woman's name.

A woman's name.

From woman and perverse. To gormandize; gluttonous.

Good. Read Yew, Ugly.

An old woman.

TEN STROKES.

Tsoo or Tsow. A widow woman; a fine looking person; a pregnant woman. A woman's name. A surname.

Female gracefulness and elegant.

To walk with drooping shoulders; to play seductively; elegant and good appearance. The name of a hill.

From woman and stupid. The stupid old woman. A local vulgar word for Mother.

Displeased: looking out of temper.

To pair; to couple with; to equal. A woman's name. E pe i a small appearance. Pe mei 美 equally beautiful or excellent.

From the mind intent on, and woman. A handsome appearance.

From woman and to produce. A woman taken into the family for the purpose of producing posterity. Urh seih foo shun ung koo 婦孝順翁姑 a son's wife who is dutiful and obedient to her father and mother-in-law. Shih foo 婦 a daugther-in-law, by the marriage of a son.

To express that a person who has been guilty of some fault must yet shew themselves, they say, Chow seih foo yao yaou koon kung po ni'en 醜 婦也要見公婆面 an ugly daughter-in-law must yet see the face of her husband's father and mother, or thus, Chow foo shau puh th koon kea ung 醜婦少不得見家翁 a wife cannot avoid seeing her husband's father. Po seih leang jin 婆 兩人 the two folks—mother and daughter-in-law.

A woman's name.
YING. | JUNGH. Fung-jung. | SHEN. Not flattering; not using arts to please.
---|---|---
From flesh and contorted or wound about woman. To accompany for the purpose of honouring, or of guarding; as in case of a bride's being conducted to the house of her husband. To accompany or escort on any occasion, is expressed by the same word; to send any thing. To drink of a cup on festive or ritual occasions. Originally written with a boat by the side, thus 婼 Ying; sometimes with men by the side, thus 婼 Ying, and vulgarly with moon by the side, thus 婼 Ying.

Ying taol chaj ︱儒者 he who drinks of the cup. Shin-ke, ta-pou, kae tei wef fei pin ying-teang tsung she kung go 神器大寶皆言帝位, 妃姬︱嬪總 is 宮娥 the terms divine utensil and great gem, both denote the Imperial throne; the attending pronoun of the Imperial ladies, are all damsels of the palace. (Koo-see-keung-lin.)

Koo chaj tung sing tseu foo jin, tsih tung ling urh kwai ying che 古者同姓妻夫人則同姓之 in ancient times when a name-sake chieftain married a wife (from another state), the females of the fifth degree of rank, from both states, accompanied the bride.

In the She-king, a bride and her pronuba are compared to the river Yang-tze-keang, and the streams which run parallel with it; having first parted from its own stream, and at a distance again joining their currents. Keang shi-yw ta sze tseh; tse shi-yw seun sze ying 江水大似嫡妃水小似 ︱ the waters of the Yang-tze-keang are great, and represent the bride; the branching off and returning streams are small, and represent the attending pronuba.

The British Embassy in 1816, when passing up the Yang-tze-keang, several times mistook these branches of that magnificent river, for the principal stream; as the boatmen navigated these in preference to encountering the more powerful current which runs perpetually down the main channel of the river.

In ancient or modern times, the pronubs of the king or prince were included in the phrase, San tih, san hing 三德三行 the three virtuous principles, and the three practical virtues; of the principles or mental virtues, the first was called Che-tih 至德 which denoted something like a notion of perfect virtue in the abstract. Urh yu 二日敏德 the second was called Min-tih; which implied an extensive
moral discernment of practical virtue; 三日孝德
the third was called Henou-th, which included the theory of
obedience in social life chiefly to parents. The three practical
virtues were, active duties to parents, friendly and respectful
behaviour to worthy persons, generally dutiful obedience to
teachers and inferiors. (Chow-le Choo-soo 周禮註疏
7th. vol.)

婆 PWAN. From manner and woman. Pwan
婆婆 the appearance of going backwards and forwards, extravagant; an old woman.

嬷 SEE.
From woman and crumbs. Small; petty; minute.

嬸 SZE.
From woman and a teacher. A sort of sorceress.

婦 KUNG.
From woman and tribute. A woman's name.

嫆 GAOU, and Wân. 嫆
From woman and benevolent. An old woman; a mother, mother-earth; a divinity. Wân se | 媼 the man who
marries an old woman. Wûh nî | 媼 a fat child. Wân pê | 媼 Wân neang | 媼 an old woman.

In the Koo-sze-keung-lin, 2nd vol. is the following sentence,
Han moo tsê fê e yen pin; tsun wân shâ ke irh sey kîh; tsze
neu che hên chay 侃母截髮以延賑村 | 媼
殺雞而謝客此女之賢者 Han's mother cut off her hair to entertain a guest; the village old woman killed
a fowl to make acknowledgements to a visitor; these were wise
and virtuous women. The story is thus; Han or Taou-han
陶侃 was the son of a general who died when Han was
young, about A. D. 280. Han lived in poverty with his mo-
ther near the Pû-yang lake, where a man of some rank frequent-
ly passed; and to entertain this person, and bring her son to
his notice, the mother cut off her hair and sold it to procure
the necessary provisions and wine for the repast. This cir-
cumstance brought Han, into notice, and he rose to eminence
in the state.

The village dame is commended for her discrimination,
and hospitality. When Han Wu-o-te 播武帝 the Emperor
(B. C. 61) strolled alone in the country, and was about to be
seized by the villagers as a bandit; she saved the Emperor,
and the villagers also from his vengeance, by interfering,
and saying. Kih fei chang jin 客非常人 the visitor is no
common person, and instead of permitting him to be seized
she killed her own scanty supply of poultry and entertained him.

Wân che gae 之愛 the love or affection of an old
mother. This expression occurs in the history of the civil
wars of China, B. C. 600, when 趙王 Chang-gan-wang, a minor
king, was hard pressed by the conqueror 秦 Tsin. The young
monarch's mother prevailed during his minority, and the
ministers advised that Chang-gan-ken 長安君 the prince
of Chang-gan should be given as a hostage to the state Tse 齊
for the purpose of procuring auxiliary troops; the old lady
however vehemently opposed the measure, and said publicly,
if any body Fûh yen Chang-gan keun wei chîh chay, laon foo
peth to ke méen 萬言長安君為賀者老婦
必唾其面 speaks again about giving the prince of Chang-
gan as an hostage; (1) the old woman will certainly spit in his
face. (She-ke, 8th vol.)

Wân, moo che pêh ching 母之別稱 wân is an-
other term for mother. Wang wân 王 a royal mother
who suffered much distress. (B. C. 43.) Also read Wûh.

壊 MÊE.

Occurs used for 撃 MÊE, To consume; to destroy; and
for 撃 MÊE, To rub with the hand; as when rubbing the
eyes, which is much recommended by the ancient writer
莊子 Chwang-tse. It says, Tsze mêe ko e hew laou
瞥 | 可以休老 rubbing the eyes will soothe the old age.
And he adds, Gan mêe chow xân ko e mûh yu laou yung
MA, and Moo.

From female and horse. A mare, the epithet by which children designate their mothers; mamma. Servant women and nurses are also called Laou-ma and Moo.

Weijin moo yü ma; tse keiou yu ê ma. 父母之子. a mother is called Ma; a child calling out (to its mother) says Ma. Wo püh to heou shun Ma-ma, tsew leeu ko chih sang yu püh joo leou. 我不多孝順, 就連個畜生也不如了. if I be not very dutiful and obedient to my mother, I shall even be worse than a brute.

CHAE. From woman and slow. Wa-chae.

CHEN. Chen ting. 媚, beautiful; handsome.

Same as 媠, or Chê. In disorder.

YUEN. Yen. 媚, elegant; beautiful.

KOW. 美, 美, beautiful.

From woman and to connect together, as the beams of a house. A marriage; a second marriage; love to; affection for.

social harmony, conjugal union; sexual intercourse. Kow is 合 or Keou kow. 結 the union of the sexes.

Na le yew yan nan tseu tzyen hwân kow che le 那裡有男女親自對言語之理, where is there any reason in a man and woman speaking to each other personally about marrying.

In the work Tso-chuen, Chwang-kung 賢公, the chieftain of the ancient state Ching, addresses another person whom he wished to attack the state Heu 許. In these words, Téen ho heu kwa 天禮許國 heaven is sending judgements on the state Heu; Kwei shin shih püh ching yu heu keun 鬼神實不虞於許君. all the gods are in wrath opposed to the prince of Heu's success; Urh kea sho yu wo kwa jin. 假手於我寡人. and they borrow my arm—to inflict their vengeance. Jo kwa jin ti môh yu te 若寡人得於地. if I come to a timely end and am buried; Téen ke e le kwâu ho yu Heu 天其以禮悔於許. and heaven repents of the evil it was about to bring on Heu, and does it good; then We wo Ching kwa 許其子不渝其. 唯我鄭國之有請求, should my country Ching, have any request to make of you; Joo kew hwân kow 如舊眷. 讓 us be as an old married pair,—let there be nothing of distance or of an unkind feeling between us.

In the She-kung, this sentence occurs, Pe ke che tse púh 許其子不渝其. 彼其之子不渝其. the worthless man, does not deserve his love. Kow heun chung 訓 媛 媛, is explained to mean love or affection.

An erroneous form of 媛 Seun, Mad.

YIH. From woman & advantage. A woman's name.

KWEI. 慕, 慕,from woman and deceit. Bashful; ashamed, the passion felt when reputation is supposed to be lost; an internal sense of disgrace or confusion; sometimes expressed by a suffusion of
from woman and house, or home. To go from home to the house of a husband. To marry, or to be married, applied to the woman; to send a bride to the house of her husband; to take a wife is expressed by Kea, with which compare; and for an account of marriage ceremonies, see under Yin. 
Kea chwang | 夫  a marriage portion—given with a daughter, of whatever it may consist; a toilet; furniture; money; houses or lands; it is not the usage to bargain for it. 
Kea lien | 妻 a portion given with the wife. Kea tsue | 結 givings and receiving in marriage, marriage generally.

Neu kei foo yu kea  a woman reverting to a husband is called Kea.

Neu urh we chih kea, she ko woo kea paou choo 是 a daughter who is not yet married out, is a pearl of unascertained price. Neu tsze urh shih urh kea 女子二十而 |  a girl should be married at twenty. Neu tsze heu kea, ke urh tsze che 女子許  |  when a girl is promised in marriage, or exposed, she should have her hair braided up, and another name given her. This should be done at fifteen years of age; but we heu kea, urh shih tsue ke  二十則  |  if she be not promised in marriage, let her hair be braided up at twenty. Neu tsze heu kea ying 女子許  |  when a young woman is betrothed, she wears a sash to intimate that she is bound to another. (Le-king.)

Foo jin chung hwahn yu kea 女人重婚是 |  a woman's marrying again, is expressed by Kae kea, changing the marriage relation, or Chih se kea kea  逐嫁 |  expelling a son-in-law and remarrying a daughter to some other person. Parents are induced to attempt this when a better match offers than the person to whom the first promise has been made, this proceeding, however, the law disallows, and punishes with one hundred blows; and the man who knowing that a girl is promised to any person, and accepts of the alteration in his own favor, is punished in the same way as the parents or guardians of the young woman.

Pei foo kea kea 背夫改 |  to leave or desert one's husband, and be married to another person. Tsou kea tseu 早 | 娶 to marry early.

Tuy gô yu hsin kea ho, kea yuen 推惡於八曰 | 之 | 怨 pushing evil on others, is called marrying calamity and marrying resentment; i. e. fastening or entailing on them some evil.

Saou  from woman and old. It is said, Saou shih pîh tsin shou | 山不親授  a brother's wife and her husband's brother do not give and receive any thing into each other's hands. An elder brother's wife. Saou shih pîh tung wên | 山不通問 brother's wife and her brother-in-law should not converse together. Mow saou 某 |  a certain man's wife.

Chin  from woman and true. A woman's name.

Hae, and He. From woman and injurious. Discontented; envious.

Yung  from woman and countenance. A woman's name.

Yuen  from woman and origin or source. Keangyuen 姜 |  a female famous in ancient story, and whose name is
mentioned in the Shih-kung in connexion with Te-ti and Shang-te 上帝 as expressive of the Most high God.

Yen-chung-tsze 嚴仲子, a courtier of one of the then principalities in China, conceived an enmity against Ke-lu 陸 a minister at the same court. Yen-chung-tsze descended to visit the butcher, flattered him, and offered him a large sum of money for the support of Nê-ching's mother, before he opened his revengeful project: the butcher, however, declined it, as he would not leave his mother during her life time. Soon after, death relieved him from that care, and having interred his parent; he under a sort of feeling of gratitude, for the civility and bounty of the courtier; went and offered to revenge his quarrel. Yen-chung-tsze wished him to strengthen himself by numerous accomplices; but the butcher shewed that such a step would cause a disclosure, and defeat the project.

He therefore went alone, and found Ke-lu seated in a hall surrounded by guards, through whom he forced his way, killed the object of revenge, and many other persons; then mangled his own face, flayed off the skin, tore out his eyes, and ripped open his bowels. His design in doing so was to save his sister Ying 娘 who would have been implicated by his being known. His body was afterwards thrown into the streets, and a large reward offered to any person who would tell who he was; however, none knew the secret, but his wicked employer, till the sister, from circumstances, was led to conclude that the assassin was her brother. She went to the spot, threw herself on the putrid corpse, wept bitterly, and acknowledged her relation to Nê-ching, the butcher of Che-shun-ting 楚深井 village.

When reproached for sacrificing herself by recognising her brother, she defended his conduct as an act of grateful friendship, and her own, from its being her duty to preserve his name from perishing—and having said so, she thrice called out T'ien ch'ien 天者 O Heaven! or, O God! and in the deepest anguish, immediately died. (Vide, Twenty-one historians, 11th vol. under 刺客列傳, memoirs of assassins.

Leau ying how 縱侯 a title of nobility, created by the Han dynasty (B. C. 100), to reward one of the generals of the kingdom of Canton, who when hard pressed by Han's superior army, conspired against their own king Yu-shen 蘇 and having murdered him, surrendered to their country's foe.
The forces of Han came round the coast under the con-
duct of Low-chuen Tsang-keun. 樓船將軍 an admiral
of storied ships, i.e. vessels which had rooms built upon
their decks. These Po-p’wan-yu (the modern Wham-pos.)

The Emperor, who then reigned over the northern parts
of China, said, that Tung yu hsü 興越狭 Canton was a
region of narrow passes, and many obstructions to military
operations; and therefore 収取民從事江津間 越地遂罹 took the people and transported them
to the region between the Yang-tse-keang and the river Hwae,
by which measure Canton, was forthwith emptied of inhabitants
(She-ke, 13 vol.)

嫉 TS’HEIH. From woman and disease. Jealousy;
envy; dislike; hatred to a competitor. Tseih 疾 is used in
the same sense. Mao tseih 妾 dislike; aversion; opposition
to. Tseih too 妾 or Tseih too 妾 envious;
envy; jealous dislike.

Jin woo hên pûh sesou, jîh chaou kêen tseih 人無賢
不肖人朝見 妾 whether a man be wise and worthy;
or degenerate, as soon as he enters a court he is envied.

同道者相愛 Tung tao chay seang gaa;
同藝者相 Tung e chay seang tseih.
Men who pursue the same virtuous course, love each other.
Those who follow the same arts, envy and dislike each other.

Yuên jin yew shih, ke kân yu tseih too 顯人有失
其根於 妾 to desire the failure of others is rooted
in a spirit of envy. It is added, although I may desire the
failure of others, Jin we peih shih 人未必失 it does not
necessarily follow that they will fall; but if I harbour such a
desire 我之良心先失矣 I have already lost a good
conscience.

The second commandment in the Chinese decalogue, is
Keng gâe 戒惡意 to guard against wicked thoughts; and
under the same head is this precept, Wûh kên tsae urh tseih
勿見才而 類 when you see the exhibition of superior
talents, do not envy the possessor.

In the Ta-hoe 大學 a good statesman, who will be a
blessing both to the royal family and to the people, is repre-
presented as sincere and liberal, and Jin che yew ke jû ke yew che
人之有技若己有之 one who feels as happy on
seeing others possessing superior talents, as if he himself pos-
sessed them; whereas he who is likely to prove a curse
both to the throne and the country is he, who seeing Jin che
yew ke, mau tseih e woo che 人之有技留 以
惡之 other men possessing superior talents envy and hates
them.

殶 嫪 S🦋OU. A woman’s name.

NEÂOU, and Jû. 嫪灞

From woman and weak, or small: Long and small; slender.
Delicate; feeble as a woman; moved by the wind; reeds
waving in the wind; pleasant vibrations of sound, as are made
by trees shaken by the wind. Neâou no 嫺 wriggling
mining walk, wriggling motion, like a worm.

姦 嬤 T’HANG. A woman’s name.

HE. 嫮

A sort of official female attendants. Fearful; envious.

嫌 HEËEN. 嫮嫌

From woman and a hand holding things together. Disdain.
The heart draws different ways; forming or having partialities
and antipathies, disquieted; jealousy; suspicious; to dislike; to have an aversion to; something of ill-will; a prejudice against. Seou heou 小 a petty dislike. Heé heen 拆 to cherish a dislike to; to have an ill-will—this invalidates accusations. Heén e 疑 dislike and suspicion. Heén ke 這 to dislike and reject or refuse, applied to presents and to the person who offers them. Heén shaou 少 to reject a donation because it is too small.

Heén pûh ping 五 sin yay 不平於心也 Heén denotes unevenness—disquietude of mind. Pûh heen 不 not to dislike or disdain. Chin heen 馨 anger and dislike. Nen tsze to hirn e, koo tsung nen 女子多 疑故从女 women often harbour dislikes and suspicions, and therefore the character is derived from woman.

Jo shaou yew heen kelh pûh tang eu choo, tsûh tan pûh wei fûh, urh tsuy hwan yew keu to hîn ao 若稍有 一隙不常之處他不但不畏服而且還有許多恨怒 if he be any trifling dislike or disagreement, or impropriety, he not only does not become intimidated and submit, but on the other hand, shews a great deal of indignation and anger.

Hwâ she ke e paou sâh heen; hwâ e ho e sexy ke tsuy 或設計以報宿 1 or 移禍以卸己罪 either by plans to revenge some sleeping overnight (old) dislike, or transferring some calamity to rid one's self of blame. E tsze keen, e wei heen 以此兼彼為 1 when this person is taken or accepted; that person harbours jealousy and dislike.

Pûh pe heen e 不避 疑 not to shun suspicion; i.e., to do what expresses one's self to suspicion: they teach that in an affair of indifference it is wrong to do so; but an act of justice or mercy must not be omitted, although it may make one's character appear suspicious; as for instance, if a young woman protects a young man from some calamity, however pure her intentions and conduct, she is thereby placed in circumstances that render her suspected of bad motives; they allow her to brave the danger of loss of character, and trust that the truth will appear another day.

The Chinese state the utility of forms and ceremonies, thus, Foou le chay, so e ting tsin soo; keou heen e; pêé tung e; 賀 Part. 1. 6 K

ming she fei yay 夫禮者所以定親疏 決 1 疑別同異明是非也 the rules of decorum (or the ritual of etiquette) are the means by which to determine the nearer and more distant seats; to decide jealous doubts and prevent dislikes; to separate persons and things that rank the same, from those that are ranked differently; and to distinguish clearly, right from wrong. (Le king.)

The right from wrong, refers to extraordinary cases when it is proper to dispense with ordinary forms. As for example, the ordinary rules of Chinese decorum think it too familiar for a man to take hold of his brother's wife's hand, or even to touch it, when giving or receiving anything; but if Shaou ao tâh, yien the e show 給微則接之以手 his sister-in-law fall into the water, he must seize hold of her hand to pull her out. (Le-king-choo.)

Le pûh wei heen ming 礼不諱 1 the ritual ceremonies do not admit a suspicious name to be avoided.

(Le-king.) A suspicious name, here means a name however respectable, the sound of which is the same as some mean or vicious word, a predicament to which the Chinese language is very liable: the example given is that of Yu 雨 Rain, and Yu 禹 an ancient monarch: in performing the service in the temples, the proper word must be enunciated, although it calls up mean associations, from the sameness of pronunciation.

The Emperor Kwang woo 光武 (the illustrious warrior) who reigned, A. D. 30, when suspicions were excited against his successful general Fung-e-kung-tsun 阮異公孫 and the general expressed some fears, said to him, Tséng keun yu kwâ kei, e wei keun chin, gân yew foo tsze, ho heen ho e, urh yew keu e 將軍於國家義 爲君臣恩猶父子何 1 何疑而有懼意 general; in this court you and I are related by the sound principles of prince and minister; feelings of kindness subsist between us, like those of father and son—what jealousy, what suspicion is there, that you are afraid? (Urh-shih-3ih She, 41 vol.)

娥 Another form of Yun, A surname.
SHOO. A woman's name.

TAOU, and Yaou. A woman's name.

Sane as Pó, An old woman; the name of a place.

TUY. A woman's name.

PANG. A woman's name.

LANG. Forms part of the name of the king of heaven's library, where a certain writer dreamt that he took alounge.

NEAOU. From a man placed between two women. Women endeavouring to seduce a man. To pull about, and play with, in a lascivious manner; lewd gambols; light, seductive speech and behaviour. In Canton read Haou, and is used as a term of abuse when speaking of women; they say Haou kow na | 狗她 lewd bitch!

Chay ko yin foo sā neaou, 這個淫婦發 | this lewd woman is giving herself lascivious airs.

E. An old dame.

ELEVEN STROKES.

HAOU. A woman's name.

E, or 綏 | Yuen e. Yielding, complying: according with; complaisant.

PHEAOU. From woman and flying with the velocity of fire. Levity; lightness of character and conduct; given up to prostitution; a whore; to go a whoring; to follow after loose women. A woman's name.

Haou peaou 好 | addicted to lewdness, or whoredom. Peaou chie | 買 or Peaou shuy | 會 a bagnio or bawdy-house. Peaou keaou | 姬 to put away disease. Peaou tze | 仔 a prostitute. Peaou too yin | 賭飲 whoring, gaming, and drinking.

Sih chye kea wei peaou 宿娼家 | to pass the night with prostitutes is called peaou. Peaou kih | 客 a whoremonger. Chay foo yung sung peaou kih | 婦女迎送 | 客 prostitutes meet on entering, and accompany to the door when leaving, their debauched visitors. Peaou la tsih ping | 來的病 disease occasioned by intercourse with whores, the venereal disease.

Chinese moralists lament that prostitution Kin keu sheh, wei pûh kwâe 今舉世習為不怪 now throughout the whole of their world, from the influence of habit, is not viewed as a moral deformity; and though it, Koi wei sin tung 可為心痛 ought to pain acutely the human heart (because of its pernicious consequences). There are those who Wei fung lew yâ sze 謂風流雅事 call it gaiety and an elegant, or gentlemanly pursuit.

The arguments used against this vice are taken from the cruelty and injustice of taking advantage of the wants of the poor to vitiate their morals; from the disorder which in Chinese families is caused when children are born of fornication; the father denies his son; his daughter is left with her mother to become a prostitute in her turn; if the mother be taken into the family, the father treats his own son as a servant or slave; or if the daughter born of whoredom be handsome, the father again subjects her to his lust; or as she is not acknowledged for a daughter, his own sons or nephews debauch her; and brothers and sisters thus live in incest;
or like the brutes, fathers, sons, and nephews, Tseu yen, seuen yin

聚庸宣淫 a crowd around the same female and debauch her by turns. And, Lên che yih sang shang' a leu, when a sense of shame is once lost, the descent in brutality is in-
terminable; children learn of their fathers, and domestics imi-
titate their masters; and general confusion ensues: Ke pūh

shang tsaet ke pūh ko pa 這不傷哉豈不可怕

is it not an afflicting vice? should it not be dreaded?

Their next argument is from the loathsome and disgust-
ing diseases which are occasioned by irregular intercourse;

and finally, Peih show yin keen 必受陰䱉 the certainty of

being punished in a future state. (Tseuen-jin keu hwê,

2 vol. 28 page.)

婹

A vulgar form of Che 賤 which is the same as Che

賤 an offering or present. To reach or extend to.

姒 YÚ, and Heu: 植⫸

From woman and a storehouse, where things are classed

and laid apart. A mother; an old woman; to nourish,

applied to nature, under the idea of a mother. A man’s

name; the name of a hill. Tseen heu fow urh te yu yîth

天照覆而地 )','育 heaven overspreads with a genial

influence, and earth nourishes natural productions. Heu yu

照 the genial fructifying influences of nature. Wan

shîh yu 萬石 fame of an ancient mother of five brothers,

all eminent statesmen.

Heu yu fow yu wan wîh 熠覆育萬物 the
genial influences brood over and nourish all things. Yu

chay yu fû 鳥者伏 the spreading wings diffuse

genial warmth and baste. (Le-king.)

壔 LUY. From woman and to invoke. A surname.

Luy tsoo wei Hwang-te chiang fei 嬼祖爲黃帝正
妃 Luy-tsoo was the principal wife of Hwang-te; (B. C. 2628).

(Shê-ke, 1st vol.)

嫖 SEUEN.

From woman and to circulate. Good-looking; beautiful.

嫖 MAIN. 植_txn, bombard

From woman and extended like a creeping plant. Remiss;

inattentive; disrespectful; contemptuous; to insult; to
disgrace; to defile, impious. Woo man 應 1 or Sîh man

豪 disrespectful, contemptuous.

In the 9th vol. § 29, and 1 page of the Tsê-chün 齊侯

Tse how, the Chieftain of Tse is represented as a very impious

man. Ke yen teén man yu kwei shin 其言僭 于

鬼神 his language was presumptuous and disrespectful to

the gods; or as the same idea is otherwise expressed, Ke so

kaou yu kwei shin chay, kee man tseen che yên yê',

其所 佔于鬼神者皆 僭之言也 whatever he

addressed to the gods, was all disrespectful and presumptuous

language. Ke pûh king kwei shin 其不敬鬼神

he venerated not the gods; and he Pûh tan kwei shin

不懼 鬼神 feared not the gods. She e shin noo 是以神怒

therefore the gods were angry; and Kwei shin pûh hing ko

kwô 鬼神不懼其國 the gods did not accept the

sacrifice of his country.

嫖 T'HUNG. A woman's name.

嫖 TSAOU. Good; well.
a human being when first born is called E; or E-女 | from its first cries.

**The Epithet by which a wife designates the father or mother of her husband.**

**LE.** A woman without a husband; a widow. Le denotes Foo woo foo yu | foo yue le | foo ye le | foo yue le | a wife without a husband. Kwa foo yu-er | a widow woman is called Le.

Under this word, Des Guignes has improperly placed this expression "Lung ly 龍 | draconis salvia," it should come under 龍 Le.
YEN.

Handsome, pretty, smiling, pleasing. A man's name. Yen jen yih seau 然一笑 an arch seducing smile; the smile or laugh of a fascinating female. Neut. ze mei chay, seau yen jen, ping jin seau hwan - 子美者笑 然令人消魂 when a beautiful woman puts on a fascinating smile, it makes a man's soul melt away.

Han-yen 韓 | a person mentioned in the memoirs of 李廣將車 general Le-kwang, a famous warrior during the Han dynasty (B.C. 151). Le-kwang fought much against the Tartars with great merit; in consequence of which, it is recorded, that Shang keih yuē, Le-kwang tse ke tēn hia waw shwang 上泣日李廣才氣天下無雙 the Emperor shedding tears said, Le-kwang for talent and spirit has no equal in the world. Whatever rewards were given to Kwang (as Le-kwang was called) he Chē fun ke hwuy hia 稔分其麾下 immediately distributed them amongst his men; and Yin shih yu sze kung che 飲食與士共之 food and drink he partook of in common with the soldiers. Although during forty years he enjoyed large emoluments, his family possessed no property.

Ke shen shay yih tēn sing yao 其善射亦天性 his skill in archery was the gift of Heaven—none of his own sons or grandsons could ever equal the old man. Kwang nā kow shaw yen 凛義少言 Kwang had an impediment in his mouth, and seldom spoke. Archery was his business and his amusement. He did not however attain the same noble rank that some others of his fellow captains acquired, which was attributed to Heaven thwarting him, because of his having killed 800 men whom he induced to surrender; for it was then believed, Hu mō ta yu shē e heang 貧莫大於殺已降 nothing can induce greater judgements than killing men who have surrendered. When Kwang had already lived upwards of sixty years, he was called upon to go against his old opponents, the Hening noo 匈奴 Tartars, he was second in command, and the expedition was unsuccessful. Kwang was broken hearted; he drew out his men, told them of his having fought more than seventy battles with the Tartars, but now Heaven had forsaken him; and Kwang (said he, mentioning his own name) an old man of sixty, will not now be able 對刀筆之吏 to withstand the gentlemen who wield the pencil swords—at court; whilst uttering these words, he 引刀自剣 drew his sword, and cut his own throat. (She-ke, 12 vol.)

K'HN.

A woman's name. A good appearance.

PEIH.

From woman and finished. A mother.

CH' UEN. From woman and solely devoted to.

One: uniform, lovely; to accord with. Chuen wan 擔挽 to accommodate, and endeavour to induce harmony and concord amongst many persons. Chuen hwan kung jow 揠剛柔 to blend harmoniously the rigid and the flexible. (Hwae-man-tsze 淮南子 23 vol.)

CH'HANG.

Chang-gu 婆婆 a celebrated goddess in the palace of the moon. Hang 嫂 is also used for the first syllable in the name. See under Go.

TSIH, and Tseh.

From woman and azure. Fresh and good looking. Tsih 蜜娘 regular, orderly and attentive.

HAN. An old womanish appearance; anger.

Read Jen, Respect; respectful.
The trader on finding this, took a lodging near the prince, and said to himself, Tze ke hu ko keu 此奇貨可居 here's a rare commodity, and I'll take up my abode here; for it immediately entered into his speculating mind, that he could by means of the prince advance his fortune. He accordingly waited on the hostage prince, and said to him, 吾能大子之門 I shall be able to enlarge your gate; which means, I shall be able to advance your interests and greatness in the world; the prince laughing said to him, you must first enlarge your own gate, before you enlarge mine. Loo-pih-wei replied, 子不知也吾門在子門而大 you don't understand; my gate's enlargement depends on the enlargement of yours. The prince then 心知所謂 mentally understood what he said. The trader's plan was to furnish the prince with money to raise himself to his father's throne, in the place of the heir apparent, and in opposition to twenty other brothers.

In order to effect this, he proposed that in behalf of the prince, he should go and attach himself to the household of the heir apparent, Gan-kwá-kuin 安國君 and his favorite concubine, Hua yang foo jin 華陽夫人 who had supplanted his wife, and who had no children; by the trader's curiosities, and the arts of insinuation, it was hoped the barren princess would procure the appointment of Tze-tsoo to the throne. The prince entered fully into the plot, and promised the trader half his kingdom, in the event of succeeding.

Loo wei 不幸 whose name implies, Unlucky, or dissolute as its principle, gave the prince five hundred of his thousand pieces of gold; and with the other five hundred bought 祇物玩好 curiosities and pretty play things, and set off for the west, where Ts'ai's court was relatively situated.

He first obtained an introduction to the favorite concubine's sister, and by her, sent his curiosities to the queen elect, together with some encomiums on the goodness and wisdom of the hostage prince, who was, he said on terms of friendship with all the nobles of the empire; and who 以夫入為天 looked on her ladyship as his god, and 輕思太子及夫人 day and night shed tears whenever he thought of the prince and princess. This tale highly gratified Hua-yang Foo jin. Puh wei, having gained
mounted the throne; his favorite concubine was made 王后 queen, and Tsze-loo, the late hostage 爲太子 was appointed heir, to the exclusion of all his twenty brothers, one half of whom were older than himself.

The state Chauu was pleased on this occasion to send home the trader's late concubine, now called Tsco-loo-jin 楚夫人及子 and her (spurious) son 政 Ching.

The new king lived but one year in the enjoyment of the royal dignity, and the late hostage ascended the throne under the title Chwang seang wang 占襄王 the powerfully assisted monarch; perhaps referring to his friend the trader, who promised to enlarge his gate. His barren patrones, the favorite concubine, he created 太后 queen dowager; his own mother also received a higher title; and the trader Puh-wei was made prime minister, with the title of Wia-sin-how 文信侯 the polished and faithful earl, with an earldom in Hon-nan containing a hundred thousand families.

But royalty cannot prolong life; in three years after ascending the throne, the powerfully assisted monarch, died; and 太子政 prince Ching, the trader's real son, was made king at twelve years of age. Puh-wei was now made 相國 国相 a partner in the government, with the title of second father to the young king; a rather unwise allusion to the real circumstances of the case.

Le., Puh-wei, the regent, with his son on the throne, was now at the highest pitch of greatness; and during the young king's minority, commenced a secret adultery with the queen, the young king's mother. In his household, he had ten thousand servants; and as it was the fashion of the times throughout the principalities of China, to invite men of learning to court, and all vied with each other in their liberality to the studious; Puh-wei felt ashamed that Tsin should be inferior to any of the other states; he therefore 招致 1 called men of letters around him, till there were fed at his table, three thousand of such guests.

From this it would appear, that the learned in China, at that remote period, like the learned in Europe, of modern times, notwithstanding their contempt of trade, were rather partial to princely traders dinners. And the singular man, whose memoirs we are abridging, not only fed these three thousand poor authors, but he employed them also.
is 時諸侯多辯塲如荷卿之徒 at that time the princes of states, or chieftains, kept a great many wandering doctors, such as Seun-king, and his disciples, who 著書布天下 published books and spread them over the world; accordingly, Laou-yae set them to work, to 天地萬物古今之事 prepare an account of whatever concerned the heavens, and universal nature, both in ancient and modern times, to be called by his own name; and in allusion to the great work of Confucius, 春秋 Lea-shé's Spring and Autumn Collectanea.

In reference to this work, he hung up in the market place, a thousand pieces of gold to be given to any of the 勇士 賢客 worthy travelling scholars, who were guests in his dominions, 有能力增損一字 who could show ability to add or diminish a single letter.

The young king was now coming to the years of manhood; and the queen's lust was insatiable; Phé-wei began to dread that some calamity would come home to him, and he therefore wished to break off his connexion with the queen. He therefore 私求大陰人嫪毐, privately sought for a person of large genitals, whom he found in Laou-yae, the wretch with whose name this memoir is connected. He joined Laou-yae with some players and musicians, and took occasion by some indecencies, such as the Histories of every country are charged with indulging in, during their entertainments, to fix the attention of the queen on Laou-yae, and excited her desire to have him admitted. This was effected by suborning people to charge him with a crime, which the laws punished by making him an eunuch, and then bribing the executors of the law, to forebear inflicting the sentence. By this device, and plucking away the hair of his beard and his eyebrows, he passed for awhile as an eunuch, and in that character waited on the queen at all times; and by this man the queen bore two children. He thus became great at court; and had several thousand servants attached to him, but his triumph was short. He was impeached of that which was supposed to be a secret; and he himself, with all his kindred to the third degree of consanguinity were exterminated; and his whole household banished. The two children also were murdered. The regent, the trader of Yang-teh, was implicated; and retired to his earldom, where he received a letter from the king, his son, inquiring him on the subject of his claims to such a rich earldom, as his services were entirely unknown to the country; and farther, how he was related to the monarch, in that he had taken the title of second father? Leu-péi-wei, instead of answering these questions, removed his family to another state; and still 恐誅乃以藥而死 fearing that he should be put to a violent death, drunk poison and died. (She-ke, 11 vol.)

From women and night. A stupid person, ignorant, unenquiring.

From woman and calamity. Common form of Nan 媳 two women wrangling.

From woman and obscurely seen. The name of an ancient royal concubine. Moo moo 母 the fourth wife of 黃帝 Hwang-te.

The original form of the preceding. Some say, the name under the preceding word, means Very ugly; others say, it means Pretty and fond of one's self. Read Mih, Still, quiet.

A common form of 淑 Nun, Soft and delicate.

An erroneous form of 婢 Kwei, see above

A woman's name.

A woman's name.
HOO. Handsome, elegant, beautiful, good, excellent, to boast of beauty. Hoo pa [抓] a good, a local phrase.

Same as the preceding.

Chay ke, keae te so tsze, tselh c hoo pe scou hēen 旗 the carriages and colours are all conferred by the Emperor for the very purpose of illustrating my poor frontier district. (Tsēn Han.)

GAOU. 嬼

Proud haughty behaviour to; to slight or behave rudely to; to trifle or take liberties with.

The same as the preceding.

GAN, Han, and Yen. 嬗

From woman and sour wine. Suppressed anger; hard to know; a vicious disposition; a woman; a woman who cherishes a love or affection for. Large and abundant.

CHŪH. From woman and belonging to. Respect; veneration; the obedient and respectful deportment of a wife; more. Properly written 嬗.

Same as 嬗 Tang, A woman’s name.

T'SHAN. From to decollate and woman. A woman’s name. Yen tan 嬗 [抓] good looking; beautiful.

Original form of Tsēn.

Neu-tsēn 嬉 the wife of 太白上公 Tae-p'ēn-thang-kung.

LÜH. From flying about and woman. An ancient form of Lū, To kill; to slay.

P'HEIH. 素

From tattered raiment upon woman. Easily made angry; irritable; lightness of deportment. A woman’s name.

HOO. From woman and guilty. A person who becomes surety for a woman guilty of some slight offence, for which government does not think it necessary to imprison her, but Paou jin e tae shu 保任以待罪 delivers her to securities, to wait a decision on her offence. In the modern practice, government delivers slight female offenders to the custody of a female police officer, called Kwan mei 官媒 or 嬸 Koo yu.

WOO. 嬸

From woman and denying. Careless; inconsiderate. Flattering, trying to win the affections. Woo mei 嬸 a delicate fascinating woman.

SHAOU, or Seanou.

From small and woman. A senior sister.

JEN, Nēen, and Shen. 嬷

From woman and indeed. A surname. Read Shen, An effeminate gait and manner; also a surname.
From woman and god or skilful. "Heavens have no eyes, and women have no hearts." is a frequent expression in the Chinese classics, and it is often applied to criticise the shallow-mindedness of the young women. "A woman's laugh is a melt, and a woman's beauty is a flaw." is another saying in the Chinese classics. The former is a phrase used in describing the sound of a woman's laugh, and it is said to be a sweet and joyous sound. The latter is a phrase used to describe the charm of a woman's beauty. "A woman's voice is a flute, and a woman's beauty is a flower." is another saying in the Chinese classics. The former is a phrase used to describe the sweet and pleasant sound of a woman's voice. The latter is a phrase used to describe the charm of a woman's beauty.

From man and woman. "Heavens have no eyes, and women have no hearts." is a frequent expression in the Chinese classics, and it is often applied to criticise the shallow-mindedness of the young women. "A woman's laugh is a melt, and a woman's beauty is a flaw." is another saying in the Chinese classics. The former is a phrase used in describing the sound of a woman's laugh, and it is said to be a sweet and joyous sound. The latter is a phrase used to describe the charm of a woman's beauty. "A woman's voice is a flute, and a woman's beauty is a flower." is another saying in the Chinese classics. The former is a phrase used to describe the sweet and pleasant sound of a woman's voice. The latter is a phrase used to describe the charm of a woman's beauty.
From a woman and fire lit up. Corruption of pleasantness; seductive, wanton play and trilling. Seang leou相一 in playing or toying with each other; to daily amorously. A woman's name.

The people in the north call a mother: Leau-leau; or, as some read it, Laou-hou. Fung leau 阏 | or 阏夫人 a Chinese court servant who became the wife of Wu-sun 烏孫 a Tartar general, who fought against the Chinese about A.D. 584. Fung-leau, was well versed in history, and was a skilful political negociator; and ChoY kwo king sin the 諦國故信之 all the nations respected and confided in her.

LEEN. A woman's name.

LEEN. A woman's name.

KWEI. 睦

From woman and to act or to do. Artful; crafty. A surname. Name of a rivulet in Shan-se 山西 which, running south, enters the Yellow river. Kwei-chow 日州 ancient name of a district in the north. Kwei-juy 日流 two streams which rise from springs in the the Leih hills of Shan-se. It was formerly said the Kwei run south into the Yellow river, and the Juy run north; but it is now said both streams run south.

In the province of Shan-se, amongst Leih shan yew Shun tsing kwei shüy chóh yen 山西有舜井水出焉 the Leih hills is situated the well of the (ancient monarch) Shun (B.C. 2169) out of which flows the Kwei rivulet. The rivulets, Kwei-juy 日流 and kwei hwsu lew nan jih nu ho 日流異源同歸渾流南入於河 Kwei and Juy arise from different sources, but afterwards join their streams, and blended, rolling southward, enter the river—viz. the yellow river.

It was on the Leih hills that Shun, in the first part of his life cultivated the land; whilst, influenced by his virtues, the elephants tilled the ground for him; and the birds of heaven plucked up for him the weeds, and it was on the banks of the Kwei, that Yaou in the 70th year of his reign, and the 89th of his age, Heng urh new pin yu Yu 頃二女嬪子虞 gave his two daughters in marriage to Yu, as Shun is otherwise named.

Shun was Koo tse 齐子 the son of a blind man; his Foo wan, moo yin; seang g'ou 父頑母翳像傲 father was stupid, his step-mother a scold, and his younger brother insolent. but, he Khi kec e keou 克諳以孝 was able to harmonize them by his filial piety.

Yaou, reasoning from small things to great, was of opinion, that the principles of government were developed in families; and that he who could not rule well a family, could not govern well a nation; and since Shun had, when holding a lower place in a family, preserved peace amongst the proud, the stupid, and intractable, he determined to try him how he would act as a husband and a father, and it was to this end Yaou gave his own two daughters in marriage to Shun. The experiment proved that Shun was wise and virtuous; and Yaou resigned to him the throne. (Shang shoo yaou 舜書堯典 last section.)

In the Tso-chuen, Kwei 日 occurs as a proper name; thus...
have no temples, dedicate a spot overhead, immediately after entering the door, where they place a tablet, inscribed with the name or names of some deceased ancestor. On the occasion just referred to, Kien-tze, Ke che yüe, tsae pelh püh nång chung wi foo foo 謹之日此必不能終為夫 1 satirized them saying, this pair will not eventually become husband and wife; for Woo ke tsao e, fei le yay 論其祖 矣非禮 also deceiving his ancestors is a breach of moral etiquette.

JANG.

From woman and to ascend. An eminently beautiful woman.

CH IH. A name of women.

SEU.

A woman's name. A local word for Sister

Same as the preceding.

TSUY. A woman's name.

YIIH. Yi h yue 嬢 a woman like appearance.

YUE. Compounded with the preceding in the sense there given. Yüe 柝 fat; corpulent.

TSAN. A woman's name.

HWA. From woman and flower. A blooming countenance; a beautiful woman. A woman's name.

SIN. A woman's name.

HEIH. From woman and to withdraw. A woman of a retired disposition and pure mind.

HWUY, or Kwae. A woman's name.

JAOU.

From woman and placed on an eminence. Pleasing, flattering, fascinating, slender, delicate. To play and make fun; to jest and laugh. A troubled mind; feeling an aversion to. Malignant. Read Neou or Yaou. To make an uproar and disturbance, as ghosts are sometimes represented to do; troublesome; disagreeable.

She koo shang sze chay ; ke kwei jaou 是故傷死者其鬼 1 therefore those who are murdered, their ghosts are troublesome.

In reference to sounds, it is said, Yaou yaou e po po 1 以婆婆 soft; delicate and diffused in portions.

Ying tsao 亀錯 of the Han dynasty, (B.C. 151), after the ancient classics had been burnt by Tsin-che-hwaug, received the Shoo-kiug from the lips of blind 伏生 who had already reached the 90th year of his age. At that time the Tartars annoyed China from without, and the people were discontented. Under these circumstances Ying,tsao addressed the reigning monarch 文帝 Wăn te, The Literary Emperor, and stated that, for ascending hills, and descending declivities; for defending dangerous passes; now running and anow fighting; for horsemanship and enduring wind, rain, hunger, and thirst, the Chinese could not equal the Tartars, but they had the flatter of them in numbers, arms, and discipline, when they came to fair fighting on an open plain; his advice therefore was to meet them only
under such circumstances; to the people, his advice was,

They regarded that her kwan benevolence and beauty, and her prowess among the wise and virtuous. In the Kao-sze-keung-lin, is this sentence, Chow kea moo e; Tae whang yew Chow-keang; wang ke jeyew Tae jin; Wua whang yew Tae-sze. These three are considered as Hing-kuo兴國 raising their country to prosperity; the three, following, Wang kuo亡国 ruined their country; Hea Keo Mei-he: Shang Chow e Tae-he; Chow yew e Peau-sze. These three queens are considered as Hing-kuo兴國 raising their country to prosperity; the three, following, Wang kuo亡国 ruined their country; Hea Keo Mei-he: Shang Chow e Tae-he; Chow yew e Peau-sze. These three are considered as Hing-kuo兴國 raising their country to prosperity; the three, following, Wang kuo亡国 ruined their country; Hea Keo Mei-he: Shang Chow e Tae-he; Chow yew e Peau-sze.

The Waun-wang of China was nearly contemporaneous with the kings David and Solomon, of Israel; and he is regarded as the wisest and most virtuous of princes, although he never ascended the Imperial throne; his eminence is attributed to his mother Tae-jin, who, Kung yew e Paou-sze. Mei-he's extravagance and folly is exemplified by her persuading king Keo to make Tae-ke酒池 a lake of wine, and bringing together three thousand guests at the sound of a drum; New yin牛饮 to drink out of it like oxen; B wei l8以為樂 considering this (imitation of the brutes) to be pleasure.

Tae-ke, king Chow's queen, was notorious for her cruel invention of tortures; and Paou-sze, for refusing to laugh, till king Yew, Keu fung ho等地燃放 fire signals, lit up the fire signals, as a mere frolic, and brought all the nobles breathless running, under a false alarm. Not long after, Keu-en-yang犬戎 attacked the king to murder him, and on the fire signals being made, nobody came to his assistance, the nobles supposing they were again played with; and thus left alone, the king perished.

Kung tsze urh he le, chang chin too tow, sh i le yung
Confucius, when a boy and occupied in child's play, was constantly arranging the Tsou and Taw vessels, and placing them in the order which the rites required. (See the life of Confucius in the Shi-ke, 5th vol.)

Seeing urh he saou 小儿笑 a little child playing and laughing.

妓 YEN.

Same as 娼 Yen, From woman and a hirundo. Beautiful.

嬅 CHEN, or Shen. 慣嬓

From woman and a single garment. Beautiful; elegant; beauty in colors; elegance and gracefulfulness of manner. Chen yuen 嬓娟 a handsome elegant appearance; the pleasing beautiful appearance of trees, or plants, or flowers.

嬟 KEAOU. 嬓

From woman and bending back with a lofty look. Delicate, tender, to bring up delicately as the children of the rich; elegant form and manner; a woman's name, famous in history; a certain kind of wine. Yao keaou 娼 a fairies, sprites. Keau kih 客 term of respect to a daughter's husband. Keaou wench tseko 柔女子 a delicate female. Keaou tseko 柔 gentle and handsome. Keaou yang 養 to nurse tenderly — said also morally of abetting a person's vices.

Jia sang tseko, ching keaou tseko; sang nee wei keaou nee 人生手稱 | 子生女為 | 女 when a son is born the compliment is to call him a fine boy; if a girl be born, she is called a fine girl.

Ta tseko yew she, she keaou sang kwan yang teih he 自幼時 is | 生慣養的 he from a child was delicately born and brought up.

Keaou yang ne teih phu she 孩 your不是 delicately brought up in your errors, nursed into faults, a spoiled child.

O keaou 阿 the name of a Chinese princess. Han Woo
On this occasion the memoirs of General Tēen-tan exhibit a specimen of the stratagem employed in those days. When his country was overrun, and the king murdered, he escaped with his life, by causing his own kindred to take the wheels off his carriage, and to confine him in an iron cage; which moderated the rage of the enemy, and lulled them into a fallacious security, respecting him. His stratagem were chiefly what his memoirs call "scorning fool kēen, spreading reports the contrary of what he wished, by which he made the enemy believe he dreaded, what in fact he desired, and contrariwise. By a scheme of this kind, he procured the dismissal of the ablest general opposed to him, and made the enemy's soldiers dissatisfied with their own government; he availed himself of superstitious fears and hopes, when besieged in

Shin Têh mǐn. Being closely shut up, he commanded his men at every meal to sacrifice or offer meat to the names of their ancestors, and to leave the offering, which soon drew numerous flocks of birds to hover over the city, and alight to pick up the food, at the same time he said, "Thus I hea keaou wo. The gods have come down to teach me, and to carry on the imposture, he got one of the soldiers to assume the character of a divine teacher. By this device he inspired his own people, and damped the courage of the besiegers.

To raise the hatred of his own men against the enemy, he first spread a rumour, that the only thing he dreaded was that Yen keen che e so thī Tē Tēh, che e keen biung yu wo chen. His army's spirit being excited, and they were going to attack the city. If they did this added he, Tēh mǐn mǐe e thī Tēh-mǐn will certainly fall!

On hearing this rumour, the enemy actually did so, and made the besieged Kēzō noo kēen show. The angry besiegers all enraged and inveigled, fearing they should be treated in the same manner if they surrendered.

General Tēen-tan, attempted the same sort of stratagem once more, and pretended to "fear" that the enemy would dig up the graves around the city, and burn the dead. The army of Yen actually did this in sight of the besieged, standing upon
the walls, when viewing from the walls of the city (the
remains of their friends thus treated, they all wept aloud, and
desired to be led out to battle, with rage worked up to a
tenfold degree. The General now believed that士卒之
可用 his troops were fit to be employed, he armed him-
self in order to share with the common men the dangers of
actual conflict; he brought forward the wives and concubines
into the ranks; dispersed provisions amongst the peasantry,
and sent the old women and children to the top of the walls.
Having made these arrangements, he caused his men in armour
to hide themselves, whilst he sent a proposal to the enemy to
surrender; accompanied by a sum of money to buy the safety
of the females, when the city should be given up. The enemy
accepted the proposals, and Keau hoo wan suy皆呼萬歲
all shouted, live forever!

The day was spent in making these arrangements; the
enemy feared nothing; and that night he purposed to attack
them. A thousand bullocks were provided; and to them he
fastened various coloured silks and garments; to their horns
he tied swords and spears; and to their tails he fastened
faggots of reeds greased with fat; and having opened passages
for them through the walls, he lit the faggots; drove them
forth furious with pain, and followed by the bravest of his
men; the ferocious bullocks surprised the unprepared
besiegers, five thousand were at once killed by them; old
and young in the city with drums, and cymbals, and every
sounding instrument raised a noise, which 動天地 shook
both heaven and earth; whilst the 衝枚 gagged and silent
troops fell upon the enemy and cut them to pieces.

The besiegers were completely routed; Téntan's char-
acter was raised; many joined his standard; the invaders were
driven north, and quitted Tsü; the seventy towns which had
been taken, again submitted, and the prince was brought
from watering plants in Keau's ensi garden, to the throne of his
murdered father; bringing with him, as his queen, the kind
female who had pitied him in adversity. (She-ke, 11th vol.)

FAN. A hare or rabbit.

An animal starting forth suddenly from its hiding place.

PE. 祭

A mean person, under the influence of success and prosperity;
partiality for, blind affection for; depraved, concupiscence;
lechery; name of an office. Pe 信心 a favorite con-
cubine. Pe hing 働 or Pe tung 童 or Pe jin 人
person abused for unnatural purposes.

Wae pe 外 and Pe ta foo 大夫 大夫 were names of
inferior officers during the period that China was composed
of separate principalities. Yew yin wae pe, pe shih 又飲
外 大夫 and further gave drink to the Wae-pe, and
the Pe-shih. (Tsé-chun, 8th vol.) 使從 大夫
She tsung pe ta foo, made him a secondary Pe-ta-foo.

SHEN. 媳

From woman and to trust to. To resign to another
sovereign; to change the dynasty; used in this sense in
common with 祀. Shen. Read Tan, Slow; remiss; a female slave.
Shen e 耳 her 耳以天下 resigned the empire.

In stating the rapidity with which the dynasty Han procured
the ascendency over Tsín, it is said, that Woo née the kēn
haou hing san shen 五年之間號帝三 1 that in the
space of five years the title was thrice transferred; and further,
it is subjoined, Tsé zéng min e le we che yew show ming
jó sze che kēi yā 自生民以來未始有受命
若斯之亟也 from the time that man was created
upon the earth, heaven's destiny in favor of a Supreme Ruler
was never conferred with such promptness as in this case.

SHIH. A woman's name.

SUY. A woman's name.

TSEU. A woman's name.
Another form of 媢 Kwa, see above.

YING. 鬆
From woman and an abundance or overplus. The first springing forth of; to expand; an ancient imperial surname. A woman's name. Name of a famous archer. Keen ying, name of a creating or transforming divinity.

TSEANG, and Sih. 隈
Certain female officers about the palace, during the dynasty Han. A woman's name. Maou-tscang, an ancient beauty.

HWUY.
To dislike; to slander; to vilify. A person's countenance.

LEEN. From woman and pure. A woman's name; pure and beautiful.

SIN. From new and woman. Name of a woman; and of an ancient state.

HWAN, Yuen, and King.
From woman and alarmed. Without prosperity; sorrowful, mournful. Peen hwan, light and gay appearance.

KE, or Keae. Difficult; hard to do; distressing.

An ancient form of 姚 Yaou, To want, to require.

HIN. To like; to love; to desire; to covet.

YING. From woman and a load. A big bellied insect; pregnant; the mind filled with greedy desires of filthy lucre.

NEAOU. Long and slender.
Same as 媢 Neaou. From woman and weak.

Same as 媢 Hoo, see above.
From woman and to sigh. Handsome; pretty.

MAN. A surname.

LWAN.
An ancient form of Lwan a beautiful appearance.

FOURTEEN STROKES.

NING. From woman and better, or rather.
A woman's name; an easy, graceful carriage. Ping ning, a weak, delicate woman.

ny erroneous form of Kwei. from woman and custom or rule. A regular beauty.

Same as 靜 E, Tranquil; quiet.
From woman and a long-tailed pheasant. A straight good-looking appearance. Tsao-te sou, 11 Going backwards and forwards; either and either. Tsao-jaou, 1 not benevolent; malignant or vicious. Read Tsao, A slender waist. Read Ch'o, and Telh, denoting Good.

From woman and long life. A woman's name.

From woman and the utmost. A woman's name.

From woman and affection. A kind good tempered woman. A woman's name.

From woman and with or to give. A woman's name.

From woman and a guest. A married woman; to give a woman in marriage; a handsome or beautiful woman; the appellation of wives deceased; a term applied to Imperial concubines; certain female genii. Fei pin, 1 anciently denoted often royal wives and queens; subsequently the words denoted Imperial concubines, for whom a more modern term is Kwei jin. Pin jen, 1然 numerous. Pin yu yu, 1干處 gave them in marriage to Yu. (Shoo-king). The expression refers to Yaou's two daughters, who were given in marriage to Shun. (See under 嫡.)

Theeou, and Theou. From woman and la dance. A vulgar form of Woo, To flatter and try to please.

SHOO. A woman's name.

From woman and splendid. A woman's name.

From woman and want. Weak; feeble.

A concubine; an inferior wife, in which sense it is read Joo. Read Nou, A woman's name.

From woman and to oversee. Error: excess; greedy; gluttonous.

The female breast; milk; to suckle.
38th Radical. XIV. Neü

Nae ma | 鳳 or Nae po | 婆 a nurse to give suck to a child; a wet nurse. Nae po | 皮 the skin of milk; the scum or cream. The Tartars congeal it and carry it on journeys. Nae tow | 頭 the nipple of the breast.

Wei. From bending down and awe; it denotes Te fung, 低風 a low wind, a wind that blows along the ground.

Yen. From to subject and woman. Tranquil and still; mild and good-looking.

Han. An injurious malignant disposition.

Tae. From woman and a stage, or elevated terrace. Slow, dull, stupid, silly, foolish appearance.

Ying. 養 from two pearls and woman. An infant at the breast; a sucking child; a female infant. Hae 孫 is a male child. To add to; to rush against; to surround as with a cord; to bind; certain ornaments of a woman's head dress; name of a hill. A certain pitcher. A surname. Ying hae | 孫 or Ying urh | 兒 a child; an infant. Ying pau | 抱 an infant in its parent's embrace.

Ying in the Seun-tsze 荊子 denotes He yu king yau 繫於頸也 being suspended from the neck. He says, that to hope to escape being plundered by Sze keang pau che kws 事強暴之國 serving a tyrannical and rau-
cious government, is Yew she choo nen ying pion choo; pei pauy yih; foo tae hwang kin, urh yu chung shan che tsou yau 猶使處女| 粗珠佩寶玉負戴黃金而遇中山之賊 also like a young lady, with precious pearls suspended from her neck, and valuable gems attached to her girdle, and carrying about her person quantities of yellow gold; being sent amongst hills to meet with robbers, and yet hope that she will escape being plundered.

(Vide, Seun-tsze 荊子 7th vol. under Foo kw5 ping 富國篇 the section on enriching a country; his argument seems to be, that this is not to be effected by complying with the tyrannical demands of more powerful states, but by virtuous conduct.)

In Hwae nan tsze 出南子 or Kew ying 九 denotes certain Shew ho choe kwae 水火之怪 water and fire monsters.

Ying nan l 男 an infant boy; Ying neu l 女 an infant girl.

Ying han she | 韓氏 or expressed by the two first syllables, Han-ying, one of the commentators on the Five Books, who lived under the reign of King-te 景帝 (B. C. 139). He was a native of Yen 耀 in the northern region, which in now called Chih-ye province. In consideration of his skill in explaining the She-king and Yih-king, he received the title of Pó-tsze 博士 universal scholar, from the Emperor Wên-te 文帝 His character is thus given, Han sang tsing han, choo tsze fun mu 韓生精悍處事分明 the scholar Han was acute and severe; and in managing business, discriminated with great perspicacity. (Sing-poo 姓譜 31 vol. § 48 p. 17.)

Paeou.

A woman's name. Name of a princess of the Han dynasty.

Same as 娉 Tsan, A woman's name.

Hö, Yô, and Ö.

From woman and a single plant. A Shan-tung term for Handsome; graceful. To be attached to; to have affection for. Read Höo, To regret.
NEAOU, or Naou.

From two males with a female between them. Wanton; to pull about, and play with, in a lascivious manner; lewd gambols; light, seductive speech and behaviour.

SIN. Yew-sin 有 1 name of an ancient state; and of an ancient monarch.

YING. The first springing forth; to expand; an ancient imperial surname. Name of a famous archer. K'ee ying 黃 1 name of a creating or transforming divinity.

Che jë paou Tsin e leu yih ying; she ying wang ju Chwang-seang che show 至若暴秦以呂易 1 is 亡於諸強之手 as to tyrannical Tsin, it by Leu's house supplanted Ying, for Ying's house perished in the hands of the king Chwang-seang. Ying 1 was the name of the royal house of Tsin, when it was one of seven kingdoms, immediately before the conquest of the other Chinese states. (Compare with 嫖 Laou.)

A similar case of spurious descent is mentioned in connexion with the preceding one, jë Tsin e new yih ma, she ma mëh yu hwae min che she 懇晉以牛易馬是馬滅於懷愍之時 feeble Tsin, by the name Cow supplanted horse; and the horse family became extinct in the reigns of Hwae and Min. This happened by Fei yu seiu le new kia seang tung 妻與小吏牛金相通 the queen having intercourse with a petty officer called New-kian, Cow-gold. The simple word Tung 通 intercourse, when speaking of persons not joined in the conjugal relation, means, an illicit intercourse.

In allusion to the short continuance of the Tsin dynasty, it is said,

周末無寒年 Chow më wu han nêen;
因束周之懦弱 Yin tung Chow che juen jë.

Tsin wang wu yih su yu têen;
1 氏之兜 殘 Ying sho che heung tsan.

At the close of the Chow dynasty, there were no cold seasons, For eastern Chow was feeble and weak.

When Tsin perished the fields felt not the genial warmth of the year;

For the Ying family was cruel and devastating.

(See Koo-sze-keung-lin, 1 vol. article 剎時 the seasons.)

The notes say, Chow shih che shou; tsin shih che kei 周失之舒 周失之急 Chow dynasty lost the dominion gradually; Tsin lost it all at once. (Compare with 嬣 Shen.)

Same as 嬿 Chen, see above.

TSAN. To desire intensely; greedy.

MÉEN.

From woman and for silk. A woman's name.

T'HAOU.

Same as 嬤 T'haou, A small drum.

HE. From woman and splendour. Joy; delight.

One says, A mean or degrading appellation of woman.

PIN. From woman, to fulfill and a pearl.

An ancient form of 嬤 Pin, A royal wife or concubine; to live in marriage.

Same as 嬤 Tsö, Careful; attentive.
FIFTEEN STROKES.

SHIH. From woman and to meet, or go with.
To go with a husband to his home.

SHIN. From woman and to judge. An aunt. An appellation of one's father's younger brother's wife, and of one's own younger brother's wife; a sister-in-law.

SHING. Pleased; joyful; joy. A woman's name.

YO. From woman and delight. Handsome; beautiful.

YUEN, and Wan.
From woman and Yuen, two eyes giving side glances. The original form of Yuen, to desire. Pretty eyes; soft; flexible; bending; a handsome countenance.

LEU. From woman and anxious. Leu-leu, the heart averse to act.
disposition; sleepy, remiss, idle, lazy. Lan to idle; lazy. Lan foo choo | 孵, a certain wild sow.

SEAOU. A woman’s name.

YEN. 婷
From woman and the bird *hirundo*. Elegant, beautiful.

Yen yen | 婷 tranquil; yielding.

Vulgar form of 妲, Mung, Dullness of sight.

An ancient form of 嬟, Seang.

To disrobe one’s self and plough.

An ancient form of 婣, Yun, A surname.

An ancient form of 婷, Pin.

SHWANG.

From woman and *husband*. A widow.

SHWANG | or Shwang foo | 婢 a widow woman. Shweng keu | 居 to dwell alone as a widow.

MAN. A pair; some; rabbits.

LING. A woman’s name.

ME. A local word for mother; otherwise expressed by 阿 one. Read Sèn, A woman’s name.
felicitation. He Pung sat in a corner, laughing, laying both his hands on his stomach, laughed aloud at their commiseration; and having defended, in a very piquant style, his art, from the aspersions commonly thrown out against it, and declared that the principles by which he regulated his life made his feelings independent of external circumstances; he gave them a brief statement of what he considered a good man in the following words:

Very simple and foolish-like.

NÉE. From woman and to listen. Néé-néé, A beautiful appearance.

Same as 媼 Keuen, Good, well-affected to.

KEU.

From woman and an affrighted bird. A barbarian song.

Original form of 媼 Peaou, To whore.

CHUEN.

From woman and to turn. A woman's name.

NINETEEN STROKES.

Same as 媼 Keuen, Well-affected to.

TSAN.

From woman, and to advance with pearls in the hand, White and beautiful; a good countenance. One says, Careless; heedless.

LO. From woman and silk. A woman's name.
Le-ke  | Le-ke 雛 | a princess or royal concubine who lived during the Chow dynasty. She was Le-jung che neu  | 徐之女 | one of the daughters of Le-jung, a frontier state in the north of China, and was taken captive by Hēn kung 祭公 of the house of 舉 Tsin, this woman bore a son called He-tse 設齊 to Hēn-kung, who was now far advanced in life. The old man, in his dotage proposed to her, to put the son of his old age on the throne, and to Fei tae tāe 廢太子 set aside the heir apparent, by his first wife, who had already paid the debt of nature. The captive concubine, shedding tears remarked, that the intended succession of the heir apparent was well known to all the nobles; and that the prince had both the army and the people on his side, 奈何以遂妾之故廢嫡立庶 why should you, on account of me, (who am a mean concubine) put aside your wife's son; and set up a concubine if you persist in this, added Le-ke. 妃自殺也 I will kill myself.

This disinterested speech was scarcely out of her lips, when she employed, in an underhand manner, various persons to viliify the prince, and to do him an injury; still preserving fair appearances. She herself told the prince that his father had dreamed a dream respecting him, how he had gone to the grave of his mother, at Kēh yāh 曲沃 to offer sacrifice to her remains; and therefore advised him to go. The prince thinking the story true, went to the place, performed the rites, and brought a part of the sacrifice to his father as a feast.

The father was on a hunting excursion, the feast was hid up in the hall till his return. Le-ke introduced poison previously to the old king's return. When that took place, after the lapse of a few days, the king was about to partake of the sacrificial feast, when Le-ke, who waited on him, interrupted him saying, Sir, if you have come hither, it is because the sacrificial feast has come from a distance, it seems proper that it should be essayed. Some of it was then placed formally on the ground, and the very earth palpitated by its contact; it was given to a dog, and the dog died; it was given to a servant, and the servant died. Tears now streaming from the eyes of Le-ke, she exclaimed: 太子何忍也其父而弒代之. 沅他人乎 ah! how cruel is the prince! his own father he wishes to murder—and what then will he do to others? Further (said she to the old doterd king) your venerable years excludes the idea of his having long to wait ere he ascends the throne—what he is now doing must be levelled against me and my son He-tse; O let me, mother and child, flee to some other state, that I may find an early grave, and徒使母子為太子所魚肉也 render nugatory the plans of the prince to make both mother and son, the fish and flesh of his table.

The king was enraged, the prince's tutor fell into his hands and he slew him. The prince meditated self destruction. Some said to him, why don't you clear yourself? He replied, My father is an old man, without Le-ke, his sleep is not sound, his food is not pleasant; to vex him byclearing myself, must not be done. Others said, 可自殺耳 I'll kill myself and end it. Accordingly the prince 申生 Shin-sāng 自殺於新城 killed himself in the new town. (She-kē, 7th vol. 39 页)

The fish and flesh of his table, is a phrase still preserved to denote any one's being completely sacrificed to the ambition or avarice of other men.
king affectionately on the young daughter—denotes, Nan che nce kea, urh tin ying yay 男至女家而親迎也 the man going to the woman's house, and in person meeting his bride.

The Kin ting maou she 钦定毛詩 imperial edition of the She-king, 7th vol. contains, the same words in the text thus,

譽之蔚兮 Hwuy he, wei he!
南山朝隄 Nan shan chaou tee;
婉兮 兮 Wan he! Iwan he!
季女斯飭 Ke neu sze ke.
There, see the reeds! see the forests!
On the southern hills see the clouds!
Here, see delicate youth! see lovely beauty!
There tender females thus starving!

This verse is metaphorical, and 言小人衆多而氣盛也賢者守道而反貧賤也 expresses that of petty bad men there were great multitudes, who rose to eminence, whilst the virtuous, who maintained their integrity, were contrariwise, poor and in a mean condition. (She-king.)

嬮 Same as the preceding.
嬮 SHÔ.
From woman and medicine. To melt; to fuse.

TWENTY STROKES.

姪 YEN. From woman and stern. Stout; robust; still; tranquil. A woman's name.

姪 KEA.
Ya kea 窄  a woman affecting pretty airs.

姪 HÔ. A term used in Shan-tung for Handsome; graceful, applied to women. Read Hoo. To feel affection or regret for.

TWENTY-ONE to TWENTY-THREE STROKES.

姪 CHÔ, Tsô, and Chûh. 嫡
From woman and pertaining to. Careful; attentive; obedient.

Same as 嫡 Lan, Lazy.

Original form of 嫡 Chen.

Same as 嫡 Luy, A surname.

Same as 嫡 Lwan, Beautiful; handsome.

Same as 嫡 Chûh, Nephews or nieces.
子 TSZE. 男男

A horary character, that denotes Midnight, from 11 till one in the morning. On the eleventh new moon at midnight, they say, the powers of nature are agitated, and the material universe receives an impulse.

 Produce; seed: progeny; children; the people. A child; a son; an heir; applied also to females. An appellation of persons possessing rank and virtue. Sages, worthies. The fourth degree of nobility. A surname.

 Tsze is often joined to the names of thing, as a formative of the Noun, or as an Euphonic particle. Occurs in the sense of Love or affection, as for a child. Tsze is used for a spot, and a die, with which to play at dice. Hihi tsze 黑 | a black spot. Phh tsze 白 | a white spot. Ush tsze 兒 | a boy; a lad. Tsen tsze 天 | the Emperor of China. Yuen tsze 元 | the Emperor's son. Kwo tsze 國 | the nation's sons, means the eldest sons of the Emperor and magistrates.

 Tsze 太 | the heir apparent to the throne. Kwo tsze kān 國 監 | a national college at Peking. Chung tsze 家 | or Tsung tsze 宗 | or Pei tsze 別 | or Che tsze 支 | the Queen's eldest son. Shou tsze 市 | the sons of concubines. Pei tsze 娘 | slave girl, term by which a lady calls herself. Nuy tsze 父 | epithet assumed by a courtier's wife. Fang tsze 房 | a house or room. Foo tsze 夫 | a sage or teacher. Foon tsze 子 | or Pei keun 先 | or Pei keun 君 | my late father.

