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.

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.

VOL. I.—PART I.

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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 OBEIDENT 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 fulfill. 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 be 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 brave 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.
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 ELPHINSTONE, 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 sprang; 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 黄帝始皇 Hwang-te, the third from 伏羲 Fuh-he, a Person whom they call 爨顓 Ti'hang-he'e, 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 3000, a Person named 保氏 Paou-she, formed a work called 六書 Liuh-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 property, as 上 Shang, "Above;" an 下 Hea, "Below;"
III. Combination of ideas, as in 信 Sin, "Truth, belief," from man and word. 正 E, "Just, righteous," from a sheep, and the Pronoun 1.
IV. Sound of the thing spoken of, as 水 Ho, "A river;" 安 Keang, "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 甲 Che, "To grow out of the ground;" inverted, makes 巳 Tsh, "To revolve, to go round." 正 Ching, "Right, proper;" reversed 王 Fa, "Defect."
VI. Borrowed, supposed, or arbitrary Characters, as 今 Ling, "To order;" and 長 Chi-hang, "Long." (Some arrange 今 Ling, under the III Class.)

The First Class, they call 形象 Hsing-seang.
The Second, 指其事 Chek-he-se.
The Third, 會意 Hwuy-e.

The Fourth, they call 諧聲 Hea-shing.
The Fifth, 轉注 Chuen-choo.
The Sixth, 假借 Ken-sea.

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-seay, 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 Shih Sung-wang, the Seal Character was first written. The 大篆文 Ts-chuen-wân, or Letters having a representation of the object, was formed by a Person named 拇 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 李斯 Le-sze, reduced the number of strokes, and formed the 小篆文 Senou-chuen-wân. The Moderns profess that these Characters, in later years, were obtained from the hieroglyphics engraved 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-hwang-te, (about the year of the world 3700,) 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 Chuen-tse, is now called by Europeans, was, in the Dynasty 漢 Han, found extremely incom-
venient; and according to some, the Government ordered it to be modified, to what is now called the 張字, or Le-tse, or Le-
Character, a form not very dissimilar from the present Written Character, and so called from Le-jo, or Writers
of Public Courts, having framed it. Others again affirm, that it was formed by a Person named 程巡 Ching-mö, when con-
fined in Prison.

The next modification of the Character was, to what is called 楷字 Kac-shoo. It is considered the most perfect and
beautiful form of the Character, and was first written by 王次仲 Wang-chose-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 Hic-wshin, an Officer of Government, during the Dynasty 漢 Han, (about
A. D. 100.) had formed the well known work, called 說文 Shwö-wän, 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 Tsou-tse,
"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 楷字 Kac-shoo form. The Person who first wrote
the Tsou-tse, 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, 古文 Koo-wän; second, 大篆 Ta-chuen, both of which are out of use. The
third, 小篆 Seou-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 楷書 Le-shoo; and the present Kac-shoo, used in Deeds of Prop-
erty. Reports to His Majesty, Public and Private documents. Those who arrange the Characters under six classes, call them
古文 Koo-wän; 奇字 Kesze; 篆文 Chuen-wän; 楷書 Le-shoo; 蜒篆 Mew-chuen; and 蠍書 Chung-
shoo, a Character which has the appearance of crawling insects. The 八體 Pi-te, or eight forms, are called; first, 大
篆 Ta-chuen; second, 小篆 Seou-chuen; third, 刻符 Kih-foo; fourth, 蠍書 Chung-shoo; fifth, 蜒印 Mew-yin;
sixth, 署書 Shoo-shoo; seventh, 及書 Shoo-shoo; eighth, 楷書 Le-shoo; several of these have fallen into disuse.

The term 正字 Ching-tse, the proper Character, or plain hand, is used in contradistinction from 草字 Tsou-tse,
the running hand. 楷書 Kac-shoo, the plain written hand, is sometimes used in contradistinction from 朱板 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-tse, 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 vivâ voce; or to those partially instructed, by referring to a Character
well known of the same sound as one not known, and saying, "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 Kac-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-heh, was not known. The Yun-heh, 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 千韻 Tsê-yun, or 反韻 Fan-yun, or otherwise, the 翻韻 Tuan-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 十 Ting and 亖 Kî, they form 銜. The two first, are denominated 字母 Tsze 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 等韻 Tâng-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 T̤-hîn 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. The 十上工尺 or Hs. sze, shang, kung, chih, fan, yih. It has been attempted to apply these seven sounds to the Spoken Language. Kang-he, in his Preface, supposes that 五方之民 Woo fang chê min. The People who inhabit the East, West, North, South, 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 等韻 Tâng-yun, are divided amongst the seven notes; thus, The 介音 Ya-yin, Dentals, or sounds modified by the grinder teeth, viz. 其 Khên, K'he, kên, e; are classed under the 角 Ke Note, and referred to in the order in which they stand; thus K'ên, is called the first of the Note 角 Ke, and 溪 K'he, the second, &c. The 舌音 Shê yin, or Lingual initials, viz. the 多 Tâw, thow, ting, ne, che, chih, ching, neang, are classed under the 脇 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 五車韻府 Woo-châ-yun-fu.) The 陰音 Shin yin, or Labials, viz. 師 Phaung, ming, fe, foon, fung, we, are classed under the 月 Yu, Note. The 舌脊 Che yia, incisor teeth, or Fore decisi; viz. 齿 Tsing, ts'ing, têng, sin, sey, chaun, chhiau, chuang, chin, shen, are Classed under the Note 舌商. The 咀音 How yin, or Guttural Sounds; viz. 暗 Tâw, biau, biao, ming, yu, are placed under the Note 玉. Finally, the 半舌半齶 Pwan shê, pwan che, half linguals, and half dental sounds, as Kung-he calls them, viz. 来 Lai and 日 Yi, are considered a modification of two of the preceding, and are called 半徳 Pêng che, and 半商 Pêng shang, which denote the same as the Semi-tones, 半徳 Pêng che, and 半商 Pêng shang. However, they frequently profess to carry the above distinctions no farther than the 五音 Woo yin, or Five full tones, and even in that, their success is much to be doubted.

In the Dictionary 字彙 Tsze-hwuo, 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 音 Yin, and 韻 Shing, are used for each other. They not only sny, 四聲 Sze-shing, and 五音 Woo yin, The
Ts'hih-yin, "Seven sounds, or notes." The 四聲 Sze shing, or "Four Tones," are called 平。上。去。入。Ping. shang. The 七音 Ts'hih-yin, or "Seven notes," consist of five tones, and two semi-tones, 一音 are called 官。商。角。徵。羽。半徵。半商。Kung, shang, k'o, che, yu, hsi. The distinctions of these tones have been talked of, as 上平 Shang-ping, "The high ping," and 下平 Hea-ping, "The low ping;" the 清 T'ching, "Clear," and the 浊 Chüeh, "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. 聲類 反切之學 古未之有 也 Ts'hih-yin fan t'sheh che beo, koo we cheque yu yap. "The doctrine of Tones, and of the Syllabic Spelling, was not known in ancient times."† The Imperial Dictionary, by order of the Emperor Kang-hê, § contains the following quotation, from a work called 植篇 Tan-toh. 漢儒識文字而不識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為四聲橫為七音 Han joo shih wan tsoe, urh pû shih t'sze moo; Kang tsoo che joo shih sze shing, urh pû shih t'shih yin; t'shih yin che cheu, chao tze se yin, o san shih fû t'ze wei moo, tsung wei sze shing, bung we t'shih 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 西域婆罗門書能以十四字貫一切音 Se yû Po-lo-mun] shou nach e shih sze t'sze kwan yû t'shéh 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 when sprung the Religion of 佛 Füh, 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 Shin-k'he,  a priest of Füh, and it is said, the system was much employed, 以通釋氏之書於中國 E thung shih she che shoo yu Chung-kwô, "To give currency to the books of Füh in China."* I shall quote one more testimony, which shews the period in which it became prevalent, as well as whence it originated. 反切之學自西域入中國及齊梁盛行 Fan t'sheh che beo t'sze se yû jû Chung-kwô, che Tse Leang shing hing. "The Syllabic Spelling entered China from the West, and prevailed extensively under the Dynasties Tse and Leang;" answering nearly to A. D. 500.

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。下上。上去。下去。上入。中入。 下入。 which are modifications of the 四聲 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'lung he. § Vide, 康熈字典 Kang-hê's Ta-tse-tien. ¶ About A. D. 950, a 婆羅門僧 Po-lo-mun (Brahmun) Priest was at Peking; and by the order of the Emperor 乾隆 Kiên-lih, 300 沙門 Sha-mun (Priests) went to India to procure Books, &c. (Vide, Ta-tse-hing-yu-hung-che.)
¶ It is otherwise written 神岐 Shin-kung. ** Vide, 六書故 Lû-hshoo-koo, and 言氏五書 Yin-heo woo-shoo.
The Four Tones were first noticed by a Person called 周顥 Chow-yung, and first published to the world, by 沈約 Shén-yó. The last work referred to, says, that 四聲之分在齊梁之問 Sze shing chéh fan, tsae te Loang che k'èn.

"The distinction of the Four Tones, took place during the Dynasties Tse and Loang," about the close of the fifth century. It is said, that 戲武帝 Loang Woo-tè, His Majesty Woo-tè, of the Dynasty Loang, 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 Chow-shay, what the Four Tones were. The Courtly Scholar replied, 天子聖哲四字就是四聲 T'hen tsze shing chèh, sze tsze tsaw 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, had 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'che-yün, 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 Shanscrit) 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 汉 Tseh-wen, respecting the system, continues to be the Language of the Chinese. 其法繁其旨緖人每懼 其難而棄之曰吾取青紫奚藩是哉 K'he ts'ø fan; k'he che pe; jin mei tan k'he nan, urh k'he che; yuè woo tsaw ts'ø hing tsae, he tsaoy she tsaw? "Its rules are numerous and embarrassing, and its meaning obscure; every one is afraid of the difficulty, and rejects it, saying, 'Of what use will this be 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 lâh moo che fun mun, kew che seang hwân 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, 大抵梵人別音在音不在字華人別字在字不在音故 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錯雜梵人長在音所得從開入華人長於文所得從見入 * Ta te Fan jin pêh yin; tsae yin pêh tsae tsaw; Hwa jin pêh tsae, tsae tsaw pêh tsae yin; kuo Fan yew woo keung chèt. Fan, tsaw yin yew meaun e, urh tsaw woo wân tsae; Hwa, tshè tsaw yew pien t'hung; urh yin yew tsaw chou. Fan jin eh han yu yin, so tshueng wân jûh; Hwa jin ch chang yu wân, so tshueng k'èen jûh. "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 laid

* Vide 欅葉 Tan-täh, 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-hi, whose Tartar series of Syllables the 切韻 T'shé-ch'ün 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 Ting K'o-a, to derive Héa, instead of Ta, is an example which does not exaggerate their blunders. Many of the Chinese Dictionaries, employ both the 切韻 T'shé-ch'ün, 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 Lùh-shù, 說文 Shuò-wén, 玉篇 Yù-p'ien, and 類篇 Lèi-p'ien, were arranged according to the form and meaning of the Character. The first Dictionary, arranged according to the Pronunciation, was called 唐韻 Tang-yün; it appeared, about A.D. 600. The same Dynasty, viz. that of Tang, which continued till about A.D. 900, produced 廣韻 Kwang-yün. About the year 1300, the work, called 五韻集韻 Wö-yün-tsé-ch'ün, was published. 元 Yuan Dynasty produced 韻會 Yun-kwù, and 明 Ming Dynasty, which continued till A.D. 1614, produced 正韻 Chén-yün. 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
of finding the Characters was great; hence the writers of the Dictionaries Tzö-hwuy, and Chung-tsze-

THE RADICALS.

Or Keys, by the Chinese called Tzö-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 Luh-shoo, Shwö-wän, and Yuh-p’ien. In those Works, most regard was paid to the meaning of the Character in its arrangement. In the present mode, the meaning is made a secondary consideration to its being easily found. Kang-he, endeavours to unite these objects, and hence, alters the place of some Characters from that in which Tzö-hwuy and Chung-tsze-thung had arranged them; for instance, 雨 Huung, "The light issuing from fire," was placed, by preceding Dictionaries under Jih, "Day," he has placed it under 車 Ho, "Fire." 雲 Tae, "Cloudy; obscure," is put under 雨 Yu, "Rain," instead of 車 Tae, "Ai, or to a certain point." 荒 Hwang, "The blaze of fire;" 莊 Ying, "The name of a river;" 王 Ying, "A certain tree." and 矢 Ying, "The apex of a stalk of grain;" were, by Chung-tsze-thung, all placed under 矢 Hê, "The head." Kang-he has restored them to the Radicals 火木木禾 Fire, water, wood, and grain, where the framers of the Characters would have placed them.

In Luh-shoo, the Characters, are called Shu-mîh, "Book's eyes," or Characters which constitute an Index to the Book; they amount to 479. In Shwö-wän, to 510; and in Yuh-p’ien, 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 Mû, "Mothers;" the derivatives, are called 子 Tzö, "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 Tzö-hwuy.
Paper was invented in China, by a Person named 蔡倫 Tsai-lun, about the end of the first century. In ancient times, wooden thin boards, or bamboo pared 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 孔子 Fung-taou, who was 五代人 Woo-tae-jin, a Person who lived during the five latter Dynasties; he lived to the commencement of the Dynasty 宋 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 Fung-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 one 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 any where. 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 Tzse-tiêen, 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.

X.

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, agreeably to Kang-hi's Tsze-licen, 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 Keang-nan, and 河南 Honan, Provinces, in both of which, the Court once resid d; 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 contrivance!

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-téen, or 字彙 Tsze-hwuy, "Lexicon, or Dictionary," are understood as compound terms. 本土人 Pun-Chou-jin, denotes "Aborigines" 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 thence 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, Luan-tun, which comes sufficiently near to the true sound of the word. But for Bengal, they are obliged to write Mäng-ya-la, or Pang-khī-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 the 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 contemners, 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 Life, love, hoc; 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 Romish Church, who took the lead in Chinese Literature, have always written respectively 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 caluminate those Guides, from whom, when they separated for a moment, they fall into error. There are various errors in Fournon’s Grammar. Թչե, commonly appears amongst the Verbs, for Թչե. 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 Romish 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 Ճ뀌

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 Tshein is in some Chinese Dictionaries aspirated, and in others not; but the h in Tchei, 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 aspiéré." If any Missionary wrote Ouang, as the pronunciation of the Character 聒 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 皇帝 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 waung to, is a phrase, which it is likely never occurred to any one but himself; certainly it never was applied to the Emperor 銘 鬱 Tcheien-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 銘 You. 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 聒 经 Woo-king, or Pentateuch of Confucius, compiled by him, from materials no longer existing, contains one book called 聒 聒 Shoo-king,† or 經 向書 Shang-shuo. It is bound up in two thin volumes, and consists of the Annals of 銘 You.

* In the following Dictionary, it has been thought proper to preserve the sound of K, to distinguish it from the soft initial Ch.

† 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 齊 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, 世 齊 商 周 Yu, Hea, Shang, Chow, as contained in the 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 虎始, Tsin-che-hwang, had burnt all the books that could be seized, the Shoo-king was found hidden in a wall of the house of 虎生 Fuh-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 虎生 Fuh-sang, taught the Shoo-king from memory to 虎生 Chhang-sang, and he to a third. When the times grew better, it was committed to writing. This is called 今文 Koo-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 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 shu-i, "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 禹王 Yu-kung. 禹 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 禹-he's successors introduced marriage; government; working in metals; the use of musical instruments; and Characters for the division of time. The prodigality and misrule of the monarch 帝桀 Te-chih, is noticed, and then follows 夏 Yu's Deluge; after which the earth is again represented as overspread by wild uncultivated vegetation, and overrun by savage beasts. The fabulous age of 天皇 Thien-hwang, 地皇 Te-hwang, and 八皇 Jin-hwang, is called 太古 Ta-koo. The Antediluvian period, from 禹-he to 禹王 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 禹王 禹-he, to the present year 1815, make in all 5200 years. From 禹-he to 禹王 Yu, 1140; from Yu to 孔子 Confucius, 1700. From that to the present time 2360.
† The Ancient Copies, instead of 禹 Yu, had 禹 Yue, 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 Tchang with Cham, and the French spell Sh with Ch. In the first instance, by the word Supreme, the syllable 上 Shang, is probably intended; and by the Priests, and 高 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 詩 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, "帝曰啇四岳湯湯洪水方割，蕩蕩懷山覆陵。浩浩滔天，下民其咨有能俾乂。僑曰於雖哉。帝曰：吁嚱哉方命圮族。岳曰：異哉，試可乃已。帝曰往欽哉。九載績用弗成。" In this passage, the Character 昊 E, 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 Kwan! there is none equal to him. The Emperor said, O, 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 禹 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, 人民 Hea min, "The People," or mass of common 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 萬邦 Wan pang, "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 for him, the epithet of 神禹 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 comme 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 昆侖 Kwăn-lun mountain, which rises ten thousand Le in height, till it becomes connected with 天河 Thêen-hô, "The river of heaven," or the Milky Way; and from thence the waters came. 孟子曰水行謂之澤者。澤者洪之也 "Meng-tze said, that rivers flowing contrary to their natural course, was expressed by Keung-shwây; that Keung-shwây was the same as Hung-shwây," 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-tzee, 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 禹 Yu's reign, the same thing had happened for several years. The phrase, 滔天 T'heen, "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 九州在四海中謂之九州 † "The nine regions encompassed by the surrounding ocean, are the Nine Chow;" and that 神農度地四海內東西九十萬里南北八十一萬里 "In ancient times, Shin-foo measured the land surrounded by the ocean, and found it to be from East to West 900,000 Le, (250 Le make a degree) and from North to South 810,000 Le.

M. De Guignes, however, relieves all parties from their difficulties, by applying to the period spoken of, a definition to the Character 筷 Chow, which was adopted perhaps, thousands of years afterwards; viz. that a 筍 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, 滚天.

下民 T'heen theen, hea min, with the point after Hea, instead of after T'heen, 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 浩浩懸山褒陵.下民昏墊 Hung shwui t'haou t'heen; haou haou hwee shan seang ling, hea min hwaan tien, "The Deluge rose high and spread wide as the spacious vault of heaven; the people astonished to stupefaction sunk in the waters."

下民 Hea min, is a phrase as much used to denote "The people," as 天下 T'heen hea, is to denote "Empire." And moreover, the phrase 天下 T'heen 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 Lu-shoo.
‡ Vide, Map of China, with Explanatory Remarks.
§ Vide, Dictionaire Chinois Preface.
Hung shwii, 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 Shwii, "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. "Petrae impedientes fluminis fluxum," does not denote what he has rendered it. The sentence in the original Chinese Dictionaries is this. 石阻河流王洪 Shih tsoo ho lew 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 shwii, 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. (Olüm scribohatur) refers to the Character preceding and denotes that Class of Characters, which the Chinese call 古文 Koo-wan.

Al. Scrib. (Aliás 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 豕作 Hwo-tsä, "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."
A as in "Hot.
AE, broad A coalescing with E, forming a sound like igh, in "High."

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

I', 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.
Ö, as in "Hot."
OW, as in "How."
U, nearly like EU, as above.
ÜH, as in "Hot."
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 (¼)
Keu-shing, by the acute accent (•)
Jib-shing, by the short accent (•)
The Aspirate, by (b.)
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 E and I, into Ch, and sometimes into Ts. Thus King becomes Ching, and Keang becomes Cheang or Tsang.

II. H before E and I, is turned into Sh or S. Thus Heang is turned into Sheang, and He5 into She5, or Se5.

III. Chang and Tsang are used for each other; also Cho and Tso, Man and Mwan, Piu and Pwan, Wo 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; Mih becomes Moo. The short termination of 1h, becomes nearly the open sound of Ei, in the English word "Eight." Thus what, according to the system would be Piik-king, becomes Pii-king.

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 Pli; well; don’t, &c. show 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. Horizontal lines also occur, and in that case they read from right to left. In Alphabetical 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.
### Characters formed by One Stroke of the Pencil.

1. [Image] Yih.* One.

2. [Image] Kwăn. To descend; C.


4. [Image] Péih. Bent out; C.

5. [Image] [Image] Yih. One.

6. [Image] Keuč. Hooked; C.

### Characters formed by Two Strokes.

7. [Image] [Image] Uh. Two.

8. [Image] [Image] Tow. (Undefined; ) C.

9. [Image] [Image] Jin. A man; C.

10. [Image] [Image] Jin. A man; C.

11. [Image] [Image] Jih, or Jüh. To enter.

12. [Image] [Image] Pā. Eight.

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* 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 K'êen-lung. The latest Edition was published in the Eleventh year of the present Emperor, Kea-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 E-wân-pe-lan, and is contained in Forty-two volumes, Octavo. The Author's name is Sha-mîh. He was Thirty years engaged in writing it.
<table>
<thead>
<tr>
<th>No.</th>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>13.</td>
<td>関</td>
<td>Keung.</td>
<td>A remote limit, a wilderness; C.</td>
</tr>
<tr>
<td>14.</td>
<td>覆</td>
<td>Mēē.</td>
<td>To cover; C.</td>
</tr>
<tr>
<td>15.</td>
<td>剛</td>
<td>Ping.</td>
<td>An isicle; C.</td>
</tr>
<tr>
<td>16.</td>
<td>勒</td>
<td>Ke.</td>
<td>A table, a bench; C.</td>
</tr>
<tr>
<td>17.</td>
<td>禽</td>
<td>Kang.</td>
<td>Gaping; C.</td>
</tr>
<tr>
<td>18.</td>
<td>刀</td>
<td>Taou.</td>
<td>A knife; C.</td>
</tr>
<tr>
<td>20.</td>
<td>阜</td>
<td>Paou.</td>
<td>To fold; C.</td>
</tr>
<tr>
<td>22.</td>
<td>戈</td>
<td>He.</td>
<td>A receptacle; C.</td>
</tr>
<tr>
<td>23.</td>
<td>養</td>
<td>Fang.</td>
<td>A receptacle; C.</td>
</tr>
<tr>
<td>25.</td>
<td>祀</td>
<td>Pūh.</td>
<td>To divine.</td>
</tr>
<tr>
<td>26.</td>
<td>青</td>
<td>Tsēē.</td>
<td>Ancient seal on stone or ivory; C</td>
</tr>
<tr>
<td>27.</td>
<td>甘</td>
<td>Han.</td>
<td>A shelter; C.</td>
</tr>
<tr>
<td>28.</td>
<td>曲</td>
<td>Mow.</td>
<td>Crooked.</td>
</tr>
<tr>
<td>29.</td>
<td>又</td>
<td>Yew.</td>
<td>The hand, more, again.</td>
</tr>
</tbody>
</table>

Characters formed by Three Strokes:

<table>
<thead>
<tr>
<th>No.</th>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>30.</td>
<td>口</td>
<td>K'how.</td>
<td>The mouth.</td>
</tr>
<tr>
<td>31.</td>
<td>土</td>
<td>Hwuy.</td>
<td>An inclosure.</td>
</tr>
<tr>
<td>32.</td>
<td>口</td>
<td>Too.</td>
<td>The ground.</td>
</tr>
<tr>
<td>33.</td>
<td>土</td>
<td>Sze.</td>
<td>A scholar.</td>
</tr>
<tr>
<td>34.</td>
<td>口</td>
<td>Che.</td>
<td>To follow.</td>
</tr>
<tr>
<td>35.</td>
<td>久</td>
<td>Shūy.</td>
<td>To walk slowly; C.</td>
</tr>
<tr>
<td>36.</td>
<td>口</td>
<td>Sēih.</td>
<td>The evening.</td>
</tr>
<tr>
<td>37.</td>
<td>夫</td>
<td>Ta.</td>
<td>Large, great.</td>
</tr>
<tr>
<td>38.</td>
<td>女</td>
<td>Neu.</td>
<td>A woman.</td>
</tr>
<tr>
<td>39.</td>
<td>女</td>
<td>Tsze.</td>
<td>A son, a child.</td>
</tr>
<tr>
<td>40.</td>
<td>極</td>
<td>Mēen.</td>
<td>To collect; C.</td>
</tr>
<tr>
<td>41.</td>
<td>寸</td>
<td>Tsun.</td>
<td>Tenth of the Chinese cubit.</td>
</tr>
</tbody>
</table>
42. Seaou. Little, small.
43. Wang, or Yew. An irregular waving edge; C 中
44. She. A corpse.
45. Che. A bud.
46. Shan. A hill.
47. Chuen. Channel for water, C 中
49. Ke. One’s self.
52. Yaou. Slender.
53. Yen. To protect; C.
55. Kung. To join hands; C.
56. Yih. To dart, a dart; C.
58. Ke. A hog’s head; C 木
60. Chi. To pace; C.

Characters formed by Four Strokes.

61. Sin. The heart, the mind.
63. Hoo. An inner door.
64. Show. The hand; C 才
65. Che. A branch.
66. Puh. A slight stroke; C 友
67. Wán. Fair, excellent, letters.
   Sometimes C 友
68. Tow. A certain measure.
70. Fang. Square, then.
| 71. | 芝 | Woo. Not, wanting; C 无 |
| 72. | 日 | Jih. The sun, day. |
| 73. | 月 | Yuē. To say. |
| 74. | 月 | Yuē. The moon. |
| 75. | 木 | Mūh. Wood. |
| 76. | 止 | Kēen. To owe. |
| 77. | 止 | Che. To stop. |
| 78. | 戈 | Tae. Evil, bad; C 少 |
| 79. | 车 | Shoo. To kill by striking. |
| 80. | 芝 | Woo. Not, do not. |
| 81. | 仿 | Pe. To compare. |
| 82. | 毛 | Maou. Hairs. |
| 83. | 毛 | She. A family name. |
| 84. | 气 | Ke. Air, living principle. |
| 85. | 水 | Shwiy. Water; C シ水 |
| 86. | 木 | Ho. Fire; C 木 |
| 87. | 木 | Chaou. Nails of the hand; C 木 |
| 88. | 父 | Foo. A father. |
| 89. | 片 | Heau. To imitate. |
| 90. | 片 | Chwang. (Undefined.) |
| 91. | 片 | Pēen. A splinter. |
| 92. | 牙 | Ya. The teeth. |
| 93. | 牛 | New. A cow; C 牛 |
| 94. | 犬 | Keuen. A dog; C 犬 |

*Characters formed by Five Strokes.*

| 95. | 玄 | Heuen. Blackish. |
| 96. | 玉 | Yōh. A gem; C 王 Wang A king |
| 97. | 瓜 | Kwa. A melon. |
| 98. | 瓦 | Wa. Tiles. |
| 100. | 生 | Säng. | To produce. |
| 101. | 用 | Yung. | To use. |
| 102. | 田 | Töen. | A field. |
| 103. | 足 | Shoo. | The foot, also read Pëh. A measure of length. |
| 104. | 人 | Neïf. | Sickness. |
| 105. | 足 | Pëh. | A mound; C. |
| 106. | 白皮 | Ph. | White. |
| 107. | 皮 | Pe. | Skin. |
| 108. | 目 | Ming. | Dishes, &c. |
| 109. | 矛 | Müh. | The eye. |
| 110. | 矛 | Mow. | A spear. |
| 111. | 矢 | She. | An arrow. |
| 112. | 石 | Shih. | A stone. |
| 113. | 石 | She. | To admonish, to enjoin. |
| 114. | 肉 | Jow. | To creep. |

| 115. | 禾穴立 | Ho. | Grain. |
| 116. | 立穴 | Heuë. | A den, a cave. |
| 117. | 立穴 | Lëih. | To erect, to establish. |

Characters formed by Six Strokes.

| 118. | 竹 | Chüh. | Bamboo; C 竹 |
| 119. | 米 | Me. | Paddy, rice. |
| 120. | 米 | Méïf, or Sze. | Silk thread; C 米 |
| 121. | 坡 | Fow. | Crockery. |
| 122. | 坡 | Wang. | A net; C 四囘 |
| 123. | 羊 | Yang. | A sheep. |
| 124. | 羽 | Yu. | Feathers, wings; C 羽 |
| 125. | 老 | Laou. | Old man, aged. |
| 126. | 杀 | Urh. | A whisker, and, but. |
| 127. | 杀 | Luy. | Handle of a plough. |
| 128. | 耳 | Urh. | The ear. |
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.
135. Shé. The tongue.
136. Chuen. To disturb, error.
140. Tsao. Herbs; C  
141. Heo. A tiger.

144. Hing. To go, to walk, to do.
145. E. Clothes, garments.
146. Ya, or Hea. To cover.  西
Se. West.

Characters formed by Seven Strokes.

147. Kēen. To see.
149. Yen. Words, to express.
151. Tow. Pulse.
152. She. A hog.
156. Tsow. To walk.
157. Tsōh. The foot; C  步
| 158.  | Shin. | The body. |
| 159.  | Chay. | A wheel, a carriage. |
| 161.  | Shin. | To tremble, an hour. |
| 162.  | Ch'hō. Walking swiftly; |
|       | C    |         |
| 163.  | Yīh.  | A city; C (placed on the right) |
| 165.  | Pēen. | 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. |

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

**Characters formed by Nine Strokes.**

<p>| 176.  | Mĕen. | The face. |
| 181.  | Höe.  | The head. |
| 182.  | Fung. | The wind. |
| 183.  | Fe.   | To fly. |
| 184.  | Sīnh. | To eat. |
| 185.  | Show. | The head. |</p>
<table>
<thead>
<tr>
<th><strong>Character</strong></th>
<th><strong>Meaning</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>186. 香</td>
<td>Smell, fragrance.</td>
</tr>
<tr>
<td>187. 马</td>
<td>A horse.</td>
</tr>
<tr>
<td>188. 骨</td>
<td>A bone.</td>
</tr>
<tr>
<td>189. 高</td>
<td>High.</td>
</tr>
<tr>
<td>190. 鬚</td>
<td>Long, hair.</td>
</tr>
<tr>
<td>191. 拳</td>
<td>To fight.</td>
</tr>
<tr>
<td>192. 香</td>
<td>Fragrant herbs, with which wine, used in sacrifice, is made.</td>
</tr>
<tr>
<td>193. 香</td>
<td>Perfume or intense pot.</td>
</tr>
<tr>
<td>194. 鬼</td>
<td>An evil spirit, a ghost.</td>
</tr>
<tr>
<td>195. 鱼</td>
<td>A fish.</td>
</tr>
<tr>
<td>196. 鳥</td>
<td>A bird.</td>
</tr>
<tr>
<td>197. 酸</td>
<td>Insipid.</td>
</tr>
<tr>
<td>198. 鹿</td>
<td>A stag.</td>
</tr>
<tr>
<td>199. 麦</td>
<td>Wheat.</td>
</tr>
<tr>
<td>200. 麻</td>
<td>Hemp.</td>
</tr>
<tr>
<td>201. 黃</td>
<td>Yellow.</td>
</tr>
<tr>
<td>202. 黑</td>
<td>Millet.</td>
</tr>
<tr>
<td>203. 黃</td>
<td>Black.</td>
</tr>
<tr>
<td>204. 鼻</td>
<td>To embroider.</td>
</tr>
<tr>
<td>205. 鼠</td>
<td>A toad.</td>
</tr>
<tr>
<td>206. 鼓</td>
<td>A tripod.</td>
</tr>
<tr>
<td>207. 鼓</td>
<td>A drum.</td>
</tr>
<tr>
<td>208. 鼠</td>
<td>A mouse.</td>
</tr>
<tr>
<td>209. 鼻</td>
<td>The nose.</td>
</tr>
<tr>
<td>210. 鼻</td>
<td>Even.</td>
</tr>
</tbody>
</table>
Character formed by Fifteen Strokes.

211. 齿 Che. The teeth.

Characters formed by Sixteen Strokes.

212. 龙 Lung. A dragon.

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 □ K'how, "The mouth," or those which are open at the bottom like □ Keung, "A wilderness." The Chinese reckon that □ K'how, is formed by three strokes, and □ 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 Piên, "Convenient," is found under the Radical 亻, which is on the left side. Piên has seven strokes exclusive of the Radical.

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

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

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

愛 Gae, "To Love," is found under the Radical 愛, Siu, which is in the middle of the Character, with nine strokes.
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A DICTIONARY OF THE CHINESE LANGUAGE.

### FIRST RADICAL.

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**First Radical. Yih**

"A man." | 口水 | Yih k'how shuy. "A draught of water." Also by "Once, when once, as soon as." As, 視色事如鴆毒 | 入口即立死 | She sih sze joo chin tüh, yih jüh k'how tschëih lëih sze. "View illicit pleasure as you would poison, which, as soon as it enters the mouth, causes instant death." | 專 | Chuen yih.

"Application to one object, undivided attention." Yih, often denotes the whole of a thing; as 心 | Yih sin. "One heart," i.e. the whole heart. | 生 | Yih sang. "The whole life." | 總 | Yih tsung, and | 概 | Yih kae, and | 切 | Yih tse. All denote the whole number of persons or things; there is, however, a peculiarity in the use of each. 不能 | 概而論 | Püh näng yih kae urh lun. "Cannot affirm the same of all." | 個人 | Yih ko jin. "Good sayings are like pearls strung one by one."
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 seung se wo kae yew. "I have every thing requisite." 齊| 齊 Yih tse. "All at the same time; all at once." 隨| Kwei yih. "To revert to one," i.e. to come to the same; to be placed in order.

不| 不 Pih yih. "Not one," i.e. not in one way, or of one kind only. 純| 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| Chih 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 hill in the Empire.

As a Verb, To reduce to one, to render uniform. 繁者簡而異者| 叡 Fun chay, K'een: urh c 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:" which Three they explain thus, 天| 地| 泰 | T'heen yih, te yih, and tae yih. Which last is said to be 天地未分元氣也 T'heen te feh yun k'he yay. "The original influence or principle, which existed before the heavens and earth were divided."

The Sect Taou affirms, that 道生| 生二二生三三生萬物 Taou sang yih, yih sang urh, urh sang san, san sang wan wih. "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 天之秀氣地之生氣和風之清氣 T'heen che sew k'he, te chay shing k'he, can ho fung che ts'heing 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 serial 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 十干 Shih k'an. Used in marking days and years. 上丁日 Shang ting jih.

There are generally three days in each month denominated the Ting jih: shang ting jih, is the first that occurs. In the second and eighths moons, on Shang ting jih, sacrifices of sheep and hogs, are offered up at the temples of Kung foo tsse.