 Tsze shoou tsze 左庶 | or Yew shoou tsze 右庶 | certain doctors of the Hau-tsun college. Kung tsze 公 | a nobleman's son. Nan tsze 男 | a boy; a youth. Neu tsze 女 | a girl; a young woman. Tse sun 番 | children and grandchildren, posteriorly. Tsze tsze 嗣 | a son and heir. Chang tsze 長 | the eldest son. Tsze tsze 次 | the second son. Tsze se 細 or 仔仔 | denotes discrimination and care. Ho peih tse se yay 何必太 |細也 | what occasion is there to be so over careful. Tsze kung 宮 | the female vagina.

 The following is said of an absent husband, for which Tsze 子 is used.

 死生契闊 Sze sing kē kwó,
與一成說 Yu tsze ching shih;
執之一手 Chih tsze che shōh;
與一偕老 Yu tsze kāi láo.

 In death, in life, nor however distant—I will never forget you.

 To you I have already sworn;
I have once grasped your hand,
And will be constant to you till we grow old together.

 Heanu tsze tān sun 孝 | 贤孙 | dutiful sons or children; and virtuous grandchildren. Keau tse ching ming 教 | 成名 | teach a son that he may become famous. Ta ka tsze te 大家 | 弟 | the children of great families. Keun chin foo tsze 君臣父 | a prince and minister, a father and son. Neiu tsze 女 | a woman—a colloquial term. Pwan tsze 半 | half a son, a son-in-law. Moo isiu yuy wuán tsze che kâu 母親也有半 | 祖母 mother still has a son-in-law to depend on. Chih tsze 赤 | an infant. Kin jih che tse te yew wi tsèang lâe che foo houng 今日之弟又為將來之父兄.
those who to day are sons and younger brothers, will become
the fathers and elder brothers of a future period.

Yen yun, Yen tou teh shiuyi tsung kahn hen; neth tsze
hwan sang woo neth urh 謝玄頜頭滴水從高
下逆 還生忤逆兒 the proverb says. The
evedrop descend from a higher to a lower place; and a
rebellious son will again begat contumacious and rebellious
children. They otherwise express the same idea thus. Yen
téen yu teh shiyi; teh teh fan lee chang kew hán 箏前
雨滴水滴滴翻來照舊痕 when in front of
the eves the rain drop falls; drop after drop comes again on
the mark of that which preceded it. Néth yu tsin chay, tsze
yih kew nyo 逆於親者亦效焉 he who is
obdurate to his parents, will have his own children imitate
him. (Tseuen-jin-keu-hwé.)

Jin tsze che tsou, mò chung yu sze sán 人之道
英重於事生 all the duties of the sons of men,
there are none more important than serving one's parents
during their life-time;—the other duties referred to, are those
of sepulture, mourning, sacrificing to their names, and so on.

Tsze sun wei fan kow níng 1 孫遮犯教令
sons or grandsons opposing and offending against the instruc-
tions and commands of their parents; is the title of a section
in the laws of China; then follows this law, Fan tsze sun wei
fan tsou fow moo, fow moo kew níng; kew fang yang yew
kué chay; chang yih pí 凡 1 孫遮犯祖父母
父母教令及奉養有缺者杖一百
any son or grandson who shall oppose and violate a grandfather
or grandmother, a father or a mother's instructions and com-
mands; or shall be deficient in affording them support, shall
be punished by a hundred blows (Leü-hé, 17th vol.) It is
stipulated that the commands shall be lawful and just, and
that ability to afford support is possessed; and it is required
that the parents themselves prosecute.

Tsze pin píh níng ying sán yang chen fow moo pí 負
不能營生養聰父母 ifa son be poor and unable
to follow any occupation to afford support to his father and
mother. Chê fow moo tsze e zei 致父母自絞死
so that his father and mother hang themselves, he shall receive
a hundred blows, and be transported three thousand Le.

Tsze tsze huy 閘類 on the subject of sons, and
begetting posterity, is the head of a section in the medical
work, entitled King yó Teen sho 設岳全書 the
complete works of King-yó, an eminent medical writer of
the 15th century. To die without acknowledged
posterity, is deemed by the Chines, as almost the greatest
possible curse: he who has no children to sacrifice at
his tomb, and to weep over his grave, feels himself a
most discoulsate wretch; a being to whom death is an
entire cutting off of his name from the earth—a sort of
annihilation; hence, their grave medical and moral writers
commonly occupy a few pages of their works with Chung tsze
leang fang scng 良方 efficacious receipts for planting
sons, by which they mean prescriptions to aid the generative
powers of the impotent and the barren. These essays,
notwithstanding the importance they attach to the subject,
sometimes border upon the obscene. King-yó, says, Chung
tsze chi fá, koo jen yen che píh shao 種之一法古
人言之不少 of the means of begetting children
(sons-are-always-meant) the ancients have spoken not a little,
—but he adds, 未盡善者 not-always satisfactory. They
maintained that conception took place soon after the period
of menstruation; and never in the middle of the month:
to ridicule this he brings forward a Chê fow 報女人 knowing
woman as alleging, that if this saying were true, then she
might safely indulge in irregular amours after that period.
King-yó, subjoins 善徵言也此言果可信否
very well said! but may this assertion be confidently believed
or not?

In the Yih-king, under the chapter called Sen kwa chuen
序封傳 the successive steps from the origin of things up
to the fundamentals of civilized society, are enumerated thus,
Yew téen to jen how yew wan wih 有天地然後有
萬物 heaven and earth being in existence, next existed all
creatures; after these, 有男女有男女 male and female existed;
after these 有夫婦 were husband and wife:—then 有
父子 were father and son:—next, 有臣下 有臣臣 cume master
and servant, or prince and minister, —then 有上下 下
followed, superior and inferior:—and then, Le yew so tsoo
禮義有所定 Etiquette and justice had materials on
which to act. (Kiu-fing Chou-yih, 40 vol.)
A great deal of this etiquette is detailed in the same work under the section, called Keh-le 曲禮, the following is a specimen,—the Foo-jin or principal wives of nobles are directed to call themselves, in the presence of the Emperor, Lau foo 老婦 old women; before other nobles, they must call themselves Kwa senou keun 家小君 poor petty ladies, and to their own husband, they must call themselves Senou tong 小童 little girls; the She foo 世婦 a class of concubines, must call themselves 母 slave girls; and Tsze yu foo moo 17th tsze ming yay 1於父母則自名之 as a child before his parents must speak of himself by his specific name; he is not allowed to use any pronoun, or periphrase for his name. (Kiu-ting Le-ke, 40 vol.)

Again, Che-tsze pih tsze; tec, pêh kau yu tsung tsze 支不祭祭必告於宗 the sons of concubines may not sacrifice; if they would sacrifice, they must ask permission of the Tsung tsze, or the son who has descended in a straight line of primogeniture.

The monarch Ching-wan 成王 (B.C. 1068) when dying commended his son to the ministers in these words, Yung king paou Yuen tsze Chaou, hung tse yu keên nan 用敬保元 1鈐弘濟于艱難 in a respectful manner protect the prince Chaou, and render him substantial aid in the midst of difficulties and distress. (Kiu-ting Shang-shuo, 29 vol.)

Chih tsze 始 brothers sons; uncles and nephews —sometimes cousins. Sung fuh, hung te che tsze, yew tsze 赘服兄弟之 1猶 1 also in wearing mourning, the sons of elder and younger brothers are considered as sons. (Kiu-ting Le-ke, 48 vol.)

In the 22rd vol. of the twenty-one historians, there is an essay on numbers and music entitled Leh leih the 律志 in it is contained a theory of the changes which take place in twenty-four hours, or in the Shih urh shih 十二辰 twelve hours of the Chinese. They set out with a notion that Tae keh yuen ke hau sen wei yth 太極元氣兩三 爲一 the first principle, the original sifflas, contains three in one—(the three according to the commentary, are heaven, earth, and man.) These Che tung yu tsze, 始動 於 1 begin to move, or operate at midnight, in the form of Unity. 參之於丑得三 at Chow. (which is the next hour, from 1 to 3 in the morning) the unit becomes three; 又參之於寅得九 during the next two hours, being multiplied by the original three, the number —becomes nine; then proceeding onward, and the product being every successive period multiplied by three, gives at the end of the twelve Chinese hours, (or the return of midnight) 177,147 changes; they next go on to theorize about the dual powers, Yin and Yang, joining their efficacy at the midnight hour; and that from thence emanates the productive powers of nature during the remaining eleven portions of the whole diurnal period.

Moo-tsze 母 mother and son used metaphorically in several cases, as for principal and interest; the term Tsze moo seang tang 母相當 in courts of law means that if the interest due exceeds the principal, the interest must be reduced to a sum not exceeding the money first lent. Tsze moo seang kauen 母相當 the mutual power of mother and son means taking compounded interest, by which means Le shang too le; kauw urh ta sze moo urh 利上坐利基兒 大似母子 interest is placed above interest, till the lamb becomes larger than its mother. (Shing-yu.)

Tsze she 母 a surname; name of the ancient king Sû 奚 the surname arose from his mother, Keen fuh 简狄 when bathing having 吞 swelled an 玄鳥卵 egg of the bird Ieuen-noun, by which she became pregnant. Tsze jin she 母氏 Tsze fuh she 母氏 and Tsze kea 母氏 are all what they call 複姓 double surnames. Tsze chun too she 母氏 a commentator on the Woo-king.

In the preface to Keang-hîn's Dictionary, it is said, Han joo 汉儒識文字而不識 母 the literati of the Han dynasty, understood the characters, but were unacquainted with the son and mother; i.e., the system of syllabic spelling, by which the sound of a character is derived from the mother characters, or the syllabic alphabet.

Keun tsze 君 a prince is, in Chinese moral philosophy, a technical term, denoting a wise and virtuous man, to whom every moral perfection is attributed. Neither honorable man, nor wise man, nor the simple term good man, render it fully; the Keun-tsze implies all the three—honour, and wis-
dom, and goodness. The opposite character to Keun-tsze, is
Sooon jin 小人 a petty man, which means a dishonest
and, profligate, a bad man.

These two expressions occur also meaning by Keun-tsze
those persons who fill the higher places in associated com-
nunities, as rulers or teachers; and by Sooon-jin, the poor,
who perform the necessary manual operations of life. Thus, 孟
子 Mäng-tsze's commentator says, 君 1 無小人則
懼, 小人無君 1 則亂 Keun tsze woo sooon jin
tsh kí; sooon jin woo keun tze, tshh Iwan, Rulers
and scholars without the labouring poor, would famish; and
the labouring poor without rulers and scholars would fall into
confusion. The text which gave occasion to this remark
observes, that it was an old saying in Mäng-tsze's days, Hwâ
laou sin, hwâ laou kòh 或勞心或勞力 some must
toil with the mind, and others must toil with bodily strength.
The first class, Che jin 治人 rule others; the second are
Che 3n jin 治於人 ruled by others. But, the second
class, Sze jin 食人 feeds whereas; the first class
and higher orders must depend on Sze 3n jin 食於人 being
fed by others, 一 and so none can boast of independence. This
mutual dependence between the high and the low, the rich
and the poor, is 齊 ong chê tung 2 yâ 天下之通義
also an universally applicable principle throughout the world.
(Sze-shoo Choo 四書註 4 vol. § 3, 10 and 11 pages.) In
the She-king poetry, wives call their husbands Keun-tsze.
(Compare with Keun 君 under the Radical \ 1.)

The use of the term Keun-tsze, is very ancient, and is much
employed in the Four Books of the Confucian school. It
denotes those who sincerely adopt and resolutely practice
the principles of personal and social duties, there inculcated
and recognized, as derived from Heaven by the inculcation
of that Power which gave existence to human beings; hence, called
Téen le 天理 Heaven's Principles, in opposition to which are
placed Jin yô 其欲 human passions. Were it not for the
godless character of the Confucian Ethics, the Keun-tsze
might be considered as parallel to the righteous man in Sacred
Scripture: the Téen Le, to the spiritual mind; and the
Jin yô, to the carnal mind. I mean this comparison only
as an illustration of Chinese modes of thinking. The Téen,
or Heaven, must be considered the unknown god of Con-

fucius.

Kung 2n tze yu ê, Keun-tsze yew sun we; Wei têen ming,
wei tâ jin; wei shing jin che yen 孔 1 君 1 有三
畏, 畏天命, 畏大人, 畏聖人之言 Confucius
said, the Keun-tsze stands in awe of three things, he stands
in awe of heavenly-inspired principles, he stands in awe of
dignities; he stands in awe of the words of the innately-
wise sages.

The opposite character is thus given in the same page,
Sooon jin pêh che têen ming urh pêh wei yâ; heâ tâ jin;
woo shing jin che yen 小人不知天命而不知
也, 畏大人.畏聖人之言 the Sooon-jin neither
knows nor stands in awe of Heavenly-inspired principles, he
desires dignities; and he scoffs at the sayings of the innately-
wise sages.

It follows on the next page, in the Lun-yu, that 君
1 有九思 the Keun-tsze has nine objects of studious
care: he studies to see clearly; to hear distinctly; to look
beguilingly; to be grave in his demeanour; to speak faithfully;
to act respectfully; to enquire in doubtful cases; to remember
the danger of indulged anger; and when he may acquire
properly, he studies to be perfectly just. (Sze-shoo Choo,
3 vol. 8 § 11 page.)

They make the Keun-tsze despise gain,— rejoice in po-
very,— find a complete happiness in obscurity—but regret being unknown after death. By some
representations of the Keun-tsze, or wise and good man, there
is a large portion of pride, self-sufficiency, and disdain
attached to his character. Keun tze ke tâo, pêh mow shih
君 1 謀道不謀食 the Keun-tsze employs his
mind about virtue and goodness, and does not lay schemes
for bodily provision;—he, Yew tsoi pêh yew jin 憂道
不憂貧 grieves for virtue's cause, and not on account
of poverty.

Keun tze pelh ching ke e 君 1 必誠其意
the Keun-tsze must be sincere in his intentions. Keun tze
pelh shin ke tâh yâ 君 1 必慎其獨 also the Keun-
tsze must be particularly heedful in solitude, and in things
known only to himself. (Ts-heâ) Chung-ye 2n ê, Keun tze
Tsze. 39th Radical.

39th Radical

Kew tsze 君 1 the wise and virtuous man, valuable as gold and gems; or the golden Keun-tsze. It is said figuratively.

燕雀豎知鴻鵠志
虎豹豎受犬羊欺
Yen tsè ke che hung kwāh che;
Hoo paou ke show keun yang ke!

How should the petty swallow know the mind of the large and noble Hung-kwāh bird?

How can the tiger and leopard ever receive an insult from a dog or a sheep?

This expresses, that 小人不知君之用心 petty men cannot comprehend the motives and principles of the wise and virtuous, and that 君不受小人之侮 it is impossible for a wise and virtuous man ever to be affected by the scoffs or insults of a petty bad principled wretch. (Koo-sze-keung-lin, 4 vol. 30 page.)

Chay tsien tsze 車前 1 seeds of Plantago Major. (Mr Livingstone.) This plant is very common in China, and grows often by the way side; and springs up in the foot-steps of horses and cattle, and in the rut of cart wheels, to which the name Chaytsien, has an allusion. The seeds are used in China as a diuretic, in various complaints of the urethra; stoppage of urine; passing blood; gravel, and so on, in complaints of pregnant women; and in diseases of the eyes. (Pun-tsou, 18th vol. § 16, page 54.) One of the synonyms is, Ma-sêh 馬屎 a horse shoe, which is not remote from the word Plantago.

Miï pêh tsze 木蠶 1 seeds of a species of gourd, flat and having a curious wrinkled skin; glutinous.

Kiu ying tsze 金欒 1 wild rose seed, cooling and corrugating adstringent; given in an involuntary emission of semen.


Kew tsze 隻 1 seeds apparently of the leek or onion, afford warmth to the blood.

Sang ele tsze 生栀 1 fresh seeds of Gardenia.

Shan che tsze 山栀 1 seeds of wild Gardenia, refrigerating.

She keun tsze 使君 1 seeds of the Quisqualis Indica; said, Shî chung choo tsêh 煉蟲除積 to be authel-
Shih-tsze 1 the ten Tsze or eminent writers of antiquity, begin with 老 1 Laou-tsze, and end with 譜冠 1 Hokwan-tsze. These writers' works are printed uniform in 30 vols. Their style is very obscure, and their opinions are often wild and eccentric, they have at some periods been much esteemed in China, but the use of them now, in literary essays presented to the national professors, is prohibited by law.

Laou-tsze 2nd. in Tsze-miitsze 先賢 1 萌 1 the ancient worthy Tsze-miitsze, elder brother of Confucius: he is spoken of as a lame man. Seen joo Teze keel tze 先儒 1 國 1 the ancient Philosopher, Tsze-kwé-tsze, a descendant of Confucius, or as they express it, 十一世儒 Shih-yih she sun, a grandson of the 11th generation: he attained noble rank. Prints represent him with a book in his right hand, and a sword by his side.

Shih-shing Tsze-tsze-tsze 追聖 1 思 1 Tsze-tsze-tsze (the grandson of Confucius) who recorded the doctrines of the Sage. Tsze-tsze-tsze was a native of 山阜縣 Keši fow hien, in 般州府 Yen-chow-fou, of 山東 province. He was the son of 伯魚 Pih-yu, and the writer of the second of the Four Books, viz. the 史邦 chóng-yang. Tsze-tsze-tsze 五業 于曾 1 顧道 于孟子 Shih nei yu Láng-tsze, chen taon yu mung tsze, received his education from Тао-tsze (the writer of the 大學 Ta-lue) and transmitted the doctrines of the sect to Mäng-tsze. The author of the two last of the Four Books, and which are designated by his name.

The Shih tsze tsung māh 十 1 a native of the state Tsoo, the founder of the Taou kea 道家 sect of Tsoo. There are many fabulous stories respecting his birth and origin, such as, that his mother 全大流星而有娠 became pregnant from the influence of a large falling star, which she saw above the house of Le 李 and from thence took the surname Le. Some say, that Laou-tsze 先天地生 was produced before the heavens and earth existed

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Tsze. 39th Radical.

Hwae-nan is Han-fci-lsze common. There called life, of which he composed in his works. He belonged to the same school as Mäng-tsze, in a material point. The latter always maintained that man’s nature or disposition is virtuous: Scun-tsze contended that man’s nature is vicious or wicked. Some undertake to moderate between them, and say that Mäng-tsze 傳於善 in man’s disposition more virtuous than it is; and Scun-tsze, 傳於惡 considered it more vicious than it is,—that it is neither wholly virtuous, nor wholly vicious. His writings are partly political and partly moral. He opens the essay on human nature with these words, 人之性惡其善者僞也 man’s nature is wicked; his virtues are counterfeit. The word 僞 of Wei counterfeit, is composed of man and to make; and the original says, that it imports that man’s virtues are not from human nature, but from human making; not genuine, but counterfeit. He confirm his doctrine by contending that men naturally 好利 are covetous; and that ill-will, 臌惡, are envious, and cherish ill-will. His eyes, 之欲 have passions which are inflamed by the ears and eyes,—and which lead to wickedness and moral anarchy. From these, and other remarks, he affirms that the wickedness of human nature is 明矣, very manifest.

4th, Lë-kse 章 1 an eminent writer of the Taou sect. Works contained in the 10th vol. lived about the same time as Laou-tzse, the founder of the sect. (B.C. 585.)

5th, Kwan-tsze 管 1 a writer of what is called the 兵家 Ping kea, the military school. There are 8 vols. of his works, and from 11 to 18 in the collection from which these notices are taken. He wrote 569 essays, those preserved are on government and war. He flourished in the state 齊 Ts’u, whilst the empire was yet composed of many principalities. About the 3rd century, B.C.

6th, Han-fei-tsze 韓非 1 or Han-tsze, 豎刑名法家之學 was fond of studying penal forms, and the laws. By Fâ kea 法家 seems intended those who study the science of jurisprudence. Han-fei-tsze, lived in the time of Ts’in 氏 about 200 years, B.C. There are four vols. of his works. They begin with this adage, 不知而説不智,知而不言不忠, which he speaks of a subject which he understands not, is unwise; and he who does not state what he knows, is unfaithful.

7th, Hwae-nan-tsze 淮南 is called 雜家之最古者 the most ancient of the miscellaneous writers. He was the grandson of Kaoutse 高帝 the high Emperor, the first of the Han dynasty, B.C. 189. He was created king of Hwae-nan, which is in the region of Goun-hwuy province. This royal author’s works are in four volumes, in which he philosophizes about the origin of things, &c.

8th, Yang-Tsze 東 1 an ancient writer of the Confucian sect; hi. works are in two vols., the 7th and 9th. He lived in the reign of 成帝 Ching-te, which commenced in year 1, B.C. Yang-tsze was a great reader and thinker, but neither wrote nor discussed much; for he was idle and oral had an impediment in his speech. He never read without tears the Le sensou 齊騷, which was written by Ke-k’yuen 屈原 immediately before he threw himself in the river Yang-tsze-keang. (See under 香.)

Wâng mag 王 范 an usurper of that period, impelled by an asbured wish to conceal his history from posterity, sought Yang-tsze’s life, in common with that of several other eminent men. To prevent being taken on one occasion, he threw himself from an upper story, where he was writing, and nearly killed himself. He retired in poverty, and indulged himself in the use of wine, which brought a spy to him, with a present of wine, and an insulting speech, respecting a book called 太元法言 which he had written. I fear, said his visitor, posterity will take your book and 用覆酱 用 it to cover sowju’s pitcher. (or in English phrase, send it to the Trunk-maker). 雄笑而不應 Heung (which was another name of Yang) laughed, and made no reply. He died in the 8th year of Fên hung 天亀 (A. D. 33), aged 71 years. (Sing-poo, 50 vol.)

9th, Wên chung-tsze 文中 1 one of the best ancient writers of the Confucian sect. His works are in one vol. the 59th, of the ten authors.
K' HUNG.  

From bird and its young ones. An ancient designation of excellent; a spacious vacuum. An orifice; an aperture; the hole of a musical instrument; the passages of an animal body; the name of a bird. A surname. Pe kung  鼻 the nostrils.

Shan kung 山 an open place; a hole; a cavern. Kung foo-teze 夫子 Confucius. Kung tsze pih yu kwae 子不語 Confucius did not speak of the strange or marvellous. Kung shing  神 Kung (Confucius) the sage. Kung tsau 道 a thoroughfare; a road not stopped at either end; a high way. Kung ts'ai 頃 the peacock.

Kung shwiy tung 水洞 the aqueduct cave—name of a romantic spot on the 太房山 Tse-fang-shan, the large chamber mountain. On the N. E. side of it, there is an overhanging precipice more than a thousand cubits high. At the foot of this precipice there is, in the rock, a basin 20 cubits wide, from which a spring of water gushes up. The depth of this spring 不可測 is unfathomable. There are various legends about dragons issuing from the spring, and being immediately transformed to fish, and sweet musical sounds being heard to rise up from it. During the Tang dynasty (A.D. 715,) people in boats, with lanterns, endeavoured to ascend to the head of the cavern, but failed after proceeding up it five or six days. In times of drought, the court at that time sent special commissioners to throw a dragon and stone sceptre into the cavern, as a sort of offering; after which, it is affirmed, most beautiful peach blossoms flowed out of it. (San-tsao Too-hwuy, 13 vol. 理地 6th sec., 18 page.)

Wo yew kea pin, Tlh jia kung chao  我有嘉賓,德音 之昭 I have a worthy guest of virtuous fame most illustrious. (She-king.)

Kung  孔 meaning in a great degree, is exemplified in the account of Yu-kung  禹貞 the works of the ancient Yu, when draining off the waters of the deluge. Kew keang kung yin  九江 殷 the waters of the nine rivers are most regular. (Sho-king.) There have been various opinions about the situation of these ancient Kew-keang, or nine rivers; and dif-

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K'EE, and Kei. The appearance of a man without his right arm. Single; one only; remnant, short; behind or last. A spear or halberd with a transverse pike. K'EE k'EE 立 standing or jutting out; alone; a great mosquito. A surname.

K'EE k'en yih shin 然一身 quite alone. K'EE k'EE kau mau 開矢 the tasseled spear, the tassel was made of 牛尾 cow's tail; (She-king.) In one of the odes of the She-king, each verse of which begins with Han ke tsai shin 旱既大甚 the drought having come to an extreme degree,—it is said, Chow yu le min, me yew k'EE e 周餘黎民靡有遺 of the remnant of the black-haired people of Chow, not half an individual is left. H ou ten Shang te, telh pih wo e 興天上帝則不我遺 therefore let not the glorious heavens, the most high ruler, spare me! Show sze k'EE yen 授帥  乃 gave lances to the military; these lances were also called Kow k'EE 鈞 hooked spears; having both a point and a hook. (Sho-chen, 2 vol § 3, page 1.)

KEUE, and Keih. Wanting the left arm.

K'EE keu'EE 短 short; these two characters are otherwise read K'EE kung, and defined Tsing chung saau chung 井 中小 臧 small insects in a well.
fertent names in "nines have been supplied by commentators. They are now supposed to be nine streams running into Tung-lung lake, situated in Pa-lung basin. The modern Kew-keangfoo or Kew-keangfoo in Keang se province.

The Kung-tse or Peacock, is so called from its being large; quasi dict., the large bird; it is otherwise called Yen-nceou, and though but rarely used, is inserted as an article of the Materia Medica, being an antidote for poisonous drugs and an anthelmintic. Kung-ke is a king of the Hea dynasty. (B. C. 1891.)

Ta his kung she che shoo 大學 | 氏之遺書 the Ta-hao, is a posthumous work of Confucius, or Kung foo shing jin | 夫聖人 Confucius the sage. Kung tih che yung | 德之容 is an open and liberal feeling and conduct. Kung-keen | 閣 an aperture; an interstice. Macou-kung 毛 the pores of the skin. Kung-taou | 道 a thoroughfare; an open road. Ta kung taou 大道 the prime vie. Kua yen kung chang 嘉言 one excellent speech; highly adorned. Tih yin kung chau 德音 is a virtuous fame, eminently illustrious. (She-king.) Kung kung neç | 公孽 and Kung kung shih | 公石 or Tung-shih 石 a medicinal mineral mentioned in the Pun-tsao,

12 vol. § 9, page 58, said to be Kung kean kung tung 窪空通 porous and hollow quite through, and to hang like a stalactite or sprout, in the shape of a sheep's horn. Said to remove obstructions, to heal sores on the genitals, to clear the voice, and so on. Kung tui | 最 the region about two inches below the bend of the arm, at the elbow, in the front of the cubitus.

Kung tse | 子 or Kung-foo-tse | 夫子 which latinized by Europeans, has become Confucius, was a bastard son of Shih-hsien-lang-hsii叔梁纥 and Yen-she neu 頗氏女 a daughter of the family of Yen; these Yaw his urh kung 君子野合而生 | 子 cohabited in the wilderness and brought forth Confucius. (Uri-shih-yih She, 8 vol.)

The Hang tan shing 夏壇聖域 the sacred vestiges of the Confucian school of Hang-tan, which is entirely legendary, affirms that the father of Kung-tse, Tsow yih ta foo 剃邑大夫 a magistrate of the city Tsow, in the state Loo had 60 daughters, and no son; by a concubine he had a son named Mang-pe 孟皮 who was lame, and unfit to succeed him; he therefore sought an alliance with one of the three daughters of Yen-she, namely the youngest, Ching-tsao 徵在 who became the mother of the philosopher; whose bastardy is however in this account explained away.

The ancient account, first referred to, says, that the mother, or both the parents, Taoa yu ne kew ti kung-tse 慎於尼丘得 | 子 prayed to the Ne-kew mountain, and obtained Confucius. When he was born, he had shou shang 首上圩頂 a hollow indentation on the top of his head, resembling a lake on the top of a mountain, which is in Chinese called 丘 Kew, from this formation of his skull, and in allusion to the mountain to which his mother prayed, Kung-tse was named Kew. (Compare with Yu 圍 page 450.) His Tse 字 or marriage epithet (see p. 627) was Chung ne 仲尼 the first word meaning "a man in the middle," was used in reference to his decrepit elder brother, to whom he ranked second; the word Ne, being used still in allusion to the mountain. Confucius was born on the 27th of the 10th month, of the 21st year of Chow-lung-wang 周靈王 king Ling of the Chow dynasty. The 10th month of that period, answers to the 8th of the present day (B. C. 558.)

Kung tse chang kew chih yew low tsan 仲長九尺有六寸 Confucius was in height 9 cubits 6 tenths, and whatever may have been the cubit of that day, Jiu kene wei che chang jin 人皆謂之長人 every body called him the tall man. He is said to have had jiao 鼻 鼻 the forehead of Yaou, the 龈 of back of Taou, and so on; as if all the virtues of ancient sages and monarchs centred in him. His face shewed in miniature 五嶽四瀾 the five mountains, and the four great rivers of the Chinese world. He had a high forehead, a protruding chin; two high cheek bones, and a Roman nose, to represent the five mountains. His mouth stood open and shewed his teeth; his wife was contorted so as to exhibit his nostrils; his eye exhibited a protruding pupil, and his ears were so large as to attract notice, in those, a resemblance to the four great rivers of China was imagined. His hands hung down below his knees; his eyebrows exhibited twelve shades of colour; and from his eyes beam'd sixty-four
39th Radical. 1. Tsze 子

4th, Tse 蔡 near the modern capital of Honan, called Kae-fung-foo 開封府; this was a proverbially small state.

5th, Tsoo 曹 to the south-west of Loo.

6th, Ching 朝 was in Honan province.

7th, Wou 吳 near the modern Soo-chow 蘇州 in Kiang-nan.

8th, Yen 燕 near the site of the modern Peking.

9th, Chin 陈 near the borders of Kiang-se, on the north side of the river Yang-tze Kiang.

10th, Sung 宋 in Honan, about the site of the modern Kweih-thi 萬德 N. L. 34. 29.

11th, Tse 齊 to the N. E. of Loo, on the coast of the gulph of Chih-lee, near the modern Tsing-chow 青州 N. L. 36. 42.

13th, Tsoo 楚 in the province of Hoo-kwang 湖廣 near the Tung-tsing 洞庭 lake.

14th, Tsoin 秦 in the province of Shen-se 陝西 at Fung-tsung 鳳翔 N. L. 34. 28. It was this kingdom which eventually conquered all the other states.

There were many other still smaller states which are mentioned in the Chou-ts'e 春秋 such as Kwei 契 and Pa 巴 and Shih 西 in the province of Sze-chuen.

Confucius was but three years old when his father died, and in his youth, Kung tsze pin tseay tseen 仲子貧且賤 Kung-tsze was both poor, and in a mean condition. His first employment was Leaou leang 料量 to act as a sort of clerk, or accountant; and his next occupation was, Chih fan seh 秦蕃息 to breed cattle in the parks belonging to the government. He held this office in the 21st year of his age. This was two years after his marriage to a daughter of Ke-kwan she 欽官氏 who lived in the state Tsoo.

In his twentieth year a son was born to him, on which occasion Chaou kung 昭公, the governor of the state Loo, sent Uh-le uh 二鰓魚 two carp fish to him; and Confucius flattered the governor, by calling his son Pib-yu 伯魚 in allusion to the fish, with which he had been complimented. In the twenty-fourth year of his age, his mother died, and he interred her in the same grave with his father, at Fang-sian
resolved on applying to philosophy, thirty and at thirty my resolution was immovably fixed. The year before this, at Urh shih kew say wên Sze-scang shen kin syh shih tsin ho the 二十九岁聞師襄善琴遂適晉學之 the age of twenty-nine he heard that Sze-scang played skilfully on the kin harp, and he forthwith, set off to Tsin to learn it.

The remaining part of the life of Confucius was very far from tranquil; he was either employed or implicated during the quarrels of the petty states of his day. *How-chaou-*phb

In the thirty-seventh year, he was absent from Loo fourteen years at once. In his sixty-sixth year, his wife died, and for her, his only son Pih-yu kept a whole year, till he overheard his father say, E ke shin e 命其甚矣! it is carried too far,—when he immediately dried up his tears. Shing-tsze Pih yu tsâh 聖嗣伯魚卒 Pih-yu the sage's son died in his father's sixty-ninth year.

At the age of seventy, the prince of Loo 壽公 Gae-kung, and others, allowed Confucius to sit in their presence, whilst they 間政 asked his opinions about government.

In the same year, a favorite pupil 顏回卒 Yen-hwuy died. Kung-tsze was now more concerned for the propagation and continuance of his doctrine, and had great hopes from Yen-hwuy, and therefore on this occasion, the aged philosopher 吳之愷 wept for him most bitterly, and said, 天喪予天喪予 Heaven has destroyed (or slain) me! Heaven has destroyed me! In his 73rd year, about seven days before his death,—leaving on his staff. Confucius tottered about the door, and 數而歌 sighing sung.

大山破乎 Ta shan hwae hoo! 大山破乎 Ta shan hwae hoo!

梁木摧乎 Leang mûm tsây hoo! 梁木摧乎 Leang mûm tsây hoo!

哲人萎乎 Chè jin wei hoo! 哲人萎乎 Chè jin wei hoo!

The great mountain is broken! The strong beams are thrown down!

The wise man, is a dying plant!
He then, with tears running down his aged cheeks, addressed himself to Tsze-kung 子貢 saying, 天下無道久矣, the world has long been in a state of anarchy,—and so went on to mention a dream the had dreamt the preceding evening; and which he considered 死兆也 a presage of his death. And 果冝疾七日而卒, indeed so it came to pass: that after being seven days confined to bed by sickness, be died. The 18th day of the 2nd moon is considered the anniversary of Kung-tsze's death. He was interred on the 9th of the 6th moon of the same year; and put in the same grave as his wife. His disciple 子貢 鄧於冢 上凡六年. Tsze-kung mourned, in a shed reared by the side of his master's grave, three years twice over, in all six years, 然後歸 and then returned to his home.

As Confucius taught nothing about the existence of the soul after death, during his life time, he does not appear at the approach of death to have expressed either hope or apprehension. To his mind "life and immortality" do not seem to have been revealed. Nor does it appear that he prayed to Heaven or to any God, when death drew near. On a former occasion when he was sick, Tsze-loo 子路, one of his pupils, proposed to pray for him; but he declined it, saying 丘之禱久矣, Kew, (or as they now read it, More, meaning himself) has long prayed.

Posthumous honors and titles in great variety have been conferred on the rather uninteresting character, whose life has been slightly reviewed. Soon after his death, the prince of Loo, entitled him 尼父 father Ne. In the Han dynasty, he was made 尼公 duke Ne; the Tang dynasty first styled him 先聖 the ancient sage. He was next styled 文宣王 the royal preacher, and his effigy was clad in king's robes, and a crown put on it's head. The Ming dynasty called him 至聖先師 1 子, the most holy wise and virtuous ancient teacher, Kung-tsze; which title, the Tartar family now on the Imperial throne, has continued.

Confucius dabbled in politics all his life, and his ethics dwell chiefly on those social duties which are of a political kind. A family is the prototype of his nation, or empire, and he lays at the foundation of his system, not the visionary notions which have no existence in nature, of independence and equality; but, the principles of dependance and subordination, as of children to parents; the younger, to the elder, and so on. These principles are perpetually inculcated in the Confucian writings, and are embodied in solemn ceremonials, and in apparently trivial forms of mere etiquette. And probably it is this feature of Kung-tsze's ethics which has made him such a favorite with all the governments of China for many centuries past, and at this day. These principles and these forms, are early instilled into young minds, and form their conscience; the elucidation and enforcement of these principles and forms, is the business of students who aspire to be magistrates, or statesmen; and of the wealthy who desire nominal rank in the state; and it is all likelihood owing in great part to the force of these principles, on the national mind and conscience, that China holds together the largest associated population in the world.

At his death he left only one grandson Tsze-ze keih 子思俊 and from him the succession has been continued to the present day, through sixty-seven generations, with various honors and privileges, in the very district where Kung-tsze was born. The heads of the family have enjoyed the rank of nobility, and are now called Yen-shing-kung 衍聖公 at the time of the fiftieth generation, there were twenty Kung公 or Dukes, and in the reign of Kang-he, their descendants amounted to 11,000 males.

In every Hêen district of the empire, there is a temple dedicated to Kung-tsze. The Emperor, kings, nobles, and the learned of the land do him service,—pay a sort of attistical worship, for us the sect believes in no future state, neither in any God, angel, or spirit, their service can scarcely be called religious worship. The life of Confucius has in it no very striking incidents; and his doctrines are what Europeans call common-place truisms; justice, benevolence, and social-order, are three terms which nearly comprehend the whole of what he taught. They contain two of the three duties inculcated by a Heaven-taught writer of the west: "Do justly, love mercy, and walk humbly with thy God." (Micah, vi. 8.)

Confucius sometimes spoke in a manner that showed his own impression to be, that Heaven had conferred on him a
special commission to instruct the world. When an attempt
was made on his life, he said, T'ien-kung-ti-yen-yu, hwan-tuy
ke-jou-yen ho 天 生德子 桓 懋 其如子何
as Heaven has produced such a degree of virtue in me; what
can Hwan-tuy do to me? On conceiving himself a successor
to W'an-wang, as a preacher of righteousness in the world, he
said in time of danger 天之未喪斯文也 匡人
his vices; and as Heaven means not to obliterate this
doctrine from the earth, the men of Kwang can do nothing to
me.

The disciples of Confucius suspected his private character
on two occasions; once when he paid his respects to a woman
of doubtful character, on which occurrence he imprecated
the vengeance of Heaven, if any guilt attached to him.
The other was, when in a vicious neighbourhood, where the
men would not listen to his teaching, he admitted a hoy to see him, which made his pupils suspect
him of that vice, which was so common amongst the poets and
sages of Greece and Rome.

The books referred to in this brief memoir say nothing of
the colour of Confucius, but the effigies of him, seen by the
writer of this in the southern parts of China, represent him as
of a dark swarthy colour.

Kung-ming 亮 or Choo-ké-kang 諸葛亮 lived
in the close of the reign of Hien-te 献帝 (A. D. 226), the
last Emperor of the Han dynasty; and he took a conspicuous
part in the civil wars of the San-kwo 三國 which succeeded the
overthrow of that family, after swaying the sceptre of China
400 years. Kung-ming was a native of the Lung-yay 郴陽
mountains, on the sea coast of Shan-tung province. The

Kang-mouh fâm diing asserts, that, from the period
of the original three dynasties called San tae 三代 Wei han tih
tâen hea wei chieh 唯漢得天下 正 the Han
dynasty alone obtained the empire in a correct manner, and
held it 踐四百年 more than four hundred years. Chih te
yth min, mèi fei Han yew 尺地一民非漢有
not a cubit of ground, nor a single plebeian but was possessed
by the Han family.

The Emperor Hwan 桓 and Ling 靈 first不君 failed in
the duties, and maintaining the authority of, great monarchs,
by which conduct they brought on the ruin of their family.
A person named Tung-chi 董卓 who possessed 貞武勞
力少比 military talents and personal strength seldom
equalled, and 少好俠 rather fond of knight errantry, was
one of the first who 煽火英雄羣起 fanned the flame
and raised in a flock all the heroes of the day. The
enmities obtained and trifled with the imperial authority; and it is
said, that about this time 9 eclipses of the sun are recorded;
7 overthrows or rending of mountains; 47 earthquakes, 4
extensive inundations, 2 famines in which the people ate
each other; and 20 disturbances or wars on the frontier; the
court remained dissipated, and taxes were increased. (Léih-tae-
tung, ke-peaou, vol. 3, page 11.)

Tung-chi attained a high office in which he abused his
authority most cruelly, and at an early period of the then com-
motions, lost his life. Of his conduct, this is a specimen.
Having 煽誘 適 by a feast inveigled a few hundred insur-
gents to surrender, he had them overpowered whilst seated
at the table, and of some 斬其舌 he cut out their tongues,—
of some 斬手足 he cut off the hands and feet,—of others
he 磨眼 chiselled out their eyes; and some 鐵煮之 he
boiled in eahn Drugs; and the poor victims 半 死 half dead
假轉杯案間 lay or rolled about amongst the dishes
on the table. The affrighted guests strapt the spoons and chop-
sticks from their hands, but 飲食自若 Mr Chi's
drank and ate with perfect self composure. The poor wretch
met his fate in an early stage of the business. Leu-poo 呂布
murdered him in a gate-way of the palace, and, as was the
horrid custom of the times 夫 三個 exterminated all his
kindred within three degrees of consanguinity. (Urshih-
yih She, 38 vol. 三國六 5 page)

About this time 黃巾賊張角等起 the yellow
captioned rebels, Chang-keó and his associates arose. This man
pretended to cure diseases by 餅符水 imitations and
water charms; and under this pretext, associated with him-
self several hundred thousands of followers, whom he organ-
ised, and placed generals over them. The troubles of this
period brought forward Tsao-tsun 曹操, who, a Spanish
priest, who had read his exploits in the original, has called
the Bonparte of China.
In allusion to the far-famed Pa-chin-tao of Kung-ming, some medical writers in China, arrange their remedies by the same phraseology, when they profess to attack disease.

The San-kwö-cho, an historical novel of that period, attributes to Kung-ming an ability to procure the aid of spiritual beings, and always sends him into battle with a fan in one hand, and an alpenstock in the other. The grave histories do not notice this circumstance. Some of his letters, essays, on different subjects; orders to the army, and so forth, are preserved; and are thought to add greatly to his reputation; they are in twenty-four pieces of composition, containing 140,112 characters.

The serious accounts of Kung-ming, several times represent him as deeply affected, even to tears, with the state of the country and the fortunes of that party which he espoused.

A little before his death, he was much irritated that his opponent Sze-mae 司馬懿 would not bring his army out of their strong holds to fight; and, with a view of provoking him to do it, he sent a suit of woman's apparel to him as a present, and desired him either to accept the woman's attire with shame, or to come forth like a man. Sze-mae, however, persisted in acting on the defensive. In his 54th year he anticipated, from existing indisposition, and an astrological prognostic, that he was about to die. But for the sake of Han's house, he still wished to live; and he was induced to call for the religious rites to procure his life:—employ forms of prayer and supplication, to bring back his life,—that is, to have the term of his life protracted. His prayer was addressed to Heaven, and the stars, to correspond to which, he lit up lamps in a certain number, and order, within his tent; and prostrating himself, prayed thus:

生於亂世甘老林泉

(1) Leang, being born into the world in times of anarchy, would gladly have remained till old age, secluded amongst forests and fountains of water; but having been called forth by the reiterated visits of the Emperor, having been entrusted with the care of his son, I dared not to decline my utmost exertions, and to labour as a dog or horse in his service—now apprised my life is drawing to a close, and therefore 

On the side of the Imperial family, were, 1st Lew-pé, who descended from royal ancestors, but reduced to be a seller of mats or of straw sandals. 2nd, Kwan-yü, who rose from being a seller of sowings, to such eminence at that time, as to be now worshipped as the Mars of China, under the name of Kwan-foot-ze. 3rd, Chang-fei, who was originally a seller of flesh, or a butcher.

These three men united themselves by a solemn oath to retrieve the fortunes of Han; and they had attached to them, the person whose name is at the head of this article. Kung-ming, the secretary, Kung-ming, was eight cubits in stature; and deemed very highly of himself; always comparing himself to Kwang-chan管仲 and 楚威王布, persons famous in their day.

Kung-ming was sincerely devoted to 晉的 the kingdom Wei; and Sun-ken, who was he who raised himself to the throne of 吳國 the kingdom Wu. The secretary, Kung-ming, was eight cubits in stature; and deemed very highly of himself; always comparing himself to Kwang-chan管仲 and 楚威王布, persons famous in their day.

Tsou, tsou 曹操 headed the party who established 魏國 the kingdom Wei; and Sun-ken, 蘇越 was he who raised himself to the throne of 吳國 the kingdom Wu. The secretary, Kung-ming, was eight cubits in stature; and deemed very highly of himself; always comparing himself to Kwang-chan管仲 and 楚威王布, persons famous in their day.
heaven's azure canopy; and prostrate hope that Heaven will graciously bow down, look and listen 天慈俯首聴 and bend circumstances to lengthen the number of my days; that I may recompense my sovereign, and rescue his people, and render the house of Han perpetual; 非敢妄祈實由情切 I presume not to offer irreverent unreasonable prayers—I am impelled by the most sincere feelings.

Having finished his prayer, he remained prostrate on the earth till morning; when he continued to spit blood ceaselessly, finding no relief.

Kung-ming is famous for having invented 木牛流馬 wooden bullocks and go-horses which were a sort of vehicle 転進糧草 for transporting provisions, and for age; with these two advantages 人不疲馬不食 that the men were not much fatigued; and such bullocks and horses did not eat.

The son of Lew-pe who was committed to Kung-ming's care, and who succeeded his father on the throne of the Han dynasty, was, as a child, called 阿斗 O-tow the general O-tow 趙子龍, whose nature, when millions of men were fighting, still carried in his bosom the boy 趙子龍, who often slept amidst the crash of arms, and all the din of battle: hence the saying 阿斗 一生原是臥薪養志 it was O-tow's fate never to awake all his life; he proved a hesitated debaucer; and the name O-tow applied in railly or anger to any boy, is still equivalent, to "stupid blockhead."

Kung-gan-kwe 孔安國 a commentator on the Wou-king.

Kung-he 僖 named Chung-ho 仲和 a descendant of Confucius, of the 10th generation, who lived in the time of Chang-te 章帝 (B.C. 100.) Kung-he having given his opinions freely respecting Woo-te 武帝 a former emperor of the Han dynasty, was accused by an informer, of having Fei-pang 甄平, the husband of the Empress, and satirized the present times. Kung-te 自詐 Tsao-tsung, defended himself, by arguing, that truth is no libel; his words are 克諫亡實無此事而虛加誣之也 whenever any one is libelled, it is meant that no such thing (as is affirmed) really exists; and that without foundation a person is falsely accused; but as to the misrule of Woo-te, history has recorded it, and 天下莫不知 there is nobody in the world who is unacquainted with it; and therefore, he went on and denied the existence of libel. When his defence was laid before the Emperor Chang-te 陳允 the Imperial reply was, do not enquire into it. (歷代名臣言行錄 Leih tse ming chin yen hing lith, 6 vol)

Kung-taou-foo 陶辅 a descendant of Confucius of the 39th generation.

Kung-che-kwei 奉珪 a descendant of the 齊朝 Tze dynasty, in the time of 永明 Yung-ming, A. D. 417. He began his career by a spirited paper against the judges of his time, and the numerous false imprisonments which prevailed. He quoted Laou-tsze 老子 who had expressed himself thus; 古之聽獄者求所以生之 今之聽獄者求所以殺之 in ancient times, judges sought to find a reason to save the lives of those they tried; now judges seek to find a reason for taking the lives of people. And in support of his reasons, he quoted from the Shoo-king, these words; 與其殺不辜 寧失不經 rather than put to death an innocent person, better fail in punishing the guilty.

Kung-che-kwei 奉珪 was fond of letters and poetry, but had no pleasure in public business. He loved the wildness of nature, and would not cut down the weeds which harboured the frogs before his gate; and when asked by a friend why he let the 蛙鳴 I consider these as good as a mandarin's two bands of music placed at the gate. (Leih-tse-ming-chin, 11 vol. § 9, page 59)

For a collection of Biographies of eminent persons of the surname Kung, see Sin-poo 姓譜 7th vol.)
Knag-yung 蒼 also named Shou-wăn 姚文 a native of Chung-chow 長州 in Keang-nan province. He distinguished himself much as a magistrate in Knag-ze by his benevolence to the people, and his intrepidity in opposing or winning over the banditti, who, about A. D. 1594, infested that part of China. He was called to court to be promoted after 30 years service in unhealthy situations, but Toun-teh 道卒 he died on the road. (Lefth-tei-ming chin, 23 vol. p. 21.)

子 SUN. From son and face. A son’s son. An ancient form of sun, A grandson, a descendant.

禾 From a child standing supported in its dress. An ancient form of Pau̍h 保 or rather Pau̍h 襖 a child’s dress or swaddling clothes.

孕 YING. 孕

Pregnant; with child; applied also to brute animals. Säng ying 牲 | a pregnant victim is not eaten. Ying foo 婦 a pregnant woman.

The ying che ying 胎之 | the Ying character which denotes a pregnant womb Foo jin have tsze yuē ying 妇人懷子曰 | a woman being with child is called Ying. Rooying pāh yuē 媼不育 a woman conceiving, but not bringing forth. (Yih-kiu) Foo jin pāh yuē 媼人不 | a woman’s not conceiving—the causes of are detailed at considerable length in the 1st vol. of a Medical work called Neu ko king-lun 女科經論 discourses on female medical practice. The medical writers use Ying 仔 for the first period of conception, and Jinshin 胎 for the subsequent stages of pregnancy, under which they place all the diseases peculiar to that state.

What may be called miraculous conceptions are frequent in Chinese story. The mother of Fuh-he 符羲 is said Lek-keu jin twel urh che shin 周后稷 to have trod in a large footstep, and in consequence, became pregnant. (San-lsee-loo-hway, 30 vol.) The mother of Chow hou tseih, viz. Keang-yuen 姜嫄 is said to have conceived in a similar manner: She, Chihh yāi kēn kou jin tschii, tschén che urh shin tunt foo ying 出野見巨人跡蹤之而身動如 | went out to the wilderness and saw a large human footstep, and trod in it, when instantly she felt a motion in her body like that of pregnancy. (Urth-shih-yē she, 1 vol.) The son born was deemed, from the above circumstance, Füh tseih 不祥 unlucky, and was cast out upon the ice by his mother: but the birds sheltered him and brooded over him with their wings, in imitation to this, he took the name Ke 葵 cast-out.

Another instance recorded is that of Keen-tseih 简狄 who 吞呂卵而生契 swallowed the Yin bird’s egg, and bore a son named Sêe.

The Chinese believe the influence of the mother’s imagination on the child, if disagreeable or frightful objects are presented to her view, and within a certain distance, included in a supposed sphere of influence on all sides of the pregnant womb, if in the presence of the mother, in her chamber, a nail be driven into the wall, the child will have the mark of a nail on its head; if inadvertently her garment be stitched to the window curtain, the child will be born with its mouth grown together, &c. On account of this belief, they will not permit women during pregnancy to be present at plays, puppet shewa, and such like sights. They do not seem to have a term corresponding to the longing of a pregnant woman, but regard, that she has generally a voracious appetite.

学 An ancient form of Tsze 学 a child or son.

孖 TSZE. Two children born at the same time.

孖 Twins; to grow and increase. Canton people read it Ma.

字 TSZE. 南字字

From a child under a cover or shelter. A female, able to bear to bear. To produce; to cherish, to love; to promise a woman in marriage. The signs of ideas produced ad infinit.
Tsze. III. 39th Radical. 718

turn. Letters; a letter or written character of any kind, originally called 名 Miag. A surname, or designation. The name conferred on youths at twenty, and on females when presented in marriage. Tsze is a name. Pin tsze 匹 a female. Tsze tsze paau han e le 匹包含義理 every word contains important principles of equity. Tsze kih 格 blank letters put below the paper, as a pattern to be copied. Tsze che 之 deal tenderly with them. Tsze haou 號 a mark or denomination given to a thing. Yih ko tsze haou 一個 號 a number of chest of tea, varying from two to six hundred, marked in the same manner, in the jargon of Canton called a chop of tea.

Tuh shoo seny tsze 讀書寫 1 to read and write. Yih tsze chih tszen kin 一 1 種金 a letter, or character, is worth thousand pieces of gold. Ta haou tsze hwa 他好 the he writes and draws well. Yih fuh tsze 一幅 a scroll of characters. Tsze wän tsze 好文 good composition. Lin tsze 临 a good copyhead; or the hand of some eminent master.

Tsze te twan ching 體端正 the body of the character square and regular. Seang léet tsze 相連 connected characters; those that are used together, to make one idea. Jin yih haou to ko tsze, pihn hwy say tsze 認得好多個 不會寫 knows a great many characters, but does not know how to write characters.

Tsze nîb che jin 墨之人 a man of letters and ink; a literary man.

For the sense of 1 Tsze, as denoting a name given at the time of Marriage, see under 姓 Sin. (Page 827.)

Tsze heu kea yay 一 許嫁也 Tsze means a woman’s promising marriage. Neu tsze ching pihn-tsze; shih nên mae tsze 女子貞不十年乃 1 a correct female will not (hastily) promise marriage; ten years will elapse before she promise marriage. (Yih-king.) Neu tsze heu kea, ke urh tsze 女子許嫁而 a woman promises marriage, she braids up her hair and receives a new name. Tsze a tsun ming 1 以尊名 with an honorable epithet. Nan kwan, nu ke, kea ching jin urh tsze 男冠女弁皆成人而 the man is capped and the woman’s head dressed and braided, and are both named on account of coming to years of maturity. (Le-ke.) Wae-she chang fai shoo tsze yu sze fang 外史掌達書 1 于四方 the Wae-she manage despatches which are sent with information in every direction. (周禮 Chow-le, 60th vol.)

Keun foo che tszen ching ming; ta jin tih ching tsze 君父之前稱名, 他人則稱 1 before a prince or magistrate, and before one’s father, a man calls himself by his Ming name; other people address him by his Tsze name.

Chûh che pin chy ng ying tsze; kuo wei pin yu tsze 畜之牝者能孕 1 故謂牝曰 1 the female of domestic animals, possess the power of conceiving and rearing offspring; and hence the female is called Tsze.

Tsze pin 牝 a female animal. Yew ma ching keun, urh shin ting tsze pin chay 有馬成羣而牡 1 牝者 horses collect in herds and mount the mares. (She-ke.) Ke king tsze wo hoo 丘其肯 1 我乎 how will he be willing to cherish kind feelings to me; his 心與我異豈肯 1 愛我乎 heart does not accord with mine—how will he consent to cherish and love me. (Tsâ chew, 5 vol. 22 page.)

Fuo pih nang tsze keu tsze 父不能 1 委子 a father is unable to nurture his child. Seou kwâ kung king, tsze che yay 小國貞輕 1 之也 when a small state sends tribute of little value, deal tenderly with it. Tsze tsze keih jin; tsze yew keih chwang 自 1 及妊自幼及壯 from conception till the formation of the fetus; from childhood till mature years. (信心錄 Sin-sin-luh, 4 vol.)

Tsze tien 1 典 the name of the Chinese Dictionary, which is the foundation of the present work, in 39 vols. (See the Introduction, page 8.) Tsze-dhuy wâi A Chinese Dictionary, in 14 vols. published during the Ming dynasty. Tsze lia e tung tung kaou 林異同通敖 a forest of letters, containing a thorough examination of their differences and samenesses, 2 vols.

If a letter, Lat. Libera, be from Leges and iter qu; tegitera; the quod legentibus iter praebet; or from lineatura, at γραμμα and γραμμη, a line drawn; the allusions are different from the Chinese 子 Tsze. The Hebrew ים to tell, count, or number; which the LXX translate by γραμμη and the Vulgate by Libera, is also different from the Chinese allusion; nor does the Greek ヨ a mark, come nearer to it.
The Chinese character Tzse, composed of a child sheltered by a covering, is, when applied to letters, intended to convey the idea of offspring, which they express thus: Tzse chay nee yu. Tzse denotes springing from, or being produced in uninterrupted succession, as with plants and animals; for the letters or characters are by the Luh-e (see p. 319) six principles of composition, reciprocally produced to an inexhaustible extent. (See the six principles of composition, in the 2nd page of the introduction to this work.)

Some European writers seem to think that each Chinese character is an arbitrary mark for an idea, instead of its being, as is really the case, a written medium founded on principles of combination or the composition of the few simple arbitrary characters, which, to express ideas, though not to convey sound, are like the letters of an Alphabet, capable of infinite combination. The word Tzse, introduced above, is not a bad example of composition, it is formed of luxuriant herbage and a young animated creature; thus leading the mind to the productiveness of both the vegetable and animal kingdoms; as an illustration of the never-ending compound characters which may be produced from a few Radicals, under the guidance of the six principles of combination.

The origin of the characters is stated in the following sentence, 黃帝臣沮誦倉頡體八卦畫象鳥跡引伸觸類之形始立 Hvarg-te chin, Tsuee-sung, Tsung-hèh, te kwa kwâ, moo neun tsâi, yin shin chih lin tsze che hing leih, Hwang yen's (B. C. 2692) historiographers, Tsuee-sung and Tsung-hèh, imitated the lines of the Kwa diagrams, and copied the imprinted foot steps of birds, then introduced explanations, and divided them into classes, and from this time the forms of characters originated. Tzse moo 州 character mother, or mother character, is an expression introduced by those who first adopted the syllabic spelling imported from the west; it means those characters by the union of which the sound of any given character is produced. E sanshíh luh tsze wei moo 以三十六为母 thirty-six characters were constituted mothers.

Fan Mung-koo, se yh, yang wae, choo kwâ, tsao tsze moo 凡蒙古西域洋外諸國多從州 all the Mogol tribes, the occidental regions; and most of the countries beyond seas, follow the alphabetic system. Hou joo pâh shih tsze moo 漢儒不識 母 the literati of the Han dynasty, (which continued till A. D. 229) were unacquainted with the syllabic alphabet. Their system was that of 聲 Tzse yin, the character's sound, being ascertained by giving the sound of a well known character, for that which was not known. (See the Introduction to this Dictionary, for more on the same subject, and for the different forms of the characters.)

The Tzse-hou 葫 marks on goods of various sorts, as silks, teas, &c. are all intended to be significant, and to convey some agreeable idea to the imagination. The following are a few examples of Tea shops, as they are called; Ho yuen and Yuen springs of concord. King hing 景興 pleasing prospects. Kwang shing 廣延 extensive abundance. Yuen ke 源記 memorial of the fountain. Häng chang 恆昌 perpetual splendour. Tung chang 同昌 together illustrious.

In Chinese, as in the Hebrew language, where proper names of persons and things are significant, the spirit and beauty of the composition is lost when the sound only of the name is given, and its meaning left untranslated.

The Chinese, as the Jews did, count the number of letters or characters in esteemed writings; hence it is said, 五經全文計二十萬 in the five (ancient books) called King, there are 200,000 characters; and it is added, that Choo e kâen yu kwâ shou chay, chang chih chay 11th urb têen sze pâh tse 腹已見於四書者重出者得二千四百 exclusive of what have appeared in the Four Books, and those which are reiterated, an amount is obtained of 2,400 characters.

In a manner similar to this, the number of characters or words contained in the Shing-yu 文 are enumerated; and in several other standard moral essays, the sum total of the characters are inserted, at the beginning, or the end of the paper.

存 TSHUN.
Mang-tsze 孟子 in endeavours to prove that human nature is virtuous, brings in the simile of a beautiful forest on the brow of the New-shan 半山 hill, situated near a populous town. The original beauty of the forest he says, none can deny, but when Foo kin 竹 to che koe wei mei how 斧斤伐之可以為乎? the axes how it down, how can it be called beautiful? The forest would however, impelled by the powers of nature, sprout forth, and clothe again the verge of the mountain, but the beasts are let in, and devour the young shoots, and keep it bare. Human nature, he adds, may be compared to this mountain forest in its glory. Suy tsun hoo jin chy ke woo jin e ehsin tsae 虽乎人者 亘無仁義之心哉 amongst the principles, resident in man (by nature) how can there be a destitution of a heart of benevolence and justice? But that therefore放其良心者 his letting go his conscientious virtuous scruples, is destructive to natural virtue as the axes are to the forest.

Mang-tsze pursues the allusion, and supposes that 平旦 Ping-tnau, every morning natural virtue endeavours to bud forth; but bad associates, &c. are like the beastlet in to nip the buds. He supposes night affords a sort of respite from the influence of the world, when a man may recover his virtuous principles, but if 夜氣不足以則其速禽獸不遠矣. Yau ke püh tseh e tsun, tshih ke wei kiu show püh yuen e, the breath of night—the spirit of darkness, solitude and reflection—he insufficient to maintain virtue's ground, that man is not far removed from the state of brute: still the man's natural disposition must not be blamed—he has but lived himself.

Mang-tsze to confirm his own opinion, quotes Confucius, as saying of the 心 heart, or mind, Tsou tshih tsun, shay tshih wang 操則 仁則亡 if held fast it will be present and be preserved; if let go, it will wander and be lost. (Compare with Shen-tsze, page 708.)

One of the books of the Le-king, is entitled 王制 Wang-che, Royal Regulations; the fourth section directs how the prince shall treat an aged statesman. Tsiih shih, püh sze chao, püh shih, yueh kaoa tsun, kew shih jih yew chih 七十不俟朝十有十月告 九十日有秩 at seventy years of age he shall not be required to wait at the levee; at eighty, the prince shall monthly send to enquire if
he be yet preserved; at ninety he shall daily have a constant
supply of provisions sent him from the prince.

Same as 好 Haou, Good; to like.

An ancient form of 好 Haou, Good.

From a bird’s claw placed over a child. To hatch eggs;
in allusion to the faithfulness and the regularity of the bird,
it denotes Belief, trust, confidence, mutual atiiance. Read Foo. To hatch, to nourish, to breed up. The colours of a
stone. Ching foo is one of the 四 Kwa. Foo kea
is the outer coat of a bud, which it bursts at the time
of blossoming. Sin foo 信 trust, dependance or reliance on.

Neon chie foo iwan, kee joo kee shih shih sin yay 鳥
之卵皆如其期不失信也 birds in hatching
eggs, all observe the appointed time, and do not break
faith.

Sze shang, sze hea chay, kee peh ching e keaan foo 事
上使上者皆必誠意交 those who serve
superiors, and those who send inferiors, ought all to be sincere
and observe mutual fidelity.

Ching-wang che foo 成王之 the truth or faithfull-
ness of Ching-wang, the 2nd king of the 周 Chow dynasty,
(B. C. 1088.) This expression occurs in one of those plain
unmetaphorical verses of the She-king, which are called
Foo. In the next verse it is said in praise of the same monarch,
Ching-wang che foo, hca too shih 成王之下土
式 the truth of Ching-wang was a pattern to inferior
places—meaning that he who filled the throne set an example
to the people; and adds, that She tih tso kew 世德作求
he sought to imitate the virtues of his ancestors, viz. 夫王
Tae-wang, 王季, Wang-ke, and 文王 Wan-wang, these are
called 三后 San how, three princes; and of them it is affirmed
in the text of the She-king, that they Tsae ten 君在天 are in
heaven. To an European reader, to say that persons dead were
in heaven, would convey the idea of the soul’s separate ex-
istence, and immortality; but the Chinese commentators
endeavour to explain it as meaning something different,
although they do not perceive clearly what it can mean.

The older explanations say, that these three persons 既
沒而其精神上與天合也 having died, their
spiritual essence ascended and united with heaven, which seems
to imply something like the Indian idea of absorption. The
philosopher Choo-tsze 朱子 is quite in doubt about the
meaning of the passage; but determines not to admit the in-
dividuality of these person’s souls in a separate state. He thinks
that it is the 理上合於天耳 Le principle ascends
and unites with heaven; and he allows again, that it is the
氣上合於天 Ke aura that ascends and unites with heaven.
(Compare with Le and Ke.) But all personality he denies,
for 如云文王陛下之在上帝左右 when it is said
that Wan-wang ascends and descends, and that he attends or
waits upon the king or ruler—of heaven; he adds, 言文
王宜在上帝之左右, 真為有上帝 如世問所塑之像
if it be said that Wan-wang truly
or in reality waits upon the most high ruler ; or that there is
in reality any most high ruler, such as the figure, which is
moulded in the world (amongst men, to represent the most
high,) 固不可 assuredly it ought not to be so. (King-tung-
woon-king, 1st vol.) That it is not the idol alone which he
objects to, but also the idea of individuality which is implied
by an idol, will I think appear to those who read Choo-tsze’s
writings.

In the Shoo-king, there is a section called Leu-king 呂刑
on the ancient penal code, where this expression occurs, 成 而
成 而 輸而 輸 而
when sentence is past, the contending
parties, or the criminal submits, believing its justice ; when
reputed to the prince, he believes its justice and acquiesces—
such will be the case, when magistrates or judges acquire
the confidence which they ought.

In the Le-king, Foo 尹 occurs read Foo, when speaking
figuratively of stones; Foo yin pang tsi, sin yay 尹旁
達信也 the varied colours of the stone, exhibited on its
sides, denotes truth or fidelity. (Kin-tung-le-ke, 80 vol.)
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Tsze. P'HEI, and P'hüh. (南)

Plants shooting up luxuriantly and widely; a sudden change of countenance; disobedient; opposed to just control. A surname. Shi pei joo yah "如也" assumed a respectful demeanor; full of veneration and respect. Pei sing 星 a comet, in allusion to the new changes in the affairs of mankind, which it is supposed to introduce.

Tung yew sing, pōh yu ta shin 冬有星于大辰 in winter a star brushed as a comet through Ta shin.—(Chun-tsaw.) To the question, Ta-shin chay ho 大辰者何 what is Ta-shin? it is replied, Ta he yah 大火也 great fire; and it is added, 北辰亦为大辰 the northern shin, is also called the great shin. The place of the comet is by no means clear. But the comet itself, being ominous of revolutions, is, they say, implied in its name Hwuy-sing彗星 a broom star, it sweeps away the old and makes all things new. (Kin-teng-chun-tsaw, 9th vol.)

The original form of the preceding.

Tsze. From to jut out, or from a child and to strike. Strenuous; sincere attachment to; diligent; unwearied effort. Syn. with the preceding. Tsze tsze 星 indefatigable attention to; completely denied to ease and indulgence.

The Shang-shoo 尚書 contains a section or 篇 P'een, as such divisions of books are there called, which is named 益稷 Yih-tseih, after 二子佐禹有功 Urh jin tso yu yew kung, Two men who assisted meritoriously (the Chinese Noah) Yu. This section is disjointed from the preceding by a circumstance which was not intended to mark any division of a subject, but only for convenience.—for 古者簡冊以竹為之 in ancient times records were made of bamboos—but as not much matter could be written on a bundle of them tied together 故之故二之 they hence came to be divided in places where no division of subject was intended. In the first paragraph of the Yih-tseih section, Yu 禹 in reply to the emperor 禘 Shun, says, 予思日 予 予 "tsze. I think to exert daily more strenuous and unwearied effort.

Tsze tsze chay. mēn leih pōh tae che wei 星者勉力不怠之謂 Tsze-tsze expresses strenuous and indefatigable exertion.

Urshang shih she Chow-kung che yew heun, wil jih tsze tsze woo kan yih Yu 率尚式時周公之敎訓 惟日 11 無敢逸豫 you must yet constantly imitate the virtuous instructions of Chow-kung; and daily be most strenuously diligent, never daring to indulge your own ease. (Kin-teng-shin-shoo, 29 vol.)

HEAOU. 繼丁章系

From 老 Laou, aged, abbreviated, and 子 Tsze, a child placed below. A child receiving instruction and submitting to the commands of its aged parent. Duty and obedience to one's parents; filial piety; duty to superiors. Heaou hing 行 dutiful conduct. Heaou king 1敬 dutiful and respectful. Heaou king 經 name of a book, well known in China. Heaou foo moo 父母 to perform one's duty to father and mother. Heaou shun 1順 dutiful and submissive. Heaou te 1弟 duty to one's parents and to one's elder brother. Heaou tsze 1子 a dutiful son. Heaou sin 1心 a dutiful mind.

Heaou yang 1養 to procure food and the comforts of life for parents in a dutiful manner. Kēn jin he heaou king 是上世見人來 敬他東西 saw a person come and present something respectfully to him; this has no allusion to parents. Shen sze foo moo wei heaou 父母為 1 to serve well one's father and mother constitutes heaou. Heaou yu kwei shin 于鬼神 pīyī to the gods.

Koo-tsze, foo wan moo yin, seang guou kìh kease heaou 晝子,父頑 母強 象敬克諾以 the blind man's son (viz. 聖 shun, the ancient monarch) although his father was perverse, his step-mother a termagent scold, and his younger brother proud and insolent, he still was able to harmonize them all by his (filial) piety. (Shoo-kung.)

Hwang kaou yung she kīh heaou 唐考 永世克 1
the late king (Woo-wang) was able to exercise filial piety all his life; thus some define Yang the 

孟懿子問。子曰無違 Mäng-foo pih asked the meaning of 亨ou. Confucius expressed himself in these words;

Fou moo, we ke tān ch'ieh; 父母唯其疾之憂 as to father and mother—make a return for their anxiety in time of sickness. This sentence, the more recent commentators say, means that a person ought to take much care of that body which cost his parents so much anxiety. The older commentators thought 祖 We, meant only, and that the whole sentence implied, that a son should be careful not to grieve his parents by his vicious conduct, and that his sickness alone should ever cause them grief; and consequently, as health or sickness were not in his power, he would not have to reproach himself for undutfulness, if his sickness should grieve his parents.

When 子游問 | Tsze-yew enquired about 亨ou, Confucius replied, 今之 | 若是謂能養至

Articles of piety. By this Confucius meant that the filial piety of the present day, is defined as an ability to nurture; but even dogs and horses possess this ability; and if reverence and respect be wanting, in what does man differ from the brutes?

When 子夏問 | Tsze-bea asked about filial duty, Confucius replied, 色難. 有事弟子服其勞. 有酒從先生餉, 曾是以為 | 乎 the countenance is difficult—when any thing is to be done, and the younger brothers and sons submit to the labour; when wine or food are taken, and the fathers and brothers are first served; is this enough to constitute filial duty!—No; unless these services be accompanied with a cheerful countenance. Such is the modern acceptation of the passage; 舊 說 the old explanation of the text was, that 亨順父母之色為難 receive obediently the expression of a parent's will from his countenance was difficult; which idea of it, Choo-foo-tsze says 亦通 is also intelligible. (四書註 2 vol. 1 § page 11.)

On a saying of Tsang-tsze 曾子 that Shin yay chay, foo moo che e te yay 身也者父母之遺體也 a man's body is the body of his parents descended to him—much of the Chinese reasoning on filial duty is built, and not only disobedience to his parents is called a breach of filial duty, but every failure in attention to his own person; every failure in social and relative life; whatever may bring upon himself any blame or any disgrace, is 乎 a want of filial duty, although these things may occur long after his parents are dead—because in disgracing himself, he disgraces that body which his parents transmitted to him; and on that account chiefly he ought to act so, as to reflect honor on his parents.

In unison with this idea it is said, 身體髮膚受之 父母不敢毀傷 | 之始也 a man's body, hair and skin, he derives from his parents; and not to dare to destroy or injure these, is the beginning of filial duty. This idea is very fully amplified in the Kin-t'ing-le-ke 欽定禮記 72 vol. 11 § page 29.

Kuen heen 觀音 shū 勸 1雜說 a collection of essays exhorting to the practice of filial duty. This is the head-line of a very copious collection of extracts in the 全
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Heaven. This tale refers to Yu-shun 虞舜 who is noticed under Kwei, page 687, and immediately above.

2nd. 親嘗湯藥

Tsin-chung tang yâ, HE HIMSELF TASTED EVERY MEDICINE.

This is said of the Emperor Han-wân-te 漢文帝 (B.C. 151) during his mother’s illness. Three years later in 148, the Emperor hastened to rouse his attention, and bring him home, that moment he felt a pain in his heart, and hastening home fell down on his knees to ask his mother the cause; when she stated it as above. Tsin, or as he is otherwise called 舜, is the person who divorced his wife because she gave a pear insufficiently boiled to his mother.

3rd. 醫指痛心

Keith che tung sün, BITING HER FINGER PAINED HIS HEART.

This is a fable to show the invisible influence that subsists between a mother and a dutiful son. Tsin 参, a disciple of Confucius among the hills cutting fuel, when a friend called, his mother bit her finger to rouse his attention, and bring him home, at that moment he felt a pain in his heart, and hastening home fell down on his knees to ask his mother the cause; when she stated it as above. Tsin, or as he is otherwise called 舜, is the person who divorced his wife because she gave a pear insufficiently boiled to his mother.

4th. 単衣順母

Tan e shun moo, CLAD IN A SINGLE GARMENT, HE OBEYED HIS MOTHER. This refers to Min-keuen 閔損 who divorced his mother, whose mother died early, and had her place filled by a step-mother, who bore two sons. This woman during the winter months, in the northern parts of China, clothed her step-son 以蘆花衣 with a (single) rush flower garment, whilst she clad her two own sons in cotton. Poor Min-tsze, was driving his father’s carriage, and being so pinched with cold, he let the reins fall from his hand, on which account his father chastised him. 损不自理 閔损 would not vindicate him. If— but bore the injury patiently. At last however his father found out what was the fact, and was about to divorce his wife, when the son remonstrated in the following couplet;
His father was persuaded to retain his wife, by which was made seven years old, and became an excellent mother.

5th, 為親負米
Wei tsin foo me, FOR A PARENT HE CARRIED RICE ON HIS SHOULDER.—This is said of Chung-yew, 軍由, otherwise called Tse-loo 子路, a disciple of Confucius. His family was poor, and to save for his mother’s comfort, he himself ate the coarsest herbs, and carried rice for her to eat, from the distance of a hundred li; about thirty English miles. After his parent’s death, Tse-loo became rich, and whilst taking a tour through the country, attended by a hundred carriages, and every luxury of that age, he sat down, and Tsan yu, 川, said: 我實以身負米者, 父母在則有養, 父母去則有自養,我實以身負米者, 父母在則有養, 父母去則有自養, sighing said, although I should now desire to eat coarse herbs and carry rice for my mother, it cannot be.

6th, 戲綵娛親
He tsee woon tjin, PLAY AND EMBROIDERED GARMENTS WERE EMPLOYED TO AMUSE HIS PARENTS. This is said of Laou-laetsze, 老萊子, a person of the Chow 周 dynasty, who at the age of 70, endeavoured by boyish tricks and play, to amuse his parents and make them forget their old age.

7th, 廚乳奉親
Lih joo fung tjin, WITH DEER’S MILK HE SUPPLIED HIS PARENTS. This is said of Yen-tsze, 註子, who lived under the Chow dynasty. Both his parents became blind, and took a childish longing for deer’s milk. Yen-tsze clothed himself with the skin of a deer, and went amongst the ravines where deer herded together; and being concealed beneath the deer’s skin, procured milk for his parents. The hunters on one occasion were on the point of shooting him with an arrow, which risk raised the reputation of his filial piety.

8th, 卖身塗父
Ma shin shung foo, HE SOLD HIMSELF TO PURCHASING HIS FATHER.—This is affirmed of Tung-yung, 誠永, who lived during the Han dynasty. When his father died, his family was so poor that they could not defray the expense of burying him. Tung-yung therefore sold himself to obtain the means of conducting the funeral. When going to the house of his master, a female appeared and begged that she might become his wife, and accordingly, accompanied him to his master’s house, where, in a short time she wove 300 pieces of silk, which redeemed Tung-yung, and they both left to return to his home. When they came to a resting place, beneath the shade of cassia trees, the female took her leave of Tung-yung, and disappeared; from which it is believed that his 孝感動天, filial piety moved heaven to permit hsanlenei 仙神姥來 an angel to appear as a female, and weave the silk to redeem a man of a truly filial heart.

9th, 求庸供母
Hing yung kung moo, HE HIRED HIMSELF TO LABOUR, THAT HE MIGHT SUPPLY EVERY CONVENIENCE TO HIS MOTHER.—This is said of Keang-kih, 江革, who lived in the time of the Han dynasty. His father died when he was very young; and he and his mother often fell in the way of banditti, who were numerous and frequent in that age. On one occasion, when he stated to them with tears his circumstances, as being the only stay of his aged mother, even the robbers felt compassion for him, and spared him. He then removed (Lo-sen 裸跣), naked and bare-footed, to another region, where he hired himself to labour; and from the fruits of his labour he supplied his mother with every requisite comfort.

10th, 肩枕温衾
Shen chin wen kin, HE FANNED THE PILLOW, AND WARMED THE COVERLET. This is said of Hwang-hiang, 詠光, who lived under the Han dynasty. When he was but nine years of age his mother died, and he cherished the utmost degree of filial affection for his father, whose pillow he fanned in summer,
and whose coverlet 以身暖 by the heat of his own body he warmed in winter. He obtained from the Emperor a 表 Tsae-shun, or honorary banner, and every body 異之 considered him uncommon.

11th. 惠泉躍鯉
Yang tsuen yâ le, THE GUSHING FOUNTAIN, AND THE LEAPING FISH. This tale refers to 姜詩 Keang-shi. See the story under Keang, page 630.

12th, 刮木事親
Kih nthi tze tsin, HE CARVED THE WOOD AND SERVED HIS PARENTS. This refers to 丁蘭 Ting-lan, who lived under the Han dynasty, and whose parents both died in his childhood. He carved wooden images to represent his deceased parents, and served them, as if they had been alive. His wife ridiculed him, and with her needle, in his absence, pricked the finger of the image, on which blood issued from it; and when the son Lan appeared, the image shed tears. Lan found out the cause, and divorced his wife.

13th, 為母埋兇
Wei moo mae urh, FOR HIS MOTHER’S SAKE HE BURIED HIS CHILD. This is said of Ko-keu 蘇巨 who had a child of three years, and an aged mother, —from the poverty of the family his mother often suffered want of food. Keu said to his wife, in the midst of our deep poverty, it is impossible for us to feed both our mother and our child. We must for our mother’s sake, bury this child. We may obtain another child, but 母不可復得 a lost mother cannot be replaced. The wife consented in the death of her child, and Keu forthwith digged a grave three cubits deep, when he suddenly saw a mass of yellow gold, on which was this inscription 天賜黃金龍巨 子官不得奪民不得取 Heaven confers this yellow gold on Ko-keu the dutiful son; the government must not seize it, nor may any of the people take it from him.

In the Encyc. Britannica, under the word parent, a query, which first appeared in the Gentleman’s Magazine for 1780, is inserted.—The query is, Whether in cases of extreme distress, such as that of Ko-keu, a parent or a child shall have the preference? We have seen that Ko-keu adopted the decision of the first answer given to the query, in the work referred to, “I choose to save the life I cannot give.”

14th, 援父救父
Gih ho hou hou, HE GRASPED A TIGER AND RESCUED HIS FATHER. This refers to Yang-heang 楊香 under the Han dynasty. As a boy of fourteen years of age, Yang-heang accompanied his father to labour in the fields. On one occasion, a tiger seized his father, and was dragging him away, when the lad 恐惟有父而不知有身跡躍向父救 threatening regarding only his father, and forgetting himself, sprang forward and grasped the tiger by the neck. The tiger let go his hold and ran off, by which means dutiful Yang-heang saved his father’s life.

15th, 拾椹供親
Shih shin kung tsin, HE GATHERED MULBERRIES TO FEED HIS MOTHER. This refers to 蔡順 Tsae-shun, who lived under the Han dynasty. When a fatherless boy, he and his widowed mother, fell in with times of anarchy and famine; the boy found a resource in gathering the mulberry fruit, and whilst separating the black from the yellow—the ripe from the unripe—he was seen by the 赤眉賊 red eyeharrowed robbers; and was interrogated about what he was doing. The lad replied 奮者奉母黃者自食 the ripe (mulberries) I present to my mother; the unripe I eat myself. The robbers compassionated the fatherless boy, and admired his filial piety, and gave him three measures of white rice, and 牛蹄一隻 a cow’s foot.

16th, 懷橘遺親
Hwae keh e tsin, HE PUT IN HIS BREAST THE KEH ORANGE, TO KEEP IT FOR HIS MOTHER. This is said of 陸績 Loh-tesh, who lived under the Han dynasty, about 220. When six years of age, he happened to be brought into the presence of a great captain of that age 袁術 Yuen-shu, who was at 九江 the nine streams on the Yang-tze-keang. The general gave the boy some of the Kei fruit, and he contrived to conceal two of them in his bosom. When he performed
the ceremony of obeisance, on taking his leave, the fruit fell on the ground, and the general rallied him saying, What! do you who are a guest, pocket the fruit? The child knelt down and replied, "The fruit is what my mother is naturally fond of; it was my desire to keep them in my bosom, to go home and give them to my mother." The general Shih was very much surprised at this instance of filial piety in a child.

17th. 郊霑泣墓

Wên lûi chêh moo, on hearing thunder he went to the tomb. This is said of Wang-fou, who lived in the time of Wei, about A. D. 600. He served his mother with the utmost filial affection. During her lifetime his mother shewed a dread of thunder, and after her death, Wang-fou whenever he heard the noise of thunder, immediately ran to the grave of his deceased parent, knelt down, and with tears said: "Bury me here, mother; how can I allow you to suffer this?" Alas, what ignorance of life and immortality is implied in this tale!

18th. 哭竹生笋

Kêh chêh sâng sin, he went to the bamboo, and shoots sprung up. This refers to Mâng-tsûng, who lived under the Tsin dynasty, in the beginning of the 4th century. Mâng-tsûng's father died when he was young; and in winter his sick mother took a fancy to have bamboo shoots boiled in her soup. Her son, however, was unable to procure any by ordinary means; and at last in despair 乃往竹林中 抱竹而泣 went to a plantation of bamboo, threw his arms around them and wept. 感天地 his filial piety caused heaven and earth to be affected; and immediately, a fissure in the ground opened, and several bamboo shoots sprang up. He took them home, made the soup and presented it to his mother, who recovered from her sickness.

19th. 臥冰求鱸

Go ping kêu le, he lay on the ice, being desirous to procure a fish. This is said of Wang-tseang, whose mother died when he was a child; and another woman became his step-mother. As is often the case, she had no affection for her step-son, but endeavoured to set him against him, in which she finally succeeded. It happened that in winter, when fish were not to be procured, Wang-tseang's step-mother expressed a great desire to obtain some; he therefore went, put off his clothes, and laid himself down upon the ice, to watch the fish, and catch one. Suddenly the ice opened, and two carp leapt up, which he caught and took home to his mother. The whole neighbourhood was astonished, and with admiration said, the occurrence was induced by the influence of filial piety! This story is dated about the same period as the preceding one.

20th. 吳猛飼蚊

Woo-mâng sê wâ, Woo-mâng fed the mosquitoes. This tale is placed under the Tsin dynasty. Woo-mâng's father was so poor that he could not afford curtains to his bed, and in summer nights they suffered much from mosquitoes. The boy, in his eighth year, had such a dutiful feeling for his aged father, that he would not drive the mosquitoes off himself, even when his skin was all-over blistered, lest they should slight upon his parent and render him uncomfortable.

21st. 曹顗憂心

Chang fun, yew sin, he tasted orange and his heart was grieved. This refers to Yu-keen-lou, who lived under the Ch dynasty, in the 5th century. He enjoyed a civil appointment under government, but ere he had been ten days at his station, he suddenly felt a degree of alarm which threw him into a violent perspiration. He immediately gave up his office, returned home, and found his father at the point of death. The physicians said, if the patient's stools were bitter, all would go well. Yu-keen-lou tried the experiment, and they were sweet; filled with grief 重以身代父死 in the evening he prostrated himself, and put his forehead in the dust, praying to the north star, that he might die instead of his father.

22nd. 乳姑不息

Joo koo-pûh tâc, suckled her husband's grandmother unweariedly. This is an instance of what in Europe is called
Tsze. IV. 39th Radical.

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virtues: the Romans called it "prima nature lex," and St. Paul calls it, the "first commandment with promise." "The promise of long life to obedient children, careful observers of mankind have noted as remarkably fulfilled.

The laws of China provide punishments for disobedience to parents, and for neglect of them. 子孫不致[父/母]

自盡分別有無觸忤，when children or grand-children are undutiful to their parents, so that their father or mother commit suicide, a distinction is made (by law) according as they have, or have not, irritated them by some gross offence.

Heauo tze san | 子孝 a dutiful son's garments, which has been made of hemp, in an article in the obsolete Chinese materia medica. Heauo neauo | 鳥 the dutiful bird; a species of corvus, which when young, is fed by its parent 60 days, and in return feeds its parent 60 days. Syn. with Tsze naao | 鶴 the compassionate bird; Tsze ya | 雉鶴 and Han ya | 鳥鶴, they abound in the north of China, and are called Ya, in allusion to the cry they utter when flying in flocks.

This is a different bird from the Woo ya | 鳥鶴 which is also a species of corvus. The dutiful bird is probably the glandarius or jay, the young of which keep with the old ones till the next pairing time in spring. (Puiu-tsaou, 34 vol, 49 § 10 p.)

Heauo | 鳥 forms the Meauo-hauo, or temple designation, of most of the emperors of the Han dynasty.

Heauo-woo-te | 武帝 imperial title, B. C. 123, in A. D. 367, and in A. D. 430.

Heauo-wan-te | 文帝 emperor, B. C. 174.

Heauo-ming-te | 明帝 emperor, A. D. 63.

Heauo-ho te | 和帝 A. D. 91.

Heauo-chang te | 章帝 A. D. 81.

Heauo-ching te | 成帝 B. C. 27.

Heauo-gae te | 哀帝 B. C. 1.

Heauo-ping te | 平帝 A. D. 5.

Heauo-yuen te | 元帝 B. C. 43.

Heauo-seuen te | 宣帝 B. C. 68.

Heauo-chau te | 鎮帝 B. C. 81.

Heauo-kin te | 景帝 B. C. 151.

Heauo-wang | 王宗 B. C. 899.

Heauo-tsung | 泰宗 A. D. 1103 and 1486.

the Roman charity. During the Tang dynasty, the grandmother of Tsye-shan, whose name was Tung-fun, suckled her great-grandmother, and thereby supported her life for several years. At last, when about to die, she called all her sons and grandsons around her, and commanded them to serve Tung-foo-jin, as dutifully as she had served their great-grandmother; this added she, is all the reward I can give her.

23rd, 養官零母

Ke kwin sin moo, he renounced his place in the government, and went in search of his mother. This is said of Choo-show-chang, who lived under the Song dynasty. He was the son of a concubine who was expelled from the house in his seventh year, by the principal wife who envied her. Mother and son did not see each other for fifty years. At last he renounced his place in the government, and having determined that he would go in quest of his mother, took an oath that, till he found her, he would never return. At last he found her in her old age, being arrived at her seventieth year.

24th, 身親溺器

Tchih tsin heauo ke, he washed his mother's chamber pot. This is attributed to Tsin-ba. Hwang-taing-kêen, who held the office of Tae-she, under one of the Emperor's of the Song dynasty. 身親溺器 although his station was noble and illustrious—he stooped to menial offices for an aged parent.

(Neen-sze-heauo-too-tsan 廿四孝圖贊 a pamphlet in praise of the Twenty-four examples of Filial Piety.)

To apologize for the trivial, and rather ridiculous appearance of some of these Twenty-four examples of filial piety, the Chinese say, that the parties concerned were mostly simple people—the poor and uneducated, and that with all their frivolity and extravagance, they were most sincere: they were the children of nature. The extent to which filial duty is carried by the Chinese, is certainly a very leading feature in their Character, and influences much all their reasonings about relative social duties. We have seen in the beginning of this article, that they call it, the first of all
From to imitate and a child. To imitate as a child; to accord with precedent.

Same as 孫 Hae, A child.

KEAOU. To induce; to lead. Same as 孝.

Hence, Duty to parents.

SEU. Name of a fish.

FIVE STROKES.

孟 MANG. 孟子

From a child placed in a platter; probably alluding to the first born. A senior or superior; the beginning of large, great. The senior of certain relations: a woman's elder brother. The first month of any of the four quarters of the year. The name of a district. A surname. To use effort. Mang choo 麻 the name of a lake. Mang chun 麻春 the first month of spring quarter. Mang hea 麻夏 the first month of summer. Mang tew 麻秋 the first month of autumn. Mang tung 麻冬 the first month of winter quarter. Mang hou 麻侯 the son of the Emperor at the age of eighteen. Mang lang 麻浪 great in one's own esteem, ungrateful and discourteous. Mang tsze 孟子 Mencius, a disciple of Confucius; writer of that portion of the Four-Books which goes by his name, B. C. about 350; contemporary with Xenophon, Herodotus, and Socrates.

Tsih chung yuē 衮舒 swollen yuē 齋子 Máng 長子伯 庶長曰 a senior child by the principal wife is called 稲; a senior child by a concubine is called Máng. Téen-tsze the tze néen shih p'bye chung Máng-hou; the name of a tze che heung yuē Máng 天子之子年十八罷
of murdering his prince, changed his name to Mäng.

Mäng-kuang chê | 公綰 a magistrate
in the state Lo, under the Chow dynasty. He was Lên ising
kwa yô, urh twan yu tse chay yay 廉靜寡欲而短
於才者也 uncorrupted by ambition or avarice, but
deficient in talent; and hence K'ung Ch'êng Confucius, the
sage, always said of him 作周祭老則優.不可
以爲席薛大夫 to be a domestic officer in the large
states Chou or Wei, he is more than sufficient; but he is not
fit to be a magistrate in the small states Tâng or Sê. (四
書注 3 vol. 78, page 22)

Mäng-tsze | 子 also called Tâe chay 子車 or Tse-yyu 子舆 and Tze-ho 阜 a descendant of Mäng-sun
| 之孫 related to a noble family in the state Lo. He is
called Ngân 顔 a native of Tâow, and is entitled
亞聖 之子 the second rate sage, Mäng-tsze, or in Latin, Mencius. This person was the writer of the last two of
the Sâe shoo 四書 which are called from him Shang-mäng
| 上 and Hau mäng 下 meaning the first and
the second books of Mencius.

At the time of Mäng-tsze’s birth, his mother-Chang-shê
| 昌氏 dreamt that she saw a divine person mounted
on the cloud and leading a dragon and the Feng 鳳
day from the T’ai-shan 泰山 mountain to the Yih hill, where
she lived. Having gazed at it a long time a portion of the cloud seemed to fall suddenly, and she instantly
awoke; and the neighbours all saw a variegated cloud 盖
| 覆氏居他 over Mäng’s house, when the boy Mäng-tsze
| 子 was born.

The father of Mäng-tsze died, when the boy was only three
years old, but his mother was eminently virtuous, and by her care of the young philosopher, she rendered
herself famous as a pattern for all mothers in the Chinese world. It is to her the child’s book 三字經 refers in these lines,

昔事母 Sêh Mäng moo,
擇隣處 Tsîh lin choo;
子不學 Tâe pôh hsû,
縉機村 Twan ke choo.

In olden times Măng’s mother,
Selected a proper abode;
The boy’s neglect to learn,
Made her read asunder the web.

The story is this. She at first on being left a widow, hired
a cottage near a burying ground, and the child made digging
and mock mourning his play; on perceiving which, widow
Măng said,此非所以居子也 this is not a
proper place for a child to live in. She accordingly removed
to another neighbourhood; here there was a butcher’s shop;
and the boy made mock slaughter his play, which was just as
little to his mother’s taste. She next moved to a market
place, and the boy嬉戲為貲術 made mock buying
and selling his play; which was still abhorrent to the widow’s
wishes; and she moved again, and 金學宮之傍 housed
herself by the side of a public school; then the boy made
設俎枚壆進退 arranging the vessels of the temple;
bowing and yielding the path; advancing and retiring—in
imitation of the scholars and masters, his play; on seeing
which, mother Măng said, 此可以居子矣 this is the
proper place for a boy to live in—and accordingly
she here took up her stay, and sent the boy to school, whilst
she, a poor widow, remained at home to spin and weave for
a subsistence. Like a good mother, she not only sent the lad
to school, but examined him as to his progress in learning;
and on being told by young Măng 自若也 that he did
as he liked at school, she violently rent her web asunder,
partly from anger, and partly as a figurative explanation of
her opinions; for when the afflicted boy asked the reason
of her conduct, she made him understand, that, without
diligence and effort, his attending school would be as useless
to his fame and comfort, as her beginning a web and destroying
it when half finished, would be to the procurement of food
for themselves. Young Mäng-tsze took the hint; set too with
diligence; made great progress; became a philosopher,
second only to Confucius, and lived an eminent man to the age
of eighty-four years.

There is a good anecdote of mother Măng, when she lived
near the butcher’s—the boy on seeing them kill the pigs, said
to his mother 彼將何為 what are they going to do with
them). She in jest said, ‘Will you to feed you with them,—but on recollecting herself, she repented of what she had said, because she could not teach the boy to lie; and therefore she immediately went and bought some pork, and gave it to him, that her conduct might agree with what she had uttered; the Chinese add, this showed her a mother of excellent virtue.

Mencius once put this question to the grandson of Confucius, Tzu-te-tse, to Yoou, Shun, Wan, Woo, the son of Shun, who left the house of his father, and they asked the emperor of the Shang dynasty. The emperor conferred the title Duke on them, but why should we not attain their science? To which question he received the reply, ‘Because the men who cultivate the means of being so, are never great; he who conceives himself an extraordinary person, but does not even know the means of becoming so, will never be extraordinary.’ Mencius paraphrased on the Books, that the men who cultivate the means of being so, are never great; he who conceives himself an extraordinary person, but does not even know the means of becoming so, will never be extraordinary. This passage is the 5th Vol. 11th p.)

The mention of bandit roused the anger of the Emperor Hung-woo, for, from being such he rose to the throne, and he was resolved to degrade the ancient Sage, and took one step in his plans by ordering the sacrifice to be discontinued. However, the next year, when he was better read, he found a passage which he thought applied to himself, and which made him better pleased with himself, in consequence of which he restored the temple service to Maung-tsze's effigy—this is the passage:

天將降大任於斯人也必先苦其心志勞其筋骨餓其體膚，空乏其身行拂亂其所為所以動心忍性曾益其所不能
by these means rouse his mind; injure his nature to suffering; and help his incapabilities. (四書白文 5th vol. 60th page.)

Hung-woo, thought this description applicable to the career he had run; and therefore his divine right to the throne was fairly made good. Mencius himself being judge; and hence his change of opinion regarding him.

Kia-tsung 嘉靖 a subsequent Emperor of the same dynasty, changed the philosopher's designation to Yü-shing Mang-tsze 亞聖 亜子 which is explained at the beginning of this article; and Mang-tsze's descendant He-wan 孚文 of the 15th generation, was made a member of the Han-lin college, and a classical doctor; which title was to be hereditary in his family to offer the sacrifices—to Mang-tsze's manes.

If the persons who now profess to be the posterity of Confucius and Mencius be really so, their families are probably the most ancient in the world.

The first book of Mencius opens with a conversation between him and 梁惠王 king Hwuy of the state Leang. His Majesty had usurped the title of king and 卑質 invited the worthies, or philosophers of the day to his court, amongst the rest, went Mang-tsze, and on his entering the king accosting him said, I suppose you are come to increase the gains of my country. To which Mencius replied, 何必曰利亦有仁義而已矣 what necessity to speak of gain? benevolence and justice are all in all, which he illustrated by shewing that if a spirit of selfish avarice went abroad amongst all ranks (the king, the nobles, and the people), then mutual strife and anarchy would be the result; after saying which, the king, as if convinced, reiterated his words, and said, 慎勿仁義而已矣 benevolence and justice are all in all.

Mang-che-fan 采石fan a person mentioned in the Lun-yu 論語 by Confucius, with approbation, because, 彼仁 if he did not boast of his merits, Mang-che-fan was an officer in the army, and on one occasion when it was defeated, he covered their retreat, and was the last man to run. However, when they were out of danger and 將入門 were about to enter their own territory, he

策其馬曰非敢後也馬不進也 whipped his horse and said—I was afraid to be last, but I could not get my horse on faster. This speech was 擢其功也 to conceal his real merit. Such behaviour, the paraphrast says is very rare in the 兵家 military department: for 有功者多自伐矣 most of those that have any merit, boast themselves of it. (四書注 2 vol. §3, 13 page, and 合 講 2 vol. §3, 15 page)

Mang-chou-tao 漢昭帝 a statesman who lived during the reign of He-tsong 禮宗 (A.D. 864) of the Tung dynasty. He wrote a spirited paper which reflected on the ministers, and it fell into the hands of one of them, Teen ling 丁令校 who having removed Chou-tao to a situation on the Yang-tsze kueang 遷人沈於江 sent a man who sunk him in the river. (聖代名臣言行錄 16th vol. §12, 30 page.)

Mang-chao-wang 之光 whose Tsze name was Heau-ya 孝谷 a native of Lā-yang 洛陽 in Honan province. He lived in the time of Yen-he 延熙 the last remnant of the house of Han. 光博物識古無書不覽 Chao was extensively acquainted with natural history, and had a great knowledge of antiquity, there was no book which he had not read. He 好公羊春秋而貶鄭左氏 was fond of the history Chun-tsew by Kung-yang, but ridiculed and laughed at the Tsu-chuen. 年九十餘卒 at upwards of 90 years of age he died.

Mang-tsong-ching 之宗政 also called Th-fu 德夫 was a native of Kao-chow 嵐州 in Shan-se province. He lived under the Emperor Nins-tsung 宗政 when his national designation was Kae-he 開禧 (about A.D. 1290) Mang-tsong-ching was of a bold and daring spirit in his childhood, and he subsequently became a very efficient military officer, in acting against the K'ai 內 Tartars, who at that time occupied the northern part of China, and endeavoured to possess themselves of the whole. In his life there is a rather detailed account of several battles fought at Seang yang 襄陽 and at Tsuo-cheng the town Tsuo-yang, in Ho pih 嵩北 province. He was generally successful, and finally obliged the Tartars to retire. Mang was a strict disci-
plianian, 愛僕犯親令立斬之 a beloved slave violated a new order, and Māng immediately beheaded him. When the general himself died, the whole city where he was 龍巾慟哭 stopped all business and wept bitterly.

Ming-fun 作 a native of the ancient state Tse 裕. He was a 力士 remarkably strong man. 他能生拔牛角 could pluck out the horns from the head of a living bullock.

Ming-chang-keun 作君 a nobleman of the state Tse, who was remarkable for his 奢貞 love of eminently good men; and 天下士多歸之 a great many of the scholars of the empire flocked to him. Mun-hea yew san teisen kī 門下有三千客 there were at his gate 3000 guests, all of whom 以珠履 裏 ornamented their shoes with pearls, from which circumstance they are called 珠履客 the pearl shoe guests.

This hospitality was too great for his income, and the people of Sēi were not punctual in paying the interest of money lent them. The nobleman sent one of his guests, Fung-keun 韋驃 to receive the interest, and gave him all the bonds. Fung-keun repaired to the spot, bought rich wine and fat oxen, and made a great feast, both for those who could pay, and for those who could not, and after getting all the money procurable, he took the bonds of the poor and burnt them 取其券而燒之. His host was at first much enraged at this proceeding, but on finding that it won him the hearts of the people, and secured payment from those that were really able to pay, he acquiesced in the propriety of so eccentric a measure.

Māng-hau-juen 浩然 作 a native of Seang-chin 襄州 in Hou-pih province. In his youth, he showed a virtuous and liberal disposition; and 隱鹿門山 lived retired amongst the deer-gate hills, till he was 40 years of age, when he went amongst the poets at court, and surprised them all by his poetry. The minister Chang-kweing 張九齡, who cut the passage through the Mei-ling mountain, was a poet, and at court in the time of Māng-hau-juen. Wang-wei 王維 was likewise a statesman and a poet, at the same court, and invited our country bard to his house; whilst there, the Emperor Yuen-king 元宗 (A. D. 745) invited himself to the minister's, and the poet from the deer-gate hill, crept under the bed to hide himself from the Emperor.

His host informed against him, and the emperor desired him to come forth and recite some of his poetry, which he did. This procured him an invitation to the palace, at an appointed time. In the interim he got with a merry party, and played and drank till 歡甚 he was very happy; when some one put him in mind of his engagement with the emperor; on hearing which 何曰業已歎退 it hooted and said—I have already had my drink; I have no time to compasionate him!—and he did not keep his appointment, which vexed the emperor, and he would have nothing more to do with the rude bard. It is said, Hau-jin 不悔也 never repeated it. He seems to have died in deep poverty, and to have left his family in much distress. His name, however was esteemed, and a splendid tomb built over him, and his friend the minister Wang-wei 王維 coming into the neighbourhood, had a likeness of the deceased poet painted, and hung up in a place, which he called Haou-jin's pavilion; or as it was afterwards named Māng's pavilion.

The poetry of Māng-hau-juen, consists, like much of the Chinese poetry, of a few lines, referring to some particular incident: the following is a specimen. It was written on 宿業師山房待子公不至 passing the night in the hill chamber of the priest Nêe, waiting for Ting-kung, who did not arrive.

夕阳度西嶺 Seih yang too se ling;
羣壑已瞑 Keun kū shū ê ming,
松月生夜凉 Sung yueh sîng yâ liáng,
風泉滿清聳 Fung tsûen mwan tsîng ting.

The evening sun has already passed yonder hills in the west,
The groups of valleys all at once are begloomed,
The pine-shaded mounntain, makes the night sood cool,
The wind and the fountains fill the air amidst stillness.

樵人歸欲盡 Tseou jin kwei yâ tsën,
蟬鳥棲初定 Yen yenou tsü tsoo tsîng;
之子期宿來 Che tsê ke sū lai;
孤琴候徑 Koo kin hou lé king.
The wood-cutters from the hills have nearly all returned home,  
The birds from the mist, are fixed on the roost;  
The time for the bride to retire has arrived,  
But with a solitary harp, in this ivy avenue I must wait.—

(唐詩合解 1 vol. § 2, page 1.)

It is said Mâng-haou-jen, was in the habit of mounting an  
ass in the midst of snow storms, and going in quest of pear  
blossoms, saying  

"You know that my poetical musings are most active in the midst of  
winds and snow, and on the back of an ass."

Mâng-tsue-jen  |  a lady in the court of the  
Emperor Wêo-tsung 武宗 (A. D. 837) who  
beautified by her playing on the ùng instrument and singing,  
was a favorite with the munarch. When the Emperor became  
very ill, he looked at her earnestly, and said  

不諱爾何為哉,  
what do you mean to do?  

孟指笙薰泣曰請以此就緒  
Mâng pointing at the ùng bag, weeping said, I request permission to hang myself with this.  

上憤然  
the Emperor seemed very sorry, on observing which, she  
proposed to sing him a song, to amuse him; and immediately began  
to sing, but was choked by the effort.  

上泠醫候之  
the Emperor ordered medical assistance to attend her, but  
she was beyond recovery.  
Chang-hao 樸栄 composed some  
verse in her praise.  

Mâng-tsung  |  a person famous for his filial piety.  
See under 孝 Heaven. Mâng-kung  
and a general under the Sung dynasty, about 1865, who was famous for his strenuous  
efforts against the Tartars.

Mâng-ke  |  a person who aided with his advice the  
Tâo Tartars, on their conquesting the house of  
Sung.  

(A. D. 1986.)

Brief memoirs of many other persons of the surname Mâng  
and some notices of eminent women of the same name, are  
contained in the 102 vol. of the 姓講 Sing poo.

Tsze.  
The small intestines. The name of a district.

THAE.

From child and elevated. Big with child. Same as 胎 Tse.

PHAOU.

From child and to embrace. Pregnant.

KE.  

A designation of youth; whatever is young or delicate;  
small; slender, the last of a series.  
Mâng chung ke 孟仲  
first, second, and third—months of each quarter of the year.  
At any of the four seasons of the year, when preceding the  
words for Spring, summer, autumn, or winter, Ke expresses  
the last month of the quarter.  

Ke ehe 指 the little finger. Ke foo  
father in law.

Ke tsse  | 材 young timber.  
Mâng she yuâ ke she  
世曰 a last age (as on the decline of any dynasty)  
is called Ke.  
Shse.  

Tse ke the yâ, yen kio nse the mû she  
此世也言今乃齊之未  
this is the last age, expresses the present time is the last generation of the  
Tse family.  
(Tsâ-chuen, 8th vol.)

Ke chuo, ke hea, ke tsew, ke tung, kese she che  
yuâ yâ  |  春  
Spring  |  夏  |  夏  |  秋  |  秋  |  冬  |  冬  |  四時  
the ke spring, ke summer, ke autumn, ke winter,  
are all the last months of the four seasons.  

Kaou-siu she yew  
tse pê jin e Pîh-êng, Shîh, ke, wei su  
高辛氏  
有才子八人以伯仲叔  
Kau-siu- 
she, (B. C. 2330,) had eight persons of eminent talents who  
were arranged in fours, by the terms Pîh, Chung, Shîh, Ke,  
in the order of those words.  

天下之氏謂之八元  
the people of the world called them the eight originals.  
This  
Kaou-siu-she  
is placed immediately before the Chinese deluge.  
(左傳 4th vol. § 10, page 23.)

When Kio-kung 景公 the prince of Tse 聂 was  
deliberating with his officers how they should  
behave to Confucius, i. e. with what etiquette they should  
receive him, as a visitor from the state Loo 魯, he said, 若
1 氏則吾不能以1 孟之間待之 if as Ke-she (who was an officer of high rank) then I cannot do it; treat him with a degree of honor, between that shewn to Ke and Mang (who was an inferior officer).

The prince added, 吾老矣不能用也 I am old and cannot adopt (the Confucian principles) and 孔子行 Kung-tsze immediately went away—back again to his own state; not, the commentators say, because 待之薄 also they treated him with too little respect, but because they would not study his philosophy: for Confucius' going to Tse 本為行道 was with the original intention of propagating his principles. (四書詮 第 2 vol. § 9, page 1.)

Ke-poo 1 世 a native of Sen-chou 徐州 in Keang-nan province. Ke-poo lived during the civil wars which took place on the overthrow of Urh-sha-hwang 二世 皇帝 in the last of the house of Ts'ao 秦 (B.C. 200). There were no less than eight kung kings started up in China on the ruin of that dynasty; they 謂 仗義 or 王自或相王者 professed reliance on principles of justice, and called themselves kings, or were called kings by each other. The tyranny of Urh-sha-hwang 世 was so insupportable, that the whole empire rose under these eight different leaders, to throw off his dominion, and set up their own. These 建國 'built up nations' founded by the 國君 builders referred to, were called 1, 楚 Ts'oo; 2, 竣 Heang; 3, 趙 Chao; 4, 齊 Ts'e; 5, 漢 Han; 6, 燕 Yen; 7, 魏 Wei; 8, 韓 Han; and before the final settlement of the country under the sole dominion of the Han family (No 3), these eight were split into twenty different kingdoms.

Ke-poo 爲任 有名 had the reputation of disinterested heroism, an acted as a general under Han, the 2nd of the above-named eight leaders, he 數着漢王 had often embarrassed in his military operations the king of Han, who on his gaining the ascendency, and the ruin of his rivals 購求布千金 offered a reward of a thousand pieces of gold, for the seizure of Ke-poo, and threatened to exterminate the whole kindred to three generations of any person who should dare to harbour him.

At that time, 布匿漢陽周氏 Poo was concealed in the house of one Choo, at P'ei-yang, in Shan-tung province. When Choo-hee heard the news from court, he told the ex-general how anxious the new monarch was to find him out, and also that his discovery would implicate his family and cause their entire destruction. I have a scheme added he to preserve your life, which I wish you will submit to, 即不能顧先自到 but if you won't, it is my desire in the first place to cut my own throat—to avert the murder of my kindred. 布許之 Poo promised he that he would comply. Choo forthwith 剃鬚 1 衣褐衣置廣柳車中並其家僮 數十人 shaved Poo's head, and put an iron collar round his neck, and having clothed him with coarse hempen garments, placed him in a large hearse together with his servants, amounting to twenty or thirty persons, and drove them off to another part of the country as slaves, 賣之未家 and sold him to the Choo family.

朱心知是布 Choo knew in his own mind it was Poo; 乃買之而置之田 but yet he bought him and placed him on his farm; and having 通其子曰田事 聽此奴必與同食 cautioned his son, said, 'in the business of the field listen to this slave, and besides, you must eat with him. Choo-kea immediately set off for Lü-yang 洛陽 in Honan province, to use his influence in favour of his slave. He waited on T'ang-kung 朕公, who was a nobleman in the new order of things, and in the course of conversation said, 1 布何大罪而上求之急也 what great erine has Ke-poo committed, that the Emperor seeks him so vehemently?

The nobleman replied, Poo often embarrassed the emperor in the late wars, and the emperor hates him, and is resolved to find him. To which Choo-kea answered 君視 1 布何如人也 what sort of man do you look on Ke-poo to be? 臣賢者也 it was responded, an eminently good man. The friend of Ke-poo then argued that 臣為其主用 public servants were employed each by their own master—and Ke-poo had done nothing more than his duty to his; that it would be absurd to think of destroying all who had served the fallen leader Heang.
that the emperor, on coming first to the throne should not
獨以己之私怨求一人 simply on account of his private resentment, seek the life of an individual; that it was
示天下之不廣 also showing an example of narrow-mindedness to the whole empire; that as Ke-poo
was a good man, if persecuted thus he would go over to some
enemy, either on the north or south of China; and 夫忌
壯士資敵國 indeed this hatred of an able soldier would confer a benefit on the enemy, who should receive
him; and finally such petty spite was as ridiculous as the conduct of Woo-tse-sen 伍子胥 who 求昭王
desiring to seize king Chao 既不得乃据楚平
王暴出其尸鞭之三百 when he could not succeed, dug up the dead king Ping, of the state Tsoo, took
his corpse out of the grave, and flogged it with three hundred lashes. Having reasoned thus he added, 君何不
從容上言也 Sir, why don’t you persuade his majesty to forbearance.

Tang-kung 知朱家大俠 knew that Choo-kea was
a very noble spirited man; and he 意 乃日諾 imagined that Ke-poo was concealed on his state,
and he therefore said 'very well.' Accordingly he took the
first opportunity to speak to the Emperor 如朱家指
as Choo-kea had pointed out; and 上於之 his Majesty forgave him. The slave was thus freed from danger, and many
of the nobles 多 皆 mocked Ke-poo,—i. e. spake much
of his talents; and his friend Choo-kea likewise spread abroad
a high character of him, so that the Emperor who lately sought
his life, summoned him to court and gave him an office of high
rank in the army.

At this time, Shen-yu 單于 a Tartar 吕后 constantly wrote letters, treating with contempt queen
Leu, the wife of the Emperor Hwa-te 惠帝 (B. C. 182).
She was an abandoned woman, and on succeeding to the throne,
during the minority of her son, she summoned the generals, and wished them to revenge her cause on the proud Tartar.

The general Fan-kwae 樊哙 said, 弁願得十萬
眾横行匈奴之中 I desire but a hundred thousand
men, and I’ll march through and through the length and
breath of the Tartar territories. 諸將皆曰然 all
the other generals expressed their approbation, but Ke-poo,
said, Fan-kwae 可斯 also deserves to have his head cut off.
—He then pointed out how the late emperor 將兵四十
餘萬困於平城 with upwards of 400,000 men, had been embarrassed (by the Tartars) at Ping-ching; and now
general Fan-kwae pretends that with 100,000 he will march
where he pleases throughout Tartary,—such pretexts Ke-poo
called 面欺 and 面諂 (fraud and flattery)—in the queen’s presence; which evinced in the general a wish to excite commotions
throughout the empire. Her majesty was convinced and
罷朝 put an end to the audience; and never more agitated
the question about attacking the Tartars.

Ke-poo lived till the next reign, when the emperor Wante 文帝 (B. C. 151.), having heard of his virtuous character,
sent for him and gave him an office at court, but on
hearing a report that he was very turbulent under the
influence of wine, the emperor dismissed him from court
after only one months stay, and sent him to an office at 河東
Ho-tung. In consequence of this fickle treatment Ke-poo
went to the emperor, and remonstrated thus, 臣 殿下
河東陛下無故召臣此人必以臣欺
陛下 I shall wait at Ho-tung the punishment of any crime
I may have committed—if without any qualification on my part, your majesty summoned me to court, the man who
recommended me must have deceived your majesty, and
now as I am sent away without any alleged crime, 此人必
有毁臣者 the man (who recommended that proceeding)
must have slandered me. But if your majesty 以一人
之譽召臣, 一人之毁去臣 for one man’s praises summoned me; and for one man’s slander, discard me,—I fear it may be heard throughout the empire, and induce
people to avail themselves of flattery and slander to obtain
your imperial commands. 上 應亦人 His Majesty
blushed, and remained silent a long time—then said, 河東
吾股肱郡故特召君耳 Ho-tung is a region as important to me as my legs and arms, and therefore, Sir,
I sent you a special summons—and put you in office there.

布絳之官 Poo declined to accept the office.

Ke-poo was so much a man of his word, that 楚人諺
曰得黃金百斤不如 1 布一諾 it became
a proverb with the people of Tsoo. The acquisition of a hundred catties of yellow gold, is not so good as one word of a promise from Ke-poo.

His younger brother also Ke-sin 令 was very much famed in the north-west corner of China, which they call 閩中 Kwan-chung. 遇人恭謹爲任俠 when he met with any person he was exceedingly respectful and attentive, and full of disinterested knightly errantry. 方數千里士爭爲之死營殺人呪呪 in places distant several thousand le, when scholars had any quarrel he would die for them; and was consequently always killing people, which caused him to become a fugitive in the state 吳 Woo.

當是時令心以勇布之諸芳閣閣中 at that period Ke-sin for his bavery, and Poo for his fidelity, were famous inside the barrier — i.e. in the province of Shen-se, and the adjoining country. (歷代名臣言 行錄 2 vol. § 2, 46 page.)

Other memoirs of persons named 令 Ke, are contained in the 117th vol. of the 姓譜 Sing-poo.

SZE. From to manage and son. An ancient form of 管 Sze, An heir; to succeed.

KOO. From child and a cucumber. Fatherless; a child without a father to look up to. Alone; destitute; an orphan; a destitute poor person. A humble term by which kings and princes designate themselves; title of office. Koo kwá 壬 a single boat, not attended by any other. Koo kwan 皇 disconsolate and orphan spirits, who have no relatives to pay honors to their names, or intercede for them.

Koo kwa 官 an orphan and a widow. Koo sing tsh sze 生獨死 to live and die alone. Koo shin 身 a person alone; a solitary individual. Koo leih woo tsao 立無助 standing alone without assistance. Koo tsh 獨 alone, single,—without brothers or sisters. Koo tsze 子 an fatherless boy—when deserving transportation is al-

lowed to remain with his mother. Koo low kwa wān 寡 a scholar without learned society, and whose knowledge is confined.

Koo 令 denotes 無父 also being fatherless. Yew ūr hole waw ūr ūr Koo 幼而無父曰 令 he who is young and without a father is called Koo. Koo, Koo yār, Koo wang waw ūr so chen kēn yā 顧也顧盎無所瞻見 also Koo, denotes looking about; looking about wishfully; being destitute of any object to look to for support. Foo moo sze yū c koo gae tsze 父母死曰 令子 he whose father and mother are both dead, is called Koo-gae-tsze. An orphan and distressed child. Ts wei ji ūn koo peī, pūh hā skc ę wan jin pūh bā tà leih mān 他為人令不 合時宜. 萬人合他的目 he is a man of solitary andesteve habits, and is not suited to the times; and there is no-body to suit his eye. King koo min kwa, fan jin so king, shing jin so chung 孝 令 孝 育凡人所 輕聖人所重. to compassionate the orphan, and feel for the widow, is a subject lightly treated by common men; but one that sages pay much regard to. Tūh he ūr ūr ūr tsh koo low ūr kwa wan 獨學而無友則 令 鐵 而寡聞 to study alone and without a friend, makes a man an orphan rustic, and one who has heard little. (Le-ke.) Kwan kwa koo tōh 獨寡 令 the widower, the widow, the fatherless, and the orphan or destitute person.

Seasou ūr che keun tsze ching yū c koo 小國之君 自稱曰令 the prince or sovereign of a small nation designates himself by the term Koo, an orphan. Keun tsze e Koo pūh kēng ming c e Koo paou kei, pūh wei fo ūr she 君子已 令不更名,已 令 慘 负不爲父 作證 a good man does not, after being fatherless change his name; nor, if after being fatherless, he become illustrious and rich, does he compose an eulogy on his deceased father,— because in the first case, he seems to renounce his origin; and in the second case, he seems to insinuate that his father's once, mean condition does not comport, with the elevated rank of his posterity, and hence the wish to praise his virtues in a posthumous eulogy. (Le-ke, 46th vol.)

Ke tsae heung fūh yū c teih tsze koo 其在囚服曰
married the sister of the new-made king, and these two were
the parents of the orphan.

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when in mourning, he calls himself Tek hueh-koo.
San-koo 三 1 denotes the three offices called Shaou-se.
少師 Shaou-foo 少 傅 and 少保 Shou-pau.
(Shoo-king) Koo tungs, tih sh'ing che tungs, the orphan Tun, is a large tree that grows alone. The Chinese say the wood of this tree makes the best harps. It is procured at the 隿山 Yih hills, in Shan-tung.

Chaou she koo urh ta paou chow 趙氏 1 兒大
報響 the orphan of the house of Chaou's great revenge. This is the name of the Chinese play given by Dut Hald, said to have been translated by Padre Premerce. (元人百種 56 vol.) The play is founded on the history of Chaou-tun, a principal minister of state in Ts'in 晉, about a hundred years before the birth of Confucius. The principality Ts'in, was situated in Shan-se 山西 province.

In the 8th vol. of the 史記 she kc, 趙世家 the memoirs of the house of Chaou are given at considerable length, Chaou-tun acting as regent under King-kuang 靈公 who, on arriving at natural years, his brother, was recalled, became still prouder, and more cruel. The minister remonstrated, but in vain. The prince happening 食熊蹄膾不熟殺宰人持 其尸出 to eat wild boar's feet, found them insufficiently boiled, for which cause he ordered the cook, and dragged his body outside, where Chaou-tun saw it. The prince, more than ever, now dreaded Chaou-tun, and endeavoured to have him murdered; but as 素仁愛 he had been in the habit of shewing kindness and beneficence to people, 當師食桑 下餓人 通 some hungry men, whom he had commonly fed beneath a mulberry tree, rescued him. He fled to another part of the same country, and a namesake 趙穿弑靈 王 Chaou-chuen murdered the prince Ling-wang, after which Chaou-tun 復反任國政 returned and assumed the direction of the government, which caused 君子譏諷 good men to ridicule him, saying, he fled, but did not go beyond the frontier; he returned, and did not punish the regicides, and history has pronounced that it was Chaou-tun 失其君 who murdered his master. Chaou-tun before his death set Ching-kung 成公 on the throne. The old man appears to have died a natural death; his son Chaou-s5 趙朔

大夫屠岸賈欲誅趙氏 a Ta-foo military officer, whose name was Too-gan-koo, desired to exterminate the family of Chaou, and he proposed it to the other military men, on the ground of Chaou-tun's having murdered the late king. One only was adverse to the measure, and he gave notice of the conspiracy to Chaou's, persuading him to fly. He, however declined, and expressed his conviction that his informer Han-keu 韓厥 would not exterminate the house of Chaou. Han-keu gave his promise that he would not, and accordingly 雖疾不能 abroad professed sickness, and did not go out, when Too-gan-koo, and his brother officers, massacred the family of Chaou; which took place under the reign of King-kung 晉公 but without the king's knowledge or consent. The pregnant princess, Chaou-s5's, wife, alone escaped by-flying and concealing herself in the royal harem. It happened that S5 (as they abbreviate Chaou-s5's name), 立公孫杵臼 two guests called Kung-sun and Choo-koo, who addressing S5's 友人程嬰 friend, Ching-ying, asked him, (according to the chivalrous ideas of that period,) why he did not die for his friend; to which he replied, S5's wife is pregnant,—if happily, she bears a son I'll receive him; if a daughter, I'll then die. A boy was born of which Too-gan-koo heard, and searched the palace, but 夫人置兒繪中 a lady placed the infant in her drawers, and 祝宅趙宗滅乎若號郎不滅若無聲 praying said, if Chaou's family is to become extinct, then cry; but if not, then be silent,—the child was silent, and escaped. Ching-ying anticipated another search for the infant, in which case it might not again escape; and therefore he addressed himself to Kung-sun and Choo-koo for advice; they said to him 立 則 or 死立 which is easier, to raise up the orphan or to die? Ching-ying said 死易立 立難耳 to die is easy; to raise up the orphan is difficult. They then added, as you were kindly treated by the orphan's father, do you perform the more difficult part; we will perform the more easy—let us die first. 乃二人謀取他人 嬰兒 these two then laid a plot to take some other person's child, and pretend to conceal it, and call it the orphan.
Ching-ying then spread a report that he would for a thousand pieces of gold, tell where the orphan was hid. The enemies of the child readily complied, and Ching-ying led them to his friend's retreat, and pointed out Kung-sun with Choo-kew, as the concealers of the orphan. Choo-kew affected to abuse Ching-ying as a 小人 mean wretch, and 抱兒呼天乎天乎 趙氏 1 兒何罪請告之 獨殺犢自可也 embracing the infant, he called aloud, O heaven! O heaven! what crime has the orphan child of Chuen's house committed,—pray spare it alive, and kill me. The military officers however would not spare either, but 逐殺 forthwith murdered both Choo-kew and the (supposed) orphan child. The real orphan remained with Ching-ying, who succeeded in the the course of years, to raise him to the rank his father held, and having procured the massacre of Too-gan-koo, with all his kindred; and the restoration of the lands usurped by Too-gan-koo, he addressed the orphan, named Chao-won 趙武 and now arrived at the years of manhood in those words, 已下宮之難皆能死我不能死 formerly when distress fell upon the palace, and all were ready to die (for your father's sake) 1 too was not unwilling to die; but it was my desire to establish the posterity of Chuen, and as I have now succeeded, 將 報趙宣孟 I am about to go down to announce it to (your grand-father) Chao-seun-mâng, and my two friends, Kung-sun and Choo-kew. The young man 聲泣頓首 with tears and prostrations remonstrated against Ching-ying's purpose of committing suicide, but in vain. They, said he, believed I could perfect the work I had undertaken, and therefore chose to die before me; till I have announced the issue of the affair. 事事為我不成 my work is not finished, 遠自殺 and he immediately killed himself.

Han-hen-tse 涵盧子論曲 Han-hentse in a discourse on play, divides them into 十二科 twelve classes; 七日逐臣 7 其的 seventh of which is those in which expelled statesmen and orphan children form the subject or plot. These of course are chiefly tragic; and the tenth class seems to be so also,—it represents 悲歎離合 commiseration, sighing, parting and meeting.

Noo. From a slave and a child, or from a slave and a napkin. The wife's children; children and grandchildren. The tail of a bird; blandishment; delicate. Read Tang. A place to store up treasure; national treasury. Too noo 妻 1 a wife and children. Luy tse noo 累妻 1 to involve one's wife and children. Noo lâh joo 電汝 destroy you and your children.

Noo tung tsö noo 1 通作祿 Noo is written Noo, and used in common with it. Nestu wei yu' noo 鳥尾 曰 1 a bird's tail is called Noo. Noo chay se js che ming yu jin tsô tse tsin wei noo yu neanu tshi wei yih yin' noo 帽者 細弱之名於人則妻子為 1 於鳥則鳥亦曰 1 Noo expresses small and weak; when man is referred to, it denotes his wife and children; when a bird is referred to, it's tail is called Noo. Hwâ péen ting tse noo che tsuen shih 或 臨妻之濫 託 or perhaps listen entirely to the shallow knowledge of a wife.

宜爾室家 E urh shih kea; 樂爾妻 1 Lo urh tse noo.
Right your house and family.
Delight your wife and children.

(Chung yung 中庸 quoted from the 詩經 She-king.

Seun-pâh tsin sung ke non, keh ke ke yung tse hway yu tsin 荷伯盡送之 1 及其器用此於秦 Seun-pâh sent entirely his wife and children, and all his utensils and property to Tsin. (TSâ-chuen.)

Same as 懣 Pôh, or Poï, Disobedient; rebellious.

An ancient form of 使 She, To send, to employ.

CHUEN, or Juên.

Attentive, respectful. Orphans exposed and deserving sympathy. Otherwise written Chuen and Chuen.
Hae urh hwa andre meaning of a plant. Hae urh yu
| 植物 | 儿子 |

An ancient form of 子 Tsze.

KEEN, or Keung.

An ancient form of 子 Ke. Same as 子 Püh.

THE.

From child and younger brother. A little child.

CHE. A certain insect; a species of locust, said to devour the ears of corn.
whenever persons enter upon the rites of sacrifice, he who attends to the internal parts is called He-son; he who attends to the external affairs, is called T'ang-son.

With tsze xing yue sun 物再生亦曰 | the re-growth of any thing is called Sun, as 之 竹之管 tubes ural shoots from the new shoots of old hambus.

Sun 之 is used in the sense of Going off, or ascending from san yue san jin sun yu Tse 三月夫人 | 于 齊 in the 3rd month, her ladyship (姜氏 Kaang-shie) run-away to Tse. The name is not here mentioned because of an alleged crime of murdering the prince, and it was considered right that 天絕之也不 若 於 言者 the person whom heaven had rejected, had better not be named; or as they otherwise express it, that it was better, 不共戴天 矣 not to live under the same canopy of heaven; i.e. that one should remove to some other place. It is elsewhere said, Sun yew kung shun yay 丁 浴恭順也 Sun is similar to respectful and obedient.

Sun-she 氏 the name Sun was derived from the Ke 姬 family; one of the most ancient in China. (姓譜, vols 27-29.)

Sun-woo 武 a native of the state Tse 齊 in the empire of the Chow dynasty. Sun-woo 以兵伐見於 吳王闔鬬 had an interview with Kao-les, king of Wou, on the subject of military tactics. The king said, he had read the thirteen essays on the military art, which Sun woo had written, and wished to see an exemplification of his rules; and enquired whether he could show him a specimen with the women of the palace instead of troops. B-ing answered in the affirmative, 100 females were ordered out, and were by Sun-woo formed into two companies, at the head of which were placed, as officers, two of the king's favorite concubines. Whilst Sun-woo was endeavouring with the utmost gravity to exhibit the rules of his art, the favorite concubines burst out a laughing. In this instance he laid down the law, and took the blame to himself for not having previously published his orders; however, the ladies laughed again, when Sun-woo said, that by martial law, disobedience was punished with death; and he must decapitate them. The king remonstrated. Sun-woo rejoined, I having been by you constituted general, cannot, in the interior regulations of this army,
receive your orders, &c. (as the memoir narrates) he immediately 使之 decapitated the king's favorite concubine.

Sung-ching-tung 半宗 a statesman and general under the Ming dynasty, who exerted himself much against the Manchow Tartars, and when he lost all hope of success, he 堂閤叩頭投縊而死年七十有六 turned his face towards the palace (of his master), bowed his head to the ground, threw himself into a noose, and so died in his 76th year.

Sung-kwang 半跨境 called also Wan-yung 文融 a commentator on the classics, who lived under the Ming dynasty.

Sun-shih-gaou 半放 an eminent person mentioned by Ming-tze, in the Four Books; together with some others who were raised to high offices from a private station. Sun-shih-gaou 隱處海濱 dwelt in retirement by the sea side, till he was brought into political life by the king of Tsoo.

Sun-pin 半派 an eminent warrior under the Han 漢 dynasty. He was a descendant of Sun-woo, mentioned above. He studied the art of war with Pang-keuen 廉涓 who 恐其賢於己疾之 supposing Sun-pin more eminent than himself, envied him; and by treachery having got him into his power, cut both his feet off, and scarred his face with black marks. Sun-pin afterwards succeeded by stratagem to reduce Pang-keuen to such a dilemma that he cut his own throat.

Sun-sze-mo 半思邈 otherwise called Sun chin-jin 半真人 Sun the 'true man,' a person who lived in the time of Wán-te 文帝 (A. D. 831), of the Tang 唐 dynasty. 之醫家俱奉之 as a 3 days men of the medical profession all worship him. He was of the school of Laon-tsze 老子 (see under 子 Tze,) and 諸家說 was thoroughly versed in all the miscellaneous writers of his day; besides being eminently skilled in medicine. He acted on the theory of man's being a 小天地 microcosm, and was guided in his practice by the analogies of nature. He inculcated, that to preserve health, a man 必先知自慎 must first know how to take care of himself; and added, 慎以畏為 本 a heedful care is founded on awe or dread—of some evil,

which sentiment he illustrated by running through a number of cases in the various departments of life, where a constant fear of evil is necessary to induce that caution which is the best preservative against it. His predicting occurrences 40 or 50 years before they happened, is twice attributed to him.

The popular legend respecting him affirms, that a dragon applied to Doctor Sun-sze-mo, to have some of its scales righted; and a tiger sought his aid to extract a large pin which it had swallowed.

Sun shih 半黄 called also Tsung-kou 宗古 was a native of P'ing 平 in Shantung province. As professor of classical literature, he lectured to the emperor T'ai-tsung 太宗 of the Sung dynasty (A. D. 890). Shih, 以經術通守道自處 was introduced to court in consequence of his knowledge of the classics, and maintained right principles, and conducted himself with propriety. 未嘗阿附取悅 he never flattered in order to please.

Somebody pretended 天所命 to have obtained a celestial book, at the celestial recipient gate of the palace; the emperor accepted the book in state, and summoned his ministers on the occasion. 王旦等 Wang-tan and others 再拜稱萬歲 bowed again and again, calling out ten thousand years!—O king live forever! Shih was afterwards called, and his opinion asked. He said, 帝默然 the emperor remained silent.

His master was fond of 足幸 blessing the country with his presence on a tour, through his dominions: a practice which Chinese statesmen have generally opposed, because of the annoyance and expense it occasioned to the people. Sun-shih, in his papers addressed to the emperor, which are on record, appears to have reproved such blessings; and to have been an austere disciplinarian throughout his life; when dying, in more than his 70th year, he desired his son to take him out of his wife's room, into the hall, saying 無令我死不使 women's hands.

Sun-fou-fia 半夫人 sister of Sun-sze-mo 半權 one of the principal leaders during the contests of the 三國 three
nation. (A. D. 299.) Sun-keuen 以妹妻劉先主
gave his younger sister in marriage as wife to Lew-pe, who in
the course of the civil wars was his political enemy. The lady
Sun-sun-jin 於㦸剛猛有諸兄之風
talents and vivacity; was firm and impetuous; and had the
temper or spirit of all her brothers. She was commonly armed
and rather better
all standing round her in a circle with swords in their
hands. Lew-pe was not very sure of the good intention of
his brother-in-law, and his rather martial wife; and
他的心
常凛凛 whenever he went in (to her) his heart was in a
constant tremour.

There is a long life of her brother Sun-keuen, in the 64 vol.
of the Twenty-one historians; which volume contains likewise
memoir of Sun-keu1 繼 a military hero of the same age.

Sun-keuen, was only 15 years of age, when the civil war
broke out, and he lived to ascend a throne, and reigned as
king till the age of 71, when he died in consequence of a cold
caught in 酬南郊 offering sacrifices in the southern com-
mon. Sun-keuen was a man of great talents; rather cruel,
and yet he could 屈身忍辱 stoop and bear an insult.
He was the head of a political body, in which it is said, some
were his 腹心 his belly and heart; some were his 股肱
legs and arms; and others were his 爪牙 nails and teeth; and
to this day, an inferior agent or understrapper, is called the
Chou 爬 nails and teeth of his employer.

Sun-fuh-keu1 繼 was the elder brother of Sun-keuen, but
he died in an early stage of the business; and the whole
management fell on Sun-keuen, who when weeping bitterly for his
brother, and observing the rites of mourning, was checked by
a veteran officer in these words, 此等哭時耶 is this a
time to weep! when surrounded by enemies; and he imme-
diately 易權服 changed Keuen's garments; 扶令
上馬 helped him on to a horse, and 使出軍 sent
him out to review the army.

Sun-fuh-keu1 伏御 a statesman of eminence in the
time of Woo-tih 武德 the first emperor of the Tang 唐
dynasty (A. D. 651.) He was rather successful in remonstrating
with that monarch, and pointing out to him the path of duty.
He opened his first paper of remonstrance in these words, 臣

聞天子有爭臣雖無道不失天下 I have
heard, that when an emperor has ministers who will contest
with him, although he should be without right principles,
he will not lose the empire. Your predecessor added he,
the last emperor of the Sui 隋 dynasty, 失天下者不
聞其過也 lost the empire without ever hearing of his
crimes—but contrariwise, 自謂功德盛五帝邁
三王 flattered himself that his merits and virtues were
more abundant than those of the five ancient emperors, and
exceeded those of the three eminent kings. Yet, amidst all
this self-ignorance, and self-sufficiency, 窮侈極欲使
天下士肝腦塗地 extravagance, avarice, and lust,
were carried to the utmost pitch; causing the people's lives
and brains to smear the earth; 戶口彌耗 the number of families to waste away. Sun-fuh-keu then pointed
out to his master a better course.

Such 争臣 'wrangling ministers' have in China been
very numerous, and their opinions having been delivered
in writing, are still preserved and read with much interest
by the people.

Sun-ching 繼 was a native of Mei-chow 密州 in
Ho-nan province; he lived during the breaking-up of the Tang
唐 dynasty (A. D. 903) when there arose ten or fifteen dif-
cent kingdoms, five of which being larger than the others,
and leading states, the period has been called by historians,
五代 the five generations. Sun-ching 好學有文
詶尤長於詩 loved learning, possessed an elegant style,
and excelled in poetry. He was a great admirer of Kea-tou
賈島 a poet of the Tang dynasty. Sun-ching drew his
favorite poet's likeness on the wall of his room, and 晨夕
事之 worshipped it morning and evening. He was employed
by one of the contending states, and fell into the hands of
another, which endeavoured by favours and flatteries, as well
as threats to gain information from him, but in vain. 他正
色抗語請死 with a firm countenance strenuously
refused, and begged for death. General Tsan-han 曹翰
was commanded to obtain information from him by drinking
with him and treating him kindly, still 終不言 to the last
he would not speak—on the subject.

翰乃謂曰有
勳賜相公死 Han then said to him, I have an imperial
order to confer death upon you, Sir. Ching 神色怡然
with a spirit and manner perfectly composed—dressed himself, and turning towards his own master's domains, made a bow, and said, "I respectfully render a recompense to my country by dying for it, and then he approached to be executed, and was put to death with a hundred of his attendants. His own king conferred upon him a posthumous title; and the king who killed him, after his anger was p at h, felt regard for him because of his fidelity, and repeated that he had caused him to be put to death.

Sun Fou Ting 傅庭, called also 秀甲百雅, a native of Tae-chow 代州 in Shan-si province. He lived in the time of Wan-leh 萬歷 (A. D. 1619), and was one of the last supports of the Ming 明 dynasty; for when Fou Ting 死而明亡矣 died, the Ming family perished. The last time, he took the field and died. When he saw his horse, he conceived it to be his lot to die, and addressing his wife he said, "You must not grieve for me. When the battle raged, and was going against the Imperial troops, Sun Fou Ting 躍馬大呼而死於陣 leapt on his horse, gave a loud shout, rushed into the fight, and died amongst the ranks. His body was never found. His wife, two daughters, and three concubines 沉於井 drowned themselves in a well. They and 續其八歲兒世軔 皆 sent them, the general's son, She-ning a boy of eight year, to make haste and escape from the rebels. The boy and 萬氏舍中一老翁收養之 got over a wall, and fell amongst the cottages of the poor people, where an old man received him and brought him up.

晩 MÉEEN. To bring forth young; to bear a child.

奬 HWAE. From not and good. Bad. A vulgar compound. Same as 牝 not long, for dwarfish; 爻 not walking, for lame; 夫 not large, for small. 俗字皆六

書不收 vulgar characters, none of which are received into the Lih-shoo dictionary.

信 SIN. From a child and word. The word of a child; truth; to believe. Same as 信 Sin.

EIGHT STROKES.

孫 TSUNG. From a son and a clan. A numerous progeny of children and grand-children.

熟 SHÜH. What? what? The original form of

熟 shū food dressed with fire. Ripe; mature; plentiful.

Shì ¿ng ch'ing che 觀之 (exclusive of sages) who is adequate to it?

Suy yu shang, chung, hea shù 超年有上中下 1 the produce of the year is divided into three degrees of plentifulness; a superior, a medium, and an inferior degree.

Woo shih shih 五穀時 1 every sort of grain ripe in its season. Shih ke hean 勤其 煉 well the victims.

Sze c' unh leh fei shing jin, ke shih aung che 私意不立非聖人能之 not to have the rising of selfish motives—who but sages are competent to this?

Confucius who was a zealous advocate for sumptuary laws, when speaking of Ke-shih 季氏 a magistrate of the state 朝 Loo, said in reference to his employing eight bands of musicians and dancers in his hall (the number assigned to the state) She ko jin yu shih pūh ko jin yu is 可忍 also 不可忍 is if this may be endured, what may not be endured? (論語 9, page 1.)

In the writings of Chwang-tsze 耆子 (see under 子) there is a chapter on Ten yun 天運 the revolution of the heavens, the sun, moon, and so on, in which he puts this important question, Shih ch'oo chang she 誠 who controls these? who
binds and restrains these?—(the latter expression has an allusion to ropes and to a net; and again Shih keu woo sze, tuy urh hing she 居無事推而行 is who dwells unoccupied (with other things) to propel and move these in their course.) The answer given is this 意者共有機緘而不得已邪 I suppose there are springs of motion which are irresistible; 意者其運轉而不能自止邪 I suppose their rotatory motion is what they are unable of themselves to stop. But the effect is not attributed to the agency of an Almighty Being. (Compare with 天 Cheen.)

NINE STROKES.

KHEEN. Firm; strong. Supposed to be an erroneous form of 捍 Kien.