It is joined to several words as an expletive; or, perhaps, denoting strong, robust: thus, 人 | Jin ting. "A man."

兵 | Ping ting. "A soldier."

壮 | Chwang ting. "Robust, able bodied man."

租 | Tsao ting. "Husbandmen, to whom small pieces of land are let."

家 | Kea ting. "A domestic, a slave."

民 | Min ting. "The people,"

白 | Pih ting. "The lower orders of the people."

手 | Kung ting. "A mechanic."

神 | Shin ting. "Attendents of deities."

祦 | Tseh ting. "To have a child added to the family."

It is said at the New year to persons, expressing a wish that they may have an increase of their family; and also, when congratulating them on the birth of a child.

Ting ting. A sound made by hewing timber.

鸟 | Jow ting. "A certain kind of tea."

肉 | Ling ting, or 伶仃 Ling ting. "Alone and disconsolate, unprotected and distressed."

成 | Ching ting. To complete the age of sixteen. According to others, the age of twenty-one, or twenty-three.

六 | Ting ning, or 可嘗 Ting ning. To enjoin upon: to direct what to do.

吉 | Keih ting. The name of a deity.

当 | Ting tang The jingling of harness; gems suspended from a girdle, and so forth. 

"Certain bone of a fish. To happen to, to be present with; as, 我 | 我们 Ning ting wo kung. "Better happen to my own person. (She king.)

述 | 吉义不克日 Shih e phih kih yue ting. "Unable to express the full meaning, is called Ting."

气 | Kaiou. "Air, vapour, or the breath, struggling to vent itself, is represented by ⑭. Its being stopped, is represented by 一 at the top. The ancient form of 正 Keau.
The reverse of the preceding. Air extending itself with ease. The noise of loud laughter; and of anger. Syn. with Ho.

Seven. A Surname. 第七 Te ts'hih. "The seventh." 七政 Ts'hih ching. "Seven ruling powers," viz. the sun, moon, and five planets. 三 San ts'hih. "A certain medicine." 竹林 Chih lin ts'hih. "Seven famous persons of the bamboo plantation." 手八脚 Ts'hih show pê keû. "Seven hands and eight feet;" expresses the confusion caused by too many persons, being engaged about a thing. 叉 Ts'hih sâi. "The seventh evening;" refers to the evening of the seventh day of the seventh moon; 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, 織女 Chih Neû; an excellent husband and wife, removed from earth to a place in the heavens. The ladies worship Chih Neû, in order to obtain skill in needle work. Al. Scrib.

万 WAN.

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

丈 CHANG. 丈 S. C 丈 R. H.

A hand taking hold of ten; a measure of ten cubits length. 十分為寸十寸為尺十尺為丈十丈為引 Shih fun wei ts'hun, shih ts'hun wei chîh, shih chîh wei chang; shih chang wei yin. "Ten parts or fun, make a ts'hun; ten ts'hun make a chîh or cubit; ten chîh make a chang; ten chang make a yin.

丈量田畝 Chang iâng tîen mow. "To measure land."

Epithet applied to old persons; said to have arisen from using Chang for 林 Chang, "A staff." 岳 Yû chang. "Wife's father." 夫 Chang foo. "A husband."

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

釋氏所居曰方 Sîh she so keû yû chang. The place where Kûh resides, is called "Fang Chang." The apartments of the head of a monastery or bonzes' temple, are called Fang chang.

丈 Chang jin. Is addressed either to a wife's father, or to any old person, and is a term of respect. 老 Lâu chang. "You, old gentleman."

函 Han chang. "The chair or seat of a teacher."

Ancient form of 上 Shang, see below.

Ancient form of 下 Hea, see below.
Three. A surname. 第三 Te san. “Third.” 再 | Tsae san. “Again, and a third time;” i.e. repeatedly. Also read San, as, 思而後行 San sze urh how ling. “Think thrice and then act.” (Lan yu.)

士文伯曰政不可不慎務 | 而已一擇人 | 因民三從時 Sze wun pih yu, ching pih ko pih shiu; woo san urh e; yih, ts'ihh jin; urh, yin min; san, ts'hung she. “Sze wên pih 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.”


“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 Fûh. First 阿彌陀佛 O me to Fûh. Whose period of rule over the world is past. Second, 釋迦佛 Shih kea Fûh Who now rules. Third, 弥勒佛 Mo lî Fûh. Whose rule is yet to come.

清 San ts'hung. “Three Pure Ones,” worshipped by the sect of Taou. First, 玉清 Yûh ts'hung. Second, 上清 Shang ts'hung. Third, 太清 Tae ts'hung. The first is denominated 元始天尊 Yuen cheh t'ien tsun. “The honored in heaven, who was at the beginning.” Second, 玄妙天尊. The mysterious One, honored in heaven. Third, 太上老君 Tae shang lóou keun. Epithet applied to the founder of the sect Taou. He lived in the time of Confucius, about the year of the world 3100. 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 | 暮四 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.

數始於十終於十成於 | Shoo che yu yih, chung yu shih, ching yu san. “Numbers begin at one, terminate at ten, and are perfect at three.” Why three is considered a perfect number does not appear.

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. Shang was formerly written 参

**SHANG.** + A. V. 2. R. H.

When read Shang, it denotes high, above, eminent, exalted, 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 emperor.” 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. 玉皇 一帝 Heaven’s Shang te. A god of the northern hemisphere.

Yih hwang 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 laon keun.

日 Shang jih. “The first day of the moon.”

旬 Shang seun. “The first decade or ten days of every moon.” 午 Shang woo, or 午 Woo shang. “The forenoon.”


| 自下而 | 也 Tsze hea urh shang yay. “To ascend up from a lower place.”
| 云 | 于天 Yun shang yu t’ien. “The clouds ascend to heaven.”
| 階級去 | 樓 Shang keae keih keun. “To go up stairs.”
| | 雲梯 Shang yun te. “To ascend the cloud ladder.” The cloud ladder is a ladder on which Chinese soldiers are exercised, in order to be expert in scaling walls. Frequently it denotes, being promoted.

| 北 | 華 shang, or | 京 Shang kung. “To go to Peking.”
| | 山砍柴 Shang shan kan chae. “To ascend a hill to cut fuel.”
| | 不不 Shang pih shang, hea pih hea. “Neither able to go up nor down;” a person nonplused.

| 續 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 tshih pe hea yew yu. “Compared with those above, deficient; compared with those below, have something to spare.”
| 諭 Shang yu. “An imperial edict.”
| 桌子 | Shoo tsae chô tsze shang. “The book is
on the table." 天 | Th'ien shang. "In heaven.

天無二日民無二王家無二主尊無二！示民有君臣之別也 Th'ien woo urh jih, min woo urh wang, kea

wuv urh choo, tson woo urh shang, she min yew kuen chin che

piê 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 supers; in directing the people, the

distinction of prince and minister is requisite." (Le king.)

Syn. with 尚 Shang, to honor. | 親 | 陣

| 賢 | 貴 Shang tsun, shang che, shang hiên,

shang kwe. "Honour 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.

下 HEÀ. † — A. V. 7 and * R. II.

Below, inferior, mean, vulgar. Heá, to descend, to cause to
descend. They define it by 在下之下對上

之稱 Tsun 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

is below." 在底 | Tsun te hea. "It is down below."

底 | 的人 Tsun teh jin. "A low, or vulgar

person." 手 | Shou hea. "Under one's hand, or power."}

| 柢子底 | Chú tsze te hea. "Under the table."
Not. 不是 Püh she. "Not is;" it is not so. When the emphasis is laid on "She," Püh she, denotes being wrong, or in fault; as, 我有 | 是 Wo yew püh she. "I have not is;" i.e. I have done something not right.

Püh she chay yang. "It is not is this, or that, manner." 一系是 Khe püh she. "How is it not?" affirming strongly that it is.

Püh jen. "Not so; by no means." 一可 Püh prih. "Not necessary." 一如 Püh joo. "Not as;" not so good as; better so and so. 一如上京去 Püh joo shang k'ing keu. "Better go to Peking."

Püh she. "Not time;" not any fixed time.

Püh hwan he. "Good not to rejoice!" i.e. to rejoice exceedingly. 一得 | 去 Püh tih püh keu. "Cannot but go." 二 三 四 Püh san püh sze. "Not three, not four;" neither one thing nor another; an unsteady person who commands no respect.

Püh tih e. "Not can stop;" expresses that one is compelled by circumstances. 一得 | 已 Püh tih e urh wei che. "Could not help doing it."

Wo pa püh tih. "I wish." 一要 Püh yaou. "Don't, or don't want." 一敢 Püh kau. "Not dare." Common expression in the language of courtesy, denoting, I presume not to assume the respect or civility which you shew.

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

Yih, sometimes forms a part of proper names of persons and places. Also read Fôw. Syn. with 否 Fôw, an interrogative Particle, as, 是 She fôw. "Is it so or not?"

The name of a bird. The calyx of a flower. To rhyme read 毫.

与 YÜ.

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

丐 MEÉN. *

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

丐 KAE.

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

丑 CHHÔW. * 丑 S. C.

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.

The same as 丘 K'heih, see below.

Characters formed by Four Strokes.

且 TS'HEAY, * 且 S. C. 且 R. H.

A vessel used in presenting offerings to the gods; the side strokes represent the two feet of the vessel, and the lower stroke the ground.

A particle, common in the beginning of sentences, where it is often an expletive; or as the Chinese call it, 發語之詞 Fâ yu che tsê. "A word ushering in a sentence." An expression of doubt, as, "If, should," &c. It may often be translated, "And, then, therefore, further."

且 Ts'heay. 而 | Urh ts'heay, in the middle of a sentence, may be rendered, "And, and also," as. 高而

| 寬有酒多 | 阳 Yew tsêw to ts'heay che. "Has wine in abundance and excellent."

They say it is 進一步之詞 Ts'in yih poo che tsê. "A word denoting, advancing a step farther." 既

明 | 明 Ke ming ts'heay chê. "Discerning, and moreover, highly intelligent."

況 | Hwang ts'heay. "And still more." 姑 | Koo ts'heay, and 暫 | Ts'an ts'heay, denote "For the time being; for a short time." 權 | Keuen ts'heay. Denotes nearly the same as the expression "Try a little;" it implies, doing that which is not perfectly agreeable.
<table>
<thead>
<tr>
<th>Yih. IV. First Radical.</th>
</tr>
</thead>
<tbody>
<tr>
<td>P'HEI.</td>
</tr>
<tr>
<td>Large, great; to present to; to receive with respect. Much used in the Shoo king, for 長 Ta, great.</td>
</tr>
<tr>
<td>天之大律 P'hei th'en che ta leih. &quot;To receive the great laws or statutes of heaven.&quot;</td>
</tr>
<tr>
<td>子 P'hei tsze. &quot;The eldest son.&quot; Syn. with P'hei, and 腅, P'hei, the name of a hill.</td>
</tr>
<tr>
<td>世 SHÉ. + 世 S. C. ( \text{R. II.} )</td>
</tr>
<tr>
<td>An age; one generation; the space of thirty years. The world of persons. Mankind. A surname.</td>
</tr>
</tbody>
</table>

| 大 She tae. "Generations of men." |
| 界 不好 She kean pih haou. "The state of the world is not good." |
| 家 She kea. "An ancient family; or a family that has stood for several generations." |
| 之子 She tsze. "Sons of the nobility." |

| 當人 She shang. "The people of the world." |
| 出 Chùh she. "To be born into the world." |

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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 yuë k'heu. "High on the four sides, and low in the middle, is called K'heu."

The proper name of Confucius. His surname was 孔 K'hung, his name 丘 K'heu; and what the Chinese call his word Foo-tsze, commonly joined with K'hung, is a title of respect. The name K'heu, 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 邱. In the Dictionary, 閬文備覽 E wän pei lan, instead of writing the word K'heu, a column is left with these words only,

至聖先師讖敬避
Che shing sēn 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'heu is entirely disregarded. The 論 Hwuy, 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'heu 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 Sícēn, or men of the hills, who have risen superior to humanity.

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

桑門為息心比 | 为行乞 Sang mun wei sī tī 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 Fūh) go about begging."

世尊 | She tūn. "The honorable of the age," i.e. the god Fūh.

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.

四井邑四邑為 | 十六井也 Sze tsing wei yih, sze yih wei k'hew; k'hew shih līh 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 Pīh, "North," with a line; the line representing the earth. It denotes people living on the south side of a hill.

厩 | * The same as the preceding.

Characters formed by Five Strokes.

丙 PING. 丙 R. II. 十幹名之一 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 woo. Denotes earth.

从入门 者阳门者门也 Tsung yih jū keung, yih chay yang, keung chay mun yay. "Formed from — Yih, entering 門 Keung. One is the yang, keung the door of the universe." (Shō wān.)

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

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

SHING, 旸 Ching & Ching. S.C.
From  two 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 
相  
頡  
To support.  “A minister of state.”  “The second officer, or assistant in a P'ien
District.”  
To receive; and with  to present, or offer up to.  
上  |  Shang shing, and 少 | Shaou shing, Names of stars.

丢  
一去不還也  Yih keu püh hwan yay. “Once gone not to return.”  To cast away; or 以
物  E show ch'ihh wuh. “To throw away a thing with the hand.”
丟臉  Tew lien. “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 loo. “Leave behind several miles.”

古  
古  
Ancient form of 天  T'heen. See Radical 大  Ta.

丽  
丽  
Ancient form of 麗  Le. See Radical 麗  Lüh.
<table>
<thead>
<tr>
<th>Kwän. II. Second Radical.</th>
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<tbody>
<tr>
<td>Together with: and; also: moreover. 並力 Ping léih.</td>
<td>Intro. KE. Also written thus 篒 by Chow. See Radical 竹 Chih.</td>
</tr>
<tr>
<td>&quot;With united strength.&quot;</td>
<td></td>
</tr>
<tr>
<td>非 Ping fei. &quot;Not, by no means.&quot;</td>
<td>Characters formed by Ten Strokes.</td>
</tr>
<tr>
<td>駕 Ping kea. &quot;To ride together.&quot;</td>
<td></td>
</tr>
<tr>
<td>茶 Ping te. Two flowers on the same stem. United together. Act of coition. See Radical 立 Liih.</td>
<td>篠 TOW.</td>
</tr>
<tr>
<td>古 Ancient form of 古 Th'ien. See above.</td>
<td>A vessel to contain wine, used in the rites of sacrifice.</td>
</tr>
<tr>
<td>古 Ancient form of 平 Ping. See Radical 干 Kan.</td>
<td>Characters formed by Fifteen Strokes.</td>
</tr>
<tr>
<td></td>
<td>壺 Common form of 壺 Kwän.</td>
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<tr>
<td></td>
<td>Lane or passage leading to the female apartments in the palace.</td>
</tr>
</tbody>
</table>

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**SECOND RADICAL.**

<table>
<thead>
<tr>
<th>KWÄN. *</th>
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<tbody>
<tr>
<td>Represents perpendicular numbers. A communication betwixt above and below; to pass through perpendicularly. Proceeding from the bottom to the top, may be read as 古 Sin, to advance; from top to bottom, as 退 Tay, to retire.</td>
</tr>
</tbody>
</table>

Characters formed by One Stroke. |

<table>
<thead>
<tr>
<th>KEW. ☐ S. C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>To branch out gradually, and take hold of; to twist or entwine about, as vegetable creepers. 古 Keou. &quot;To call upon.&quot; 收 Show. &quot;To receive.&quot; 纠 Kew. &quot;To entwine about,&quot; are all derived from this. Also read Keou.</td>
</tr>
</tbody>
</table>

Ancient form of 古 Püh. Which see. |

Characters formed by Two Strokes. |

<table>
<thead>
<tr>
<th>KÓ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chow's form of 篌 Ko. A numeral particle of frequent occurrence, commonly written 個</td>
</tr>
</tbody>
</table>
Characters formed by Three Strokes.

中 CHUNG, + S. C. + 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 k'een. "In the middle, within." 內

| Nuy chung. "Within; included in the number; amongst." 放在 | 間 Fang tsse chung k'een.

不| 用 Puh chung yung. "Not of any use, not answering the purpose." 價不 | Keu puh chung.

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 lē th. "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.

保人 Chung paou jin. A person who acts as a mediator, or negotiator between two others.

等的人 Chung tāng tē th. "A man possessing a mediocrity of talent."

郎| Lang chung. A certain officer in the govern-

一个人 Yih ko jin. "A man, or one man."


Ko, is said to be one half of the Character 竹 Chūh, "A bamboo;" hence, denoting a branch, a section. One of many.


Certain apartments, 季春居右 | Le ch'ūn keu yew ko. "Le Ch'ūn dwelt on the right hand apartments." Syn. with 介 Kae. "One, only."


丫 YA. * Y S. C.

The parting branches of a tree; anything forked. 丫, or 叉 Ya cha. "The space between the fingers of the hand."

頭 Ya tow. "Forked head." Denotes a slave, or servant girl. The name arises from little girls having their hair bound up in two tufts, one on each side of the head.

階上坐着幾個穿紅着緑的頭 Kae shang tao chō ke ko ch'ūn hung chō lū th tē th ya tow. "On the top of the steps were sitting, several servant girls, dressed in red and green."

牛 K'HWA.

To stride; to pace. Properly thus 牛. The reverse side of 夔 Che. "To approach from behind."
| Kwan. III. Second Radical. | 26 |

ment, at the capital. | 堂 Chung tang. A principal minister of state. |

當 | Tang chung. "In the middle." | 央 Chung yang. "The centre." |


射矢至的曰 | Shay she che têih yué chung. "To shoot an arrow to the mark, is called Chung."

着其曰 | Chô ke chung yué chung. "To hit the middle, is called Chung."

暑 | Chung shoo. "Ill, from the influence of heat."

寒 | Chung hon. "Ill, from the influence of cold."

酒 | Chung tsêw. "To become intoxicated."

意 | Chung e. "To hit one’s wish;" to like.

倘不 | 吾志也 We chung pûh chung woo che yay. "Never differed from my will, or opinion."

不 | 認 Wo pûh 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.

証 | Tso chung ching. "To be witness to a transaction." |

量 | Leang chung. "To guess right."

得 | Chung pûh tîh. "Cannot hit;" cannot attain to eminence.

呂 | Chung leu. "A certain part of the year."

秉 | Ping chung. "To take hold of the middle;" and act justly.

允執厥 | Yun chih keu ê chung. "With sincerity take hold of the medium."

庸 | Chung yung. The second of the Four Books of Confucius. 朱晦菴曰 | 者不偏不倚無過不及之稱 Choo hwuy gan yû, Chung chay, pîh piên pûh e, woökwo pûh kêë che ching.

司 | Sze chung. Name of a star. |

儒有衣冠 | Yu yew e kwan chung. "Scholars have their clothes and caps properly adjusted."

深 | 宽厚 Shun chung kwan hóu. "An enlarged and liberal heart."

清 | Kung chung. "In the air."

石 | Chung urh tsêen shê. "To complete two thousand measures." A surname. Syn. with 仲 Chung. Also read Chang and Ching.

取 | KEE. * S. C.

To take hold of with the hand; to seize.

KAE.

Grass or herbage growing in confusion. According to Lâh shoo, Kae, denotes a deed or bond, in ancient times engraven on bamboo.

FUNG. * 半 S. C. 丰 R. H.

Luxuriant herbage. 丰 范 Fung yung. The same.
At once shooting forth branches, and striking the roots deeper.

A fine countenance; plump, jolly.


A fine countenance; plump, jolly. "An easy, fine manner."

Fung e. "A fine countenance." Fung tsae. "A fine regular gait, or manner."

The upper stroke should not be a / Peih. Derivatives are, 邑 Pang, 杓 Fung, 峰 Fung, 豐 Fung, &c.

Characters formed by Four Strokes.

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, 神狐如兩角覓. They express it by 蘇毛如兩角覓, Shih fii joo leeng kei maon. "Binding the hair like two horns." A child from three or four years of age, to seven or eight.

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

Chow's form of Chung. See above.

Characters formed by Six Strokes.

To connect things; connected as beads on a string.

Characters formed by Seven Strokes.

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

Characters formed by Eight Strokes.

KE. Uneven; irregular.


**THIRD RADICAL.**

CHÔO, or TSÎ. * 寰 S. C.

Luxuriant herbage; woody. The derivatives are: 棵 木 Ye, 僕 番 Tsung. Sometimes written thus.

Also read Pô and Fô. According to Kang he's Tsze Téen, the common forms of the upper part are erroneous; they ought to be four upright lines.

Sha mıh, says, that Chô denotes and resembles a kind of case, into which bamboo rods are stuck.

Ancient form of 乖 Kwae.

Same as 事 Sze.

入舍本而釋末 Jin shay pun urh sze muh.

"Men reject the means, and yet endeavour to attain the end."

Characters formed by Eleven Strokes.

Ancient form of 龜 Kwei.

CHÔO. * A.V.

A point; a stop. That which denotes a stop. The flame of a lamp. Borrowed to denote a lord or master: 主 Choo.

Characters formed by Two Strokes.

In the religious books of Fuh, used for 伊 E, a pronoun, he, she, it, they. Also, the form of Hea, "Below," in the running hand.

HWAN, or Wan. * S. C. 六 R. H.

丸物員轉者皆曰丸 Fan wûh yuen

chuen chay kae yuē hwan. "Everything round, or spherical, and turning, is called Hwan." A bird's egg. A surname. Name of a hill. Formed from the reverse side of 灣 Tsìh, 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.


Tan and wan, both express pills.
### Characters formed by Three Strokes


| TAN. * | S. C. ト R. H. |

A certain carnation colored stone. The dot represents the stone: the outer part, a well. Carnation color.

A kind of Philosopher's stone, spoken of by the Sect Tao. It is said to be obtained from burning eight different stones a great length of time. The 仙丹, Sienn tan, when obtained, is capable of turning whatever it touches to gold; and of raising the dead. The principal color is carnation, but there are black and white varieties.

| Choo sih too with yuè tan. |

**To daub a thing with red color is called, Tan.”**

| Chih sin woo wei yuè tan. |

“A red heart without guile is called, Tan.” Hence, 心. Tan sin. “A sincere heart.” They say that the heart of a bad man is black.

| Yung mei yuè ih tan. |

“A fine countenance is called, ih tan.”

A surname. 阳. Tan yang. The name of a place. Tan tan, The name of a country. 木. Milh tan, and

### Characters formed by Four Strokes

| CHÃO. * | 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.

| E choo tsze wei choo. |


| Choo. |


施. She choo. A person who gives a donation to a
religious house. 恩 | Gān chūo. “A benefactor.”
債 | Chūo chūo. “Creditor.” 誰作 | Shwuy
tsū chūo. “Who acts as master? who controls?”
物 各有 | Wūh kō yew chūo. “Every thing has a
principal or chief.”

The Roman Missionaries use 天 | Thién chūo. “The
Lord of heaven,” to denote the Supreme Being.

店 | T‘een chūo. “An innkeeper.” 祭 | Tse
chūo. The person who presides in offering sacrifice.

| Thién chūo. “A magistrate of a district.”
| Kung chūo. “A Princess.”
| Ta shàng kung chūo. “The sisters of the Emperor.”

| Thién tsze kea nen chūo how, pūh tsze chūo hwān,
sze chūo how tung siug chay chūo che, koo wei che Kung chūo.

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

| Zūn Chūo tsæ. “To rule, to control.”
| 令 Chūo ling. “To order.”
| 宇 Chūo show. “To keep; to guard; to protect.”
| 治 Chūo che. “To govern, to regulate.”
| 顧 Chūo koo. “A patron, protector.”
| 自 Tsze chūo. “To direct one’s self, personal liberty.”
| 我不敢專 Wo pūh kān chūen chūo. “I dare not assume the control.”

| 意 Chūo e. The decision, the will. A plan. 是

他的 | 意 She tha teih chūo e. “It is his will.”
任遜你 | 意 Jin ping ne chūo e. “You may
have your own will.”
有箇 | 意在此 Yew ko chūo e stac stze. “Here is a plan!” I recommend this
method.
| 意不在我 Chūo e pūh tsae wo.

“The decision does not rest with me.” 張 Chūo chang.

“To manage, to direct.” 保 Chūo pāu. “To
protect, or advocate the cause of another.”

神 | Shin chūo. 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
Hing kaon urh gān how, che ming urh e mei, gāc min urh hāou stze,
k’ho wei e chūo 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
Chāu chin to lién, tsā yew to
chung, joo tsze chay, kwō jīh gan, chūo jīh tsun; thién hea jīh
fūh, tsze wei kēih chūo 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-
staned) thus, is called a happy Sovereign.”

| 素 Chūo foo. A double surname.
| 意所 | Chūo gāu. “To sit in retirement.”
E so choo yay. "That on which the mind dwells, as of chief importance."  
Syn. with 順 Choo. "Water flowing to a lower place."

井 TSING. *  

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 E, "To, or at; down to the ground."

FÜH. / S. C.  
Distorted on the left. The reverse of the preceding. To wipe. Others say, that Peih, denotes distorted on the left, and Füh, on the right. Also read Lēī.

E. * \ S. C.  
To lead, to drag; to drag the body; clean; bright. Said to be like Peih, but not raising the head. See above.

Characters formed by Five Strokes.

卉 Ancient form of 終 Chung.

Characters formed by Seven Strokes.

麗 Ancient form of 麗 Le.

𤇪兒 IWAN 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 擊拂捒 Pēih, fūh, e, e. Others again deny, that they were ever used as distinct characters, but like ┃ Kwăn, and 々 Chŏo, they were never more than parts of characters.

E. *  
Formed from J Peih and ❚ Füh, representing a pair of shears. To cut grass or herbs; hence, to regulate, to govern. Also, 賢才之稱 Hên tsaē che ching. "An appellation of those possessing virtue and ability." 俊父
Péih. II. Fourth Radical.

Tseen e. "Extraordinary talent." Also read Gae, "To punish."
Al. Scrib. 夘. Syn. with 剂艾熨 E. e.

十 TSO. * ʃ S. C.

The left hand; the left side; now 左 Tso. Also said to be the ancient form of 有 Yew, "To have." Formerly used for the present 佐 Tso. To assist; "a left hand man;" an assistant.

乃 NAE. * ʃ S. C.

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 | 祖 Nae too nac foo. "Your grand-father and father."

The name of a place; the name of a fruit.


Al. Scrib. 迂 Nae. Also read Gae. 欽 | Kwan gae. The sound made by the oars of a boat in rowing.

苟不教性 | 遷 Kow pih keaou sing nac tseen. "If not taught, nature will become changed."

道 Th'ien nac taon. "Heaven is Taon."

道尚 nac yang kih. "I am a person from a distance."

無 | 遠客 Shin nac yuac kih. "No other than you is in fault."

若 | 虎 Nae jö. "As to," or "but as to."

他不是讀書的人 | 是一個做買賣的人 Tha pih she tsih shoo teh, nac she yih ko too nac nac teh jin. "He is not a literary character, but a mercantile man."

 хр Ol. Scrib. 殿 Téen.

To destroy. See Radical 亻 Tae.

り Ol. Scrib. 五 Woo.

Five. See Radical 人 Urh.

Characters formed by Two Strokes.

久 KEW. ʃ S. C. 久 R. H.

Said to be derived from cauterizing in order to heal; represents something approaching to the legs of a man from behind. (Shwó wán.)

I - Kew pec, and 遠 Kew wei. "Long separated;" are expressions used by friends or acquaintances on meeting each other. 仰 Kew yang. "Long 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."

**之** CHE. *山 S. C. 之 R.H.

Issuing forth from; going to; meeting with. The lower stroke represents the ground; the middle one the stem of a plant; those on the side, leaves or shoots, which go forth from the stem; hence, borrowed to denote the Possessive Case of Nouns. Expressive of that, which comes forth from, or belongs to. It may often be translated, "Of," or the sign of the Genitive "s." 一人之子 Yih jin che tsze. "A man's son." 天恩 Theen che gan. "The favor of heaven."

When coming between two Nouns, the first of which is preceded by a Verb, it may be translated "Who," or "which;" as, 有德人 Yew th che jin. "A man who is possessed of virtue;" i.e. a virtuous man. 有險事 Yew hêen che szê. "An affair which has danger;" i.e. a dangerous affair. The same between a Verb and a Noun, as, 可惡事 K'ho woo che szê. "An affair which is worthy to be hated;" i.e. a detestable affair.

After a Verb, it may be translated by the Pronouns, "Him, her, it, them." 不要做 Piâh yoou soo che. "Don't do it." In the same sense it occurs before the Verb, as 巨未聞也 Chin we che wên yay. "I have not heard it." (Mang tsze.) It frequently occurs doubled. 

Che che, The first of which is translated "Him, her, it, them," according to the Gender and number of the antecedent Noun; and the second Che, is translated by "Who," as 聽人 Ting che che jin. "The person who hears him, or her, or it, or them."
In ancient books it occurs in the sense of 徹 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. 仟 S. C. 叁 R. H.

Said to be formed of 亝 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. (Shwô wân.) A short time; the time being; suddenly; hastily. The first time.


乎 HOO. 乎 S. C. 叁 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 乎 Hî. "A tone of inquiry, or admiration." (Shwô wân.) 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."

Assuming the truth of the above Critic’s remark, it may be
我幾 | 有錯了 Wo ke hoo yew tao leau.

“ I was nearly in an error.”

弟 TSE.

To stop. Said to have been originally written thus, representing something full, with — Yih, laid across, to repress, or keep it down. Derivatives 姊弟 Tszs, te.

乏 FÁ. | S. C. | R. H.

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 fá. “Weary, fatigued.”


“An embarrassed merchant.”

愧 | Ching, “Feeling 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.”

子往矣無 | 吾事 Tsze wong e, woo fá woo sze. “Tsze, get 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.

永  P'HAE. \*  S. C.


來  KIN, or YIN.

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

身  E. \*  S. C.

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. Fan shin sew taou. "To turn back and cultivate virtue." Also read Yin, in the same sense. 殷, Yin is derived from this.

自  Original form of 堆. Ancient form of Tuy.

See Radical 土. Too.

冊  Ancient form of 紙. See Radical 紙. Sze.

Characters formed by Eight Strokes.

卦  Ancient form of 紙. See Radical 紙. Sze.

Characters formed by Nine Strokes.

乗  SHING. \*  S. C. \*  R. H.

Said to be compounded of 入. Jüh, and 柒. To
overspread as a canopy." To drive a carriage; to ascend; to
overcome; to avail one's self of an opportunity; to take oc-
casion 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.

<table>
<thead>
<tr>
<th>马</th>
<th>希</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shing ma. &quot;To mount a horse.&quot;</td>
<td>Shing ke, or</td>
</tr>
<tr>
<td>Shing she. &quot;To embrace an opportunity,&quot; as to time.</td>
<td>Shing she. &quot;To embrace an opportunity,&quot; as to circumstances.</td>
</tr>
</tbody>
</table>

"To embrace a fair wind." | 風 |
|---|---|
| Shing fung. "To take advantage of the tide." | shing che kWô. "A nation having a thousand chariots of war."

Characters formed by Ten Strokes

FIFTH RADICAL

YIH. 7 S. C.

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 cha-
acters omitted. One. A character used in the division of
time; the second of the ten, called 十 Shih kan.

請定甲乙 Shing ting keâ yih. "Pray decide
Keâ yih," i.e. of several things determine which holds the
first and which the second place; which is better, which is worse.

塗 漆 | 漆 | Too ke tsze, yih ke tsze.
|---|---|
| "Blot out a few characters, and supply a few characters."
A surname. The intestines of a fish. 太 | Tae yih.
The name of a hill; An epithet of the Immortals of the Sect Taou.

YÁ, or YIH. 7 S. C.

A bird, so named from its voice. 燕 yâ. "A swallow." Yâ yâ, expresses a difficulty of going forth.
LYIN.

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

MAY.

Aslant. 眼也 Yen may. "Squinting eyes." In the dialect of 慈海, a sorceress is called 厨 | Sze may. A surname. In the Canton Dialect, pronounced Mat, and denoting, "Who? what?"

KEW. * 八 S. C. 丸 R. H.


Read Kew, To collect together. The name of a country.

合諸侯 Kew hō choow how. "To unite, or collect together the principal officers of the state."


Common form of 九 Kew.

See Radical 卍 Kwăn.

Ol. Scrib. 曰 Hwuy. See Rad. 日 Yuę.

Characters formed by Two Strokes.

乞 K'HEIH. ♕

Same as 乞 K'he. "Vapour or air," borrowed to denote, "To beg, to entreat." 乞子 K'heih tsze ; 乞兒 K'heih urh ; 乞丐 K'heih kac. Are several expressions denoting "A beggar." 乞士 K'heih sze. "A begging priest."

懇 K'heih urh. "To beg earnestly." 俛 Fêh k'heih. "Prostrate to beg;" i.e. humbly to beg.

恩 K'heih gân. "To beg for favor, or the exercise of benevolence."

諸其隣而與之 K'heih choo ke lin urh yu che. "Begged from neighbours, and gave him." (Lun yu.) A surname.

Read K'he, it denotes "To give."

YAY. * 八 S. C. 丸 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 Mo hēen hoo yin; 莫見乎顯 hoo wei; 莫見乎微 ke koo k'ueen tsze shin ke tih 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) 道者不可須臾離道者不可須臾離 | 言言

"Also well; may do." 亦言 | 言

道者不可須臾離道者不可須臾離 | 言言

Taou yah chay, püeh k'ho seen 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 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. 雲云

This is not such a thing.

家和貧 | 好 Kea ho, pin ray haon. "A family living in harmony, even though poor, it is still well." 雲

要他來 | 没用 Yau t'ha lae yay miuh yung. 雲

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 ray. "The excess, or superabundance of a sentence." 雲

Again, 凡言 | 則氣出口下而盡 Fan yen ray, tsih k'he chih k'how hea urh tsin. "Whenever Ray 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 ray. "It is that which terminates the preceding, and perfects the sentence." 雲

Yay, according to Lüeh 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. Shwó wân, and those who follow that work, give a very different meaning to the original character.

Characters formed by Three Strokes.

E. A race of barbarians in Kwang tung and Kwan se.

Characters formed by Four Strokes.

Ancient form of ヤ ヤ. 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, 斬 | Sze ke. (Kang he.) Syn. with 口 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. 拄 | 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 關帝 Kwan te; ideas, which were declared to breathe the most daring impiety. The Government commonly discourages the practice.

乳 Ol. Scrib. 荒 Hwang.
See Radical 鬱 Tsou.

乳 Ol. Scrib. 乳 Kew. See Rad. 乳 Kew.

Character formed by Seven Strokes.

乳 Joo. S.C. 乳 R.H.


哺 Joo poo. "To give the breast to be sucked."
哺 Poo joo. "To suck." 羊羔跪 Yang kaou kwei joo. "The lamb kneels to suck:" is a phrase which is brought to illustrate filial piety.


天 Thēn joo. A certain star. 马 | 蒲萄子别名 Ma joo, poo tao tze pē ming. "Ma joo, another name for the Poo tao tze, or grape."

石 口 Shih chung joo. Seems to denote certain crystallizations in the Province of Kwang so. See also Jōw. According to Shwō wān, 人及 矛生子曰 | 獸口生 "Jin keih neao sāng tze yā ch'ān; show yū ch'ān. "Human beings and birds bearing their young, is called Joo; brutes, is called Ch'ān."
SEUÉ. To take with the fingers.

YEN. To enter; to advance.

SEUÉ. To take with the fingers. YEN. To enter; to advance.

Characters formed by Eight Strokes.

Abbreviation of 乾 KEÉN. See below.

KEW. Right; correct.

Syn. with 截 Tsèé. See Rad.戈 Ko.

Characters formed by Ten Strokes.

According to Shwö wän, issuing forth upwards: from 乙 Yih, which denotes here, the pervading principle of matter.

Heaven. 以形體謂之天以性情謂之乾 E hing te wei che t'héen; e sing tsing wei che kēen. "As to substance and figure, heaven is called T'héen; as to inward active principle, it is called Kēen."

Kēen kwän. "Heaven and earth."

Ornaments of a horse, are called Lēen kēen. "

Characters formed by Eight Strokes.

Abbreviation of 乾 KEÉN. See below.

KEW. Right; correct.

Syn. with 截 Tsèé. See Rad.戈 Ko.

Characters formed by Ten Strokes.

According to Shwö wän, issuing forth upwards: from 乙 Yih, which denotes here, the pervading principle of matter.

Heaven. 以形體謂之天以性情謂之乾 E hing te wei che t'héen; e sing tsing wei che kēen. "As to substance and figure, heaven is called T'héen; as to inward active principle, it is called Kēen."

Kēen kwän. "Heaven and earth."

Ornaments of a horse, are called Lēen kēen."
Characters formed by Twelve Strokes.

亂 LWAN. 乱 S. C. 諸 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.

心 | 如麻 Sin lwan joo ma. “Heart confused as hemp;” denotes a perturbed state of mind.

作 | 為 Lwan tsō, lwan wei. “Irregular and disorderly conduct.”

心 | 变 | 是非 Keau yen pēn lwan she fe. “Artful language changes and confounds right and wrong.”

極 | 必當復治 Keith lwan pelh tang fū che. “Extreme confusion must be succeeded by the renewal of order; or, when affairs are at the worst they must mend.

武王日子有 | 臣十人 Woo wang yue, yu yew lwan chin shih jin. “Woo wang said, I have ten ministers skilled in governing.”

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

Said to be derived from 乙 Yih, Denoting to “Regulate.”

霖 LIN.

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

朩 E. To desire; to covet.

Another form of 乾 Kēen. See above.

Characters formed by Thirteen Strokes.

乾 NEE. To lead.

Same as 酪 Lō. See Rad. 酪 Yew.

Same as 縁 Lin. See above.

Character formed by Sixteen Strokes.

霘 Same as 漆 Tung. See Rad. 漆 Shwū.

Character formed by Nineteen Strokes.

朢 Ancient form of 乾 Kēen. See above.
SIXTH RADICAL.

<table>
<thead>
<tr>
<th>KEUE. *</th>
<th>S. C.</th>
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<tbody>
<tr>
<td>Hooked; the barb of a hook. A hooked weapon.</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>KEUE.</th>
<th>S. C.</th>
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<tbody>
<tr>
<td>The reverse side of the preceding. Mark, by which to recognise a hook.</td>
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</table>

<table>
<thead>
<tr>
<th>LEÀOU. *</th>
<th>S. C.</th>
<th>R. H.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Derived from a child without arms. (Shwû wân.) Intelligent; knowing; fixed; determined; finished.</td>
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</tr>
</tbody>
</table>

- 小而了了大未必奇 Seou urh leau leau, ta we peih ko. "Though intelligent as a boy, it does not necessarily follow that he will be an extraordinary man."
- Leau, is a very frequent Particle in the Spoken Language, serving to round the period, and form the Perfect Tense; 我見 | Wo kên leau. "I have seen." 他來 | T’ha lae leau. "He is come." 知道 | Che leau. "I know it." 罷 | Pa leau. "Enough! very well!" 一語未 | Yih yu we leau. "Ere a sentence was finished." |
- 不得 | Leau pûh tih. Forms the Superlative; as 不得這麼好 | Leau pûh tih chay mo haou. "Excessively good." 十分好 | 不得
- 事情完 | Sze tsîng wan leau. "The affair is finished." 然 | Leau jen. "Certainly, clearly." 懂 | Leau wu; or | 然明白
- 當 | Leau tang. "Finished, or arranged well." 怎麼 | Tsîng mo leau. "How is the affair to be terminated?" 何時 | Ho she leau. "When will it be ended?"
- 草塞責 | Leau tsou sîh tsîh. "To do a thing carelessly and unwillingly, merely to avoid a reprimand." Leau leau. "Completely finished."

Leau, occurs in the sense of cheerful. 吉 | Kêh leau. Name of a certain bird, said to speak and laugh.

<table>
<thead>
<tr>
<th>KEE.</th>
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<tbody>
<tr>
<td>&quot;Appearance of motion.&quot; Formed of the two first, under this Radical.</td>
</tr>
<tr>
<td>Character formed by Five Strokes.</td>
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<tr>
<td>-----------------------------------</td>
</tr>
<tr>
<td>子 YU. * S. C. R. H.</td>
</tr>
<tr>
<td>To give; to give mutually, represented by the Seal Character.</td>
</tr>
<tr>
<td>To confer; to grant. 賜 Foo yu. “To implant,” as heaven implants right principles in the human mind.</td>
</tr>
<tr>
<td>赐 Tsze yu. “To confer; to bestow.”</td>
</tr>
<tr>
<td>Used for 與 Yu. “To give; with; in;” and for余 Yu. “I, me.”</td>
</tr>
<tr>
<td>君子來朝何錫之 Keun tsze lae chao ho selh yu che. “When the governors come to court, what shall be given them?” (She king;)</td>
</tr>
<tr>
<td>大</td>
</tr>
<tr>
<td>萬事 Wan sze. “Ten thousand affairs;” i.e. every thing that engages human effort; all the concerns of intelligent beings.</td>
</tr>
<tr>
<td>萬物 Wan wü. “Ten thousand things;” i.e. every thing that exists.</td>
</tr>
</tbody>
</table>

Character formed by Two Strokes.

电 KEUÉ. See 闪电 Kēē, above.

Characters formed by Three Strokes.

子 YU. * S. C. R. H.

To give; to give mutually, represented by the Seal Character.

To confer; to grant. 賜 Foo yu. “To implant,” as heaven implants right principles in the human mind. 

Character formed by Six Strokes.

characters formed by Six Strokes.

电 LING.

撞 LING. “To emit sound by striking against.”

Characters formed by Seven Strokes.

行 SEU.


事 SZÉ, or SHÉ. S. C. R. H. 

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. 

萬事 Wan sze. “Ten thousand affairs;” i.e. every thing that engages human effort; all the concerns of intelligent beings. 

萬物 Wan wü. “Ten thousand things;” i.e. every thing that exists. 

這個 不好 這個 不好 

你想甚麼 Ne seang shin mo sze. “What
are you thinking about?" 他講甚麼 | Tha keung shin mo sze. "What is he talking about?"

體 | 設 | 無 | Sze te; | 情 | Sze tsing; | 幹 | Sze kun; | 務 | Sze woo; All express, an action, business, or an affair.

小 | 有 | 肢 | Yew shin mo sze te. "What affair or business is there?" 那 | 情 | 不來 | Na sze tsing pan püh lac. "That affair is impracticable." 凡 | 當 | 鬧 | 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 king che sze. "Licentious, immoral pursuits." 多 | 的 | 人 | To sze telh jin. "A busy body." 我未有做過不好 | Wo we yew tso kwo püh haou sze. "I have not committed any bad action." 他做了一件好 | Ta tso leau yih kēn haou sze. "He has done a kind thing." 你說甚麼 | Ne shoo 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 kēn telh sze kac we yew. "Without the least occupation." And, 總係無 | Tung he woo sze. "Altogether without business," express a state of absolute leisure, the boasted felicity of a Chinese Gentleman.

本 | Pun sze. "Ability; talent." 他是有本 | of the T'shah she yew pun sze telh. "He is a person possessed of ability." 你為甚麼 | 來 Ne wei shin mo sze lac. "What have you come about." 與我 | 何干 | Yu wo sze 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. 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 | 的 | 人 | T'sha she nging kan sze telh jin. "He is a clever man at business." 他不會辦 | T'shah püh hwül pan sze. "He does not know how to manage or transact business."

They say, 世務大日政小曰 | She wou 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.

As a Verb. 不 | Fûh sze sze. "Not manage affairs; not attend to business." | 父母 Sze foo moo. "To serve, or attend dutifully on father and mother."

服 | 主人 Fûh sze choo jin. "To serve, or wait on a master;" some write the first word in this sentence 伏 Fûh. 奉 | Fung sze. Expresses the same as Fûh sze. 君使臣以禮臣 | 君以忠 Keun she chin e le; chin sze keun e chung. "A Prince should treat his minister with politeness; and a minister should serve his Prince with fidelity." (Lun yu.) | 父母能竭其力 | 君能致其身雖 日未學吾必謂之學矣 sze foo moo nang keih ke léih; sze keun nang che ke shin, suy yuè we heò, woo pêiî wei che heò e. "He who is able, in serving his parents, to exert his utmost ability; who, in serving his Prince, can sacrifice his person; though called uninstructed, I will denominate him well instructed." (Lun yu.)

From Ten to Fifteen Strokes.

From Ten to Fifteen Strokes. TING. To debate; to deliberate on.

Ol. Scrib. 斉 Tsâng. See Rad. 父 Châou

The same as the preceding.

SEVENTH RADICAL.

二 Urh. * 徭 S. C. 二 R. H.

Two; both. 第二 Te urh. "Second." | 次次 Urh tze. "Twice." | 人 Urh jin, or | 親 Urh tsin. "The two persons, or two relations;" i.e. father and mother. 我有 | 天 Wo yew urh théen. "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 虽 or sin. "Not two hearts!" i.e. of one mind, faithful to each other.

壬 | 同 | 心 人 or sin. "Two persons of one mind."

貞 見 or kea. "Not two prices!" Every person is charged the same.

權出於一者 | 強權出於 | 者 弱 or keu or chih yu yih chay keang; keuen chih yu urh chay ja. "Authority issuing from one, is powerful; authority issuing from two, is weak." 

不 | 圈 or urh. 

Name of a god of the wind.

回也聞一以知十譏也聞一以知 | Hwuy yay wăn yih e che shih; tsze yay wăn yih e che urh. "Hwuy, hearing one thing, thereby ascertains ten; Tsze, hearing one, thereby ascertains two."

(Ian yu.) Tsze, was the person speaking, he affirmed that Hwuy could, by superior talent, infer more from a principle given, than he himself could.

Urh, though commonly written with the upper line shorter than the lower one, should have both strokes of equal length, to distinguish the character from the following. (Kang hce.)

This rule is quite disregarded.

二 or ol. scrib. 上 shang.

Upon; above. The lower stroke represents that on which something is placed. See Shang, under the first Radical.

三 or ol. scrib. 下 hea.

Formed on the same principle as the preceding. See Hea, under the first Radical.

CHÔ.  sapi. C.

Formed from the reverse side of 足 chih. "To step with the left foot." According to Shwô wên, Chô, denotes "To stop a little." According to others, "To step with the right foot," which joined with Chih, makes the character 行. Hing. "To walk." Also, read Choo.

YU. * or S. C. 二 R. II.

Represents the air extending itself. From 丘 kaou, and 行 yih, denoting the "Air falling to a level." (Shwô wên.)

In; through; to; at. In which sense it is Syn. with 於 Yu, 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 chih 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.

Yu yu, "The distant appearance of a person walking; feeling satisfied; contented." 其 | 他 ke ko yu yu.

"He felt himself satisfied." Also, read Heu.

Heu tsey. An exclamation, denoting admiration. (She king.)

Original form of the preceding.

Derivatives are 卑 or woo, heu, heu, yu, woo.
Characters formed by Two Strokes.

### 云 YUN.

* S. C. 云 R. H.

The original form of 云 Yun. "A cloud, or the vapour of the mountains and rivers rolling round." Rain. 雨 Yu, "Rain," was, in after ages added; and 云 Yun, taken to express, "To say; to move round." 人云亦 | Jin yun yih yun. "Man say, also say; i.e. what other men say, I will affirm, or say the same; I will not contradict."

動静 | 為 Tung tsing yun wei. "Moving, resting; speaking, acting;" express the whole of a person's conduct, conversation, and manner.

Yun yun, "Thus and thus; et cætera; the conversation of many persons." Yun yun, also occurs as the name of a hill. Also, as denoting abundant; luxuriant; in which sense, it is Syn. with 茛 Yun.

萬物 | Wan wu"h yun yun. "The abundance or plentitude of the universe." 紛 | Fun yun.

"Commotion; activity; bustle;" in which sense it is commonly written 紛 Yun. 雲氣西行 | Yun ki he se hing yun yun. "The cloudy vapours went westward, rising in commotion."

A surname. Also, read Yen.

### 互 HOO.

* S. C. 互 R. H.

Fitting into each other, like the indented edges of shell fish. An uneven edge. A butcher's peg, or hook, on which to hang meat. 互物 Hoo wu"h; That class of fish whose shells have indented edges. 交 | Keaou hoo. Blended or united together, as the fingers of one hand inserted in those of the other. 相 | Seang hoo. "Mutual, reciprocal."

交察 | 警 Keaou ch'ih hoo king. "To keep up a mutual watch and inspection, in order to keep persons on the alert." 山歌 | 答 Shan ko hoo ts. "The responsive songs of mountaineers." 参 | Ts'han hoo, or | 相参考 Hoo seang ts'han kaou. "To collate compare and examine," as in forming one work from a comparison of many.

### 五 WOO.

* S. C. 五 R. H.

Five. 第五 Te woo. "The fifth." Te woo, also occurs as a surname. 次 | Woo tsze. "Five times."

行 | Woo hing. "The five elements" of the Chinese; viz. 水木金土 Shway, bo, mi"h, kin, too." Water, fire, wood, metal, earth."

倫 | Wunh hoo. "The five relations" amongst human beings, viz. 君臣父子兄弟夫婦 朋友 Keun chin, foo tsze, heung te, foo foo, ping yew.
According to Shwó wăn, the Seal Character represents, by the two horizontal strokes, the heavens 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 Tsing tsên, which consisted of 九百畝 Kew pih mow. "Nine hundred Mows" of land.

According to some, a person named 伯益 Pih yih, made the first well. 穿 | Ch'üen 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 | Thêen tsing. "An uncovered space" in the centre of a house. 同鄉共 | Tung hêang kung tsing. "People of the same village; those who have drunk from the same well." 開 | 給他人食水 Kae tséng keih t'ha jin shih shuāy. "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.

"Tsing, also denotes "Arrangement; order," 從經手賬房治得內外 | | Tae yîh tsê tsung king show chang fang che tih nuy wae ts'ung tsing, "From the time that the accounts passed through the hands of Tae yîh, affairs, both within and without, were managed with great regularity." 層次 | 然 Tsâng
IV. Seventh Radical.

"Distinctly arranged in order;" applicable to either things, or composition.

Tsing tsing. "What regularity and order?" Tsing tsing, denotes also, continued succession.

Tsing tsing. "Going and coming in succession."

Tsing, is said to represent the division of land into nine parts, as above mentioned; also, the sides of a well. The dot in the Seal character, represents the vessel passing down.

Another form of 四 Sze. "Four."

Tsing, and 刑 Hing, were formerly used for each other.

Tsing, is said to represent the division of land into nine parts, as above mentioned; also, the sides of a well. The dot in the Seal character, represents the vessel passing down.

Another form of 四 Sze. "Four."

Ol. Scrib. 五 Woo. See above.

Formed by Three and Four Strokes.

Ol. Scrib. 歲 Suy. "A year."

SEUEN. 回 S. C. 亅 R. H.

Effort to revolve; to revolve between two; to extend to; to promulge.

Seu ying ching chiu bii lo hing chëen to seun pooy ay. "When the thunders act, (the sound) is rolled and extended to the heavens and earth."

Woo seun. The name of a foreign country.

Formed of 二 Urb. "Two," and 画 Hwuy. "To go round and return to the same point."

The original form of the preceding.

Ancient form of 画 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.

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

KÄNG.

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.

Same as the preceding.

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

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

Ol. Scrib. 純 Shun. See Rad. 純 Sze.
Characters formed by Five Strokes.

况 HWÂNG. ¼ S. C. ¼ R. H.

More; further. 况且 Hwang ¼ heay. "Still more; still further." 何何 Hobyang. "How much more."

Made from 亿 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; ¼ S. C. ¼ R. H.

A small quantity; small; few. 一些 Yih seay. "A little." 没有一 I Mih yew yih seay. "Not have a little;" i.e. not possessing any. 须 Seay seay. A small portion of time, or of any commodity.

| 小之物 | Seay seay che wiz. "A thing small and unimportant." |
| 小事体 | Seay seay she te. "A small and unimportant affair." |

须礼物 Seay seay le wiz. "A trilling present."

此物 须聊申微意 Tsze wiz seay seay seay, le au shin we e. "This article is small and trilling, merely to show the intention;" of respect, good will, &c.

得得 Yih seay haou e. "Obained a little good will." 説 | 閒話 Shwô seay hên hwa. "To chat a little." 這 | Chay seay. "These."

那 | Na seay. "Those."

Also, read So, "A tone in a song." Read Sô, occurs in the sense of "This." Formed from 此 Tsze, "These," and 亿 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.

Characters formed by Six Strokes.

亜 Ol. Scrib. 亜 Hâng. See Rad. 心 Sin

Even. Even surface of standing grain, wheat, &c. The name of a hill.

亞 YÁ. ¼ S. C. ¼ R. H.

Ugly; like a hunch back. The second in order. 長之次為亜 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 Mâng 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 lin, A taou, &c. The latter syllable is the name; A, is an epithet. The Tartars use 阿 O, 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.

TOV.

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

WANG. \[ S. C. \] \[ R. H. \]

Formed from \[ Jüh, "To enter," and \[ Yin, "Ob-

security." Lost; destroyed; exterminated; run away; dead; forgotten.

失亡 Shih wang. "Lost." 敗 | Pae wang.


死 | Sze wang; or 故 Wang koo. "Dead.

逃 | Taou wang. "Fled." | 人 Wang jin. "A runaway; a fugitive; or a dead person."

樂酒無厭謂之 | Lū ts'e woo yen wei
che wang. "To delight in wine without weariness is called Wang." (Meng tse.)

不樂善道而|其國 Pih lo sheen taou, urh wang ke kwô. "Did not delight in the path of virtue, and lost his country." 舅犯曰|人
無以為寶 Kew fan yuè, Wang jin woo e wei paou; jin tsin e wei paou. "Kew fan said, an exile has nothing to value, but the affection which he owes to his parents." (Ta he:y.)

|羊補牢未為遲也 Wang yang poo laou, we 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. 兀 R. H.
The human neck. From 大 Ta, abbreviated, represents the veins of the neck. The throat; commonly written 咀 Hang. 業其亢 Gih ke kang. "Seized his neck."

Read K'hang. The name of a star. 陽 K'hang 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, 上亢 | 龍有悔 Shang k'hang lung yew hwuy. "Excess will cause repentance." (Yih kieg.) 不能 | 身焉能 | 宗

Pih nang k'hang shin, yen nang k'hang 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. II.

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'chên hea che min tsa'en hea che ho, keaou yih urh tuy, kô tih 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.)

價 Keaou kea. "To pay the price of a commodity."

互 Kesou hoo. "Mutually connected, or blended together." 雜 Kesou ta. "To mix."

友 Kesou yew. "The intercourse of friends; a friend."

遊 Kesou yew. "A constant companion." 相 Seang keaou. "Mutually blended, or connected," said of persons or things. 結 結 Kesou, or 結

朋友 Keaou kêe păng yew. "To form friendships;
become intimate with.” 絕 | Tseu̇ Keou. “To
dissolve a friendship; break off an intimacy.” 與國
人 | 止於信 Yu kwei̇n Keou, che yu sin.
“In holding intercourse with fellow subjects rest in truth,”
as the highest excellence. (Ta he5.)
一面之 | Yih meen che Keou. “To have met
a person once.” 濫 | Lan Keou. “To be intimate
with every person one meets.”
與酒 | 水 Yu two Keou shwüy. “To mix
wine and water.” | 付 Keou foon. “To deliver
to; to transfer; to pass over.” | 寄 Keou ke. “To
transmit to.” | 出一個人 Keou chih yih
ko jin. “To deliver up a man.” | 出銀子 Keou
chih yin tsze. “To pay money.” | 其子為
質 Keou ke tsze wei̇e. “Gave up his son as a hostage.”
| 盤 Keou pwan. “To deliver over the platter;” to
deliver over the whole of a concern, commercial or official, to
another person. | 替 Keou te. “To deliver over
to the management of another.” | 戰 Keou chen.
“To fight.”
| 交 Keou kiȧe; or | 霰 Keou kiȧng. “Ad-
joining boundaries, or limits.” | | Keou keou.
“The appearance of birds flying.”
The name of a place. The part of a garment, which sur-
rounds the neck; the part which folds over at the breast.
Occurs in the sense of 娃 Keou, and of 鴉 Keou.

亥 HAE. | S. C. 亥 R. H.
The last of the twelve horary characters. 亥時

Hae she, or 时刻 Hae kih. From nine to eleven o’clock
at night. 正 | Ching hae, Ten o’clock at night.
交 | Keou hae. Nine o’clock at night.
家 | She, and | Hae, have by some writers been con-
founded. The upper part is considered the ancient form of
王; it is also said to be from 王 Yih; and the
lower part representing two human beings, a man and a woman,
or two children, denotes successive generations. In 春
秋 Ch’hu̇n ts’how, 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. | 可 rhyme, read E.

亦 YIH. 亦 S. C. 亦 R. H.

Also; likewise; moreover. A surname. 這樣亦
好 Yih yang yih hau̇. “Thus also it is well.” 彼
不好此 | 不好 Pe pih hau̇, tsze yih pih
hau̇. “That is bad, this also is bad.” | 可 Yih k’hȯ,
or | 好 Yih hau̇. “Also may; also well;” denotes a
qualified kind of assent. 他 他 說云 T’ha yih
shwu̇ yu̇n. “He also said.”

然鄭亡子 有不利焉 Jenching
wang, tsze yih yew pih le yen. “But if Ching were destroyed,
Tsze also would not be benefited.” (Ts’o chuen.)

象憂 | 憂象喜 | 喜 Seang yew, yih
yew; Seang he, yih he. “If Seang grieve, I also grieve; if
Seang rejoice, I also rejoice.” (Mang tsze.) 子曰

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.


MAOU. Disquietude; disturbance.

Characters formed by Six Strokes.

享 HEÀNG. 爻 S. C. 喔 R. H.

From 高 Kaon. "High" abbreviated, and 曰 Yuē, "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." 祭則鬼之一 Tse ts'ei heang che. "Offer sacrifice, and the Shades will enjoy it." (Heou king.) 福 Heang fuh. "To enjoy happiness." 用 Heang yung. "To enjoy the use of." 壽九十有四歲 Heang show kow shih yew se sy. "He enjoyed, or attained to the age of ninety four." 國七十有五年 Heang kwo ts'ih shih yew woo nien. "He reigned seventy five years."

孝 Heou heang. "Offerings of filial piety," at the tombs or temples of deceased relatives.

五官致貢曰 Woo kwon che kung yuē 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.

**KING.** **S. C.** **R. H.**

From 高, “High,” abbreviated, and 京, “Representing height.” (Shū-wān.) Great; lofty; extensive; the highest possible eminence, with a hollow in the centre.

**京** King; or *都* King too; or 鎮 King sze.

“The place of the imperial residence.” 城 City ching.


“The space within a thousand 里, of the capital.”

天子所居日 | 師 | 大也 | 師也

Theem tze so keu yuē King sze, King, ta yuyt; Sze, chung yuyu. “Where the Son of Heaven (the Emperor) dwells, is called King sze. King, denotes great; Sze, denotes a large concourse of people.” 北 | Pih king. The present capital of China; commonly written Peking.

南 | Nan king. The former capital.

上 | 會試 Shang king hwuy she. “To go up to Peking to the general examination” of literati.

亭 | Pung king. The present capital.

又數名十億為兆 | 十兆為

Yw shoo ming, shih yih wea chaou, shih chaou wea king.

“Further, the name of a number, ten hundred thousand make a chaou, ten chaou (or ten millions) make a king.”

兆 | King chaou. Name of a place.  |  | King king “Mournful.” | 果 King kwo.

“Peking fruits.”

**TING.** **S. C.** **R. H.**

From 高, abbreviated, and 丁 Ting, for sound.

A shed or portico in public ways, for the people to rest under.

A dome supported by pillars in a garden. A room or watch-house on a city wall. An elevated room. 花園的亭子 Hwa yuen telt ting tsze, “Summer house in a garden,” 八角涼 | Pā kei leung ting. “A cool octagonal portico.”” | 彤樓閣 Ting, tae, low, kō. Are four differently constructed fabrics intended for recreation. Tae, is a terrace open to the heavens; Low, is applied to any upper room; Kō, is said to be a raised pavement, open on all sides.

父 | Ting foo. The senior or petty peace officer of a small village.

Yw ting. A kind of post office on the road.
From Eight to Ten Strokes.

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- **亮 (liàng)**: Clear; bright.
- **坐 (zuò)**: Sit in an open chair.
- **孟子曰君子不** (Mengzi said, A prince without confidence...)

The name of a place.
From Eleven to Thirteen Strokes.

Tàn. 亘 S. C.

A large quantity of grain. Formed from 阝 Lin, "A granary;" and 旦 Tan, used for sound. (Shwō wān.)

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

The name of a country beyond seas.

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

Used for 但 Tan, "Only." Also for 祖 Tan, 禮 祖 for 路 Loo tan, properly 祖 Loo tan, "To expose a part of the body." Also used for 呈 Liēn.

Lo. Al. Scrib. 驒 Lo.

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

From Fourteen to Nineteen Strokes.

Shūyī. 䭲 Shwuy. See Rad. 未 E.

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

(Kang he.)

Yung. 䭳 Yung. See Rad. 亜 Yen.

Al. Scrib. 裏 Seang.

Wē.

Exertion; unwearied; indefatigable. 王文 We wēn wān pīn e.

"Laborious and indefatigable, Wān wang's fame is unceasing."

(Sh king.)

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

"One affirms, that Shwō wān does not contain this character. He changed it for 王 We; and another person altered the Yih king and She king accordingly. A third person, obliterated 一 We, altogether. The affirmations of each are presumptuous and unworthy of credit." (Kang he.)
NINTH RADICAL.

人 JIN. \] S. C. \] R. II.

The Seal form is said to represent the two arms of a man. They consider the character 大 Ta, a fuller representation of a man.

A human being; commonly understood of man. 男 Nan jin. "A man." 女 Neu jin. "A woman." 喜萬物之靈 Jin wei wan wān che ling. "Man is the intelligent part of the universe." He is, 天地之性最貴者也 The'en te che sing ts'ui k'wei ch'ā yā. "The most excellent production of the heavens and earth." (Show wān.)

They further say, 人者天地之德陰陽之交鬼神之會五行之秀氣也 Jin ch'āy, the'en te che tīth, Yin Yang che keou, k'wei shin che hwūi, woo hing che sew k'he yā. "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.) 喜仁也仁生物也 Jin, jin yā, jin sāng wūh yā. "Man, i.e. benevolence; benevolence to animated nature."

在天地中央濕熱相蒸處產出一 | Tse Yio Yang hoo keou, woo hing too
tung, she tshe ch'ān te chang yang, shih jē seang chīng choo ch'ān chūh yīh 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 sēm t'hung kēn.) 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 黃老 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.

Jin.  Married woman;" also, used for woman generally.  内


"Your lady; your wife."  他 | Pan jin, or  |

Jin.  "All men; every body."  天下之  |

T'heen hea jin.  "The people of the empire; of the world."  聿 | Shing jin.  The perfect Sages of antiquity, who possessed innate, and intuitive knowledge.  賢  |

Heen jin.  Sages of the second order, to whom study was necessary.  愚 | Yn jin.  The illiterate and uninformed.

They commonly divide mankind into these three classes.  Shing, in modern usage, is applied to the reigning Emperor.  Heen jin, denotes a virtuous person; and Yn, is commonly applied to the mass of the people.

之初性本善 Jin che ch'ho sing pun shen.  "The nature of man at his birth, is virtuous."  好  |


Sjin.  "A wicked man."  仙 | S'en jin.  Those, who by their high virtues, have risen to a kind of super-human, or angelic state.

大 | Ta jin.  "Great man," a term of respect applied to the higher officers of government, answering to the European term "Excellency."  Ta jin, sometimes denotes a person arrived at manhood, in contradistinction from children.

小 | Seou jin.  "Little man," generally denotes a mean worthless person; sometimes merely a person of no official rank in the state.

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<th>不自在自在不成</th>
<th>Ching jin püh tze tsae; tze tse püh ching jin. &quot;He who acts the man does not indulge himself; he who indulges himself, will never act the man.&quot; (Ming sin paou kiên.)</th>
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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 accountability 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.

which thinks, and generally answers to the words "Mind, understanding, intellect;" but still, according to the last quotation, the Hwân is that invisible and essential Principle, which enables the heart to act.

The animal life they express by 魂 Pih. 目之所以明耳之所以聰 也 Pih yay, mûh che so e ming, urh che so e tsung. "Pih, is that which enables the eye to see, and the ear to hear."

Kwei, denotes "The ghost, the shades, or the manes;" something distinct from the Hwân and the Pih. The material body, is called 人肉身 Jow shin. "The body of flesh."

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

The general belief is in a future state, which they call 来生 Lâi-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 天堂 Te yûh. "The prison of the earth;" the latter 仁善之域. "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. 兇神之理聖 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

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 foot.) 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 credibility 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. * Δ 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 入 Jüh, "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, hó, hway, lun, &c. are derived from Tschh.

天

CHWA, or Kwa. Alone and destitute.

个

Ol. Scrib.丁 Ting. See Rad. — Yih.


Characters formed by Two Strokes.

什

SHÍH.

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

In the Colloquial style， | 麼 Shih mo, is used for "What? and who?" | 麼事 Shih mo sze. “What affair ?”

仁

JIN.仁 S.C. 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 l'eén t'ēng sëng wūn che sin yuy.

"Jin, is the heart or feeling exercised by heaven and earth, in producing creatures.” 好生日 | Haou săng yuē 仁心 | 愛 Jin tī; | 愛 Jin gae. “The virtue of charity,” including benevolence and beneficence. 天心 | 愛 Thēen sin jin gae. “The heart of heaven is beneficence and love.” 民愛物 Jin min gae wū. “Benevolence to the people, and love to the creatures.”

心 | 愛心 Jin sin. “A benevolent heart.”


"Benevolent good government.” | 者義之本也順之體也得之者尊 Jin chay, e che pan yuy; shun che te yuy; tīh che chay, tuen. “Jin, is the foundation of righteous conduct; it is peaceful concord embodied: he who obtains it, is honorable.” (Le king.)

朱子曰 | 者心之德愛之理 Choo tsze yuē, jin chay sin cheh tīg, gae che le. “Choo tsze said, Jin, is the virtue of the heart, the principle of love.”

君子體 | 足以長人 Keun tsze te jin, ts'ëh e chuang jin. “The Prince who realizes, or embodies benevolence, is adequate to nurture and improve a people.”

(Le king.)
程子曰心必如穀種生之
性，便是

百分之一也

From Han, “An overhanging precipice, beneath which is, 人, "A man," stooping under apprehension of its falling.”

infring; inclined; oblique. The original form of 厮 shing, “The oblique tones; all excepting 彰 shing, are denominated Tsih.

The new moon faintly seen in the east, is called 艨.

Tsih tsih, A certain kind of money.

Peih tsih, “Appearance of water flowing.”

Kang he.) “Water flowing in an alarming degree.” (Tsze. "A place in which to ease nature.

派, which Kang he pronounces wrong. 稷| Peih tsih, “Appearance of grain growing thick.” To write the latter word 側 Tsih, is erroneous. (Kang he.)

The hand holding out something to a person. To give to.

Commonly written 付 Foo. See below.
prostrate; bowing with the head to the ground.

植偃 Hing, foo, chih, keang. "Rising, falling, erect, prostrate," | 倒 Foo taou, or 頼 Téen foo.

“To fall down,” Syn. with 帝 Noo.

仇 K'HEW.† S.C. 仇 R. H.

To unite. A pair. Proud. Resentment. An enemy. In the first sense, it is used as 遠 Kew. A surname. 修 我戈矛與子同仇 Sew wo ko maou yu tse tung kew. “Put in order my lance and spear, that I may join you, and make your enemies mine.” (She-king.) 嘉箋曰妃怨箋曰 | Kea gow yuē phèi;
yuen gow yuē k'hew. “An amicable pairing is called Phèi; a resentful pairing is called K'hew.” 报 | Paou k'hew.

“To revenge.” Also, read Kew. To rhyme, read Ke and Keu. 賓載手 | Pin tseu shou keu. according to some, “To take a wine cup in the hand.” (She-king.) 賓載

PĀ. A surname.

仇 CHANG.

Surname of the Mother of the Philosopher Mencius.

今 KIN.† #undef R. H.

From 爪 Tsèih, “To unite,” and 及 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 kin; 而 | 爺 kin; 于 | 今 kin; 而

於 Yu kin. All denote “The time now present.”

逝 | Keih kin; 逝 | Tae kin. “Till now.”

逝其 | 亥 Tae ke ko he. Expresses “Anxiety to embrace the present moment.” (She-king.) 日 Kin jih. “To day.” 月| Kin yuē. “This month.”