KEU. Alone; solitary. Same as 隱 Keu.

CHE. To settle or roost on.

An ancient form of 雉 Che, Slow.

TSAN, Chan, or Chen.

From three children standing below a door. Weak; embarrassed; sighing. Tsan jy 屋弱 feeble; weak.

Tsan ling 陵 the name of a place. Tsan yen tsilh 顔即題巖 Tsan-yen are the same as Tsan-yen, a rugged and precipitous path.

Noo yuē, woo wang tsan wang yay 湯日吾王 ︱

In anger he said our king is a weak king. Read Tsien, Tsien tsilh 題 enfeebled and embarrassed.

MING.

Conception; the first stages of pregnancy.

Ancient form of Sun, Pure, unmixed.

YA.

An infant, which is also expressed by 脈 Ya ya.

KEU.

A breach in a city wall on the south side; broken.

TEN STROKES.

KEUNG. Alone; solitary; destitute.

FOW. Much; many.

TSEU. A pregnant woman.

TSZE. From luxuriant herbage and a child.

To bear or produce; to breath after unwearily; ardent affection for; indefatigable diligence. To bear young, as quadrupeds generally do, and to nourish with the breast.

In the practice of 仁 a Virtuous benevolence, it is inculcated that a man should Wang shin che laou yay, pûh che neen shoo che pûh tsilh yay; neen yen jih yew tsze tsze, pe urh how e 忘身之老也.不知年數之不足也. 倚焉目有 ︱ ︱ while already forget that he is old, and be ignorant of the small number of his remaining years; and bending forward, daily press on with increased diligence.
and assiduity; never desisting till death close the scene.

(Le-ke.) The reasoning in this admonition is intended to prevent a man's saying, I am now too old, and have too little remaining time to learn to do well. He who believes in the immortality of the soul, and a future judgement, would not urge a man to forget that his time on earth was short; but would rather call upon him to remember it, and hasten to prepare to meet Him, to whom he must give an account for all the deeds done in the body.

Ming-tsz. 孟子 used Tsz-tsz. 11 to express Kin mèn che 勤勉之意 the idea of diligence and strenuous effort. He says, 鳩鳴而起 11 爲善者 輩之徒也 he who rises at the crowing of the cock, and is diligent and assiduous for the sake of virtue, shows himself a disciple of Shun (the ancient virtuous monarch); but he who rises early, and is diligent and assiduous 爲利者 輩之徒也 for the sake of gain, shows himself a disciple of the robber Chih. 欲知豚與襲之分, 無他利 與善之分也 if it be desired to know what constituted the difference between the virtuous monarch Shun, and the bandit Chih, it will be found to have consisted in nothing else than the one making gain and the other virtue, his ruling motive. (四書詁 6 vol. §7, 10th page.)

Neocon show Tsz-wei 鳥獸 1 尾 the birds and beasts generate — each in their peculiar way.

穀 KOW, and Now.

From a child. To suckle; to give milk to. Kow-mow 1 疊 ignorant, simple; without knowledge. Same as 恂督 Kow-mow.

香 E, and Yih. S. C.

Appearance of plenty; abundance; many.

孵 FOO. From an egg and to hatch. To nurture; to bring up; to transform.

ELEVEN to THIRTEEN STROKES.

LE. Le-zi. shwang sing yay 1 孖雙生

Also Le-zi. denotes Bearing twins.

Same as 桨 Kwei, A wood of which bows are made.

A vulgar form of 桨 Joo, Young and small.

Same as the preceding.

TSAN. Two women.

HEO, and Heau. 闑学

From to imitate, placed in a mortar on a cover over a child. To receive instruction; to practice, or to conform to what is said; to imitate; to study. To learn, learning; any study or science, the place where people study.

Shoo he6 数 1 the science of numbers. A surname.

Sing he6 姓 1 the study of biography. Yew he6 遊 1 to travel for the sake of learning. Hwang he6 類 1 a country college or school. P8 he6 博 1 possessed of extensive knowledge, an universal scholar. Ta he6 大 1 Seou he6 小 1 two well known classical books. He6 ching 1 正 a teacher or learned superintendent of students in a district. He6 chih 1 殖 the growth or advances of learning. He6 see ta foo 1 士大夫 learned and eminent men. He6-sze is also an official title given to statesmen. He6
Ta he6 che taou, tsae ming ming līh tsse tsin min tsse shiang yu che shen 大之道在明明德在親民
在止於至善 the principles of learning proper for
grown persons, consist in a right understanding of illustrious
virtue;—it consists in acting so as to reform other people—it
consists in permanently remaining in the practice of the highest
goodness. (Ta.he6)

Season he6 小 the little instructor; i.e. the studies
adapted to youth. 朱子作小 Choo-tsze composed
the Season-he6. Season he6 te choo 小 體 許 a paraphrase on the Season-he6. 4 vols. The writer of the Season
he6 is considered, in China, the brightest ornament of the
宋 宋 dynasty, and second only to Confucius. It is he of
whom the story is told, that his father 指天示之對
曰天也 pointing to heaven, and showing it (to the boy)
cried out to him—heaven! in order to teach him the word.
The lad 即問曰天之上 何物 immediately
asked, What is there above heaven? A proper answer to this
question, the philosopher does not appear to have ever dis-
covered all his life.

The first sentence in the Season-he6 contains the ground
work of Chinese ethics. 古者 小 譬人以灑
掃應對進退之節,愛親敬長隆師親
友之道皆所以為修身齊家治國平
天下之本 in ancient times the Season-he6 taught children
to sprinkle, and to sweep; to cry, 'here,' and to answer;
to enter and to retire; and such like forms;—also to love
parents; to respect superiors; to honor teachers; to associate
with good friends,—and such like principles, all of which
are fundamental things in teaching personal virtue; in
regulating families; in governing a country; and in tran-
quilizing the world.

Tsze yuē, he6 urh she seih che, pūh yīh yuē hoo 子曰
而時習之不亦說乎 Confucius said, To
learn, and constantly revise what one has previously attained—
is it not a pleasing task? (論語 1, page 1.)

Ching.wang 晉王 the second of the Chow 周
dynasty (B. C. 1068) says of himself,Wei yu seou tsze, pūh tsoong;
king che, jih tsew yuē tseang, he6 yew tseih he yu kwang
ming; fūh she tsze kēn, she wo bēék tih hing 維子小
子不聰敏，生而就月將。有母兄弟
于光明。時時行肩。示我 顯德行。! 一個
child, was deficient in talents and respect ; but as the sun ascends,
and the moon waxes, my learning, being followed up,
at length shone brightly and increased in splendour—do you
ministers constantly support and aid me, and cause my virtues
to be manifest in practice. (Shu-king.)

However, there is a man who desires to infuse extensive knowledge, must
study the instructions of the ancients.

He'se yen 卍 shrinking the scholar's precipice, name of
the side of a hill in Sin e-hèn 信宜縣 about a hundred
miles to the westward of Canton. He'se-shan 竹山
the scholar's table hill, at Woo-chuen-hèn 魏川縣 a little
to the southward of the afore-named place. He'sen müh hih 木
枝 the learned wood nut; a stomachic.

He'se-chung-chang-shè 龍張氏 a writer on the ancient
classics, who lived under the Sung 宋 dynasty.

He'se-tseun-tsou-shè 陸曹氏 a writer on the ancient
classics.

Names of Books.

He'se wän tsze tsên 文資典 2 vol. Price 5 cand.
He'se wän huwy teên 文獻典 4 vols. Price 1 m. 6 cand.
He'se ching sin shoo 政心書 4 vols. Price 2 m. 8 cand.
He'se ching tsuen shoo 政全書 28 vols. Price 24 dol.
He'se yung she chang 唐史掌 2 vols. Price 2 m. 1 cand.
He'se yung shuang sin 唐爽心 3 vols. Price 8 cand.
He'se yung kent e chih che 唐典疑直指 1 vol
explains the Ta-he'se 大學 and the Chung-yung 中庸
by question and answer. In these three last works, the two
words He'se and Yung, denote the Ta-he'se, and the Chung-
yung.

He'se tung 统 19 vols. a general view of learning or rather
of learned men, contains memoirs and extracts from the
leading men of the Confucian sect, with arguments annexed
against the sects of Taoist and Foh.

Kèou-he'se 教 teaching and learning, denotes
education generally. There is a chapter in the Le-ke 礼記
devoted to the subject of education; it is called
He'se-ke; from what is there said, it would appear that the Chinese,
at a very early period, recognised the importance of education.

Although that work was penned 500 years before the Chris-
tian era, it speaks of 古之教者 the ancient mode of
instruction, requiring that 學有 建 a few families should
have a school room called Shih by the side of the gate; 敘
有學 a neighbourhood should have a Seu school: 術
有學 a whole village a Seu school: and 國有 a nation
or principality, should have an institution called 食

The Chinese inculcate the necessity and importance of
commencing education at a very early period—mothers are
exhorted to 赡敎 'teach the child in the womb:' by
sitting in a straight posture, and avoiding every thing
disgusting or offensive, &c. However, passing over this
notion, Ching-tse 程子 an eminent writer of the Sung
dynasty, says that the ancients 自能食能言而
敎之 taught children as soon as they could eat and speak.

Since children's 知思未有所主 thoughts have
not judgment to direct them, he recommends that 至
至論 maxims and essential truths, shall be daily laid before them; and 盈耳充腹
to fill their ears, and stuff their bellies (i.e., their minds) with these,
which will occupy the ground, and prevent their being
seduced by false principles.

Choo-foo tsze 朱夫子 also recommends 習之於
小 to practice them till familiar with the Scuo 釣
(or juvenile learning), to lay a foundation for the Ta-he'se,
or mainly studies of morals and government.

The opinions of the ancients, are also contained in a section
of the Le-ke, called 内則 domestic rules: it is there
enjoined, that Ta-he'se shih sexes, kæou e yew show 子能
食食敎以右手 as soon as children can eat food, to
teach them to use the right-hand; 六年敎之數 at
six years of age to teach them numbers.

The object in teaching children early, Choo-foo-tsze
says, is 以收其放心養其德性 to restrain
the heart's tendency to wandering or dissipation; and to nurse
the virtuous dispositions—of children. In his enumeration
of occupations he always begins with sprinkling and sweeping
The Chinese are taught to esteem highly school masters or teachers, for a teacher’s place is the most honorable. Some of them, however, are charged with idleness, carelessness, and spending the time to no purpose, doing more harm than good to their scholars.

There is nothing in China answering to the European respectable schools or academies for the middle ranks. The wealthy among the Chinese employ private tutors for their children, and other relatives. The national district colleges for Ssu-tae graduates, called Heo kung 官 or Heen ho 眾 and Foo ho 府 are managed in such a slovenly manner, that no body attends, except when the period of public examination comes round. The masters called Laou sze 老師 sometimes let out their situations to others.

The private schools called Heo kwan 管 are attended by poor children chiefly; the master or Ssu sze 先生 教管 expresses his duties by the phrase Kenou kwan 敬管 teaching a school. Boys pay an entrance on first seeing a school-master; they call it Che 敬儀 its amount varies according to the circumstances of the boy’s friends, from 200 cash to one dollar; the master expects something, but makes no demand. There are two holidays, one in the 8th, and the other in the 8th moon, when scholars pay a small sum, in the same manner as entrance money; this they call Tai chi 敬儀. On those two days the boys have play; and at the new year, there is a vacation of a month or six weeks. There are E ho 義 or charity schools, not required by the Supreme Government, but opened by local officers for grown students. There are no public schools, nor private charity schools for poor children.

There are Yay-he 夜 or night schools in large towns, of which those people who have to labour during the day avail themselves.

Chinese children generally enter a school for one year; not for a quarter, nor a month. The Tartars reckon monthly. If a boy enters for a year, he must pay the whole, whether he attends or not. The yearly sum varies from two to six dollars; three dollars is considered an average school-fee for a year.

In the 家寶全集 complete collection of family jewels, or domestic monitor, by Téen-ke-an-ching-kin 天基石成金 of Yang-chow 扬州 in Keang-nan 江南 province, 2nd vol., 19th page, there are 1 堂條約 or rules for a school, 计一百四 amounting to one hundred.

**RULE**

1st, that 諸生每日清晨要早來 all the scholars, every day must come early in the morning.

2nd, 进校先排孔聖人次排先生 when they enter the school, they must first bow to Confucius the sage, and next bow to the master.

3rd to the 8th, refer to their exercises; the 8th enjoins regularity in them.

9th, every evening 1 時 or歌詩一章 every evening when about to break up school, let there either be an ode recited, or a piece of ancient or modern history narrated; let the most easily understood, and the most affecting, or a piece connected with important consequences be selected,—forbid all frothy talk, and lewd expressions.

10th, 放 1 時 when the school is broken up, bow to Confucius and the master, the same as in the morning: 雖 極長 1 生亦不可免 even the very oldest scholar must not omit doing so.

11th, 生多者 when the scholars are numerous send them away in parties—first those that have to go far; then those that live near; or first the younger boys, and then the elder; and they must各自回家. 不許在路聚頋 they must not be allowed to stop on the road, and collect together to play.

12th, 到家先揖家神祖先次揖父母 when they reach home, let them first bow to the household gods; to their ancestors, and next bow to their father and mother, and uncles and aunts.

13th, If at home there be any 旅客 in the hall, after bowing to the household gods, and the tablets of ancestors, the boy must 顧從容站立下首 向某稱呼 immediately, in an easy composed manner, stand upright, bow the head, and towards the guest utter his (or her) complimentary title. After bowing and sitting down, he must neither allow himself to talk much, nor 慌聳避 in a frightened manner try to hide himself.
14th. Requires that a boy at home shoule read in the evening at a lamp must do so; except in the summer months, when the weather is hot, then he may stop, but in autumn, when it becomes cool he must still read. 

15th. he must love his book, and take pains to preserve it from injuy.

21st. Of him who reads in order to learn memorizer, there is nothing to do three things, viz. to read with attention, to avoid injury to his eyes, and to repeat with the mouth, whilst the heart is thinking about something else.

23rd. Requires them to read with a low voice; and forbids them to call out, lest they should injure their lungs, and be unable to go on.

26th. If there be many scholars, they must draw lots to repeat one after another, and not crowd about the master.

29th to the 30th, contains rules for writing: sitting straight at the desk, holding the pencil, rubbing the ink; not soiling their fingers, &c.

40th. Requires the boys to examine themselves by those passages of the lessons which the master explains; and to apply the warnings or good examples to their own case; this is a beneficial exercise both to body and mind.

They express the duty of the scholar thus: let the scholar, to himself make a personal application, and say to himself, does this sentence concern you or not? if the subject of this chapter what you can learn to imitate or not?... and cause the scholar to note it, and to feel a serious imp.
不許帶 all and every one of these are disallowed from being brought.

64th. all the scholars are required in every word and every action to observe decorum and correctness. They must not say or do any matter with stupid ambigunessness; nor yet tell stories. He is required to speak low, in a low voice and meek temper; and not to make much noise.

60th. A boy's temper and manner must be tractable, and gentle. nor nor hurrying.

66th. A boy's sitting still must be grave and serious, nor must he not sit cross-legged, nor lay the foot upon the knee, nor lean on one side. He must not in the streets throw bricks, nor chuck tiles. Lads not must and hop and frisk about, but walk and run smoothly.

70th. Requires that when a boy meets on the road a superior or a relation, he should immediately stand still, in a composed regular posture; and make a salutation with his hands, or make a low bow. Boys must make their obeisance respectfully to their superior, and neither bow nor rank in a hurried manner.

75th. Requires a lad if walking with a boy of the same age to keep to the right hand side of the path, by which he yields the place of honor to the other one; but he must walk behind his superiors or parents.

72nd. A boy's conversation must be carried on in an easy composed manner, according to the truth and reality of things. He must not tell stories.

73rd. Directs a boy how to make a bow. He must do it, not in a shallow, standing, or slanting manner.

74th. A boy standing must be bold, grave, still, and steady. He must not lean on one side, like a lame man.

77th. A boy's clothes and shoes must be plain and simple, but not showy.

79th. In winter, when the boys bring 'fire furnaces' into the school, they must not play with the fire.

80th. In school, the boys must be arranged in order according to seniority.

81st. Teaches that a visitor when a visitor comes to the school, all the scholars must immediately come down from their seats, and placing themselves in a row, according to the order they hold in the school, make a bow, no whispering, laughing, or noise. If the visitor happens to be invited by a boy's father, or if there is any business, all the boys in school must go abroad.
矩
every one observes the usages of the school, nor is it allowed that 大欺小 the big boys insult the little ones; nor must they fight and 毁筆砚 break the pencils and ink-stones.

39th. Boys 凡無益之事俱不許習 1 are prohibited from learning any thing useless; such as Tow pao 玩牌 playing at cards; Teh kën 足毽 throwing dice; Teh kên 足毽 kicking the shuttle-cock; 賽球 playing at football. To teason 打馬 託 or playing at the cards invented by the prostitutes. Ma seang lan 骰故 or Hea seang 荷下象棋 playing at chess; Fang fung tseng 放風箏 flying kites. Yang kiu show 張走養禽獸魚虫 breeding birds, or beasts, or fish, or insects; 與夫笙觴絃箏彈唱之類 and such amusements as playing on the wind instruments 對和一面 and Seou, or on stringed instruments, or singing, and so forth; 皆為無益 these things are all useless. 若或親習 if it happen, that a person practice these in his own person,不但有礙正業 they not only are a hindrance to his regular and correct pursuits, and 濫心志 but they also robuspinate and dissipate the heart and mind;當深戒之 they ought to be guarded against with the deepest attention.

40th. 博奕乃諸生之首戒 gaming is a vice which all the scholars must guard against, above everything else, 功心疲劳 the mind; 動氣 excites anger; 慘時 waste time; 失事 neglects business; 莫過於此 nothing does so in a greater degree; 小時不戒大來破家漹產總由是 if not guarded against in youth, in manhood, the breaking up of the family, the squandering of the patrimony, will all arise from this.

41th. 淫詞艷曲小說俚唱 obscene tales; licentious plays; novels, and vulgar songs 最分心害事 dissipate the mind, and are injurious in the highest degree. 總不許入目 they should altogether be prohibited from meeting the eye.

42th. 詩詞寄寓之思想 metaphors suggested by famous literary men, but
and may thus entice the rest of the boys to advance.

97th. Boys who do not learn, and are disobedient to the rules, whose lessons are not by heart, and whose writing is ugly, must first be admonished and persuaded two or three times; if they do not reform, then first punish them by causing them to kneel at their own feet, to disgrace them; if that does not succeed, then make them kneel at the door, and thus greatly disgrace them—the time is measured by a stick of incense burning. If these means do not make them follow the conduct, then must you take care not to do it after meals, lest you make them ill; nor yet beat them violently on the back, lest you hurt them seriously.

98th. The master's fee must be presented at the proper time—there must be no evasive excuses, which indicate disrespectful treatment of the teacher.

99th. The education of sons and younger brothers, compared with every good in the world, ranks the first; but there is a class of foolish parents with whom a child cannot be taught; they do not teach them to read, and there is a class of foolish children and grandchildren, who have books, but will not apply their minds to them; and thus, their attention is divided, and is occupied with affairs out of school—under such circumstances, how can they have time to teach? Such conduct is a great injury to the scholar, so that he'll never become a man all his life.

Not only will his employers view such a teacher with contempt, but he himself does a great injury to his moral character.

Ye masters! It is well for you that you possess my devotional discourses:改絃自重, change your tune, and respect yourselves! Not only do I look to you for with titanic expectation.

The writer from whom the above remarks on the education of boys in China are taken, has also a few advices intended for men, who are private students; he calls his advice 心法, rules for the conduct of the mind in reading or study. He says,

1. 吾儒讀書首要立志, the first thing required...
of us scholars, in our reading, is to form a resolution; or have a hearty good will to it) and this resolution 而有恒 is valuable in proportion as it is firm and persevering; when it is so 其必成 the man must become learned. He says, if this resolution be stimulated by 希聖希賢 the hope of equalling the sages and worthies—of antiquity, so much the better. He confirms his opinion by quoting three cases from Chinese history, in which a firm resolution to effect a certain object was followed with success. First, the king of Yuné (under the 周 Chow dynasty) who revenged himself on the Woo state. Second, the case of 張良之報韓恥 Chang-leang, who revenged the cause of Han, which was overrun by 魏皇帝 the Emperor Ts'in-che-hwang-te; and that of the statesman 狄仁傑 Teih-jin-khel, who 離唐室 restored the house of Tang, by his resolution and firmness. It is received as a maxim, that 志有所在而事必成 also the object on which a determined resolution rests, must succeed.

11. He calls it 秘訣 the true secret of prosecuting studies to 置一冊 place a book by one, and 紙每日所讀書文 record daily what one reads, then 逐日 檢點至十日二十日 arranging the subjects in the order of the days, for ten or twenty days, 溫之 to con them over. This is what Tsze-hua 子夏 in the Lun-yu calls 知其所習月無忘其所能 also daily acquiring knowledge not before possessed; and monthly preventing the oblivion of former capabilities; or thus, 好 1 者日新而不失 the lover of learning daily acquires new ideas, and does not lose those he already possesses, 讀書之功無踰於此 amongst the good plans of study, there are none that exceed this.

111. The student who 不發憤 does not rouse all his energies, should想着 consider how he is to get through his task when locked up in the 考場之內 court of examination; when 出一題目 a theme shall be given of which he does not know the meaning; let him remember 斯時何等苦楚 at that time, what bitter distress he will be in; 何等急煩 in what a vehement roast he will be. These remiss students are further admonished to reflect that 觸客聚會時 when a party of friends meet; and other people are conversing 何等粗俗出言 in such an elegant style; their own is so coarse and vulgar, and sometimes when others utter a bon mot, they are 茫然不知意味 that all abroad, and cannot perceive either the meaning or gust of it.

vi. Our author Mr 石成金 stones-turned-gold advises that 不精熟此篇又不讀他篇 till this section of a book be essentially digested in the mind, you shall not read that section. In this way 聰中始能 酿釀精純 a man in his own breast will begin to be able to distil the pure essence of knowledge; but 若東西讀此篇不熟那篇不精豈 不枉費工夫 if a man reads on the east, and reads on the west; this section is not digested; and that section is not essentialized—does he not thus waste his time to no purpose? He 須置書案頭 ought to have a book-case, and shut it up with the greatest care, and 只留一本在眼前 leave only one volume before his eyes; then 俟精熟了這一本續換第二本 he must wait till he has digested the essence of this volume, before he changes it for another volume.

If thus 循序温理自然有成 in successive order he distil principles, then in the natural course of things, he will attain his object. For 一切世事最怕雜而不純 with respect to all secular affairs, what is most to be dreaded is mixing them up, and not keeping them purely apart. 若不切戒事必難成 if this error be not universally guarded against, it will be difficult to perfect any work; for 縱成而亦不能精萃出人頭地 although the work may be effected, it cannot be essentially refined, nor overtop other people's heads.

vii. When a man reads 這一篇 this section of a book 熟把精神注意在這一篇上 let him grasp his soul, and pour his mind upon this same section. 切不可讀着這篇又想着那篇 He must not, on any account, whilst reading this section, be
given him, he cannot swallow them; he must first dis- 
gute off fractions and get rid of a few portions of the 
greens that he has eaten, before he can relish the choice 
dainties; and in reading, the same is true of the 
multitudinous thoughts, which occupy the mind, and those thoughts 
not to be eliminated. Such events are not only about the 
dusty affairs of a vulgar world, but even in books 
also have their ends there are also contained 
things of no importance.

x. To make progress in learning, an important qualification 
is, that which is called 运用 'transporting' and using,' 
which consists in a good capability of explaining and comprehending, 
a whole subject in all its 
bearings, so that 人知彼 on hearing this, one 
 knows that; which is done by 触类旁通, thrusting 
every subject into its proper class; and understanding 
the collateral topics. Thus 一篇可知十篇 on 
possessing one section, one may know ten; and on having 
ten, you may know a hundred or a thousand. But 有等 
there is a class of men, who although they have read 
a great many books, yet 呆呆守定字句 still, in 
a foolish silly manner, they adhere stiffly to mere words 
and sentences; they are not only incapable of 运用 
transporting, or transferring and using the stores which 
they have laid up; but they don’t even know 何处 
where to employ them rightly in any one case. 
These students are not equal to those who have read much 
less, but who possess the qualification above mentioned.

xi. There is one convenient rule for 凡有事物的人 
all those persons who have affairs to attend to, it is 
精選古文一本 to make a good selection of a 
volume of ancient literature; and 時藝一本 a vo-

lume containing modern composition, and 置案頭前 
place them at the head of the table before his eyes; 
then 得閒就熟讀 when a little leisure is possessed, 
study them. If instead of adopting this plan, such persons 
wait till they 於閒 are entirely at leisure for several 
months, since 人事冗雜, human affairs are so numer-
ous and so mixed, this complete leisure is likely never 
to arrive. But 光陰似箭 time flies like an arrow,
Do not fear little; do not fear being slow.
The only fear is, one day's scorching sun and ten day's cold.

This is illustrated by what all nations have observed. 赶路的人 persons proceeding a journey on a road.
be who walks fast awhile, and stops awhile, 不如徐 行緩步者 does not progress so well as he who walks
with regular constancy, at a slower pace. And hence 諸
云 the proverb says,

不 怕 慢 Póh pa man
只 怕 站 Chhíh pa chán.

Don't fear being slow,
Only fear standing still.

信 誓 Sin tsê, How true?

XVIII. When a person 閱多時 has spent a long time, and
覺有疲倦 feels himself weary and languid, he must
拋卷 throw down the book, and must 緩步閒故
瀟灑些 scatter, and take a little amusement,
顱養他的精神 to nurse his animal
spirits, his mind, and his eyes. 方有機他 will then
have a spring to give motion, and enable him to embrace
a subject. If he 呆呆苦用功 plod with
 stupid dulness, and bitter toil; 不但天性不靈
not only will his natural intellect be obscured, and his
體弱之人疲疾 生病 but a bodily weak man will
become ill.

XIX. Choo-wán-kung 朱文公, or Choo-fon-tse gave
this caution勿 語今日不一而有來日
今年不一而有來年 do not say if I don't
learn to day, to-morrow is coming; if I don't learn this
year, another year is coming: for 日月逝矣歲
不我與 when days and months have passed away,
the year is not given to stay with us. And when an
ignorant man exclaims 嘯呼老矣是誰之咎
Aha, I am now old—who's fault is it? 當是言
very true, are these words!

And, 予謂 I say 時習二字 'the two words
always practice, express the only rule that will enable
one to succeed in a life of learning; whereas 姑待明
日四字 'the four words wait till to-morrow,' will
The study of letters was originally intended to induce the clear understanding of the principles of right reason; and it is necessary that every sentence be supplied to one's own person and heart. It appears to me that in daily concerns, those principles may be strenuously carried into effect; and that a study may be said to be really advantageous. If we wish to acquire the knowledge that is still a great error. The pedantry here condemned they sometimes call book-bubbles.

Although study should not be interrupted nor delayed, it is not enough that it should not be followed with too great eagerness and precipitancy: for, admitting a man can walk a hundred miles a-day, if he walks only seventy or eighty, he will feel himself strong and adequate to do this daily; whereas, if he work himself up to overstrained effort, and walk more than a hundred miles a-day, he will be unable to continue. Reading should be continuous and not interrupted. This is a very important step in the acquisition of knowledge.

This, I believe, is my last word on the subject. If you have any further questions, I would be happy to help.
XIII. 39th Radical.

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The scholar's Decalogue.

1st. 不分志 don’t divide attention.
2nd. 不牽事 don’t induce business.
3rd. 不懈惰 don’t be idle.
4th. 不間斷 don’t make intermissions.
5th. 不妄想 don’t vainly hope.
6th. 不約守 don’t be bigotted.
7th. 不多言 don’t talk much.
8th. 不間出 don’t saunter abroad.
9th. 不高誦 don’t recite aloud.
10th. 不呆坐 don’t sit brown-studying.

The learned, or literati, in China, of ancient and of modern times, differ very materially. The 孔子, of the first thousand years, from the time of Confucius, were a sort...
of philosophers entirely unconnected with the state; and whose object was chiefly moral science. The Han dynasty, which is the pride of China, knew nothing of that class of men, who, for the last twelve hundred years, have been called the Joo kean, 儒教, who have converted learning into a mere tool of ambition; and who care as little for true learning, as those men do for true religion, who consider it a tool of the state.

It was in the beginning of the Tang dynasty, about (A. D. 700), 皇帝之科 that a plan was arranged, directing literary examinations for the purpose of selecting men to fill the offices of government; which general principle, with various alterations, remains to the present time. But neither the object of the Chinese government, nor of the literati, is to extend the bounds of human knowledge; the end of the government is to impart the knowledge already possessed to every rising generation, and Pa chin tsse 拔真才 to pick out true talent from the mass of inferiority and mediocrity, which abounds in every community; with the ulterior intention of applying that superior talent or genius (as the word sometimes means) to its own purposes, in ruling the rest of the nation. The advancement of learning, in a liberal sense of that expression, or discoveries in science, are not in the contemplation of the government; it prescribes the books to be studied, it forbids the use of others; it disallows any innovation which does not originate with itself.

The Kaou she, or literary examinations, are so frequently referred to in Chinese conversation and books, as to make a brief outline of the He6 ching government of learning desirable to the Chinese student.

The Ko chang tesou le 科场条例 is a work in 18 volumes, containing the laws concerning the official examinations of literary candidates; this work is republished every ten years, and every new edition contains the alterations which may have been made in the interim; the last edition was published, in A. D. 1845. A view of the contents of this book, will be the best guide to the terms and phrases employed in reference to the Chinese literati, in the present day, for they have been much altered since the system was first adopted.

1. Heang, hway she ke 郡會試期 the times of provincial, and of general examinations. The Heang-shu 郡試 is a triennial examination of those who have attained the lowest degree, which is called 秀才 Sew-tse. The Hway-shu 會試 is an examination at Peking of the Keu jin 舉人 from every province in the empire.

凡郡試以子午卯酉年八月 all provincial examinations, are to be in the 8th month of the years Tsse, Woo, Maou, Yew, which answer to the 1st and 7th, the 4th and 9th of every twelve years. The 郡試 is the 3rd moon of the years Shin, Se, Chow, Wei, or the 5th and 11th, the 2nd and 8th of every twelve years.

初九日為第一場 the 9th day of the moon is for the first examination; 十二日 為第二場 the 12th day is for the second examination; 十五日為第三場 the 15th day is for the third examination. 每場皆先一日點入次一日放出 At each examination, all the candidates must enter the court yard, and have their names inserted the day preceding, and be let out the day after; thus they have to pass two nights without any bed, and in much discomfort.

To these Hway-shu, or provincial examinations, none but those who have Tsin he6 进学 advanced in learning to the first degree, are admissible. The examinations for the first or Sew-tse 秀才 degree, are at the district colleges, called 縣學 He6en he6; or 府學 Foo he6; and so on, and the degree is conferred by the resident provincial principal, called 學院 He6-yuen, or 學政 He6-ching, and 學台 He6-tae. The triennial examinations of the whole province are conducted by two Imperial commissioners, sent into every province from court, called 主考 Choo-kou; distinguished into first and second, by the epithets 正 and 副, Ching and Foo.

The provincial and general national examinations are distinguished into Ching-ko 正科 which means the regular periods of examination; and Keu-ko 加科 extra-ex-
examinations, otherwise called Gian-ko 資格 examinations
conferred by an act of grace, immediately from the throne,
for they must 由特旨 all emanate from a special
imperial order.

As to the times of these 考試必须 be decided on after consultation, when the
season occurs; and if they interfere with the usual periods
appointed or 科試 or 任意, the regular examination
may be made sooner or later; but when that
is the case, the alteration 亦不拘成例 must not be
tenaciously adhered to, and become a law.

宗室人員 is the provincial and general
examination of the official members of the imperial
kindred: They must all be examined in the Kung-yuen
貢院 or public hall, after 子各士子 all the
literary candidates 三場完畢後 have finished their
three examinations; 十七日皆進當日成場 on the 17th day their names shall be noted down, that
they may enter; and on the same day finish their
examinations.

Of the examination of these it is said, that it is
altogether a mockery, their themes are composed by other
people, whilst they sit near drinking and carousing. Their
themes must be delivered to the supreme examiner and general judge, that he may look
the papers over. The Tsung-jin-foo 宗人府 or office that superintends the imperial kindred, shall
previously to the day of the examination request the Emperor 欽派一員 to appoint an officer 入場照應
to go into the examination court, and attend to repress
any improper behaviour.

科舉 denotes an examination of all those not
of the first and second classes, who have attained the degree
of Sew-tsa-tai 秀才 to ascertain how many of them shall
be admitted to the next examination 科試 for the degree 科舉人. The whole number of
Sew-tsa-tai, in a province, being too great to be admitted
into one court (in Canton province they are 12,000), those
who rank in the third and lower classes and whose
attainments are much inferior, are not permitted to Tsin-
kò 科舉 enter to the examination 科舉 Kò-
keu.

After obtaining from the local scholastic authorities at the Su 考 or 檢, annual examinations the Sew-tsa-tai
degree, the order of the subsequent examinations is this,

1. 科科科 科試 科舉 to be permitted to stand candidate
for the Keu-jin degree.
2. Heang-shu 科試 in the province, to obtain the
Keu-jin degree.
3. Huego-ke 科試 at the capital of the empire, to obtain the
Heang-shan 科試 degree.
4. Teen-ke 科試 in the Imperial palace, to obtain the
Han-ling 科試 degree.
5. Chaou keu 科考 in the Imperial presence, to attain a first or second place amongst the Han-jiang.

All colleges or schools are included in the three general terms Tsung-he 科學, imperial colleges, for the Emperor’s
kindred; Kwan-he 官庁 government schools, or colleges; and Tsze-he 私立 private schools, which includes
those who remain at home to study.

科舉定額 is the fixed number to be
taken at the examinations for the Keu-jin degree. 科考 科舉 each person 一名 at the examinations of the
Sew-tsa-tai, whether obtained by study, or purchase; for the
degree 科舉人 at each of the 大省 large provinces, viz. 江南 Kwang-nan; 江西 Keang-se; 浙江 Chë-keang; 福建 Foh-kien; 湖廣 Hoo-
kwang; 取送百名 let 80 persons be taken, and sent to court.

In the Chung-śang 中省 middle sized provinces, viz. Shun têen pei tsze haou 顺天貝字號 (which
seems to answer to Chung-le 直隶 province) 顧東
Shan-tung; 山西 Shan-se; 河南 Ho-wan; 陝西 Shen-se; 四川 Sze-chuen; 廣東 Kwang-tung,
(Canton); let 取送六十名 there be 60 persons
taken, and sent to court, (in Canton at present, A. D.
1819, there are 71 selected.)
At small provinces, viz. Kwang-tung, Kweichow, or Yun-nan, let there be 50 persons taken. 每省一名 of the secondary class, called Foo-pang, or Foo-kung-sang, 副貢生, let 40 be taken in the large provinces, 30 in the middle sized ones, and 20 in the small provinces.

In Canton province, the number of candidates admitted to the Ko-ken 科禁 must be 4,800 persons, and in other provinces a similar proportion, 各省之政 to the numbers 貢監等, 正科及 館通 盡, 要取錄 the Heo-ching, or provincial principals, in every province, must, from the three classes of inferior graduates, called sang-yuen, Kung-sang, and Kie-sang, including both the first chosen, and the subsidiary names, by a general calculation, take the exact number prescribed, to attend as candidates.

福建 臺灣科舉無定額 the province of Fuh-kien, and the island of Formosa, are not restricted to a fixed number to attend as candidates for the Keu-jin degree. The Heo-ching 侯經 (as a provincial principal is sometimes called) wrote from Formosa to the Emperor Kien-lung, saying, that any limitation of numbers would, 恐阻士子之志 or, 遏令黎 頤 so as to cause its entire failure on the island.

Of the 一二三等儒童, first, second, and third class, of literary students, or Tung-sang 童生, those without any degree are called, there was a considerable number on Formosa; and those who wished to attend the Heang-sho 鄉試 were five hundred; but he could, according to existing laws, admit only two hundred, and 頤 人名 was limited to conferring two Keu-jin degrees.

When the sang-yuen, and the Kien-sang, that is, those who have obtained the lowest degree, either by merit or by pureness, attend the examinations for the Keu-jin degree, 各省之政 the Heo-ching in each province 設錄選定額外 shall (not including the fixed number of that class called Loh-e, that is persons whose names are taken down after the first selection, and whose talents are promising). 查照歷年投卷不到數目 examine the average number of those who for several years, have not come for their stamped theme papers: and shall 酬量備取若干名 deliberate on the number of supplementary names to be provided with. Then 投卷既齊後 after all the stamped theme papers required, are given out to applicants, 將額缺挨次抵補 let him fill up the defective number of candidates by the names provided, in the order in which they stand, one after another, 不盡者仍行扣除 if they are not all required to fill up the deficiency, the overplus must still be rejected.

The Kenen 卷, or stamped theme papers, are bought for about a quarter of a dollar, at the Foo-ching-sze's 布政使 office.

各省監臨官 the visitor or superintendent at the examinations, in every province, (who is always the Foo-yuen 撫院, or Vice Governor) and the 試官, officers who assist in the management of the examination, the Taou-tai 道台 and others, shall inspect the number of theme papers, and see that they correspond exactly to the number allowed by law, or 有無逾越 whether there be, or be not, an excess, contrary to law; and they shall 於試竣日 on the day when the examinations are completed, 即行據 實奏聞 immediately make a report to the Emperor accordingly, to the facts of the case.

The Heo-ching, or principal of Formosa, pleaded with the Emperor Kien-lung for the indulgence he requested, on the ground of Formosa being 恐懸海外 an orphan suspended beyond seas, and because its circumstences were different from those of the interior of China; therefore 似宜少加變通 it would seem right to make some slight accommodating change in favor of the island. However, it is stipulated that they should 撫其文理清通 select persons whose study was pure and perspicuous, and not take 文理荒蕪之人 those people whose style of writing was wild as a wilderness and loose and incoherent, nor must
The evil the government seems to guard against is, what they call Maou-lan, or literary men being inundated by pretenders to literature; and therefore it requires of the Hch-chin 臣 or literary statesmen, as they call the provincial principals, and Ken-chin 監臣, or official visitors, that they "strictly examine" the candidates, and that they pass only those who are thoroughly versed in the three departments, in which the candidates are examined on three different days.

In appears from 附載舊例 old laws (of the present dynasty) annexed to the chapter under review, that the Tartars were not at first very favorable to the literary hierarchy of China. I call it a hierarchy to express the circumstance of the learned being a privileged order of men, who assume a superiority over their fellow citizens, and who affect to guide the understanding and conscience of the nation, and of the sovereign.

順治二年 in the 2nd year of the Emperor Shun-ch'ien (A.D. 1645), 直省領中舉人一名 the province of Chih-le was limited to one Ken-jin degree, and only 三十名 thirty persons were allowed to attend as candidates at the examination. 康正四年 in the 4th year of Yung-ch'ing (A.D. 1726), that Emperor stopped entirely all literary examinations in Ch'ing-ch'ang province, on account of two of the literati having censured, or as he says, slandered the Emperor Kang-ki. In the edict published on that occasion, Yung-ch'ing says, the object of government in supporting the literati, is to cause people to know 知有君父之尊 to know, or to recognize the superiority of princes and fathers. 非但欲求工于文字 and by so means, simply to elicit skill in letters. For mere literati, he affirms, is useless; thus 甲於天下 Ch'ing-ch'ang province in elegance of style surpasses the whole empire; and 風俗荒僻破壞 已極 but the manners of the people are ungenorous and ungrateful; and they are vile to an extreme degree, which he exemplifies by instancing the case of Cha-tse-lung 查嗣庭 and Wang-kiang-ke, who 自矜

This 私智小慧 rain of their partial knowledge, and petty genius, 傲睨一切輕薄天下人 being proudly insolent, looked askance on all others, and treated with contempt and insult every body in the empire, till 途至喪心憤義誣君上 finally, their hearts being dead to all right feeling; and opposed to righteousness and equity, they slandered and vilified sovereign princes. He argues, that 十民雖然 although the learned and the people be separated; yet 其專一 still they are really but one. However, the 十子 privileged sons of letters, generally treat the 百姓 common people with much scorn.

生員科舉 the Sung-sun, or Shou-tsun graduates, attending at examinations for a Ken-jin degree 由各省省主考取 must be enrolled and selected by the provincial principal of each province; and 省主考取 only will they be permitted to attend only the provincial examinations in their own province. 其省外子弟 the sons and brothers of gentlemen in the government, 不准於父兄原任衙門 移文起送 are not permitted to be brought from other provinces, by an official document from their father or brother's office to the examinations where their office is.

Rules concerning 貢監科舉 the graduates called Kung-sun and Ken-sun attending the examinations for the Ken-jin degree. The Ken-sun are those who purchase the lowest degree. The Kung-sun are Shou-tsun, who get a step higher, but which yet leaves them short of the Ken-jin rank. There are six ways in which this step is obtained; 1, 養恩 by an act of favor from the sovereign. 2, 例拔 by one chosen for superior merit out of a Ken, once in 12 years. 3, 按祀 by a certain rule in a given number of years. 4, 養門 a class of Shou-tsun, placed next to Ken-jin. 5, Yew 由文 by a good character given from the Laon-tze 老師 or district tutor, which is a piece of patronage granted him, once in three years. 6, 養例 by-law, which means, by paying certain fees required by law. The obtaining these degrees by money is called 持貢監, Ken-jen, the Kung and Ken degrees.
who is recommended for his excellent conduct, may become a K‘en-sung. And those who from being military cadets, purchase the K‘en-sung degree, 俱 准入文闈應試 may all enter the gate of letters, and attend the examinations; but 不 得便入 武 謀 they cannot again change and enter the military gate or school.

After having passed certain examinations, some of these Kung-sung and K‘en-sung, are admitted into the Peking college, called Kw‘o-tze-k‘en 國子 監 and may attend 順天 鄉試 the provincial examinations at Shun-t‘ien-fou, which is in the Peking district.

In 直隸及各省 Chih-li and every other province, those who 由俊秀指納貢監 from possessing eminent talents, but without a degree, purchase the Kung-sung and K‘en-sung degrees, and 順天 鄉試者 attend the provincial examinations, at Shun- t‘ien-fou, 無論官員 屬民卷 供 by 國子監 錄科 whether the theme papers be those of the sons of people in office; or of people under the Tartar banners; or of the common people, all must be enrolled for the examination at the K‘o-tze-k‘en college. And 即將原 卷送部 貯庫 the original theme paper must be forthwith presented and laid up in the treasury of the Loo-poo. 凡由俊秀 勢宜中式者 all who from being eminent without a degree, purchase a Kung-sung or K‘en-sung degree, and succeed in obtaining the K‘en-jun degree, on the 勤勞 日 of re-examining their themes, 查出錄科原卷 their original theme given in when enrolled for the examination, also be sought out, and 聚對文理筆跡 the style and hand writing be carefully compared.

1. 八旗貢監生員 The Kung-sung, K‘en-sung and Semi-term of the eight Tartar banners; the 什帖式 secretaries, and 小京官 petty officers in Peking 順天 鄉試 shall attend the provincial examinations at Shun- t‘ien-fou.

2. The 祐項人員 officers of miscellaneous character; such as 武英殿校錄 the reviewers of papers, and writers in the Woo-jin-t‘era, or palace of martial glory; all those 各寺監 助力 who are exerting themselves on trial in the several Sze and Yuen offices, at Peking; and all those 各館蔭錄人 員 officers who transcribe and write, at the various public rooms at Peking 俱 准應 順 天 謀 may all attend the provincial examinations at Shun-t‘ien-fou.

Those Shu-n‘ian graduates, who 充樂舞生 act as musicians, on great festivals, may also attend the same examinations.

x. When the Shun-t‘ien provincial examinations are about to come out, the Hoo-ch’ing, or provincial principal of Shun-t‘ien, the 國子監 K‘o-tze-k‘en college principal, and the 奉天府丞 Shung-t‘ien-fou ching, or deputy magistrate of Hoo-ch’ing, shall 於 十 日 以前 ten days before the appointed time for the examination, 將應試各生 take all the graduates who have to attend the examination, and 造冊送至 make out a list of them, to be presented to superior authorities (probably the vicereign of Peking). But 逾 限 續送 他面 駐回 let such lists as may be presented in continuation after the limited period, be at once rejected, and sent back, 一 面 將違例 送考 各員 奏 請安 置議會 at the same time, let those officer’s names, who in opposition to the laws, have presented persons for examination, be reported to his majesty; and a request made that they may be delivered over to a court of inquiry.

In the lists, it is required to state 年貌 籍貫 the age, the appearance, the national, place and the lineage of the persons. And in the provinces, the K‘omaw kwan officers, or professors, are required 每逢 禧科兩 芳 whenever the annual and triennial examinations occur; 照格照印 to imitate the list called memoucrds of achievements, and 另造一本 稱送地方官 besides it, make up a book (containing the same materials) and present it to the local magistrate; to be, by him, trans- mitted to the Poo-yuen’s office, and there preserved for subsequent reference to ascertain the student’s character.

The Shu-n‘ian 考 annual examinations, in the term implied occurs only once in two years, at these, all
the Sew-tsae are required to attend, on pain of having their names obliterated, and losing their rank. This may be avoided by reporting themselves as Yew-ho travelling to learn (people engaged in trade often make this pretext) as sick, or as mourning for their parents. In these cases, the individuals are required to attend subsequently a supplementary examination.

Leave of absence from two of the Suy-kaon may be obtained by applying to the Heu-shan, who is a sort of secretary at the college; the fee is about 2 dollars. To enquire after absences, the Mun-tow, a kind of official messenger is despatched.

Sew-tsae graduates belonging to the new territories in Western Tartary, when attending the provincial examinations shall be allowed post horses, at the expense of government. The same indulgence is granted to the Keu-jin graduates, of the provinces on the south-west corner of China, when they attend the general national examinations at Peking.

When purposing to attend the general examination at Peking, must be presented a certificate, which must be transmitted to the Poo-ching-sze, or provincial judge; and which must be by the judge, having fully examined into it, be laid before the Poo-yuen, requesting from him that a document, addressed to the Le-poo, may be given, which the said judge transmits to the several Chow, or Heen magistrates, and they give it to the particular Keu-jin, to take it in person to the Le-poo at Peking, and there present it.

This document must be brought back to his native place by the Keu-jin, whether successful or unsuccessful at the general examination.

Those new-made Keu-jin, who happen to be at Peking, and have not time to return to their native place, may procure a sealed certificate, from any townsmen who is at Peking in the government, and of the 6th, or any superior rank: and this certificate being accepted, must be produced to the Le-poo, or board of rites and usages, be, previously to the day of examination, notified to the Kwat-tsze-keen college; and the magistrate of Shun-teen-foo, that they may act in obedience thereto: and also issue a proclamation, making the circumstance publicly known.

A Keu-jin graduate, who owes any land-tax, or who has not paid any tax, on account of some occurrence, is subjected to a court of enquiry, which has not yet decided; or who is mourning for the death of a parent, is not permitted to attend a Hwuy-she or general examination.

Section, makes arrangements for giving to Keu-jin graduates a sum of money for their travelling expenses—on going to Peking to a general examination.

In Canton province, twenty taels are allowed to each Keu-jin, but the fees of office, when applying for it, are commonly equal to the whole amount: the journey to Peking, from Canton, together with proper clothing for passing a winter in the north, costs in the most economical way of doing it, about 300 dollars.

The Keu-jin graduates from Yuen-nan and Kwei-chow provinces, going to Peking to the general examination, shall have government post-horses granted them all the way. This indulgence is conceded on the ground of these provinces being distant provinces.

Concerning the examining officers of the Shun-teen provincial examinations; it is decreed that, except the officers whose native place or lineal connexion is Shun-teen-foo, or the province of Chih-le, and who (on these accounts) are required to keep back; let
there be made out a list of the official rank of persons below the rank of assistant ministers of state, who entered on office from the stations of Tsin-size graduates, and above assistant general Censors; and let 註明籍貫係次科分 there be clearly noted, on the document, the native place and lineage of the persons, the emoluments, the order in which they stand on the record of merit, and the examinations at which they obtained their degrees; then

the responsibility, and now 各房止用一人 in each room, they only employ one person: thus 專 the responsibility being concentrated, 其 is difficult, to remove the merit or demerit (of whatever is done) from one person to another.

Section is concerning the managing officers at the provincial and general examinations.

1st, 賜恩監臨 a supervisor or visitor.
2nd, 題調官 a general manager.
3rd, 欽點內監試 a superintendent of the examination inside the curtain; i.e., in the inner apartments.
4th, 升江善門外巡 a patrole in the outer part of the court.
5th, 賜恩善門外巡 patroles on the wall, or fence, besides these, they have 當局的 look-out stands, in which watchmen are placed. Also officers appointed 稽查衛門以內至 the inside of the examination; the great hall.
6th, There shall be Nuy ong in the great hall.

The assistants of the principal examiners are called Tung-kwou kwan 同考 or Fang-kwou 房官 and Fang-size. At shun-teen-fou 顧大府 there are eighteen appointed; at Canton, there are ten. In Kang he's time, 每房用房官二員 in each room, two assistant examiners were employed, for the purpose of preventing frauds; but that was found to divide the responsibility, and now 各房止用一人 in each room, they only employ one person: thus 專 the responsibility being concentrated, 其 is difficult, to remove the merit or demerit (of whatever is done) from one person to another.
Section treats of the themes given at the three days examinations.

第一場四書制義題三 on the first day, there shall be three themes from the Four-books, requiring the meaning and scope of the same; and 八言八句詩題一 one theme on which to compose a verse of five words in a line, and eight rhymes—making sixteen lines. Of the themes quoted from the Four-books, the first shall be from the Lun-yu, 次申庸 the next from the Chung-yung; 次孟子 and the next from Mäng-tsze. If the first theme be from the Ta-heo 大 ] the second shall be from the Lun-yu, and the last as before, from Mäng-tsze.

第二場 On the second day of examination, 五經制義題四 one theme from each of the Five Classics shall be given, requiring the sense and scope thereof ; 首易經 the first from the Yih-king, 首申庸 the second from the Shoo-king 書經 the third from the She-king, 詩經 the fourth from 春秋, and the fifth from the Ch'un-ts'ao. 檢問 通行 on the third day of examination, five questions shall be given, requiring appropriate written answers—These questions refer to the history or political economy of China.

At the general national examination held at court, as well as at the Shun-teen-foo examination the themes are given by the Emperor himself, or by his special order. The Te-kee 題匣 or theme box, is received with great pomp by the principal examiner, who repairs to the palace gate called 乾清門 Kēen-ts'ing-mun 祇領 to receive, with the greatest reverence, it and the 簡匙 key.

In the provinces, 正副考官 同法 in the principal and assisting examiners, unitedly, and in a
public manner, shall decide on the themes to be given. And those taken from the Four-books, and Five Classics, must be sentences the meaning and import of which is refined and profound. The themes for verses must be grave and important. They must not be habitual, and commonly determined on themes. The object in this prohibition is to eradicate the illegality of students feeling their way, and precomposing their essays. In the themes taken from the classics, it is forbidden to cut and tear asunder, and drag together and join parts of sentences, or to make the theme consist of garbled quotations.

In all the provinces, when selecting themes for verses, only those concerning things of real importance, the principles of which are clear, and which are evidently of a correct nature, and of great magnitude, need to be sought. There is no occasion to search and enquire into devious or mean subjects. The chief topics must be concerning things of real importance, the principles of which are clear, and which are evidently of a correct nature, and of great magnitude. These regulations are intended to prevent the inspectors of the papers making additions or alterations.

If the characters added and blotted out exceed a hundred, that student is suspended. If his name is pasted up at the gate, as having violated the rules, and he is expelled from that year's examination. At Canton, there are generally a hundred or more persons subjected to this punishment, for breaking some of the numerous regulations.

Section requires that the theme paper (issued by the examiners) be subsequently presented to the Emperor.
2. 文字内概不许作大结 Amongst the essays, none are permitted to be formed in one large knot; i.e. without the usual divisions.

3. The writers of 首場制藝 the first day's composition, must consider the text of the Four-Books, as settled by imperial authority, the standard. Compositions characterized as 輕鋤之作 formed of levity and depravity, must not be accepted; if they should be 錄取 accepted, the revising officers are required to report the same to the Emperor.

4. 如有剽竊異端邪說 If there be any plagiarism; heterodox opinions, or depraved expressions; they are to be 錄入子史文集 and if any of the collectanea of private writers and historians be foisted in, the composition 不得取錄 cannot be accepted.

5. 制義務期 in composing explanatory essays, the writer must aim at 清真雅正 perspicuity, truth, elegance, and correctness. He should not depart from, or put aside the sense of the theme: nor 撉拾子書中怪僻之語以炫新奇 to drug in strange and depraved sayings found in the books of private writers, for the purpose of his shining as new and extraordinary.

6. If in any composition 有於五經外徵引僻字者 there be introduced, as quotations, distorted characters not found in the five classics—it shall not be accepted. The Emperor Shun-che required the literati 以宋儒傳註為宗 to consider the commentaries of the learned, who wrote during the Sung dynasty, as their standard, and he named nine works, which he desired they would consider as models and guides. At this time, the Emperor 令撰國史 to the establishment of a Chinese dictionary, I insert their titles: First, 四書. Second, 五經. Third, 性理大全. Fourth, 聯甲. Fifth, 存疑. Sixth, 資治通鑑綱目. Seventh, 大衍義. Eighth, 历代名臣奏議. Ninth, 文章正宗. Yung-ching 雍 正 seems to have thought the students too much restricted, or as they express it, 繙手縛脚 bound hand and foot and therefore he published an edict saying, 務期各展心思 every one must aim at expanding the musings of his mind, and 獨抒acie himself alone put his web and loom in order, which expression he meant figuratively for a student's aiming at more freedom and originality. The Emperor added, that 從前避忌之習一概消除 the former habit of avoidance and dread, should be entirely swept away, yet he forbade altogether the examinations in Ch'-keang province, because an individual or two did not avoid what gave him offence.

xxx. Section contains 殿墨卷式 the prescribed form of the theme-papers, marked with red and black lines. They must be 長一尺 a cubit long; and 寛四寸 four points broad. The first seven leaves must be seven leaves of unoccupied white paper, on which to write the rough sketch. Where the 稿草 rough sketch begins 印用小紅戳 the paper must be stamped with a small red seal. The students are not permitted to take any paper into the examination court.

On the remaining part of the theme paper, there must be 紅格十四頁版面 fourteen pages containing red-lined divisions, on which to make out a (true or fair copy, 每頁十二行) on each leaf there must be twelve columns—the word leaf means two pages: and each 行二十五格 column must have twenty-five transverse lines. The number of leaves and columns vary on different days, but 其紙色必須一律 the colour of the paper must be according to one standard.

The 紅格 red-lined papers are for the students to write on; the 紫格 black lined papers are for the copy. The 首場卷面及接紙處 the front of the (black-lined) papers, and the joinings of the several sheets, must have the Yin-sia official seal impressed on them. The red-lined papers must be impressed with an 紫色紅印防駕 earthy red coloured 萬防 fang seal. And at the end of the bl 黑格 lines papers must be impressed with a 紫格戳記 purple coloured Ch'oke shou-mark.
Let the superintending officer called Te-teaou be ordered to provide—the theme papers; and do not establish a theme paper shop. The theme-paper price shall be fixed at 一钱三分 one mace two candareens for each. The Te-teaou, or officer, must employ a firm, thick, fine paper; if he use a thin paper, his conduct must be reported. If the students soil or tear the papers, or write erroneously on them, they shall not be allowed to change them.

Contains regulations concerning throwing (that is giving, or rather selling) theme papers to the students. The papers must be presented by the provincial principal to the Pao-ching, or treasurer's court; and the re-examiner's decision. He must take with them a certificate describing their persons, their age, whether they have or have not beards, &c., must not allow them to receive the papers if the appearance does not correspond with the description, they will not be allowed to receive the papers.

When the essay is inside the screen, looking over the essays—which have been written by the candidates for degrees, the examining officers must he together in the same hall, to compare and look over the essays.

The chief examiner, and all the subordinate ones called Fang-sze shall sit together, in the same hall. The chief examiner shall sit opposite to each other, at night on the evening of the day, to look over the theme papers which have been looked over, be examined and put into a box, and then the chief and assistant examiner, with the supervisor, must in person seal and lock it.

The next day when publicly, and jointly, they shall open and again look over the papers.

When the examining officers have looked over the three day's productions, they must record the most perfect compositions. If the first day's exercise be faulty and false in sentiment, although the first day's work may be worthy of acceptance, it still is not allowed to receive it, and give a degree. If this class of compositions be accepted, the chief examiner, must explain in writing on the theme paper the reasons of his accepting the composition. and wait for the re-examiner's decision. He must not allow any notice of the occurrence to transpire; which by the disclosure might occasion various proceedings.

A Fang-kaou i.e. any of the ten local inferior examiners, cannot interfere with any other local examiner. To drink, eat and sleep during the night, every one must return to his own room; they are not allowed to visit each other; to make private enquiries; nor to collect together to converse—if they violate these rules, it is permitted to report them to the Emperor. It is said that instead of obeying this rule, the examiners towards the close of the day, drink and play at cards together.

The local examiners must not debate obstinately—for or against any paper, with the chief examiner. Let those who oppose this regulation be pointed out and reported to the Emperor.
Should a local examiner present (to the chief examiner) any essay containing incoherent and false sentiments, before the 佳卷悉行呈薦，excellent essays are all presented; he shall have his conduct reported.

Many of the essays never reach the chief examiner—they are thrown, by the inferior examiners, into a Lo 篮 or basket placed to receive them. Those that are handed up to him, must be examined fully, as they pass by the visitor, to see that there is no clandestine communication by little note; if he finds any 暗通關節 underhand communication or connexion, which expression implies some secret sign—the parties concerned must be reported to the Emperor.

The assistant examiners are permitted to mark with circles or dots, sentences only, 不得滿篇密圈密點混呈主考 they must not fill the whole page with close circles and dots, and in that confused state present the paper to the chief examiner. Circles and dots, denote approbation.

On the 中卷 successful essays, the 副考官 取字 assistant examiner, commissioned from court, shall write the word Ts'ao, 拾； and the 正考官 chief examiner, shall 写中字 write the word Chung, 士，and hence the term Chung keu 中舉 denoting the attainment of the Keu-jin degree.

The 落卷 rejected essays, which have been 批出 ssured to denote their rejection, and have been thrown into the basket, may by the chief examiner be again 被出 sought out, and if found to contain 佳文 elegent compositions, he accepted. If the inferior examiner 虚心悔悟 candidly confesses his error, 无 further notice need be taken of the circumstance; but if 自執已見 adhere obstinately to his own opinion; the chief examiner may take his own way, only 將錄由於卷面批出 writing on the front of the essay, his reasons, and referring the final decision to the reviners of the papers at court.

On all the 落卷 rejected essays, the inferior examiners must 批出不薦缘由 write down the reasons why they do not present the paper to the chief examiner; and 放榜 after the names of the successful candidates are publicly exhibited, the 本生領取原卷閱看 original candidate shall receive back his original essay, to view it; and if it appear that the examining officer has 妄挐佳文 unjustly spurred a good essay, the candidate may appeal to Peking; but if the decision be again given against him, he shall not only be 考黜 expelled from the order of literati, but also be delivered to the penal board, which shall receive the crime; of 安控 making an unjust complaint.

As a trial of a person's having been the real author of his papers 士子時寫頭揚詩文 the students are (sometimes) required to write from memory the first day's verses and essay, 如互異在十字以因者仍可取中 if the dissimilar characters in the two papers be ten characters or fewer, the degree may still be granted; but 至窺覆過多優劣迥別者概不准取中 in those cases where the two papers divaricate and err from each other very much; where the one is excellent, and the other mean in a considerable degree;—no persons presenting such papers shall be allowed a degree.

XXXV. At the provincial and general examinations in Peking, where there are candidates from every part of China, it was deemed necessary to prevent the examiners, and the candidates being from the same part of the empire; that there might be no partial feeling. To effect this, the essays were sorted and marked with certain distinctive epithets, such as 南皿卷 the southern platter of papers, which the 南省人 southern men who happened to be examiners were required to withdraw from. The essays of candidates from the northern provinces were called the 北皿卷 northern platter of papers. The 邊省人 men of frontier provinces were not allowed to examine papers marked 中皿卷 the middle platter of papers. The Mwan-chow 滿洲 papers were called the Mian character papers. The Hau-keun 漢軍 or Chinese who at the conquest first joined the
Section provides a rule for dividing equally the several accepted papers, amongst the different assistant examiners; it is entitled "抽房 allotting to the rooms, the accepted papers. The reasoning runs thus: 各房佳卷多者 in all the rooms; i.e. under the superintendence of each assistant examiner) where the excellent, or deserving essays exceed the required number, 准共數呈 贏如無佳卷 it is allowed that they all be presented; and if there are no meritorious essays, belonging to a room, 不得 濫取充頃 the fixed number must not be made up by carelessly adopting whatever presents itself, (as a flood carries everything before it); But when the 主考庭閱場之 各卷 chief examiner has looked over all the essays of every examination day, he must 撈取中後 take out the most worthy to be chosen, and 不必拘每 房額數 need not be tenacious of taking from each room the fixed number (which it ought to produce) but 必取中後 wait till he has accepted the whole number of papers, and then 將佳卷多者撥給 take those rooms which have an excess of excellent essays, and distribute them to those rooms which have too few excellent essays.

Section contains the fixed number of Keu-jin degrees to be granted in each province, at their triennial examinations; the whole amount is about 1246 persons.

This section refers to a privilege granted to the sons or brothers of a few of the higher officers of state; when in a province, a given number (in Canton fifteen) of such persons, can be found to stand as candidates, then one, two, or more of them may be accepted, and be distinguished from the common candidates by not being searched on entering; by wearing peculiar garments; by sitting apart from the rest, &c. These candidates are called 官生 Kwan-säng.

Section establishes the limitation, and gives directions, as to what officers of government may enjoy the privileges referred to in No. xxxvii: and how persons must be related to enjoy that privilege.

Details the several relations of the examiners who must 迴避 withdraw from the examination where they preside.

Directs how to 關防貳院 guard the Kung-yuen courts and colleges, where the examinations are held. All access from the outside must be cut off, and care taken that 無士色鬆. if there be a loose earth in which papers may be secreted. 及梁頭 屋角 and the ends of the beams, and the corners of the houses must 悉行搜查 all be searched.

The Kwan-fang 關防 or guards and cautions, is a general head extending also to the 場規 rules or usages of the court of examination. These rules begin thus, 士子入場不得飲醉豪規 a literary candidate on entering the court, must not get drunk, and behave disorderly.

During the examination all intercourse of civility
between the examiners and their relations must be discontinued; nor may the candidates send presents of food or letters or verses.

XLVII. On entering the colleges gates to insert one's name, the law which guides the present practice, requires that if查出士子倩人代試等弊 if it is discovered, a student has employed any person to compose the examination essay for him, any such illegality, then the employer, and the employed, shall be taken and punished according to law.

If the name and surname are erroneously written, they shall be inserted in the list in which the name referred to is inserted; and the student shall be delivered over to the board and subjected to a court of inquiry.

XLVIII. Section is respecting 搜檢士子 searching the students, or literary candidates, on their entering the examination court; if they secretly carry (precomposed essays about their persons) they shall according to law be punished by wearing the wooden collar, and be degraded from the rank of Sew; or if it happen that they convey papers inside, or carry them in secretly, mixed up with victuals; or if they nestle them in bedding, or work holes in utensils (such as instands, with the intent of concealing papers) and other the like illegalities, the officer shall be punished, and the student shall be delivered to a court of inquiry.

Section requires that there should be 搜查 a search of the things supplied and arranged for necessary use, and of the servants employed. The things inside, must also be examined, and the servants employed.

XLIX. Section contains regulations concerning the servants and attendants who are carried in by the officers. The master chief examining officers may each take with himself three servants, and the officers may each take two servants into the court or area; all these must be searched; and the person taken in shall be punished for his crime.

Section interdicts the巡緝員役 patrolling officers and men from conveying any precomposed papers into the examination court. Both in the 內外場 inner and outer courts, the officers and men from the cantonments must be deputed to patrol and search, both night and day, and search if it happen that they convey papers inside, or carry them in secretly, or nestle them in bedding, or work holes in utensils (such as instands, with the intent of concealing papers) and other the like illegalities, the officer shall be punished, and the student shall be delivered to a court of inquiry.

Section requires that there should be 搜査 a search of the things supplied and arranged for necessary use, and of the servants employed.
men at the first gate, who were unable to discover (the concealed papers) and punish them.

21. Section prescribes the pencil colours—i.e. the colour of the ink employed by the several persons employed in the examinations) within and outside the curtain.

At the provincial examinations, the chief examiners inside the curtain, must use "black" pencils, i.e. black ink, for no other material used in writing is the word "black" applied singly. The same official examining officers must use a blue ink; the examiners inside the curtain must employ a purple ink; the receivers of the papers must employ a verdigris ink. The transcribers of papers must employ a verdigris ink.

The examiners, and those who give bribes, and form a medium of inter-communication, and employ marks of connexion, will be severely punished. The fathers and elder brothers who, on account of their sons or younger brothers, act nefariously—such as the examiners who take a part in such transactions, will all be punished.

There are sometimes impostors or sharper, who make false pretences and defraud people, by insinuating that they have influence with the examiners, and thus defile the character, and involve the persons of examining officers. There are literary candidates who make requests, and go about to supplicate (the aid of influence) which leads to their being imposed on.

And there are some candidates who cherish resentment and make up false accusations against the examiners; and who occasionally free their names to spread abroad false reports, or paste up anonymous labels. And there are unsuccessful candidates who go to the residence of the examiners and behave in disorderly manner, and make a clamorous disturbance; and other similar cases in all of which it is directed that the proper superintendent of the court, must search and seize the parties, and subject them to the law.

If a literary candidate should, previously to an official announcement of the degrees conferred, copy essays which have been composed inside the court gate, and present them in any body to criticise and mark them with dots, then, after the official announcement of the degrees, should be filled with resentment for disappointed hopes, and print the fallen essay—a view of appealing to the world for their judgement on the rejected paper, both the candidate and the officer who added the criticism (to the paper), shall be delivered to a court of enquiry.

Section declares it to be the will of the sovereign not to allow any report to be made to him when about to enter on an examination; nor does he allow any of the ordinary occurrences during the examination to be stated to him: but only such as regard the rights of wrongs, or the clearing up of oppressive calumnies, which are so urgent as not to admit of delay: all other concerns are wholly disallowed from being reported to the emperor, when the period of examination has arrived. The intention of this law is to prevent disturbing the minds of the literary candidates when they ought...
to be occupied about their essays and other compositions. 三年之内何时不可言 during the space of three years, what time is there that they may not speak? 何必待场期已近纷纷陈奏 what necessity for waiting till the approach of the period of examination, and then crowding in representations to the Emperor? 五. This section 禁止刊戡删经时制策 prohibits printing and selling abridged copies of the ancient Five Classics; and Essays on the Political Economy of the present times. In 访间 the shops where the classics are printed and sold, 慎用 全经 the complete work must be employed; and the 副本刻板 engraved blocks of the abridged copies must be condemned to be 銅燬 burnt and destroyed, by the local magistrates; and those copies which are already 印刷 must not be allowed to be preserved nor 售卖 sold, lest they should 贬誤士子 subsequently lead scholars into error. And indeed the printed copies in the hands of the people must be delivered up and 收缴 received by the government, 解京 then sent to Peking and there be burnt and destroyed. It is likewise ordered that the governors of provinces do send to the Emperor a triennial report, giving information of the current state of affairs and whether there are, or are not, any places, where such abridged classics are propagated and studied. However, in the performance of this duty 不得過為繁瑣 it is not permitted (to the local authorities) to be over minute and troublesome, 以致擾及坊肆關閘 so as to distress the shopmen, or cause disturbance in lanes and private dwellings. The booksellers are further forbidden 刊刻小本發賣 to print and publish small copies of the classics—the reason of this prohibition is, that no facility may exist of carrying small copies of the classics into the examination court; where every composition is expected to emanate from a man's mental stores; there are however very small editions of the standard works, and some to be bought in manuscript. 五. 子子考试 literary candidates attending examina-

tions 由原籍送考 must all be presented from their native place, where their names are supposed to be enrolled. To go to another district, and pretend to be a native of it, when one really is not so, is expressed by Maon itself 冒籍 and 其有假冒籍貫者 those who falsely assume being natives of a place, and give in a false account of their family and lineage shall be expelled and degraded; for no candidate is admitted in a particular place without proving that his family has been resident there for 三代 three generations, and not only shall 该生 the said candidate be so punished, but the 学生 who is 贬保 併黃革 together with him be expelled and degraded. If 因而中或去革人 in consequence (of the false pretences made) the person should have obtained a Ken-jin degree, it shall be taken from him, and 照例治罪 be punished according to law. 六. This section contains various regulations concerning the 坐號 marks of the seats, where the candidates sit to compose their essays; intended to prevent persons sitting together, who may have arranged a plan to give and receive assistance. The endless precautions to prevent fraud, in an examination of professed students of moral science; all of which, minute and often ingenious precautions, they contrive occasionally to evade, is one, amongst many other proofs, of the wickedness and deceitfulness of the human heart.

The little child's book, called Tséen-tsze-king 千字經 containing one thousand characters, is employed to mark the seats: one character being applied to each seat, and being taken after each other according to the order of their arrangement in the book. But 千字文內 in the Tséen-tsze-wén, or king, 如天元帝皇等字 such characters as Heaven, origin, potentate, emperor, 及亞聖孟子名 and the name of the secondary sage, Mung-tsze; and 數目字 numerals, 並無弔等 不佳字樣 together with, famine, funeral, mourning, and such other inauspicious words 由不得編列坐號 shall one of them be arranged to form the names or marks of seats.
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It is said, that notwithstanding this law, the 天字 word Heaven is used to mark the first seat, as it is the first of the thousand characters.

The 四所官 officers of the four places (mentioned below) when they impress the mark of the seat, shall take the seals with the marks engraved on them, and connect them by a string, and thus, each 40 seals shall be put on one string, and 一串. If a string is not made, such places shall be employed a book or list containing the marks, in which the candidates names are arranged according to the order of the several names of the candidates, they shall be arranged. The candidates names are arranged according to this rule.

Since there are sometimes 4000 candidates, it is plain that 1000 characters are insufficient to designate each seat; this number wanted is made up by applying the same mark, Heaven for example, to several seats, and adding 1, 2, 3, and so on, sometimes as far as 80.

LVIII. Respects a class of persons formerly taken from those who had been transported and compelled to 俘軍 fill up or enter the army—a sort of military convicts. A certain number of these were selected to 入場 enter the court, in order to attend upon the candidates, and were called 勳軍 Han-wu-kuei. The law requires that the officers of these 俘軍 be taken to choose those who are regularly in the army; and not 任其頂冒 to allow persons to assume the name; however, it is said the rule is disregarded, and the place is filled up by bricklayers, and any body else, who will give a little money to the superintending officers, or their servants.

LVIII. This section contains the laws respecting the 四所 places mentioned above, the officers of which are designated by a general expression, the 外籍所官 officers of the places outside the curtain.

1st, 撃卷所 the place for giving out the theme papers.

2nd, 簽封所 the place for putting down the corners of the theme-papers, over the mark or number.

3rd, 題錄所 the place for transcribing.

4th, 對讀所 the place for comparing and reading the original and the transcript.

LIX. Contains some regulations for the 收掌所官 officers who attend at the place where the theme papers are received by the students.

LX. Section contains rules to prevent 詐式 violating the form prescribed, that a person may 這人 reverence, or avoid making a common use of the temple name of the late Emperors, 如果 the reigning Emperor's name 至聖諡 and the sacred name of the most wise and holy Sage Confucius.

One manner of doing this is 敬缺一筆 respectfully omitting one or more strokes of the pencil; thus, the characters composing the reigning Emperor Kea-king's name Yung-ye 冒琰 a dignified benignant look, and a luminous resplendent gem; must be abbreviated when they occur in common use in this way 冒琰 Yung-ye.

One name of Confucius is Kew 匡 in common use it must be written 邱 Kew, not altered, as some do into 匡, however when there is occasion to write Hwan 匯 an altar dedicated to heaven, the word Kew may be written without any addition or abbreviation.

Those candidates who violate these rules must 停科 be punished by being suspended from three examinations, which includes a period of nine years of incapacity. On the outside of the court, there is a list of characters which are to be treated with reverence, and in manner of abbreviating or adding to them explained in large characters, for the information of all who attend the examinations.

LXI. 撓寫格式 Examples of characters which are to be written above the line of columns. Thus giving height to the character, is the manner in which respect is shown to particular words, in the Chinese Language. Characters are written one, two, or three places higher than the horizontal
line of column heads. One place higher is expressed by 單 檔 Tan tae; two places by 雙 檢 Shwang tae, and three places by 三 檢 San tae; thus,

廟 隊 列 等 聖德恩 字 應 數 國朝 等 家庭字試 等 如 合 檢 雙 檢 單 檢

On the examination papers, the characters raised above the head line, such as His Majesty; the Imperial Family, &c. ought to be raised one place above the head-line; Gracious (Imperial) favors, Virtuous purpose (of His Majesty), and such like expressions, ought to be raised two places above the head-line, composed (Imperial) Sages; the sub eado sacrifice; the Temple of (Imperial) ancestors, and such like characters ought to be raised three places above the head-line. Those who raise the heads (of characters) improperly, must be punished agreeably to the law concerning petty faults and errors in the composition—which requires the offender to be suspended for a time from coming to the examinations.

There is given a list of the works published by imperial authority, the titles of 俱 三 檢 写 all of which are to be written three places higher than the head-line. Next occurs a list of terms having a reference to the emperor 俱 係 双 檢 字 様 all of which are to be raised two places higher than the head-line. And finally there is a list of several expressions 俱 係 單 檢 字 様 all of which are to be raised one place above the head-line. Their can be inferred as to the rest, they may be inferred by their several classes. Some of these however given as examples, such as Kung 宫 a harem; Kuei 開 the gate of the palace 等 字 and such other characters 有 檢 仿 用 if they be used on general occasions 不 指 我朝 者 and do not point to our (Tartar) dynasty 必 檢 不 写 there is no occasion to raise them above the head-line. And, it is added, if those words which should be raised aloft only one place, should be by mistake he raised higher two places, it is to be considered a pardonable error! alas, what have pedagogical rules about the writing of capitals to do with the advancement of learning?

lxxi. Section contains mixed matters miscellaneous offences against prescribed rules, which involve a person in the punishment of being posted out, or expelled from the pending examination. The offences are such as these, 帡 運 七 百 字 framing an essay consisting of more than 700 words; 不 資 三 百 字 plans of government, or an essay on political economy not amounting to 300 characters; 頭 目 號 錯落 an error or omission in the words of the theme, &c.

lxxii. Specifies the number of years in which the Emperor 頒 發 條 則 promulgates (anew) the laws respecting the examinations—namely once in ten years.

lxxiii. Forbids the use of 關 中 書 籍 the books in the colleges—because they are now 殘 失 不 完 injured and imperfect.

lxxiv. Respects the 供 給 supplies given of tables, chairs, &c. for the use of the candidates and attending officers.

lxxv. Respects the 頒 發 袤 袯 giving the Taw-fuh robe to Keu-jin graduates, when they attend the general examinations at Peking.

lxxv. 科 會 誕 出 報揭曉 denotes issuing an official proclamation containing the names of the successful candidates: the same idea is commonly expressed by 放 榜 Fang-pang. In the provinces, the proclamation is posted up at the Foo-juen 撫 院 or deputy governor's palace. He himself comes out accompanying the paper, at which moment three guns are fired: it is then posted up, and again a salute of three guns fired; the deputy governor
then makes three bows towards the names of the graduated Keu-jin; and finally retires under a salute of three guns. The lxvth section contains the fixed periods within which these proclamations must be issued; by the officials being determined, after consultation, by the chief examining officer. At Shun-teen foo, and the large provinces, the proclamation must be issued on or before the 15th of the 9th moon. In the provinces rated as middle-sized, it must be on or before the 10th of the 9th moon; in the small provinces, on or before the 8th day of the 9th moon; and at the Hwuy-she, or general examination at Peking, the proclamation must be issued on or before the 15th of the 4th moon.

lxvi. This section treats of the great statesmen and officers who are to seal the proclamation containing the names of the successful candidates, and specifies the several seals to be used. At Shun-teen foo, 鈐用府印 to make the impression, the seal of the Peo-juin is to be used; and in all the provinces, the deputy governor's Kwang-fang seal must be used. At the general examinations at Peking, the ives must be used. In the proclamation, the year and month (or the date) and the joinings of the several sheets of paper, 俱鈐印 must all be sealed. On this proclamation the characters are all written very large.

lxvii. Contains rules respecting the breaking open the corners of the successful theme papers, to ascertain the names, and write them down on the list to be proclaimed.

lxviii. Directs the proper persons to present to the Emperor a list of the names of the new-made Keu-jin, and also 繳寫三場題目 to write out fairly the themes given at the three days examinations; and taking ten copies of the names 鈐蓋印信 with seals affixed, 一同送部以憑磨勘 to present them altogether to the board at Peking, to afford authentic material to the revisors of the essays.

lxix. Concerns the feast, or banquet given to the new-made Keu-jin graduates. The 邑試宴賞 feast conferred at the provincial examinations, on the Keu-jin, is attended by all the civil officers of rank in the province, military officers are excluded. The chief examiner presides; the deputy governor, at whose palace the feast is given, and who is present as visitor, takes the right hand side; the assistant examiner the left. The governor, or viceroy, is also present on this occasion, it is directed that gold and silver cups and other vessels shall be provided by the treasurer of the province: inferior officers wait as servants, and two little boys, dressed up as wood-land maidens, holding in their hands branches of the Olea Fragrans, chant the following ancient verse out of the She-king.

呦呦鹿鳴 Yew yew lìh ming,
食野之苹 Shi yay che ping;
我有嘉賓 Wo yew kea pin,
鼓瑟吹笙 Koo sib chu ying.

The deer cry in tuneful response
Whilst nipping the wild-growing herbs;
Here we have excellent guests,
Strike the harp, blow the cheerful reed.

吹笙鼓箏 ChuyHING koo huwy,
承筐是將 Ching kwang she teang;
人之好我 Jiu che haou wo,
示我周行 She wo chow hang.

Blow the cheerful reed, sound the hwang,
Present the loaded basket, a pledge of welcome;
O ye men who love me,
Shew me the great path of virtue!

In allusion to this verse, the provincial banquet is called 鹿鳴宴 the deer-cry feast.

lx. The 省試宴賞 banquet conferred, at the general examinations in Peking, is called 恩榮宴 the feast of (Imperial) grace and glory. This entertainment is given at the board of rites and ceremonies.

Should any of the 大祀中祀齋戒日 fast days, accompanied by the great or the middle-rate
sacrifices occur, these feasts are to be stopped for that day; but for general or common days of sacrifice and fasting, these feasts need not be postponed.

At the general examination in Peking, there are officers and soldiers appointed as a guard to the banquet, and to display a solemn dignity.

Forbids persons unauthorised by the chief examiner from engraving, or printing the essays of the graduates distinguished by the titles Yuen and Kwee. The Yuen, is the first announced graduate on the list, at the respective examinations; and the Kwee, are a few persons immediately following the first, in the list of names.

An order is given to return the rejected essays to the authors on their calling for them at the examination office.

This section gives directions for presenting to the Emperor a record of the examination, and a record of the degrees conferred: the first containing the themes, and a specimen of the essays, the second containing an account of the persons to whom degrees have been granted—their birth-place, descent, progress in learning, &c.

It is ordered that at the provincial examinations, the essays of the successful candidates, both the red ink and black ink copies; i.e. the transcript and the original, shall be packed up in a box, firmly closed and sealed; and shall be despatched by careful and trust worthy officers and men, who shall then deliver the examinations to the Board. At different distances from court, different days are appointed for despatching these documents, and this section is entitled the fixed terms for sending the essays to court.

After the proclamation of the names of the graduated candidates is issued, the successful scholars must be sent to court to give evidence concerning themselves in person. Those who reside in places distant, are limited to two months—to make their appearance at court; those that are near, to one month. They are required to repair to the proper board, and to write before witnesses, an account of themselves for three generations back; and to write a copy of their essay, (the original of which being previously sent to the board,) to furnish materials for the revisors to compare the handwriting of the two papers. Without undergoing this trial, none are permitted to attend either the general examination, or the palace examination.

Sometimes in the provinces a re-examination is ordered: and at the general examinations, after the list of accepted candidates is issued, a re-examination must take place at the palace called Pauh ho, assured harmony.

This section contains the properties—the right mode of proceeding for the revisors. The board of rites is ordered to send in the names of officers in Peking, who have passed through the Keu-jiin and Tsun-sze degrees, to their places.
in the government. From these 被派 millions it will be proper to appoint forty officers, to fill the situation of examiners.

LXXIX. The rules to direct the revisors are contained under the head 廓勘处分; the revisors place—which contain specimens of the errors or faults in the themes or essays, which they must notice and punish in different ways.

LXXX. Contains rules for 選取 謄錄; the selection of transcribers for the use of government, from amongst the good writers at the provincial examinations.

LXXXI. This section is entitled 舉人大挑: a great or special elevation of Ken-jin graduates; this refers to a selection of a few, made by the kings and great officers at court; and on those thus elevated, an office is conferred at an early period. The Ken-jin are divided into 一等 and 下等, a first and second, and a lower class. This act of grace is bestowed on a few of those who are called 下第; the lower order, which means those who have not attained, at Peking, the Tsin-sze degree, but who still have great merit. This selection, it is said, is made only once in nine years.

LXXXII. It is provided that 年老 舉人為 衙 nominal rank be conferred on aged Ken-jin graduates—who may have in 加七十以上; remained at their native place till they have reached the age of seventy or more years.

LXXXIII. There is a 水 貨 銀 款 sum for travelling expenses given to 下第 舉人 who the unsuccessful Ken-jin, when they return to their native place, from the Peking examination.

LXXXIV. This section begins the regulations concerning the 殿試; palace examinations, for those who at the 會試 中式 贊士; general examinations have attained the Tsin-sze 進士 degree, and who are otherwise called Kung-sze. The 儀注 forms and etiquette, on this occasion are much attended to. The successful candidates are called Han-lin 孫林 and the three first in order are called 三及第 San-Kei te. (See above.)

LXXXV. The introduction given to these persons to give thanks to the Emperor, is expressed by 諸謝恩 Chuen-loo-sey-gân.

After the introduction of those persons to give thanks to the Emperor, there is a final revision by the ministers of state, which is called Chê kian pean shih 查看標識 an investigation of the notes,—of the previous examination.

LXXXVI. The highest pinnacle of this series of examinations is called 朝考; the presence examination; import-ing its being performed in the Emperor's presence chamber; this is likewise an examination of the Tsin-sze graduates, and is of no greater antiquity than the first year of the Emperor Yong-ching, 雍正 (A. D. 1722.)

LXXXVII. Concerns the 題名 record of the names of the Tsin-sze graduates, preserved at the Kwo-tsze-kên 國子監 college.

LXXXVIII. The last is an examination of Fan-yeh 纂譯 or translators: of the Manchow Tartar translators, sixty are to be taken at the first examination, and nine of Mung-koo translators. Of these examinations there are three divisions, the 1st is called 童試 Tung-she, and the other two 餘 Hwang, and 會試 Hwuy-she. The terms Ken-jin, Tsin-sze, &c. are applied to their degrees, in the same manner as to other men of letters.

With a detailed account of these, the work reviewed closes; and contains, at full length in the volume, (as is the case under every section) the imperial edicts on which the several laws are founded.

Of Chinese Composition.
There are at the examinations, three species called,

1. Wân chang 文章 Fine writing;
2. She 詩 Verses,
3. Tsê 策 Schemes or plans of government, such as how to repress banditti, or pirates; how to prevent local inundations, &c. — political essays.

Of these three sorts of writing to 作文章 compose the essays called Wân-chang, is considered most important. In these compositions, style and sentiment are equally regarded. Heterodox, or novel opinions, clothed in the
most fascinating style, would be rejected; as well as approved sentiments in a bad style. The Wăn-chang contain an exposition of, or a paraphrase on, a text of the Chinese sacred scriptures, being always confined to a sentence taken from the 四書 Ss-shoo, or the 五經 Woo-king. I use the term sacred scripture, in reference to these books, to convey to the English reader a correct idea of the veneration in which they are held, and of the authority which they possess. The word classic does not convey an idea just of the sacredness of these books in Chinese estimation.

To initiate the Tung-shing 童生 or youths who study with a view to the literary profession, or rather with the design of becoming civil officers of the government, there are small works explaining and teaching, by examples chiefly, the art of composition. A single thin volume, called Tsoo hêh ming kung 初學明鏡 the learner's bright mirror, contains the divisions of an essay marked and illustrated; thus,

1st, Po te 破題 'to break open the theme,' which words are intended to express 破題中之意 breaking open the idea contained in the theme; 如剖物而見 其中之所有 also like breaking open any thing and seeing what is contained in the midst of it. To effect this 願將題意融會於心 it is necessary to work well into the mind the idea of the theme, and 如一章看重某節 if it be a chapter, observe on what verse the stress is to be laid; 一節看重某句 in that one verse observe on which sentence the stress is, and 一句看重某字 in a sentence, observe on which word the emphasis is, 然後拈 其繁要之字破之 then grasp the important part of the thought, and break it open, 次則拈其繁要之字破之 next take hold of the important word and break it open. This opening of the subject 宜簡不宜繁 ought to be concise, and should not be diffuse, 宜雅不宜俗 it should be elegant and should not be vulgar; 宜精確不宜浮泛 it ought to be essentially to the point; and should not appear floating as on the surface of a flood that overflows its banks.

In the manner of opening a subject, there are several distinctions, such as (1) 明破 opening it explicitly; (2) 暗破 opening it darkly, or by an obscure allusion; (3) 合破 opening it by uniting the several members of the sentence; (4) 分破 opening the subject by keeping apart the several members of the sentence, or the first and last words in the same sentence; (5) 或先破意後 點題面 either first opening up the idea, and afterwards noting (or employing) the words of the theme; (6) 或先 點題面後足題意 or, first opening up the surface or phraseology of the theme, and afterwards filling up the idea; (7) 或先破後斷 either first opening up the subject, and afterwards deciding; (8) 或先斷 後破 or first deciding and then opening up the theme, &c. These and the following rules are called 觀 Keü.

2nd, 承題 Ching te, 'receiving the theme,' i.e. 接破題未盡之意而說明之也 resuming the yet imperfectly opened idea of the theme, and clearly explaining it.

When 正破則正承 the opening up is in the plain and obvious sense of the theme, then the sentence which succeeds, must notice the reversed (or negative) sense; and 反破則反承 an opening sentence which is the negative (or reversed sense of the theme, must be followed by a sentence containing the plain and obvious meaning of it, &c.

3rd, Ke keang 起 議 'beginning to discuss' the proposed topic; this is called 文章人頭處 the place where the composition enters on the head, or principal scope of the subject; and hence 須得頭腦議論 it is necessary to discuss the brain (or marrow) of the subject 粉翠透徹 with elegance and penetration, 令人讀起句便知題目 that when a person reads the first sentence, he may thereby know what the theme is, 然則又要含蓄 yet there must be certain reservation 最忌說盡 and the utmost caution used, not to say every thing at first; but just enough must be said to let the reader know what the scope and tendency of the essay is. In imitation of this rule, it is required of those who write official papers to the Emperor, that
The methods of amplification are called

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\text{The methods of amplification are called } \textbf{借攝法} \text{ 'borrowing an inner garment'; i.e. noticing a subject that seems to fit or resemble the one under discussion; 相映法 'mutually reflecting lights,' noticing topics illustrated by the one in question; 純在反面說 而未以正筆收轉法 'entirely dwelling on the reverse of the proposition, and winding up with the obvious sense in the close.' 或前虛則後實 sometimes first taking a general vague view of the subject, and afterwards a substantial pointed view of it—and sometimes the reverse of this order. 题之實字固要講 the substantially significant words in the theme must unquestionably be opened out, 而虛字亦要 作 and the particles also require to have their force efficied 蓋題之精神多在虛字也 for the essence and spirit of the composition often (or much) consist in the particles.}
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\text{7th, Mō kūo 末股 'the closing branch or division,' 乃發中股未盡之意 contains a fuller elucidation of the last part of the idea in the (preceding or middle division; 其法有推深一層者 of the methods of doing so, there is that of pushing the inference a degree further; or expatiating more largely on the subject; 有咏歎一番者 there is dwelling with admiration on the subject awhile; 有翻論前者 there is re-discussing the former idea; 有以理 証事以事証理者 there is employing reasoning in support of facts; and there is employing facts to support reasoning; or 正反 or giving the reverse, and the obvious sense; 或交互 or blending the several ideas of the theme; 或連上 or filling up the preceding; 或起下 or introducing what is to follow; 惟思與 前重複 always being careful not to repeat again what was before said.}
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\text{8th, Shih kūo 束股 'the winding up division;' consists of 數語收拾之 a few expressions to gather up the subject 如物之亂而用經以 束之也 as when things are in disorder, a string is used to bind them together.}
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The preceding eight, are the divisions of an essay
given in the Learner's Mirror, some of the first divisions consist merely of a sentence or two, in the examination essays, which are limited to a certain number of words.

Another mode of speaking of these divisions is,

1. 起股 Kê-koo, The exordium.
2. 中股 Chung koo, The middle division.
3. 末股 Mô koo, The latter division.
4. 轉股 Kê-kou, The knotting (or winding up) division: when these four are Tuy-to8 對作 or Ching-to8 散作 i. e. composed with a parallelism, or antithesis of members, the whole is designated by the phrase Pê-koo 八股 the eight divisions. The terms San-to8 散作 and San-t'wan 散段 verbally 'a scattered composition,' denote an essay in which the above distinctions are disregarded, and which employs merely 轉收 the exordium; the turn of thought to the principal part of the subject; and the conclusion.

The little work from which the above definitions are taken, contains examples with many of the technical terms interlined, opposite the sentences to which they are applicable.

There is a work in 20 vols. entitled Tsou I-k'ang kih ming 初集啟蒙 which in the first volume contains definitions of terms employed by the students of Wên chang 文章 and some rules for composing on a given theme. There are 四則 four rules expressed thus:

1st. Jìn to 題认 the theme 題中精神血脉魂魄 學者須先認得明白 the spirit and vein of the theme, must, in the first place, be, by the student clearly understood; when he 了了悉之心中方可下筆 very fully and thoroughly comprehends it in his mind, he may then put down the pencil, &c.

2nd. Poo she 布勢 is verbally 'spreading the power,' the word Shē, or Power, is defined 概概 the general expiration and inspiration of the section—or as it is said figuratively, the life of it; and the rule requires the student to expand what constitutes the life and energy of the passage. The thing to be done resembles the arranging a subject in a sort of sketch or skeleton, which must be afterwards filled up, or clothed with muscles, skin, and colour. The Chinese call this Fāh k'aou 腹稿 a belly, (i. e. a mental sketch, or rough draft, and they compare the obtaining a just and favorable view of the subject, to a great general securing a favorable position with his army; if he 得勢者百戰百勝 obtain the favorable position, a hundred conflicts will end in a hundred victories; i. e. he will be always successful.

3rd. Lèn k'īn 錦格 'the study of examples;' or drilling one's self into an imitation of ancient patterns of excellence.

According to this section, good Chinese writing, began first in the time of Tsin, (B. C. 200) a period not far removed from the ancient classical period; and then 神理渾融 'divine principles were blended with the soul'—penetrated the mind, but subsequently 神理不振 'the divine principles were not roused,' and during the dynasties 晋 Tsin, 宋 Sung, 以下 and onwards (A. D. 300 and 400) there was an 衰落 entire falling off or declension. During 唐三百年 the three hundred years of the Tang dynasty (5th to the 8th centuries) 僅得一二人在 there were obtained only one or two persons, who excelled in composition, viz. Han-ch'ang 韓昌黎 Lew-lew-ch'ên 柳柳州 even during the Sung 宋 dynasty, which lasted about 300 years, there were only 五文人 five or six men who excelled in composition.

4th. Chung-k'ao 中殞 'hit enough;' or a competence, which is a term equivalent to Chung-shih 中式 'hitting the mark!'

The following are a few terms used in treating of composition.

(1), Pin 報 a guest; the principal and subsidiary parts in composition, are figuratively denominated Choo 主 a host, and Pin 報 a guest. There is an old distinction called 四聲主 the four cases of guest and host, or subsidiary and principal idea: 1, 主中主 a principal; 2, 賓 中賓 a subsidiary within a subsidiary; 3,
The excellence of any composition consists entirely in the turns of thought and expression. He who excels in these turns, pleases by an inexhaustible variety; and an absence of phank-like stiffness. The reader finds himself as if rambling amongst famed hills—where, when he comes to the end of one vista at a sudden turn, another new and beautiful scene bursts upon his view.

Fan 反 the contrary or reverse side. The reverse or negative mode of stating a proposition is considered often more forcible than the direct and positive affirmation. The writers of antiquity called Tsilh-sze 策士 political writers, abounding in this form of writing; and it is said:‘古文聱動人精神者莫如國策 that for rousing men's energies and spirits, no ancient writings are equal to the national policies; but these writers did not say not thus it will not be injurious; and in the Lan-yu 論語 instead of plainly saying 蓋氏不知禮 Kwan-she does not know the proper rites and usages; it is said, 蓋氏而知禮蓋不知禮 if Kwan-she knows proper rites, who does not know them? This is an example of the reversed affirmation.

(4), Ws, 幹 'a handle to turn,' or 幹曳 Ws seun, To circulate; to cause to move round. This denotes supplying to the theme a word or two to fill up what seems implied in it, that there may be no break in the circle of thought; which practice affords scope for ingenuity and conjecture in themes taken from the ancient classics.

(5), Tse 代 For or instead of—requires the writer to personate the character speaking or referred to in the theme.

(6), Fan 歸 or Fan 翻 To fly back. This denotes giving an opposite turn to some fact or sentiment, by the exposure of some slight flaw, similar to the practice in public legal questions, were old lawyers play tricks with written proceedings, and extricate from, or involve people in, crime—at their pleasure; and although a trial be concluded, and sentence be pronounced, they are able (sometimes) to reverse and dissuade it.

(9), 捕 To or 捕觸 To say, ‘To cast or throw off'—this denotes rejecting whatever does not contribute to the beauty of the composition, as one does who draws a landscape or picture, but this must be done with a delicate hand, as 青島家 medical men say of the pulse. A quick pulse must be gradually reduced, but a slow pulse must be quickly remedied;文章一然 a composition the same must be done; when it flags, it must be quickly invigorated, and not suffered to draw out insipidly; but where its impulse is vehement, it ought to be gradually moderated, and not close abruptly; like a man stopping suddenly and hiding his head.

(10), 捕 to take alive,'as a prisoner or a bird, to seize and take. 捕賊先擒王者 the first thing is to seize the king. This is applied to seizing hold of the leading idea of a text or theme. They say 全文必有要種子 all composition necessarily possesses a true seed, by which they mean, a leading thought, from which the others grow; and this thought must be laid hold of by the good writer, and he continually referred to; which rule is expressed by the saying:日口咬著 every motion of the mouth bites it, and 點點滴滴雨者落在學士眼裡 every little drop of rain, falls into the scholar's eye. He never leaves him in suspense or confusion, but departs from the principal thought.

(11), Le 離 'to separate or put apart.' 文字最忌排行 In good composition uniformly arranged, commas (of sentences) are particularly to be dreaded; i. e. an excess of parallelism or antithesis a sameness in the form of sentences. 貴在錯綜其勢 excellence consists in mingled variety interweaving the energy of.
the thought, and when compressed to expand it, &c.

Remarks on themes.

Ko-teung-lo 郭青螺 in a discourse on composition, speaks first of,

1. Tan-te jun 頃 a theme with a single idea, such as shi-shen-tze 事神治, a statesman should serve his prince with fidelity, such themes are very difficult; when writing on them, excellence consists in avoiding abruptness at first, and afterwards exhaustion—the composition ought to be 如溪壑之水八江河 like streams from the mountains, gradually entering the great rivers Keang and Hwae; and like the waters of those rivers gradually entering the Yellow river, and the sea 激濁滔騰疊見迭出稱奇觀 in which case, the beautifully mounting curl of the waves, again and again rising to view; again and again issuing forth—must be displayed, &c. the prospect can be called extraordinary, or striking.

2. Leang shen-te 兩扇題 two leaved themes. The allusion is to a two-leaved door. The word leaf seems to mean, the member of a sentence containing a distinct proposition, thus 天地位焉萬物育焉 heaven and earth preserve their places, and all creatures are nourished, (Chung-yung.) This is the example given of a two leaved theme.

3. San-shen-te 三扇題 A theme containing three propositions.

4. Sze shen-te 四扇題 A theme containing four propositions.

5. Chang te 長題 Long themes,—consisting of a whole paragraph or section, such themes are common from 孟子 Mäng-tsze.

6. Yüe-fen 分兩截題 a theme in which one sentence is divided into two portions.

7. 前後照應題 虚 a theme in which the first and last expressions or sentiments have a bearing upon each other.

8. Chuen-te 頃 a strong theme; i.e. one in which two sentences are joined together in one; this may be considered the same as the first mentioned.

9. Fán te 反題 A reversed theme; one in which the negative side of the proposition is expressed.

Chun-hung-te 沈虹臺 in a discourse on composition, says,

1st. 文要布置 In good composition there should be an orderly arrangement of the several parts.

2nd. There should be 開合 opening and joining, which seems to mean, an expatiating, and a summing up; — a varied manner of viewing the subject.

3rd. There should be 照應 a mutual bearing upon each other, throughout all the parts; then 文思謹嚴 and then the composition commands attention and respect. The allusion is to being in the presence of persons possessing authority and rank; when every eye is watchful, and no carelessness, or desultory trifling allowed.

4th. There should be Ts'e 混錳 mixed variety, the writer should employ long and short divisions intermixed, and use 偶然相生 use sentences in pairs, and diffuse paragraphs alternately producing each other.

5th. A composition should possess 清新 Ts'ing sin, Purity and freshness; should be unmixed with extraneous matter, and yet have something new in it, the mercurial maxim may be applied to writing, viz. 人取我取人取我與 what others reject, I'll adopt; what others adopt, I'll give it up to them.

6th. There should be 無中生有 from nothing a production of something; a creative imagination exerted.

7th. There should be 彼我相形 a mutual
embracing of you and me. The subject should be placed in opposite points of view.

8th. 文字要華瞻: composition should appear flowery to the view, like 靜澀彩色glories and varied hues of the wood-
land flower, &c.

9th. There should be a few 叫嘆 expressions of admiration, a sort of sighing out what words cannot express,—a gradual softening off, like 雨波the remnant of a wave.

10th. In composition there should be Moo say 模寫' pictures drawn; lively representations of facts and cases.

11th. Composition should be Yuen shih 圆熟' 'round and ripe,' or smoothly polished. 文章完全只是不熟 a composition which is called still and rough, is the same thing as not ripe or smooth. This 不熟unripeness 由于不多做 arises from (a person's) not writing much. He 不多做其間利病不必待人指摘自能見之 who writes much, has no occasion to wait till other people point out, or pluck at, the parts which are well or ill written, for he can see them himself. In allusion to the expression 'round and smooth,' used above, an ancient writer of great eminence 東坡 Tung-po 云新詩如彌九 used the expression, 'A new verse like a round bullet.'

Further remarks on composition may be seen in the work referred to above, from which these extracts are taken.

The literature of China consists in voluminous collections of such short essays as are described above; in verses; letters of statesmen and scholars, to the several monarchs of successive dynasties, &c. of such pieces of esteemed composition, there are thousands of volumes. The preface to the work named below says, that the 文章著作 備於六經 materials of elegant composition were provided in the six ancient classics; and 秦漢以下作者代興 during the dynasties of Tsin, of Han, and on ward, writers arose in every age; and the 文體遂變 the form of composition was successively altered. These papers however were never collected together till

梁昭明太子始撰文選一書 the prince Chao-ming, of the Leang dynasty, first made a compilation of them, and formed the book called, 'A selection of elegant literature.' This prince lived about, A. D. 543, and is described as a remarkable instance of precocity. At 三歲受孝經論語 three years of age he acquired a knowledge of the standard books Heou-king and Lun-yu, and at 五歲循讀五經悉能諷誦 five years, he had read the whole of the Wou-king, and could recite them all perfectly by heart. His work is still extant, and has been frequently reprinted.

PE.

An embrasure in a wall through which to look out.

TOO. A mud wall of five planks extent; the planks are used to confine the earth whilst heaving it down hard.

CHUNG. Milk; the juice of the breast.

JóO. 乳

An infant at the breast; attached to as a child to its parent; to be attached or pertain to. A surname. Jóo tze 子 a child. Jóo jin 宦 a title of officer's wife of the seventh degree of rank. A surname. Ching wang yuè jóo tze wang 成王曰子王 Ching-wang (B. C. 1068) is called the boy-king. He ascended the throne at the age of six years.

Jóo tze ying 子婴 an Imperial title, A. D. 10.

Jóo tze the hau moo yay 子之號慕也 the affectionate cry of a child—to its parent. Jóo tze moo chay 子慕者 a child's affectionate regard to—expresses the mind's hankering after, or resting on.
The old books define this word as a Canton local term for a son born to an old man.

An ancient form of 貌, Thick, substantial.

From guilt and son. The children of concubines; the children of women who have committed some crime, which are compared to the sprouts from the root of a tree which has been cut down; the offspring of guilt, applied literally and figuratively for the consequences of crime. Luxuriant and elegant. 畢, the offspring. 畢, the debt of guilt; claims coming on in consequence of guilt.

expresses what is injurious. 之為言害也 NEE expresses what is injurious. 之為言害也. To shew the importance of one's own conduct, they quote from the Shoo-king, this saying.

When heaven sends calamity it may be avoided;

But he who brings calamities on himself has no way of escape. They do not say how heaven-sent calamities may be avoided.

 denote a sort of malicious and injurious sprites or fairies. 內, one who by enticing others to vice, plants a root from which subsequent misery will grow up. 內, 隱利生, hoarded gains originate calamity. (Tso-chuen.)

A vulgar form of the preceding.

From 駢, An animal resembling a deer with one horn, and to teach. Name of an animal said to resemble a fox, of a red and white colour, with a large tail; a gregarious animal, amongst the herds of which, are recognised the distinctions of prince and minister; father and son; elder and younger brother. When the Keeou meets with other animals it instructs them; at break of day it sends forth a cry from the peaks of mountains.

Same as the preceding.

To bear twins. A term used in the N. W. corner of China.

Same as the preceding.
FORTIETH RADICAL.

六 MÉEN.

A transverse covering, forming a deep dwelling. (Shuâ-wân.)
This character is intended to represent the roof of a house; or, according to some, it represents the earthen hovel of ancient times, for Koo chay heuê keu yay choo 古者穴居野處 the ancients dwelt in dens in wild places; and We yew kung shih 未有宮室 had no houses; but they Sên yew mëen, urh how yew heuê 先有而後有穴 first had hovels, and afterwards had dens. Mëen tang chung shang fow kuon têh 當象上阜高凸 the character Mëen, a hovel, represents the elevated cumulus of earth; Ke hêa yew nêê ko tsang shin che hing 耕有可藏身之形 below which there is represented a hollow place, where a human body may be combined;故穴字从此 and therefore the character Heuê, A den, is derived from this character under consideration, and 室家宮宇之制 皆因之 in the formation of the words Shih kai kung choo (which severally signify a dwelling place) this part is always retained. The half of 右 makes 圓 Yen. A covering or shelter, as beneath the side of an over-hanging mountain, open on one side; and Chung-tze-tung gives 立 this character, without any pronunciation as the opposite side.

宁 CHOO.

The Shuâ-wân defines this word by Pan tsêth 卯 yay 辦積物 also things piled or heaped up; and the character is, Shing shang lung sze chow che hing 象上隆四周之形 to resemble the figure of an eminence in the middle surrounded on four sides. The space between a door and a screen. Choo leih 立 to stand inside the door, but outside of the screen.

允 JUNG. 亓 S. C.

From man below a cover or house. Officers who have been occupied in the field, dispersed and returned to their houses, scattered; mixed; blended; hurried; people without any fixed habitation; wandering about in troublesome times. Jung le 令 San le 散吏 or Jung kwan 官 officers off duty. Jung is applied also to soldiers, and to their allowances when off duty. Jung shih che yuen 食之員 officers who hold sinecures. 爲政者去三 官官兵 贬 he who governs should put away the three extras extra-officers; extra-soldiers; and extra-expences. (蘇軾 Suo-shih.) Woo sze che yun yu ê jung yuen 無事之員曰員 an officer without business is called a Jung-yuen.

Sîh jung ke shin 室身 a multiplicity of vulgar affairs enthrall my person. Ke chê kaou yu keu jung têh, chang fuh, pêh nêê ming che ke e 其摺稿語句雜 重覆不能明晰其意 the phraseology in the original draft of the official document, was so prolixly confused, and tautological, his meaning could not be clearly understood. Lew jung 流 unsettled, confused state of society, when 民無定居 the people have no fixed place of abode.

它 T'HO.

Yu to tung 與佗同 the same as To佗 meaning To bear; to carry; carried by beasts of burden. Tö to 豬 the camel, now commonly written 驢 Lô to. A
Traitorous plots, as of banditti, originating from without; when arising from within the court or country, they are expressed by 虐 K'een. K'een kwei 虐 | traitorous banditti. Kow tsih k'een kwei 害賊 虐 | robbers and banditti acting traitorously; traitorous banditti. Wùh ming k'een 虐勿萌 虐 | do not suffer traitorous plots to arise. 乃有奸 | 不法之徒好 | 事舞文撷訐 | 肆毒 | but there are traitorous and lawless vagabonds; busybodies, who play tricks by the aid of literature, and clandestinely plot pernicious disturbances.

文 SHOW. From a shelter, and a hand. Same as 守 Show, To maintain or keep possession of; to defend from despoliation.

宅 TS'UH, or Chih. 从 a covering; and to east one's self under it. To dwell; a dwelling place; the station one fills; to fix; to determine; to settle; the house appointed for all living; a grave. Shin ts'ih 深 | a house in which are apartments far removed from the front. Ts'ih chaou 敬 | to divine respecting a grave and the day of interment. Yu ts'ih 國 | a tomb or grave. Ts'ih fang 房 | a family mansion. Ts'ih wei keu choo che 此 so | 家居處之所 Ts'ih, is a dwelling place. Kea ts'ih ping 家 | 平安 is your family well? Wo ming tsou wang Pwan ts'ih kung ho 我明早往潘 | 賀 to-morrow morning I shall go to Pwan's house to pay my respects to him. Ts'ih tsen ming 天命 to fix the decree of heaven, to act so that it shall be settled in one's favor. Ts'ih te 第 | 第一 mansion; a house; an apartment.

他往在深 | 大院怎 | 知道外面 許多事嗎 since he lives in deeply retired chambers, surrounded by large court yards, how does he know such a great deal about affairs outside?

Tseen ts'ih che ts'ih 田 | 之一 | this is the word Ts'ih, which forms the expression Tseen ts'ih, Field and house. She ts'ih ph kwei 使 | 百 撐 cause him to occupy an office with a hundred departments. (Shoo-king.)

San ts'ih wei keu san wei 三 | 講居三位 three Ts'ih, (in the Shoo-king) denotes, occupying three offices.

Svang ts'ih 相 | 1 and P'hü ts'ih 卜 | 1 to examine a piece of ground, with the intention of building a palace on it; and to divine whither it would be a lucky place for a palace, and the residence of the court. (Shoo-king.)

Sze gaou ke ts'ih 四隕 | 1 the banks forming channels, being every where reoccupied by the waters. (Shoo-king.)

Shang te nae keu en se koo, tse wei yu ts'ih 上帝乃 親西顧此維與 | 1 the most high Ruler turned a glance to the west, intimating, this is the proper place for your habitation.—Said of the Tae wang 大王 grand sire of 文王 Wên-wang. The west referred to, was the N. W. corner of China, where the court resided during the Chow dynasty. (She-king.)

灾 K'EW. 从 a shelter and a along time under it. Poor and sick, confined to one's room.

穹 K'HUNG. From a covering and a bow. Lofty and large, as the arch of heaven. Same as 窮 K'hung.

宇 YU. 从 a covering and air expanding. To cover,
or spread over and shelter, as the wings of a fowl, or as a house. Wise, extensive, extending to every point above and below; the canopy of heaven. Meiyu 

an over-shadowing canopy, and that containing space below; the universe. Yu hea |

Yu shin yu hea.

The Emperor's son Pe-lee 比來 was committed to his care, in which trust he was unsuccessful, arising from the indulgence of the father. It came to the Emperor ears that the prince was vicious; on which occurrence, he summoned Heou-pih to reprehend him, for not telling him about his son's conduct. The royal tutor made repeated bows, and said, "I have heard that it is a hard matter to speak between father and son: I know that your majesty was incapable of cutting asunder the strings of affectionate indulgence, which bound him to your heart, and therefore I tied my tongue."

The Emperor remained a long time silent, "Sir, do you Sir coerce him?"

The Empress, after the emperor's demise, the affairs (of government) devolved on Heou-pih. In the course of a few years, the throne was ascended the throne; and having long felt a hatred to Tsae-wang-heen, wished to take him off. In pursuance of this wicked project, he addressed himself to his great grand father's minister Heou-pih, in these words, "I can do for him, I shall give his place to you."

Heou-pih bowed his head, said, "The late emperor, left in his last will, an order not to allow the profuse destruction of his bones and flesh; i. e. of his kindred. Tsae-wang is your majes-eyed. The power of a bird.
ty's uncle; a man of exquisite virtue, and a
flourishing statesman. He was an important stat-
eman to support the altars of the land and of the grain; i.e.
of the throne itself. If I injure him without cause, and lend my judgement and conscience to comply with your will, then I shall be an unfaithful
son; and the Emperor is displeased, and from this time and circumstance, kept the minister
at a distance.

Wei che yun 尉遲運 who held the office of Kung-ching 宮正 in the palace, repeatedly
sent in remonstrances which were not attended to, and which led him to say to Heau-pih 吳 徒必不免禍. We shall unavoidably meet with some calamity. Why is it that I am left in the hall there is yet an aged mother (the empress), below the earth (in hades) is the Emperor Won-te; he who is a minister, or a son, although he knew of approaching calamity, whither would be desire to go? 畢死足下為身計宜且
遠之. If your plans refer to your personal safety, it will be proper for you to go to a distance from him.

Tat 甲日 on another day 帝託以齊王憲事讓孝伯 the Emperor made a protest of his affairs to reprend Heau-pih, and 口公王齊
王諌反何以不言 said, 'As you, Sir, knew that Tse-wang was plotting rebellion, why did you not mention it?'
對曰 (Heau-pih replied), 臣知齊王忠於社稷為孝小所當 I know that Tse-wang is faithful to the altars of his country; and that he is calumnied by a herd of petty bad men; 言必不用所以不言 admonition was sure to be rejected (by you); and therefore no admonition was given. 且先帝付臣微臣惟令輔導陛下. But further, the late Emperor, when giving instructions to one, your feeble servant, expressly ordered me to assist and guide your majesty. 今諫而不從賞戮之 as my remonstrances are not now regarded; I really seem to fail in the charge committed to me; and 以是罪罪所甘心. that, for this cause I be criminated, is what I cheerfully submit to. 畢大憲不語 the Emperor was greatly ashamed, and said nothing—but 命賜死於家 ordered that death should be conferred (on Heau-pih) in his own house!

From a covering and lost under it. An ancient form of the Wang, A net.

守 SHOW.

From 官 Kwan, a government officer, abbreviated, and 敘 Tsun, a law. To hold fast; to keep; to maintain; to guard; to defend; to protect; to supervise. Ching show 城守 a garrison, or the rather the commandant. Show ching chou 一得 住 to maintain firmly, to hold fast, -as the patrimony left one. Show ching 一貞 or Show tsé 一節 to maintain chastity inviolate. Show péen 一邊 to guard the frontier. Show fa 一法 to keep or obey the laws. Show how 一候 to wait for. Show kung 一宮 'the defender of the palace,' the Lacerta Bullaris, a lizard. Show pei 一備 a military officer, about the rank of a Major. Show suy 一歲 watching for the year, i.e. sitting up all night waiting for the commencement of the new year. Show sang 一喪 to sit on the ground around a corpse. Show ting 一定 to maintain firmly, either physically or morally.

Müng-tsze 孟子 made some remarks on the conduct of Che-wa 疏遠 for dismiss a situation at Ling kew 禮 and getting himself appointed Sze-sze 孟子 an official adviser or censor of the king's conduct, in which place he had remained several months without saying a word to the purpose. On hearing these animadversions, Che-wa 疏遠 與王而不用 gave advice to the king, which was not received, and he resigned his situation and went off.

Müng-tsze, himself however remained at the same court, which caused 齊人誚之 the people of Tse to ridicule him; for although his
moral philosophy was not adopted, he still felt himself incapable of going away—from the court. He defended himself by saying, 我無官 | 我無言責，'I hold no office, I am not in duty required to speak.' (Mǒng-tze).

Kwan show, yen tsī 官 言 責 holding office and being charged to speak—were used not only to denote holding official situations under government, but also for domestic offices whatever they may be, and for whoever has a right, and is expected to speak, or advise. Chih show 職 | holding an office under government.

Yew wei yew show 有 當 possesses activity and self-control; 《They remark that active bustling people seldom Yew show 有 possesses self-control; so as simply to maintain their ground, and act only on the defensive.》

Ho e show yuē jīn, he e tsen jīn yě tze 何以 何以 | 位日仁.何以聚人日財 the means by which to maintain a throne (or any elevated station) is the exercise of benevolence; and the means by which to collect people together, is the diffusion of wealth. (Yih-king.)

Wang kung shā hé ēn show ke kwā 王公設險以 | 其國 kings and princes appoint stations, (or build cities) at dangerous passes to defend their country. (Yih-king.)

Show che 之 | to attack and to defend. Seun show 動 | denotes the Emperor's taking a tour amongst the districts held by princes or governors of the empire; viz. the Chung-hou 諸侯 who 爲天子 | 主 for the Emperor defend the lands—entrusted to them. Kung tsao show 郡太 | was a title of a governor during the Han dynasty.

Show chōu tae too 株待兇 | to stick by the trunk of a tree, and wait till a rabbit delivers itself up—a phrase employed by people to express their own uselessness. 小弟 坐井 | 株不得親近時賢反荷先施 罪甚罪甚  one's younger brother (know as little as) one who sits at the bottom of a well, or sits by the trunk of a tree, unable to approach the worthies of the age; but contrariwise, have to thank you for anticipating my application, by first giving me instructions—my crime is great; my crime is great.
Gan is used as an Active Verb, To tranquilize; to fix; to settle; as Gan min 未民 to endows the people.

Gan jen woo 未是一 thing in a state of repose, without any thing to disturb or give annoyance. A good statesman, Gan 未 yew hwan che jung 未於家 a society in peace and joy; in mourning and in affliction, views the people as one family (of which he is himself a part).

Yih che puh gan 未不 not a finger at ease— one's whole body suffering pain. Shin tsze puh gan 身子不 the body discomposed; a general feeling of indisposition. Shang hea seang gan 聖上相超 the superiors and inferiors enjoying mutual repose; this state of things is expressed by 兩 Dual repose; both parties enjoying tranquility.

Gan kan iwan taoie a 未亂作 how dare one act irregularly or disorderly! Gan wang urh puh tsze (if) 未往而不自得 whether one go and not feel self-possession—at home everywhere. Tsze che jin tsae gan min 知人在民 the thing is to know men, and to tranquillize the people. 未仁之事也 to tranquillize the people is the business of benevolent virtue. (Shoo-king.)

Yu yu puh gan yu che 未止 Yu said (to the Emperor 未舜 Shun,) be steady in the place you possess—meaning the Imperial throne. 子曰 Confucius said 君子莊敬 a virtuous man, by a strict self-control, and self-respect, becomes daily stronger (in his principles and habits); but he who 未肆日偷 yields to ease and self-indulgence, finds a carelessness and weakness daily steal upon him. 君子不以一日使其躬倦焉 a virtuous man does not for a single day cause himself to be the object of disrespectful levity; but the small petty man 如不終一日 appears as if he could not sustain a serious self-respect for the space of a whole day. (Le-ke.) 廢敬於禮 未於欲 self-control and self-control emanate from principles of decorum; the love of ease and self-indulgence emanate from sensual passions.

Woo tsang gan yang 吾將仰 to whom shall we look up! Woo tsang gan fang 吾將放 whom shall we imitate! said by Tse-kung 子貢 in allusion to the death of Confucius. (Le-ke.)

In the Shou-king 未之 未不在 lightly inflicting any cruel punishment; and in the Shoo-king the same expression occurs denoting 自然性之也 self-existing, or naturally, without any strained effort. Keang 威 said to her husband when advising him to hostilities 威與實破名 a hankering after ease, will assuredly ruin (a man's) fame. (Tso-chuen.)

The following eight words are expressed by pictures drawn on the wall, which stands opposite the gates of public offices,

1. Ping 平 tranquility, is represented by Ping 禮 a vase.
2. Gan 安 repose, ......... by Gan 穀 a saddle.
4. King gratulations, ......... by King 禮 a musical stone.
5. Tseh office, ......... by Tseh 禮 a bird.
6. Luc 禮 emolument, ......... by Luc 禮 a stag.
7. Fung imp. appointment by Fung 禮 a bee.
8. How 禮 nobility by How 禮 a monkey.

Gan-te 帝 title of an Emperor under the Tsin 周 dynasty, B. C. 313.

Gan-te 帝 title of an Emperor under the Chow dynasty, A. D. 415.
40th Radical. III. Müen

Gan-šên  |=  雲山 'the hills of repose and pleasure'-certain rocky hills in 合江 Hsien, Keang-hên, a district situated in 四川 Szech-čuen province. There are 三峰 three peaks extraordinarily beautiful. 陟巃真八登仙於此 the true man Lee, who lived during the 末氏 dynasty, (A. D. 690,) ascended to the demi-angelic state from this place. The peaks, waterfalls, grottos, &c. in this romantic spot, are briefly noticed in the 21 vol. of the 三才圖會 San-ts'ai-too-hwuy.

In the same work, there is a map of 南國 Gan-nan-kwô, Cochinchina; which place 木古南交趾地 originally, in ancient times, was called the country of Nan-keau-che. The Sung dynasty, during the 15th century, 封其子丁璽封 its son the late monarch, to be 開交趾郡王 king of the principality Keau-che.

After that time, there were several usurpations, till the 4th year of 永樂 Yung-lo of the Ming dynasty, when China 遣兵之 the 明朝朝廷 sent troops to reduce it (Cochinchina) 建交趾制出布政司 and established a 水政布政司 (collector and political agent) over Cochinchina. 領府十五七 he received the command of seventeen 省 or forty-one 保 and of 十五之一百七十 one hundred and fifty seven 省 or forty-one 保 districts; and of 省 or 地 one hundred and fifty seven 地 or 省 districts. However, in the second year of 莊德 Feu-en-li, (A. D. 1496,) the Cochinchinese 黎利 Le-lo rebelled; and an army was sent from China to subjugate him. Le became afraid, and 奉表乞立陳氏 presented (to the Emperor of China) a statement of his wishes (or a petition) begging that Chin-shê might be established on the throne. 朝廷許之 hence his Majesty permitted it; 且罷郡縣 and consequently the division of the country into districts was put an end to, or given up by the Chinese. However, 陳קב陳自立 Le usurped the place of Chin, and set himself up as king. In 1586, a military officer, 莫叔英-英-英宅猛登 in the 胡ân-名-英宅 省 assumed the national title, Ta-yuē, he invaded China. In 1589 the Emperor 高宗 Kea-ting 遣兵討之 sent an army...
to bring him to an account; he professed submission, and
reigned the conquered territory, but

(San-tsun-too hwan, 23 vol.)

The region known in Europe by the name Nan-king 南京
was first so called in the year 1456. In 1661, the Tartar
rulers of China changed the name to 江南省 Keang-nan-
sang. The term 參左 the right side of Keang-nan was
employed by them, to the northern part of the province, the
江南左 left side of Keang-nan, referred to the
southern part of it.

In the 6th year of Kang-he's reign, A. D. 1667, the north-
er part was called 江南省 Keang-soo province, and
the southern part was called 徽省 Gan-hway province
from the circumstance probably of Hwuy-chow-foo 徽州
府 being a principal part of the region so denominated. The
names of the Ming dynasty, which appear in the maps of the
San-tsun-too-hwan, viz. Nan-king 南京 and Nan-chiile
南直隷 are discontinued; and the capital Nan-king, is
now called Keang-ning 江寧 which name it also had during the
Ming dynasty. Gan-king 南慶 the present capital of
Gan-hway province, was first so denominated in the beginning
of the 13th century, by Shao-hung 紹興 of the Sung dynasty.

There is a Tung-töh 總督 or governor general resi-
deres at Keang-ning, who has the control of Keang-se 江西
province, as well as Keang-soo and Gan-hway, which are yet
both included in the term 江南省 Keang-nan; and on this ac-
count the governor is styled 江南總督 the governor of the Two Keang. At Gan-hway and Keang-se, are stationed
two deputy, or vice-governors, called 鎮撫 Seun-foo.

Hwuy-chow is the 鄭郡 Chang-keun of the 戰國 period of civil wars, 300 years B. C. It is the Tan yang keun
of the Han dynasty; the Sin-too-keun 新都郡 of the 三國 three contending states, in the 3rd century; and
in the course of successive revolutions, received various other
appellations before it was called Hwuy-chow, under the Sung
dynasty. Gan-king, the capital of Gan-hway province, belonged
under the Tsin dynasty to Keang-keun-foo 九江郡 a very
famous region, in every period of Chinese history. During
the time of Han, it belonged to 鄭江郡 Lo-kang-keun.

In Hwuy-chow, the 玉山華奇 hills and the water
form deep sombre ravines, of an extraordinary appearance;
and 順山 where there are beautiful landscapes. 地險
壓土駐剛 the ground is precipitous and rugged with
narrow passes; and the land is red and hard—clayey. The
people of this district, are those who chiefly manufacture the
green teas, which grow on the 松羅山 Sung-lo hill, and
other places belonging to it. In the Ta-ming-Tsyh-tung-che
大明一統志 complete statistical account of the Em-
pire of the great Ming dynasty, 10 §, 15 page, it is said, under
the title 風俗 'the manners of the people,' that the inhab-
habitants of Hwuy-chow 務為行奇節 aim at lofty
conduct, and extraordinary virtue, that 以不義為羞
they are ashamed of any unrighteous deed; that 異材間
out unusual talent is sometimes produced there; and that 性
剛起鬱 they have steel tempers, and are fond of fighting.

The green tea men, (as the original manufacturers of the
green-tea are called in Canton) come mostly from the two
districts called Heat-huen 桂縣 and Woo-yuen-huen 紹
舒 which are situated on the south border of the province;
the first joining 江海浙江省, the last named 江西
province, the frontier of Keang-se province. They lie between
the 39th and 30th degrees of N. L. and between 1 and 24
degrees east of Peking; being about 150 miles distant from
Canton.

According to the above named statistical work, the 土產
Tsoo tsan, or natural productions of Hwuy-chow, are 長
銅 Tin; 現 ink-stones, used by the Chinese to rub their ink
on ; 黃 ink; 黃連 Hwuy-lan, a medicinal plant affording
an agreeable bitter, and of the nature of gentian (Mr Living-
stone) 紙 paper; 茶 tea; 柿心黑木 the wood, hav-
ing a black heart, of "a species of disopyrus," 漆 Lacquer;
Fe-tsé 椅子 "fructus pistaciae feré similis—sapone nostras
avellanas imitantes." (P. Basile.) In the Pung-tsaou, this
is called Fe-shih 椅實 or Y爽 當杉 wild fir tree, and
described, vol. 22, page 10. Probably it is the fruit of the Taxus
Nucifera, of Kämpfer, a Japan plant. (Mr Reeves) 艾面

Amongst the productions of Gan-king 南慶 the capital
district of Gan-hway province, the medicinal tuberous root
The emperor 禧帝 Ho-te 性猜忌無恩 was of a suspicious and ungracious disposition, which led him 納 左右之論 to receive the calumnyous reports of people about him. On one occasion of this kind 他將告諸王 was going to destroy all the kings—his royal brothers, and 夜召盛告之 during the night called in Shing to tell him. Shing, said, 陛下勿信謗以疑兄弟 your majesty must not believe slanders which lead you to suspect your brothers. "詩云豈無他人不如 我同父 the (ancient) ode says 'How are there not other people? but none are like those born of the same father.' 兄弟尚不可信他人何足信哉 if you cannot trust your brothers; how can other people be worthy of your trust." The emperor 不聽 would not listen to him, and prosecuting his plans, he 逓為聰所弑 was forthwith murdered by Tsung.

Gan-kin-tang 金鑾 a statesman who lived under the reign of the empress Woo-hou 武后 A.D. 690. Her son Ju-y-tsung 睿宗 was 皇嗣 heir to the Imperial throne, and was suspected by his mother of wishing to put her aside, and to take the government into his own hands. Under the influence of this suspicion, several persons 坐私謁皇嗣皆殊死 were convicted of having seen the heir apparently, and in consequence all put to death. After this, the prince was interdicted from any intercourse with the courtiers, and none but playactors and low people were admitted to him. He was however again 罪 accused falsely of 則 plotting a change of circumstances; and the empress 詔來俊臣問狀 ordered Li-tsuen-chin to try the persons accused. This Li-tsuen-chin, was the judge Jeffreys of China; 狀 of a cruel fierce disposition; 每拘 因以醋灌其鼻中 whenever he examined a prisoner, he tortured him by pouring vinegar into the prisoner's nostril. The people implicated 畏泰楚 were dreading the cruel tortures to which they would be subjected. 欲引服 wished to confess (a crime of which they were not guilty) and to submit to their fate.

On this occurring, Gan-kin-tang 大呼曰 called out with a loud voice, 公不信我言 if you, Sir, will not believe what I say 請剖心以明 願明皇嗣不反也
let me rip open my heart to manifest clearly the heir apparent's innocence of rebellion, and drawing the sword which hung at his side, he stabbed himself. 腹中肠出被地 his bowels gushed out and covered the ground; 昂而仆 he became giddy and fell prostrate.

The empress under great alarm, ordered him to be carried to a private apartment in the palace, where an eminent surgeon replaced the bowels, and tearing off shreds of the bark of a mulberry tree, sowed them up; 閃夕而蘇 after one night had passed, he came to life again. The prosecution was put a stop to; the heir apparent enjoyed repose, and finally came to the throne. His friend and preserver Gan-kuo-tsong, was raised to some of the highest honors in the state, had a niche assigned him after his decease in the Imperial hall of ancestors; and had for an epitaph the word 忠 faithful. At the death of his own mother, he wrought night and day preparing for her remains a stone tomb,—nature was moved by his fidelity and filial piety, so that 紙木印燥 in that ground, which was originally high and dry, 水忽潰流 a spring suddenly gushed up, and flowed in a stream; 李冬有花 the pear trees blossomed in winter; and 犬鹿相擾 the dogs and the deer fed and gambolled together. (Leth-tse-ming-chin, 14 vol).

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Writers on the 五經 Woo-king.

Gan-shih-wang-shë 安石王氏
Gan-shih-lou-shë 求世劉氏
Gan-shih-hu-shë 藻世胡氏
Gan kwô-hoo-shë 幼國胡氏

Names of Books.

Gan ting shoo yuen 定書院 five sections, Price 3 mace.

Gan huyu tsuen tselh 微全集 ten sections, Price 6 mace.

Gan huyu shë tshë 微試錄 four sections. Price 4 mace, 8 cand.

Gan chow tsze shoo kea 舟四書解 eight vol.

Price 796. The explanatory remarks are on the 上論 and 下論. The author a Keu-jin graduate, belonging to 順德縣, in Canton province.

Plants.

Gan-shih-lou 石榴 a species of pomegranate; in the 23rd vol. of Kwang-keun-fang-poo, there are 18 pages containing verses, &c. on the pomegranate.

Gan-seih-heang shoo 息香樹 a tree foreign to China, from which a resinous perfume (Gum Benjamin, or Benzoin) exudes in the 6th and 7th months of the year; said to grow to the height of 50 cubits; the bark a darkish yellow, and 葉有四角 the leaf four cornered; 花冬불凋 it remains over winter without fading. (Kwang-keun-fan-poo, 38 vol)

Gan kwei 柾 or Gan-nan-yi-kwe 柾玉桂 Cochinchinese thick cinnamon. The Yih is, some say, properly Jow kwei 肉桂 the fleshy cinnamon: species highly valued in China.

An ancient form of 突 T'ih, Rushing forth abruptly.

An ancient form of 突 Chung. The end or termination of.

FOUR STROKES.

T'ih. From a dag issuing from beneath a covering. Coming into view suddenly, issuing forth abruptly. T'ih wang kee 由_tih 卒相見曰 seeing each other suddenly, is expressed by T'ih.

Sung. From a covering and a wooden pillar. The materials which constitute a dwelling; to dwell. The name of an ancient
Chinese state situated in Ho-nan province; name of a district.
A surname. Name of one of the most famous dynasties in China. Sung chao syn
the name of two Chinese dynasties, the first ending A. D. 223, distinguished by the term
Pehuang 北 the latter ending 1861, distinguished by
南 1 Nan-sung, and 大 1 Ta-sung.

Sung-kuo 1 国 the nation Sung, (see under Kung.)
are from a person named Ts'ze 子 who was created a
公 Kung-teh, or nobleman of the first rank, by
Woo-wang, B. C. 1100, with the title Wei-tsze-ke 微子啟
the territory attached to the title was the modern Shang-kew-
hen 商邱县 in Ho-nan; which region was then called
睢陽 Tseu-yang. The prince of Sung 子周為客
而不臣 was considered a guest, at the court of Chow, and
not a servant of the empire. The princes of this family
reigned 30 generations, during a space of 837 years, when at
last 伐魏楚滅之 the principality or kingdom
was exterminated by the states Tse wei, and Ts'uoo, in the 22
year of Wei-lieh-wang 周威烈王 of the dynasty Chow;
at which time there were still in China 八大國 eight
great nations. (歷代統紀表 1 vol. p. 17.)

The first Sung 朝 dynasty, existed during the period called by
Chinese historians Nan pih chao 南北朝, the southern
and northern empire; 以江爲界 the boundary between
which was the Yang-tsze-kang. The 南朝自晉傅 1
southern empire commenced from the time of Tsin, and passed
from Tsin to 朝 Sung, from Sung to Tse, from Tse to
梁 Leang, from Leang to 春, during a period of about
186 years, ending A. D. 384. The capital of this empire
was Kien-kang 京城 afterwards called 南京 Nai-King.

The 北朝自諸國井於魏 northern empire
commenced from the time that Wei united together all the
other nations; this Wei was 後分為西魏東魏
afterwards divided into the western Wei; and the eastern Wei
which became 北齊 the northern Tse; and the western Wei
傳後周 became the Hou chow, or latter Chow dynasty, the
Latter Chow 并 united the northern Tse with itself.

然後南北混

- after which the southern and northern empires were
blended in one.

Kuo tsoo Woo te 高祖武帝 Woo-te, the martial
emperor, who founded this Sung dynasty, was an officer under
the preceding Imperial family; and for some public service was
封 1王 created king of Sung. His 姓 surname was
Lew, and his name Yu; his 小字 寄奴 familiar name
was Ke-non, a dependant slave. As he advanced in military
power, his ambition increased, till at last he 自稱皇帝
called himself emperor; and 廢帝為零陵王以
兵守之 deposing the emperor (Kung-te 慈帝) made
him king of Ling-kang, and put him under military custody.

The usurper however could not be easy till he had murdered
the man whose throne he had seized; and he 令張偉使
 producción Chang-wei to give poison—to the king. Chang-
wei said with a sigh 酒君以求生不如醉 "it is
better to die than poison my sovereign for the sake of my
own life", 乃自飲而卒 then drunk the poison himself,
and died. A common soldier was next ordered to administer
the poison, but 王不肯飲 the king would not drink it.—
However, 兵入以被擒殺之 the soldier having
covered him with a sheet, murdered him.

劉宋南國圖 a map of the southern empire of
Sung, founded by Lew. (San-tsoo Too-hwuy, 27 vol.)

Sung chao 朝 or Nan-sung 南 the southern
emperor Sung or Ta-sung 大 the great Sung, was founded by the
generals of the army, who set Chaou-kwang-yi 劉曦胤
on the throne. As the former Sung dynasty is distinguished by
the term Lew-sung, from the name of the founder, this
Sung dynasty may be called Chaou sung to distinguished
it. In the Twenty-one Historians, the affairs of the first nine
emperors are treated of under the head-line Tung-tsoo-ze leš
東都事畧 the affairs of the eastern court, on account of
their court being at 曹 Ts'ao, and 潍 P'oo, in 山東 Shantung province; which Imperial residence was called
Tung-king, or 東都 Tung-foo. It was under the reign of
高 1 Kaou-sung, when 金粘没勘城西京而去
Ko-muk hào, of the Kin Tartars, burnt the western capital,
that Kaou-sung made Ying-tien-foo 應天府 or the
modern Keang-ning 江寧 his Imperial residence, under
the name Nan-k'ing 南京 that the dynasty was first called 南 1 Nan-sung.

Under this dynasty the affairs of the nations 1 追金 元 Sung, Leau, Kin, and Yuen, are much blended. To the Chinese, the Tartars were a perpetual annoyance. In the Sar-tse-too-hway, 28th vol. there are three maps of the territories of the Sung dynasty, at different periods.

Names of Books.

Sung-she-pê-tse | 詩别裁 | 4 vols. Price, 1 mace, 8 cand.
Sung-she-chaou | 詩抄 | 24 vols, 3 dollars.
Sung-pe-hu-chaou | 种類抄 | 6 vols, 12 dollar.
Sung-yen-hing-lôh | 言行錄 | 6 vols, 3 mace, 2 condareuns.
Sung-seang-kaou | 湘稿 | 3 vols, 1 mace, 3 condareuns.
Sung-yen-ke-sze | 元紀事 | 40 vols, 7 dollars.
Sung-kisi-leon-yuen | 金遜元 | 40 vols, 4 dollars.
Sung-sze-lôh-seuene | 四六選 | 14 vols, 14 dollar.
Sung-sze-ke-a-she | 四家寺 | 4 vols, 3 mace, 6 cand.
Sung-pun-yih-puen | 木王篇 | 8 vol. a dictionary.
Sung-wang-chung-ting | 1王鐘鼎 | 1 vol. ancient characters.

The surname 宋 Sung was derived from the person mentioned above of the name 子 Teze, 商之裔也 of the posterity of the Shang family, who was by Wu-wang 武王 of the Chow dynasty created prince of Sung; and hence 以國為氏 the name of the country was made the family name.

Sung-chang | 尚 | a statesman who lived under the empress Leu-hou 吕后 B. C. 174. When the great military officers proposed to raise the young prince to the throne, 張武等曰 Chang-woo, and others, said, 漢大臣皆謂 the great officers of the Han dynasty, in the employment of the soldiers, abound in deceitful stratagems; 願稱疾往 we would rather (the prince) professed sickness and would not go. 以觀其變 so that we may (by protracting business) observe their motions.

Sung-chang took quite another view of the subject, and argued that since 除秦苛政 the tyranny of T'ai (the preceding dynasty) was abolished, 大臣雖欲為變 百姓弗為使 although great officers wished to effect a revolution, the people would not submit to their orders. His view of affairs proved to be correct, and Chow-pô 周勃 one of the chief leaders soon after 跪上太子璽符 knelt down and presented to the emperor, the signet. Who 即位 as soon as he had ascended the throne appointed sung-chang 爲衛將軍 to command his body guard.

Sung-hwâng 王宏 a statesman who lived in the time of Gâcte, (A. D. 1.) 少而温順 in youth he was of a kind mild temper: but showed a austere spirit in the subsequent part of his life. When at Chang-kan 長安 in Shensi province, acting against banditti called the Red eye-brows, he was so hard pressed by them, that 不得已行至渭橋自救於水 unable to help himself, he went to the bridge over the river Wei, and threw himself into the water. However, his family rescued him out of the river, and he was dead 獨免 afflicting to be dead, escaped being murdered.

After his return to court, he recommended a person named Tan 謝 to the emperor, who became a favorite, and amused the monarch with volubluous music. When 1 閔之不 悔悔於謫 聞 Sung heard it, he was displeased, and repented that he had introduced him. He sent for his friend Tan, who came, and Sung 欲與席而讓之 without giving him a seat, scolded and reproved him, saying, 4 t recommended you, Sir, with the design that you should 輔國家以道德 assist the Imperial house, in the practice of virtue; but you have 進鄭皙 introduced the music of Ching, that volubluous state; 未忠正者也 you are not a faithful and correct man. 譚譚首詣謝

Tan, bowed his head and returned thanks.