自古及 | Tze koo keih kin. “From ancient times to the present.”

當 | 天子 T'hang kin Thüen-tsze. “The present Emperor.”

時 Kin she. “The present times.” 子曰明鏡可以察形往古可以知 | Tze yuē, ming king k’ho e châ hing, wang koo k’ho e che kin. “Confucius said, in a clear mirror, figure may be examined; from past ages, the present may be known.”

生 Kin she. “This age.” Sometimes understood as 世 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 及 Jin, in the middle of

八 Pā, “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. 求介子入国 K'hew keae yu ta kwō. "Seek assistance from a great state." 今 Ling keae. "Your servant boy." 小 | Seou keae. "My servant boy." 耻 | K'ang keae, or | 續 K'ao tiē. "Candid; sincere; firm; independent; noble spirit." 於兩可 Keae yu leang k'ho. "To border on either will do;" either mode of proceeding may be adopted. 他 | 在善惡之間 Tha keae tsae shen go che kēn. "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 | Wū hoo gow yuē thī, show hoo gow yuē keae. "Things without a fellow are called Thī, animals with.

out a fellow are called Keae." | Keae, or 鱗 | Lin keae, Scales of shell fish; armour. | 蝲三百 六十而龜為之長 Keae chung san pih lū shih, urh kwei wei che ch'ang. "Of the scaly tribe there are three hundred and sixty, the tortoise is the chief." (Le-king.)

Joo. The Dictionary. Tsze-hwuy, erroneously reads this character, and several of its derivatives, Shing. (Kang-he.)

从 Ol. Scrib. 從 Tsung. See Rad. Chih.

了 Ol. Scrib. 了 Che. See Rad. Pēih.

仏 Ol. Scrib. 佛 Füh. See below.

**Characters formed by Three Strokes.**

學 TSZE, or Tszé. S. C. 學 R. H.

To sustain, or bear the duties devolving on one. 佛 Füh she tsze kēn she wo hēn thē hāng. “Assist me to bear the duties incumbent on me, and enable me to manifest a virtuous conduct.” (She-kung.)

The language of 成王 Ching-wang, of the Dynasty 周 Chow, to his ministers. | 舊 Tsze sc. “Carefully.”

| 舊 Tsze sc. “Carefully.”

| 舊 Tsze sc. “Carefully.”

| 舊 Tsze sc. “Carefully.”

| 舊 Tsze sc. “Carefully.”

| 舊 Tsze sc. “Carefully.”

Used improperly for 恩 Tsae, in the common phrase 兩 恩 tsae. “A vagabond; an idle, worthless person.”

仕 SZE, Shé. S. C. 仕 R. H.

To learn; to serve; to fill a public situation; to act

as a magistrate. 出仕 Ch’ih sze. “To go from home, and enter on the public service.” 出仕

版 Ch’boo tōng sze pan. “When first enrolled as a public officer.”

人生十年曰幼學二十曰 弱冠三十日壯有室四十曰 强而 | 五十曰艾服官政

六十日耆指使七十曰老而傅

八十九日耄 supported by 哀悼

與耄虽有罪不加刑焉 百年

日期顔

Jin sāng shih nēn yû yew, hē; urh shih yuē

jō, kwan; san shih yuē chwang, yew shih; sze shih yuē kēang,

urh sze; woo shih yuē gae, fū kwan ching; lūh shih yuē she, che

she; ts’īh shih yuē laou, urh chuen; pā shih kew shih yuē māou;

t’sīh nēn yuē taou, taou yu māou, suy yāw tsuy, pūh ken

hing yen; pih nēn yuē ke, e. “Persons who have lived ten

years are called Yew, and learn; those who have lived twenty

years are called Jō, and pass through the ceremony of receiving a

cap; at thirty they are called Chwang, and are married; at

forty they are called Kēang, and may enter into the government;
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 called

Laou, (old) and must transfer affairs to others; at eighty

and ninety, they are called Māou; in seven years more, they

are called Taou; (those who have arrived) at Taou and Māou,

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 | Fūh wān füh sze. "Not to inquire into affairs, not to attend to business?"
武王壹不 | Wū-wang k'he püh sze. "Woo-wang, how nothing in which to be occupied?" (She-king.)

To resign a public office. "To resign a public office." (She-king.)

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.

 узнать узнать Fūh wān füh sze. "Not to inquire into affairs, not to attend to business?"
вопрос вопрос Wū-wang k'he püh sze. "Woo-wang, how nothing in which to be occupied?" (She-king.)

"To resign a public office." (She-king.)

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.

He him; she; her; it; that; other. 他的 T'ha t'aih.

His hers. 們的 T'ha mun t'aih. "Their." 們 the.

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

That, or some other place. T'ha fang. "Another day." 年 T'ha nēn. "Another year." 們 T'ha mun. "They; them."

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

Do you go out with him? 你和出去 Ne ho t'ha ch'i hih k'hen. "Do you go out with him?"

If you see that woman, tell her to come here. 你見那女子叫來 Ne kēn na nee tse ke'ao t'ha lae. "If you see that woman, tell her to come here." 不與

Pūh yu t'ha jin bo kan. "It is nothing to any other person."

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

與咱咱兀 | T'ha yu t'ai, tā yu t'ha. "He with me, and I with him."

王顧左右而言 | 業 koo tso yew urh yen t'ha. "The king looked on the left and right, and spoke of something else." (Māng-tsze.)

Read T'ho, used in the sense of 佗 T'ho, and it T'ho, "To bear a burden, to sustain as beasts of burden."

凡牛馬載物日負 | Fan new ma tsa with.

yue Foo-t'ho. "The act of cows and horses bearing things is called Foo-t'ho."

Read T'ho, they also define it by 彼之稱也 此之別也 Pe che ching yay, tse che pē yay. "A term for that; something different from this."

知其一莫知其人知其一莫知其人 Jīn che ke yih mō ke 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 業 Seay. "Irregular; depraved."

仗 CH'HANG. 警 S. C. 仗 R. H.

Generic term for weapons, such as the sword, spear, &c. which is also expressed by 兵仗 Ping ch'hang, and 畫 K'he ch'hang. 彩 Ta ch'hang. "Ornamented weapons, used in plays."

To fight. "To fight."

A kind of guard about the palace. 天子儀 Theen tsze c ch'hang. "The imperial guard."

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

In the first sense Ch'hang is read either Ch'hang or Ch'hang; in the latter sense, it is always Ch'hang. 倚 | E ch'hang, or 傾 | Ping ch'hang. "To lean against; to depend upon." 仰 | Yang ch'hang. "To look up to a superior, and rely on him." 仗着誰的勢子 Ch'hang chō shuīyīn tēih she tīzē. "On whose influence does he depend?"

Denotes the same as 道 Tao, as 履危行險 無忘玄 | Le wei hēng hēn wō wāng huēn ch'hang. "Treading in dangerous places, do not forget the path of right reason." Occurs in the sense of 杖 Ch'hang, "A staff."

Original form of 筆 Chin.

付 FOO.† 旧 S. C. 付 R. H.

From "Man, and a hand holding out something." To give; to deliver over to. 付寄 FOO kē. "To send." 書信 FOO chuē sin. "To send a letter." 交付 FOO keaou, or reversed, Kenou foo, "To deliver over to." 付 Ch'ang tung léw. "To throw into the eastern streams; to cast from one, and neglect an affair. " Chūh foo. "To suggest to; to recommend to." 分 | FOO pe. "To give to." 托 FOO tō. "To request or engage a person to do something." 上天生民必各 | 联值 立身之本 Chin wei, shāng tēhēn sāng min, pǐh kō foo yīh nūē, she wei lēih shin che 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 附 Foo. "A certain sacrifice."

仙 SĒEN† 旧 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.

老而不死曰仙 Laou urh pūh sēn yē sēn. "Old, and not dying is called Sēn." Again, 遷也遷而入山也 Sēn, ts'hēn yay, ts'hēn urh jīh shān yay. "Sēn, is to remove; to remove and enter amongst the hills." They are also called 神 Shin sēn "Divine genii." 八 | Pā sēn. "Eight sēn:" 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 Fûh, 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 sêen. "Half sêen." And 有酒学
Yew tsew heû sêen. "The sêen who drink and learn;"
express a lower class of persons, as poets and others, who aspire
to the rank of Sêen.

放下屠刀便成 | 佛 Fang hea too
tau piên ching sêen Fûh. "Lay down the butcher's knife,
and you will become a Sêen, or (like) the god Fûh;" the
sect of Fûh, considers taking animal life a great crime.

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

胎 | Tse sêen, A certain bird, said to live a thousand
years. A surname. Al. Scrib. 佛 Sêen.

仁 | HûEN.
A man on the top of a hill. To move or trip lightly. To
be distinguished from 会 Sêen, which is the same as the
preceding.

鳥會魚躍 Neou hên yû yû. "The birds skip,
and the fish frisk about;"

仔 | CHA.
A young girl. Ease; luxury. Also read To, To send, or
intrust to.
侃 FAN.
To make light of; to treat with neglect and contempt.

侻 PÖ, or SHÖ.
侻約 Pö yö. "A moving star." Also read Tæi. 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 tse t'ung and Tse hwuy. He says, that these errors are very numerous, and he deems it expedient to expose the more palpable ones.

代 TÀE. § S. C. 代 R. H.
To change; for; instead of; in the place of. An age; a generation. 代人做事 Tæ jin tso sze. "To do something for a person." 代欠項 Tæ t'een k'heen heang. "To pay a debt for another person." 你 代买些墨 Ne tae wo mae sey mih. "Buy a little ink for me." 祖宗三代 Tsoo tsung san tæ. "Ancestors for three generations;" i.e. father, grandfather, and great grandfather. 歷 代 Tæi tæ. "Successive generations." 世 代源流連 She tæ yuen lew yuen. "Generations flowing remotely from the source;" i.e. a family that exists for many generations." 三代 San tæ. "Three generations," often refers to the three Dynasties, 夏殷周 Hea, Yin, Chow.

### 天工人其之
天理物类官所治无非天事

Jin keun tae t'heen le wih, shoo kwan so che, woo fe t'heen 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 Tæi.

令 LING. § S. C. 令 R. H.

From 三角 Tæi, "To assemble," and 令 Tæi, "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 Pronouns "Your;" before the words "Father and mother, brother, son, daughter," &c.

拜相領百官之奏章傳一人之命令

Pæ seang ling pih kwan ehe tsoow chang, chuen yih jin ehe ming ling. "The Pæ 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.
日使 | Sze yih yun she ling. "Those who serve in a menial capacity are called She ling." | 甲 | 乙
丙 | Ling ke, ling yeh, ling ping. Are called Three Ling, or certain lucky days. 頌鶴 Ling teih, A kind of brick, in which sense, they are also written | 適 Ling teih.

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

以 | E. S. C. | 巳 R. H.

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

By: 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 yu, she ke so e; kwan ke so yew; cha 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?" (Lan yu.)

所 | So e. "That by which; thereby; therefore." | 是 | She e. "Hence; therefore." | 可 | Kho 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 laou shâ jin. "To kill a person with a knife." | 直為
The same as \[\text{高}\] Kaou, "High."

Com. form of \[\text{攀}\] Phan, "To climb."

Characters formed by Four Strokes.

Same as \[\text{反}\] Fan, "The reverse."

Affrighted; agitated. Read Meaou, 廃 | Tscait meaou. "Little; small."

From \[\text{金}\] Jin, and \[\text{印}\] 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 Khe 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."

The same as 芳名 Soo yang fang ming. "Heretofore, thought with veneration on your fragrant name;" said to persons of whom we have heard, on first meeting them. 久 Kew yang. "Long looked up;" I have long regarded you.
IV.

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

| 以 | 以 觀於天文俯以察於地理. Yang e kwan yu th'ien wan; foo e ch'ak ye te.

| 俯 | "To look up and observe the appearance of the heavens; to look down and examine the properties of the earth." 俯

| 無 | 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 Puh kin, ts'ih yang, puh ts'ih sze foo moo; foo, puh ts'ih chih tse tsze.

| 天長嘆 | Yang th'ien ch'ang tan.

Also read, Gang. Occurs as part of a title of a certain Emperor. 闕闕 | 闕 Han han gang gang. "A stern and intimidating manner." A similar sense is expressed by 順順手印 Yung yung gang gang. (She king.)

One uses the characters in a sense different from their proper signification; they are not always to be imitated. (Kang he.)

KÉEN.

伶 Ki'en choo. "A performer on a musical instrument." Also read, King, Great; attentive; careful.

T'HSZE.

A man's name. 俠 T'hsze fei. An expert swordsman. Same as 俠 T'hsze. See below, under six strokes.

CHUNG. 仲 S.C. 仲 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.

父 Chung foo. "Father's younger brother." 伯

父 Chung foo. "Father's younger brother."

昆 Kwân chung. "Brothers." Kwân, denotes those elder than the person addressed; Chung, denotes the younger.

有幾位昆 | Yew ke wei kwân chung. "How many brothers have you?"

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

The three months of each season of the year, have the words 孟 | 季 Mâng, chung, ke, applied to them in order. Thus, 孟春 Mâng ch'üen, denotes the first month in Spring. 季夏 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, 季 Chung, without man by the side, is sometimes used. Four Twin brothers, are called in order, 子孟中叔 Tsze, mâng, chung, shih.
To separate from; to divide; ugly. 有女仳離 Yew neu p'he le. "There are wives separated from their husbands" through distress, occasioned by famine.  (She king.)

P'he hwuy. "An ugly woman."

Same as Naou, "To wrangle and make a noise."

Original form of Yih. See below.

NE. 伪僣 Ne hwán, "To affect ignorance."

YÖ. The name of a place.

WOO.  An equal; an opponent. Also used in the sense of 背 Woo. "A file of five men." A surname. 佮作 Woo taó, A person who performs the necessary offices to a corpse.

件 KEEN. † 件 S.C. 佮 R.H.

To divide; from man and cow, because a cow is a large animal that may be shared.  (Shwô wân.) To separate, or distinguish things; an individual article; subject or affair. A particular. Answers to one; an; a.

若干件 Jó kan kéen. "How many articles, or particulars?"

物 Wuh kéen. "A thing."

事 Sze kéen. "An affair."

許多物 Hén to wuh kéen. "A great many things."

衣服 Yih kéen e fish.
伴\(^{\text{FUNG.}}\)

Name of one of the 仙 Sseq. Same as 伴 Fung. See Radial | Kwän.

合\(^{\text{Ol.Scrib.}}\) Ts'hung. See under S str.

任 JIN. § 旺 S.C. 任 R.H.

From man, the other part giving sound. To be surely for.

(Shwó 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 pâng yew yu ê jin. "Being true or faithful to a friend is called Jin." 以恩相信曰 E gän seang sin yu ê jin. "With kindness, to exercise mutual trust is called Jin." 六行孝友睦嫗 | 恤 Lâh hing, heanou, yew, mûh, yin, jin, sfûh. "Six virtues, filial piety, fraternal affection, peacefulness, harmony, friendship, compassion."

| Jin, and | 憑 Jin ping, | 從 Jin tsung, |
| each expresses, trusting to another person, letting them do as they please. | 從你的意思 Jin tsung ne teih e sze. "Do as you please; you may have it your own way." | 自意 Jin tsê e. "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." 衆怒難 | Chung noo nan jin. "Difficult to bear the rage of the multitude." 孰憂 | Shih yew seur k'ho jin. "Who can endure (these) mournful thoughts."

思而可 | Wo pan 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 virtuous by proxy. (Lun yu) 治 | 將歸 Che jin tsang kwei. "Arrange the burdens (to be carried) being about to return." (Măng tsze) 我 | 我軼 Wo jin wo liên. "I carry the burden; I drag the carriage."

輕 | 分 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 | 賈 Pûh kán yu choo jin che. "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 妊 Jin. "Conception, pregnancy." Also occurs, but erroneously, in the sense of 妊 Jin. To rhyme, read Jung.

任 WANG.

To go with haste. The Dictionary called Tsze hwuy, erroneously writes it 往 thus. (Kang he.)
<table>
<thead>
<tr>
<th>Radical</th>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pin</td>
<td>彬 Pin, Party colored, striped.</td>
<td></td>
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<tr>
<td></td>
<td>See Radical 三 Shang. Also, erroneously written 斌 Pin. (Kang he.) Dictionaries contradict each other, as to whether the first or second character was the ancient form.</td>
<td></td>
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<tr>
<td>伍</td>
<td>Com. form of 低 Te. See below.</td>
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<tr>
<td>仿</td>
<td>FANG ($) 仿 S. C. 仿 R. H.</td>
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<td>Similar; like to. (Shwö wän.) 仿佛 Fang fū.</td>
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<td>&quot;Seeing indistinctly; uncertain resemblance.&quot; 仿其若夢 Fang fū ke jō mung. &quot;Appearing like a dream.&quot; The phrase Fang fū, occurs written in all these various ways. 彫彫 Fang fū; 髪髪 Fang fū; 方弗 Fang fū; 放弗 Fang fū; 倆佛 Fang fū; 放懐 Fang fū; 唐懐 Fang fū. Occurs in the sense of 彫 Pang, as 仿 Pang hwang, or 方皇 Fang hwang. &quot;Unable to proceed, irresolute.&quot; 仿方皇 CHUNG.‡</td>
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<tr>
<td>尴</td>
<td>See under 九 Wang. 43 Radical.</td>
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<tr>
<td>佢</td>
<td>PEI. Now written 佢 Pei. See Rad. 水 Shwö YU ($)</td>
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<td>A female ruler, or officer of government, of whom there was one during the Dynasty Han, called 佢佢 Tečę YU. To dilate. Al. Scrib. 好 Yu. In the dialect of Tsoo, used in the sense of &quot;Great,&quot; applied to persons. 佢 TEAOU.</td>
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<tr>
<td>俊</td>
<td>佢尨 Teau tang. &quot;Not constant; unusual.&quot;</td>
<td></td>
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<tr>
<td>侽</td>
<td>TÜN.</td>
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<tr>
<td></td>
<td>Hwän tun. &quot;Dense; impervious.&quot; One of four cruel persons mentioned in history. 侽 WÄN.</td>
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<tr>
<td></td>
<td>To separate; to break; to cut asunder. 侽遜 Wän mō. &quot;To separate from.&quot; Also read, Wëh.</td>
<td></td>
</tr>
<tr>
<td>來</td>
<td>Same as 役 Yüh. &quot;To serve.&quot;</td>
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</tbody>
</table>
|        | The ancient form of Yüh, "To serve," from 役 Jin, "A Man," carrying 軒 Shoo, "A staff," hence the idea,
To serve. (E wän pe lan.) Also, in the dialect of a certain place, "To reject; to cast away." (Kang hs.)

心 Sìn, or T'Shin. 二 S. C.

Fearful; timorous; apprehensive. 俪 | 倚

为民吏差 Sin sin héen héen wei mìn le sew.

"Timorous and fearful, the shame and scorn of the people and officers of Government." 低首下心 | 倚

俪 Te show hea sin tshín tshín héen héen. "To hang the head and feel timorous and fearful."

伉 K'hang. § 伉 S. C. 伉 R. H.

K'ang le. To pair; to match, either as friends or foes; husband and wife, a pair, who are equal. To oppose; to be inimical to. To store up. A surname. Read Kang, straight; straight forward; honest, blunt manner.

一舐 | 倚便是白頭相守 Yih hea k'hang le pên she pêh tow seang show. "Once matched (as husband and wife) by mutual agreement, there will be adherence to each other till the head be grown white with old age." 不能庇其 | 倚 Pêh nêng pe ke k'hang le. "Could not preserve his union with his wife," but suffered her to be taken away by another person. (Tso chuen.) 烏獸俯不失 | 倚 Neauow show yew pêh shih k'hang le. "Even birds and beasts do not violate the conjugal union." (Lêh shoo.) 直的

人 Kang ch'êh leh jin. "A straight-forward man; a person without art or address. Occurs in the sense of 抗 K'hang, "To withstand."

伊 E. § 伊 S. C. 伊 R. H.

He; she; it; they; that person or thing, referring to some antecedent Noun. 伊年 E nêng. "That year;" 所謂 | 人 So wei e jîn. "That, or the person alluded to." (She king.) | 等 E ting. "They; them;" An expletive, ushering in a sentence: as 誰云 從 E shwy yun tsung. "From whom does he come?" (She king.) A surname. The name of a district, and of a river. 鬱 | Yō e. "Appearing displeased or sorry." 吾 | Woo e. "The noise made in reading aloud; in which sense it is otherwise written 吾 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 shing.

丨耆 E keih, The epithet of an ancient king. Also used as a modern surname. 丨尹 E yun, A famous sage of antiquity: the minister of 湯 K'hang.

伋 KEIh. 伋 S. C. 伋 R. H.

A man's name. 孔伋 K'hang keih, The grandson of Confucius. His epithet was 子思 Tze szé; he compiled the second of the 四書 Sze shoo. viz. 中庸 Chung yung. 丨 伋 keih keih, "An empty unreal appearance."

侻 YAE.

Weary; fatigued. "The right hand part should be 倌 \begin{equation*} \text{Gih} \end{equation*} (Kang hs.)
伍 

WOO§ 区 S. C. 伍 R. H.

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 胸 Woo. A surname. 行 | 出身

Hang woo chih shin. "To go forth with the army."

用兵之法全军為上破軍次之全 | 爲上破 | 次之

Yung ping che fa tsuen keun wei shang, p'ho keun tsze che; tsuen woo wei shang, p'ho woo tsze che. "In the usage of martial law, a complete legion takes the precedence; a broken legion ranks next: a complete file of five men takes the precedence, a broken file ranks next."

儕 | Chae woo. "Friends of the same rank; companions of the same age." 爲 | Wei woo. "To form acquaintances." Two persons assisting each other are called 貫 Urh; three persons connected are called 參 Ts'hum; five are called 胸 Woo; ten are called 什 Shih; and an hundred are called 佰 Pih.

伎 KÈ§ 匹 S. C. 伎 R. H.

Talent; ability. 無他伎能 Woo tha ke ning. "No other ability; not fit for any thing else." 伎 Ke leang; 巧 Ke Kenou. "Clever; artful; ingenious." 勇 Ke yung. "Military art, and prowess." Read Ke, "Easy; leisurely." Shwâ wün, defines it by 與 Yu, "To give."

SGHz

Occurs in the sense of 趨 Khe, having more than the usual number of toes on the foot.

佇 † Original form of 衆 Chung.

Several persons: a multitude. Al. Scrib. 佇 thus.

伏 FÜH§ 伏 S. C. 伏 R. H.

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

寢母伏 Tsin woo fûh. "In sleeping do not lie on the face." 俯 | Foo fûh. To fall prostrate; to kneel with the body bent forward, and resting on the ground.

Fûh, in the sense of "Humbly," is used before 祈 Ke, and 乞 Keîh, "To beg, to pray, to entreat;" before 望 Wang, "To hope;" before 希 Wei and 思 Sze, "To consider;" before 願 Yuen, "To wish, to desire;" and before 查 Chu, "To examine into." 既 | 其罪 Ke fûh ke tsuî. "Since the (state Hsü) has acknowledged its offence.

壓 | Ya fûh. "To repress; to oppress." 四 路埋 | Sze loo maî fûh. "Lying in an ambush on every road."

藏 | Ts'hang fûh, or reversed, Fûh ts'hang, "To put into; to secrete; to hide; to conceal."


Occurs in the sense of 聂 Pih. To rhyme, read Pih.
伐 (Fá) 伐 S. C. 伐 R. H.

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

(Shwó wăn.) 伐鼓 Fá koo. "To strike a drum."

伐職 Fá miū. "To cut down a tree." To reduce to subjection, either rebels or a foreign enemy; the same is expressed by 征 | Ching 殺 | Shá fá, "To kill."

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

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

不自 | 故有功 Pih tsze fá 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 yue fá, tséih jih yue yue. "To publish his merit is called Fá; daily to accumulate it is called Yué."

罪 | 罪 Fá tsuy. "To punish an offence." 弔民 | 罪 Tseou min fá tsuy. "To compassionatethe people and punish the crimes (of their rulers)."

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

休 (Héw) 休 S. C. 休 R. H.

From Man leaning against a tree. To cease; to rest. (Shwó wăn.) 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 excellence! the praise of which shall continue unlimited to myriads of ages." (Shoo king.)

作德心逸日 | 作僞心勞日拙 Tsó tîh, sin yih jih hew; tsó wei, sia laou jih ché. "Practising virtue, the heart is happy, and daily more excellent; acting the hypocrite, the heart is troubled and daily becomes worse." (Shoo king.) 戚相關 Hew tséih scang kwan. "Mutually sharing joys and sorrows."

| | 安閑之貌 Hew hew, gan hēē che mau. "Hew hew, denotes the appearance of repose and leisure." (She king.) 百工皆 | Pih kung keac hew. "A cessation of every species of work," (as at the close of the year.) 俭也 Hew hew kēn yay. "Hew hew, denotes moderation, or a strict economy."

沐 Hew miū. "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.

致仕日 | Che sze yuē 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 Hew tse.
"To divorce a wife." | "A bill of divorce." | "Cease to make further inquiry."

I didn’t hear you." | "A bill of divorce." | "Hew shoo.

We have come late to receive you." | "Do not be offended." | "The strings of a bow." | "Hatred; implacable resentment.

Reciprocal; mutual.

Hastily; urgently.

The name of a hill.

A man's name.

To strike out, or elicit that which is important.

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

Household furniture and utensils.

Mates, or officers in Merchant's ships.

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

佧 COM. FORM OF 佧 HEUEN. SEE ABOVE.

佧 NOO.

Great strength; murderous strength; desperate attack.

侱 CHUH. A short appearance.

佴 PIH.§ ¶ S. C. 佴 R. H.

A senior; a superior; to control. A father's elder brother, so called from having the control of the family. An elder brother. The third rank of nobility. Epithet by which a wife addresses her husband. The name of a bird. A surname. The god of a certain constellation. 伯父 PIH moo.

"Uncle," father's elder brother.

"Aunt," father's elder brother's wife.

"Uncle," on the father's side generally; mother's brothers are called 姐父 KEW moo.

兄弟之倫長曰 | 次曰仲 又次曰叔幼曰季 Heung te che lun,
ch'lan'g yü'i pih; tsze yu' chung; yew tsze yu' shih; yew yu' ke. "Those related as brothers, the eldest is called Pih; the next Chung; the next again Shih; and the youngest is called Ke." (Lüh shoo.) 仲之間 PIH CHUNG.

大宗 | Ta tsung pih. A principal officer in the 禮部 LE POO, or tribunal of ceremonies.

Woo pih. "A general, or leader of armies." 侯

How pi. 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 Poo, Peih, and Poo.

估 KOÓ. 估 R. H.

Taxi; 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 | KAA hwan kea, tszen pih koo. "To raise the price of salt, and lower that of silk." 家產變 | KAA.

ch'han pien koo. "To turn houses and landed property into money; to estimate the value in case of failure," a proceeding of the government. 定 KOO ting. "To settle; to fix" the price. 檔 | TAE koo. To raise the price by unfair means: a practice prohibited in case 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 tszen yih pih yuen yew ling. "I reckon, that a hundred dollars and more will be used."

你 | 他說甚麼 NE koo t'sa shi. shin mo. "What do you think he said?"
Ninth Radical. V. Jin 人

孤 KWA.
Distorted; deviating from rectitude. 孤邪 Kwa way. “Completely separated; a connexion entirely dissolved.”

倆 NÉ. Thou; thee. Commonly written 個.

你們 Ne mun. “You, or ye.” 你的 Ne teih. “Thine, or yours.” 他們的事 She ne mun teih tse. “It is your affair.”

們的人為甚麼這樣不好 Ne mun teih jin wei shia mo chay yang piúh hau. “Why do you people behave so ill?”

這個不是 他們的麼 Chay ko piúh she ne mun teih mo. “Is not this yours?”

我不相顧 Ne wo piúh scang koo. “Let you and I not regard each other;” each mind his own affairs.

倆 LING.$ 議 S. C. 伶 R. H.

倆倆 Pwân.§ 議 S. C. 伶 R. H.

倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倆倇
Jin. V. Ninth Radical.

Chow. A double surname.  | 丁 (Ling ting).  "Alone; destitute; walking alone."

 لك Same as 亻Chow. See Rad. 肉Jow.

仏 Same as 手Chau. See Rad. 手Show.

伸 SHIN.§ 伸 (S. C. 伸) R. II.

To extend; to spread out; to explain; to straighten; to stretch out; to clear up the cause of the injured. A surname.

伸手[脚] Shin show shin kei.  "To extend the arms and feet."

引而[之] Yin urh shin che.  "To introduce (more lines) and extend them; viz. the number of the diagrams. (Yih king)"

不直 Chin piuh chih.  "Unable to straighten; or to procure justice for one who is oppressed."

有屈難[難] Yew keih nan shin.  "Bent so as to be difficult to straighten; to be oppressed or injured in a way in which it is difficult to obtain justice."

理冤枉 Shin le yuen wang.  "To clear up the cause of the falsely accused."

舒[明] Shoo shin.  "To extend; to exhilarate."

欠[明] K'een shin.  "To yawn and stretch one's self."

總之君子身可小可大丈夫志能屈能伸 | Tsung chei keun tsze shin, k'ho seon k'ho ta; chang foo che, ming keih ming shin.

"The person of every eminently good man, can fill (with equal propriety) either a great situation, or a small one; the minds of great men, can either bend and stoop to mere individual improvement, or extend their efforts for the benefit of the world."

| 屈 Shin keih.  Are opposites, "Straight. crooked;" and in a figurative sense, Righted, and injured or oppressed. In Mäng-tsze, it occurs written thus 信. A surname. Formerly it had not Man by the side, that part was added in later times.

伺 TSEU.  Dull; slow; unskilful.

伺 SZE.§ 伺 (S. C. 伺) R. II.

To wait for; to wait upon; to observe; to spy out; to examine. 只得在此伺候 Chih tih tsae tsze sze how.  "(We) can do no other than remain here and wait."

相暇 | Seang muen sze.  "To observe or watch each other; an oblique glance."  In this sense, it is otherwise written 伺 Sze. 偵 | 得失 Ch'ing sze tih shih.  "To examine into success and failure."

妇們快來 | 候 Kesou seih foo mun kwan lae sze how.  "Call the Son's wives to make haste and come and wait."

探 | Tan sze.  "To enquire into; to try to find out."

司 Sze, occurs in the same sense.

伴 PANG.

To send; to cause.  To accord with; to follow. 盛伴 Shing pangs.  "Flourishing servant;" i.e. your servant.

To hasten. (Tse hwuy.)

似 SZE, or Szé, 似 (S. C. 似) R. II.

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

而不同, Seang sze urh p'ih thung. "Like each other, and yet different."

"Like right, but wrong."

"Non-speakable."

Still more; to offer. A surname.

似 Sze she. "It appears right."

不能言, Tsing sze shway. "As clear as water."

清 | 水 還有貴 | 我們的 Ilwan yew kwei sze wo mun teih. "Still some as honorable as we."

個畜生 | 的 Yih ko chih sing sze teih. "Like a brute."

以其所 | 名其草也 E ke so sze ming ke tsou yay. "Name the plants from what they resemble."

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

他有勝 | 我的他又有不如我的 T'ha yew shing sze wo teih; t'ha yew yew p'ih joo wo teih. "He has better than mine; and he has also not so good as mine." To rhyme, read E.

伽 KEA.

伽蓝 Kea lan, A certain god of the Sect 佛. This character occurs chiefly in the books of 佛, in which are many uncouth untranslated words; which barbarisms, some Dictionaries entirely omit; Kang-he, commonly inserts them.

In the dialect of 梵 Fan, 那 No kea, denotes a dragon; also, a certain flower.

竭 Kē kea, A shining ceros.

No kea. An elephant.
田 TÉEN, or Téen. § _RENDERER.  
A certain kind of ancient carriage.  
田谓耕治之也 Téen wei kāng che che yay. "Téen expresses to plow and cultivate."  
夫一婦 | 田百畝 Yih foo yih foo tén phe mow. "One man and one woman cultivate of land one hundred mow."

佃結繩而為網罟以 | 以漁 Tso kē shēng urh wei wang kōo e tén e yu. "Knot cords and make nets to catch wild beasts and to fish with." (Yih-king.) Also written 田 Téen.  
無田甫田維莽騁騁無思遠人勞心切切 Woo tén foo tén wei yew k'elaou keaul; woo sze yuen jin laou sin taou taou. "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. 下 Téen. To rhyme, read Ting. According to Shwō-wăn, Téen, denotes "The middle," from some allusion to a carriage.

佃 HAN. Same as Téen Han, "Elated with wine."

甘 Ol. Scrib. 死 Sze. "To die."

但 MAE.  
A certain medicine procured from the east.

但 TÁN, or Tán. § RENDERER.  
To expose the naked arm. (Shwō-wăn.) Only; especially; but; very; whenever; as soon as; unrestrained. A surname.

但願你好 Tan yuen ne'hau. "Particularly wish you well."  
豈 | K'he tan. "How only?"

無益而且有害 Püh tan woo yih, urh ts'heay yew lue. "Not only no advantage, but injurious."

我今早想來 | 為下雨不能走動 Wo kin taou seang lue, tan wei hea yu pih nang tsow tung. "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 selv tsēh lëng chung che. "Whenever there is any news, you shall immediately be informed."

凡有甚麼事 Tan fan yew shin mo sze. "Whenever any thing occurs."

馬 | 馬 Tan ma, or 驛馬 Tan ma. "A horse left at full liberty." Occurs in the sense of 直 Tan, and of 誕 Tan. Also, read Yen.

佇 CHOO. § RENDERER.  
A considerable length of time; to stand a long time; to wait.

瞻望弗及佇立以泣 Cheu wang fū keih, choo lihb e keih. "Having gazed till he was out of sight, he long stood still and wept." (She-king.)
poe hwuy yen choo. "Standing and hoping for a favorable reply."

佈 POO. 佈 S.C. 佈 R.H.
To extend; extensive; filling the whole space.

Poo che. "To place in order." 敷 Poo kae. "To spread out."

達 Poo thâ. "To communicate information to."

佈置 Ancient form of 佈 Woo.

Neglect; disrespect. 慢尠之心生 Man woo che sin sang. "The disposition of neglect and disrespect was produced."

仏 KEU.
The name of a country. A man's name. Read Kea, a surname; also, the name of a certain deity. Kea sha kwâ, A certain country, otherwise called Shoo lîh. ｜ ｜ Kea kâ. "The family connexions of the demi-god 文殊 Wân shoo. ｜ ｜ ｜

酒賢 KEI, or Pe. Irregular; depraved.

紹 SHAOU. 韶 S.C.
The order of persons in the temple of ancestors. In the hall of ancestors, the tablet of the father fronting the south is called 曜 Shaou; the tablet of the son towards the north is called

穆 Muh. Now written 附 Shaou. Read as Shao, "The act of communicating betwixt the host and guest in ceremonious visits, between officers of different states."

攸 TSZE. 攸 R.H.
Small; mean talents and principles. 攸 | 彼 有屋 Tsze tsze pe yew 8. "Men of inferior talents and bad principles, these have houses." (She-king.)

Al. Scrib. 偶 Tse tsze.

位 WEI$. 位 S.C. 位 R.H.
From Man, and to erect. To sit erect and in order on each side of a portico. (Shwû-wân.) 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.

天地之大德曰生聖人之大寶曰位何以守 | 日仁何以聚人曰財理財正辭禁民為非曰義 Thèen te che ta thî yû ê sang; shing jîn che ta paou yû ê wei, ho e show wei yû ê jîn; bo e tseu jîn yû tâ; le tâ, ching tsze, kîn min wei fei yû ê "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
exceedingly difficult always to ascertain the exact sense of "Wei," which occurs twice in this obscure sentence.

<table>
<thead>
<tr>
<th>理</th>
<th>Wei i.e. &quot;To arrange, or rule.&quot;</th>
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<tbody>
<tr>
<td>地</td>
<td>Place; situation.</td>
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<tr>
<td>他的地</td>
<td>is 甚麼</td>
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<tr>
<td>大地</td>
<td>Ta te wei. &quot;A high, or important situation.&quot;</td>
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<tr>
<td>A man&quot; of respectability; a gentleman.</td>
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<tr>
<td>重要</td>
<td>Lēe we. &quot;Constituted persons,&quot; those appointed to some trust; gentlemen.</td>
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<tr>
<td>Tseen A. y c. &quot;or H. n T&amp;-. important</td>
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<tr>
<td>栋</td>
<td>Leg Kaou</td>
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<tr>
<td>Yih Wheat e. Ta &quot;a one's head.&quot;</td>
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<tr>
<td>原来</td>
<td>Tae gentlemen.</td>
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<tr>
<td>wei. wei. duties</td>
<td>ttae the wei.</td>
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<td>There</td>
<td>Ch'huh &quot;A or situation.</td>
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<tr>
<td>situation.&quot;</td>
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<tr>
<td>回</td>
<td>Te &quot;Hang down the head.&quot;</td>
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<tr>
<td>人</td>
<td>Tae teih jin. &quot;A low worthless person.&quot;</td>
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<tr>
<td>Tso. &quot;To droop the head and lower the heart;&quot; to feel and show tokens of submission.&quot;</td>
<td></td>
</tr>
<tr>
<td>人</td>
<td>Te hea teih jin. &quot;A low worthless person.&quot;</td>
</tr>
<tr>
<td>賣</td>
<td>Kea tséen te. &quot;A low price.&quot;</td>
</tr>
<tr>
<td>氏</td>
<td>Te, occurs in the same sense, when speaking of the price of a thing.</td>
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<tr>
<td>氏</td>
<td>减贱平</td>
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<tr>
<td>住</td>
<td>CHOO.</td>
</tr>
<tr>
<td>To halt; to stop; to erect; to withstand; to dwell. A surname.</td>
<td></td>
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<tr>
<td>注意</td>
<td>Ting choo keō. &quot;To stop the foot;&quot; to cease from walking.</td>
</tr>
<tr>
<td>得</td>
<td>Tih wei. &quot;To obtain a seat;&quot; i.e. a public situation, or the throne.</td>
</tr>
<tr>
<td>矢</td>
<td>Shih wei. &quot;To lose the throne.&quot;</td>
</tr>
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</table>

The people of Kaou le. (Corea) call things that are similar, Wei. Originally written 住所 Wei.
手 Choo show. "To stop the hand," i.e. to cease from working, or doing any thing. 忽然 | 了口 Hwih jen choo leou k'how. "Suddenly stopped the mouth;" i.e. ceased to speak.

那氣息可有甚麼法子遮掩得| 那氣息可有甚麼法子遮掩得 Na k'he soh k'ho yew shin mo fa tse chay yen tih choo mo. "Is there any means of warding off, and stopping (or warding off effectually) that effluvia?"

抵敌不| Te teh piuh choo. "Unable to withstand an enemy." 忍不| Jin piuh choo. "Unable to endure."

你在那裡 | Ne tse na le choo. "Where do you live?" or which expresses the same, you | 在那裡 Ne choo tse na le. 我係在省城居 | Wo she tse sang ching keu choo. "I reside at the chief city of the Province."

Various ranks or tribes of persons living in the same place.

Occurred in the sense of 數 Shoo, Numbers, 百 | Pih choo. "Hundreds."

佐 Tso. 佐 S.C. 佐 R.H.

From Hand and Work. To assist on the left. Man was added in later times. (Shwâ-wân.) To assist; a second to; an assistant. An assistant officer in the government, whether high or low. A minister of state, second to the Emperor.

以佐王治邦國 B tso wanghai peng kwâ. "To assist in ruling the country."

之才 Yen-tszeh wang tso chhe tse. "Yen-tszeh has talents which fit him for a king's minister."

六 | Lih tso.

"Six ministers," or assistants in the time of Fuh-he.

理 Tso le. To assist in the direction or management of affairs, as secretaries in public offices, &c. 天之五.

Yew, or Yèw. 佑 S.C. 佑 R.H.

From Month and Hand. When language fails, to use the hand to assist. Man was added in after times. (Shwâ-wân.) To aid; to help; to protect.

上天佑佑下民罪人黜伏天命弗僧貪若草木兆民允殖 Shang t'heen foo yew hea min; tsyin ch'hûh fuh; t'heen ming fuh tseên, pe jû taoun miû choo min yun chûh. "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." (Shoo-king.) All nature rejoices in the righteous judgments of God. The above is the sense given by Choo-foo-tsze, other Commentators differ much amongst themselves, in their interpretations of some parts of the sentence.

Syn. with 祥 Yew, "Divine assistance." 神保 神庇 Ke Shin pe yew. "Pray to God for protection and support." The sentence "If God be for us, who can be against us?" is, in the MS. Dictionaries of the Romish Missionaries, rendered thus, 天主若 | 我誰 能害我 Th'hen choo jî yew wo, shway ning hae
wo. "If the Lord of heaven protect me, (or us) who can hurt me?"

侠 YANG.

According to Kang-he, others read it Yang and Yáng. The body unextended. "Lying on the back." Some express it by 偃仰 Yen yang.

体 PUN, or Te.

Used erroneously for 笨 Pun, and still more erroneously for 体 Te. (E-wan-pe-lan) "A driver of a hearse." (Kang-he.)

佔 TÉEN, or Chen.

佔位 Téen tow. "To treat lightly, or with contempt."

chen, To see; to look at. 今之敎者呻
其 | 畢 Kin the kenou 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.)

occurs in the sense of 撲 Chen.

何 HO. § 何 S. C. 何 R. H.


事 Ho sze. "What affair."

處 Ho choo. "Which place."

物 Ho wūh. "Which thing."

不可知其誰 | Pih k'ho che ke shwuy ho.
"Cannot tell who."

誰 | Shwuy ho. "Who? what?"

and 無可奈 | Mō kan joo ho. "Not dare any how," are the language of defiance; as "Let him do as he likes; he dares not to do anything."

謀至此而不成更可 | 謀 Mow che tsze urh pih ching, kâng yew ho mow. "Having planned thus far and not succeeded, what further plan is there?"

故 Ho kws; 因 | Yin ho; 為 | Wei ho, each expresses "Wherefore? why? on what account?"

The first expression denotes somewhat of surprise, as "What occasion for?" 

無 | Woo ho. "For no great amount of time."

無 | Woo ke ho. "For no great length of time."

無奈 | Woo nê ho; and 無可奈 | Woo k'ho nê ho, express that which is unavoidable, as "there is no resource; nothing can be done." 無奈得我 | Woo nê têh wo ho.

"It is nothing to me; he can do nothing to me."

必 Ho pêh. "What necessity?"

要如此 Ho pêh ting ynou joo tsze. "What necessity to insist on having it thus." 至如此 | 至如此 Ho che joo tsze. "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 | 如之 | 者吾莫如之 | 也已矣 Tsze yuē, pih yuē, joo che bo, joo che ho chay, woo mō joo che ho yāy; e e. "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 突 | Túh ho. 纏 | King ho.

Name of a female officer during the Dynasty Han.

Read, Ho. 健 | 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 荷訥.

Ho, "To reprove."

PEIH.

Full. 駿衍佖路 P'ing yen peih loo. "The extended groups of horses filled the road."

Shwō-wan, in quoting a sentence of the She-king, uses this character instead of 佖, Peih, and also gives a sense just the opposite of what it bears in the Classic. The passage refers to giving entertainments, and reads 既醉止威儀 佖. Ke tsu’ı cho, wei e peih peih. "Proceeding to a state of drunkenness and then stopping, is a disgrace to dignity and propriety." Succeeding Dictionaries have followed Shwō-wan, and erroneously define Peih peih, by "Dignity and propriety;" instead of, by "Disgrace." (Kang-hse.)

TO. | S. C.

To bear; to carry; carried by beasts of burden. 須佗 佗 to, The camel, now commonly written 駱駝 Ló to. A surname. | 背 To pe’ı. "To carry on the back."

As a Noun, Humpbacked, like the camel.

Elegant; handsome. 委委 | Wei wei to 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. | 穀 To fá. "To adjust or dress the hair." Occurs in the sense of 彼 T’ha, and of 它 To. Also read, Tó, 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."

(Sh-e-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. | S. C. | R. H.

1; me. An easy style of discourse. The name of a hill; of a district; also of a river. A surname. 余月 Yu yuę.

The fourth moon. | 接 To chie. A certain water plant. 比 Pe yu. "Ornaments for the hair." Occurs in the sense of 餘 Yu.

YII. | S. C. | R. H.

Ease; rest; repose; retirement. To omit; to neglect. A name; a surname. According to Shwō-wan, it denotes "the people." One says, it means "Suddenly." They define it by 安逸不勞也 Gang yih puh hou yay. " Repose, ease, and exemption from labour or trouble." It is said to be Syn. with the second character, Yiih, in the last sentence.

騧奢淫佚 Kéao chay yin yih. " Pride, extravagance, and voluptuousness."
孟子曰口之於味也日之於色也耳之於聲也鼻之於臭也四肢之於安也性也有命焉君子不謂性也

Mäng-tsze yuē, K'how che yun wei yay; müh che yu shih yay; urh che yu shiong yay; pe che yu chow yay; sze che che yun gan yih yay; sing yay; yew ming yen; keu tsze püh wei sing yay. "Mäng-tsze said, The mouth delights in tastes; the eye in colors; the ear in sounds; the nose in fragrance. All the members of the body delight in ease and indulgence; this is nature—but there is also a decree (of heaven limiting these desires) and the good man does not cry out 'It is natural;' and so give himself up to unrestrained indulgence." (Mäng-tsze.)

遺而不怨 E yih urh püh yuen. "Left to domestic privacy (by his Prince) without feeling chagrined." (Mäng-tsze.)

惟子一人有 | 罰 Wei yu yih yin yew yih fā. "Only I (the Emperor) have neglected to punish." 一人 Yih jin. "The one man;" the man who stands alone, denotes the Emperor.

It occurs that 失 Shih, is used in the sense of Yih. Also read, Tē.  | 蕭 Tē t'hang. "Slow; easy; careless." Occurs in the sense of Tē, and of 达 Tā, "One after, or in place of another," and of 俏 Yih. "Arranged in ranks."

佛 Fūh.  | 脦 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 Po, or Poē, 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 Făng fūh jō mung. "Seen indistinctly as in a dream." 献鳥者 | 其首 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. (Le-king.) 其施之也悖其求之也 Ke she che yay pei; ke kew che yay fūh. "The instruction which is given being contrary to reason; the questions asked by the scholar, are also contrary to reason." (Le-king.) 乎正 Fūh hoo ching. "Contrary to what is right;" in which sense it is Syn. with 拂 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 阿弥陀 | O me to Fūh. An epithet of the god Fūh. 三寶 | San pau 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 woo pēn. "The powers of Fūh are unlimited."

無能退敵今勞 | 駕相助何幸如之 Woo nang t'uy t'ei kiau Fūh kea seang tsoo hō hing joo che. "Unable to drive back the enemy
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 a god, some "Fuh." The present Fuh, pah 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. 作 Fuh hwâ 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 Han, about A.D. 50. The Compilers of Kang-he's Dictionary deny this, and say, that some of the Sha mun, or priests of Fuh, came to China during the Dynasty Ts'in. 始始 the first Emperor of that Dynasty, who reigned about 250 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 Woe-te, (B. C. 150 years) an image of Fuh was obtained, and the | 像 Fuh seang, "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 Fuh, "There are Sages amongst the people of the west." This sentence has been erroneously quoted, as bearing direct testimony to Fuh. (Kang-he.)


作 TSÖ.S. $S^C. \sqrt{A} R. H.

To arise. From man and sudden. (Shwái-wăn.) To act; to make; to do. To begin; to discover; to invent. To arouse; to stimulate. A surname. 聖人作萬物觀 Shing jin tsô, wan with too. "When Sages arise, all nature looks on them with advantage." (Yih-king.) 振 | Chiu tsô. "To excite; to stimulate." 發 | Fâ tsô. "To sprout out again; to commence; to set in motion again; to relapse, after apparent recovery from sickness." 新民 Tsô sin min. "To arouse or stimulate a people to a complete renovation of their conduct;” 知禮樂之情者能 | 知者之謂聖 Che le yôh che ts'ing chay nång tsô; tsô 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.”

不求非分不 | 非為 Fuh k'how fe
fun: pih tsö fêi wei. "Do not desire what is improper for your station; do not do that which is improper to be done."

"Actions; conduct."

Wei fe tsö tae. "Perpetrating every species of crime."

"Great actions: to act vigorously."

"One who has performed great actions, and has excellent conduct."

Hea tsö. "Low, immoral conduct." is a maker, or inventor;"

denotes one who is particularly skilled in any one department.

Chow kung tsö che nan chay. "Chow-kung invented the compass." He was brother to the Emperor Woo, and lived about 1100 years B.C.

"To make first; to invent."

"To write; to compose."

"To work; to labour."

"To transact business."

"Sitting, rising."

"A certain official situation."

"The father commenced, and the son continued."

Occurs in the sense of "To scrape off;" and of "To vilify."

Also read, Tso; and to rhyme, read Tsöo and Tsöih.

HOW, or Kow.

Extremely short and ugly. Used also in the sense of Kow.

"Confucius did not expose his erroneous reasoning, but only...
hated his loquacity.” (Lun-yu-choo.) 諸| Chen ning. “Cringing, specious flattery.” 奸| Kēn ning. “Crafty; specious; malicious adulation.”

TUNG. A surname; a man’s name.

Ol. Scrib. 剛 Kang. See Rad. 刀 Taou
Ol. Scrib. 甲 Keā. See Rad. 田 Tēn.
Ol. Scrib. 仌 Fūh. See above.
Ol. Scrib. 施 She. See Rad. 方 Fang.

Characters formed by Six Strokes.

保| PEI. 同 S. C. 傅 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 Yāh pei, and 雜 | Tāi pei, denote gems variously strung together, and attached to the girdle. 天子 | 白玉 Thien tsze pei pih yūh. “The Emperor hangs to his girdle white gems.”

凡帶必有 | 玉唯喪否 Fan tae pih yew pei yūh, wei sang fow. “Every girdle must have gems attached, except when mourning.” 農夫 |}

Nung foo pei lae szē; kung tseang pei foo; foo jin pei chin leu. “The husbandman attaches to himself the (instruments of husbandry) Lae and szē; the mechanic attaches to himself the hatchet; and the female, her needle and thread.” 交 士 | 劍武士 | 刀 Wan szē pei kēn, wuu szē pei taou. “Civil officers gird on the double edged sword; military officers the single edged sword.”

感 | 大德 Kan pei ta tīh. “Remember gratefully (your) great goodness.” 感 | 不忘 Kan pei pūh wang; and 服之至 Pei fūh che che. express” Grateful and everlasting remembrance.”

帶 | 衆溪 Tae pei chung k’he. “Carries with it all the streams.” This character is commonly written 瑾 Pei: some Critics say erroneously; others say, it ought to be written so, when used as a Noun.


(Shw-S-wan.) 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 SÜH.

佩 Chih sūh. “Unextended, not stretched out.” Some consider it an erroneous form of the preceding, but this Kang-he denies.


Radical 96

A state of indetermination; irresolution. To hover about, as a bird in going and coming.

A stupid dull state of mind.

The character  is by some written

Hwan, which by abbreviation, is written  Hwan.

A surname.

Large, great appearance.

Unsubmissive, unsubdued.

The name of a district in Ho-nan. The accuracy of this character is doubted. It is supposed that it ought to be  Yew.

K̇O, or K'ho. To take.

False; unreal; pretended. To feign.

False external gloss, contrary to what is really within, is called Yang.

A hundred men, or the leader of a hundred men; like Ts'heen, "A thousand men." These two characters occur, as denoting a thousand, or a hundred pieces of copper coin. It occurs also, in the sense of  Mib, which, with Ts'heen, is applied to the four quarters of the empire. The first character, viz. Pi̇b, denoting the East and the West; Ts'heen, denoting the North and South. Others affirm, that the reverse of this is correct, that Ts'heen, denotes the East and West; and Pi̇b, the North and South. (Kang-he.)

Ol. Scrib. 法 Fā. A law, a rule.

An ugly appearance.

Very drunk. In which sense, it is Syn. with Ming. Also, written  Ming. It occurs in the sense of  Ming; A certain kind of Tea.
佳 KEA§ 佳 S.C. 漢 R. H.

Good; excellent. (Shwó-wân.) Beautiful. 善人

Kea jin. “A beautiful woman.”

Tse tze kea jin. “A genius and a beauty.”


“Good hand writing.” 章 Kea chang. “A piece of fine writing.”


對 | 兒粥 | 話 Tuy kea urh shwó kea hwa. “To a fine boy speak in a fine style;” i.e. 美其人講其話 she k'he jin keang k'he hwa. “Suit your language and reasoning to the person addressed.” Without thus distinguishing, they say, a man may sometimes be guilty of the egregious folly of 對牛彈琴 Tuy new tan kin. “Tuning his harp to a cow.”

To rhyme, read Ke and Ko.

佇 YÍH.

Ol. Scrib. 汲 Süh. See Rad. 多 Sēh. 佇

A slow and interrupted state of the pulse. 解佇 Kae yíh. They feel the pulse with three fingers laid upon the wrist at the same time; that part nearest the patients hand, and pressed by the third finger of the operator, is called 尺脈 Chih mih; the next part felt by the middle finger, is called 關脈 Kwan mih; and the part highest up the arm, felt by the forefinger, is called 門脈 Chih mih.

when the Chih mih is slow and interrupted, the above phrase is used. A certain disease. 善食而廢謂之食 Shen shih urh sow, wei che Shih-yih. "A good appetite with a thin emaciated habit, is called shih-yih."

佇 NE, or Urh.

Second, or next to; an assistant. In this sense, 佇次 Urh t'haze, are Syn. with 副及 Foo urh. The name of a place. Also read, Tae, A surname.

佇 KEIH§ 佇 S.C. 漢 R. H.

Strong; robust appearance. Regular; right. (Shwó-wân; 四牡既估既 | 且閉 Sze mow ke keih, ke keih tr'heay hēn. “Four stallions both strong and well trained.” (She-king.)

佇 HĂNG.

佇山 Hăng shan. The name of a District that produces medicinal plants, in the Province of 湖廣 Hoo kwang. This character occurs in the sense of 很 Hăo, an adverb, forming the Superlative degree.

佇 KWÜH. 佇 S.C. 漢 R. H.

To unite all the parts; to take the whole number; to include the whole. 佇 | Kwüh kwüh, “Appearance of strength.” Also read, Kūh and Hwüh.
KUNG.

Small confined place. To stoop; to bend servilely. Al.

KWEI. 𠿊 R. H.

To involve deeply; to accord with; to rely on; distorted.

Resembling; seemingly desirous. A man's name. 欽傀.


SE. Little, mean.

TSUEN. 仏 R. H.

Shih tsuen. The name of one of the 仙 Seen.

TEAOU. 亙 S. C. 亙 R. H.

Appearance of walking alone. Slender; weak; unable to bear the fatigue of travelling. To steal; to assume; levity of deportment. Also, read Teou, in the same sense. Read Yaou, Slow; servile. In some parts, used to express To hang above the table. 夢的以彼力 Teou t'chen e wei ke lei. "To assume what heaven has effected, as the result of one's own efforts." 

The name of a country.

KEAOU. 亜 S. C. 亜 R. H.

Good; excellent; beautiful. A surname. To blend. (Shou-
group consisted of eight persons, the Emperor chose 八
個 P̄ yîh, or sixty four. The highest officers of the state
were allowed six groups, inferior officers four, and the literat-
two.  生 Yîh sîng, One of those performers.
Man, was added to the character in later times. The ori-
ginal parts are, Eight and Flesh, referring to the Eight persons,
and the Flesh of the sacrifices.

使 She, or Sê. 副 S. C. 使 R. H.

From Man and Business. To send a man to manage affairs.
(Lûh-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.

不要 | 他怒怒 Pûh yoou the tâ fun noo.
| "Do not make him angry." 不以細事勞
之而 | 之得從容 Pûh e sê sê loou che,
| urh she tîh sung yung. " Do not annoy him with trifling
affairs, that he may obtain time to do things with comfortable
leisure." 好 | 人憂畏 Hâou she jîn yew
| 
| "Enough to make one very sorry." 
得 She tîh. "Will it answer?" or affirmatively,
| "It will answer." 這樣 | 不得 Chay yang she
| pûh tîh. " It will not answer in this way." 這也
| 得 Chay yîh she tîh. " This also will do." 役
| 役 She yîh, "A servant," also 喚的人 She
| hwan teh jîn. "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 teh. " One
employed" in a family, a domestic.

許多 | 用 Heu to she yung. " A great deal of expense.

不敷 | 用 Pûh foo she yung. " Not enough for (necessary)
use." 用錢不敷 She yung tsên pûh kow,
or 銀子不足 | 用 Yin tsze pûh tsîh she
| yung. " Not money enough to use." 費大
She fe ta. " Great expense."

將命而徔者曰 | Tsæng ming urh
wâng chay yuû She. " He who receives an order, and goes
about it, is called She." 人 | She jîn. " A messenger;"
| 官 She kwan, or | 臣 She chin. " An envoy,
| 人 | or ambassador." 人 | She jîn, or 差 | 的
| 的人 Châe she teh jîn. " A person sent, or dispatched on any
business." 一個來 | Yîh ko lae she. " A mes-
| 去 | 者 who comes." 一個 | Chîn she. " One who goes."
| 你有甚麼差 | Ne yew shin mo châe she.
| "On what duty are you commissioned?" 官
| 屬 衆盛足任 | Kwan shîh chung shing,
| tsîh jîn she ling. "Inferior officers attached (to a superior)
in abundance, sufficient to undertake (his various)commissions."

聖人者天地之 | Shing jîn chay
| 天 | 天 chêen te she yay. " Sages are the messengers of heaven
| 地 | and earth." An Imperial messenger is called, rather presump-
| 以時 | tîchên she, " The messenger of heaven."
| 
To act, or operate. 天以時 | 地以
材 | 天以時 | 以地以
材 | 以材 | 魂神以祥 | 以
禽獸以力 | Thâen e she she; te e tsue she;
| jîn e tîh she; kwei shîn e tsæng she; kin shôw e léh she.
"Heaven operates by the seasons; earth by the vegetable kingdom; man by virtue; spirits by prodigies; and brutes operate by force."

**Hing.**

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-k'ing.) Same as Hing; the middle part ought to be written 

**SIN.**

Trying to be foremost in walking; a multitude; a group, said of horses or other animals. A surname. Used in common with Sin.

**K'han,** or K'han. "Truth," and "A Stream flowing always in the same channel." (Shwû-wàn.) Faithful; plain; unceremonious language, said to have been the language of Confucius when at Court. (Lun-yu.)

**La.** Original form of Cha, a young girl.

**Ke,** or Ke. "Not advancing." Sometimes erroneously used for Chih. The same as Kae, Kae, Kae, all of which imply something of relation or connexion.

**K'han k'han urh tan.** "Plain, homely, sincere, conversation."

**Ke.** Firm; unbending. Foolish. Name of an animal.
也不往亦非礼也。Le shang wang lae, wang urh pih lae; fe le yay, lae urh pih wang; yih fe le yay. “Politeness demands reciprocal visits, for one to go and the other not to come, is rude; when the other comes and I do not go, it is also rude.” (Le-king.)

他做得 | Tha too tih lae. “He can do it; he can succeed.”
做不 | Tsou pih lae, or 講不
不 | Keang pih lae. “Cannot do it; cannot succeed.”
| Keang pih 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 wang Ling-kwan fang le lae. “He himself went into Ling-kwan’s room.”
| Ne wang na le lae. “Where are you going?”
| Yaw lae leaou. “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 Lae leih. “The origin and successive progress of a thing.”
| 原 | Yuen lae, or 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 | Miih lae t'how. “Urgent, pressing.”
得緊 | Lai t'how kin. “Urgent, pressing.”
得緊 | Lai t'how kin. “Urgent, pressing.”

Also, also. “Has never been.”
Heang lae. “Heretofore.”
| 向 | Tseang lae, or
後 | How lae. “Hereafter.”
| 向 | Kin e lae. “From this time henceforward.”

A messenger. — | Yih lae. “One come.”
| Urh lae. “Second come,” &c. express in order the objects aimed at in any particular course of action.

| Lai sun. The grandson of a grandson. | 登 | Tung lae. In the language of the people of P'ei, denoted To try to obtain.

CHE. E. Order, class, or species. To cover a corpse.

Large; tending to expand; extended; profuse; prodigal.

To screen or shelter the ribs. (Shwô-wén.) 奢侈 Chay che. “Extravagant, prodigal.”

也有極奢 | 粗處面の Yaw yew keih chay che chwang th'he mien teih. “There are also those who are extremely prodigal, and affect respectability.”

或 | 於費用 Hwô che yu fe yung. “Perhaps extravagant in expenditure.”

不期 | Liub pih ke che. “In the emoluments of office, not expecting that they should be large.”

今 | Chay he che he, denotes the apparent expanding, or the scintillation of the stars.
Also written 遼 Che. 心變體泰 Sin che, the tae. "The heart expanded, and the body at ease." Also read E and Chay.

WANG. Same as 垂 Wang; Weak, distorted.

KWA. 晝 S. C. 昭 R. H.

Ostentations; a set speech. (Shwû-wân.) 骨淫 骨吟 Kenou yin, king kwa. "Luxurious and dissipated; self indulgent and ostentations." Syn. with 垂 Kwa. Also read O. Crying out from pain.

 KWANG.

Large. 俠飯不及壻食 Kwang fan pûh keih hoo shih. "A great feast is not equal to a simple meal."

A small appearance. (Shwû-wân.)

LE. 晝 S. C. 昭 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 Fâ 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 办理 Chaou le pan le. "To act or manage agreeably to standing regulations."

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.

遠 Wei le. "To oppose the laws; contrary to law." 天朝定 T'heen chaou ting le. "The fixed regulations of the Celestial Empire." 無 無不可增有 | 不可減 Woo le pûh k'ho tsâng; yew le pûh k'ho k'ën. "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 k'ën sze yung yuen wei le. "Let this be a perpetual observance; an everlasting regulation."

Also read, Lër, To shade, to screen.

Ol. Scrib-陰 Yin. See Rad. 阜 Fow.

(E-wân-pe-lan.)

SHE. 晝 S. C. 昭 R. H.

To receive, as the orders of a superior. (Shwû-wân.) To be near to; to be at the side of; to follow; to wait upon. 垂手侍立 Shwûy show she lih. "To stand by with the hands hanging close to the side," the posture of respect in Chinese attendants. 講學士 She keang heâ sze. "Literati about the person of the Emperor; tutors of the princes." 侍 繼 She tâh. A certain office about the court.
常 | Chang she. A denomination of ten eunuchs, who assumed the government during the Dynasty 汉.
| 奉左右 | She fung tso yew. “To attend on superiors.”
| 他已曾把家中之事付與 | 兒掌骨 | T'ha e tsing pa kea chung che sze, foo yu shu chang kwan. “He had already taken all the affairs of the family, and delivered them over to the care of the attendants.”
| 坐於先生先生問焉終則對請業則起請益則起 | She tso yu sseh sang, seeh sang wen yen, chung tsih tui; t'ching nelh, tsih k'hch; t'ching yih, tsih k'hhe. “Sitting by the side of a tutor, if the tutor ask any thing, wait till he has ended, and then reply; if requesting information from him, stand up; requesting further information, again stand up.”
| 其 | She k'hhe. A double surname. Occurs in the sense of Advice.

侬 NA. Loose flabby skin.
侬 ME.
To love; to soothe; to encourage; to tranquilize. Al. Scrib.
侬 CHOO.
侬侬 Choo joo. “A short small person; a pigmy.” Also the small pillars above the rafters of a house; in which sense it is commonly, but erroneously written 侬侬 Choo now.
侬 | Ling choo. Name of an ancient musician.

侬 HÈH. Still, quiet, silent.
In the same sense, also read He.
侬 YEW. 傘 R. H.

侬 | 侬食 | Yew shih. “To attend upon guests who are honored.”
| 食 | 不盡食 | Fan yew shih, puh tshin shih. “All who do the honors of the table, should not (themselves) eat to excess.”
| 以樂 | 食 | E yeh yew shih. “To help the repast by music.”
| 歌以 | 酬酢 | 酬酢 | Chow tsoo yew paou. “The host and guest exchanging cups when drinking; to give mutually, to give and to recompense.”
| 食 | 酬酢 | 報 | Chow tsoo yew paou. “The host and guest exchanging cups when drinking; to give mutually, to give and to recompense.”

侬 | Yew che. A certain vessel for wine, used in ancient times.

侬 GAN.
A clear sky; evening repose. (Kang-he and Ching-tsze-t'hung.) Rest; a feast; an entertainment. (E-wan-pela and Tsze-hwuy.)

侬 LEÜH.
侬 LEÜH kwei. “A large appearance.”
侬 MOW. 豕 S. C. 侬 R. H.

侬 MOW. 豬 S. C. 侬 R. H.

侬 | Ling choo. Name of an ancient musician.
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URH. Numerous appearance. LUN. Lûn S. C.

From 三角 Tsêih, To collect, and 册 Têih, To record on a roll. To arrange in order. To think. (Shwû-wăn.) 昆崙 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 崑崙 Kwan lun. 離 Lui, The name of a god. LUY. Of the second rank or class.

T'HUNG. 個 S. C. 個 R. H.

Ignorant; rude; a person possessing no ability; plain; sincere. Useless. 無知也 Woo che yay. "Without knowledge." 入不成器曰侗 Jin piih ching k'he yuē 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 | 敬迓天威嗣守文武大訓無敢昏逾 Tsae how che t'hung, king ya th'êen wei, tsze show Wân Woo ta heun, woo kan hwân 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.)

仡 Cha t'hung. A boy, a lad; in which sense, formerly written 空同. 樑 Lung t'hung. "Straight forward, large, great."

CHA. 侘t'â, Cha tâ, "Irresolute, undetermined, boastful."

CHI'H. Alarmed, timorous, afraid.

SE'UN. Used for 媼 Seun. See Rad. 步 Téng. 侘 t'â, Seun "Extending to every place." Also for 侘 Seun, "Hastily, swiftly."

供 KUNG. 禮 S. C. 供 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;" 饮食 奉 Yin shih kung fung. "To offer meat and drink to one's parents, or to the gods;" 献神物 Kung hien shih with. "Respectfully to supply, and offer oblations to the gods;" 给 Kung koh. "To give to, or to supply with;" 應一切 Kung ying yi hsue. "To supply all necessary wants;" 然勤而不儉則十夫之力不足 | 一夫之用 Jen kin urh puh kien; tsih shih foo che leih puh tsih kung yih foo che yung. "But if diligent without economy, then the efforts of ten men are not enough to supply the consumption of one;" 以 E kung shan chae che yung. "To supply the camp on the hill;" 山寨之用 K' how kung. "Evidence, deposition declaration of a witness, or the confession of a criminal;" 所 is 實 So kung 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.

有扉蔽也 Yew yung pe yay. "Having something intercepting and covering from the view;" (Shwâ-wân.)

False, slanderous stories, to obstruct the intercourse of lovers:

誰偽于美 Shwuy chow yin mei. "Who keeps away her whom I admire!" (She-kung) | 張 Chow chang, same as 謹張 Chow Chang, False.

E § S. C. 依 R. H.

To rely on; to trust to; to accede to; to conform to; to, according to. A surname. A space between the door and window. 憐依 Ping e. "To lean upon." 無 | 倚 Wu e, or 無所 Wu so e. "Nothing on which to depend." 楊栢 | | Yang lew e. "The willows in abundance mutually reclining;" 着 E châ. "To lean against." 人作活 E jin tsâ hwâh. "To depend on other people for a livelihood;" 不勝瞻 | 之至 Pûh shing chen e che che. "The highest possible degree of reliance on, or regard to a person;"

E kow. "As of old; as formerly; as before." E taou. "According to reason, reasonable;"

E Foo e. A kind of painted wooden screen in the Imperial apartments.

E, also denotes the wrapping of a bow. Comparison, similitude, imagery. 不學博 | 不能安詩 Pûh ho e pûh 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. 俄

俄 YUNG.

俄人 Yung jin. Human beings with three horns, said to be situated in the West.
To equalize; to tranquillize.

He who wishes to make tranquil a remote place, should first make obedient and tranquil that which is near.

Tsow 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.

An erroneous form of 舅 Choo.

See above, under five strokes.

Ol. Scrib. 俸 Fe, To prepare. See under 10 str.

Sameas 躬 Tsēn. See Rad. 傾 Tsaou.

Ol. Scrib. 侕 Che. See above.