後大會政臣 afterwadrs at a grand assembly of the courtiers 帝使詰琴 the emperor having ordered Tan to play on the harp, 见其常度 observed Hwang lost his usual manner, at which 請問之 the emperor offended, asked him the cause of it. Hwang, 離席免冠 rose, stepped apart from his seat, and taking off his cap, said, I recommended to your majesty a man whom
I hoped would with fidelity and uprightess, he a guide to his sovereign, but he has been the means of introducing to the court the voluptuous music of Ching. I feel myself guilty of a crime. 帝改容謝 the emperor changed countenance, and thanked him for his reproof.

On another occasion, Hwang 當諸見 whilst at an interview, was holding a private chat—whilst the emperor, who sat before a new screen on which were painted beautiful women; and the Emperor 敷顧視之 several times turned aside his head to gaze at them; when Hwang 正容 with a grave face, quoted from Confucius: "未見如德如好色者, I never saw any person who loved virtue, as intensely as men love pleasure."—His Majesty desired Hwang to take his leave immediately.

It happened that 帝姊淑陽公主新曬 the emperor's elder sister, the princess Hsü-yang, had lately become a widow; and the emperor spoke to her about the courtiers, to find out whom she would prefer as a second husband.

公主言咸寧睿器 the princess said, 'Sung (who was called Kung by compliment) possesses dignity of manner, and virtuous principles 羣臣莫及 unequalled by any of the courtiers.' The emperor acquiesced in this praise, gave an audience to Sung, and 令主坐屏風後 ordered the princess to sit behind the screen and listen to the conversation.—Whilst talking to Sung, the monarch introduced the subject, thus 訳言富易交貴易妻; the proverb says,—the rich easily get acquaintances; and the noble easily get wives to marry them; 人情乎 is not this human nature.' Sung-hwang replied, 臣聞貧賤之交不可忘, 穷驕之妻不下堂; 1 your majesty's servant, have heard it said, the acquaintances we had when in a poor and mean condition must not be forgotten; the wife who ate with us our coarse rice must not be put down to a lower seat in the family hall;—to give place to any second wife who may be rich or noble. On hearing this, The emperor said, aside to the princess, "事不論次 the affair cannot be made agreeable." Hwang retained his place five years; after which, 其事畧 his services were dispensed with, and he returned home.

Sung-kang 孟子 otherwise called Hsing 新 lived in the time of Senen-wang 宣王 B. C. 771. Having 閱墨子之風而悦之 heard of the manners and spirit of Mii-hsze (a philosopher of that period, deemed erroneous by the Confucian sect), he was pleased with them—and became an itinerant preacher of peace, amongst the 戰國 contending states, or classes of that age. Sung-kang 為華山之冠 made 'a flowery hill of caps,' to typify some of his opinions. When he 見侮不辱 was insulted he deemed it no disgrace. He endeavoured 救民之難 to save the people from fighting; 禁攻 to prohibit attacks on each other; 獄兵 to make military operations cease; and 獄世之戰 to rescue the age from its wars; 以此周行天下 to effect these purposes, he went about all the (Chinese) world; and 雖天下不取強然不 虻 although the world would not receive his advice, he vehemently importuned people, and would not leave them. 其為人多其自為太少 he concerned himself too much about others; and too little about himself.

In Mii-hsze 孟子 there is recorded a conversation between that philosopher and Sung-kang, in which the former blames the motive which the other proposed to urge, with certain kings in favor of peace. Sung-kang argued that war was 不利 also unprofitable; Mii-hsze preferred arguing that it was 不吉義 also antisocial and unrighteous. (Sing-poo, 91 vol. in which there is a collection of short Biographies of persons named 1 Sung.)

Sung-keun 季均 lived in time of Keen-woo 建武 (A. D. 60) He attended upon his father, who was in the service of government; and at the age of fifteen 好經書 was fond of classical reading; 每休沐日 whenever leave of absence on a holiday day occurred, he 受業博士 received instruction in the profession of universal scholarship, as the term was in those days, for a certain class of learned men. When little more than twenty years old, Keun obtained an office in the magistracy at Shih-yang chang, 而心衰者而信巫鬼 where the custom was to read but little, and to believe in sorcerors and demons. Keun established schools, and 禁絶淫祀 prohibited.
entirely excess of sacrifices; or what he deemed superstitious.
He was once sent against some mountaineers, where he attack-
ed them with little success, and the greater part of his own
troops died from sickness, and the rest were faimed losing their
health. He held a council of war, and proposed to forge an
imperial order inviting the rebels to surrender; which was
finally done. It was successful and afterwards the measure
received the imperial approbation.

At Kew-keang 九江 on the banks of the Yang-tsze-keang
river, in those days 九江 there were many fierce attacks
from tigers which greatly distressed the inhabitants. He
affirmed that 在残死 he had to deal with a worthless
magistracy, who threatened the people by hunting the tigers;
when they ought to rule with kindness. He maintained a
discipline which frequently appears in Chinese story, namely,
that nature is influenced by the virtues or vices of men,—that
a good magistracy; that 退矣食進忠善 bringing back
the intriguing and avaricious; and bringing forward at the same
time the faithful and the virtuous—will, ipso facto, expel
猛兽 ravenous beasts; and other noxious creatures; hence
when the whole surrounding country was affected by 多蝗
multitudes of locusts, the moment they 来至九江界
spread to the boundary of Kew-keang (where Sung-keun was) they immediately turned to the east and
west, and dispersed. 由是名稱遠近 From this
circumstance his name became famous far and near.

Sung-keun showed his address in checking superstition on
another occasion, at Sien-ju 俊 俊, there were
唐后二山 two hills called Sung-yew, and
民共祠之 the people generally sacrificed to them. The 众巫 wu 百姓男女一以為公祠 crowd of sorcerers took
from the people a man and a woman to be master and mistress—or persons dedicated to the hills; those persons 易娶 were to be exchanged annually; but 既 而
不敢 既 嫁 既娶 when once thus dedicated, they could never afterwards
marry. So strong a hold had this superstition gained on the
people's minds, no magistrate durst prohibit the practice, till

Keun 下令曰自今以后為山娶者皆
取巫家不優良民 sent down an order saying,
Hereafter all persons married to the hills, must be taken from

the families of the sorcerers; and 並且遂絕 thus the
custom was entirely put an end to; the sorcerers did not
choose to dedicate members of their own families.

Sung-yew 俊 a poet of eminence belonging to the state
楚 who lived in the time of Seang-wang 袁王 B. C.
930. He 好辞 expressed himself well—and was smart in
returning sarcasms; but 以賦見稱 was famed for that
species of poetry called Foo.

Sung-keun 俊 lived under the Tsin 隋 dynasty, in
the 4th century. He was a native of Tun-hwang 温州
in the province of Kan-shu. 少有造 in his youth he
grasped at distant things, 造不與世交 was
contemplative and still, and would have no intercourse with
the world. 向 居酒泉南山 lived in retirement
at the southern hill called 'the wine springs,' where 弟子
受業者三千餘人 upwards of 3000 persons
attended him as pupils to receive education from him. 年
八十篤學不倦 at the age of 80 he was indefatigable
in severe studies. 他論 論 wrote a comment on the
Liu-yu, and composed a good deal of poetry, which induced
many rich and great men to seek his acquaintance; but he
would neither receive from, nor pay a visit to, any of them.
The reigning monarch importuned him to receive the title
of 太子友 the prince's friend—but Sung-keun declined it.

The prince himself went to him 以執友禮造之
to work upon him with presents such as are given to a father's
friend; but 俊 种疾不見 pleased sickness and would
不見 見一無所受 of the presents
left, he would not receive one. Finally it was offered to him
to be the 太子太傅 prince's guardian—to which
he replied in writing thus, 臣受生方外心慕
太古生不喜在世以不懶死 I received life in
an outside region; my heart has been intensely attached to
high antiquity; my life—i am not joyed by its preservation;
and when it is closed, I shall not be grieved by death. He
left a will desiring his acquaintances to let his body be cast
aside whatever he might happen to be at death; and 遂
不食而卒 he eventually declined to eat, and died at
the age of 82 years. (Leih-tee-ming chin, 9 vol.)
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3000. people to carry the plain into Egypt and those west.
ing external things disturb or harass the mind. Ta-shih wan is a statesman who lived under the Kin dynasty, about the beginning of the 13th century. He was remarkable throughout his life for his intrepidity. Having failed in some of his military expeditions, he withdrew after arranging the affairs of his family, and preserving his spirits and countenance in great composure whilst the whole family lamented and wept, he at last leaned back and dragged himself to death.

Wan-yen-ching huw 1 順承輝 a statesman who lived under the Kin dynasty, about the beginning of the 13th century. He was remarkable throughout his life for his intrepidity. Having failed in some of his military expeditions, he withdrew after arranging the affairs of his family, and preserving his spirits and countenance in great composure whilst the whole family lamented and wept, he at last leaned back and dragged himself to death.

Wan-yen-se-puh 1 順雲崤 is a person of large stature and commanding appearance, was a general officer under the Kin dynasty, and was engaged in the wars designed to subjugate Sung. At Sing-yang in Honan province, and the neighbouring places, he fought six battles, in all of which he was victorious; and had the thanks of the sovereign of Kin. About A. D. 1280 the fortunes of the Kin family were fast declining, and when hard pressed by the army of the Mung-koo Tartars; delusions were going on about surrendering; he would not listen to them, and fearing he should be seized, and delivered up; he threw himself into the river seeking for death: from this mode of self-destruction, he was rescued by the soldiers, but finally himself died. In the same biography it is remarked, that a Taen-sze graduate Yang-keu-jin when the northern army of the Kin dynasty went northward, his family and the Yellow river perished.

Wan-yen-chin-ho-shang 1 順陳和尚 a person of desperate valour, who fought against the Mung-koo Tartars under the Kin dynasty. After many adventures he was finally taken by the Mung-koo, and required to submit to them, but he refused. His ambition was to acquire fame. He said, ‘had I died in the midst of a confused army, in battle, men would have said that I deserved my country, but to die, dying openly, the whole world must know of me.’ Because he would not submit, ‘still I die I’ll not stoop.’ The great generals deemed him a righteous man, and offered a sort of sacrifice to him.

The Chinese also took some of the Kin Tartars, who chose death rather than submission, and who not necessarily entreated to be put to death. (Leih-tae-mung-chiu, 26 vol.)
宏

From a covering and general or public. An ancient form of Yung. To contain much; manner; appearance.

Este

YAOU. The south east corner. A noise of the wind whistling through an aperture; winter.

宏

HWANG, or Hung. The resounding of a voice or echo in a spacious deep apartment or suit of rooms. Wide; extensive; large; vast. A certain officer. Kwan hwang 繁大度 broad, extensive, great measure—is a phrase applied to an enlarged and liberal mind. Kae chang hwang 直開張發 when opened out may great profits arise—an expression written up when opening shop; either for the first time, or at every new year.

宏

HWANG-foo 素 an official title in ancient times. Occurs in the Shoo-king referring to the preparation of wine. Yung hwang tsze pe 用 节貢 is explained in the Shoo-king by 惟欲大此大業爾 my only desire is to magnify this great occupation—the government of the empire.

宏

An ancient form of 劃 Pang.

MEEN. Obscure and close.

E. The original form of 宜. E. Convenient, right.

宏

An ancient form of 賓 Pin, A guest.

宏

An ancient form of 廬 Wang, A net.

弃

TSING.

From a covering and a well. A well belonging to a house.

FIVE STROKES.

応

MEIH. 函

At rest; repose; still; silent; secret. A man's name. Read Füh, in the sense of 養 Füh, Subjected; hidden. Meih 1 is otherwise written 密 Meih, and 養 Meih. Füh-lize 1子 a disciple of Confucius.

応

PAOU. 堆

Stored up, as anything valuable is. Otherwise written 寶 Paou.

応

WA. From a shelter and bricks. A mud house composed of clay and bricks.

応

TSEIH. 訥

A place where no human voice is heard; solitary; still.

応

CHOO. 一石碑 erected with a kind of border around it, or in a case, on which the name of the deceased is written; otherwise called 神 1 Shin-choo.

応

T'HANG. 一

From a covert and a hill or beautiful stone. A house built in a cavern; eminent; to exceed; excess; grandeur; the name of a district. Fang tang 放 loose, prodigal, dissipated. Tuy tang 推 denotes Expatiating on a subject. Tēf tang 落 denotes Varying the style.
HUNG, or Hwang.

- The echo in a large wide house. Rest; repose.

PAOU.

Drunken, and rising up; awaking from a drunken fit.

TSUNG. 宗宗宗宗

From a covering and a divine communication. A place where the departed hear and answer prayers. A temple of ancestors; the tablet dedicated to them, which all the kindred honor; a whole kindred or clan; that which is generally honored and sacrificed to; the point to which men and things turn, as water to the ocean, and all men to court. A surname. Koo tsung 構 an ancient school. Chih tsung 秋 a certain office. Chih tsung 祝 prayers offered in the temples of ancestors. Tsung mean 廟 or Tsung sze 水 temples dedicated to ancestors. Tsung shih 室 or Tsung kea 家 the Imperial house, family, or kindred. Tsung 祖 ancestors, the most remote and those who succeeded them. Tsung he 學 school or college for the Imperial kindred. Pih yih tsung 不一 not of one kind, or sort.

Tsung-ta/hsā 族 kindred generally, 祖 is to call the kindred. 記 is to call the kindred. 記 is to call the kindred.

I found the tablets dedicated to them, which all the kindred honor; the kindred who are again a little nearer are called Tsung. (Shing-ym 謂, Tsung-ta/hsā 族 of the kindred. The Hy drang of yang 預 yuè Hwa-tung 同姓日華 people of the same surname are called Hwa-tung. A flowery, or flourishing kindred. Yum he yeu koo tsung 彼學日馨 the school of (the ancient) Yin family was called Koo-ta/hsā.

These生意好, you should come, and also come, this branch of business is a good one, it will be well for you to come and enter into it, and I also will enter into it.

Tsung tsun yun 1 遭也 Tsung denotes honorable; deserving of respect and veneration; 有德可也 possessing virtues that deserve respect; that which is honored and respected.

Li hsih 1 the six Tsung, 講所尊奉者 其祀有六 expresses that there were six things sacrificed to, as a mark of veneration; viz. 寒暑 cold and heat; the sun; the moon; the sun stars; and water and drought. Some say, 天三 in heaven there are three objects of worship, the sun, moon, and stars, and and 地三 on earth three things are worshipped. 海河 the rivers, seas, and the great mountain Ta-shan.

Pih chuen e hoi wei tsung yun 百川以海為一 also rivers regard the sea as their supreme head.

懷德維城 Hwai tīh wei chung.

1 子維城 Tsung tse wei chung.

To cherish virtuous principles will give tranquillity; An extensive kindred forms a walled city.

(She-king.)

In the Shun-tien 晉典 of the Shoo-king, the different objects of worship are noticed thus, Sze lay yu Shang-shu 諸類于上帝 forthwith offer the and dio sacrifice to the Most high Ruler; Yin yu 16th tsung 雨于六 sacrifice to the six objects of honor; (一日四時 the first is called the four seasons; 二寒暑 the second, cold and heat; 三日第三, the sun; 月四第四, the moon. 五星 fifth, the stars, 水六水星 sixth, water and drought) Wang yu shan chuen 望于山川 look with hope (and sacrifice) to the hills and rivers; and then Pi'en yu kun shin 習于神, or gods. (五經句解 2 vol. 4 pages) It appears in this passage that the Shin 神 are gods, denote a sort of spirits like the Roman genii, or the Greek, demons.

There is a distinction amongst ancestors who are sacrificed to, and to whom temples are dedicated, which is expressed by Ta tsung 大 and 小 Seon-tsung.

The word Tsung occurs as a Verb, in reference to the person who is regarded as a supreme head or most hono-
rable of a community. 孔子布衣傳十餘世學者 | 之 | Confucius, a plain citizen, has had his doctrines handed down for more than ten generations; and students of moral science honor him as their supreme head.

In the 16th volume of the Leih-lo 律例 there is a clause concerning | 室覺羅以上被殲 the Imperial kindred; the Ke-o-fo branch, and those higher, being assaulted; whoever strikes them 閣無傷 although no wound be inflicted, shall 枝六十 be flogged with sixty blows.

Tung-fing 潤 was an ancient military officer during the Sung 宋 dynasty; after many exploits in opposition to the Kin 康 Tartars, on being much thwarted at court. 憂憤 成疾 became ill through grief and vexation. Before his death, he was so much occupied in his mind, with his professional duties, that he 無一言及家事 did not utter a word concerning his family; 但連呼過河者三而卒 but thrice calling out successively, 'Pass the river,' he breathed his last. (Leith-tac-ming-chin, 22 vol.)

Tung-fing 潤 was a person of considerable reputation during the Woo-tae 興代 period, in the beginning of the 10th century. He was greatly enamoured of a rural life, and 下入崖山 went to live amongst the Leu-shin mountains on the border of the Po-yang 湖, in Keang-se; he 好山水 liked hills and water, and 愛遊遊 loved long rambles; and 凡所遊履皆圖之於室 of all the places where he rambled, he drew representations in his own house. At last he became ill, said, with a sigh, 老疾俱至名山恐難遍觀 old age and sickness have both come together; of famous hills, I fear it is impossible for me to get an entire view; 惟當澄懷觀道以遊之 I must now only cleanse my thoughts, and gaze on the path of virtue, and lying down to sleep, ramble (in dreams) amongst them. (Leith-tac-ming-chin, 22 vol.)

and which is now adopted throughout Europe. Kwan is also used to denote the place where business is transacted at court, and may sometimes be translated government. Occurs in the sense of Business or affair; the senses of the human body are called the Five Kwan, the eyes, ears, nose, mouth, and eyebrows. A surname. Tseen kwan tze 天 | 賜福 may the rulers of heaven confer happiness. Jih kwan 八 | or Kwei-kwan 倫 | to revert to the mandarins; to be confiscated to government. Kwan chih 1 職 an official appointment. Kwan-fou 1 府 a general term for an officer of the government, answering to the word Mandarin. Kwan hwa 1 話 the general language of China, called the Mandarin. Kwan hwa jin kea 官人家 a gentleman's family. Kwan loo 路 a government road. Kwan te 1 體 the responsibility becoming a magistrate. Kwan yang 1 榜 the air and manner of a magistrate; magisterial—not used in a good sense.

Kwan mei 媲 female police officers to whom slight female offenders are delivered.

Wan-kwan 文 a civil officer; a civilian. Woo kwan 武 a military officer. Hoen-kwan 福 once denoted 天子 the emperor; it now means the magistrate of a Hoen district. Tso kwan 子 to hold an official situation under government. Shin keu kwan 身居 | to be a government officer, or mandarin.

Nuy chin yue chaou-kwan, king kwan 內臣曰朝 | 京 | the inner servants, (i.e. the officers at court) are called Chaou-kwan, 'officers of the presence, and Kingskwan, metropolitan officers.' Wae chin yue wae kwan 外臣曰外 | outer servants, i.e. those at a distance from court are called Wae-kwan, 'Outside officers.' Ta kwan 大 | great officers; Senau kwan 小 | petty officers.

Kwan shay yue kwan 1 舍日 | an officer's house is called Kwan, 'An office.' Heo kwan 1 處 a place or heo the kwan yau 學 者所學之也 Heo kwan means an office, or official school, where students study; Kwan, a school is commonly written thus.

Shin yew woo kwan 身有五 | the body has five Kwan, 'quinque sene corporales;' (MS. Dictionary) does not give a correct idea of the Chinese expression, for one of
the Kwan is the eyebrows. In the 8th vol. of the San-
tsae-too-hwuy, there is a five Kwan; 1 之為言司也
Kwan expresses ruling or controlling; as 耳司聽
the ear rules the hearing; and 目司視 the eye directs the seeing.
The San-tsae-too-hwuy, calls (1.) the eyebrows 保壽
the directors, which ensure longevity; for it is believed that
a strong bushy eyebrow indicates long-life; (2.) The eyes are
called 監察 the examining officers; (3.) The ears are
called 採聽 the distinguishers of sound; (4.) The nose is
審辨 the judge and discriminator; and (5.) The mouth is
出納 the issuing and receiving officer.

The Koo-sze-keung-lin calls 形 Hing, form or figure, the
fifth Kwan and adds, that the whole are called Téen kwan
天 because of being 天之所與我者 what heaven
gives to us, and that the heart which 治五 rules the
five Kwan, is called 天君 the heavenly prince.

Kung-too-sze 公都子 asked 孟子 Mäng-tsze
respecting what constituted the difference between a 大人
great man, and 小人 a petty man. Mäng-tsze answered
thus 耳目之 1 不思而蔽於物 the ears
and the eyes do not think, and are deceived by external things,
they are 物交物 material things holding intercourse with
other material things;則引之而已矣 and are
entirely led away by them; but 心之 1 則思 the
heart can think—and he only who does think, and lays firm
hold of the virtues which reason approves, refusing subjection
to the senses, is the 大人 Ta-jin, or great man. (Mäng-
tsze, § 6, p. 15.)

Kwan-loo 路 a government officer's road,—means either
literally, the king's high way, or figuratively the path of influ-
ence, interest, and intrigue. Pih jih kwan sin 不入信
not enter into the belief of a government officer, or a well
informed judge; not deserving of credit. Kwan kwan jin kou
宜人家 a mandarin's family — i.e. a gentleman's
family; or one whose ancestors have been officers of
the government. Ta sen wou yuen 大小 1 使 great and
small officers of government. Ta nee kwe-kwan 產業歸
the patrimony (or houses and lands inclusively) was
confiscated to government. San she tso kwan, tsae heau
thi chune, keih fan 三世做 1 伊曉得穿衣吃
飯 when people have served as mandarins for three generations,
they may then know how to dress, and to eat—generally.

A or Ya kwan tsae 亞任 secondary gentleman's sons;
means, the sons of the rich, who are ignorant of the business
and difficulties of life: a contemptible race, born with silver
spoons in their mouths;—This is the insulting appellation
generally given by Chinese to young European gentlemen
who come to Canton. 到 1 打 司 'To go to the
magisterial director;' means—to litigate a question before
the magistracy; to bring a question before a court of justice.
Kaou kwan chuy chung 告 1 追賬 to accuse before a
magistrate and prosecute for a debt.

Jin kwan wei hên tsae 任 1 賞賢材 place in
official situations only virtuous talent. (Shoo-king, 有
一德 section.)

凡君召在官不俟成员单位外不俟車
'Fan kuen chou, tsae kwan pih sze keu; tsae wae pih sze chay,
Whenever the prince summons (his ministers) if they be in the
public office, they must not wait for their shoes; if abroad (at
their private houses) they must not wait for their carriage.
(Le-ke.) Le 36 ning pêi, tsêen te kwan c 禮樂明備
t天地 1 夫 The rules of decorum and music being illustrated
completely, Heaven and earth are both served in their
proper places—decoration refers to earth, and music to heaven.

Kwan tsae pîo 1 子 講 name of a book. 4 vols. Price
eone dollar.

Kwan sze chih jih jin tsuy 司出入人罪
a magistrate excalculating people from or implicating them in
crime—unjustly; is punishable 以所增減論 according
to the addition or diminution of alleged guilt, brought
about by the unfair means he may have used, 至死者坐
以死罪 if he be to the extent of death, he shall be deemed
guilty of a capital offence. (Ta-ting Lû-hû-le, 22 vol.)

Kwan mû phih tsen ou selh 马不害 合 Munt=ge 野
1 1 騎馬之 the officers
horse which are not exercised by 收馬之 the officers
who pasture the horses—subject, for each horse, the keepers to
笞二十 twenty blows with a stick; if the 丁 soldiers
take government horses and 私行跑馬 prohibitions without
permission—they shall either 領五十 receive fifty
lashes with a whip; or 綑貴四十棍 be bound and chastised with forty blows of a cudgel. (Leih-le, 11th vol.)

Kwan le tsze tsung kea jin soo 1吏詞訟家人 訴 when government officers have any (private) litigation, a domestic must make the complaint—and conduct the trial for his master, so that his respectability for litigations are in a certain degree disreputable. But whilst 聽令家人告 officers are allowed to order a domestic to lay an accusation before a magistrate—about 婚姻 錢債田土等事 such affairs as marriage, debts, landed property, &c. 不許文行移 they are not permitted to transmit any public document on the subject. This prohibition is intended 所以抽其私也 to check their selfish feelings. (Leih-le, 17th vol.)

Kwan le seih chang chay chang luh shih 1吏宿娼 者杖六十 a government officer who passes the night with prostitutes shall be flogged with sixty blows. (Leih-le, 19th vol.)

Kwan le show tsae chay, ke tsang ko twan 1吏受財者計 職科 斷 the case of a government officer who receives a bribe shall be determined on, according to the amount of the bribe which he may receive. 1追奪除名 A commissioned officer shall be compelled to give up the bribe; and have his name excluded from the list of His Majesty's servants, and吏罷役 a non-commissioned officer of the court shall be incapacitated from serving; 貽止一兩俱不致用 a bribe to the amount of only one tael of silver being received by either of these, incapacitates them from remaining on the list of persons to serve in their turn. 有祿人 Yew luh jin; i.e. those who receive monthly 一石以上者 one measure or more of rice, as their income, 職法載 receive a bribe to pervert the laws, to the amount of 兩兩以下杖七十 one tael or under, shall be punished with seventy blows; to the amount of 八十兩絞 eighty taels, they shall be strangled; and be who 出錢 gives the money 即有行求之罪 shall be guilty of the crime of soliciting—unfair influence from a government officer.

If the law be not violated, the crime is less, if the person be Wooh luh jin 無祿人 i.e. whose 月俸不及一石者 monthly income does not amount to one measure of rice; 幕法 perverts the law, to obtain a bribe of a hundred and twenty taels, the crime is death by strangling. The perversion consists either in 扶同贓行 lending support and permitting an illegality; or 故縱之類 intentionally conniving at it—and such like cases. For 1吏聽許財物 officers of government to make promises, on account of an expected bribe—although it may never be received, is also criminal, and punishable by law. (Leih-le, 18 vol.)

The fourth vol. of the Leih-le contains some rules concerning 1具筆成 Kwan yuen seih yin, the order of succession to hereditary official honors: the general rule is that 嫡長子孫 the eldest son or grandson, by the principal wife, shall succeed; but 有故 if there be cause, why it should not be so, such as the persons being dead, diseased, accused of fornication, or adultery, theft or robbery; for in such case the hereditary office or honor, must descend to the 次子孫 second son or grandson. If there be no such person 方許庶長子孫 then a concubine's eldest son or grandson may be allowed to succeed. In case of a failure of such persons 許令弟姪 it is allowed to direct a younger brother or a nephew to succeed—if any more distant relative attempts to succeed, he shall be 斥一百徒三年 punished with a hundred blows and transported three years.

In the same volume is contained the law concerning 1具赴任還限 an officer of the government, exceeding the time limited for reporting to office; and also the law respecting 1文書稽程 delays in conveying government despatches.

In the Class 頌 Kuen-luan-han, there are eighteen volumes, (from the 21st to 37th inclusive) containing 設 1 部 See kwan poh, a collection of notices on the appointment of government officers. This division of the work gives an account of almost all the various apppellations by which civil and military officers have been designated, during the several dynasties which have had rule in China; from the time of 伏羲 Fuh-ke, down to the present day.

The want of a tolerable accurate idea of the nature of ancient offices, and the duties to be performed, by those holding them, forms a considerable difficulty to the European
student in reading Chinese books: to remove this difficulty in some degree, the following brief analysis of the San-kwang-poo is given.

(1.) The Antideluvian personage 伏羲 Fu-hsi, (B.C. 3850) and 故為龍師名 1 K'oo wei lung sze ming kwan, therefore he called his officers Lung-sze, dragon rulers. The officers who acted in spring, in summer, in autumn, and in winter, had different appellations, still retaining in each the word dragon.

Kung-kwang-shii 共工氏 the next personage in the fabulous ages, ruled under the auspices of water, and all his officers received a designation in reference to water.

Shen-nung 神農 ruled under the auspices of fire, and therefore he called his officers 火師 Ho-sze, fire rulers.

Hwang-te 黃帝 named his officers in allusion to a cloud, which appeared when he attained the dominion; and,

Shao-haou 少昊 named them in reference to a Fung-neau bird, which appeared when he ascended the throne.

(2.) Passing over this antideluvian age, the account is carried forward to the post-diluvian period — the ages of 夏商夏, Yu, Hea, and Shang, when 他們四輔及三公 there were appointed four Foo officers, and three Kung.

These Ssefoo and San-kung were statesmen of the first rank, who assisted the monarch. When 成王作周商 king Ch'ang appointed the officers of the Chow dynasty, the San-kung, were called

1. 太師 Tae-sze.
2. 太傅 Tae-foo.
3. 太保 Tae-paou.

The first was so called because he was the one whom the Emperor considered as a teacher, and an example.

The second was to 傳相天子 assist and support the Emperor; and,

The third was to 保安天子 for the protection of the Emperor in the steady practice of virtue and justice. Ke-tze 筠子 who suffered madness to save his life, was a Tae-sze to 紂王 Chou-wang.

During the dynasty of 秦秦, and 漢初, and the beginning of Han, there were no persons who bore the office of Tae-sze. 君至平帝 till the reign of Piung-te, (A.D. 10) when 孔光 was made a Tae-sze.

During 漢東京又廢 the residence of the Han dynasty at the eastern capital, (the Tae-sze office) was again laid aside; till 應帝初 the beginning of the reign of 賢-ze (A.D. 200) when Tung-ch's 聶卓 was made a Tae-sze, and became a most turbulent bad character, during the civil wars which then commenced. After 卓誅又廢 Ch' was destroyed, the office was again abolished.

During subsequent dynasties, these San-kung 三公 were at different times set aside and re-established, according to the taste of the reigning monarch; and the meaning of the term has been varied; the above-named three officers were merely honorary titles. They apply the same terms to an inferior class of officers, who hold these titles in reference to 太子 the princes of the blood; in that case the titles have the words Tae-tsze, always preceding them.

(3.)Sun-shau 三少 called also 三孤, Sun-foo, were three officers intended to second or assist the three Kung, mentioned under the second paragraph. These officers were first appointed under the 周 Chow dynasty, and were called,

1. 少師 Shao-sze.
2. 少傅 Shao-foo.
3. 少保 Shao-paou.

These seem to have been intended rather as officers of the palace—a sort of lords in waiting, or personal attendants on the sovereign, than for rulers of the country. They are sometimes called 太師 and 太傅, and are occasionally made more honorable than the three Kung, a class of officers who will be mentioned below. At other times these
three officers, and the three Kung are called 六卿 the six
King. The terms 三省 San sing, and 六省 Lùh sing
(sing, meaning watchful, care, and attention) were also applied to
certain of these powerful courtiers, who were admitted to
the secrets of the palace, and had less or more authority in the
administration of affairs, according to the temper of their
masters; thus it is said, "後漢以三公為宰相
the latter Han made the three Kung ministers of state.

(4.) Tsce-seang 宰相 assistant rulers, ministers of state,
called also simply 相 Sseang, assistant; 丞相 Ching-seang,相
國 Seang-kw, and 拜相 Tsce-seang. It is said, 黃帝
得六卿而天地治明至
Hwang-te (the
yellow Emperor, B. C. 2732) having obtained six assistant
ministers, heaven and earth were governed well; and the
intelligent gods were induced to present themselves before
him. The terms Chung-seang 中相 Tsce-seang, and Tso-yew-ching-seang
左右丞相 were applicable to the same class of statesmen.

The latter Han dynasty 廣丞相 abolished the title
Ching-seang, and 以三公综理政务 governed all
affairs by the San-kung. The last emperor of the Han dynasty
revived the title, and placed in the office Tsoou-tsao 曹操
the most celebrated rebel of Chinese history. The terms
機衡 Kê-hăng, 司徒 Sse-tu, 中書監令 Chung-
shoo-ken-ling; 常簿 Chang-he-meih, and 櫛柄 Choo-ke, were all at different times used for the principal
ministers of state; 太尉 Tsce-wei, and 宰相 Ching-seang
were also used. Shin-tsung 神宗 (A. D. 1080) 以左
右僕射 为宰相 made the left and right Pih-shah
officers, his ministers of state. Under the same reign, the
officer called Mun-hea-shang-shoo 閨下尚書 was the
Show seang 首相 or prime minister. In A. D. 1090, the
三省合班奏事 San-sing officers, jointly reported
national affairs to the sovereign.

Under the 逐 Lieou Tartars, there were 北宰相
north Tsce-seang, and 南南 south Tsce seang, to
掌佐 理軍國之大政 assist in the management of the great
affairs of the army and the country. They had also the titles
Tsung the keun kw o 総知軍國事 or Ping-chang-
七章事 or Tsoe the ching se 章佐 政事
applicable to the principal ministers of state. The Yuen元
Tartars, the Chinese 明 Ming dynasty, and the reigning
Manehow Tartars, have all retained the term Tsce-seang, to
denote their six principal statesmen.

(5.) Tsce-hea-sze 大學士, a great learned scholar.
The title Hea-sze 學士 originated with the second Em-
peror of the Tang dynasty Ching-kwan 貞觀 (A. D. 640).
The doty of the Hea-sze, at first was of a literary nature,
having charge of the government library and papers; and
being tutors of the kings and princes. In the time of Hwang-
lew 皇禮 of the Sung dynasty (A. D. 1063), the emperor
置觀文殿 established a literary hall, which he called
Kwang-wan-ten, the members of which were called Tsce-hea-sze;
after which the宰相 ministers of state began to be taken
from them; and on other halls of learning, or Imperial colleges
being instituted, to take other departments, other appellations
were added to Hea-sze, as 殿學士 Tse-hea-sze; 閣
學士 Kê-hea-sze, 雜學士 Tsê-keha-sze, and so on. At
the commencement of the Ming 明 dynasty, the title of
Tsce-hea-sze was discontinued for a while, and subsequently
revived. The reigning Tartar family now gives the title
Tsce-hea-sze to the six ministers of state; and the title Hea-sze
學士 to several other learned men, employed about the court.

(6.) Tsce-tse 太宰 was an ancient title, equivalent to
冢宰 Ching-tse, and 大冢宰 Ta-chung-tse; denoting the principal ministers of state, who 掌邦之治
directed the government of the country. The title Tsce-tse was often
discontinued and revived again. Tsing ning 崇寳 of the
Sung dynasty (A. D. 1120), was the last emperor who employed
it; on having it represented to him that the then title
Pih-shah 僕射 'a servant anchor,' was too mean an epithet
for a minister of state; he called his second minister 少宰
Shoou-tse. 逐金元明俱無是 1 neither the
Tartar dynasties, Lieou, King, and Yuen, nor the Chinese
dynasty Ming, had any officer of government so denominated.
Nor does the title exist at this day.

(7.) Tsce-wei 太尉 'the great tranquilizer,' a high
military office of the 西秦 dynasty, and which was con-
tinued by the Han family. The Tsce-wei was a sort of Com-
mander-in-chief who ranked with the ministers of state.
The 40th Radical.

(8) Ta-sze-ma 太司馬, 'a great horse controller,' is also 駙武事, an ancient officer, who had the direction of military affairs. Sze means to direct or control, and Ma, the horse, is an emblem of martial concerns. This title, and the preceding one, were occasionally interchanged by different emperors. Yuen-show 元守 of the Han dynasty (B. C. 135), adopted this title to add to the appellation Tseang-keon, a leader of an army.

(9) Ta-sze-too 大司徒 is an ancient office, the duty of which was to superintend the instruction of the people; Sze, meaning to direct or control; and Too, denoting the multitude. In the time of Tsin, the office became more political, and the ministers were called Ching-seang-sing-too 相司徒. The Han dynasty (A. D. 5) abolished the term Ching-seang, and adopted Ta-sze-too. During the Tse dynasty, (A. D. 400) the Sze-too office took cognizance of all the districts in the empire, and of the population. 明無是 the Ming dynasty had no such office as this; nor does it now exist.

(11) Tsieh heen tien hec sze 集賢殿學士 is a class of literary men collected at court to superintend imperial publications; the appointment was first made during the time of Kae-yuen 開元 of the Tang dynasty (A. D. 710). The duties of this office, in the time of the Ming dynasty, merged in the Han-lij 嘉興 college.

(13) King yen kwan 縱筵, 'the officers who serve up (to the emperor) 'a feast of classic lore.' It was the Emperor Seuen-te, of the Han dynasty (B. C. 50,) who first 諭諸儒講五經同異 summoned many of the learned men of the land, to discourse on the correspondencies and discrepancies of the Woo-king, or five ancient classics. For many ages there were no persons regularly and permanently appointed to this office; but the sovereign called on any scholar he chose to read and explain ancient books to him. Yuen-tsung 元宗 of the Tang dynasty (A. D. 740), 改麗正 修書院 changed the institution called the hall for the elegant and correct composition of books, into 集賢院 'the hall of assembled worthies,' and 選の儒士一人 侍讀 selected daily one aged scholar, to stand and read to him. Whenever 褚無量 Choo-woo-leang, and 魯懷素 Mu-hwa-soo, went in to read with the emperor, he commanded them to be carried in chairs on men's shoulders, when they 八關門 entered the palace gate; whilst 親自迎送 he himself went to the door to meet them, and to accompany them when leaving. His wish in so doing was 以申師資之禮 to exhibit the respectful etiquette due, for the benefits received from a teacher.

(14) Sheen-th 侍讀 'to stand and read,' denotes the office of readers to the emperor. Commenced in the time of Kae-yuen 開元 A. D. 740.

(15) She-keang 侍講 'to stand and speak,' denote the office of lecturer to the emperor. Kaou tsong 高宗 who reigned, A. D. 680, appointed 蕭德 Seou-0h, an eminent scholar of that day, to the office of She-keang. This Seou-0h 晚年尤篤志於學 in the evening of his days was increasingly ardent in his studies. And his reverence for ancient literature was so great, that 他欲開五經 whenever he wished to open the Woo-king (which contains the sacred scriptures of the Chinese) 必束帶盥濯危坐對之 'he made it a point of duty, to bid his girdle about him, to wash himself, and to sit down with cautious respect opposite the books.' His wife said to him, 終日如此是無乃勞乎 are you not wearied out by being in this posture all the day? He, replied 以先聖之言盈標此乎 'How can one dislike acting thus, who feels a veneration for the words of the Sages of past times.'
their services have often been dispersed with; and their appointment been entirely a sinecure. The late Tartar emperor Kœen-lung, declined listening to them; and Kes-king, now deceased, not long ago refused to admit of their recommencing the duties of their office, in his hearing. He said, the art of government does not consist in learned discussions about the words and sentences of ancient writings.

(16) Han-lin-yen 翰林院 ‘the hall of a pencil forest,’ is a college of learned men founded about A.D. 740, by Yuen-tsung, in order that he may consult with them on literature and language. The hall is described as 時詔之所 the place of waiting for an imperial summons. Of Yuen-tsung, the first Emperor of the Tang dynasty (A.D. 630), first began to call for the assistance of eminent scholars to write his official edicts for him, and there were always some of them in waiting at the northern gate of the palace, who were called in consequence by the people of that age, 北門學士 the north gate literati.

(17) Han lin heh sze ching the 翰林學士承旨 members of the Han-lin college, receivers of the Imperial will, were persons appointed to receive and make known to those concerned, the papers issued by the Emperor.

(18) Han lin-kung-fung 翰林供奉 ‘a forest of pencils to present supplies,’ was the appellation at first given to the members of the Han-lin college, the two last words, Kung-fung, were soon afterwards changed to 學士 Heh-sze.

(19) Chih heh sze yuen 直學士院 denotes a particular class of the members of the Han-lin college.

(20) Sew-chau 修纂 is an appellation of a few members of the Han-lin college, who composed the history of the country, or other books.

(21) Pœen sew 編修 is applied to the members of the college who compile the books published.

(22) Kœen tsao 檢討 members of the college who compare documents, and collect materials for the compilers.

(23) Shoo keh sze 庶吉士 members of the college who have never stood any examination for a department in the college.

(24) Han-lin-yueu 翰林院官屬 of

officials attached to the Han-lin college, are called 賜書 Tœen tselh. 待詔 Tae chuan, and 孔目 Kung-môh.

(25) Shang-shoo 侍書 is the title of an office that originated in the time of Tsin (B.C. 100). Four officers were appointed to 在殿中主書 remain in the place to superintend the issue of papers; 侍書主也 Shang, means the same as to direct, or to superintend. The office of Shang-shoo is thought to have been similar to the office sustained by Shun (B. C. 2176), and called in history 領錄天下事 the receiver and recorder of the affairs of the empire, which duty the Chow dynasty called 司會 Sze-iwuy. Han-woo-te 漢武帝 (B.C. 100), in order that the emperors might be able to employ eunuchs to superintend the official papers issued from the interior of the palace, which was called Chung-shoo 中書 and 以司馬遷為之 appointed Sze-ma-tseen to the office. This person had undergone the punishment called Kung-hing 宮刑 which consisted in the excision of the genitals.

(26) Lih shang shoo 傳尚書 in 和帝時 the time of the emperor Høo-te, were officers whose 位在三公上 place was superior to the San-kung, whose rank has been described above. The 將軍 and 領尚書事 generals united with their own the business of the Shang-shoo office, in the beginning of the Han dynasty; and the 太傳 傳尚書事 duties of the Tae-foon-lih-shang-shoo 古冢宰 were similar to those of the ancient Chung-tsac, who were the first ministers of state.

This office 自隋而無 has not existed since the time of Suy. (A.D. 630.)

In the 4th year of Kœen-ché 建始 of the emperor Ching-te 成帝 (B.C. 23), 罷中書侍御史侍書五人 the eunuchs who had the title Chung-shoo were laid aside, and five persons appointed with the revived title Shang-shoo; one of these was called Pœh-shay 僕射 and the other four were called 四曹 Sze-tsaou.

The power of the Shang-shoo officers varied under different dynasties. Under the latter Han dynasty, they were the first ministers of state 蓋政令之所由宜 for they were the persons from whom the orders of the general government were promulgated; 選舉之所由定 the choice, and
promotion of persons in the service of the state were fixed by them; and 罪賞之所由正 they were the persons by whom crimes and rewards were adjusted. In the beginning of the Han dynasty, they were called 尚書臺 Shang-shoo-ting, and 中臺 Chung-ting. Under the reigning family, the Shang-shoo are presidents of the six supreme courts at Peking.

(27.) Shang-shoo-ling 尚書令 an appellation of the principal ministers of state, first introduced by the Ta-tien dynasty (B.C. 900.) Woo-te 武帝 of the Han dynasty, employed 侖者 counselors, and called them Chung-shoo-ye-clay-ling 中書谒者令 about 80 years afterwards, Ching-te 成帝 (B.C. 10) put away these persons, and employed literary men as his ministers, with the title Shang-shoo-ling. The Tartar dynasties 金 Kin, and 元 Yuen, had ministers called Shang-shoo-ling 尚書省令 and of that number 尚書令一人正一人副 their office for the first place of the first rank, with the title Shang-shoo-ling. The Chinese dynasty Ming discontinued this title of office; and the present Tartar rulers of China have not resumed it.

(28.) Shang shoo pih-shay 侍書侍射 was a military title given by the Ta-tien dynasty to good bowmen; for 古者重武 in ancient times military officers were most esteemed, and 以善射者掌政事 skillful archers were employed to manage the affairs of government. Pih-shay 役於射 serving in archery one whose service were devoted to archery became at last, a title meaning a director or manager, and in that sense was added to other titles at times used by itself.

The Tang dynasty 以三省之長 employed the senior of the Sen-sing officers; with a 中書令 Chung-shoo-ting; a 侍中 She-chung, and a 尚書令 Shang-shoo-ling, to deliberate together on the government of the country. Afterwards that office of a Pih-shay侍書侍射侍射 was a military title given by the Ta-tien dynasty to good bowmen; for 古者重武 in ancient times military officers were most esteemed, and 以善射者掌政事 skillful archers were employed to manage the affairs of government. Pih-shay 役於射 serving in archery one whose service were devoted to archery became at last, a title meaning a director or manager, and in that sense was added to other titles; and sometimes used by itself.

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personal conduct, or to current political transactions, their various offices of the supreme government at court, these several names, excepting the last, are yet retained in the six supreme courts at Peking.

(32.) Shang-shoo-foo Tze-lang-chung and Shang-shoo-shel-lang-chung were appointments at court, which required a considerable knowledge of letters, both of which were discontinued by Ming, the last Chinese dynasty.

(33.) Ling tae sing Han-tsun an office which originated with the Tsin dynasty, in the fifth century. The officers were civilians who accompanied the army, or were stationed in distant provinces, with extensive powers; they corresponded to the Poo-chung-sze Fu-poo of the present day, who is provincial treasurer, and promulgates the Imperial will respecting appointments and other affairs, which office was first instituted by the Ming dynasty, about A. D. 1400.

(34.) Le-poo shang shoo Le-poo shang shoo, president of the Le-poo, which has the control of the magistracy throughout the empire.

The expression Lih-poo 六部, six supreme courts, was not used till the Tsin dynasty, in the beginning of the seventh century. The ancient Chow dynasty, used the term Lih-tsun 六典 for six courts to assist the king to rule the nations and countries. In the first century, the emperor Kwang-woo 光武 made the courts called Taon 餘 six in number, and these Lih-tsou 六曹 were as stated above, in the seventh century, new-modelled and denominated Lih-poo. This appellation has continued to the present day. To correspond with ancient phraseology, the members of the Lih-poo were called天官 heaven officers; of the Hoo-poo, were called 地官 earth officers; of the Le-poo, were called 祀部 sacrifice officers; of the Bing-poo, were called 春官 spring officers; of the Hing-poo, were called 夏官 summer officers; of the Kung-poo, were called 冬官 winter officers; - thus the Chinese state microcosm, had rulers over its heaven, earth, and four seasons. The Chinese are very fond of the conceit of a miniature world, or system of nature, and apply the allusion both to the body politic, and to the human body.

(35.) To these several supreme courts, were appointed

PART I.

侍郎 Shang-lang; 郎 中 Lang-chung; 步外郎 Yuen-wae-lang; 司封郎中 Sze-fung-lang-chung; 司藤郎中 Sze-huen-lang-chung; 考功郎中 Koon-kung-lang-chung; 侍书郎 Shang-shoo-lang; 曹郎 Tsieu-lang, and so on.

The word 郡 Lang, was the name of an ancient Ting, or pavilion; and persons who were received into the superior offices about court, as secretaries and superintendents of departments, were called Lang-kwan 郡 官 officers of the pavilion; and the term Lang-chung 郡中 ‘in the pavilion,’ came to denote, a manager or superintendent; in the sense that the word 司 Sze, is now used.

(36.) Besides the well known six Poo 部 mentioned above, there have been other offices called Poo; as 部 官, having the care of the Imperial treasure; 祠部 Tsze-poo, having charge of the granaries about court; 神部 Shen-poo, to direct the rites of sacrifice; 膳部 Shen-poo, to superintend the Imperial table; 稲部 Koo-poo, to take care of the armoury; 宮部 Kea-poo, to attend to the Imperial carriages and horses; 水部 Pe-poo, to keep accounts; 河部 Yu-poo, to superintend the Imperial waters, waters, the rivers, and canals.

The Lew-poo, or six courts, had a Keen-man 聖門 keeper of the gate; a Ken-ko 架 門 superintendent of the papers belonging to the court; and a Sze-wan 司 務 who had a general superintendence of the transcribing of documents, and also receiving and issuing them.

(37.) Too the lang chung 度支郎 中 an officer who superintended the disbursements of the court.

(38.) Cho Shoo-lang the 主客郎 中 was a superintendent of the foreigners, or aliens in the empire; and of those who visited the empire with tribute; at one time there were four of these, one to each quarter of the heavens.

(39.) Chung shoo 中 書 ‘writers inside,’ officers who in the palace, convey the will of the despot to his advisers; and to the executors of his commands. Of these there have been various distinctions; such as, 1. 中 書 監 Chung-shoo-keen; 2. 中 書 令 Chung-shoo-ling; 3. Chung-shoo-shu-lang 中 書 郎 and 中 書 舍人 Chung-shoo-shay-joon.
(40) Choo shoo 主書 was an officer who superintended the Chang-shoo, mentioned in the preceding paragraph; he was sometimes a military officer.

(41) Tung sze shay jiu 通事舍人 were originally masters of ceremonies, who directed the etiquette at the performance of religious rites. Men of good character, under 50 years of age, and of commanding appearance were selected; those persons being employed in the reception of foreign envois, the term Tung sze came to mean the interpreters and translators employed to communicate with foreigners.

(42) Mun-hea-sig 門下省 'watchers at the (palace) gate.' By the latter Han dynasty they were called 侍中寺 督門下省事. Their duty was to manage all concerns at the gate, or entrance into the imperial apartments.

(43) The She-chung 侍中 'attendants inside,' were personal servants of the emperor, some of whom superintended the imperial food; some served as physician to the emperor; and some attended to the imperial wardrobe.

(44) Hwang mun she lang 黃門侍郎 'attendants at the yellow door.' Persons in waiting at the door of His Majesty's apartments, for his personal use.

(45) Keib-sze-chung 給事中 persons to convey official messages to and from the Emperor.

(46) San ke sing 散騎省 appear to have been imperial attendants on horseback. Some were called 騎常侍 San ke chang she; some 騎常侍 Yuen-wae san ke chang she; and others 散騎侍郎 San-ke she-lang.

(47) Ke-keu-choo 起居注 was a recorder of his Majesty's words and actions; under the Chou dynasty, this officer was called Tso-yew-sze-left 左右史記. In the time of the Han dynasty, the Ke-keu-choo 起居注 in the harem, 爲女史之任 was the office of female historian. Other dynasties called these persons 起居舍人 Ke-keu-shay-jin.

(48) Poo keu 补闕 'to supply a deficiency; and 拾遣 Shë-e, 'To gather up what is left or neglected,' were titles of officers intended to point out any error of the monarch; and to suggest what he forgot or neglected. The Sung dynasty changed the title of the first to Tso-yew-sze-keen 左右司谏 and the title of the last to 左右正言 Tso-yew-chung-yein.

(49) Foo paou lang 符寶郎 'a keeper of the signet; this officer, under the Chou dynasty, was called Tien suy chang tsëeh 典瑞掌節. During the Tsin and Han dynasties, he was called 符節令 Foo tsëeh ling; and 參領符璽郎 Ching ling foo se lang. When the emperor Chao-je 昭帝 (B.C. 81) was in his minority, the minister Chung-jia-kwung 興霍光 who had the supreme authority, in consequence of some alarm during the night, sought to get possession of the signet; the keeper refused to give it up. The minister attempted to snatch it; at which the keeper, laying his hand on his sword said to him 臣頭可得璽不可以也 'My head you may obtain, but the signet you shall not obtain.'

(50) Hung-wan-kwan 弘文館 was a literary board for the composition of official papers, under the Tang dynasty it was called Sew-wan-kwan 詩文館 which was afterwards changed to Sew-wan-tsien 詩文記. The Sung dynasty changed the appellation to Chaou-wan-kwan 昭文館. Under the Yuen dynasty, the office called E-wan-keen 藝文監 performed the same duties as the Hung-wan-kwan.

(51) Tien-e 典儀 were officers connected with the great state ceremonies.

(52) Choo-melh-yeen 樞密院 was originally a court of eunuchs appointed in the time of the emperor Tae-tung 代宗 about A.D. 760. They gradually 欲奪宰相權 endeavoured to grasp the authority of the ministers, and change the character of the original appointment. Under the Yuen dynasty, the Choo-melh-yeen, was a military board that had the complete control of the whole military force of the empire. The individual members were called Choo-melh-sze 樞密使 and there were certain other officers connected with the board called Che choo melh yuen 知樞密院 and 签書樞密院 Tsien shoo choo mat yuen.

(53) Yu-shë 御史 imperial or royal historiographer, is a title of office that existed under the Chou dynasty; but the duties were different from those of the Yu-shë of
modern times. They were originally employed to put down in writing the will of the monarch, and preserve records of the transactions of the court.

The office in which they resided, was by the Han dynasty, called Yu-she-tao; and also Yu-she-ta-fou or Yu-she-tao-she. The office took at this time, their duty began to be of the same nature as it now is; viz.  the establishment of an office of search and investigation. They are scattered over the empire to collect information for the sovereign, and to write directly to him, communicating to him facts or reports with their opinions and advice. They are commonly called 言官, word officers, persons whose sole duty it is to speak to the sovereign; for they possess no authority, either over other officers of government, or over the people. They are spies upon the people, upon the provincial governments, and upon the conduct of the sovereign himself. Several of them have suffered death for their too free remarks on their masters public or private behaviour. The late Tartar emperor Kea-kwang, denied their right to interfere in his domestic concerns.

These Yu-she, according to the different departments they took, were denominated differently; as 御史臺, 言史 or 務史; 5. 侍御史; 6. 殿中侍御史; 7. 總監侍御史; 8. 御史主簿; 9. 阿呼令史 Lan-ta-ling-she.

The second of these names, was by Ching-te a chieftain (B.C. 10) changed to Ta-sze kung 大司空, a term which has been mentioned above. His successor Gue-te, the emperor changed the title back again to Yu-she-ta-fou, and considered them as Pih laung shue 百僚卿, leaders of the whole body of government officers; which was in fact the chief of the office of first ministers of state.

The third section of these Yu-she, took the appellation Chung-ching, from their being resident in the palace; and having charge of a 石室 stone apartment, in which were stored up secret archives, maps, and prognostics. The Tartars of the Lenau and Kin dynasties, in contradiestinction from these resident Yu-she, had a class of them called 行御史, or travelling Yu-she. During the last Chinese dynasty, the Yu-she-chung-ching, were for a short time appointed, and subsequently laid aside; and the reigning family has not re-established them.

The fifth class, called She-yu-she, in the time of the Chou dynasty, were called Choo-see she 柱下史, probably from their being stationed at the posts or pillars of the palace. It is said that 老聃曾经之 Loou-tan, (the founder of the Taou sect) commonly officiated in this capacity. The Ming dynasty, first employed officers bearing this title, but afterwards discontinued them.

The sixth class, the T'een-chung she-yu-she, were first appointed during the third century by the state 周 總统. The Ming dynasty discontinued these officers also.

The seventh class, were appointed first by the 陝 Suy dynasty, in the beginning of the seventh century; these strictly, are the spies and Censors, spoken of by Du Haidje.

(4) Choo-see 諸卿, the various classes of king. This word King denotes an object of congratulation and trust, and was applied to the highest officers of state in ancient times. It is said, the Hea 夏 dynasty, which was the first in the Chinese series, 繼九卿, established the Kew king, nine officials called King. Under the Chou dynasty, the nine greatest officers in the empire were the Kew-kings. The same appellation was subsequently given to officers with very different powers from those of the original King; and in more modern times, the term became little else than a complimentary term superseded to other official titles. The Tang 唐 dynasty had Kew-sze 九卿, who were equivalent to the Kew-kings.

Some of the distinctions amongst the officers called King were these, 1. 太常卿 Tae-chang-king; 2. 太常少卿 Tae-chang-shao-king; 3. 禮正卿 Tsung-ching-king; 4. 大理卿 Ta le king; 5. 大理少卿 Ta-le-shao-king; 6. 衛尉卿 Wei-wi-king; 7. 丞相卿 Kwang-chae-kung.

The first of these attended at the great state ceremonies, and conducted the sacred music; the appellation Tae-chang, 'greatness and durability,' was intended to express the wish of the ruling family, that the superior, powers, to whom they
sacrificed, would make them great and perpetuate their dominion.

The second class, or Tae-chang-shaou-king, assisted in presenting incense, lights, and so on, at the performance of the ceremony. Connected with these officers were others called 太常承 Tae-chang-chieh, and 太常博士 Tae-chang-p'zhe, who directed how the various rites were to be observed; Tae-ching-ling 太史令 who had the care of the calendar, and pointed out the days on which to sacrifice, to inter, to marry, &c. Tae-yü 太樂令 was a master of the band, sometimes called 大司樂 Ta-sze-yü, and 樂尹 Yü-yin.

The third division of these officers, called Tsung-ching-king, were appointed to superintend the royal or imperial kindred. An appointment of this nature was first made under the 周 Chow dynasty. Some dynasties added 大 Ta, Great, to the title, and left out the last word King; others removed the word Great, and restored the word King to its former place. The Leau Tartars, called an officer of this sort 惟隱 Teh yin. The Ming dynasty changed the name of the office where these people met from 大宗正院 Tae-tsung-chieh-yuen to 宗人府 Tsung-jin-foo, the first officer of which was called 宗人令 Tsung-jin-ling. Their duty was 掌皇九族六親之屬籍 to keep a list of and control the Imperial kindred included under the terms Kew-tsib and Lühsin: 以時修其玉牒 occasionally revise and correct the 緋筆, or the imperial genealogy.

The fourth division, Ta-le-king, was a board of law-officers, to Chang-hsing-pel 掌刑部 counsel punishments and executions; a kind of court of equity. The Ts'in Tsin dynasty called these officers Tung-wei 廟尉 and the Han dynasty continued the appellation. The Tartars called them 大理寺官 Ta le sze kwan; 大理寺卿 Ta le sze king, and 大理少卿 Ta-le-shaou-king; these last were of the fourth degree of rank. Ta le ching 大理丞 was another title of these officers. Inferior officers were attached to these called 大理主簿 Ta le choo p'ou, and 大理司直 Ta le sze chih; 廷尉平 Tung-wei-p'ing; and 廷尉监 Tung-wei-keen.

The sixth class, Wei-wei-king, were officers first appointed by the Ts'in dynasty, to guard the palace gate; inferior officers in the same department were called 卫尉少卿 Wei-wei-shaou-king. They had also attached to them a 公車令 Kung-chay-ling, and a 司馬令 Sze-ma-ling.

The seventh division of officers Kwang-lüh-king, guarded the side doors of the palace, leading to the various offices, and the cook-house, over which was an officer called 太官令 Tae-kwan-ling.

(55.) There were also Sze-nung-king 司農卿 a sort of agricultural board, to 掌九穀 superintend the cultivation of the nine sorts of grain. They likewise took cognizance of the breeding of 六畜 the six sorts of domestic animals.

So early as the period ascribed to Shao-hau-shu 少虜氏 (B. C. 2500) it is said there were 九農正 nine agricultural officers, called after the 九穀 nine varieties of the Hoo bird. The Ts'in Tsin dynasty denominated the officers the 某 hsu nü she 大農正 the Sung 朱 dynasty called them 司農司 Sze nung-see. The Kin Tartar dynasty called them Kucun nung sze 神農使司 and the last Chinese dynasty 明 Ming, merged the duties of these officers in Hoo-poo 戶部 or board of revenue and domestic regulations. As in other cases, there were attached to the Sze-nung-king, a number of subordinate and assisting officers.

(56.) Tae-püh king 太僕卿 were officers who attended to the royal or imperial carriages, horses, and stables. The title Tae-püh, under the Chow dynasty denoted 太僕之長 the senior or first of all the royal domestics. The Ts'in Tsin dynasty applied the title to the superintendants of the carriages and horses. The Han dynasty had a 太僕牧師 Tae-pühsuchi, 'a head grazer,' placed over thirty-six parks, in which were three hundred thousand male and female slaves, to take care of the thirty-six parks, in which were three hundred thousand horses; and cows and sheep innumerable, intended to furnish a supply for sacrifices.

There were under these 諸牧監 superintendents of all the pastors or shepherds, and other assistant officers; a 車府令 Chay-foo-ling, and so on.

(57.) Hwung-loo-king 鴻鹿卿 were officers who 掌大
Connected with these government papers, were officers having different departments, called Pe-shoo-ching and Pe-shoo-lung. The Choo-tsu-lang, and Choo-tsu-foo-lang were composers of annals of the country.

(60.) T'een chung k'eeen 殿中監, 'oversers in the palace.' These were mere servants to take care of (the sovereign's) food; 尚食 to take care of his medicine; 尚舍 to take care of his apartments, &c.; there was also an 尚衣監 overseer of the wardrobe.

(61.) San-lou, woo k'ing 三老五更 'thrice old, five changes.' This expression refers to two officers who in former ages were revered by the monarchs of China. 'Thrice old,' denotes having passed through the three stages of longevity called 上溜 Shang shou, 中溜 Chung shou, and 下溜 Hea shou, or 80, 90, and 100 years. The 'five changes,' refers to persons who were skilled in the doctrine of the five Chinese elements, and had lived to see the changes of government under several emperors. To these old experienced men, several of the emperors yielded the seat of honor, asked their advice, and paid them the respect due to superiors; let them sit with their faces to the south, whilst the emperor north sat with his face to the north, which etiquette was yielding the place of honor to the aged subject for usually the imperial throne, and all benches of magistrates, face the south. To one of these experienced old men, one of the emperors gave a 玉杖 'staff made of a precious stone,' vine cubits long, and ornamented with figures of the 鷹 Kew dove, intimating thereby a wish that the old man's deglutition might be as easy as that of the dove. It is now 800 years since this office was discontinued; the last emperor who sought advice of a 'thrice old man' received this answer.

木受繩則正 木受繩則正 Mii shou shing tsii chiih; 后逢繩則聖 Hou ting k'eeen tsiih shing.

Wood by the application of the plummet is regularly squared.

The monarch who receives and listens to reproof, will become a perfect man.

自古明王聖主皆 虚心納諫以知

得失 from olden times, illustrious kings, and perfect sove-
reigns, have all received reproof with unprejudiced minds, that they might know wherein they had succeeded, and wherein they had failed. 天下用安 惟陛下念之 and the empire enjoyed repose. — I hope your majesty will consider this. When the 三老言毕 thrice old man had finished speaking, the emperor made a bow; the old man 答拜 returned the act of reverence, and took his leave.

(62) Kwâ tsze tsew 国子祭酒 'the pourer out of a libation of wine amongst the nation's sons.' The superior of a college at court, for certain youth of the country. The reason of the appellation Te-tsew, is taken from an ancient practice at Chinese feasts, when the oldest person present poured out an eucharistic libation to the earth, the giver of food to man. The same usage continues to this day. It was in the beginning of the seventh century that the title Kwâ tsze-tsew was introduced; the two terms Kwâ-tsze and Tse-wew, were however known long before. This college was first named Kwâ-tsze-kên 国子監 in the time of Yang-te 嚴帝 (A. D. 610). It has sometimes been called Kwâ tsze-hê 国子學 and omitting the middle word, been named Kwâ-heS. And the superior mentioned above was called Kwâ-tsze 国师 'the nation's teacher.' The Yuen 元 dynasty called the 聞官子孫 courtiers sons and grandsons, who were students here, by the name 國子生 Kwâ-tsze-sang: and 凡民之俊秀者 all subjects of talents and accomplishments, who entered the college, were called Pei-tang-sang 陪堂生 and then the Kwâ-tsze-hê was a college apart from the Kwâ-tsze-kên. Some of the other titles of office in this institution were Sze-neS 司業; Kêen-ching 監丞; Tsoo-keau 助 教 assistant tutors; Pâ-sze 博士 who 過古今 had a general knowledge of ancient and modern history. There were also Leûh-hê-pâ-sze 法學博士 for the department of music; Shoo-heS-pâ-sze 書學博士 for general literature; Swan-heS-pâ-sze 稲藝博士 for the science of numbers.

In the time of the emperor Tae-tsung 太宗 (A. D. 650), students from Corea, and other countries on the frontier of China, were received into the college, till the whole number was upwards of eight thousand.

(63) Shou foo kêen 步府監 'an overseer of the smaller mansion;' was an appellation of certain officers who collected the duties arising from hills, lakes, and other waters, to be appropriated to the private expense of the sovereign, and the imperial household. The 大司農 'great superintendent of husbandry,' was to 供軍國之用 supply the wants of the army and the state; the Shou-foo 步府 revenue was 以養天子 to support the emperor. The private treasury of the governors, or princes of the empire, was called 私府. In the seventh century, the Shou-foo were the 六卿 樂、烹 These people were occasionally eunuchs, and had the care of the emperor's silks and robes, &c. and also of his swords and other weapons; his jewels, &c. The same officers were subsequently called 内府監. Nuy-foo-kêen.

(64) Tsung-tsê-kêen 將作監 were officers who had charge of the various mechanics employed about the imperial domain.

(65) Keun-kêkêen 軍器監 'an overseer of the armoury.'

(66) Too-shâwî-sze-chay 都水使者 a keeper of the imperial waters and parks.

(67) Nuy-he-sing 内寺省 were a class of domestic servants who contrioned the ingress to, and egress out of, the imperial palace; and had the general direction of the domestics inside. In this section of the work under review, there is an outline of the several divisions of service, both for male and female servants; and 宮屬 superintendent of the sleeping apartment; and 掌燈女使二人 two women servants having charge of the lights; there are sweepers; and 扫院 and keepers of crowns; and keepers of caps; to each of whom is given a degree of official rank,—of the 9th, or 7th, or 6th, or 4th degree, and so on.

(68) Ta chang tsew 大長狄 were officers who 掌皇后家 managed the Queen's house.

(69) Nuy ye chay kêen 内講者監 were persons subordinate to the last mentioned, and who had access to the high personages they served, to communicate occurrences to them.

(70) Kae foo ê tung san sze 開府儀同三司 and Kae foo ê tung ta tsang kêu 開府儀同大將軍
were titles given in the middle ages to great statesmen who
had materially aided the rise of particular families to the
throne, or supported them when in possession of it. The
Ming dynasty discontinued the title.

(71) Tho tsin, "special entrance," a mark of
distinction granted to eminent governors—they took their
seats next to the Sun-kung three men mentioned above.

(72) Ta-foo 大夫 a title commonly added to other
appellations, which has continued from ancient times to the
present day. It was the custom for the emperor when a
due fand the few. Ta-foo resigned the service (in his
old age) to confer on him a stool and a staff.

(73) Kwang tih ta foo 光禄大夫 a title of meri-
torious officers of the higher departments of government
service, which was introduced in the time of the Han dynasty.
There are several other titles with Ta-foo, added, which are
honorary, and show a particular rank, but not a specific office;
1, 資德大夫 Tsze tih-ta-foo; 2, 資政大夫
Tsze ching-ta-foo; 3, 資善大夫 Tsze-shen-ta-foo; 4,
正率大夫 Ching-fung-ta-foo; 5, 通率大夫
Tung-fung-ta-foo; 6, 中賢大夫 Ching-fung-ta-foo;
7. 正議大夫 Ching-e-ta-foo; 8. 通議大夫
Tung fung ta-foo; 9. 正議大夫 Ching-e-ta-foo; 11.
嘉議大夫 Ken-e ta-foo.

(74) Ta-chung-ta-foo 太中大夫 a title of office
originated by the T'ang dynasty; they attended to discussions on
government affairs; not regularly, apparently, but when their opinions were asked for.

The Keen-e ta-foo 聲議大夫 appointed about the
same time, were for a similar purpose. The following titles
were at different periods applicable to this class of officers;
1. 太中大夫 Chung-ta-foo; 2. 亞中大夫 Ya chung-
ta-foo; 3. 中散大夫 Chung-san-ta-foo; 4. 中議大
夫 Chung-e-ta-foo; 5. 中憲大夫 Chung-keen-ta-foo;
6. 仲順大夫 Chung shun ta foo; 7. 朝議大夫
Chao-e-ta-foo; 8. 朝請大夫 Chao-tsing-ta-foo; 9.
朝散大夫 Choung-san-ta-foo; 10. 朝列大夫
奉議大夫 Fung-ki-ta-foo; 13. 奉真大夫

(75) Tung-eh-lang 通議郎 and the last two syllables
E-lang, like some of the above, appear to have been merely
honorary designations given to "dispersed officers,"
i.e. persons enjoying other situations, or merely candidates
for office. Under this section, there are about twenty more
distinctions, all containing the word 郎 Lang, enumerated,
all of which have been discontinued since the Sung dynasty.
Tung-tsze-lang 童子郎 was a term of respect given to the
younger sons of the higher officers about court; and Sze 童
is given as a title denoting a capacity to govern.