Ol. Scrib. 傍 Kēen. See under 13 str.

E. Humble deportment.

Ol. Scrib. 光 Kwang.

See Rad. 亜 Jin, under four strokes.

Characters formed by Seven Strokes.

To injure. (Shwō-wān.) To treat negligently; to behave contemptuously; to despise; to ridicule; to turn what is good into ridicule; to burlesque.

The eminently virtuous do not behave with contemptuous levity.

A man must have first lowered himself, or acted ridiculously, ere other people despise and ridicule him.

Contempt should not be shewn to the widower or widow.

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.
"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.)

相 | 慢而達遜讓之風 
man urh wei sun jung the fung. "By contempt and insolence, oppose humble and yielding manners." 隱 | 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 姆 Woo.

侍 SHIN. The name of a deity; pregnant; a surname.

侍 LAOU.

Large. 膠 Keau laou. "Course, large." (Kang-he.) Other Dictionaries use 膠 Keau for the first character.

侯 HOW.* 還 S.C. 庐 R.H.

Representing a cloth extended, and an arrow hanging from it, (Shou-wan.) 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, Viceroys, and Noblemen. There are five degrees of Nobility, viz. 公 | 伯子男 Kung, how, ph, tsze, nan; hence, 爵 How twu, the second rank of nobility. 封 | 掛印 Fung how kwa yin.

"To make a nobleman of the How rank, and give his seal to suspend." 列國諸 | Lèe kwa choo how.

"The Princes of the constituted states." 吾之不 遇曾 | 天也 Woo che phu 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; and 何 Ho, Who? what? how? To rhyme, read Che.

僞 | 定 僞 僞 | 程 CHING. To serve.

Same as 企 Keun. See Rad.穴 Heuc.

Ol. Scrib. 企 Ke. See above

儂 | 程 CHING. To serve.

Same as 企 Keun. See above

Ol. Scrib. 兵 Ping. See Rad. 八 Pā

儂 | 程 CHIN.

Boys from ten to twelve years of age. 儂 Chin, denotes Good. 子 Chin tsze, and 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 pestilential 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.


From Man and Hand taking a broom to sweep within the door. (Shwú-wán.) To advance, or enter gradually; to invade secretly; to plunder; to seek for. A barren year. A surname.

From Shing chau. taou yuē fā; tāen sze leò king yuē ts'hin. "To declare openly the offence, and proceed to punish is called Fā; secretly to lead on troops and plunder the boundaries is called T'shin."

Woo kūh pūh tâng wei che ta ts'hin. "A deficiency in the five sorts of grain (a complete famine) is called T'shin."

Yih kūh pūh shing yuē kēen; urch kūh pūh shing yuē ke; sun kūh pūh shing yuē kin; sze kūh pūh shing yuē hwang; woo kūh pūh shing yuē ta ts'hin. "A deficiency in one kind of grain is called Kēen; in two kinds is called Ke; in three is called Kin; in four, Hwang; and a deficiency in the five kinds is called Ta-ts'hin."

To advance, or enter gradually; to invade secretly; to plunder; to seek for. A barren year. (Shwú-wán.) Straight; level; even; respectful. One says it denotes "Placed on the ground." Another defines it by 代 Tae, "For, instead of."
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Chá téé. "Appearance of a worthless bad man."

SHIN.

Liu shin. "The head bending forwards."

TÜH.

To unite; to join together; easy; light. Artful. (E-wăn-pôlan.) Occurs in the sense of 脫 TÜH, "To put off," &c.

PÜH. Violent, resentful, perverse.

NAN.

Vulgar form of 男 Nan, The male of the human species.

NO.

Occurs in the Books of 佛 Fûh, but in what sense the Dictionaries do not say.

Same as 佸 Hwûh. See above.

HEAOU.

Heaou benevolent. "Large appearance."

PÉÉN. 賁 S. C. 𠤤 R. H.

From Man and Change. To alter the situation of him who is in uncomfortable circumstances. Rest; ease. (Shwû-wên.) Convenient; expedient; advantageous; giving repose to.

customed to; experienced in. To perform the offices of nature. Then; thus; so; immediately; forthwith; straightways.

Just; just the same as; that is. Read Pêén, and repeated.

便 | Pêén pêén. "To discuss. A fat, plump, fine appearance." A surname. 不 | Pûh pêén. "Inconvenient; disadvantageous; inexpedient."

"Convenient and safe; comfortably arranged."

Kêen pêén. "Less troublesome; more convenient and pleasant."

取順 | Tseu shun pêén. "To embrace a convenient opportunity."

鴻 | Hung pêén. "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 | Tsew pêén. "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 pêén t'hêen, pêen kung, pêen tso chay, so e tsew pêen gan yuy. "All the expressions, Pên palace, pêen hall; pêen seat, denote that which is calculated for convenience and repose."

從 | Tsung pêén, and 隨 | Suy pêén. "To follow one's convenience."

Ne suy pêen. "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.

Suy pêén chûh jûh. "To go out and in at pleasure." 公 | Kung pêén. "Just and expedient."

得了 | 益 Tîh leau pêén yîh. "Obtained what is advantageous."

買得 | 宜 Ma
tūn leaou, hwō she shwō mung hwa, pēen ta kea sā kae leaou.

Thus, should it happen that he talks idly or improperly,
just treat him as if he were drunk or dreamed; then all parties
will dismiss the subject, and there will be no more about it.

| 可 | Pēen k’ho. “Then, or thus may.” |

至 Pēen ché. “Then it comes to; at last.”

吾 | 習於此事之人耳 Woo pēen sēh yu tsze sze che jin urh. “I am a person accustomed to this business.”

(Lei-king Commentary.)

Reid Pēen; it also denotes To accord with the people’s desires.

慎簡乃僚無以巧言含色 | 想簡薦其惟吉士 Shin kēn nāe leaou, woo e leaou yen ling sīh, pēn pōh, tīh mei, k’he wei kēih sze. “Be careful in selecting your officers; those who do not

study specious language, nor fair appearances; who do not (in-

variably) accord with the people’s desires, nor artfully flatter

and praise—those are good men.” (Shoo-king.)

孔于鄉黨恂恂如也似 | 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’hung tsze yu heang tāng sān
tung ché kēn, pūh twān tsuān ching ching tēih, chay tsew she
sē mān leaou soo mō tōi hē te, pēn we pūh hsiao leaou.

If a son in his conduct be irregular, this is disgracing that

body which he has derived from his Parents, and is the same as

a want of filial piety.”

| 是一時間有些言閑語只當他醉了或是說夢話 | 大家撇開了 Pēen she yih she kēn yēw sēy hēen yen, hōen yu, chīh tān t’ha

Tuy. Weak. Formerly read To.


**侯**

Ol. Scrib. Pēh. See Rad. 辛 Sin. YU.

Large features; large persons; large appearance.

**係**

HE. 係 S. C. 係 R. H.

To bind; to connect; to succeed to; to continue. Connected with; belonging to; is; am. 殺其父母兄弟累其子弟 Shā k'he foo heung; he ūy k'he tse to. "Killed the fathers and elder brothers, and bound the children and younger brothers." (Măng-tsze.)

世 | She he. "Generations succeeding each other; record of; genealogy." 世 屬 | She she. "That which relates to the age." 屬 | He shū. "Connected with; related to." 懸 | He leuen. "Bound in affection to; ardent attachment." 懸 | Heu en he. "To suspend or hang up." 關 | Kwan he. "Consequences; result; that which is connected with a particular event, or line of conduct." 關 不小 | Kwan he pūh sēaou. "No small consequences." 這件事大有關 | Chay k'ēen sē ta yew kwan he. "This affair will have the most serious consequences." 有 關 於我 | Yew kwan he yu wo. "It involves me." 於我何 關 | 院 Yu wo ho kwan he ne. "Of what consequence is it to me?"

他 | 山西人 T'ha he Shan-se jin. "He belongs to Shan-se; or he is a Shan-se man."

Occurs in the sense of 曳. "To trail."

促 TŚ'HŪH. 促 S. C. 促 R. H.

Near; close; short; urgent; pressing. 促膝談心 Tś'hūh ts'u ē tan sin. "With knees close, pouring out the heart;" said of friends newly met after a long absence. 舉足 狭 K'eu tsūh t'sūh hēa. "Lifting the foot and stepping short," a cautious, careful pace.

Kēih tś'hūh. "Small appearance."

Some say that | Tś'hūh, is the same as 足. Tś'hūh, others that it is synonimous with 足. Tś'hūh, tsūh, tsūh, tsūh. On those who consider so many Characters synonimous, E-wăn-pe-lan, makes the following remark. 此讀書通不通之謂也 Tsee tūh shoo thung, pūh thung chē wei yay. "To discern so much sameness in reading, shews a want of discernment." 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.

俄 GO.§ 赫 S. C. 俄 R. H.

Hasty; momentary; appearing to fall. 俄頃 Go king. "An instant of time." 既醉不知其郵側或之 | 既醉不知其郵側或之 K'ēi tūy pūh che k'he e; tsūh pien che go, lūy woo so so. "When drunk he knows not his excess; off goes the cap, whilst unweariedly he capers about." (She-king.) 俄然 Go jen. "Suddenly."
WOO.
To meet with; to see against one's inclination.

TSEUN. 陆军 S. C. 俊 R. H.
Superior talent; a high degree of excellence.

智過千人曰俊 Che kwo ts'hen jin yüe tseun.
"Knowledge surpassing a thousand men is called Tseun."

萬人之秀曰 Wan jin che sew, yüe tseun.
"Adorned with the excellencies of ten thousand persons is called Tseun."

才智拔類也 Tseu che pâu luy yay. 
"(Tseun denotes one by) talents and knowledge raised above his species." (Lü-h-shoo.)

甚生得丰姿 | 秀 Shin säng t'h th fung tsze tseun sew. 
"Formed by nature extremely handsome, and possessing elegant abilities."

傑才德之異於衆者 Tseun kē, tsa t'he e yü chung chay. 
"Tseun kē, denotes one who is by talents and virtue distinguished from the multitude." (Mäng-tse Commentary.)

Tseu e. "Great talents." The word E is also read Gae. | Tseun, and 偕峻皥睱騄 Tseun, tseun, tseun, tseun, tseun, ts'heun, are found occasionally used for each other.

YIH.
Strong; robust appearance; ploughman-like trudging along.

强乎耕而不顧 Yih yih hoo kāng urb pūh koo. 
"Trudges along and heedless ploughs the ground."
The appearance of a crowd of people.

To do good; a good work. 工乎天而倄乎人者惟全人能之 Kung hoo ch'ien, 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: 僚 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. 鼎俎 Ting too. "A kind of tripod."

庖人雖不治庖尸祝必不越庖而代之 Paou-jin suy pih che paou, she-chüeh pih pih yüe ts'ooh 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 越庖 Yuë ts'ooh tae paou. "To neglect the vessels and take the cook's place." Written thus erroneously. Read Ch'oo. To rhyme, read Chuy.

TS'HEAOU, or Seanou.

"Like; appearing like; as if. 俏 Seanou, or 亐 Seanou ts'hooh. "Handsome, pretty." 生得波 | Säng tih po seanou. "Formed very pretty."

Common form of 俳 Pe. See below

LE. 偃 R. H.

伶俐 Ling le, A common phrase To denote being "Clever, ingenious." 精華伶 Ts'ing kwae ling le. "Very ingenious." More elegantly expressed by 慧 Kiê hwuy. There are no authorities for 慧 Le. (Kang-hie. It is, however, in constant use.

YUNG.

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 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 秦, sixty six per-
sons were put to death in order to be buried with him.

Müh-kung, 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 Mäng-tsze.)

平空起事謂之作 | Ping kung ke sze wei che to yung. "To invent any thing bad is called Tsto-yung." 誰人作 | Shwuy jin to yung. "Who is the wicked inventor?"

 suffice CHE.
That which unites two leaves, or planks. 咸終 Che fung. "To join a seam." Also read Chê, To carve or engrave.

岱 TII.
儻儻 Tan tii. "Silly, foolish." Shw8-wän, writes Tii, without Man by the side, and hence, in the Kaeshoo hand, that is considered the proper form.

攸 PE.
攸攸 Pe khe. "To extend, or stretch out the feet in walking.

俧 SAN. 儩俧 Tan san, "Silly, foolish.

俳 LUNG.
俳俳 LUNG. "Ignorant; stupid; silly. There are no authorities for this word. It may be considered an erroneous form of俳."

俳 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. 甲 Kung, "To join hands," denotes the compliments paid on the occasion. (Lü-hshoo.) Commonly, but erroneously written 腹 Ying. The characters 亱 Chin, "I;" 腹 Shing, "To overcome;" 亱 Ying, "To accompany;" and 亱 Sung, which denotes the same, are derived from this.

**PEI.**

Should not; ought not. Ol. Scrib. 倍 Pei. "Double; twice the quantity."

**SÜH.** 倍 S. C. 俚 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 習之所成爲俗 Siih che so ching wei siih. "That which practice effects is called Siih," custom.

風 | Fung siih. "The public manners; the customs of the world."

上所化曰風下所習曰 | Shang so bwa yu tej fung; hea so seih yu tej siih. "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 Siih."

世 | She siih. "The customs or manners of the age."

入境而問禁入國而問 |入門而問譲 Jüh king urh wän kin; jüh kwö urh wän siih; jüh mun urh wän hway. "Entering a territory, enquire what are its laws; entering a nation, enquire what are its customs; entering a door, ask its owner's sacred name," that it may not be unintentionally profaned." (Le-king.) See Page 21.

千里不同風所以入國而必問 | 也 Ts'heen le püh thung fung, so e jüh kwö urh pëih wän siih yay. "In a thousand Le 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 siih yew shun le. "There are customs both good and bad." | 人 Siih jin. "A common vulgar person."

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難與 | 人言 K'ho wei che chay taou, nan yu siih jin yen. "It may be told to the well informed, but it is difficult to explain to the vulgar." | 僧 | 聖 siih. "Priests and people."

還 | Hwan siih. "To leave, or be turned out of the priesthood." | 未能免 | We náng méen-siih. "Unable to rise above vulgarity; or, unable to soar above the common affairs of life."

語 | Siih yu. "The common dialect; a common saying; a proverb." | 語說得好 Siih yu shwö tiih hau. "The common proverb says well."

欲也 | 人所欲也 Siih yu yeh yay; siih jin so yuh yay. "Vulgar desires; those thing which vulgar men desire."

不雅曰 | Püh yu yu tej siih. "Inelegant is called Siih."

言語不 | Yen yu püh siih. "Style of conversation not inelegant." | 我有些須 | 事 Wo yew seay seu siih sze. "I have a little trifling com-
mon place affair to transact; or am engaged with.”

物 Sīh wū. “A vulgar thing.”

一鄉有 一國有 一國之 | 一國有一國之 |
Yī hēng yěw yīh hēng che sīh; yīh kwō, yěw yīh kwō che sīh. “Every village and every nation have their peculiar customs.”

俗 KEǐII.

Weary; fatigued. Distinguished from the preceding by being joined at the top.

俘 FOO. 侮 S. C.

To take; to take in war; a prisoner. 生蹼曰
俘 Sīng kwū yuè foo. “He who is taken alive is called Foo.” 賊 | Tāı̂n foo. “(I) a degraded captive.”

俲 HE. 俶 S. C. 俶 R. H.

A contest between the heart and the countenance; an effort to put on an honest face. 
曰俲 Měng sāng sē, sīn sāng fe yuè he. “To appear right in the face, but be wrong in the heart, is called He.”
(Tsze-hwuy.) 俷 | E le. “Appearing as if;” otherwise expressed by 彷俷 Fāng fū.

俷 | Gac he. “Obscure.” One writes them 雞鷄 Gac he, by which the characters allude to the obscurity of a cloudy day. According to Kang-he, it was originally written 俷 Hāe, on turning to Hāe, he says, that the character rests on no good authority; and that it is an erroneous form of this very character | He.

俴 FOO.

To hang down the head. 俴啄 Foo-chā. “To hang down the head and peck.”

俴 Tsē foo yang kḕn. “Within a look down and a look up;” i.e. within the compass of one’s view. A redundant character, the same as俲 Foo, and俴 Foo. Also read Měng in the sense of俲 Měng, “Exertion; effort.”

俴 PING.

To possess a generous confidence in. To employ; to send.

俴 Pīng. as 俴 Pīng. “Walking distortedly, or obliquely.”

保 PAOU. 保 S. C. 保 R. H.

From Man, and an abbreviated form of 孚 Foo, “To
hatch.” (Shwâ-wân.) 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-king.) 太子太保 Tsze tsze tsze paou. “Guardian of the Prince” often a merely honorary situation. 太子少 | Tsze tsze shaon paou, denotes an assistant to the preceding. | 抱提揣 Paou paou to he. “To embrace and raise up.” | 重身体 Paou chung shin te. “To take particular care of one's person; to nurse one's self.” | 民如赤子 Paou min joo chih tsze. “To nurse the people like infants.” | 全 Paou tsuen. “To preserve entire.” | 全身命 Paou tsuen shin ming. “To preserve life.” | 守城池 Paou shih ching che. “To defend the city and ditches.” | 護 Paou hoo. “To preserve; to protect.” | 家 Paou kea, or 主 Choo paou. “A surety,” one who is answerable for another. 中人 Chung paou jin. “A middle person; a mediator.” | 商 Paou shang. “A security merchant; a native merchant who is made responsible for foreign merchants who trade to China. | 燕 Paou kea. “To recommend a person, and be security for his good behaviour.” | 空 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 Tsew paou. A kind of waiter in a tavern.
Man and Word make Truth, that which is not true, is not
Man, The word of a man. (E-wan-pe-lan.) Sincere; unsus-
Sincerity; unsuspicious; unwavering; true to one's word; truth. To be-
A messenger. To lodge two nights. A surname; a name of a
deceive; to trust. Faith. A seal. According to ancient usage,
district. 言不渝也誠在言前 |

in言後 Yen phh yu yay; ching tsae yen ts'éen, sin tsae

the Chinese define

the character, thus, 謂負力量以任自

豪也 Kea foo leih k'he e jin tsze haou yay. “To stir

up one's utmost efforts in order to sustain personal justice and

generosity of character.” (Luh-shoo.) 或曰 | 之

言説以權力 | 輔人者也 Hwó

yné, Héé che yen, kea e keuen leih héé foo jin chay yay.

Some say, that Héé expresses exerting authority and influence

for the assistance of others.” (Woo-chay-yun-foo.)

平生有 | 氣 Ping säng yew héé khe.

“Through life possessed a generous disinterested spirit.”

任 | Jin héé. “A generous confidence and disin-

terested, undaunted spirit, friendship.” 相與信為任

同是不曰 | Seang yu sin wei jin, t'hung she

fui wei héé. “Mutual trust makes Jin; espousing each others

cause, is called Héé.” 所謂權行州里

力折公候者是也 So weikeun hing chow

le, leih ché kung how chay, she yay. “What is called, Authority

to take under the arm.” Also read

Kea, in the sense of Kea, “By the side.” Commonly,

但 erroneously written thus 俠.

信 SIn. | 謂 S.C. 併 R.H.

From Man and Word. A man of his word. (Shwo-wän.)

In intercourse with a friend; he in

whose words there is truth.” Now commonly used in a hort-

tatory sense, In intercourse with a friend, speak the truth.

(Shang haou sin, tséh min inh kan phn yung tsing.

“Let superiors delight in sincerity, and the people will not

dare to be undevout.” (Lun-yu.) Notwithstanding the ex-
cellence 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.”

似屬可 | Sze shūh k'ho sin. “It appears worthy of belief.”

不 | Wo pūh sin. “I do not believe.”

你们在西邊 | G'he k'ho sin shin. “How worthy of entire belief?”

印 | Yin sin. “A seal.”

書 | Shoo sin. “A letter.”

失 | Shih sin. “To break one’s word.”

口說 | Sin k'how shwoi. “To say whatever comes first; to speak at random.”

步轉入 | Sin poo chuen jūh. “Turned in, trusting steps,” i.e. going wherever the road may lead to.

臣 | Sin chin. “An envoy.”

德 | Sin tih. “Truth, or faith.”

Also read shin, in the sense of 中 shin, “To extend straight.” (Yih-king.) Occurs also in the sense of 身 shin. “The body.”

Ol. Scrib. 順 Shun. See Rad. 頃 Hēe.

Ol. Scrib. 伊 E. See under 4 str.

Characters formed by Eight Strokes.

傘 SEW § 修 S. C. 修 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.”

理自鳴鐘 Sew le tsue ming chung. “To regulate a clock.”

補 Sew pōo, or | 整 Sew ching. “To repair.”

橋整路 Sew kean ching loo. “To repair bridges and mend the roads.”

德 Sew tih. “To cultivate the practice of virtue.”

身 Sew shin. “To adorn one’s person with virtuous habits.”

正心 | Ching sin sew shin. “To rectify the heart and regulate the actions of the body.”

天下有道人皆 | 德 T'heen hea yew taou jin, kae sew tih. “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 Fūh mun tsue te, le ying shin tsang koo sze, lien sing, sew chin. “You are a dis-
ciple of Fuh, and ought, in a deep recess or ancient temple, to refine your nature (as gold is refined), and to study the true (way.) 炼 Sew kên. “To study the refining and purifying of one’s nature.” 前 | Tsêen sew. “The Sages of antiquity.” 前世不 | Tsêen she pilh 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.”


Kên sew, In ancient usage, denoted a person skilled in going between parties to contract a marriage. 金 | Sew kîn, or 束 | Shih sew. “Stipend paid to a school-master, or tutor.”

| 筑 | Sew chûh. “Long bamboos.”

Occurs in the sense of 馀 Yew, “A vessel used in temples to present offerings.” To rhyme, read Scn.

俯 FOY. _GB S. C. Ⅲ R. H.

To stoop the head and bend forward; to condescend. 俯首默想 Foo shôw mih sang. “To hang down the head and think in silence.” 伏待命 Foo fûh t'ai ming. “To fall prostrate and wait for orders.”

俯首視下曰 | 舉首望上曰仰 Shwûy show she hea yû ê foo; keu show wang shang yû ê 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 chûn she hing. “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” 垂洞鑾 Foo shwûy tûng kên. “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 kwan yu theen wân; foo ê châ yû te le; she koo ê chê yew ming che koo ê yuen che fan chung, koo ê she sze sing che shwû. Tsing k'he wei wîh; yew hîn wei pîen, she koo ê kwei shin ê tsing chhwang. “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 transformations; from hence, is to be known the nature of spirits.” (Yib-king.) This is the range, which the famous Fuh-he is said to have taken, and thus to have exhausted the whole circle of science.

Syn. with 頗 Foo, and 侶 Foo. Occurs in the sense 府 Foo, A district of a certain size.

畱 HO. To agree; to harmonize.

俱 KEU. _GB S. C. Ⅲ R. H.

All; both; together with; fully supplied with, or prepared.
A surname. 俱是。Keu she. “Both, or all are right.”

父 Keu tseen. “Complete in every thing.”

母 Foo mo keu tsun. “Father and mother are both preserved” in life. (Mäng-tsze.)

泰 麦 ou keu kea. “Mind and person both superior.”

不得其死然 Ken püh tih k’e sze jen. “None of them die a natural death.”

已接入矣 Keu e tsè jäh e. “All have been received.”

俸 

Same as 俸. Heau, “To imitate.”

俸 PAE. 坡 S. C. 侔 R. H.

Pae yew, or reversed, Yew pae. “Dissipated play and amusement; theatrical amusement.” The same is expressed by 倘優 Ch’hang yew, and 𢋄 笑 Pae seaut.

Also read Pei. 个 Pei hwuy. “Irresolute; undecided; flying about from thing to thing.” Properly written with 𢋅 Chih, by the side. See Chih, under eight strokes.

儔 TSEEN. 俸 S. C. 財 R. H.

Shallow; thin; thin metal. 儔騄 Tiüen sze. “Horses of war carriages with thin metal armour.” (She-king.)

收 小 Seaut yung tséen show. “Small war carriage, with a shallow place in which to stick the weapons.” (She-king.)

侖 HWĀN. Obscure; dull.

黄晩 Horng hwān she how. “The dusk of the evening.”

俸 LAN.

俸擒 Lan tae. “The appearance of a feeble old horse; debility; mental weakness.”

俸 PEOU.

俸散 Peau san. “To give; to distribute.”

俸 SHUH. 薄 S. C. 財 R. H.

To begin; to move; to act; to do; to repair. Good; excellent. Also, read T’heih, in the sense of 侖 T’heih. See below. To rhyme, read Chih.

侖 FE.

To injure; to ruin. To turn away from, and oppose what is good. 侖作即侖无侖德 Woo tsö yuen, woo fe tih. “Be not resentful, do not turn away from virtue.”

俸 FUNG.

The salary granted by government to its officers. 俸 禄 Fung lüh, expresses the same. 侖 薄 Fung pō, or 侖鮮薄 Fung lüh sjeen pō. “A small income.”

俸增百官 Tsang pil kwan fung. “To
increase the emoluments of all the officers of government."

Fung pö, yüs 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.

莫若省官而益 | Mō jō sāng kwan urname yīh fung. "Better to diminish the officers and increase the emoluments."

| Fā fung. "To deduct an officer's pay as a punishment." | 三月 yuē. "To forfeit three month's pay."

| Che fung, or 给 | Keih fung. "To pay the salary." | It occurs written without Man by the side.

侶 | YÁ. To lean upon; to trust to. Read Ya, Proud.

侶 | GÀN. 還 S. C. 偉 R. H.

Used by the people in the Northern part of the empire, for the Pronoun "I." 人稱我曰侶 Pih jin ch'ing wo, yuē gan. "Northern people expressing I or Me, say Gan." Also read Yen, or according to some, Yē, Great.

僀 | Yō. "To prepare."

僠 | HIN. To rejoice; to be glad. The name of a district. Al. Scrib.
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.)

"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."

Used in the sense of Ping: "To reject or cast away." "I will venture death or life with you." "It must be by Taou (reason), that we renounce our selfish desires."

In resentment of a crime, to injure or destroy. In Colloquial books, read Tsâ. Used by the northern people for "I, or Me." "We, us." "We, ourselves." "It must be by Taou (reason), that we renounce our selfish desires."

To suffer cutting, piercing pain; the cry of suffering. Pronounced differently in different parts of the country.
LEANG, or Leang. R. H.


Since you possess this supernatural art and ingenuity: Why be concerned that the generals of Sung do not retire?"

LEANG, or Leang. R. H.


Since you possess this supernatural art and ingenuity: Why be concerned that the generals of Sung do not retire?"

TSEU. Narrow, limited, confined.

Same as 凱 Kē, To rob; to plunder.

YUEN.

To rejoice and make merry; to advise and admonish.

Same as 從 Lae. Ol. Scrib. 来 Lae.

TS'A'HANG. T's. C. 倉. R. H.

From 食 Shih, "To eat," abbreviated, and 目 Hwii, "An enclosure." (Shuǐ-wăn.) 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 回 Cang. square ones 仓 Ts'ang. or 回 Cang Ts'ang fang, or 回 Cang Ts'ang lin. "A granary." 神 Shin ts'ang. "Divine granary:" i.e. a storehouse for grain which is to be offered to the gods. (Le-king.) 求千斯 Kew ts'heen tuze ts'ang. "Seek for a thousand granaries." (She-king.)

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倍 PEI. 倍 S.C. 倍 R.H.
To oppose to act contrary to. Low; vulgar; vicious. To increase to as much again.
倍叛 Pei pan. "To rebel.” 出辞气斯远鄙矣 Chih tze k'he sze yuen pei e. “Let the words which you utter be remote from vulgarity.” (Lam-yu.) | 阿 Pei o. Name of an evil spirit, said to infest the eastern side of houses.
| 文 Pei wän. “To extract from books secretly.” 加一 Kea pei, or 加一 Kea yih pei. “To double the number or quantity.”
Kea pei pei hwan. “To repay double.”
Kea woo pei. “To add five times as much.”
T'he'en pei. “A thousand times more.” 末 Pei wei. The name of a hill. Al Serib. 陪 Pei.

僾 T'IEN.
Abundance; plenty. Same as 墅 Teen, and 肆 T'he'en.

條 SHÜH.§ 堑 S.C. 堑 R.H.
Shih huih, “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.

侌 LE.
Anger; angrily; wrangling. 很侌 Ifän le. "Disobedient; refractory.”
VIII. 言.

"parasitical." 人心, the 人 as 太上首下

身下拜謝神聖指示 Ursu jin taou shin

身 pae sey shin shing che she. "They both fell prostrate and
worshipped, giving thanks for the warning or direction, of the
holy gods."

顚 | Tēn taou. "To turn upside down; to put
into disorder; the mind deranged;" 足上首下
謂尊卑之顚 | Tsēn shang, show hea, wei
tsun pe che tēn taou. "The feet uppermost, and the head
below, expresses the order of superiors and inferiors being re-
versed." Again, 顚 | 是否 Tēn taou she fe.

"To confound right and wrong." 適 | Tuy taou.
"To go back; to recede." 推 | Tuy taou. "To
push over."

絶 | Tsū taou. "Immoderate laughter." 令
人笑 | Ling jin seau taou. "Make a person fall
down with laughing." 傾 | King taou. "To fall down
in ruins; to disorder." 心胃傾 | Sin heung
king taou. "The heart disordered, or perplexed." 麻
茶 | Taou chwang. "To lay one's self down in bed."

顚 | Taou cha. "To pour out tea." 頓 | Tsw
tun. "Trousers, or pantaloons." 揪 | Ti tsw
taou ta. "Knocked, or threw him down."

Laou taou. "The tottering appearance of an old man."

他未有甚麼話好說 | 是
個明白的人 Tsha wew shin mo hwa hau
shō, taou she ko ming pih tēn jin. "He has not much to
say, yet after all, he is an intelligent man."

好只是太費本些 Choo e taou haou;
chih she tae fe pun sey. "Your resolution is, to be sure,
good; only it incurs a rather too great waste of money," or of
trouble. To rhyme, read Too.

僵 TAN.

Stillness; quiet; rest; repose. Settled, unsuspecting con-
viction of. 用 the sense of 重磅 Tan. "To redeem by
money." 南蠻殺人者得以僵錢
贖死 Nan man shā jin chay, tih e tan tēn shih zee.
"Southern barbarians who kill a man, may redeem their lives
by money."

倔 KEUH. 佷 R. H.

倔强 Keu keang, or | 彊 Keu keang. "Per-
verse; refractory."

垂 CHUY, or Shwuy.

Heave. Name of a person famous for his craft and inge-
nuity, in the time of 黃帝 Hwang-te. Shoo-king, writes
it without Man by the side.

僕 HING. 侶 S. C. 僕 R. II.

僕僕 Keu hing. "To obtain by other means than
those of merit or of right." To be unremitting in the pursuit
of gain. Al. Scrib. 僕 | Keu hing. 僕
Ning hing. "Sycophantick; parasitical." Hing, was
originally written without Man by the side, it is a vulgar and
a superfluous addition. (B-wān-pe-lan.)
PAYNG.

From friend, or an associate, who may therefore be confided in. (Luh-shoo.) To assist; to help; to send; to engage to do; to intrust with. A surname.

YE.

To make light of; to reject. Same as 倭 YE.

CH'ANG. 俏 R. H.

To stop suddenly. Read TH'ANG, A conditional Particle, if; suppose; should it be. Joined with 若, or or Hwò, it denotes the same. "Suddenly stopped." TH'ANG jò pan pih thih. "If unable to do it." or 復蹈故轍 TH'ANG hwò sib taou koo chë. "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 傲 TH'ANG.

HÖW. 嫁 S. C. 俏 R. H.

To enquire; to wait; to expect. To protect, or guard.

問侯 Wän how. "To make civil enquiries; to visit an equal." 特來奉 Tih lae fung how. "I have come on purpose to pay my respects." 近安 Kung hów kin gaa. "Respectfully enquire about (your) recent repose;" is a common phrase in the close of letters, implying civil enquiries about health, &c. 順日佳 Shun hów jih kea. "By the present opportunity, I would pay the compliments of the day." 未遑裁 We hwang tse how. "Not leisure to cut and ask;" have not time to write and pay my respects. 俟 Sze how, or 等 T'ANG how. "To wait for." 己經等許久 E king t'ang how heu kow. "Already waited a long time." 守 She how. "To wait and watch." 時 She how. "Time." 甚麼時 | 火到 Ho how taou lenou. "The period of fire is completed." An allusion to the use of fire by Alchymists, in order to produce the Philosophers stone. The phrase is applied by way of compliment to literary men, implying, that with respect to them, there is no further use for study,—their work is completed. the stone that turns everything to gold, is produced.

K'HE how. 節 Tsé how, A period of fifteen days, into twenty-four of which, the year is usually divided. 證 Ching how. "Sickness." 甚麼斥 | CHIH how. "To wait and watch a banditti." 八道路迎送賓客之官 How jin, taou loo ying sung pin kib che kwan. "How jin, is an officer on the road, who receives and passes forward visitors."

E. 備 S. C. 俏 R. H.

To lean against; depend upon. Inclined to one side. A surname. 備 E, | 靠 E keou; 依頼 E lae; | 倚 | 仗 E ch'hang. All express "Reliance on; dependance upon." 無所 | 靠 Wo
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<th>Meanings</th>
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<tr>
<td>被</td>
<td>Béi</td>
<td></td>
<td>To cover; to envelop; to smother; to conceal.</td>
</tr>
<tr>
<td>被</td>
<td>Béi</td>
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<td>The Pinyin is incorrect.</td>
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The text contains a variety of Chinese characters, strokes, and meanings, but it is not clear how it relates to the document's context or the overall meaning. The text appears to be a mix of Chinese characters and Pinyin, but it is not coherent enough to be understood as a natural text.
chow," which place was never returned. "刀杀人 Tseay taou shā jin. "To borrow a knife; to kill a man;" i.e. to use a third person as the instrument of an injury which one wishes to inflict. "假 Kea tseay. "Falsely borrowed;" i.e. having no foundation in fact; supposed; borrowed; used metaphorically. "如 Tseay joo. "Suppose for example." 意 Tseay e. "The metaphorical sense."

"酒家何處有 Tseay wān tsew kea ho ch'hou yew. "Allow me to ask where an innkeeper is to be found?"

"名 Tseay ming. "To pretend; to assign an untrue cause for one's conduct." 遊玩為名 Tseay yew wan wei ming. "Under pretence of walking for amusement."