(76) "Tung kung kwan 東宮官 the officers of the
eastern harem, includes the Ta-tsze-eh-lang 太子六傅
six guardians and teachers of the prince. 2, Ta-tsze-pin-
"kih 太子賓客 were four old grey-haired men who were
about the person of the prince; 3, 太子詹事
Tae-tsze-chun-sze, who "lady of the prince's household; 4, 太子中庶
子 Tae-tsze-chung-shou-tsze, who attended to the prince's
education; 5, 中允 Chun-yun, an officer attached to
the preceding, and who attended to the prince's manners;
6, 謹德中允贊善 Yu-tih-chung-yun-tao-shen; persons
to aid the virtues of the prince; 7. 中舍人
Chung-shay-jiu, who 督文翰 managed the literature and
writing department; 8, 太子洗馬 Ta-chi-tsze-sen-ja,
"the prince's horse-washer," was a former assistant to
the Ming dynasty also a fore-runner who led the way, to
give dignity and form to his appearance. To this establishment were also added,
9, 太子舍人 Ta-chi-shay-jiu; and 10, 崇文
館學士 Tsung-wan-kwan-he-sze; 14, 太子舍令
Tae-tsze-kua-ling; who was a sort of steward, and purvey-
for the prince; 12, 太子率更使 Tae-tsze-she-shu-ling,
the keeper of the princes, e l e g y s i d r i n; 13, 太子仆
Tae-tsze-puh, a special servant of the princes, discontinued by the
Ming dynasty; 14, there were also 太子左
右衛率 Tae-tsze-tsou-wei-she; 15, 太子左右
司祭率 Tae-tsze-tsou-yen-shye-yen-she, who were personal
attendants on the prince; 16, 太子左右清道率
Tae-tsze-tsou-yen-tsou-she, who appear to have been
persons to clean the way. The Kin 金 and subsequent
dynasties discontinued the appointment. 17, 太子左
Right Hand, Rate Ta-tse-tso-yew-kéen-mun-súh, persons who had charge of all the prince's gates and doors; 18, 太子左右内率 Ta-tse-tso-yew-muy-súh; A sort of bodyguard placed in the interior apartments; 19, 太子門大夫 Ta-tse-tso-mun-tafoo, was a sort of head porter at the principal gates of the prince's apartments; 20, 太子典膳郎 Ta-tse-tso-témín-shéng-lang, an officer to attend to the prince's food; 21, 太子旅費中郎將 Ta-tse-téng-pun-chung-lang-tséang, a sort of military commander attached to the prince; 22, and added to all these was a class of 太子孫官 officers to superintend the imperial grandchildren. Most of the above names of officers were first instituted by the despot of the Tsin 秦 dynasty, when they acquired the dominion over the whole of China.

(77,) Wang hou kwan shih 王侯官屬 'the officers attached to kings and nobles,' or princes of the empire. During the Chow 周 dynasty the principal officers of the petty kingdoms of which China was composed were five, viz. 上大夫 Shang-tafoo; 下大夫 Hua-tafoo; 上士 Shang-sze; 中士 Chung-sze; and 下士 Hua-sze. And subsequently 大國 the large kingdoms had 大臣 three ministers called 大臣, all of whom were commissioned by the emperor; 次國 the second-rate states had also three of these officers, one of whom was 命於其君 commissioned by his own prince; and the 小國 small states had likewise three ministers, but only one of them received an imperial commission. In still later times, the kings designated many of their officers by the same terms as were employed at the Imperial court.

(78,) Tseang keun 将軍 'a conductor of an army.' This name, denoting a general, arose in the close of the Chow dynasty, and has continued ever since. During the 三代 three first Chinese dynasties, the person dignified with the name 天子 'Son of Heaven,' had 六军 six armies, each consisting of 万五千五百人 12,500 men; and these had six general officers who were called 大将. The larger principalities had three of such armies; these rated as secondary states, had two; and the smallest states, had one. 始軍 as an army. During the civil wars at the close of the Chow dynasty, the term Ta-tseang-keun 大将軍 was intro-duced; and from that period 將軍之名多矣 the name Tseang-keun was often employed in connexion with other epithets. The Han dynasty introduced the titles 騎將軍 Peou-ke-tseang-keun, 'general of the fleet cavalry,' Keu-ke-tseang-keun 車騎將軍 'general of the chariots and cavalry.' Wei-tseang-keun 衛將軍 'general of the surrounding guard.' Tso-yew-wei-tseang-keun 左右衛 將軍 'Left and right generals of the guard.'

The latter Han 漢 dynasty appointed Foo-kwái-tseang-keun 輔國將軍 'the nation-supporting general,' which the Sung 宋 dynasty changed to 輔師將軍 Foo-sze-tseang-keun. Some of the other titles are these, Woon-wei-tseang-keun 武衛將軍 of which there were left and right. 威衛 將軍 Wei-wei-tseang-keun; 領軍將軍 Ling-keun-tseang-keun; 護軍將軍 Hoo-keun-tseang-keun. A general who had charge of the armies at a distance from court.

前後左右將軍 Tseên, how, tso, yew tseang keun; front and rear, left and right generals; 四征將軍 Sze-ching-tseang-keun, 'generals to subjugate the four quarters of the heavens.' 四鎮將軍 Sze-chia tseang keun; 四安 將軍 Sze-gau-tseang-keun, 四平將軍 Sze-ping tseang keun; and Tso yew kión muen tao tseang keun 左右監門衛將軍 left and right generals, to watch the palace gate, and keep the guard.

(79,) Tso-yew-téen-niu 左右千牛 the last two syllables 'a thousand bullocks' is the name of a sword worn by the emperors during the seventh century, from which circumstance the term was used to denote certain swordsmen of the body guard. A.D. 470, the statesman 楊玉夫 Yang-yú-fou, 高君防身千牛刀殺蒼梧王 took the thousand-bullock sword, which the sovereign wore to defend his person, and killed Tsang-woo-wang, his imperial master. The allusion is to a sword used by an ancient butcher Pauou-tung 布丁 who understood the anatomy of bullocks so well, that he used one sword nineteen years, and slew several thousand bullocks, after which long continued and extensive slaughter, the sword was as sharp and good as when it was new. Pauou-tung's name is introduced also, and his skill alluded to, when speaking of a written composition, the several parts of which are divided with a neat perspicuity.
(80) Keaou-wei 頸尉 was a title of military rank, connected with other distinctive appellations. The emperor Woon-te 武帝 (B.C. 81) divided these Keaou-wei into eight classes: called, 1, 申軍 Chung-lui, 'inside a mound'; 2, 屯騎 Tun-ke, 'stationary cavalry'; 3, 步兵 Poo-ping, 'infantry'; 4, 越騎 Yoo-ke, 'over-passing (light) cavalry'; 5, 長水 Chang-shu-yü, 'skilled in the water'; 6, 灰騎 Hoo-ke, 'lakers'; 7, 筆卒, 'a painter-out', 8, 番武 Hoo-pun, 'The tiger's impetuosity'; 導掌宿衛兵 all of these managed nightly resident guards.

(81) Tien-teen-sze 殿前司 'director in front of the palace,' a military officer over the guards placed before the palace, and who followed the emperor when he went out. The Kin dynasty called this officer 殿前都點檢司 Tien-teen too ten keun-sze, 'The general inspector in front of the palace.' The 耀 Yuan dynasty called him 鎮殿將軍 Ching-teen tseng keun, The repressing palace general.

(82) She wei ma keun sze 侍衛馬軍司 'commanders of the cavalry guard.' There was a Ma keun ton che hway sze 馬軍都指揮使 a general pointer-out of the movements of the cavalry, which place was filled by a general officer called Tseh-tsoo-sze 筱度使 there was also a Poo-too che hway sze 都指揮使 who was an adjutant to the first mentioned, and a T'oo-yu-lou 都虞侯 whose duties referred to the chase.

(83) She wei poo keun sze 侍衛步軍司 'commanders of the infantry guard.' The Kin dynasty called this guard the 虎步軍 'tiger infantry,' which was commanded by a 'pointer-out of their movements,' as in the preceding paragraph. The Ming dynasty called the imperial guard Kin e wei 頸衣衛 'the embroidered-cloth guard.' Some of whom had 紅盔 red helmets, and some wore 明甲 polished armour.

(84) Tso yew shin tsh keun 左右神策軍 'the right and left army of divine stratagems,' appellation of an army which distinguished itself on the western frontier of China, about A.D. 150. It continued an honorary appellation till the time of the Kin dynasty. Pih-yüh 伯玉 was the first Tseh too sze 筱度使 or commanding officer of it. The appellation was once changed to 神威軍 Shin-wei-ken, 'The army of divine majesty.'

(85) Chih-kin-woo 城金吾 was an officer of the rank of general, who had charge of the palace, and of the metropolis.

(86) Kin-e-wei 锦衣衛 an imperial guard dressed up in a peculiar manner.

(71) Woo-kwo-lung 武副令 was a title of officers who had charge of all the military stores, they were very variously designated under various dynasties.

(83) Yu lin keun 羽林監 an officer over a body of troops compared to a wing, for swiftness; and to a forest, for strength and numbers. They were a sort of legion of honor, and the honor was hereditary for one generation; 父死子替 when the father died the son succeeded.

(83) Lung-woo-ken 龍武軍, the dragon martial army, was an appellation subsequently applied to that division of the army, mentioned in the preceding paragraph.

(90) Yeh chay-pih-hay 㝢者僕射 was an officer who presided at imperial audiences, making reports to the emperor; directing the etiquette at funereal rites, and so on.

(91) Woon kwon-chung-lang-tean 五官中郎将 and the San shoo lang kwan 三署郎官 were officers of the Tsin dynasty, who appear to have formed a part of the imperial guard, and who were occasionally consulted in times of difficulty.

(92) Hoo-jin-chung-lang-tean 虎賁中郎將 the commanding officer of a detachment of troops, named in allusion to a tiger, for fierceness and impetuosity.

(93) Chung-lang-tean 中郎将 a military title, first used in reference to the 匈奴 Hoo-ngoo Tartars.

(94) Jung-tsun-pih-shay 彈從僕射 an officer who presided in archery and in hunting.

(95) Hing-jin sze 行入司 an officer who presided at the reception of guests of great rank.

(96) Fung-chau-tsun 奉朝清 was a title given to those of the imperial kindred, who were eligible to be summoned to an imperial audience.

(97) Foo-ma-toe-wei 驕馬都尉 was originally the title of those officers who had charge of the imperial horses.
of generals, which was called Yuen-shwae foo 元帥府
there were also 翼元帥 Yib-yuen-shwae 都元帥
Foo-yuen-shwae, and so on; but the aimy 都督府
afterwards changed the name of the board to Woo-keun too-
tibaba, and so forth. The office of Yuen-shwae. The reigning Tartar family has not
turned the title.
(104) Tsoo-tib 都督 'all-rule;' Tsoong kwan 總管
'general governor,' Tsoo tseung 都統 'all director,' and Tsoong
ping 其兵 'a general soldier,' were titles of different general
officers in the army, with different degrees of authority,
diminished by that of Too-tib, in the order in which they
here stand: there were superadded the titles 頭領
She che-tse; 統領 Tse tse, and 親領 Kia tse.
The Ming dynasty called a military commander, who
統領一方 had the general control of a whole region, a
總守 Ch'in shou, he who had the care only of a road,
or a part of the region, was called 佈守 Fan shou; he who
guarded a city or a fort, was called 守備
Show pe; he who was associated with other general officers
in one place, or in one city, was called 齊守 Hé shou.
The Tsoo g-ping, mentioned above, had subordinate to him,
a 副總兵 Foo-tsoong-ping, a 參將 Tsoo-teang, and
a 遊擊 Yew-keih, and so on.
The Tsoong-ping, gave his orders to an officer called 都指
Tsoo-che-hwuy; the Tsoo-che-hwuy passed the order to a 指
Che-hwuy, the Che hwuy passed it to a 千戶 Tseén-ho, or
captain of a thousand; this officer 百戶 gave the
order to a Pih-ho, or captain of a hundred, he announced it
to the general standard bearers, and he again to the
holders of the small banners, and these finally passed
the word to the 千戶 or men in the ranks.
(105) Tsoo-thoo-sze 總度使 were military officers
stationed by the Tang dynasty in different parts of the empire,
where there was a disposition to rebellion; or which were
exposed to the incursions of banditti, they carried with them
certain insignia of authority called 都節 Tué-tse, from
which they were called Tsoo-thoo-sze. There were eight of these
officers in the time of Kae-yen (A. D. 750), and one
of them was placed in the region of Canton. They were subse-
The Ming dynasty discontinued the Tsēn foo-sze title.

(106) Tseng-ts'ing (A.D. 1509), was the first to hold the office of general governor of the provinces in China. The term was also used in the preceding dynasty. The emperor King-taou, in 1418, first appointed the general governor of Canton and Kwang se, who was also styled the general governor of the two provinces. He was called the general governor of Canton and Kwang se, and his appointment was renewed in 1419. After these disturbances ceased, the appointment was laid aside for a time.

(107) Shun foo-sze, 'to travel around and soothe,' is a title now given to the Deputies, or Vice governors of provinces. The term originated with the emperor Yung-ching, mentioned in the preceding paragraph. In consequence of existing disturbances, he made this a temporary appointment, to soothe the army and the people as well as to examine into the conduct of government officers and clergymen. When one governor general is placed over two or more provinces, there is usually a Shun foo in each province. This officer is otherwise called the Fū-taou, and his office is the same as that of the Deputies.

(108) Sew chih che, 'embroidered straight-pointers,' were a class of favorite advisors and spies, which originated under the Han dynasty. They were otherwise called the Imperial Advisors. Sew chih che were a class of officers sometimes so honored that they were chosen by the sovereign himself. In the T'ang dynasty, an Imperial Advisor was called the Imperial Advisor, and his rank was higher than that of the Imperial Advisor.

(109) Chou-foo-sze, 'a high military title given to persons employed to suppress rebellion.' The officers of this office were called the Chou-foo-sze, and the Ming dynasty called the office Chou-foo-sze, which was bestowed upon military officers who had distinguished themselves in suppressing rebellions. This title was also given to persons employed to suppress rebellion.

(110) Che che-sze, 'a title of a military officer introduced by the Tang dynasty, appears to have commanded a sort of armed police.' Che che-sze was the title of an officer who was sent to soothe the people, where they were suffering under any natural calamity. The emperor T'ai-t'ing, (A.D. 1500), sent one of these officers to suppress disturbances in the empire, to ascertain the state of the people, and of the provincial governments. There were that year disordered by the imperial commissioner, T'ai-t'ing, and under the charge of bribery and corruption; and there were delivered by him from unjust imprisonment, 5,170 persons.

The Ming dynasty made the office of Che che-sze, (meant to be the same as the proceeding), a local office; and it is governed by a hereditary gentleman of the literary class. Under that dynasty, it is said, that the people, who had been allowed to examine witnesses in their own houses, and report respecting local disturbances, were governed by a hereditary magistrate.

(111) King les-sze, 'an imperial commissioner with extensive powers,' was sent to disturbed districts, where he was otherwise called the Imperial Commissioner. He was the first to hold this office, and was given to imperial commissioners by the Ming dynasty. The office of the Imperial Commissioner was often held by imperial commissioners of the same rank, and was given to persons who had distinguished themselves in suppressing rebellions.

The latter part of the preceding appellation was also a title of itself, and the Imperial Commissioner was often an additional office given to the military commanders, called the Imperial Commissioner. The office of the Imperial Commissioner was often given to persons who had distinguished themselves in suppressing rebellions.

(112) Seun-fu-sze, 'a title of a military officer,' is given to persons employed in the military commands, called the Imperial Commissioner. The office of the Imperial Commissioner was often given to persons who had distinguished themselves in suppressing rebellions.

There are notices of this class of officers since the Kin dynasty.
(114.) Te-ken 提舉 'to lift or raise up.' This is the title of an office intended to preserve the price of grain at a medium rate. The appointment originated from 李理 李礎, who in the Tang dynasty contrived a method to equalize the price of grain, and hence also arose the public granary called Chang ping tsung 常平倉, 'the ever even granary,' which was set on foot by the emperor Chia-hwa 淳化 (A. D. 967), and which has continued to the present day under the same appellation. The Te-ken had authority to prevent the forstalling of commodities. There was subsequently appointed by Ching-ho 政和 (A. D. 1100) a Ch'ien-teken 茶鹽提舉 茶鹽提舉 茶鹽提舉, a superintendent of tea and salt. The 金元明 金, Yuen, and Ming dynasties employed the epithet Te-ken, meaning a sort of superintendent, in connexion with many other distinctive terms for different offices, one part of the duty required of these offices seems to have been to collect revenue.

(115.) Te-ken chi ma 都大提舉茶馬 a general superintendent of tea and horses. This appointment originated with the emperor Hsing 懷 (A. D. 1060) when a bartering of horses for tea, which had already commenced under the Tang dynasty, was carried on between the Hwuy-hith 回紇 Tartars and the Chinese, on the N. W. frontier. There were originally 马司 茶司 茶司 directors of the tea department; and 馬司 马司 马司 directors of the horse department. It was however found that 馬司既不兼買馬遂立法以制馬, 'the tea directors, not having connection with their duties the purchase of horses, immediately adopted measures to destroy the horses,' and consequently the tea and the horses were put under one direction, called 茶馬司 茶馬司 茶馬司. Under the Ming 明 dynasty, in the reign of Hung-che 弘治 (A. D. 1490) the barter of tea for horses was a government monopoly, both at Sze-chuen 四川 province, and at 陝西 Shensi. The persons authorized by government to buy, had a 金牌信鈔 gold medal to authenticate their commission. For 馬 the best horses, they gave 茶百斤 a peck of tea; for the middling horses, 10 catties; and for the inferior ones, 50 catties.

(116.) Ching sechen foo ching sze 承宣布政使 a receiver and promulgar of the decisions of the supreme government—each province. This officer is also the treasurer of the province; the appointments of local officers too depend upon him. He is required every 十年 造戶版 以登民數 ten years to make out from the count boards, and keep on record, a list of the population. There were appointed occasionally a Tsan-ching 參政 and a Tsan-ching 參政 to confer with him, and form a board on public questions. At this time the three officers called Sze-sze 三司 viz. the Poo-ching-sze, of whom we are speaking, the Gan chia-sze 按察司 or criminal judge, with the Yen yun-sze 監運司 or superintendent of the salt department, form a board: which the governor general frequently convenes to deliberate on local occurrences.

(117.) Te-ken she pih 提舉市舶 a commissioner to take cognizance of, and exact revenue from, trading vessels; first established during the Tang dynasty.

(118.) Kwan chia-sze 觀察使 'observing and examining commissioners.' The emperor Ching-kwan 貞觀 (A. D. 650) 初蓋大使十三人巡省天下 'first sent grand commissioners, thirteen persons, to make a tour through the empire and examine into its state.' The 吏金 金 dynasty 職員節使 connected this appointment with that of Tsie-foo sze, and the 元 Yuan dynasty, put the duties of this office on the Seuen-foo 宣撫 mentioned above. The Ming 明 dynasty, appointed the permanent office Gau-sze-cha-sze, 按察司 or resident judge, to include also the duties of above named office.

(119.) Te-hing gau-sze 提刑按察使 were circuit judges first appointed by the emperor Tae-tsung 太宗 (A. D. 990) military officers were employed a few times, but on the misconduct of one of them, the office reverted again to civilians. The Yuan 元 dynasty appointed 四道 four roads, i. e. circuits, and with the office 按刑按察使 掌监察事 connected that of Keuen-nung-sze 觀察 or an encourager of agriculture. By the Ming 明 dynasty, the Gau-sze-cha-sze 按察使 was directed to 掌一省刑 名 controvert the criminal decisions of a whole province; and in that form the office still continues.

(120.) Chuen-yun-sze 轉運使 was an officer appointed in the time of the Tang dynasty, to the transport of commodi-
ties, both by land and water throughout the empire. There was also a Tsan-yun-sze 遼運使 appointed by the Yuen dynasty to attend to the transport of grain from Shan-tung 山東 and other provinces to the capital.

(121) Yen-te'e-sze 遼運使 was an office appointed under the Han dynasty, to superintend the making of salt and the smelting of iron. One statesman said that 遼鐵國之大寶 salt and iron were the great treasures of the country.

(122) Yen-yun-sze 遼運使 was a title of office introduced by the Yuen dynasty, the duties of it were to superintend the transport of salt, and the duties collected on it. This office continues still, and has attached to it the collection of the duties on iron. In Sze-chuan 四川 province, there was an officer called Cha-yen-chuen-sze 翔運轉司 who had charge of the tea as well as of the salt pits in that province, of which there were about Ching too 成都 the capital 盐井 九十五處 ninety-five. Yen-ching 遼政 is a general director of the salt concerns, superior to the Yen-yun-sze.

(123) Fang-yun-sze 防運使 was a military officer first appointed by the Tung dynasty, in parts of the country liable to attacks from enemies. 方運使 Shaw tsoo-sze, was a similar appointment, and Tuan-lee-sze 團練使 appears to have been an officer whose duty it was to use means to preserve union and discipline amongst the troops, and between them and the people.

(124) Hing keun-sze 行軍司馬 a general officer who took the command of a division of an army under the superior officer called Tse'e-too-sze 維度使 or 節度使 of 郑經 Yueh-yu. Those who assisted him were called his Mok-leeun 勢僚 which formed a sort of staff. In addition to the Hing keun-sze, there was a Pwan-kwan 判官 whose duty consisted in a certain disposal of the stores, armour, &c., with the Tuy-kwan 推官 formed a sort of court martial. Further, a Chueh-shih military secretary; and a Tsaun-mow 諸幕 with a Tsaun-e 參議 who formed a sort of council. There were others of the staff called 遼使 Che-sze; 主管機宜文字 Choo-kwan-ke-c-wan-sze; 辦公事 Kan-pang-kun-sze; 從事 Tsung-sze; 經歷 King-leih; 知事 Che-sze, and so on.*
the preceding paragraph. The Suy and Tang dynasties called this and other officers 知府 Keun-kwan.

(127.) Che-chung 治中 ‘To rule inside,’ was the title of an officer of the Tsze she’s staff, who attended to official papers. The Suy dynasty called him Kven-kwan, the same as the preceding, and the Tang dynasty called him 司馬 Sze ma.

(128.) Choo po 主簿 ‘master of the records,’ a head clerk attached to many of the higher officers; another clerk was called 勳曹書佐 Kung-tsong-shoo-tso, who kept a record of meritorious services, as a guide to select proper persons for promotion. The Tsin dynasty called this officer 西曹書佐 Se-tso shoo-tso. The Sung dynasty had a 西曹史 Se-tso-shoo-le: and 選舉郎 Seuen-keu-lang, who performed the same duties as the Kung-tsong-shoo-tso, of the Han dynasty. Other officers of the staff were 從事史 Tsoo-shoo-tso; 給酒從事 Tsze-tsoo-tsung-sze.

(129.) Chung-ching 中正 or 大中正 Ta-chung-ching, was an officer who took cognizance of other servants of the crown, with a view of determining their rank, or 定九 fixing the nine orders.

(130.) King-yin 京尹 ‘The metropolis ruler.’ The words King and Yin, are both used occasionally to denote the imperial residence, or the district in which the court is held. This officer who 治京師 governed the metropolis of the empire, has been very variously denominated in different periods of Chinese history. Under the 周 dynasty, he was called 內史 Nuy-she. The Han dynasty called him 京兆尹 King-chou-yin, ‘The ruler of the million,’ alluding to the great concourse of people at the capital of the empire. This name corresponded to the 右內史 Yew-nuy-she of a former period, and the 左內史 Tsoo-nuy-she, was made 左內史 Tsoo-fung-she, denoting to help, and Yih to surround as a guard. 魏 Wei and 晋 Jin, used the appellation 京兆太守 King-chou-tso: the Tang dynasty over the metropolis 置將一人 placed one person called a shepherd, and 以親王为之元 with the title, the governor general of the metropolis. The last two dynasties have denominated him 京府尹 Foo-yin.

On the staff of the Foo-yin, were officers called 京府判官 King-tsong-pwan kwan; 京府推官 King-tsoo-tuy-kwan; 司錄事 Sze-tsoo-tso,治中 Che-chung; 廟官 Seang-kwan, and 市令 She-lung.

(131.) Tae-show 太守 ‘A great keeper,’ the governor of a province or district. When Ts’ieh 泰 conquered the whole of China, he 击諸侯 exterminated the Choo-how princes of former times, and 以其地為郡 turned their territories into states called Keun; over which he placed 丞相各一人 a Show, a Ching, and a Hw. The Show 治民 ruled the people; the Chin 佐之 assisted him; and the Wei 常兵 commanded the military. King-te 王帝 (B. C. 130), changed the term Keun-show 郡守 to Tae-show, the name at the head of this paragraph. Tae-show was subsequently changed to Tsoo-yin 大尹; during the San-kwa 三國 period, the title was 郡守國相 内史 Keun-show kwa seung nuy she.

Under the Tsin 晉 dynasty, the Keun-show governors 皆加將軍 all had the word general added to their titles; 诸活動内 who had not this military appellation considered the want of it a disgrace.

The founder of the Tang dynasty, Woo-yi 武德 (A. D. 923), 改郡州 changed the Keun into Chow, turned Tae-show into 職史 Tsoo-she 加號侍節 with the super added title, ‘holder of the seal.’ After this, he made another addition to their title, and called these governors She che tsze choo kwan 使節侍軍 ‘envoys, holders of the seals of all the armies,’ and 銅魚符 copper fish credential.

(132.) The Sung dynasty changed the title Tsoo-she of the Tang dynasty, into Che-keun-she 知軍事 meaning one who knew military affairs.

The Yuen 元 dynasty divided China into districts, or provinces, which they called Loo 郷 ‘a road,’ and called the governors of them 總管府 Tsung-kwan-fu. A department of the empire containing more than 十萬戶 a hundred thousand families, they called a Shang-fu 上路 or, if it were
a part of the country which was deemed important, although it had not an great a population, it was still designated by the same term. An ordinary territory with a population less than a hundred thousand families, was called a

Hea-loo. These governors were appointed with the first degree of the third order. All governors over each of the Loo, Chow, and Hien districts, of the Yuan dynasty, there was appointed a superior officer, whom they called in their Tartar language, a Ts'ioo-kwan-chih 夢魯花赤 who had charge of the seal of office. Similar to this instance of a foreign title, the reigning Tartar family confers some honorary titles from the Manchow language, untranslated.

The Ming dynasty 置諸路 put an end to all the divisions of territory called Loo, and at P'ing-tau both the capitals 置直隸府 erected Chih-le, or self-governed Foo; i.e. districts independent of larger divisions of the country, and they divided the rest of the empire into Sings, 府 Foo, Chow, and Hien, or provinces containing districts called Foo, Chow, and Hien; which is the geographical division of China that now obtains. The governor of a Sing, 府 is called Tsung-tih 總督 Governor General; the governors of the other three divisions, is expressed by the word Che 知 'To know,' prefixed to the name of the district, a Che foo 知府 is the governor of a Foo; one whose duty it is to know, and to manage all its concerns.

(133.) The Keun-tsun 鄉佐 or assistant officer of the Keun divisions of territory, once amounted to 三百一人.

(134.) Keun-ching 郡丞 was an officer, whom 賜之以佐守 Tsin appointed to assist the keeper (governor), and did not change the office.

(135.) Tung-pwan 通判 was an officer who went through much of the official business of the Keun. The Ming dynasty retained this appointment, and entrusted to it the prosecution of thieves and robbers; the regulations of agriculture; the repairs of river-banks; and the pasturage of horses. Other subordinate officers to the Keun-chin, were Chang-shue, 司馬 賜佐; Tung-shou, 總守."
on account of their virtues; from this appellation arose the modern literary degree called "Liun" or "Kunjin.

(143) Hieen-ling 今天 denotes the magistrate of a Hieen district. In ancient times, under the Chow dynasty, a lien district extended 400 le, and the chief magistrate was called "Hieen-ching." During the civil wars, at the close of that dynasty, many of the districts constituted states or nations, as they were before called, were turned into Hieen districts: and the 職邑之長 superior of the Hieen city, was called variously by the names 舊 Taec, 尹 Yin, 令 Lio, and 大夫 Ta-foo. The Yuen 玄元 dynasty first made a district containing 六千戶之主 upwards of six thousand families a Hieen of the first degree; but subsequently in the southern provinces required a population of thirty thousand families to constitute one of the first Hieen. The Ming 明朝 dynasty determined the relative rank of the Hieen, not by the population, but by the quantity of revenue expressed in measures of grain, from 十萬石以下六萬 a hundred thousand Shih measures down to sixty thousand, constituted a Hieen of the first rank. Subordinate officers were 縣丞 Hieen ching, a deputy 主簿 Choo-poo, a secretary 縣尉 Hieen-wei, who was at the head of an armed police, and 典史 Tse-hin-shu, or 捕廵 Pou-ting, who was also a police officer. The Ming dynasty, had not the Hieen-wei, but appointed these last named officers, who is yet continued.

(144) Chun-shoo-kwan-she-kwan 鎮戍廵官 was a sort of armed patrol; to guard against banditti, robbers, fires, and other causes of disturbing the peace. The Yuen dynasty, in this department, had officers called 鎮戍 Shooshow, and 萬戶府 Wan-hoo-foo. The Ming dynasty rejected these names, and called those patrolling justices of the peace, Suen-poo-foo 巡捕官 and Suen-kien-sze 巡檢司 which terms are still retained.

(145) Heang-kwan 郷官 were village officers in ancient times, called Heang-sze 郷師 "the master of the village;" Heang-tsue 郷老 "the old man of the village;" Heang-ta-foo 郷大夫 "the great man of the village," and so on. The village was estimated at 19,500 houses or families; the Chow 郷 was reckoned to contain 25,000 houses, and the head-man was called 郷長 Chow-chang. The Tang-ching 黨正 was over 500 houses; the Tsashe-ze 族師 was over 100 houses; the Leu-foo 閻胥 over 25 houses; the Pe-foo 郎師 was over 20 houses; the Tsan-chang 郸長 was over 10 houses; the Lo-foo 鄉宰 was over 5 houses; and the Lin-chang 鄉長 was over 5 houses. All these offices were 不命之土 were filled by non-commissioned officers.

On the overthrow of the Chow dynasty, Tsin 泰 the conqueror 不師古 did not consider antiquity a matter, and altered many things. He called 十里一亭 ten le a pavilion, over which was a亭長 Ting-chang. Ten pavilions were called a Heang 郷 over which was a三老 San-lau, very old man to teach the people; a Sih-foo 賜夫 to adjust disputes; and a Yew-foo 游微 to guard against thieves. The Han dynasty, continued this arrangement; and added a Hean 會 leih teih 聚 kwan 孝悌力田 官 officer, whose duty was to encourage domestic virtues and husbandry. At this time the custom of giving 貢表 honorary tablets, to place over the doors of virtuous individuals, commenced.

The Sung dynasty altered these regulations, and made a Wou-chang 伍長 superior over five houses 主之 to rule them; a Sih-chang 什長 ruled ten houses; a Le-kwei 里魁 ruled a hundred; a Ting-chang 亭長 ruled a thousand; and a Heang-tse 郷佐 ruled ten thousand. The Tang dynasty, made a Le-chang 里正 govern 百戶 a hundred families, and made other alterations, which have been again changed for other modes and denominations.

(146) The work under review, after the rather tedious detail of ancient officers in the state, which has been (though yet prolix) greatly abridged, next passes to 封爵總載.

Fung teo Tsung tsee.

A general account of the letters-patent nobility of China.

The Yin-teo 殿爵 nobles of the Yin period, were 三等 of three degrees, by which it was intended to 三光 imitate the three glorious lights of nature, the sun, the moon, and the stars. The Chow-teo 周爵 nobles of the Chow period, were 五等 of five degrees, by which it was intended
The nobles of ancient times, in China, were inferior kings or princes, with a certain territory over which they ruled. The 天子 T'ien-tzu, "Son of Heaven," or Chinese Emperor, had a domain of one thousand li in extent; the 公 Kang and 候 How nobles had a territory of one hundred li in extent; the 伯 Pih nobles, had seventy li; the Tsze 子 and the 男 Nan, had 50 li; i. e. a district of about twelve English square miles.

Those nobles, or petty chieftains, who were unable to command 50 li, 不合于天子 did not unite with the emperor, but 装于諸侯 were attached to the princes or nobles. The Chinese world was then divided into 九州 nine chow departments, which contained 千七百七十國 one thousand seven hundred and seventy nations.

Another statement of the division of territory amongst the ancient nobles, runs thus: Outside the imperial domain of 1000 li, was a zone of five nations whose dependence was expressed by the word Shih; and these 有長 had five associated states, had a superior called Chang; ten nations made a 連 Lien, over which was a superior called the Shu; thirty nations made a 卒 Tsu; over which was a 正 Ching; two hundred and ten made a 州 Chou, over which was a superior prince or noble called the 伯 Pih, of these Pih there were eight; all of whom 屬于天子之老二人 were dependant on the emperor's two old ministers; each of whom took a half of the count-out, and thus 分天下以左右 divided the empire into left and right; these two ministers were called 二伯. The land inside the imperial thousand li domain, was called 甸 Tsien, and 千里之外日采 that which lay beyond the thousand li was called Tsse. Again, 王畿 denoted the imperial domain; 500 hundred li beyond that was called 侯服; 500 li beyond that again, was called 牟服; still more distant 500 li, was denominated 男服; beyond that 500 li was 又服; 500 li more distant was 衣服; still farther off was 袍服; the most remote was 裡服, a term still employed to denote remote territorial possessions.

The 奉侯王子 Chou-how prince's sons 世 on under hereditary right; but the 高王大 statesmen did not enjoy their rank by hereditary succession.

(147.) 並泰 the conqueror of China 二十等十 degrees of nobility, to reward the meritorious services of his officers. He made twenty nobles called 徹侯 Chh-how; and nineteen at his court who were called, from the region of Shen-sec Choo-how 開內侯 . These latter nobles or princes had 舊 no nations or cities given to them; 必有封名而無 之 they had titles by patent, but no cities to supply them with food,—no territorial revenue.

(148.) When 汉 the Han dynasty arose, it 二等 instituted two degrees of nobility; viz. 王 Wang, and 侯 How. The 皇子封為王 Emperor's sons were created 王, or kings; 其實古諸侯 also were indeed the Choo-how of antiquity. The 拳臣異 姓以功封者謂之 徹侯 statesmen generally, who were not of the imperial name, and who were created nobles on account of their merit, were called Chh-how; 大 有 者 the greater of these nobles, had not more than ten thousand houses; and 小者五六百戶 the inferior one's five or six hundred families. In ancient times, land was shared out to the nobles, but not the people. 自漢始分民而諸 王國皆連城數十 It was in the time of Han that the people began to be shared out to the nobles, and all the kingdom, had each of them, connected with it, several tens of cities.

The Han dynasty besides the titles of nobility 別如加 號 added other appellations of excellence; and 賜特進 conferred the privilege of special admission to the imperial presence, and a seat amongst his majesty's ministers. Inferior statesmen, who were created nobles by patent, were called Choo-how 朝侯 court nobles. These all wore 平冕 文衣 crowns, with a flat parallelogram-shaped board laid
upon the head, and embroidered garments; and from their attendance at grand sacrifices, they were designated 侍祠侯 she tsze how. Wei-chou-how 眼諸侯 denoted those who were related to the imperial family, although their rank was small.

(140.) When the princes or kings called 王 Wang were created, they "received a reed and some earth," with which they 隨以立社 required to their destined territory to erect altars to the land.

(150.) About the close of the 6th century, the Wei 魏 sovereignty in China had the six titles of nobility 王公侯伯子男 Wang, Kung, How, Pih, Tsce and Nan. The sons of the 王 Wang bore the title 郡公 Heng-kung; the 候君庶子 of the heir apparent, bore the title of 郡侯 Heng-how. The sons of the 公 Kung nobles bore the title 亭伯 Ting-pih, a noble of the pavilion. The word 亭 Ting, or pavilion was first employed as a title in the famous 曹操 Tsou-tsou's case, who was created by his master 魏侯 Fei-tieh-how, at this time many other distinctions amongst the Chinese noblesse existed with the aim 功 to reward military services, but many of them were without any revenue attached to them; and it is said that 自魏始 the empty (or vain) patent titles of nobility originated with Wei. The empty titles, were those without revenue.

The emperor 秦始 Tae-che (A D. 460) 封建子弟 爲王二十餘人 created of his sons and brothers more than twenty kings, 以郡 爲國 with a Keun district for a kingdom, the larger kingdoms had 20,000 families. Sometimes all the kings and nobles were kept at court; and at other times remanded to their respective principalities.

The Chin 陳 dynasty established 九等郡有王 nine orders of principalities with kings over them; and had twelve other degrees of nobility, such as Ku-kwė-keun-hên-kung 開國郡 縣 公 which had a reference to the aid given in acquiring the dominion.

The Sung 隋 dynasty had the titles 國 王 Kwā-wang; 郡王 Keun-wang; 縣 公 Hên-kung, and so on, to the number of nine; which a few years afterwards was reduced to three, viz. 王 公侯 Wang, Kung, How.

(151.) The Tang dynasty, in the 6th century had nine degrees of nobility, similar to those of the Sung dynasty; the princes of the blood were all styled 親王 Tsin-wang.

(152.) The founder of the Sung dynasty (A. D. 950), 取天下易於反掌 took the empire as easily as one can turn one's hand, and therefore he 慎崇文事不 尚武功 honored only literature, and did not esteem military exploits; all the ministers of state during this dynasty were created nobles with the title 國公 Kwā-kung, whereas 漢法非軍功不侯 by the laws of the Han dynasty, no man could be ennobled without military merit. 古今異變不可以聚論也, the differences and changes which have taken place, in ancient and modern times, cannot be discussed of by general affirmations. The differences are so many, they must be particularized, that they may be understood.

The Ming dynasty appended to the word 王 Wang, or King, a great many other distinctive epithets and scattered the titles plentifully about the imperial family, giving also peculiar titles to the princesses, such as 郡主 Keun-chou; 縣主 Heen-chou; 郡君 Keun-keun; 縣君 Heen-keun, and so on.

(153.) These titles, and all honors conferred by the government, are called Ming-ke 名器 some utensils, which by some of the Chinese dynasties, have been given more sparingly than by others, on the principle that 當易得 民不貴 a nobility which is easily obtained is not valued by the people.

(154.) Further remarks on 封爵 Fung-tseô, 'The creating nobility' in China, are arranged under these several heads: 1, 親戚 封 Tsin-tsê-fung, The ennobling of the kindred—of the emperor. 2, 功臣 封 Kung-chin-fung, The ennobling of meritorious servants of the crown. 3, 王 事子孫封 Sze-wang sze, tsze-sun-fung, The ennobling the sons and grandsons of those who have died (conspicuously) in the king's service. 4, 封功臣後 Fung-chin-chin-how, ennobling the posterity of meritorious statesmen. B C. 180, the queen Kaun-how 高后 ordered certain temple honors to be continued 世世勿絕 age after age interminably; and that
the heirs of the person should every one inherit his rank.

5. 德行封 Thib-hing-fung, ennobled for virtuous conduct.

The five common titles of nobility are explained as being derived from certain virtues,—the highest and

First, the 公 Kung Nobs, are so called from a generous regard to the public or general good, in opposition to all selfishness; this being considered the highest virtue.

Second, the 候 How nobles, are those who being expected for their virtues, yet wait for better times, and persevere, although suffering.

Third, the 伯 Pih nobles, are 'bright men;' as the word denotes, i. e. seniors, possessing a high degree of intelligence.

Fourth, the 子 Tsze nobles, are those who are capable of nurturing or training up other persons in virtuous conduct.

Fifth, the 男 Nan nobles, are those who are capable of sustaining the burden of important offices manfully, and thereby giving repose to others.

(155) Tsun-kheen-ké-te-fung 曾賢斷絕封 'Nobility granted to honor former worthies, and prevent their becoming extinct.' 7. Gân-tsêh-fung 恩澤封 'nobility conferred as a mere expression of the gracious favor' of the prince.

8. Wâ-o-tseh-fung 外戚封 'nobility conferred on distant relations, or those on the female side,' in the imperial family.

9. Chîn-fung 追封 'posthumous nobility,' or that conferred after the death of the individual. Many of the gods of China are in this way from time to time promoted by mortal emperors.

10. Shing-fung 選封 'transferring titles of nobility,—not to another person, but changing the title.'

11. 異域降附封 E-jih-hsing-lu-fung, 'Nobility granted to persons in foreign territories who have submitted and attached themselves to China.'

12. 嫔人封 Rân-jun-fung, 'Nobility granted to women.'

13. Tâo-fung 句封 'this is the title to a section on selecting.'

14. 胡封 Mac bêi, or granting 献賜 Tâo-tseh, nobility to the Min, or common people: one of the appellations given them, was 公士 Kong-sze. This practice was introduced in the second year of the Han dynasty (B.C. 503), as an incentive to the people to 除秦社稷 put away the altars of the Ts'in dynasty, and erect those of Han. These loyalists, who had the rank of noblesse 有罪得以免也 when they committed crimes obtained a pardon: a strange privilege!

This account of Chinese nobility closes with a few examples of those who have Sun-jang-fung 薦讓封 'humbly declined being ennobled.'

(156) The Yuen-kheen-lui-han 洩鑾類函 having gone through an historical account of ancient offices and titles of nobility, passes to

政術部 'collectanea on the art of government;' and although this article is already extended to a great length, the writer yet thinks it will be useful to notice further the heads of these chapters in connexion with the word 官 Kwan.

(157) Keun-taou 君道 'the principles of desposition,'—or the received principles concerning an absolute sovereign prince. The etymology of the word 君 Keun, is first noticed; it is from ruler and mouth, meaning that his word is law.

It is further said of the 父父 that 得佑天地者 稱皇帝 his virtue equals heaven and earth (the god nature) he is styled Hwan-te, in that 天子 heaven helps him, and treats him as a son, he is called Tên-tsze, the son of heaven. Again 天子 繼天 the Son of Heaven, comes next after Heaven, in ruling the universe, and 一統天下宜生 leading everything into its proper place; this is the supremely honorable dignitary employed by 天帝 the 'father heaven, and mother earth;' 'to take care of human beings.'

Still however they make the despotic subordinate to the people 立天下為天下也 the Son of Heaven is established for the sake of the world. 立天下為天子也 the world was not established for the sake of Heaven's son. An ancient writer compares the despotic to a fish in water—he says, 魚失水則死水失魚 獨為水也 'if the fish lose the water, it will die; but if the water lose the fish, it is still water.' And again 君舟也庶人水也水能行舟亦能覆舟 'the prince is a gallant vessel; the people are the water, the water can swim a vessel, and the water can swamp a vessel.'
of these topics a few elegant extracts and examples are given, in a didactic unconnected manner.

(161.) The historical account abridged in the preceding pages of the officers of the Chinese, is followed by quotations on 論政 Lon ching, concerning government itself. The word 政 government from right and a slight stroke, is defined by 正 Ching. 'To rectify;' or 下所取正 also the means by which inferiors rectify themselves.'

An ancient maxim in the 禮記 Le ke is, that in order to role the world, five things are of supreme importance; 1st, that the ruler should 治保 govern well his own kindred; 2nd, That he should 報功 reward merit; 3rd, 舉賢 elevate the virtuous; 4th, 使能 employ men of talents; and 5th, 存愛 cherish men of benevolent spirits.

There is one allusion which suggests an unfavorable idea of the situation of the people; it is this 天子御若 the emperor is a charioteer. The 史說 Noy-sha, and 太史 Tae-she, ministers are his 左右手 left and right hands; 以法為衡勒 the laws are a 用—in the people's mouths; 以官為軸 the government officers are the bridle, and 以刑為策 punishments are the lash, with which the people, or the state carriage is driven. The European term, 'The reins of government,' is a part of the same allusion.

(162.) Kwan tsze 管子 called 禮義廉恥 the courteous and decorums of life; justice and equity, or righteousness; moderation and uncorrupted integrity; a feeling of shame or a sense of honor—the 四維四 約ords of society which is endangered by the 破破 breaking: smader of any of the first three; but destroyed by the breaking of the last named.

One says, 政術張琴瑟 also government is like stretching the string of a harp 大絃急則小絃絕 矣 if the large strings be urged vehemently, the small strings will break. 位尊者德不可以薄 Those who hold stations of high respectability should not be men deficient in virtue 官大者治下以小 those who hold great offices, should not rule little things; 民眾者政 不可以苛 where there is an extensive population the government should not be vexatious. Those officers have大
略者不可问其所短 who possess general qualifications should not be questioned about slight inabilities; 有德厚者不非其小疵 those who have substantial virtues, should not be censured for small faults. 牧民之道 The way to guide the people as a shepherd, is食以仁 to feed them with benevolence; 教之以礼 to teach them with civility; or rather teach them to know the decencies and civilities of life. 因其所欲而与之 According to their wishes give them, 從其所好而勸之 follow their likings, and admonish them; 賞之其疑者從重 when rewarding, if any doubt, do it liberally; 罚之疑者從輕 when punishing, if any doubt, do it lightly. (153.) Another approved opinion on government is this,善政者 those who are skilled in government, 政事弛廢 government acts to become dull and void; 因其所短 government is not vexatious in petty cases; and 此為政之要也 this is the important thing in good government.

The acknowledged principles of government are expressed by two words, Kwan, 開简单 i.e. verbally, wide and sparing; by which they mean, a liberal treatment; and a sparing interference with the people; but some erroneously consider these virtues the same as Tsung, 通略 connivance and carelessness, which cause 政事弛廢 government acts to become dull and void; therefore another definition is given, thus, 宽者不可急苛 liberality, forbids being vexatious and oppressive; 简者不為碎繁耳 a sparing interference is that which is not troublesome minute.

(154.) The following are received as maxims, 禮儀 judge of rites and ceremonies; 履事 tread in the footsteps of former affairs, or, follow precedent. It is required to 化人 convert or reform men, 知賢 to recognize virtuous worthy people to 去煩 to put away all that is troublesome; and to 貴簡 value an abridged way of governing to 遐愛 leave behind one an impression of love and affection; to 拯民病 rescue the people from their (moral and physical) diseases; to 舊者虐 put away all minute annoyances, or unfeeling vexations, to 虚政 attend carefully to the three principles of government.—1, 擇人 to select proper men, 2. 因民 to comply with the people's convenience; 3. 徹時 to conform to the seasons. It is said, 何以守位但 the means of preserving a throne, is benevolence, 何以聚人曰財 the means of collecting a people is wealth, 神道設教 institute education on divine principles—i.e. on principles of religion, inculcating that the gods know and punish vices, which escape the laws of men; 不貴異物民則足 do not value extraordinary commodities, and the people will have a competence; 不寶遠物則為人格 do not esteem as precious far-fetched commodities, and people from a distance will submit themselves—from feeling themselves of no importance.

冶國不以禮義無邦而耕 To rule a nation without the ceremonies and proprieties of life, is like ploughing without a coulter. 四民用足則國家安 when the people in all quarters have a sufficiency, the nation will enjoy tranquility. 政寬則褻易禁 When the government is liberally conducted (or exercises clemency) plots are easily kept down, 政急則姦難絕 when the government is oppressive it is impossible to exterminate plots. 煵無益之巧 Put an end to useless ingenuity and 牝難得之貨 reject commodities which are hard to be obtained.

(154.) Some of the other terms used in reference to government, are these 齊政 立政 on establishing government; 聖政 on good government; 勤政 on liberal government; Le-kwé-tsung-ching on officers remaining long in office; Kin-hue-ching on prohibitions, and strictly inflicting the penalty. 見法典法 ritual and ceremonial laws, T'oo-shoo 簿書 accounts of finance and population; Yu-ts'yu-foo an annual account; Suy-hwuy 要會 a general statistical account of the empire; T'ih-hwa 德化 reformation of men, caused by the influence of virtue;
instensibly avaricious. Tan maon 食帛 risking every thing for the sake of gain; 食帛棄命 Tan ho ke ming, throwing away one's life for the sake of gain. Pow kih 搭稅 to exact exorbitant taxes from the people. Poau nox 暴虐 and暴酷 Kōl pau. A cruel inhuman government—which inflicts tortures promiscuously, and sports with the lives of the people—one example under this section is 考鋸斷頭 to cut off the head with a burning saw. Wang ching 亡徵 prophostis of ruin: some of the prophostis are supernatural, and others are those extreme degrees of misconduct which naturally indicate approaching ruin; these are examples. 太心無悔 a careless and impetent mind. 多怨而好兵 饭餐而無兵 an insatiable avarice that is never satisfied. 后妻賤而婢妾貴 the queen, the wife, meanly esteemed, whilst slaves and concubines are honored. 官職可以重求爵祿可以貨得 when offices may be obtained by the importunate solicitations of interest, and when titles and emoluments may be bought. 外示威重內行險是 an external show of awful majesty; with an internal secret fear,—more of these terms may be seen in the 45th and subsequent volumes of the 餘鑒類函 Yuan-kēn-huy-han.

The story 瓊林 Koo-sze-kueng-lin, 1st vol. 20th page, under 文臣 Wān chén, and 武職 Wō-chī, contains a parallel between ancient and modern titles of office, with some of the complimentary and poetical terms applied to person holding particular offices.

The etiquette to be observed between officers of different ranks may be seen in the beginning of the red book 繹綬覽 Tān-shin-lan, and a detailed account of every department of the present government may be seen in the Ta-ksing-hwuy-tiēn 大清會典 comprised in 40 duod. vols.

**Chōw. 田畝帝**

From a covering above, and a containing vessel below; to contain under cover, as in a ship or carriage, to contain as the earth, or the universe, including villages, from high antiquity to the present time. See 宇 Yu.
Ting hea yih tan ho | 下一單貨 | to settle an agreement about merchandise. Choo e we ting | 主意未 | unresolved; undecided what to do. Sze shih we ting | 事屬未 | the affair yet remains in a state of uncertainty; it is not yet fixed how it will be. Kwo wän ting | 過文 | to send to the espoused lady the documents (and presents) which fix the intended marriage. We sing ting | 未醒 | not perfectly awake—a term of abuse addressed to a stupid person. Tan ting | 淡 | a calm firm | (decision of mind.)

In the She-king | 汤 occurs as the name of 北方之宿 a constellation in the northern regions. 震澤域

1 Ching-te ting. 'The Chin-tshih, or agitated lakes, were settled' (Shoo-king.) Wang yu ê, kung ting yu wäng e | 王曰公予往己之君 (Ching-wang) said to (Chow.kung,) when you, Sir, are settled in (Lo Lo) I will go also.' (Shoo-king) Ting ke lun | 之論 | to confirm (by the king's authority) the deliberations (of the ministers) Lun ting, jen how kwan che | 論 | 然後官之 after the deliberations are confirmed (by the king) then give office (to the person alluded to.) After he has served then give him rank; and Wei ting jen how lút che | 位 | 然後祿之 after his rank is fixed then give him emolument. (Le-king.) E jun yu ê ting see she | 以閏月 | 四時 | ‘by the intercalary month adjust the four seasons,’ or else, according to the lunar calendar, 春八夏 the spring (in three years) is carried forward to summer. (Shoo-king.) Teen te ting wei | 天地 | shan tsih ting ke | 位山澤通氣 when heaven and earth were fixed in their places the hills and lakes had an intercommunication of aerial vapors. (Yih-king.) Pêh teash bou teén, lwan me yew ting | 不弔天亂靡 | 有 | ‘unpilited by reprobate heaven; confusion cannot be brought to settled order,’ (She-king) Cbe che uhr how ting知止而后 | 知 when the mind knows that virtuous state in which it ought to rest; the purpose will become fixed. (Tse-he.) The king Seang-wan 聖主 said to 孟子 Mäng-tse. 天下惑乎 | 惑 how is the world (in which war and strife now prevails) to be fixed in a tranquil state? The philosopher recommended an universal monarchy in these words, Ting yu yih | 予 之 it must be fixed by uniting it under one sovereign. (Mäng-tse.)
**Ting fun** | 風草 | **Ting fung tsaou** | 参草 **Ting san tsaou**—the names of plants.

Ting fung to determine respecting pain,—a medical term.

**Sheng tiun lian fei yue** Ting sing wán ting le pū hо kе kеuē. The ceremony of enquiring early in the morning (of parents) and soothing their evening’s repose by attentions, should not be dispensed with. (Tsuen-jin-keu-hwái.)

**Names of places.**

Ting chow  州 a district in Chih-le province.
Ting fan 番 a district in Kwei-chow province.
Ting gan 安 a hēn district in Canton province.
Ting hae 海 a hēn district in Ché-kang province.
Ting hing 形 a district in Chih-le province.
Ting pēn 边 a hēn district in Se-gan province.
Ting seang 席 a hēn district in Shan-se province.
Ting tsao 陶 a hēn district in Shan-tung province.
Ting nan ting 南隅 a district in Keng-se province.
Ting yuen ting 遠隅 name of a place in Shen-se.

Ting yuen 遠 a hēn district in Keng-nan province; there is also a place of the same name in Sze-chuen province.

**Yuen,** and Wan.

From a covering, and a knot causing restlessness. To cover one's self over with shrubs or plants; crooked and made to hang down; yielding; giving way; hence the common phrase Yuen chuen 覆 a covering, and turning; i.e. accommodating one’s self to circumstances. Read Yuen, The name of a hill; of a country in the west; a surname. Read Yuen, A small appearance. Yuen yò 若 or Yuen jen 然 as if; according to.

**In the water central** Wan tsae shuai yung yang, appeared as if in the midst of the water. (She-king.) Wan pe ming kew 彼鳴鴉 a small dove. (She-king.)

**Shi,** or Ne. 卝百五十多

From a line denoting the earth, and over all a covering. A settled dwelling; that which by nature is constituted fit, right, proper, fitting for; suitable to; according with; union; harmony.

Business; affair. Name of a sacrifice; and of a district. A surname. Used for 炎 E. E hau, pū hо 乎 not is it proper. E jin 人 title of the wives of offices of the fifth rank. E jen 然 suitable; proper; fitting. E ke yew tsze sze 有此事 either affirms that an affair is proper, or in an interrogative tone, implies the contrary.

Yew she e yu tsze; urh pū hо e yu pe 有時 乎於此而不 於彼 there are times which are expedient for this, and inexpedient for that. Yew pe tsze shang e 有彼此相 有 there is a reciprocal expediency both for that and this; or, for you and me. Jin te shang e 人地 相 the man and the place suit each other—said in reference to persons who fill the office of magistrates. Ying e 應 it ought properly to be so. Woo e 務 it must by rights be thus. Yin she che e 因時制 以 to do or make what is suitable or proper; according to times and circumstances. Tsae tō tī hе 裁度得 the plan and arrangement is suitable or proper. Shang fā tī hе 賞罰 賞得 rewards conferred and punishments inflicted, according to what is suitable and proper. Tan pēn e 貪便 to covet what is expedient for, and suits one's self. Tou e 土 to be suitable or peculiar to the soil. Pū hsо she e 合時 乎於 the times. E ke yew tsze sze 有此事 he deserved what happened to him—said in reference to some calamity or affliction falling upon a person.

E nan tsao  南草 E nan tsaou 南草 names of plants. E hing cha huo  興茶壺 a tea pot made at E-hing, in Kung-nan.

In the She-king it is said of Seuen-keung 宣姜 the queen of 申公 Seuen-king.—She ought

**Keun tsie kuei hau;** 君子偕老

**Roо ke lew keа,** 副笄六珈
The six gems hang from the pins of her head dress;
What dignified ease and calm self-possession!
Firm as a mountain; flowing as a river—
The state robes of royalty become her,—
But since she is not virtuous,
What can be said!

How-too seang ten te che e, e tso yew min 后辅相
天地之1以左右民 the prince assists heaven
and earth in what is fitting to help the people. (Yik-king.)

Fan keu min tse e saw ke ketou; pah e ke sib; tse ke
ching pah yih ke e 凡居民材1修其教不異
其俗濫其政不易其1 all those who are in
places which require them to rule the people, ought to adjust
their education; but should not by coercion alter their
customs; should settle the rules of government; but not change
what is suitable to the people. (Le-ke.) The principle taught is,
that customs and opinions should be gradually
changed by the influence of education.

Luy yu Shang-te, e yu chung too 雪予上帝1于
家士 sacrifice to the most high ruler, and sacrifice to the
Gods of the land. Tse shay yu e 祭社日1 to sacrifice to
the gods of the land is expressed by E. (Shoo-king.)

Kung she lae yen, lae e 公尸来燕来 the
effigy of the departed is come to the feast—is come to the
place proper for it. (She-king.) Said in allusion to the
rites observed after death in ancient times, when an image
of the deceased was dressed up, worshipped and feasted.

Names of places.

E.chang 1昌 name of a district in Hoo-ph. 
E.chang 1章 a Héen district in Hoo-nan. 
E.ching 1城 a district in Hoo-ph.
An ancient form of 宅 Tuih, A house or dwelling.
Some say an obsolete form of 度 Ts, To measure.
An ancient form of Kwei 窠 Traitorous.

KWEI. From a covering and in danger.

To fall in ruins; to be permeable.

宣 SEUEN. 宣 8

From a house or covering, in which winds revolve and cause to circulate the material principles in nature, to revolve and extend to every place; to spread out, to expand. To promulgate, to proclaim to; to declare to; to summon. A high degree of intelligence. Slow. The name of a district.

A surname. A certain appurtenance of a carriage. Early grey hairs, bald. Seuen hwa 化 to diffuse the principles of order and of civilization. Seuen kau 諧 to proclaim; an Imperial proclamation. Seuen shih 室 an Imperial mansion. Seuen yang 梁 to spread or promulgate.

Ching seuen Poo-ching-sze-sze 承布政使司 the receiver and promulger of the acts of the supreme government; title of an officer in each province, who, to the duties expressed in his title, generally adds that of treasurer. Seuen yin 淫 a propagator of lewdness—an expression applied to dissipated princes. Seuen che 誡 to promulgate the will—of a sovereign. Fung che seuen chaou 奉旨詔 to receive the imperial will and proclaim it.

Ke shun nce seuen 朗 通 being at repose, the same was widely extended—among all ranks. (She-kung.)
Seuen peen 傳 to extend everywhere. Seuen che wei jin 辦維 in a man of a comprehensive and discerning

state. A surname. Yew jin kih 有人 1 or Yew kih jin 有 1 人 he has a visitor. Pin kih 賓 a guest. Yuen kih 逺 a stranger from remote parts. Choo kih 主 a host and a guest. Tsing kih 請 to invite a friend or visitor; to invite a party. A customer, as Fa kih 發 to procure customers—goods which do so. A traveling merchant; as Cha kih 茶 a tea merchant; a dealer who goes to the hills annually to procure the tea; a manufacturer of ten.

Kih shang 商 a traveling merchant, one who goes to a place to purchase commodities and leave it again. Chang ta kih che a 掌大 之儀 to conduct the ceremonial on receiving great (state) visitors. 'Kih jih yew kih lae 今日有 1 來 a visitor has come to day. Sung yu chow wei kih 宋于周為 Sung was a guest at Chow's court—which intimates that the two states were equal and recognised a reciprocity of civility. Puh yau to kih taou 不要作 1 套 don't adopt the formalities of a visitor, be at home. Kih he choo pih koo 來主不 顧 when the visitor came, the host took no notice of him. Kih choo jin urh henu 1 主人二穴 an anatomical phrase. Fan tsze wae chay keay yue kih 凡自外至者皆曰 1 all those who approach from outside are called Kih; and Fan wae kow yih yue kih 凡外寇亦曰 1 all robbers or banditti who come from outside are also called Kih; hence Paou kih 炎 cruel visitors; viz. robbers. Tsze kih 刺 an assassin. Kwan kih 款 1 to treat a guest well. Kih keu choo jin gan 去主去安 when guests go, the host no longer repose. Neu se yue keau kih 女婿日婿 a daughter's husband is called Keau-kih.

Chung man kih tse tae paou kih 重門擊柝以待暴 double the gates, and strike the toccin, to be on the watch against ferocious banditti. (Yih-kung.) Yn yen kea kih 於焉嘉 thus I shall have a worthy guest. (She-kung.) Yew pih xai che kih san jin lae 有不速之 三人 來 there are three unimportuned guests come, Kih te 1 1 a place of general resort, such as a great mart to which merchants come from various quarters. Kih say 1 歲 the last year; the year that is now gone.
The same as Tseih 寂 a place where no human voice is heard. Stillness.

from a covering and to go to. A place of rest; a dwelling; the apartments of the family. A wife; a house, or family. A cavern or grave; a case for a thing. Name of a hill. A surname. Ching shih 正 the principal wife. Tseh shih 側 a concubine. Kung shih 宮 a house; a dwelling, sometimes means the Imperial apartments. Tse'en shih 箭 a quiver. Ying shih 营 a northern constellation. San shih yew shih 三十有 30 at thirty. marry. Show shih 受 to take a wife for one's self or one's son. She shih 夏 a temple or hall dedicated to ancestors.

Tsung shih 宗 the Imperial kindred. Shih shih 宿 a Pegasus Markab. Nan e neu wei shih; neu e nan wei kea 男以女為 1 女以男為家 a man by espousing a woman constitutes a shih (or chamber) a woman by marrying a man constitutes a kea (house or family)—where polygamy prevails, the addition of a concubine requires only an additional chamber; but when a woman marries a husband, a new house is formed, Shih kea 家 and Kea shih 家 are used to denote a household or a family. Hoo yew che nuy wei shih 戶牖之內為 inside a door and a window constitutes a Shih. Shih teh jin hea 適人適 the house is near, but the man is far off; this is See yew che

Sinth-shih 宮 Original form of Yaou. See the following.

from a cover and laid transversely. The south-east corner of a room or house; the cracking of the hinge of a door. Read Yaou, Deep; sombre.

40th Radical. VI. Meen 宮

sevente hundred fifty-six.

Seuen-hwa fou-jin 1 華夫人 was the daughter of 1 帝 Seuen-te, of the Ch'in Chia dynasty. When the Ch'in dynasty perished; the conqueror Wăn-tse of the 嫔文帝 founder dynasty entered the harem. That emperor on his dying bed was attended by Seuen-hwa Fou-jin, and on going out to other apartmetn is to change her rank as 太子所通 she was assailed by the prince who was heir apparent, but she 抑而得免 resisted and escaped. On her return to the chamber of the dying monarch 上怪共神色有異 the Emperor was surprised at the change of her countenance from what was usual, and 顧之 asked about it. 太子無禮 the lady in a flood of tears, said, the prince has been rude. 上疏甚 The emperor was greatly enraged and said 畿生何足付大事 brute it bow fit to have committed to him the great affair of the sovereignty, and he 徒崩 instantly died. The prince then sent a present of gold enclosed in a cover to the lady; who thinking it to be poison opened it, and found 二心結 two hearts joined in one, 悲而欲 in a rage she refused it—sat down and would not make the usual obeisance till 諸宮人逼之乃拜 all the inmates of the harem forced her, and then she bowed, and 其夜太子烝焉 that night the prince debouched her. (Ph-bai-sin-yung.)

Seuen shih 1 室 a chamber occupied by the emperor when fasting.

Seuen shih 1 髮 the hair of the head turning gray and falling out. Seuen shih 1 室 a chamber occupied by the emperor when fasting.

Seuen chu 1 萬 Wang by his son, and successor, to be dispersed; to issue forth and disperse. Jh seuen san-tih M 取 daily exhibit the three virtues; show them in action as is also expressed by Seuen-hwa 1 露 to expose to view. (Shou-king.) Seuen-ho 1 at; Seuen-tsun gong 1 宗; or Seuen-tsh 1 德, and Seuen-te 1 宗 are imperial titles which occur in Chinese history. In the Shih 詩法 or rules of elegiac composition; Persons, Shen wăn chow tli yu shun 善閉周達曰 1 of good fame and great celebrity are denominated Seuen; or as it is otherwise expressed, persons who are Shing shen chow wăn 聖善周聞 renowned for wisdom and goodness.

Seuen-hwa fou-jin 1 華夫人 was the daughter of 1 帝 Seuen-te, of the 陳 Ch'iao dynasty. When 陳亡 the Ch'in dynasty perished; the conqueror Wăn-tse of the 嫔文帝 founder dynasty entered the harem. That emperor on his dying bed was attended by Seuen-hwa Fou-jin, and on going out to other apartmetn is to change her rank as 太子所通 she was assailed by the prince who was heir apparent, but she 抑而得免 resisted and escaped. On her return to the chamber of the dying monarch 上怪共神色有異 the Emperor was surprised at the change of her countenance from what was usual, and 顧之 asked about it. 夫人泣然曰 太子無禮 the lady in a flood of tears, said, the prince has been rude. 上疏甚 The emperor was greatly enraged and said 畿生何足付大事 brute it bow fit to have committed to him the great affair of the sovereignty, and he 徒崩 instantly died. The prince then sent a present of gold enclosed in a cover to the lady; who thinking it to be poison opened it, and found 二心結 two hearts joined in one, 悲而欲 in a rage she refused it—sat down and would not make the usual obeisance till 諸宮人逼之乃拜 all the inmates of the harem forced her, and then she bowed, and 其夜太子烝焉 that night the prince debouched her. (Ph-bai-sin-yung.)

Seuen shih 1 室 a chamber occupied by the emperor when fasting.
思友之詞 an expression used when thinking of (an absent) friend; the same idea is otherwise thus expressed, 其 
則通其人甚遠 Ke shih tshih urh; ke jin shih yuen; The house is near, but the man is very far off.

For more compound phrases under the word 什 Shih, see the 30th vol. of Ping-tseh-luy-pèih 驟字類編 under Ken choo mun 居處門 the section concerning dwelling places.

San shih yuē eliang yew shih 三十日壯有 1 thirty years of age is called manhood; and the period to have a wife. Kung shih tung ming 宮 通名 Kung and Shih are general terms—for a dwelling place. The first word, usually denotes a harem or an apartment devoted to the women and children of princes, the word Shih is of more extensive application; the two words are also together, used to denote any human abode; thus Shang koo henh ke nay che, choo, how she shing jin yih che n kung shih 上古穴居野處 後世聖人易之以宮 | in the times of high antiquity people dwell in caves in wilderness places, in subsequent ages, the sages changed these for houses. Shih is used for the grave; Pih say che how; kwei yu ko shih 百歲之 後歸于其 | after a hundred years (mn) returns to his home. Ping shih 水 | an ice-house.

A copious collection of quotations in which the word Shih 
 occurs may be found in 佩文 Pei wan, ttt vol, 86 page.

宥 YEW.

To possess and under a shelter. To be indulgent to; to 
give scope to, but not quite at liberty; to relax. Profound, close. To assist; to advise or encourage to do. A surname. Yew 什 is thus defined; Shoo kwan 忍寬 to excuse, to forgive in part; Kwan che urhe, we benen fang yay 宽之而已未全放也 to grant indulgence merely; not entirely forgive. Shay yew 赦 1 to forgive.

Yew tsuy 罪 to reprieve or remit for a time.

Yew kwo woo ta; wei pih shih urh woo fan, sus ta 而斯 yew yew 1 過無大, 論不識而誤 犯. 雖大必赦 1 in forgiving errors none are considered great,—expresses that an error or offence committed from ignorance, although great, it must be forgiven and excused. San yew che fú 三 之法 the law of three causes of exculpation: Yih yew yuē pih shih — 什 yew yuē kwo shih 再 1 日過失 the second ground of forgiveness is mistake; San yew yuē wei wang 三 1 日 遺忘, the third ground of forgiveness is having forgot. New yu keen kew; pae chang; iwan sikh; san se pih yew 離于委宛敗常徃俗三細不 | to combine with traitorous cabals; to infringe constant principles; to anachronize public manners—these three crimes, though committed to a small extent, cannot be forgiven. Ko fow keen yew 可否見 1 may it be excused or not? She fow keen yew 是否見 | is it excused or not? E to ao tso chang leih so pih yew 以左道惑眾 律所不 | to seduce the multitude by heterodox opinions, is what the laws will not forgive. Yew melh 密 denotes the same as, Tsing melh 静密 still and secret; retired, close.

Yew | occurs in the sense of Toon kenen yay 助効 to assist, and encourage; or is synonymous with 帮 Yew. Wang ta shih san yew 王大食三 | the king at great repasts is aided (or stimulated) by three pieces of music— which are struck up during the repast.

官 HWAN.

From a minister or servant under a cover. One who serves another, particularly a servant of the crown; a surname— Hwan, lieh yiy; lieh chih sze kei wan yay 學也學職事 爲官也 hwan denotes to learn, to learn official duties in order to act as a magistrate. Yew fan sze jin chay kea yu hé hwan 又凡事物人者皆曰 进 further, all those who serve other men are called Hwan. Heng hwan 恆 a country gentleman. Hwan sze san phib jin 三三 百人 three hundred officers of government.

Sze hwon 仕 1 or Kwan hwon 官 a government ofﬁcer. Hwan kwan 官 Hwan hwan 職 1 or Chung kwan 仆 an ennuch of the imperial palace. Hwan meng 薥 a mandarin purse—the money made in office; generally implies bribery.
E. The Sun shining through a crevice. To feed
or nourish; the north east corner of a house, where the food
is placed. It is supposed that the genial influences of nature
arise in the north east, and to this idea an allusion is made.

**TEAOU.**

King te-ou 軽寢 levity and dissipation, profligacy;—
this sense is controverted.

Same as 宝 Paou, To secret; to hide.

Same as 安 Ning, Tranquil; secure.

An abbreviated form of 害 Hae, To hurt; or in-
jure; injury.

E. An erroneous form of 宜 which is an
ancient form of 宜 suitable; right; proper.

**SEVEN STROKES:**

**CHING.** From a covering and to perfect.

To contain, as a house; that which is contained in a house,
a library containing the national archives.

**CH'HA.** Ya cha 害宅 a wanton lascivi-
ous manner: an affected air of tenderness.

**LANG.** An empty house; empty; vacant.

An erroneous form of  tersh, Still; quiet.