不 Pūh tseay. "Sandals made of straw."

"藉 Tseay, and 藉 Tsew, occur in the sense of Tseay; but according to Shā-mūh, improperly so. Originally written 俗 thus. Al. Scrib. 借 Tseay. Syn. with 假 Kea.

**HWUY.** 比催 Pe hwuy, "Ugly."

**CH-HANG.** 倡 S. C. 倡 R. H.

倡優 Ch'hang yew, "Entertainments of singing and music by players." Players; singing girls; prostitutes. To seduce; to lead away the multitude. Commonly written 娼 Ch'hang. 倡優 優俳諧共給戲笑 者也 Ch'hang yew, pau heac kung keih be seau chay yay. "Ch'hang yew, are those who make sport, to afford mirth and laughter." 狂 Ch'hang kwang. "Irregular, vicious conduct." Al. Scrib. 倡 Ch'hang. Syn. with 倡 Ch'hang 率 Ch'hang shē, or 倡 Ch'hang taou. "To lead a leader," either in a good or bad sense. 亂 Ch'hang lwan. "To be the leader of an insurrection."

"To the leader of an insurrection." 躬為至尊不惰勤勞為天下 Kung wei che tsun, pūh tan kin loen, wei t'hsien heng ch'hang. "He (the Emperor), the most exalted personage, was not afraid of severe labour, (but himself ploughed the ground) to stand forth as an example to the whole empire."

和 Ch'hang ho. "To sing, or to recite alternately."

子和汝 Ch'hang yu ho yu. "Do you sing and I will respond to you." (She-king.) 人婦之有 隨 Foo foo che yew ch'hang syu. "Let the husband lead and the wife follow." (Shing-yu.)

奴僕 優及曾充皂隸禁 役之子孫均不準出仕應試 Noo pūh, ch'hang yew, keih tsang chung kwo tsaoul le, kia yū che tsze sun, keun pūh chun chūh see ying she. "Slaves, 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."

**TSĒE.** 倡 S. C.

倡子 Tsēe yu, Certain female officers, during the Dynasty 漢 Han. Al. Scrib. 倡 Tsēe.

Also used in the sense of 倡 "To retire stepping sideways; prompt; expert; observant."
VIII.

FANG. 做 R.H.

To imitate; to copy.相做 Seung fang, and 作 Fang heau. express "Like; in imitation of; according to." The two last occur written without Man by the side.

Chay wu sho wo fang t'ha teih yang tae tso teih. "I made this in imitation of his pattern."

CHE. 值 R.H.

To manage, or transact; to occur; to take hold of. Read Chih. To be worth; the value of; the price.大值事 Ta che,sze. "The principal managers of an affair."

適 | 這幾日有事 Shih che chay ke jih yew sze. "It has so happened, that I have been occupied these few days." | 其驚羽 Che k'he 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."

Kea chih. "The price." 是甚麼價錢 She shin mo kea ts'een. "What is the price of it?"

得十圓 Chih tih shih yuen. "It is worth, or cost, ten dollars." 錢 Puh chih ts'een. "It does not cost much; it is not expensive." 錢 Puh chih yih ts'een. "Not worth a farthing."

與他計較 Puh chih yu t'ha ke keaou. "It is not worth while to argue with him."
To stand erect. (Lūshoo.) 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. 傲不遙 Keu gaou pūh sun. "Proud, haughty, unhumbled." 貴為天 子而不驕 | Kwei wei t'hēn ts'e urh pūh keau keu. "Though possessing the dignity of Emperor, yet not proud." 前 | 後 恭 Ts'ēn keu, how kung. "Proud in the beginning, and afterwards respectful."

遊毋 | 立母 躺坐 無異寢 母伏 Yew wu keu; kéh wu po; tsu woo ke; ts'īn wu fūh. "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.

Good; excellent. An epithet applied to men, implying praise and commendation. Pretty formation of the mouth. Read Ts'ēng, A daughter's husband; borrowed to act instead of; employed to serve for the time being. 巧笑倩 K'āo senou ts'ēn 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 | Ts'ēng, "For; instead of."

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. 反其旌倪 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." 俾 | Pe ne. "To peep; to look obliquely." 左 | 右 | Tso e, yew e. "To look on the right and the left."

Constant; regular. Species; class; kindred; relation; capa-ble 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 tse yew tsin; keun chin yew e; foo foo yew pūh; ch'hang yew yew sen; plng 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.” (Mang-tsze and Ho-keang.)

於戲聖人之德本於人 | Woo hoo! Shing jin che tleh, pun yu jin lun. “Most truly! The morality of the Sages (of antiquity) centered in the relative duties.”

他不識五 | Tha püb shih woo lun. “He is ignorant (of the common) relative duties.”

語無 | Yu woo lun t'hsze. “Discourse without any order.”

毛猶有 | Maou yew yew lun. “A hair (though small), yet (has figure) is capable of being compared.”

有 | 其道 Yew chö k'he taou. “There is a large open road.”

Same as 倥 Kwang. See above.

Read Wei. Yielding appearance. A man’s name. Wei che. “Appearance of returning from a distance.”

Growing | 長周道 | 長 Chow taou wei che. “At a distance appearing to return upon the great road.”

Read Wo, It denotes the Japanese; as | 人 Wo jin.

国 | 国 Wo kwö. “Japan.” 楽浪海中有 | 国在會稽之東 Lö-lang hae chung, yew Wo kwö, tsae Hwuy-ke che tung, yew wei che Jih-pun kwö. “In Lö-lang sea, to the east of Hwuy-ke, (in Chö-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

| 種 Wo chung, i. e. The Japanese race.

The name of an insect. The name of a country. Used for 穷 Lo. “Naked.” Read Ko. 倭保 Hae ko.

“Narrow, illiberal, mean.” Also read Hwä, Naked shoulders.

Lazy. 佬保 Keung sung, “To rail; to abuse; to heat with contempt.” It is a local word.

To insult; to exceed or pass over. Also read Läng, Läng täng. “Walking feebly; weak; stumbling.”

Hwän tun. “Dull; stupid; blockish.” Name
of a person famous in history, who was particularly stupid. In Tso-chuen, written with 水 Shuǐ, "Water," by the side.

CHING.

TSÉEN. To advance, to go forward.

CH'UN. Thick; substantial; rich.

YEN. 弱 S. C. 侮 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. 侮武修文 Yen wu shuǐ wén. "Put a stop to military operations, and cultivate literary pursuits." (Shoo-king.) 風行草 侮

Fung hing tsäu yen. "The wind blows, the grass reclines."

或息 在床 Hwâ saih yen tsâi chwâng. "Some at rest lying sleeping on their beds." (She-king.) 侮


(Tso-chuen.)

NWÁN, or No.

Weak; soft; to stop. By Sha-mûh, read Lwan and Lo.
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<th>Radical</th>
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<tr>
<td>假</td>
<td>KèA</td>
<td>False; fictitious; to borrow; to suppose; great. Read Kea, Excellent; beautiful. Read Kèa, Leave of absence.</td>
</tr>
<tr>
<td>伟</td>
<td>Wèi</td>
<td>Great; extraordinary; surprising. A surname.</td>
</tr>
<tr>
<td>偶</td>
<td>Yù</td>
<td>Repeated. 偶</td>
</tr>
<tr>
<td>倭</td>
<td>KèE</td>
<td>The appearance of using violent effort.”. Urgent; with haste. A martial appearance.</td>
</tr>
<tr>
<td>倭</td>
<td>KèE</td>
<td>A bamboo rod. Also read Ke, under which some Dictionaries place the last sense. To cease; to stop.</td>
</tr>
</tbody>
</table>
**SHOO.** To erect; to establish.

Another form of 仙 Seun. See above.

**KEIH, or Keô.**

Weary; fatigued. 微御 Kenou keih. “To receive ill usage.”

**P'HEEN.** 中 S.C. 任 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.

之兩旁日偏 Ching che lung ping yu ê p'heen. “The two sides are called P'heen.”

The cast 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.

坐須正坐勿取 Tsou, seu ching tso, wu ê p'heen e. “When sitting, sit straight, do not lounge on one side.”

高 P'heen kau. “High on one side.”

愛 P'heen gne. “Strong partiality.”

癖 Sing tsing p'heen pelih. “Led away by a perverse attachment to; disposition wholly devoted to one form of pleasure or amusement.”

見 Yih p'heen che keém. “Singularity of opinion.”

見 Yih p'heen keén. “Obstinately to adhere to a partial and erroneous view of the subject.”

**K'HEEN.** The thoughts disturbed; disquieted.

**YEN.** A counterfeit article.

**FUNG.** The name of a place.

**T'HANG.** A long appearance.

**Ö.** 中 S.C. 任 R.H.

促 3 tsên. “To restrict; to limit.” A surname.

促 3 tsên, Name of an immortal.

**YÖ.** Many; much.

**KAE.** 中 S.C. 任 R.H.

Together with; uniting with others in strenuous effort.
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<td>偘</td>
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</tbody>
</table>
| 侏 | TSO. 阪 S. C. 倌 R. H. Common form of 侏 Tsō. To make; to do; to act as; to be. 你做甚麽 Ne tso shin mo. "What are you doing?" 你去那處 Na ch'ing tso shin mo. "Where did you go?" 甚麼 Ne k'heu na ch'ing tso shin mo. "What did you do there?" 難 | 內 Ne tso. "Difficult to effect." 不得 | 內 Ne tso tih, pih tso tih. "Can you do it or not?" 而 | 內 Ne tso tih. "Do can?" i.e. either "I can do it; or it will do." 都好私偷不喜明 | 太 tso pin tso chow, pih 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 chang chō tsze. "I want you to make a table." 下許多冤恨 | tso hēa hu to yuen hin. "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." 你名叫 | 甚麼 Ne ming keaou tso shin mo. "What is your name?" 傌 | CHĀ. | 同 | TING. 停 S. C. 倌 R. H. To cease; to stop; to delay; to stay; to fix in a place. 停止 | TING che, or | 息 | TING selb, "To cease; to stop." | 手 | TING show. "To cease from doing."
Ninth Radical. IX. Jin

PEI.
To reject; to turn away from.

KWA.

YÉ. Light; mean. One says, Handsome; pretty.

HWANG.
At leisure. 仿徨 Fang hwang. "Agitated; concerned; distressed."

YAOU.

TSEN.
TSEN. “Regular; properly adjusted.”

TSEAOU.

YEN.
Clean. Some make it the same as Chia, "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.

KÉÉN. 順 S. C. 顺 R. H.

Strong; not susceptible of fatigue; indefatigable; unwearied and unceasing as the daily revolution of the heavens. Read Keén, Difficult; to raise. A surname.

天行健
君子以自强不息
Thēen hing kēēn, kēēn tsze e tsze, kēang pih seih. "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
Tsing shin keang kēēn. "Strong constitution and good spirits."

强壮
Chuang kēēn. "Strong, able bodied."

体強
Tsun te hwan kangs kēēn. "Honored body still strong and vigorous;" i. e., Yon, Sir, are still very hale and stout.

TÜH.

儉
Tang tih. "Want of humility; abrupt." Properly written without Man by the side.

SOO. A surname.

Original form of 便Peēn. See above.
t'chin shang, püh peih huen. "A good man does not encroach on superiors, nor oppress inferiors." (Le-king.)

**SEIH.**

One of the sons of To-küh, and brother of the famous Yaou, who is supposed to have lived about A.M. 1600. The first of the Dynasty Shang, was descended from Seih, removed from him twelve generations. Ol. Scrib. 妾 Seih. A surname.

**SEUN.**

To transmit to others what has been committed to one's self.

**SZE.** 傘 S. C. 傘 R. H.

"To reprove or admonish, with frankness and sincerity." 子曰切切子曰切切

怡怡如也亦謂士矣 Tez Yue, tsiek tsiek sze, e o joo yay, k'ho wei sze e. "Confucius said, He who with unfeigned 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'hae. Strenuous effort; great talent and ability. Appearance of a large beard.

**TWAN.** 侖 twan, Little.

Lateral; oblique; delected; perverted; depraved; mean; vile. 侖 Tshih. "A second, or inferior wife; a concubine." 無反無侖王道正直 Woo fan woo tshih, wang taou ching chih. "Without contrariety,
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**CHE, Things coming together, coming into contact.**

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| T'HOW | § | S. C. | R. H. | T'HOW. | 子曰君子莊敬日強 T'zè yü; Keun tsze chang king, yih keang; gān zë jih thōw. “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
passions, becomes daily more weak and remiss.” (Le-king.)

To idle about.  | 盗  Thow tún.  “To steal; to pursue one's own gain by clandestine means.”

To steal a child and bring it home,” is applied to a fraudulent person.

鼠竊狗  Shoo tsee k'how thow. “To pilfer as a rat, and steal as a dog,” expresses a petty thief.

得利而後有害 | 得樂而後有憂者聖人不為也  Thow tih le urh how yew hae; thow tih le urh how yew yew chay, shing jin püh. wei yay.

“Clandestinely to obtain gain, from which will result future harm; clandestinely to enjoy pleasure, from which will result future sorrow, are things which the wise man will not do.”

To look by stealth.  | 視  Thow she. “To look by stealth.”

To rhyme, read Yu.

Characters formed by Ten Strokes.

傀  KWE1. §  馕S. C.  R. H.

Great; extraordinary; excellent; magnificent; strange; monstrous. "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. 觸K'tsai. "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."

Certain ludicrous, but ingenious moving figures, made of wood, first invented about A. M. 3000; at present, called 構偶戲. "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 Tsé, and also by the Yin; thus, the Character under definition, Kwei, is made from Koo and Wei, which are the Tsé. The Yin, is a single word derived from Koo and Wei, united. The Tsé, are called 母 Moo, “Mothers;” and the Yin, 子 Tsze, “Sons.” Under this character, Kang-he’s Tsze-tecin, charges the Dictionaries Tsze-bwuy, and Chiog-tsze-tung, with mistaking the Mother and Son. The first of the above Dictionaries, gives Koo hwuy, as the Tsé, 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 Way. The other Dictionary, is charged with mistaking both Mother and Son, as it gives for the Tsé, K'huo, and for the Yin, it gives 觐. Kwei, which Kang-he, in this place, says is not aspirated. However, under the character 傀
Kwei. Kang-he gives, as its Tseê, the very same syllables, viz. K’hoo hwuj.

In the Imperial Dictionary, this disagreement between the syllables given, and the syllable derived, sometimes occurs, as, from “Fang peaou,” the word “Peaou” 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.

Aged; an epithet of respect addressed to aged persons.
A man’s name. Some say, properly written Sow.

To hire one’s self out to others.

Che. 傅  Che che. “Irregular; without order.” The name of a place.

Same as T’shin. See above.

Towards; constantly inclined to.
emulous of promotion, commonly pay their court to one in power, and, when presenting a donative, compliment their expected patron with the epithet, Sze foo.

亦于天 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 Lih-shoo, there is no authority for this character.

KEEN. Lēen keen. "Coming up to in walking; overtaking;"

KEANG. Keang mung. "Not pleasing; not flattering."

Also read, Heang.

MA. A person's name. To rail, or scold. The same as 罵 Ma.

PANG. To approach to; to lean against. Read Pang, the right and left side; lateral. Read Pâng, Pâng chō. "To draw near to; to recline against." | 门户 Pang jin mun 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 | 三年不成 Tō shāi tao pang, san niên pūh ch'ing. "To erect a shed by the side of the road, cannot be effected in three years," because so many persons interfere and object; a proverbial saying, intended to express the difficulty of effecting that in which many persons claim a right to interfere. 不管 | 說短长 Pūh kwan pang shuō twan ch'hang. "To disregard whether by-standers say it is short or long," i.e. ill or well.

TSEIH. Tse S.C.

Envious; injurious; poisonous.

HE. Anger.
Same as 頃 Téen, "Subverted, deranged, mad."

T'HAE. Same as 態 T'hae. Which see.

T'HANG. T'hang t'ho. "Wanting in humility; abrupt."

HAOU. The name of a place. This character is doubtful.

The shooting forth of grain; eminent virtue and talents.

Proud. 知過萬人者謂之英千人者謂之俊百人者謂之豪十人者謂之傑 Che kwö wan jin chay, wei che Ying; t'aiên jin chay, wei che Tseun, pih jin chay, wei che Haou; shih jin chay, wei che KEE. "Knowledge superior to ten thousand persons, is expressed by Ying; to one thousand, by Tseun; to a hundred, by Haou; to ten, by KEE."

英 | Ying keé, or 豪 | 之士 Haou keé che sze. "A person eminent for virtue and talents," a hero.

他乃数中豪 | 智勇雙全 T'hae yih neu chung haou keé; che yung chwang tseun.

"She is an heroine, complete both in knowledge and valor."

MING. Very drunk. Same as 酪 Ming.

CH'HOW. A person of a tall appearance.

KEUNG. Keung 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.

Same as 伺 Seun. See above.

SHEN. To excite; to inflame; conflagration.

K'HEEN. To follow; to wait on; to attend on.

KEÓ. A surname; a name.
倦 TSANG, or Sâng.

A term applied to those in inferior stations of life. Also read, T'ê-hang. 倦父 Ts'ang foo, and 一人 Laou ts'ang; are epithets applied to persons.

倦妆 Ts'ang foo tsey 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.

倦 T'ê-hang nang. "Confused appearance."

傘 CH'HÜH.

傘佩 Ch'ühshih. "Bent; made to crouch or stoop."

傘 SAN. S.C. 傘 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.

傘 Yu san. "An umbrella to keep off the rain." 羅 Lo san. "The large parasol of the officers of government, carried by attendants; it is otherwise called, 日照 Jih ch'ouan. 笠 Leih san. The broad brimmed bamboo hats of the poor Chinese. 張 Chang san. 開 Kae san. "To open, or spread out an umbrella." 五人共 小人全仗大人遮 Woo jin kung san: seou jin tseun ch'ang ta jin chay. "Five men with one umbrella; little men's sole dependence 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. 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 ten pe leon. "Every thing 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 nai k'he 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 Fan so yang sze che gâo; ksonon sze che sâ, woo piib 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-yu.) 可曾|有家宴麼 K'ho ts'ang pe yew kea.
<table>
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<tr>
<td>俗</td>
<td>Yung hwa, Name of a certain official situation, filled by a female, during the Dynasty Han.</td>
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<td>郭</td>
<td>Yung yung. “To become easily habituated to; also disquieted; uneasy from disease.” Read Yung. One says, It denotes, Elegant.</td>
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### 俗 SAOU. Proud. | S. C. |

To imitate; to regard something as a law, or rule.  

做 | Fang heaou; | 法 | Heaou fa; and 則 | 法 | Heau fa. “To conform to some rule.”

### 俗 HEAOU. 僚 R. H. |

To serve; to be under the orders of others; not pure; depraved. A surname. 莫僚 Mo yao, A certain tribe of foreigners, who profess that their ancestors, for some meritorious service, were manumitted, hence the name implies, “Not to serve.”

### 僚 T’HAN. Uneasy; disquieted. Read Thọ, |

Thọ jung, “A person of no talent or conduct.” The same is written 易冗 Thọ jung; and 闕茸 Thọ jung; commonly 闕茸 Thọ jung. It denotes, Vicious; or as one says, “Inattentive; unobservant.”

### 像 SO. 像 S. C. |

The wild frolics, or ludicrous tricks of a drunken man. 夜舞亱 | Luy woo so so. “Repeatedly play drunken frolics.” (She-king.)

### 侶 UNG. Distorted, perverse. |

### 侶 TSEIH. Little, small. |
To act contrary to justice and propriety. 無道為
侏無義為侏無道反義衆惡
所歸故宜決 Woo taou wei choo, woo e wei
Füh, woo taou fan e, chung gō so kwei, koo e kueh. "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

Properly written 侯 Yu. See above.

To abscond. The pronunciation not known.

Ol. Scrib. 寶 Paou. See Rad. 寅 Méen.

Original form of 坐 Tso. See above.

Ol. Scrib. 保 Paou. See above.

 KEIH. 縱 Hwuy kēi, Weary, fatigued.

Characters formed by Eleven Strokes.

TSTIAN. 食 S. C.

A good appearance; a man's name.

Same as 僕 Luy. See below.

Same as 趨 Pelh. See Rad. 香 Tsūh.

To urge; to impel; to importune; to press. 趨 Tsun,
was originally the character used in the above sense; 催
Ts'ūy, was adopted in later times, they must be considered
the same in pronunciation and meaning. (Kang-he) Not-
withstanding this, they are now manifestly different.

他快些來 Ts'ūy tā kuái say lāe. "Urge him
to make haste and come." 計 Ts'ūy taou. "To
urge the giving of what is due; to require urgently."

錢糧 Ts'ūy ts'ēn leang. "To urge the payment of
duties or taxes in kind," required by government.

Same as 侍 Te. See Rad. 常 Chih.

YUNG. 養 S. C. 常 R. H.

To serve for hire; to engage to labour for daily hire. Read
Ch'ūng, Equal; even; to treat in the same manner; impartial.

Occurs in the sense of, To do; to use. 僕人 Yung jin.

"A person hired." 家 | Kea yung. "Persons hired
for domestic use." 門禁 | K'ūng jīn. "Persons hired
for domestic use.

両銀一年 K'ēu tso yung kung, keang tīng sze
leang yīn yīn nien. "Went and hired himself to labour, and
settled for four tales a year." 賣菜 | Mae tse
yung. "A person who sells vegetables."

旻天不 | 降此鞠詔 Hsü t'ēn
pēh ch'ūng, keang tīng keēh hēung. "The ways of Heaven
are not equal, in sending (on us) this great confusion.” (She-kung.) In this apparently blasphemous sentence, the Poet is said to have referred to the reigning Prince.

**TSAOU.** The whole; one complete round.

**MÁ.** 傢 傢 Mā hà. “Strong, robust.”

**SHÜH.** Same as 徘 Shūh.

Same as 徘 Tsung. See under 9 str.

**PĂNG.**

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.

**CHAY.**

Chay lo. “Strong, but not virtuous.”

**GAOU.** 傢 S. C. 树 R. H.

Uncivil; proud; to treat with neglect. To brave proudly.

**Sing tsing keaou gaou.** “Proud, haughty disposition.” 長其驕 Ch’hang k’he keaou gaou. “To nourish his pride.”

**Gaou yu.** “Proud and injurious.”

**Gaou pūh k’ho ch’hang; yū pūh k’ho sung; che pūh k’ho mwan; lō pūh 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.)

**Keiū tsan, yew yew gaou shwang che.** “Though the Keiū flower be faded, it still proudly braves the hoar-frost on the branch.”

**Al. Scrib.** 敖 Gaou, and 傢 Gaou. Some also use it in the same sense with 劾 Gaou, and 傢 Gaou.

**LEÔ.** Name of a deity.

**KEA.**

It is defined by 傢主也 Kea choo yay. “A false, or pretended master.” The sense given is doubted.

**CHUEN.** 傢 S. C. 树 R. H.

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. 传授 Chuen show. “To deliver to.” 位 Chuen wei. “To transmit the throne to.” 闇 Chuen wān. “To tell, that persons may hear; to declare to.” 傢道 Chuen tao. “To promulge virtuous doctrines.
or principles.” | 教 Chun keou. “To propagate religion.” | 教的人 Chun keou teh jin. “One who propagates religion.” | 遷 Chun te. “To pass from one to another.” | 遷文章 Chun te 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 Chun shwo. “To transmit by tradition; to spread by verbal communication.”

你不用上來 | 話 Ne püh 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 Haou sze püh chih mnn; gō 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.” 歷代相 | Lēe tae seang chuen. “Transmitted through successive generations.” 祕 | 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'uen.

债 | S. C. 債 R. H.

To bear a burden; to be in debt; to owe something. 欠下重債 Keën hea chung chae. “To owe a large debt.” 人 | Foo chae. “A debtor.” | 主 Chae choo. “A creditor;” also, one who has some claim on another, some reason for resentment against. 忍 忍忍 | 主冤家從此盡. Jin, jin, jin, chae choo yuen kea, tsung tsze tsin. “Endurance, endurance, endurance, (or patiently suffering poverty and hardship,) is that by which all revengeful claimants and resentments, will be entirely prevented.” 孫 | No chae, Some debt owing to justice; or some crime left unpunished in a former state of existence, which involves the individual in this life.

愧我未酬書史 | Kwei wo we chow shoo she chae. “I am ashamed that I have not paid the debt which I owe to the Classics and Historians;” the import of this is, I have neglected, I have not read them. 自古道父 | 子還 Tsze koo taou, foo chae, tsze hwan. “From ancient times it has been said, the son should pay the father's debts.” 匡有頭 | 有主 Yuen yew thow, chae yew choo. “Resentments have a head, debts have a lord;” i.e. resentments and debts have respect to a particular individual, let them not involve others; find the person to whom the affair properly belongs, and it will soon be arranged. 責 | Tsib, occurs in the sense of Chae.

彎 | S. C. 傾 R. H.

To bend forward as a mark of respect. Hunch-backed.

塢 | SUY. Lateral; inclined.

同 | Same as 傾 Tang.
倦

TAII. A surname.

慵

YAOU. 向S. C.

To deceive by mutual falsehoods. To be pleased; dissimilarity in size; that compared with this.

Leang pèen yau. "Both parties deceived."

僕

CHIEN. To stand and wait upon.

俆

Same as 瘪 Keue.

侶

P. HANG. Appearance of standing erect; erect.

Of the same comp.

従

SUNG. 跡.

to wound the heart; grieved; swift motion of the wind. To rhyme, mind; to give pain to the

僞

CHAY. 伪. 损傷致跌

跌

Chay lo. "Strong, but not vital and injure

僕

GAOU. 僕S. C. 僕R. | Keun

Uncivil; proud; to treat with neglect. To brave possessory

情性驕傲 Sing tsing kcaou gaou. “Proud

haughty disposition.”

長其驕 | Ch'hang k' fá

kcaou gaou. "To nourish his pride."

| 虐 Gaou yú. “Proud and injurious.”

不可長欲不可從志不可滿樂不可極 Gaou pôh k'ho ch'hang; yú pôh k'ho
ta. “To waste property.”

人名 Shang jin

ming. “To injure a person's reputation.”

舍血噴

人先污自口 | 人之語還是自

Han hêu pun jin, sien woo tsze k'how; shang jin che yu, hwan she tsze 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 tsê. “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.”

心憂 | Wo sin yew shang. “My heart is
grieved and wounded.” (She-king.) 恐他睹景

| 情 Kung t'ha too king shang tsing. “Apprehensive,

that observing appearances, (former circumstances would be

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 nei ke jin, kenen kae seau tsêay,
pôh pêh shang sin. “Then, several of the women in waiting,

endeavoured to persuade the young lady, that it was not

necessary to be deeply grieved.”

偽

Com.form of 虐 Neaou. See Rad. 衣E.

偽

CH'HANG. Bad, vicious.

偽

Same as 僵 Keang, “To lay prostrate.”

发生在 the sense of 競 King.
Ninth Radical. XI. 晉人

倭 CII'HE, or Tse.
To stop; to embarrass; to detain. 侘倭 Cha ch'he.
"Undetermined; irresolute."

傻 SHÀ.
Light; giddy; sprightly; light-headed; crazed. 賭玉不似往常直是一個傻子似的 Paou-yih, püh sze wang chang, chih she yih ko sha tze sze tōi. "Paou-yih, was not as usual, but appeared like a light-headed person.

僕 HAN. A surname.

僕等偉 CHANG.
A husband's parent; same as 孟 Chang. 俸倪 Chang hwang. "Alarmed, frightened."

傾 K'HING. 飄 S. C. 倾 R. H.
Indirect; lateral; sideways; aslant; overturned; thrown down. Forms part of the name of a hill. Read King. An instant of time. 凡視上於面則欹下於帶則憂傾則姦 Fan she shang yu méen tāih gaun; hea yu tae tāih yew; k'ching tāih 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.

耳而聴 K'ching urh urh ting. "To apply the ear and listen."

倒 K'ching taou. "To subvert."

瀝 K'ching sony. "To rush down," as a mountain.


覆流離 K'ching fuh luo. "Affairs being overturned or ruined, (he) becomes a wandering fugitive;" 家蕩産 K'ching kea, t'hang ch'han. "To ruin a family, and squander the patrimony;" 欽娛太過能令家國亡 Kwan yu tae kwo, n'ang lìng kea kwō k'ching 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 tāih püh kan wong foo moo, kung pa k'ching tēi. "People in former times, did not dare to move a single step without thinking of their parents, being apprehensive that they should slip and fall," and thereby bring a dishonor on their parents.

溢 K'ching yih. "To run over," or break over the edge of that which confines.

當知器滿則 Thang che, k'he mwan tāih k'ching. You "should know,
that when a vessel is full it will overflow," or is liable to
overturn. To rhyme, read Kwang.

YEN. 隼 S. C.

A kind of Broker; one who assists in arranging commercial
transactions, and who decides the price of the commodity.
The same is expressed by 市主人 She choo jin,
"The director of the market." And according to one, by
白鰱 Pih lac. (E-wàn-pe-lan.) A surname. The name
of a district; also, of certain genii.

Common form of 執 Chih. See Rad. 土 Too.

CHÁOU. 小 CHÍH, or Tsíh.

Little; small. 像 Cháou chaou, "Long appearance."

TE. Talents surpassing the rest of mankind.

FEARLESS. 像 Chih shih. "Bad, vicious." Read
Chà. 像 Kwa cha. "Appearance of walking."

SÉÉ, or Seíh. 像 S. C.

Sound; a gentle sound. 像 SÉÉ séé. "A slight
noise; moaning."

LOW. 像 S. C. 像 R. H.

The back bent; curved; distorted. To bend. A surname.

Read Low. 像 Low kow. "Short ugly appearance."

手 "A crooked arm." 背 "A crooked back."

TSEU low. "A curved, or bent instrument, or
utensil, with which things can be taken hold of, or carried."

Low keu, Name of a place where tortoises are ob-
tained. Also read, Low.

Same as 隼 Pe. See above.

PHEÁOU, or Peaou. 現 S. C.

Light; airy; volatile; nimble; active. Originally written
with Ho, "Fire," below, and denoted, The rapid motion
of fire. Applied to personal character; occurs in a bad sense,
denoting Levity; giddiness.

KIN, or Kin. 偉 S. C. 偉 R. H.

Rather deficient; hardly; just about; just able; just
adequate; a little over. Its common import is No want, and
yet nothing to spare. 支用僅够 Che yung kin
kow. "Hardly enough, or just enough, for the requisite
expenditure." 通順 Kin k'ho t'ung shun.
"Just well enough written to be understood and read with
ease." 敷用 Kin kin foo yung. " Barely
sufficient for what is wanted."

LEÉEN.

Léen tze. "Twins." 雞 Ke léen,

A small species of fowl.
Ninth Radical. XI. 

**金人**

**金** YU. Same as 倪 Yu. See above.

Also said to denote, A wounded appearance.

**僇** LÜH. 佷 S. C. 俸 R. H.

To put to shame; to disgrace. Read Lew. 佷 | Lew

lew, "To walk as if lame, in an idiot, or foolish like manner."

One says, it occurs in the sense of 且 Ts'heany, and in the sense of 撅

**慢** MAN. 侟 R. H.

Slow; remiss; negligent; careless. 君子寬而

不侟 Keun tsze kwan urh pih man. "A good man is
easy and liberal, but not negligent."

禮則悖亂侟 | Shoo hwan pih yew le, tsib

pei lwan te man. "If ease do not spring from a sense of pro-

priety, it will terminate in disorder and sloth." Occurs in the

sense of 漫 Man, "Water rushing over that which confines

it; to defile." Also used for 慢漫謫

**屏** PÍNG. 屏 S. C. 侟 R. H.

Retired; secluded. Read Ping. To exclude; to reject; to

throw out.

**僺** TS'HEEN. 侺 S. C. 俸 R. H.

Derived from 靈 Tséih, 口 Heuen, and 凡 Tsung,

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. 僺日於鰶

哉 Ts'heen yuē, woo, Kwan-tsæ! "All exclaimed, Kwan-

tsaæ" 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 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 par-
ticulars of which are recorded in the Sacred Scriptures. See

the introduction to this work.

打穀具也 Lëen-kea, yih yuē ts'heen, ta kūh keu

yay. "The Lëen-kea, is also called Ts'heen, an instrument

with which to thrash grain."

**倸** SÉEN. 侳 S. C. 俸 R. H.

Deathless; immortal. Same as 仙 Sëen. 倸 |

Sëen sëen, "To brandish, as a weapon; to caper about." To

rhyme, read Sin.

**倗** T'HAN.

T'han kin. "A foolish appearance."

Ol.Scrib. 陸 Chih. See Rad. 阜 Fow.

Ol.Scrib. 袤 Shwuy. See Rad. 衣 E.

**倴** KEUNG. Same as 養 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 傳 Tsée. See above.

Same as 俛 Tung. See above.

Characters formed by Twelve Strokes.

Original form of 偽 Shwūy.

Pīe. 偽

Pīe sē. "The appearance of flowing garments." There are various other modes of writing this phrase.

Sī恩, Chúen, or Tsun. 置 S. C.

To number; to arrange; to adjust. Read Tsun, The person who presides at a village feast.

SEANG. 俛 S. C. 俛 R. H.

To imitate. Figure; like; similar. 像似 Seang sē.

“Similar to.” 俛 樣 Pūh seang yang. “Not like (any) pattern,” is used to denote, that which is very different from what custom and propriety require.

美人 Tsew 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-tsun, hea keaou, hēen po tshin meaou, kēen meaou nuy shin seang, kīn shin tō lo. “Yu-tsun, 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 贳 Urh.

Same as 俔 Che. See above.

SHEN. 置 S. C.

An appearance; to put on a good appearance.

KEAOU. 僚 S. C. 俛 R. H.

High. An inn, or lodging place for a stranger. To dwell in a temporary abode. A surname.
Shackled; hampered; cramped, either physically, or from prejudice, or custom. **Keun k'hoo,** "Distressed; afflicted."

**T'HÜY, T'huy or Yuy.** **S. C.**

Accustomed. **Thuy jen,** "Compliant; with mildness and ease." One says, A long appearance.

**TSEI'H.** Men assembled together.

**K'HEU.**

He; him; it. **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 **Tsun,** "Respectful." A man's name.

**PÜH.** **A. V. S. C. R. H.**

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. **Puh püh,** "Troublesome and degrading."