**KEUN.** From an eminent man under a cover.

To dwell; many dwelling together.

From a covering and the body abbreviated. The palace of a
king or Emperor, chiefly the private apartments for his family,
and the chambers for the women. A wall; a temple; a title of
office; a note in music; to surround. Show kun 狨 the
name of a tree; a lizard that creeps on the wall. Hing kun
行 a travelling palace, i.e. one for the reception of the
Emperor when travelling. Kung shih 室 a house; a
dwelling; imperial apartments: the phrase first became con-
ined to imperial use in the time of Tsin. Kung Chung 6
中 within the palace. Kung hing 行 the punishment of castration. Kung kin 交 the inner imperial dwelling;
the sacred apartments. Kung go moe nu 雙美美
the handsome women in the palace of the moon. Kung lang
che shang 堂之上 sitting in public court. Kung tien
t殿 a palace.

**KUNG.** 宮 宮 From a covering and the body abbreviated. The palace of a
king or Emperor, chiefly the private apartments for his family,
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t殿 a palace.
if the parties proceed to fight and the noise reach the emperor, one hundred blows are to be inflicted. Any eunuch who shall wound himself by a weapon inside the harem, must be instantly decapitated.

The laws concerning Kung tien shun jih 1殿門擅入 entering without leave the palace gate; and Kung tien tsao tu pih chih 1殿造作罷不出 on persons doing work in the palace, not going out after the work is over; are contained in the 10th vol. of Ta-tung-leh-te.

Chow yung wei kung 周墉為 1 a wall around (a house) makes a Kung. Kung shih hwa mei 室華美 a mansion gay and elegant. Hwang-te Hwang-te kung shih e pe fung yu. The emperor Hwang-te (B. C. 2622) made houses to retire to from the wind and rain. 古者貴賤所居皆得稱 至秦乃定為至尊所居之稱 in ancient times the dwelling places of both noble and ignoble, were all called Kung; this was the case till the time of Tsin, (B. C. 3000), when it became the name of his dwelling who was supreme in honor, viz. the emperor. Tsung meou yih yu kung 宗廟亦曰 1 the temple of ancestors is also called Kung. Kung Ie 薦 a particular school at court during the time of the Sung dynasty. Kung tsm 存 a bed-chamber for women. Kung fang 房 a private apartment in the harem. Loou kung 老 an eunuch. Kung mün 1門 the gate of the imperial palace. Shih kung 祇 the palace of Buddha. Che kung shang 後商 correspond to A B C in the natural gamut. Kung 1聲 is said to denote 'in the middle of,' and Kung shing 靈 is called 声音 Chung yin, The middle sound or note.

宰 TSAE. 食官 食官

From a cover and bitter tail. To rule; to govern; a ruler; a governor; to fashion to one's purpose; to kill animals and dress them, and to preside over the table. Che tse 蔗 1 to form; to make. Yih tse 邑 the ruler of a city. Choo tse 主 1 a sovereign ruler, applied to Nature; to an Emperor, and to the Heart of man. Tsu or Tae tse 大 1 one who has the supreme command of many other officers.

Season tse 小 1 an inferior ruler. Pung tse 烹 1 to boil and dress food. Tseen te chay man with the choo tse 天地者萬物之主 1 heaven and earth are the sovereign rulers of all things. Choo tse 諸 or Kaa tse 家 1 an officer placed over the household of princes and men of rank. Shen tae 瞻 or Poou tse 庖 officers who provide for the table. Too tse 屠 1 to butcher, to kill. Tae seung 相 ministers of state—commonly called in Europe Colas, from 閣老 K'ao-lou. Tae new 牛 to kill a cow. Tae seung che yung 相之榮 the high honors of a minister of state.

Ke kew yu tshi, kia che too tse 祈求雨澤禁 止屠 1 praying for softening showers and prohibiting the butchering and killing of animals—these always go together in China. Tae new shang 牛殺羊 to kill a cow, and kill sheep. Senh heen tse tse 先賢子 tse-tse a worthy person of former times; a disciple of Confucius, and a native of kefow-hi'en 曲阜縣 the birth place of Confucius himself.

Taa seon yih tse 大小邑 1 governors of great and small cities. Chung tse 春 Pang cheu 春 pih kwan, keun tae hae 家 1掌邦治敘百官均四海 the Chung-tse or great statesmen, manage the government of the country; exercise a general control over all officers, and adjust all affairs within the four seas. Tae tse 蔗 the chih chung kien pang che law tien 太 1之職掌建邦之六典 the duty of the Tae tse consists in managing the six great state ceremonies, which build up, or edify the country. Nuy tse chang shoo pan too cheh 耕內 1掌書 轉圖之法; the Nuy-tse attend to the rules for drawing maps, or surveys of the country for the use of government.

害 WOO. 商

Synominous with woo, To awaken from sleep.

HEAOU. 蒸 vapour, steam or smoke ascending.

UNG, or Yung. Harmony; concord.
Hae sze jin 為人 to injure a person so as to cause death. Hae jin 为人 to injure another person.
Hae pa 怕 to feel afraid. Hae sew 怵 to feel ashamed. Hae ping 病 to become sick. Hae jin chung 毀人終己 who injures another man, will finally injure himself. E sze hae kung, fei chung yai 以私 1公非忠也 for private ends to injure public ones; is a want of fidelity—in government officers.
Hae 1 is used to express natural calamities, and also moral evils. Têen hae 天 a calamity sent by heaven.
Shaw hae 水 a flood or inundation. Pâh fung tsoo tsae; pâh yu jiu hae, wei ehe shing jin 不逢天災不遇人 謂之聖人 he who neither meets with any natural calamity, nor any injury from man is a Shing-jin—a saint or a sage. Yuen hae hing le 遠 興利 to put for off what is injurious, and to raise up what is advantageous. Choo-hae 除 exclude or put away what is injurious. Woo-hae 五 the five evils—refer to five forms of natural, and five kinds of political evil.
See a collection of quotations including the word Hae 1 in Pei-wân 佩文 89th vol. § 88, page 74. Na hae tsze meo yang urh, show urh, too haon, tsw shu tsuy tow le hae sèn 那孩子模樣兒手兒都好就是嘴頭利 1 some that child's figure and hands are all good; only her lips are a little severe. Pâh pa joo le hae 不怕汝利 1 I am not afraid of your severity. Wei hae pâh tsêen 爲 1 不淺 not a slight evil or injury.

Yén. 舞 寓

From an overspreading shelter and repose. Repose; leisure; a feast; an entertainment; a banquet; merriment. Ta pae yen yen 大排筵 to make a great entertainment. Yen lu 樂 to be merry and joyful.

Kin jîn wu kih yuen chung ta pae yen yen; je naau fei chang 今日午刻園中大排筵 而常 to day at noon in the garden, a great entertainment is to be spread out. and there will be extraordinary bustle and festivity. Shang yen 賞 and Tsze yen 賜 to express the emperor's...
KEUE. Not daring to stretch out straight.

SEAOU. 靡言

From a covering and obscurity below. Obscure; night; fully set in; small. Yuen seaou 元 the night of the 15th of the 1st moon. Seaou hing 行 the name of an insect which emits a light. Yuen seaou ta fang hwa tâng 元大放花燈 on the Yuen seaou night, widely exhibit flower painted lanterns. Ching yin shih-woo hwa tâng tungen seaou 正月十五花燈通 on the 15th of the first moon, the flower painted lanterns shine through the whole night. Tsoo seaou 清 a clear night. Leang seaou 良 a fine night. Chung seaou 純 the whole night. Tung seaou 冬 a winter's night. Sih seaou 晩 evening and night. Shoo seaou 暑 a hot night. Han seaou 寒 a cold night.

Pei-wân 佩文 pg vol. § 47, page 47, contains classical quotations including the word 1 Seaou. Seaou ming tsao 明草 the night shining plant.

KEA. 家

From three persons under a shelter; in course of time corrupted to the present form. A pig under a shelter. Inside a door. A house; a family; to dwell; a wife calls her husband Kea. A scholar of celebrity; a publisher of books; a sect, as Joo-kea 儒 the sect of the learned. A part or particular region of the human body; as Kea wei leung kea 脾胃兩 the two regions—the Pe and Wei; domestic, or domesticated animals. Hway kea 回 to return home. Téen kea 天 the Emperor. Jin kea 人 a man; a person. Chih kea 出 to go from home; to be devoted to the priesthood. Kea chiang 長 great officers of the court; domestic officers of the Emperor, kings, and princes. Kea chang 長 the head of a family. Kea chin 政 the rules or government of a family. Kea jin 養 a domestic; also name of one of the diagrams. Kea ching 乘 the genealogy of a family, on account of its rise. Kea she 世 the life of a person; a written biography of the affairs of a family. Kea she pí hau 世不好 the worldly conceris of the family, unprosperous. She kea 世 a family of ages—an ancient family. Kea tâu 道 the ways or circumstances of a family. Kea kung tâo 子 our young master. Kea chan tsoo tsuei 產盡絕 to give up the whole of one's property to creditors, or to government; furniture, slaves, and every thing is included.

Foo foo ho 何 kea t'ao ching 夫婦和而後道成 husband and wife must agree, and then domestic principles will be perfected.

Kea 家 is often used for My, as Kea foo, kea moo 家父 when speaking of one's own relations; as Kea foo, kea moo 家父 and my mother. Kea heung 家 my elder brother. Ta kea 大 the whole body or number of persons concerned; looking at him 去大 he walked in. Kea leung ta shang chay kea leung, ta kea too tsow tsin lae, Having seen him ascend the carriage and set off, the whole of them, then all walked in. Tse kea pin yih hau in 货亦好 for him can remains at home, even if poor it is still well, it is better than leaving one's home. Tse kea 自 自 one's self. Kea chay kwo che tsîh yî 者國之则 also a family is the pattern of a nation. Skin sew, urh how kea tse; kea tse, urh how kwô che 身而後一齊一齊而后國治 when individuals possess virtuous accomplishments, families will be correct and orderly; and when families are correct and orderly, the nation will be properly regulated. (Ts-he).
Yuen kea 宙—families at enmity with each other. Jin kea 人—a man; a human being; an individual; a class or particular school of writers is called a 1 Kea; thus: Pii kea chao tsze 百一哲子 denotes all the writers of eminence, in every period of Chinese history. Kea 1 means also a particular profession, as Kea 医—the medical profession. Fa kea 法—the legal profession—or writers on law: for the Chinese do not admit of the profession of law in the same sense as in Europe. Nung kea 农—an agriculturist. Kwo kea 国—a sovereignty. Kwan kea 官—an official. Tsih kea 子—the term, in the same sense, is also used for the head of a family, which the government does not admit of the profession of law in the same sense as in Europe. Taou kea 道—the Taoist sect—or that founded by Laou tsze. Shih kea 神—the god of heaven. Sen kea 仙—the genii or superhuman hermits spoken of by the Chinese.

Kao-tién ung 鉴銘—a statesman of the Sung 宋 dynasty, devotedly attached to the fortunes of that family, and who refused to accept an official appointment under the Tartar conquerors of the Yuan 元 dynasty. When he 闻宋亡旦夕哭泣 heard of the fall of the Sung family, he shed tears from morning to night, and 与食欲者数月 would neither eat nor drink (an ordinary meal) for several months. 又數年以壽終 after a few years more in a good old age his life was ended.

Kea pau tsuen ts'ei 寶全集 a complete collection of domestic works—consisting of miscellaneous moralities; general instructions and advice proper for families. Under the head 赧得好, good jests—are some indecent stories. In 32 vol. published in the reign of 康熙 Kang-hê, by 天基先生 T'ien-ke-shên Seeung.

Pii-san-ming-kea 百三名—one hundred and three famous writers—during the period called 六朝 Lôh-chau, the Six dynasties, from the third to the seventh century inclusive, 64 vols. consists of short pieces of poetry; official papers, letters, or short extracts from them; and so on.

Classical quotations including the word Kea 1 are given in the 29th vol. of Pei-wâi pei wên § 21.

An ancient form of 看 Shin, To judge; to examine into. From a covering, denoting To brood over a claw and wood. Read Pêen, To separate; to distinguish.

From a covering and the north polar star. A retired apartment, the Imperial apartments, in allusion to the Emperor being like the polar star.

Ching keu yuâ-shin 帝居曰宸 to compliment the imperial residence, the word Shên is employed. Te keu pîh shin kung 帝居北宫 the emperor resides in the northern retired palace, which place is also called 楓 Fung shin. Other combinations of the character occur in the 13th vol. of Pei-wâi 佩文, 103rd page.

Yung YUN. 回向容

From a covering and a valley, both of large containing capacity. To contain; to bear with, to endure; the external expression of the feeling with which one receives any thing; external carriage; manner; countenance; officers who preside over ceremonies. A district; a surname. E yung 儀容 the various attitudes, bows, &c. which court ceremony requires. Tsung yung 從—easy, graceful carriage. King yung 輕 than light silk. Yung che 1止 a person’s carriage; demeanor; address. Yung chow 1尾 little perfume bag, worn by ladies. Yung jin che kwo 1 人之 過 to bear with people’s faults. Yung maou 1貌 the
VII. | unable beauty

Yung n | to receive and contain, physically or morally. Yung le | the whole of a person's figure and manner. Yung yung | spread out and flying about.

Yung e | easy to effect; requiring no effort. Hung yung | the external figure; the appearance or fashion of. Han yung | to contain copiously; to forbear much; in which last sense some write 含 | Han yung. Paou yung | to enclose around and contain; to bear with. Yew yung t'ee n | to possess the virtue of a protecting forbearance is great in a prince. K'uen tse e yung min ch'ah Chung | a prince by a protecting forbearance towards the people, nourishes the multitude. Leang too an | yung 量度能 | a measure that can contain; is an expression denoting a liberal indulgent mind. Yung seng chih p'ee ho sin ching | 小姓拜賀新正 allow me, your little nephew, to pay my respects to your bride. Pi'ih yung ye sze | 於死 not excepted in death—death is not a sufficient punishment. Woo tse yung | 諸無地自 no place to contain one's self—unable to bear one's self.

K'uen tse che yung shoo che 君子之 | 舒遲 the manner or demeanour of an eminent man is easy and slow; but, K'een so tsun chay chae siah 見所尊者齋遨 when he sees a person he honors, he shews a respectful aleness; Taah yung chung 足 | 重 the gait of the feet is steady; Show yung kung | 手 | 恭 the motion of the hands respectfully; Miils yung twan 日 | 端 the motion of the eyes is regular, he looks straight before him; Kow yung che | 吃 | 止 his mouth stops talking; Shing yung tsing | 聲 | 聲 his voice when emitted is soft; Tow yung chih | 頭 | 直 his head is carried straight; K'eyeung siah | 氣 | 氣 his general air or carriage is reverentially courteous; Loth yew tih 立 | 德 he stands erect with virtuous firmness; Sih yung chung | 色 | 驗 his countenance looks bold.

Hou yun yung 好顏 | a good countenance. Tsew yung 悲 | a sorrowful countenance. Sceou yung 笑 | a laughing countenance. Wei yung 威 | a majestic commanding countenance. Foo yung 婦 | a feminine deportment—the manner becoming a woman. K'eu goo yung 侃

| a haughty proud carriage. Taoa nee urb yung 作女 兒 | to act girlishly.

Shih yung 失 | to lose countenance—to appear disconcerted. Yuen maou tsuè she 面貌世 a countenance that exceeds (in beauty) all the world. He yung 喜 | pleased countenance. Chin yung 真 | a true countenance—art terms by which a painted likeness is expressed. Wei fuu men yu k'een e kwö che jin yu yen k'ing p'ah yung, hwo yew che 惟婦女偶見異國之人語言輕薄 | 或有之 | but that women and little girls, who happen accidentally to see men of strange countries, should express themselves in a light contemptuous manner—perhaps such a thing occurs. (The viceroy of Canton, speaking of the opprobrious epithets applied by the Chinese to foreigners.)

Yung | occurs in the sense of 防 Fang. To guard against, to ward off. Yung hëen | 邑 a district in Kwang-se province, Yung ching | 城 a hàn district in Chih-le.

Yung chae suy path  | 齊隨筆 or Yung chae wo path  | 齊五筆 is a collection of anecdotes, reflections, memorials, remarks on history, &c written at the spur of the moment, by 洪景廬 Hung-king-lu, a statesman of the Sung 宋 dynasty. To a Chinese reader, the fourteen volumes of this work form a rather instructive miscellany.

Classical quotations including the word Yung | are found in the 2nd vol. of 佩文 Pei wên, 29th page.

### 宋官宣

An ancient form of 官 right, fit.

### 宮

An ancient form of 造響 sound, noise.

### SEUEN.

Original form of Seuen 宣 to circulate to every part.

### 客

An ancient form of Haou 萬 the down of plants.
YIN.

An ancient form of 宮 Yin, a horary character.

The same as 皮 Kön, Veneration; respect; devotion.

EIGHT STROKES.

KEU. To store or lay up; to house. One says, To sell.

GOW, or Yu. To affect to sleep.

SUIH, and Sew. 顧 六宿

From a shelter for a hundred men. A halting place at the distance of every thirty le. A stage to rest at during the night when travelling, and where is situated an inn at which people collect together to pass the night in any place. What is past; heretofore; to rest or remain in; to keep watch, or stand guard at night. The stars of night; a constellation, the name of a city, and of an ancient state. A surname. Occurs in the sense of Sūh 古 early in the morning. Urh sūh pā sūh 二十八 1 the twenty-eight constellations of the Chinese. See Morrison's View of China, page 102.

Heū sūh 停 1 to stop and rest. Loū sūh 留 1 to detain to pass the night. Sūh chang 伴 to spend the night with prostitutes. Sūh sing 星 the stars.

Tsan sūh yīh 借 1 to borrow a lodging for a night, that is to request a lodging for the night. Pū hē tse wai méen hwa, sūh lew 不宜在外眠花 1 for it is improper to remain outside to sleep amongst flowers, and pass the night amongst willows; i.e. amongst the panders of licentious pleasures.

Tsan yew tse sūh 鳥有棲 1 birds have roosts to pass the night. San sūh le yew sūh; sūh yew lou sūh 三十里有 1 有路室 at the distance of thirty le there is a resting place, and the resting place has a road-house—an inn.

Laou sze sūh joo 老師 1 an aged teacher and a scholar of long standing: The Latin Dictionaries translate Sūh-joo by 'Sapientissimus'. Sūh jih 閏 in past days. Sūh shih shih 前 formerly; in olden times. Pē tse jay sūh yuen 彼此有 1 a' an old resentment existed between the two.

In case of Sūh wei jiu shih wei jin, sze tse tae te 1 衛 守衛人私自代替 those who pass the night on guard, and those who keep guard (at the palace gate) of their own accord putting others people to stand for them—they shall be punished with forty blows. In those who Sūh shou 1 守 keep guard at night, 私替之罪反於不 take the crime of clandestinely putting a person to stand for one is greater than not standing one's turn. Chih sūh 直 1 to pass the night (as on guard) when it comes to one's turn. Fan sūh wei jia ping chang sūh le shih, wei tsoh che s̱i̱h 凡 衛人兵伎不離身者咎四 whoever pass the night on guard must never lay down their weapons—those who act contrary to this order shall be punished with forty blows. (Ta-ting-leih-le, 10th vol.)

Tse joo lou yoo sūh nō 子路無 1 諸 Tse-foo did not delay fulfilment of a promise. Sūh nō 子諾 to delay fulfilling, or to break one's promise. Kwei sūh 耻 1 to turn to the constellation—denotes keeping the object in view, it is applied to composition.

Classical quotations including the word Sūh 1 occur in Pei wān 史文 toāh vol. § 91, page 35.

SEI'H. Evening; night.

TSAN, or Tsā. With haste; celerity; speedily.
**寂 T'SHEH.**

From a covering over leguminous plants. A place where there is no human voice. Silent; still; quiet; poor; lonely; stillness; repose; unmoved; inactive, applied to mind and to body. Tseh tseh wou jin 1 無人 silent and solitary. Tseh jen pith tung 1 無動 in a state of inactivity. Tseh ma wou hau 1 噩無聊 lonely and without the support of friends.

Yuen chang yu shin, tseh tsing wu shing 院中夜深 1 靜無聲 in the yard at the dead of night, there was perfect stillness and no voice heard.

**寃 YUEN.** From a rabbit or hare beneath a cover.

A vulgar form of œ Yuen. To oppress; to injure; to accuse falsely. Yuen wong ts jin 1 約他人 to accuse falsely another person. Yuen kea ko kec, pith ko kee 1 家可解 不可結 eminities should be unloosèd (removed) not knotted, formed. Yuen keeth wou shin 1 屈無伸 a grievance or wrong unredressed. Yuen hwa pith sin 1 約不 敬 the ghost of one who has died unjustly is never dissipated—it remains to annoy and distress the injurious cause of the person’s death. Tsé fow chyuen 切膚之 1 an injury, or cause of resentment that is intimately connected with one’s self. Han yuen 衆 1 to cherish ill-will to. Shih yuen 釋 1 to remove ill will or enmity. Mae yuen 埋 1 to harbour a covert resentment or ill-will.

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**寄 KE.**

From strange and under a cover. A stranger in a house.

To throw one’s self into a temporary habitation; to depend on and be under the protection of others; to give in charge to another person; to send by a person,—under his care or charge.

The east side. Tsing ke 請 1 to request to take charge of.

Ke e 意 to give one’s wishes in charge to a person.

Ke sang 生 a parasitic plant; also one who attaches himself by mean flattery to the rich or powerful. Ke shoe sin 書信 and Ke sin 信 to send a letter by a person.

Ke yu 寄 an inn, or temporary abode for travellers.

Ke ke ting, loe tsing keang poh 寄寄亭 in Ching-p’o, in the province of Chiang-se. (San-tsac-too-hwuy, 14th vol. 61 page)

Ke lae 來 to send thither; Ke keu 去 to send thither. Tung fang yu ke 東方曰 1 the eastern region is called 1 Ke. (Le-ke.) Tsing ke woo so ting 請 1無所 聽 when requested to exert his influence, he would listen to nothing, said of Chih-too 邱都 a statesman of great reputed devotedness during the reign of 景帝 King-te (B. C. 111.)

Ke tsing yu shun shwuy 情於山水 to addict one’s self entirely to the admiration of rural scenery. Ke tsing yu tsaw 情於酒 to take great delight in the vagaries of intoxication. Ke tsing denotes an acquired relish for any pursuit; rather than a natural propensity; or an indulging in any propensity—said of poets and lovers of fiction.

Ke noo tsou 奴草 or Lew ke noo tsou 劉 1奴草 name of a medicinal plant, described as Koo wän 菲蘿 bitter and warm, applied externally to wounds. Ke keu chung 居蟲 Cancer B-rhardus, Japonicæ, Kamina, (Klaproth’s supplement.) Ke kee 1 腹 name of a plant. Sang ke säng 桑 a parasitic plant growing on the mulberry tree, supposed to tranquillize the pregnant womb.
Ke koo = 庫 | to send a treasury; to the invisible state; i.e. to burn a paper house filled with gold and silver leaf. Ke hên châe tâ chê = 開齋雜志 | miscellaneous tales to amuse a leisure hour. 4 vols. colloquial.

Classical quotations including the word Ke = 良 | occur in the 79th vol. of 佩文 Pei-wăn, § 68, page 17.

寅 YIN. 風祝

An ancient punishment which consisted in taking off the knee-pan; a horary character denoting from three to five P.M. Bold; strong; practiced; respectful. 同寅協恭 = Tung yin hê kung | The same reverence for each other, and united respect; expresses that Keun-chin tang tung ke yin wei; hêe ke kung king. 君臣當同其1. 是懍其恭敬 = princ and minister ought to cherish the same reverence and awe; and unite their veneration and respect so as to be one in all the acts of government. (Shoo-king.) Yin piu chêh jîh = 賓出日 | respectfully meet as a guest, the rising sun. (Shoo-king.) Shib yâi wey yin 風夜惟 | morning and night only. respectful, expresses Tse tsou che moo; woo she urh pûh yin 自是至尊無時而不 from morning to evening, never at any time without a feeling of respect. (Shoo-king.)

A few quotations under 1. Yin, occur in the 5th vol. of 佩文 Pei wăn, page 810, and in the 13th vol. 104th page. Yin chuen she = 傅氏 | name of a commentator on the ancient classics.

密 MEIh. 因因參

Hills forming a kind of amphitheatre, or large hall; to stop; to rest; profound; still; silent; secret. Name of a state, and of a district; a surname. Pe meih 祕 | secret; hidden. Se meih 細 | small; delicate. Tsing meih 靜 | still; silent; close; secret. Ke meih 機 | a secret spring or moving cause. Chow meih 塘 | close; thick. Kin meih 近 | intimate; familiar. Meih how | 厚 | close; inti-
the heart, and retire to the secret recesses of the mind.

(Yih-kung.)

Meth-keen 1 藥 a district in Hon-an province. Meth
yun 1 雲 a district in Chih-le, N. L. 40.

Meth kw8 1 國 a state anciently situated on the mo-
modern 靜 宁 Tsing-ning, in 陝西 Shun-se province. Meth
le ke lo 1 利迦羅 Cervus, in lingus Fan 植 vel San-
serit. (Klaproth's supplement.)

Classical quotations including the word 1 Meth, occur in

Pei-wän, 112th vol. page 14.

N. From a forest and a covering. A deep
retired house.

Y.A. Ya cha 前 so irregular; incorrect.

Affected deportment; a lascivious behaviour.

K'how. A common form of the following.

K'how. 開寂

From to attack and to complete. To plunder of every
thing; to pillage. A plundering attack made by a band of
villain, by pirates, and by foreign marauders. Internal com-
motions are expressed by 莫 Lwan. Large numbers of destruc-
tive birds or other animals are called Kow. See kow 司 |
a criminal judge. Hie kow 海 pirates. Kow tsh "
賊 plundering banditti. Kow shj-ja 殺人 to plunder
and murder.

The king should Shih gò kow nö, tsun püh wei ming
式遏 I 虢 懦不畏明 stop the violence and
 cruelty of those (wicked ministers) who shew no awe
of the clearly apparent will of heaven. (She-kung.) Kwei
suy chay, jow gò che so wei; kow né chay, käng gò che so fä
誨隨者柔惡之所為 I 虢 腫惡之所為 to follow people in power whether right or wrong.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kwei</td>
<td>From a corner and to examine. A sort of government office.</td>
</tr>
<tr>
<td>Yuh</td>
<td>Sparks of fire, or rather tinder which propagates fire.</td>
</tr>
<tr>
<td>Keen</td>
<td>To strike a sonorous stone in vain; or useless drums and sonorous stones. A woman's name.</td>
</tr>
<tr>
<td>Foo</td>
<td>From a covering and an ancient form of the word happiness; being snug under a shelter. This is the etymology given by the Dictionaries; there is however a popular derivation from together and field. Many fields possessed by one person makes rich, which is contrasted with poor. To be provided with abundantly; well supplied with; rich; affluent; to enrich; of the five sources of happiness one is to be rich. A bribe. A surname. Foo kwei rich and numerous. Foo kwei pin tsen chang yem rich riches with their honors, and poverty with its meanness, are continually fluctuating. Neen foo rich in years, means to be young and have a great many years yet to come.</td>
</tr>
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</table>

**NINE STROKES.**

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Ching</td>
<td>Name of a king's son, which occurs in ancient history.</td>
</tr>
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**Ancient Form of**

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yen</td>
<td>Ancient form of <strong>Yen</strong>, see Radical 火.</td>
</tr>
</tbody>
</table>
The good man does not hate riches and honors; and therefore forbear to strive for them; but he does so from maintaining the principle that they depend on the will of heaven; and are not to be had by man's striving.

She foo, ke chin tâi shih shih, to presume on riches and insult other people. Foo urh woo kenou 1 and while rich without being proud.

The free conditions which constitute happiness are these, one rich, two righteous, three good, four imperial.

The Le-king it is said that the philosopher Kwei foo chay, the philosopher in Tao-chay, the philosopher Miao-ho, the philosopher Shih-foo, the philosopher Foo foo, the philosopher Foo. men valued riches and gave the precedence to age; which was a falling off from the good state of society which preceded, when men valued virtue—above everything else. For when governments made it their principal study to enrich the people—the people will not private their property, and disown their kindred.

The Shoo-king says of the king Tsae-yo, or officers of justice, that the officers of justice executed the law with the utmost strictness upon powerful families who offended; but also executed it with the utmost strictness on rich families; thus they not for the sake of plundering were not intimidated by power nor seduced by gain.

The Teem hoo e te ze; ho shih püh foo, heaven, why does heaven chastise (the king)? why do the gods not enrich him? It is all in consequence of the king believing what women say; i.e. hearkening to their opinions about government. (Shoo-king.)

Jin che te ze shing, jin tsew wân kih; pe hwân püh che,
An ancient form of 親 Tsin.

A relation; near to; what is done in one's own person is expressed by Tsin.

An ancient form of 容 Ning.

Repose and comfort derived from the heart under a shelter and above a dish; implying the possession of a home and a competence. The monarch entitled Taou kwang, who has now ascended the throne (December, 1820) of China, requires that the word 容 be henceforward written with a line drawn transversely, instead of a heart; because 容, in its proper form, is his name, which would be profaned by common use.

A disease that excites alarm in sleep.

Some say, To sleep much. The third moon is called 窓月 Ping-yeü.

A wall that encircles or surrounds a set of houses.

Name of a place in ancient geography, in the time of the Chou dynasty.

MEI, and Mē. 間 疾

From a covering, a couch, and inactive. To desist from effort; to rest; to shut the eyes and withdraw the soul; to sleep; sleepily; stupid. The name of a fish. Mung mei 梦 to dream in sleep. Tsin urh pǔh mei 寝而不 to sleep without shutting the eyes; unsound sleep. Woo mei 寝 to be awake, and to sleep.

Ming tsze 益子 when he heard that the state 魯 Loo, 欲使男正子為政 desired to employ (his pupil) Yü-ching-tsze in the government, said Woo wàn che he urh pǔh mei 吾聞之喜而不 when I heard it, I could not sleep for joy. Kung-sun-chow 景文公 asked if Yü-ching-tsze were 強乎 bold and daring or not, and was answered in the negative; he next enquired if he 有知慮乎 possessed the talent of devising plans of acting, or if he 多聞 識乎 possessed extensive knowledge or not; to which Ming-tsze replied, no. Kung-sun-chow then added, Jen ts'h, he wei he urh pǔh mei 然則奚為喜而不 the case being thus, why should you then be unable to sleep for joy? The philosopher replied, 其為人也好善 he is a man who loves ei ts'e! (Ming-tsze)

Mei yu 魚 a certain fish, otherwise called 魚 Mei yu. Ming fā pǔh mei 明發不 to be unable to sleep even till day light breaks in the morning, 有憤二人 on account of anxious thoughts about one's parents in times of anarchy. (She-king) Shu hing yu mei 息興夜 to rise early in the morning and sleep at night. Kea mei 假 a foppish sleep—a short nap which does not refresh the body.

E. Stillness; rest; quiet; repose.

An ancient form of 窓 Tsin, To sleep.

Originally derived from a man under a thatch cover, with ice below; subsequently abbreviated to the present form. Yen han 嚴 severe cold. Han tung 冤 cold, rigid. Tâh han shang siu 足 脚 hot feet injure the heart. Han sin 心 a cold heart, denotes fear. Han ke tsin jin 氣侵入 the cold air pierces man. Ke han 饥 hunger and cold. Han joo 饥 a cold; (i.e. a poor)
scholar. Han chou | 擊 cold fight, means trembling with cold. Han shoo ke kung | 暑經 cold and heat, a few times passing,—means a few years. Shang han | 月 wounded by cold; means fever occasioned by checked perspiration. Wei han | 胃 stomach cold—is a disease in which the stomach rejects food.

Confucius said in allusion to difficulties and trials being necessary to prove a man's character 僧 | 然後知 松柏之後形也 Shu han jen how the sun sung pih ehe how teou yay. The cold season of the year (the winter) must pass. You can know that the pine does not cast its leaves, when other trees of the forest do so. Thus 小人之在治世 | 或與君子無異 a bad man in times of social order may not appear different from a good man; 惟臨利害遇事變然後君子之所守 可見也 but in times of severe trials, and when revolutions occur, then the adherence of the good man to his principles will be manifest. (Lun-yu.)

Jih yuē yu hing; yih han yih shoo 日月運行一 | 星 the sun and moon revolve, and a season of cold is followed by a season of heat—successively. (Yih-king.)

Shoo ching yuē yu, yuē yang, yuē yih, yuē han, yuē fung 庶徵日雨,日暘,日煖,日 | 風, the signs of the season are rain, a clear sky, heat, cold, and wind. (Shoo-king.)

Yih pih shih han | 一暴十寒 ‘one scorch and ten colds'—is a proverbial expression, denoting an inconstant application to any pursuit; doing it by fits and starts—working one day and playing ten days. The expression is taken from Mang-tee 孟子 who said to Sz'ing the king of T'ie, 雖有天下易生之物也一日暴之十 | 未有能生者也 even the easiest growing plants in the world, if you scorch them one day, and freeze them ten days, will never grow;—so if the king in a fit of warm zeal associate with the wise and good one day, and leave them for the blasting company of the vicious ten days, how can he ever make progress in virtue.

HANG. Mau píng 笨 pig foolish, silly.

WAN.

To draw; to lead. This character is said to be erroneous.

The same as Yu 宇 all under the canopy of heaven; the world.

YU. 尊 客 From a covert and a monkey. To attach to, as a monkey does to a branch; a temporary lodging; to lodge; to cast upon the care of; to sustain or belong to. Leu yu | 聚更, one who lodges in a strange place. Ke yu | 客一 to be attached to, as a sycophant plant. Yu so | 所 the place where one lodges.

Kih yu 客 | a visitor's abode; the temporary residence of a stranger; a lodging. Tsun yu 尊寓 honorable; i.e. your lodgings.

SHIH.

Merely, only; it is so; indeed; really; truly; used as a strong affirmation, and synonymous with 実 Shih. Shih joo | 船 joo tze; che joo tze yay 如此止如此也 Shih, this is merely thus; now, in common usage, this phrase would mean, really or indeed thus: as Ke shih joo tze 確一如此 indeed and in truth thus. It is proverbial to say, Heu to shih shao | 虚少 | 少 unreal (vague, rain, not true) much; real (true substantial); little—said of persons, opinions, narratives, and so on.

Heu shih k'eeen taou 虚 | 飽 to the unessential and the essential, both present:—This is said of composition in its praise; meaning that the air and manner of the theme expatiated on is preserved, as well as the sentiment or idea of the theme.

An ancient form of Kea 家 a house or family.
Snake

A bag or sash to carry on the back; or according to some, Léen nang 连囊 connected bags, laid across a horse's back; panniers.

Keao

Keao leaou 宥霧 empty; unsubstantial.

Meau

An ancient form of 麦 Meau, The first budding forth of plants or grain.

Heang

An ancient form of Heang hypertensive; opposite to; towards.

Ten Strokes.

Yin

The original form of 意 Yin. Experienced; respectful; a horary character.

Tsín

To apply water to, as when watering plants; to steep; to drench; to saturate with water; gradually. Name of a river in Honan province, on the east side of Won-gau-hêng. 右安 省 县 N. L. 50° 36'. Tsín shuâi 舆 to cease gradually; discontinued. Tsín shuâi 舆 to fade or decay gradually. Tsín kea 燕 by degrees; in a slow gradual manner. Considered synonymous with 慰 Tsín.

Tsín

Another form of 慰 Tsín.

To sleep, or the place where one sleeps.

Ning

The same as 宁 Ning.

What the heart desires; rest; repose; the name of a city. A surname. This character is more correctly written Ning, from the heart, under a shelter, and competence to use.

Ning-woo-tsze 沃子 was Wei ta foo, ming Yu 衛大夫名俞 a governor in the state Wei; his pre- nomen was Yu. In his tranquil order he was not remarkable, but when disorder in the state arose, which drove his prince from the throne, he braved danger, and adhered to him; and as some considered, like a fool. On this account Confucius said of him, 沃子邦有道則知邦, 無道則愚其知可及也其愚不可及也. Ning-woo-tsze when the country was in a state of order and good government, behaved wisely (in pursuing the usual course of acting,) when the country was in a state of disorder and misrule, he behaved foolishly, (in exposing himself to danger and destruction.) His wisdom may be equalled by others, but none can equal him in his folly, as it is called; none believe so faithfully and bravely now. (Lun-yu.) Of this person it is said Ning she kow king 沃子邦 in the family of Ning were nine statesmen—by which it is meant, that during nine generations some of the family held high offices in the state.

Sui

From a cord pulled tight, under a house. To enter a house and search it; to seek for; to be embarrassed. A surname. Kea taon 索 家道 來 the domestic concerns are embarrassed and in bad condition, when 北軒司晨 Pin ke aze shin, hens rule (crow in) the morning; i.e. when the wife is master instead of the husband. (She-k'ing.) 索 is now used.

Ch'ie

From true or truly under a cover. To put or receive into; to place; to put down in a place of rest; to put near.
one; to place in one's bosom. To lay aside. In the She-king, a friend thus reproaches another,

將恐將懼 \text{Ts'ang kung ts'ang keu},
不子于懷 \text{Che yu yu hwae};
將安將樂 \text{Ts'ang gan ts'ang le},
棄予之遺 \text{Ke yu joo wae}.

When afraid and alarmed,
You placed me in your bosom;
Now enjoying ease and pleasure,
You reject me as a thing lost.

It implies when you required my aid, you remembered me; but now in prosperous circumstances you forget me; a very common complaint in every age and country.

Can che \text{Che} to place in a steady safe position. Che che too wae 之度外, to place or put outside the mark, or out of one's thoughts; to treat as unworthy of consideration.

Che er hith fun 而不法官 to lay aside and not speak about—a person or subject. Che pan 辦 or Che mae 之賢 to make purchases; to procure by purchase. Yew lsh che, woo; tsh ke 有則 之無則棄 possessing the means I procure (the thing wanted) when destitute of the means I reject it—is a common saying to denote purchasing a thing when one has money; and selling it when there is a want of money. Vulgarly written 負 Che.

TEAOU. An erroneous form of 贰 Teou.

From a den and a long line. Deep and distant; remote from view.

KHEE. From a covering and to raise up.

To be higher than, and overshadow; to cover over.

YU. From a covering and two melons. Lazy; idling; lounging; lying about, like melons that grow on the ground, or are left lying under a shed. Considered an erroneous form of 懶 Yu, Lazy, depraved, a filthy kennel.
An ancient form of 廸 Yin, Respectable.

ELEVEN STROKES.

康 K'iang. Kang-lang 康實 an unoccupied house; empty: vacant. Sometimes written with穴 Heu, A den or cavern at the top of the character.

寢 T'een, or T'ee.

A house tumbling down; to press upon; to oppress.

寢 M.). From a covering and not. Silent as a deserted mansion. Silence; stillness; quiet. Tsih mō woo shing 寂寞無聲 still and without noise; or Tsih mō, denotes An absence of noise.

Los mō 落 fallen into silence—said of fallen families who have sunk from a state of prosperity into neglect and obscurity.

察 Chi-hia. 察察察 From to overshadow, as looking down upon from above, and to sacrifice. To examine. Reiterated enquiry: examination; to investigate; to examine; to scrutinize; to judge; to manifest, to make conspicuous; to take an extensive or general survey. Chā-chā, Clean, clear, pure, uncorrupted enquiry. Read Tso. To sacrifice, denoting that when all human enquiry has failed, recourse is had to superior powers by sacrifice. Sing chā 省 to enquire into; to examine. Chā 奪 examine and decide; are words of form which close the prayer of persons petitioning their superiors. Used also by equals and superiors when making a statement of matters purporting to be facts. Chā chā wei ming 習明 a reiterated scrutiny is considered a mark of intelligence: this is said of those who affect an extreme degree of minute enquiry into every trifle. Kwan tēn chā te 觀天地 to survey the heavens and examine the earth. Chā chā shih tsing 出實情 by a scrutiny to discover the facts—or real truth of any affair. Ming chā chi.hao 明之才 the talent of judging—or finding out the truth. Shih chā 失 to fail in finding out what is passing—said of magistrates who do not enquire and discover illegals. Chā chā pōh chow 查不周 to leave the circle of investigation incomplete—denotes the same sort of failure as is expressed in the preceding phrase.

Gan-chäh-sze 按司 the superintendent of legal enquiries—a criminal judge in each province.

Chā yen urh kwan sīh 言而觀色 to observe what people say, and mark their countenances. (Lun-yū.) The Chinese are very observant of people's countenances; and not for the purpose recommended by Confucius, which was, that a man might understand his own defects.

Măng-hioneer 孟獻子 of the ancient state Loo, commonly said 畜馬乘不於鷄豚 Chā hā shing, pōh chā yū ke tun, those who breed horses for carriages, do not scrutinize those who hatch fowls and keep pigs. (Ta-he.) The idea is that the rich should not meddle with the gains of the poor.

Yen ke shang hen chā yī 言其上下 also expresses that above and below (in the visible heavens and on earth) the same principle is conspicuous or manifest.

According to the books of the 唐 Tang dynasty, the Kēen chā yū she 御史 imperial supervisors or censors, 掌司六 directed six subjects of enquiry.

1. Chā kwan jin shen go 官人善惡 to inquire into the virtues and vices of public officers.

2. Chā foo yīh pōh keun 賦役不均 to enquire whether there be any want of equity in levying the taxes, and exacting the services of the people.

3. Chā nung sang pōh kun 條不勤倉廥耗減 to enquire whether there be any want of diligence in agriculture, and the culture of the mulberry (for breeding silkworms), and whether there be waste or deficiency in the public granaries.
XI.

4. Châ yau hwâ tsau tsâ i 娼賤犯賊 to enquire after any persons who may exercise demoniacal arts; be crafty knaves, or robbers, or thieves.

5. Châ mow tsâ e tâng 1 by rare superior talent and extraordinary endowments.

6. Châ heâ le, haou tsâng, kêen ping tsâng pau 1 吳吏耄宗乘豐縱暴 to enquire into cases of crafty government, officers connecting themselves with powerful families, and conning at tyranny and violence.  

Châ châ 1 occurs in the sense of Kê tsâng maou 滅清貌 clean; pure. Gan nang e shiu che châ, châ show wâi kee moo mune 安能以身之 1 受物之汶 how permit (my or his) pure person to be defiled by extraneous things!

Hu châ yâ 1 to scrutinize in an excessively severe, minute, and tyrannical manner; inquisitorial. Ke ching châ châ; ke min keu keu 其政 1 以民亾敏 the government is tyrannically inquisitorial, the people are spoiled and injured. (Laou-tsze.) Hung e ta kang, pâh tsun tsou châ 弘以大綱不存小 1 be who stretches a large net-rope, does not attend to a petty scrutiny —applied to government, as in the preceding sentence.

瀛 TSIN. Same as 漬 Tsin.

To instil gradually; to penetrate; to steep; to soak.

壇 KEU, Leu, Lôo, and Low.

From a cover and a cow tied or bound. A poor mean habitation; poor and destitute of the means of procuring the presents which etiquette requires. Gow low 饑妻 a woman without her husband at the age of fifty; a term used by kings and princes for I and me. Kwa, is used also in a good sense, implyingFew desires, and little to say. To rhyme, read Koo and Ko. Pâh wû kwan kwa 不侽縑 do not insult a widower nor a widow. Koo kwa 孤 1 fatherless and widows. To kwa 多 1 how many? Pow to yih kwa 衣多益 1 to lessen the superabundant and add to the deficient —thus equalizing. Kwa foo —婦 a widow woman. Kwa hâ 合 1 to unite in society rarely. Kwa jin 1 人 or Kwa kau 1 君, the king, used with affected humility, implying that his virtues are small. Kwa tse 1 妻 the wife, properly so called, she being but one. Kwa tih 1 德 possessed of but little virtue. Kwa wân 1 間 to have heard but little; to be unacquainted with the world. Kwa yâ 1 慰 few desires.

Kwan kwa koo tûh 獨 1 a widower; a widow; fatherless, and childless—four forms of distress commonly spoken of together. Show kwa 守 1 to maintain a state of widowhood; to refuse to marry a second husband. Kwa yen 1 言 to speak little. Kwa keu 1 居 to live in widowhood; to live alone. Kwa url wû gow 1 而無偶 alone or single; without a companion. Kwa tsâ e pow to yih kwa, ching wâi ping she 君子 以衣多益 1 衣物善施 the eminently good man withdraws from his own abundant virtue, and gives to those who are deficient; and thus weighing himself and others brings all to an equality.  

This passage occurs in the Yih-king under the 謙卦 地中 有山 the hills on the earth are introduced as an emblem of humility, from their lowly site. The words Pow to yih kwa, in the above quotation, are now used proverbially for withdrawing from the superabundant and adding to the deficient in any case.

Keih jin che tsâ kwa; tsau jin che tsâ to 古人之 辭 1 峭人之辞多 Answers: 1 happy virtuous man says little; a fluttering unsteady man talks much. (Yih-king.)  

These words are part of a paragraph where it is affirmed the different characters of men will be apparent from their mode of talking. Che yu king kwa; che yu shûh foo 至于 故 1 至于屬婦 show a kind care for the single and friendless; and provide connexions for unprotected women;—
This quotation is part of the instructions given by 王, to the governors of states. Of the virtues of 晏, it is said in the She-king, that their influence descended to posterity, and amongst other efforts, afforded 弥, a rule of propriety to the king's wife—in the midst of the royal palace.

An erroneous form of Kwa, see the preceding.

MANG. To sleep.

T'SHIN. 囊 眠

From a covering, a bench, and a hand grasping a broom.

To sleep; a back apartment; a bed chamber; the back apartment in temples, and in ancient palaces, in which were six Tsin, called by different names; the Tsin, in temples, were recesses for the idols; any dwelling house is sometimes called Tsin. To desist; to rest, as in sleep; the place were the dead sleep; the grave. Ling tsin 陵寝 graves of Emperors, where sacrifices are offered; began in the 2nd century. Yuen tsin 巡 name of a district. Fei tsin wang tian 废 壁 to lose one's sleep and forget one's food—through anxiety or ardent study. Tsin shen chia kwae 伎柩魄 to sleep on straw—a sod for the pillow—as Chinese are taught to do when mourning for their parents. Tsin shih 堂 an inner chamber. Nuy tsin 内 a bed-chamber for females. Ping chung nuy tsin 病終内 died in the inner chamber. Ching tsin 正 a dormitory for men. Tsin sii 岣 to go to sleep and rest. Tsing gan tian 请安 I wish you tranquil sleep, said by persons to each other when retiring for the night. Chung yau pûh tsin 終夜不不 not to sleep the whole night; this was said by Confucius of himself, in a passage where he affirms also, that often 终日不食 he did not eat for a whole day 以思 無益不

如學也 was of no advantage; and it was better to read and learn. (Lun-yu.)

Shih pûh gan; tsin pûh ning 食不安 1 不 安 comfort in eating; no rest in sleep—expresses great distress and disquietude. Neih tsin choo che gan 涣 1 居之 安 sunk in the repose of the bed-chamber; addicted to slumber and to sloth. Of dutiful children it is said that in reference to their parents they 見 1 獨 賴 Wan tshin she shen, enquire about their sleep, and examine their food.

Tae-yu 毂子 a pupil of Confucius 書 1 Chow tsin, slept in the day-time; on which account his master made the following remark, 朽木不可雕也穢土之 齋不可朽也於子與何誅 rotten wood cannot be carved; a mud wall containing ordure cannot be white-washed. O Yu, how shall I correct you! The scholiasts add, 言不足責乃所以深負之 thus saying that Yu was unworthy of reproof; was the means by which he gave him the strongest reproof.

Tsin meou 1 墟 Tsin, expresses the interior and retired parts of temples where the idols are placed; and Meou, the exterior parts of the temples.

HWÜH. To be alarmed in sleep; to awake.

Hwâh-hwâh 翁 the crying and sobbing of a child. On the north side of the Yellow river, Hwâh-hwâh, denotes Persons calling to each other.

WOO. To awake from sleep, speaking or talking, an abbreviated form of Mung. To dream. One says, It means To dream at night of what one has seen through the day. It is said of 趙公 Chung-kung, a person who lived in the period called Chen-kwâ, that he was "葉生 Woo sâng, to which expression three meanings are given; (1) that he was born in an unnatural position; (2) that he was born suddenly on his mother awakening; (3) that as soon as born he opened his eyes and looked about.

This character occurs read Tou, meaning To reject; to
lay aside. Thh, mei, woo yen; yung sh'ih fish hethein 獨味
1 imagination 弊 alone, asleep, or awake and talking, I swear I will never forget—the
the pleasure I enjoyed with that

the good man. (She-king.)

Empty; vacant; wide; silent; solitary. Tseh leau

sac silent and solitary. Leau lô che che 落之至

the solitary and deserted in an extreme degree. Leau kwô 廢

vacant and vacant—like the apparent vacuum between
earth and heaven. Leau leau wu pwan 无伴 silent
and solitary without a companion.

A sort of cottage or
dwelling place; or the same as the modern 鬲 Gw. An
earthen vessel.

Affluent, full; stuffed; solid; real; sincere; to cram or fill; fruit; the effects; things; that which really is. A surname. Sze shih 事實

the reality of affairs, the facts. Yew mîng wu 有名無

has the name, not the reality; merely nominal. Hwa shih 華

flowers and fruit; splendid show and reality. Chung shih 之

filled with wealth or learning. Mwan shih 滿

a vessel filled full. Kêi shih 竣 the forming of fruit
after the blossom. Châi shih 着 1 to set about a thing in
earnest; strenuous effort. Leau shih 老 1 old and honest;
simple and sincere. Shih shih le lo 落落 truly;
really; safely; securely. Shih shih 真 really pertains or
belongs to; really is. Shih shih 之 or Chin shih 真

true; sincere. Shih tse 在 true; real; very; really.

Chung shih 誠 sincere and honest. Yin shih 殷 1
affluent and substantial—said of merchants. Shang we th shih
尚未得 1 not yet ascertained the facts. Yen kwo ke

shih 言過其 the words exceed the reality; to profess
more than one can do. Chih shih woo wăn 質 1 無交
plain and sincere without any show.

Ne shih shâ yu wu ting 前 說與我聽 tell the
truth and let me hear you. Tsze mae chin shih tao le 此
乃其所道理 this is true and sound doctrine. Shih
heu seang tui 增相對 substantial and vain; or solid
and hollow, are opposites.

Mâng-tse 孟子 was asked by 浩牛 Haou sâng, 何謂善 何謂信 what persons could be called Chen, good;
and Shâ, true. In his reply he divided men's characters
into six distinctions.

1. Ko yû che wê shên 可欲之謂善 persons who
are desired or beloved (by men generally) are called shên, good.

2. Yew choo ke che wî sin 有諸己之謂信
those who have inherent virtue are called shên, true.

3. Chung shih che che wê mei 充 之謂美 to be
full of real active virtue, is called Mei; beautiful.

4. Chung shih urh yew kwang hway che wê ta 充
而有光輝之謂大 to be inwardly full of virtuous
principles, and to shine in virtuous deeds, is called Ta, great.

5. Ta urh hwa che che wê shing 大而化之之謂
聖 to be great, and entirely transformed to spontaneous
virtuous principles and habits, is called Shing, perfect; a holy
man; a sage.

6. Shing urh pâh ko che che wê shên 聖而不可知
之之謂神 to be Shing perfectly holy, and inscrutable
to other men is called Shing, divine, a god. The commentators
say, that these Shing jin 神人 divine men, do not make
a class of men superior to the Shing jin 聖人 the perfectly
holy and wise men; in which interpretation they
evidently contradict the text.

Nae wê wî, ke shih 乃為至聖 is for the
purpose of supplanting that the wheat may fill (Le-ke.) Said
of certain rites at the temples in ancient times. Shih 1
occurs in the She-king, for putting into a good and efficient
state, the walls, ditches, &c. of a city.

Keun shih wei ping ke ke heac yang 軍 1 謂兵甲
器械也 Keun-shih denotes, swords, armour, utensils, and
other military stores. Shih che 之 to fill or stuff any vessel.
Sih soo | 数 denotes not only *a true number*: but the 
full complement; or, an active verb, to fill up the complement. 
Occurs read Che, in the sense of Che 至 to a particular degree 
or place.

塞 | SIE. From a covering or house, and things piled up 
under, or in it; filled full; stopped or closed up; the same as 
塞 Sih. Read Sae, A district on the borders of a country.

寧 | NING. 亨

From heart below a shelter, and placed on necessary 
utensils, below all is an aspiration. Rest; repose; tranquility; 
desiring one thing rather than another. That which 
had better or rather be done; generally followed by that 
which had better not be, in a succeeding member of the senten 
Name of a district. A surname. Kwei ning 聲 | a bride's visiting her parents for the first time after leaving 
home. Ting ning 丁 | to charge over and over again. 
Ning yuen 頌 | I would rather; I wish, I desire. Ting san 
ting ning 再三丁 | charged over and over again. Kang 
ning 康 | a state of repose and tranquility; freedom from 
disease; health. Yu ning 子 | retiring from office for three 
years after the death of a parent. Ning sze pih ken | 是 
死亡 不去 | better die than go. Ning tsiao 釡 king keen m6 to 
le Iwan jin | 大太平犬 莫作離亂 A | better 
be a dog in times of general peace, than a man in the midst 
of civil wars. Ning koo t9 古 | a region near the 
river Amour.

Gan ning 安 | rest, health and comfort; 
said of individuals or of families. Pih ning wei she 不 | 唯是 not only this, or thus much; but, &c. Ning ko ipp | 可 it is better; better to, as Ning ko sin ke yew; pih ko 
sin ke woo | 可信其有, 不可信其無 it is 
better to believe that it exists, than that it does not exist,— 
no harm can arise from believing it, but disbelieving it may 
be attended with serious consequences. Woo ning 母 | not so good as,—the first proposition is 聲 ning, or not so 
good as this second one. Ning jin seih sze 人息事

to tranquillize the people; and set to rest litigations and dis 
turbances.

Kwei ning che king 聲 | 之 敝 denotes presents 
brought by a married daughter to her parents, three days 
after the nuptials. Kwei ning foo woo 聲 | 父母 
to return and visit one's parents, said of a daughter. Sze 
fang ning ting 四方 | 靜 a general tranquility all 
around.

Of sages it is said, Shoo chih shoo wāh, wan kwā han ning 
首出庶物萬國咸 1 when they rise above the 
mass of mankind, then all nations enjoy tranquillity. (Yih- 
king.) Yu me e min ning 襄乃以民 | be liberal 
in government, and let the people have repose; which idea 
is expressed in other words. Hing kwan ching me e gan min 
行寛政乃以安民 | exercise a liberal rule, and 
thereby tranquillize the people. (Shoo-king.)

Yū ke shā pūh koo; ning shih pūh king 與其殺不 
窸 | 失不諏 rather than put to death an innocent 
person, better fail in the execution of standard laws. (Shoo- 
king.)

On December 19th, 1820, an Imperial order arrived 
at Canton, directing that hereafter this character must be 
written 亨 thus in ordinary use, that it may be different 
from His Majesty's name, which is 亨. (See 亨 page 91.)

Names of places.

Ning chow | 州 there are two places of this name, one in 
Kan-sah province, and the other in Yun-nan province.

Ning-hac-hēen | 海縣 | a district in Ché-keang, there is a 
place of the same name in Man-chow Tartary.

Ning-hac-chow | 海州 | in Shan-tung province.

Ning-hea-foo | 夏府 in Kan-sūh.

Ning-hāng-hēen | 鄉縣 in Hou-nan; and one of the 
same name in Shan-se.

Ning-ho-hēen | 河縣 | a district in Chi-fle.

Ning-hwā-hēen | 化縣 in Fūh-kēen.

Ning-keang-chow | 羹州 in Se-gan.

Ning-kwā-foo | 國府 in Keang-nan province, there is 
also a hēen district in the same province called Ning-kwā.
| Ning-lung-héen | 陵县 in Ho-nan. |
| Ning-ming-chow | 明州 in Kwang-se. |
| Ning-yuen-chow | 遠州 in Man-chow Tartary. |
| Ning-po-foo | 波府 in Ch'kien. |
| Ning-shen-tung | 陝縣 in Shen-se. |
| Ning-sü-héen | 蘇縣 in Kan-sū. |
| Ning-fih-héen | 德縣 in Fū-héen. |
| Ning-too-chow | 鄒州 in Keang-se. |
| Ning-tsin-héen | 崁縣 in Chh-le. |
| Ning-urh-héen | 沂縣 in Yun-nan. |
| Ning-woo-foo | 武府 in Shan-se. |
| Ning-woo-héen | 武縣 is included in Ning-woo-foo. |
| Ning-yang-héen | 陽縣 in Shan-tung. |
| Ning-yang-héen | 洋縣 in Fū-héen. |
| Ning-yuen-foo | 遠府 in Sze-chuen. |
| Ning-yuen-héen | 遠縣 in Ho-nan: and there is a place of the same name in Kan-sū. |

**Gan.**

Speaking in one’s sleep; noise made in sleeping.

Same as Le 睡 to subject; the small coin called cash.

**Ch'ae.**

Ancient form of H'ae, Suitable; proper.

**Lung.**

The figure of the heavens.

**Twelve Strokes.**

Same as Sing, Fear, apprehension.

**Sing.**

To awake from sleep.

**Tsang.**

A large house.
SHIN.

From a covering and to separate. To protect and discriminate; to investigate clearly; to form an opinion of. To judge righteously; to restrain; to state clearly; to distinguish.

A surname. Shin wun 判 to judge; judgement. Shin sin 訴 or Shin wān 问 to try; to investigate; to examine into; a judical inquiry.

Shin sze 事. Shin gan 案 to judge or try any affair. Shin chā 察 to judge and examine. Shin chih chih tsing 由真情 to investigate and discover the real facts. Woo yung fù shin 母庸覆 there is no occasion to retry it.

In the Shoo-king it is said of the ancient monarch Kaou tsung, 高宗, he dreamt that 羌舆之賢輔 god gave him a virtuous assistant—meaning a minister of state. In consequence, he 乃 顧象俾以形於求于天下 stated clearly the appearance (of the man he had seen in his dream) and caused it to be drawn, and the likeness sent to every part of the (then known) world to seek for him. He found the man represented in the person of Foo-ye 傅說, one of the most renowned statesmen of antiquity.

Of the principles of moral goodness, it is said in the Chung-yung, a man should 博學之問之慎思之明辨之篤行之 draw the materials from general reading; should investigate closely; should think carefully; should distinguish clearly; and should practice sincerely—the principles he discovers. 五者廢其一非學 of these five, if any one be wanting, the student deserves not the name of a moral philosopher.

In the Le-king, 聲 shin shing and 音 shin yin, are used in reference to the distinguishing of musical sounds. Shin kwa keh hung 卟卦吉凶 to distinguish the felicitous and infelicitous Kua diagrams. Shin occurs in the sense of 耳 Shū, a bundle of feathers; and in the sense of Pwan seuen 蠣 a sort of eddy.

TSUNG. To stop or close up.

K'HEAOU.

To throw one's self into a temporary abode as a visitor; a lodging.

WEI. The appearance of a house.

Née wei 陣寫 unsettled; unsteady; disquieted. A surname.

SEAY.

From a covering and wooden shoes, perhaps meaning the impression of a footprint. To place or lay a thing down; to put aside or excludes; to subvert; to put an end to; to put away from one entirely, as resentful thoughts; to bring one's self to a placid tranquil state of mind; to let the water run off.

To write; to draw; to paint; to cast a likeness in a mould. Moo seay chen shi 拳 佛神 to draw the figure and exhibit the spirit or animation of the original. Seay chin 真 to paint a likeness of a person. Seay hwa 画 to draw a picture. Seay shoo 書 to write a letter. King seay 傾 1 to cast an image. Seay tsze 字 to write characters; a writer in a mercantile house.

Seay siu 心 to relieve or disburden the heart; to put off one's mind. Meau seay 描 1 to sketch or copy. Seay chih woo kēn kan kae 由無限感觀 to infuse into composition boundless feeling—chiefly a feeling of indignation. Taou tsze seay shing woo tsze meau shou 道之生無此妙手 Taou-sze the painter does not possess such wonderful skill of hand, as this displays. Chaou seay 抄 1 or Täng seay 購 1 to transcribe. E seay wū yīn 以 1 我憂 to remove my sorrow. (She-king).

Wo sin seay he 他心 今日 my heart is now relieved, from the meanness it before felt. (She-king).

Keun tsze yu ke che kae chay pēh seay; ke yu kae seay 君賜餘器之者不 1 , 其餘皆 1 when the prince confers his leavings in vessels that can be washed,
do not pass the food into another vessel; but in all other cases pass the food into another vessel. (Le-ke)

Same as Kwan 空 empty; vacant; hollow.

K'HWAN. 寬

From a covering, and a wild sheep. A large house; broad, wide, large, easy, liberal, generous, kind, forgiving; to enlarge; to widen. Kwan yth chih 寬一尺 a cubit broad. Kwan 之 kind, extensive benevolence. Kwan kwō 大 large and wide. Kwan yung 容 indulgent; forbearing. Kwan shoo 好 to expand; to relax; to open out; to take relaxation. Kwan ta 大 large; wide; liberal; indulgent. Kwan shoo 怒 to excuse, in a liberal manner. Kwan taong 縱 to connive at.

Tsze chang 張 asked Confucius the import of Jin仁 benevolence. The philosopher adapted his definition to what he thought the defects of the enquirer, and gave him this answer, 能行五者於天下為仁矣 he who can perform the five virtues universally, he is Jin仁 benevolent. On being asked what the five were, he answered the exercise of Kung, kwan, sin, min, hwuy 奉信敏惠 respect, liberality, truth, diligence and kindness.

1. 恭則不侮 respect, and then no man is insulted.
2. 信則不疑 liberality, and then the multitude are gained over.
3. 信則人任焉 truth, and then men depend on you.
4. 敏則有功 diligence, and then there is merit shewn.
5. 惠則足以使人 kindness, and then you will be able to employ men-men will willingly serve you. Kwan, yu, wān, jow 協溫柔 liberal, forbearing, kind, and mild.

In government it is said, Kwan mingsiang tse 相濟 benefits, and severity assist each other. Kwan he 合 he 之 分綽兮 how liberal, and how mild! (She-king.) Kwan e keu che 以居之 with liberality dwells in his attainments—said of the Keun-tze 君子 or eminently good man. Kwan urh yew che 進有制 liberal (indulgent) but yet having a fixed rule of proceeding. Yu chung e kwan 御眾以進 he ruled the multitude with lenity. (Shou-king.)

HWUY. To search or examine into.

LEAOU.

From a fire lit up under a cover. A small window; to study at the same window; a fellow officer. Tung-leau the 同察之友 a friend, a fellow officer. Leau fang 房 a public office, or a room in which the officers assemble. Leau tsae 审 a place where officers of the government meet, the officers of government. Tung zih phin leau 統率百 to lead all the officers of government,—said of the emperor or first minister. This character is used in common with your Leau.

An erroneous form of 窹 Chuy, To burrow into the ground.

An ancient form of 宦 Tsae, To rule.

An ancient form of 風 Hëang, Towards.

THIRTEEN STROKES.

YU. To lodge for a time; a corrupted form of 寓.

GAOU. A vulgar form of 奥 Gaou, Recondite.
TSEUN. Gathered together; extraordinary talent.

HIWAN. From to gaze up under a covering. The district anciently included in the Imperial domain; a wall that surrounds the palace. Name of a district. Hwan yu 萬宇 all the world. Hwan keu 區 or Chin hwan 堡 all the world; the space walled in by the horizon.

KEIH. To excite; the appearance of being spread out. Thought to be an erroneous character intended for Keou, An aperture.

TSEIH. A doubtful character, supposed to be the same as 視 Tsin, Near or related to.

KEUEN. A net.

NING. The resplendent heavens are called Ning.

An ancient form of 綠 Kew, To investigate.

An ancient form of 寶 Pin, A guest.

FOURTEEN STROKES.

E, and Ne. Obscure language; talking in dreams.

FIFTEEN to TWENTY-FOUR STROKES.

YU. In the books of the Budh sect, occurs for Yu 瑜 to step or stride over.

MEEEN. Mēen mēen 寛屋 a house destitute of an inhabitant; not to see or perceive any person.

The same as Sih 塞 to stop or close up.

KEÜH. To exhaust; to scrutinize to the utmost.

Same as 視 Keuh, To scrutinize an offender, as with the lash or torture.

Vulgar form of 寶 Paou, see below.
An ancient form of 親 Tsin.

Near or related to. According to some, A vacant empty house.

CH' HUNG.

From a covering and a dragon, which is the badge of the Imperial dignity. Dwelling in an honorable place. Affection; tender regard to; love; kindness. A surname. Chung-gae 獨愛 ardent affection; love. Chung to 采 or Nuy chung 內 a favorite concubine. Chung e 獨 unusual kindness. Chung gān 釗 the most gracious and kind treatment. Chung sēn 釗 a favor or benefit bestowed in the most gracious manner. Chun jëw 釗 gracious help; the assistance of grace.

Shing chung 聖 a sacred favor, is used by the Catholic Missionaries for 'gratia divina,' but a Chinese would understand by the phrase, Imperial favor. Tih chung 得 a to obtain the favor, or strong partiality of a person. Chung chên 臣 a favorite minister. Chung fe 賓 a favorite royal concubine. Chung ch'en chën făng 擎專房 being a favorite (enamelled) to usurp entirely a husband's attentions; a phrase used where polygamy prevails. She chung urh keau 持而驕 to presume on being a favorite and behave proudly.

In the She-king, Woo-wang when going to subjugate Chow, says 天佑下民作之君作之師 heaven, in order to protect mankind, has appointed princes and teachers; 惟其克善上帝 偽四方 the sole duty required of them is to assist the most High Ruler, in diffusing grace and peace to every region; 有罪無罪予昌 敢有越厥志 I dare not presume to use my own will in determining whether men have crimes or not. Ken chung sē wei 居思危when enjoying favor think of danger—intended to inspire caution. In the She-king, 脩 Lung occurs in sense of 聖 Chung.

An ancient form of Han 寒 cold.

LEIH. A deep recess or retired place. Taieh

leih 寂索 solitude; no human being.

Same as Taou 磚 suspended stones.

LEAOU. Same as 磚 Leaou. Leaou taou 磚 stones hanging suspended.

PAOU. 園 玉

From a covering or house filled with gems, porcelain and pearls. Paou 寶物 a precious commodity. Nan tih che paou 難得之 a precious thing difficult to be procured. Chin paou 珍 valuable pearls. Money changers write up 國源流 the national and precious circulating medium—to be had here. On tradesmen's shops these four words are written up for good luck, Chau tsa tsin paou 招財進 to draw in wealth, and introduce gems.

我楚國不以白瑜為 石 結以善人 爲 We of the Tao state, do not deem the white gems precious, but we deem good men precious; 不 金玉 石 善人 also do not value gold and gems, but value good men. (Ta-he6.) Tēn pū hăi ke tao, te pū hăi ke paou 天不愛其道地不愛其 health does not regret the blessings of the seasons; earth does not regret yielding to man her treasures. (Le-ke).

儒 有不 金玉而忠信以 賢 the philosopher does not value gold and gems, but values fidelity and truth. (Le-ke.)

不 遠物則達人格所惟實則 達人安 do not deem precious (and so covet) far fetched commodities, and persons from remote parts will come and submit; deem good men precious, and the people who are near...
will enjoy tranquility. (Shoo-king.) This was the advice given to Woo-wang, when he obtained the throne. His adviser was 齊公 爾 Ch'ou-kung-shih.

FUNG. A spacious house. Originally written 豐 Fung, and vulgarly 豐 Fung.

Original form of 寝 5th. To stop; to close.

YU. A local ancient term denoting To sleep.

MUNG. Same as 憶 Mung. To dream.

An ancient form of 寢 Han. Cold.

KE. To sleep soundly.

TÉEN. Lofty and remote.

MUNG. Dull; stupid; grieved; vexed.

P'HOW. To make a noise in one's sleep; to snore.

MANG. - 明邦 賢 明 foolish, silly, doltish. 明 sãng 歲 just awake; arising from sleep.

ME, or Mei. In a deep sleep.

WOO. To arouse; to awake.

E, or Ne. Obscure, dark sayings; the language of dreams.

TSIN. Sick and sleeping; bed-ridden.

HAN. Lying down to sleep with one's cap and belt on.

SANG, or Tsang. 明-邦 賢 明 newly awake; just roused from sleep.

END OF THE FIRST VOLUME.
記銘齋惺戒五書讀

莫看閒書
俚野詞曲
小説淫書
正業荒疏

莫做閒事
揮毫拈韵
通人詩藝
初學心分

莫走暗路
不開講習
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