Names of a certain official situation. **Hoo püh,** The name of an animal. **Puh huy,** A certain kind of cow. **Noo püh,** "A slave."

"Slaves, treat them with indulgence." **Puh pe.** "Male and female domestics;" strictly speaking, not slaves, but in common use, the words are applied indiscriminately to domestics, whether bought or hired. **Kea püh.** "Domestics." 仕于公曰臣仕于家曰 | Sze yu kung, yu Chiu; sze yu kea, yu Püh. "One who serves the Prince at court, designates himself by Chiu; 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.)

To rhyme, read Püh.

**HE.** **S. C. R. H.**

To feel joy; to take delight in. To be cautious of; to dread. A surname. **He lā,** "To delight; to rejoice; joy; delight." Syn. with 喜.

Same as 劳. Laou. See Rad. 力 Leih.

**CH'HANG.** Broad; wide.
**Jin. XII. Ninth Radical.**

<table>
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<tr>
<td>JEN or Shén</td>
<td>Weak; fragile; timid; fearful; solicitous. At present used to denote Harmony and ease.</td>
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<tr>
<td>LEAOU</td>
<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 Leaou, A good appearance; an easy and gentle manner. A surname.</td>
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<tr>
<td>LEAOU</td>
<td>&quot;A fellow officer.&quot;</td>
</tr>
<tr>
<td>LEAOU</td>
<td>&quot;All those officers who are in service at the same time.&quot;</td>
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<tr>
<td>LEAOU</td>
<td>&quot;Officers of government generally.&quot;</td>
</tr>
<tr>
<td>LEAOU</td>
<td>To rhyme, read Leu and Leu.</td>
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<tr>
<td>LEAOU</td>
<td>Thrown to one side, or thrown down. Whatever is unable to adjust itself. &quot;The pranks of a person intoxicated.&quot;</td>
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<tr>
<td>LEAOU</td>
<td>Walking as if lame, or debilitated. To disregard business.</td>
</tr>
<tr>
<td>LEAOU</td>
<td>To see; to manifest.</td>
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**Ol. Scrib. 益, and 腹.**

**WEI.**

Formed from Man, and To do, denoting that it is the doing of man, not the genuine production of nature. (Seu-kae.)

**詐偽.**

"False; counterfeit; not genuine; deceitful; fraudulent." |

**作.**

"To put on a false appearance." |

**詐偽.**

"A false god." |

**KE.**

Excellent; dear; perspicuous; near.
To open the garments at the neck.

“To extend or stretch out the feet in walking.”

Flowing in different, or opposite directions. Read Ch’hüen.

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.

Thick; heavy; intense; urgent; great.

“Unremitting in the pursuit of gain.”

False; not genuine. Read Keaou. 亅 S. C. 侜 R. H.

“Unremitting in the pursuit of gain.” Read Yaou. 亅 S. C. 侜 R. H.

From Man and Tsew, “To approach to.” To engage; to employ; to procure; to hire. Formerly written without Man by the side.

Priests of the Sect of Fuh, who are otherwise called Sha-mun; also denominated 上人 Shang-jin.

The terms are not applicable to the priest of the Sect of 道 Taou. 亅 S. C. 侜 R. H.

“Those of the religion derived from Fow-too” Is it not intended for Buddha? The latter syllable is, in several Dictionaries, written 亅 S. C. 侜 R. H. in the Dialect of Fan, the three words, 亅 S. C. 侜 R. H. 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 亅 S. C. 侜 R. H.

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, 费 Koa-tou, and 惠休 Hwuy-hew, who, in consideration of their extraordinary talents, were required by the reigning Emperors, to leave the priesthood, and devote themselves to learning and to government. (Tsze-hwuy and Chin-tze-thong.)

之三歸若君子之三畏
Sang cheh san kwei, jo keun tsze cheh san wei. "The three devotions of the priests, are similar to the three veneration of the good man." They devote themselves to Fuh, 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 Fuh. 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 Fuh, and hence the favorable reception which he had met with. (1815.)

The priests who sit in silent meditation, wear coarsehair garments; those who recite prayers, wear red; those who personate Fuh, wear a mixture of blue and white." The last mentioned, are called in the modern language, 應赴 | Ying-foo-sang. 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

真臘 Chin-lui, the priests are called 苟茹 Choo-koo-sing. They all eat fish, and present offerings of fish to Fuh. 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.) 歌 Sang siih.


"A fraternity of priests, the priests of Fuh generally." 老 Laou sang ta-tso. "An old priest sitting crossed legged in silent meditation." They call themselves, 貧 | Phin sang. "Poor priests." 你不 面看佛面 Ne püh k'han sang m'rên, k'han Fuh m'rên. "Do not look at the face of the priests, look at the face of Fuh." i.e. be influenced by regard to superiors, and not to inferiors or dependents.

HÉEN.

To appear to proceed; to advance. 賑儓 Chen heen. "A lofty and dangerous appearance."

FUN. 豬 S. C. 矢 R. H.

Prostrate; laid prostrate with the face upwards. To shake; to excite; to subvert; to ruin. Read Pun, 債騄 Fun kean. "Power which cannot be restrained." 牛臅 繽 | 于豚上其畏不死 Neun suy tseih, fun yu tun shang, k'he wei püh 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.

"One word ruins an affair." (Ta-heh.)

"A rat's head spoils affairs." i.e. excessive timidity and caution, such as is manifested by the rat, injures affairs.

Common form of 彰 K'heen.

天子穆穆諸侯皇皇大夫 濟濟士瞻瞻庶人 | | Theen
tse, mi'h miih; choow how, hwang hwang; ta foo, tse tse; sze,
t'shang t'shang; shoo jin, tseeou tseeou. "The Emperor (should walk), with a majestic and graceful deportment; Princes, with dignity; great statesmen, with a settled decorum; scholars, with ease and ease; the mass of the people, should walk straight on, without attention to the manner." (Le-king.)

Not extending to; deficient.

A martial, formidable, commanding appearance.

Wildly; hasty and irregular. Hazy appearance by the side of the sun.

Same as 僑 Joo. See below.

Same as 慎 Ch'hang. See Rad.心 Sin.

Clear discernment; having examined fully into. Repeated, it denotes the same. Ch'aoi Tseeou yaou. A name of foreigners, short in stature, on the South-west.

Tseeou meaou. "Alarmed, agitated." Under Meaou, these two words, are said to denote, A small appearance. Also read, Tseeou, Walking in an unstudied, careless manner.

Hence, 踏 | Yu tseeou. "To overstep what is proper for one." | 尊 Tseeen tsou. "A usurpation of honor." | 窮無禮 Tseeen t'see 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 to Tseeou-che, tseeen ching nan Theen wao. "Raise troops to attack Tseeou-che, (Tonkin,) the king of which has usurped the title, Celestial King of the South." 天命弗 | Theen ming
fuh tsien. "The decree of heaven errs not." (She-king.)

儀不不貳鮮不為則 E puh tsien puh tsib, sien puh wei tsib. "When the deportment (of superiors) is without terror and injury, it rarely happens that it is not imitated," by the people. (She-king.)

Also read Tsin, Unfounded, false stories. Read T'shin, Confusion, discord, said of sounds.

The Lins. Feeling ashamed, abashed.

Pih. 彌 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 偉為 Kēn wei; and in the time of 唐 Tang, by another name.

Chà. 僚 Chà chîh. "To offend a person suddenly; abrupt." Under Chih, it is said to denote, To delight to give offence.

Ol. Scrib. 竇 Keung. See Rad. 火 Ho.

Ol. Scrib. 阪 Hea. See Rad. 久 Shuy.

Ol. Scrib. 儂 Chow. See under 14 str.

Characters formed by Thirteen Strokes.

Keang. 彌 S. C.

To lie down; stretched out; prostrate. 百足之虫死而不僵 Pih tsüh che chung, sze urh puh keang. "The insect with a hundred feet, in death does
not stretch itself out."  

"May be blown down with a puff of breath;"

said in contempt of a person's weakness.

To rhyme, read Kung.

**MIN.**

To exert; to use effort. 力所不堪心所不欲而勉為之謂之曰偃

Loïh so pûh kan, sin so pûh yûh, urh mën wei che, wei che yuê min. "Doing from mere effort, that for which the strength is inadequate, and which the heart dislikes, is called Min."  

| 偃 | 里 | S. C. |

Effort; exertion; to force one's self." In this sense, it is commonly used without Man by the side.

**YÊ.**  

Light, gay appearance. A local word in the West, denoting The countenance; a handsome countenance; in which sense, some use奕 Yih. 撄傑 Shû yê. "Rumpled; not extended."

**KIN.**

Name of a certain medicine. Raising the head, as if to look to a distance.

**SÔ.**

侧重 T'han sô. "Inattentive; unobservant; disrespectful." Sometimes written, but erroneously, without the lower stroke at the bottom.

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**KEA.**  

The value of an article; the price. 不飾價 Pûh shih kea, or 不裝 Pûh chwàng kea. "Not a (falsely) colored price," i.e. the real value.  

田 | 頂 kea.  

"The price of a field."  

屋 | 舍 kea.  

"The price of a house."  

市 | 市 kea.  

"The market price."  

值 | 值 kea chih;  

銀 Kea yin; and  

錢 Kea tsêen, all answer to the word "Price." 此物 | 銀若干 Tsêe wîh kea yin jü kan. "What is the price of this article?"  

值幾何 Kea chih ke ho. "What price?" More frequently expressed by | 錢多少  

Kea tsêen to shaou. 貨真價實 Ho chin, kea shih. "A genuine commodity, and the true price."  

| 起 | 起 kea.  

"To raise the price."  

減 | 增 Kea.  

"To abate the price."  

落 | 落 Lo kea, or  

跌 | 跌 Têe kea.  

"For the price to fall."  

起 Kea tsêen ping. "An even price," i.e. neither dear nor cheap.

| 錢便宜 Kea tsêen p'hêen e, denotes a rather advantageous price for the purchaser.  

錢低 Kea tsêen te; or 賤 Tsêen. "A low price; cheap."  

錢貴 Kea tsêen kwei, or 重 Chung, or 高 Kaou, or 昂 Gang, all express a "High price."

Koo, was formerly used in the sense of Kea, and read Kea. 子貢曰有美玉於斯韟  

而藏諸求善賈而沽諸子 曰沽之哉沽之哉我待貴者
Tsze-kung yuē, yew mei yîh yu sze, wûn tîh ur h
trang choo, k'âw shên kea urh koo choo. Tsze yuē, Koo
tche tse, koo che tse, wô 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)?" Confu-
cius said, 'Doubtless it may be sold; doubtless it may be sold: I
wait for a price.'" The gem was intended to refer to Con-
firm himself; the gem's being sold, denoted his being employed
in the government; his waiting for a price, is not to be un-
derstood 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'heau. "A long appearance."

P'HEIH. Ph'ên S. C. 仴 R. H.

Mean; low; depraved; licentious.

p'heih. "Deflected from what is correct, depraved."

Seay p'heih. "Licentious, lewd."

Seay p'heih che sin. "A licentious disposition."

Kwae p'heih. "Perverse, bad."


"Dark secluded recess," as amongst hills.

Read P'hê. 倪 "Battlement on a city
wall, with an aperture to look through; otherwise called 女

T'HEIH. A surname. Also the same as Sih.

CHOW, or Tsow.

Chen tsow. "Abusive, scurrilous language."

Read Tsow, A sorrowful appearance.

GAE. 朷 S. C. 亐 R. H.

Gae, or |然 Gae jen. "Like as if; appearing
as if."

Gae, or |呮 Gae yê, or reversed, Yê
gae. "Shortness of breath; difficulty of breathing."

Gae tae. "Vitreous; magnifying glass."

To rhyme, read He.

GAE. The usual form of the preceding.

SZE, or She.

Small; trifling; petty; captious; over minute; insincere.

Kew sze mô jê e chung.

"To be sincere and faithful, is the best way to reform the
insincere."
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<td><strong>儀</strong></td>
<td>E.</td>
<td>S. C.</td>
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<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. 故服起居進退動作有則之謂儀</td>
<td>Pe fu, k'heu, tsin tuy, tung tsö, yew tsih che wei E. “The dress, the rising and resting, advancing and retiring, moving and acting, being regulated by rule, is called E.” (Làh-shoo.)</td>
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<td><strong>僕</strong></td>
<td>PÜH. The original form of 僕 Púh.</td>
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<td><strong>僞</strong></td>
<td>CHŌ. A surname.</td>
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<td>TSEUN.</td>
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<tr>
<td><strong>儂</strong></td>
<td>NUNG.</td>
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<tr>
<td>儂</td>
<td>Nung, or 阿</td>
<td>O nung, “I, me.”</td>
</tr>
<tr>
<td>Air; look; manner. 僕個</td>
<td>Shen hway. “Appearing not to advance.”</td>
<td>然</td>
</tr>
<tr>
<td>One hundred thousand; according to others, an indeterminate number. 算法儂之數有大</td>
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</table>
小二法 Swan fă, yih chiew yew ta seau, urh fă. "In reckoning the number yih, there are two modes, a greater and a lesser series." 小數以十為等十萬為 | | 為兆也 Seau shoo e shih wei tang, shih wan wei yih, shih yih wei chaou yay. "The smaller mode of reckoning makes ten the series; ten ten thousands make yih; ten yih make chaou," or a million. The larger mode, is to make ten thousand the first number, and then 萬萬為 | 也 Wan wan wei yih yay. "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 contrive; to scheme;" which is also expressed by 度 Yih tā, "To gamble." 心 | 則樂 Sin yih tsih tā. "When the heart is at quiet, pleasure is enjoyed."

赐不受命而貨殖焉 | 則 履中 Tsze, pūh shów ming urh ho chih yen, yih tsih lū chung. "Tsze, did not submit (willingly) to the dispositions of Providence, but tried to become rich by traffic, and from calculating well, often succeeded." (Lun-yu.)

Occurs in the sense of 意 Yih.

毽 T'HĀ. To run away; to rebel against.

傌 T'HANG. To cease, to stop.

Also read T'hang, 朋朋 Teau t'hang, "Inconstant.

Same as 侃 Kwei. See above.
country. Originally written 頻, Heuen, of which the above is a slight abbreviation.

倦 KEEEN, or Keen. 養 S. C. 修 R. H.

Moderate; temperate. Sparing; economical; niggardly.

A scarce year. A surname. 薄於弄已約於用物之謂倇薄於弄已養德也約於用物養財也 Pö yu lung ke, yō yu yung wüf che wei kēn, pö yu lung ke yang tih yay, yō yu yung wüf yang tsa yā. "To be temperate in self-enjoyment, and sparing in the use of the creatures, is called Kēn; to be temperate in self-enjoyment, ministers to virtue; and to he sparing in the use of the creatures, contributes to wealth." 恭 | 有禮 Kung kēn yē 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 | 必實有是德不容毫髮之僞然後可也 Yō kung kēn pūh shū hēw she tih, pūh yung hauo sā che wei, jen hō 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 kin kēn. "From ancient times, in the manners of the people, diligence and economy have in all cases been valued."

不 | 之害 Pūh kēn che hēn. "The evils of a want of economy."

Kēn shou; 節 | Thē kēn; 約 Kēn yū;
## Characters formed by Fourteen Strokes.

<table>
<thead>
<tr>
<th>PIN</th>
<th>S. C.</th>
<th>R. H.</th>
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<tbody>
<tr>
<td>僱</td>
<td>僉</td>
<td>僐</td>
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</table>

To accompany; to receive a guest with the usual ceremonies. Read Pin, To pay respect to; to venerate, or worship; to advance.

接賓以禮曰
儒接鬼神亦然
Tsê pin e le yuê pin; tsê 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."

（Look'ing.） | 彼蓬豆 | Pin urh péen tow. "To arrange the Péen and Tow," certain vessels placed on the table.

Written without Man by the side as an abbreviation; occurs written 撰, 撰, in the same sense; and is used for this last character in the sense of, To eject, to drive out. Occurs, used for 尋 Pin, "To contract the eyebrows, as in laughing."

### CH’HWANG.

A number complete; entire; a multitude. Tsze-hwuy, defines it erroneously, by "A multitude of barbarians." (Kang-he.)

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 | 大儒 Ta joo. "A great scholar."
Joo, denotes soft, mild. (Shwū-wăn.) A scholar teaches with softness and mildness. (Sha-müh.)

Thung t'heen te jin yê joo. "He who understands heaven, earth, and man, is called Joo." (Sha-müh.)

Ming sien wang che taou, joo chay sze yay. "To understand the doctrines of the ancient kings, is the business of the scholar."

Joo chay wei sêh shang che chin. "A scholar is the pearl that adorns the table."

Joo chay pûh ke to tseih, to wân e wei foo. "The scholar does not seek for great wealth; he esteem much learning to be riches." (Choo-foo-tszc.)

Joo, Shih, Taou, san keaou. "The literati, the religion of Fuh, and the religion of Taou, constitute three forms of doctrine, or sects."

T'hae, or Tszang. Ching tsan, or chin. "A malevolent, ugly, wicked, violent appearance."

Yin, or Wan. To rely on other people.

Pei t'hae. "A superior domestic in the houses of the great; an assistant in the houses of statesmen."
The text contains a list of Chinese characters, definitions, and translations. The characters are associated with meanings such as "silly appearance," "a number of persons," "standing alone," and "to collect or assemble together." Each character is followed by a definition and a translation into English. The text is structured in a way that each character is presented with its Chinese form, pronunciation, and meaning, along with its English translation. The page is organized by radical, as indicated by the table of contents at the top, which suggests that the characters are part of a larger collection or dictionary.
To skip and dance, as a demonstration of joy; to excite.

"Drum and sing in order to stimulate them."

"The sound of arrows, or flying darts." The name of a hill.

Weak; wearied. The sound of calling on each other in a barbarous dialect.

Daring, violent manner.

"Be not violent and assuming." Also written with Keuen, by the side.

Characters formed by Fifteen Strokes.

To pay for the value of a thing; to recompense; to revenge; to reply to. "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. (Tso-chuen.) Also read Shang and Shang.

A malevolent bad countenance.

The body distorted. "Appearance of brandishing, flourishing, and capering."

Very fraudulent and deceitful.

Name of certain foreigners on the North-east. The Compilers of the Imperial Dictionary, have omitted the last sentence, as the foreigners intended, were some of the Manchow tribes.

To injure; to destroy; to injure mutually.

A certain wood that does not rot.

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.
The middle part of 賣 Mac, is 四 Sze. Various other meanings are, by some writers, given to this word; they are rejected by Kang-he and Sha-muh. Also read Teih.

SHOO. Name of a deity; A surname.

SHOO. Name of a deity; A surname.

Appearance of moving or walking; a group; a company; a herd. 汶水滔滔行人僸 | Wān shiwù taō taō; hīng jīn peaou peaou. "The river Taou flows along; crowds of men appear walking." (She-king)

PAOU. To collect together; to collect together and reckon.

CHIH. Right; regular. Supposed to be an erroneous form of 慘.

SZÉ. Exhausted; expended entirely.

YEW. § 亠 S. C. 亠 R. H.

Yew, "Sorrow," was originally made from 匚, "The face," and 心, "The heart;" thus 憽, because sorrow shows itself in the countenance.

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To sell. 微價 Ching yūh. "To prepare goods and publish them for sale." Formed from 貨 Sze, "A person presiding;" 師 Kung, "Bright;" and 風 Pei, "A pearl."
abundant. Soft; luxurious ease, and quiet. To be more than
competent for. To play; to dally; to trifle with wantonly.
A surname. 優游 Yew yew. “A luxurious ease
and leisure; to saunter about.” 伊| E yew. “To cringe and
flatter.” 俳者倡| also Pao yew chay,
chang yew yay. “Pae yew, or dissipated amusements, as those
of the Drama, &c. are also called Chang-yew.” 少相
狎長相 | 又相諜 Shaou, seang heî;
ch'hang seang; yew, yew seang pang. “When young, they were
familiar with each other; when grown up, they trifled want-
tonly, and then slandered each other.” (Tso-chuen.)
禮相待 Yew le seang tao. “To treat each other with
an exhuberance of politeness.” 品學兼 | Pin
heô kên yew. “Abundant (or excelling) both in good con-
duct and in learning.” 劣 Yew leei, Are oppo-
sites, the first expressing a superabundance, the latter a de-
fi ciency.
P'HEAOU. Abundant. (A local term.)
PE, or Pei. To cease; to stop.
SÜH.
Suh chin, The name of a country.

LEIH. A man's name.

KWEY.
Handsome; excellent; abundant; great; strange. Same as
Kwei.

T'HÀNG.
Handsome; excellent. In the following sentence, it seems
to denote To bend. 優儸舞 | 身若環
也 Yaou neaou woo chay neaou shin; jô hwan yay. “Those
who perform feats of agility, bend the body like a ring.” One
says, Yaou neaou, denote, A slender waist.
<table>
<thead>
<tr>
<th>偎</th>
<th>HÉAE.</th>
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<tbody>
<tr>
<td>Noble; generous; disinterested.</td>
<td>偎慷慨 Heae ko.</td>
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<tr>
<td>&quot;Bold, daring.&quot;</td>
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<table>
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<tr>
<th>偮</th>
<th>KÉEN.</th>
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<table>
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<tr>
<th>偷</th>
<th>LIN.</th>
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<tbody>
<tr>
<td>偷偷 Lin shin. &quot;The head bending forwards.&quot;</td>
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<table>
<thead>
<tr>
<th>儀</th>
<th>KWEI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>儀儀 To send; to cause.</td>
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<table>
<thead>
<tr>
<th>儀</th>
<th>TSAN, or Chan.</th>
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<tbody>
<tr>
<td>儀儀 TSAN, or Chan.</td>
<td>S. C.</td>
</tr>
<tr>
<td>Irregular; rapid.</td>
<td>儀互 Tsan hoo. &quot;Uneven, irregular.&quot;</td>
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<tr>
<td>儀儀 Ts'han, and Ts'heen. Irregular; incoherent; tedious discourse.</td>
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<thead>
<tr>
<th>僜</th>
<th>JANG.</th>
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<tbody>
<tr>
<td>Jang, jing, yin, kae</td>
<td>僜仍因皆謂因緣</td>
</tr>
<tr>
<td>wei yin yuen. &quot;Jang, jing, yin, all express cause operating,&quot; and answers to, &quot;Because of; in consequence of; therefore; in continuation of.&quot;</td>
<td></td>
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</table>

Characters formed by Seventeen Strokes.
| HWÅNG. | Dull; stupid. |
| SHÜH. | Color between azure and green, or azure and black. The original form of Shüh, in the sense of which it occurs. |

**From Eighteen to Twenty-two Strokes.**

| NUY. | To lie down. (Tsze-hwuy.) Same as Neaou. |
| HWUY. | To raise. According to one, To separate from. Te hwuy. "To elevate; to exalt; to raise." |
| F'HUNG. | Üh f'hung. "One of the genii; an immortal." |
| LUY. | Excessively fatigued. Same as Lüy. |

**Common form of the preceding.**

| LO. | Possessing superior ability in the management of affairs. |

**TSWAN, or Tsan.**

| TÉEN. | To fall; to upset. |

**NO.**

| LE. | A pair of stag's skins. Together with a pair; a couple |

---

"The heart submitting."
now discontinued, but various rites of the present day, are performed with the same intention. Abundant; copious.

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.) 

YEN. 嚴 S. C. 儀 R. H.

Carrying the head high; fine looking; stern; dignified; commanding respect. 儀然可畏 亁en jen k'ho wei. "Dignified manner, worthy of veneration."

HEAOU. 傲 溜 S. C.

Bending down; sickly. Idle; lazy. The appearance of standing up in the midst of many. (Luih-shoo.)

Original form of 傲 Shen.

LO. 裸 Bare; naked.

NANG. 悫 Slow; tardy.

Ol. Scrib. 锡 Seih. See Rad. 金 Kin.

TS'HEEN. 水和盐 mixed.

Ol. Scrib. 水 Tseen. See under Eleven strokes.
TENTH RADICAL.

儿 JIN. (S. C.)
A human being; the same as Jin; the latter is used alone, and by the side of compound characters, as in Chung; 儿 Jin, is placed below, as in 见 Kien. This circumstance, constitutes the only difference between the characters. (Lih-shoo-koo.) 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 Kae. Others say, that 儿 Jin, represents a man standing; and 儿 Jin, a man walking.

兀 WÜH. (S. C. R. H.
From a line placed on the top of man. Lih-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 Wuh chay. "Those who have had their feet cut off." 兀 Wuh wth. "Dangerous rocks." 兀 Wuh nöö, or 兀一颗 Wuh nöö, or reversed, Nöö wth. "Agitated; shaken; moved about." Anciently used for 歧 Wuh, "A barren hill." A surname. 的 Wuh têih, occurs in some play books, denoting Alas! what a cant provincial word.

Characters formed by Two Strokes.

允 YÜN. (S. C. R. H.
Sincerely; faithfully; honestly; without deceit or guile; to accede to; to consent; to promise. A surname. 中允, Name of a certain office. Read Yuen, Yuen ya, A certain District. This pronunciation of the latter syllable, is unusual; it is commonly Woo.

Occurs in the sense of 云 Yun, "To say." 許诺 Yun nö; 有 Yun chun; and 烏 Yun yu, all express, According to; granting; promising what is requested.

若 Yun jö. "Sincere and complaisant; the disposition softened and ameliorated," (Lun-yu.) 人心惟危 道心惟微 精惟一 執厥 中 Jin sin wei wei; tsou sin wei wei; wei ts'ing, wei yih, yun chih kenê 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
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 所以生生者也

Thi'en te che ta tih, sô e sâng sâng chay yay. "The power of the heavens and earth, by which perpetual reproduction was originated." And by 生物之始也物生 于一 故从一 Sâng wîh che che yay; wîh sâng yu yih koo tsung yih. "The commencement of the production of creatures; the creatures were produced from one; hence (the character is) from one." (Lùh-shoo.) The same principle which affirmed of heaven, is called 元 Yuen; affirmed of mankind, is called 仁 Jin. "Love of animated nature;" affirmed of individuals, is called 長 Ch'hang. "Senior, first, or head." (Kang-he.)

者 善之長也 Yuenchay shên che ch'hang yay. "Yuen, the head or source of good." (Yih-king.)

年 Yuen nîen, The first year of any reign.

_Yuen yuê, The first moon of the year._

Yuen t'an, "The morning of the first day of the year."

Yuen jîh, "The first day of the year."

Yuen soih, "The evening of the first day of the year."
"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. 兄先弟後 Heung seen te bow. "The senior brother takes precedence, the junior follows." | 同弟叄 Heung yew, te kung. "The elder brother should be kind, the younger respectful." 弟 们 te heung mun. "Brothers." | 老 て Laou heung. "Old brother." 弟 Heung te. "A younger brother," in common acceptation. | 大 Heung tae. "Eminent brother; and 老 て Laou heung tae seen sang. "Venerable brother, eminent teacher," are all respectful modes of direct address to equals.

棠之華鄂不韓韓凡今之人莫如 | 弟 Chang-te che liu, yō pih weI wei, fan kin che jin mū joo heung te. "As the flowers of the Chang-te open abundant and splendid, so of all persons, none produce so pleasing an effect, as brothers living in harmony." (She-king.)| 善氣迎人親於 | 弟 Shen k'he ying jin, ts'ān yu heung te. "A kind friend is more nearly related than a brother."

Also read Hwang. In the senses of 悅 Hwang, and 沈 Hwang. In 江南 Keang-nan, An elder brother is called Hwang. Also occurs read Heun.

充 CH'HUNG. 又 S. C. 充 R. H.

Formed from 去 Tū. "To issue forth suddenly," and 君 Jin, "Man." To fill; to carry to the utmost extent of; to fulfill the duties of; to act in the capacity of. To stuff or stop up; sufficient; prepared, excellent; to fatten; to satisfy. 镯. Long; high. (Shwō-wăn.) A surname.
IV. Tenth Radical.

She-king.) it is remarked, that deaf people are found to laugh much. | 如有窮 Ch'hung ch'hung joo yew keung. "Distressed till quite exhausted," said of a dutiful son weeping over a departed parent. (Le-king.) | Ch'hung jin. "One who feeds and fattens animals."

An eye without a pupil; blind. Screened from view on the right and left sides. The middle part of the character represents the nose.

兆 CHAO. (A.V. \(\text{S}^8\) S. C. \(\text{R}^5\) R.H.)

A tortoise shell dried by fire, for the purpose of divination. An altar of earth. A million. 兆 Chao, or 头 Chaou chou, or 其 Sien chao. "An omen; a prognostic." 吉 Keith chao. "A favorable prognostic; an omen of good." 凶 | Heung chao. "A prognostic of evil." 夢熊夢蛇男子之 | 夢虺夢蛇女子之祥 Mung heung mung pe nan tze che chao; mung hwuy mung shay ncn tze 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 Shay, (varieties of the serpent kind) is an omen of being pregnant of a daughter."

億 | Yi chao. The hundred thousand and the million, denotes the mass of the people, which is also expressed by 民 Chaou min. 京 | King chao. "The place where the million assembles," the residence of the Emperor and court. 宅 | Tsieh chao. "The ground round a tomb." 游 | Yew chao. A certain year of the Cycle.

Also read Chaou. 神之來光景昭聰 無聲視無 | Shin che lae, kwang king chao; ting woo shing, she woo chao. "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.

兲 HEUNG. (A.V. \(\text{S}^8\) S. C. \(\text{R}^5\) R.H.)

Malevolent; cruel. Distressing fear; the cry of fear.


Occurs used for 凶 Heung. "Malignity, evil, calamity." From which, and 儿 Jin, the above is formed. Also read Heung.

先 SIEEN.‡ (A.V. \(\text{S}^8\) S. C. \(\text{R}^5\) R.H.)

Formed from 之 Che. "To go," placed on 儿 Jin. To go forward; to precede; before; gone before, (deceased.) Soon; early. To begin; in the first place; cause. Read Sien,
"My deceased father." The latter term, Siên-keun, is applicable also to the late sovereign or Prince.

令 | 君

Ling | Siên keun. "Your late Father."

不辱 | 其次不辱身

Püh jō sîên, k'he lîhze püh jō shin "Do not disgrace your ancestors; and in the next place, do not disgrace yourself.

前駕 | 聲

Tsîen k'heu. Otherwise expressed by 前驅.

光 | KWANG.

From Fire placed above Man, denoting, illustrious; splendid; glorious. Light; splendour; bright; shining. Naked; plain; bare; barely; only. Read Kwang. To illumine; to adorn; to shed lustre on.

日光 | Jîh kwang. "The light of the sun."

月 | Yuē kwang. "The light of the moon."

主 | Ch'oo 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 | 曉

Shin kwang pō ch'ou. "The light of Deity illuminates every place."

射 | Kwang shay. "Beams or rays of light."

日 | 轉射 | Jîh kwang ch'un shay. "The rays of the sun reflected."

開 | 陸座 | Hâe kwang shing tsō. "To give light to the eyes of an idol;" i.e. to paint it's eyes and raise it to it's throne.

燭 | Ch'îh kwang. "The light of a candle."

點 | Hwûy kwang; 明 | Kwang ming; 耀

Ch'ûn chîh kwang. "Light a candle."

Kwang yau; 華 Kwang hwa; 彩 Kwang tsîe.

All express what is light, splendid, and gay.
正大 | Kwang nüng ching ta. "Truly great and splendid," vaid of persons or things. | 照 | Kwang chan. "To illuminate."  | 顯 | Kwang hên. "To manifest,"  | 前裕後 | Kwang tâen yu how. "To shed lustre on one's ancestors, and to benefit posterity."  | 多謝 | To say kwang-ling. "Many thanks for your glorious advent," meaning the visit of a superior.  | 景 | Kwang king. "State, or appearance of things."  | 近際 | 景如何？Urh tee kwang king joo ho. "What has been the recent state of affairs?"  | 腳 | Kwang keö. "Naked feet."  | 頭 | Kwang t'hou. "Bald head."  | 梃 | Kwang kwän. "A naked stick," denotes a person possessed of nothing, who goes about swindling.  | 塔 | Kwang tā. "A plain spire, or pagoda." The opposite of Kwang, in this sense, is 花 Hwa. "Flowered or decorated."  | 都 | 了 Too kwang leon, expresses either that, "the whole is illuminated," or, "a complete state of destitution," which last sense, is also denoted by 精 | 充 | 玉菩薩 Tâ pêen leon t'hsing-kwâng yûh poo-sî. "He has become the demi-god T'hsing-kwâng."  | The point of which consists in T'hsing-kwâng, 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'huý. "To be pleased. Same as 允 T'huý. See below.  |

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 Hoo ê k'hîh t'ang. "How sustain," the weight of civility which you confer; or the duties which devolve upon me, &c.  | 如願 Füh k'hîh joo yuen. "I am unable to do as I wish."  | 小人弗 | Senou jin fuh k'hîh. "An inferior man is not adequate to it."  | 明峻德 K'hîh ming tsâun thî. "Able to comprehend illustrious virtue." (Shoo-king.)  | 勝已之私謂之 | Shing ke che sza wei che k'hîh. "To overcome one's own selfishness (or vicious propensities) is called K'hîh."  | 忌 | Ke k'hîh. "Envious and overbearing," also "to dislike self control."  | 不忌不 | Füh ke pûh k'hîh. "Not envious nor over bearing." (Tso-chuen.)  | 己君子之
心也忌 | 小人之心也 K'hih ke keun tsze che sin yay, ke k'hih seau 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. | 己者君子忌 | 者小人 K'hih ke chay keun tsze, ke k'hih chay seau jin. "He who overcomes himself is a good man; he who dislikes self-control is a bad man." | 己復禮為仁 K'hih ke fis le wei jin. "To overcome one's self and return to propriety, constitutes goodness." (Lun-yu.) 鄭伯 | 服子酈 Ch'ing pih k'hih Twan yu Yen. "The noble, who ruled the state Ching, overcame his brother Twan, at Yen." (Tso-chuen.) 押 | Pow k'hih. "Avaricious and injurious," applied to officers of government. Syn. with 剋 K'hih.

兠 T'HÜY, or Túy. 袁 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 隸 Kwa. Read Tó, in the same sense. Also read Yüé, in the sense of 禮 Yüé, "To be pleased." 兌 換 Tuy hwan. "To exchange." 銀子 Tuy yin tsze. "To weigh money."

免 MEÈN. 薛 S. C. 炳 R. H. From 兎 T'ho, "A hare," the dot being omitted. To dispense with; to prevent; to avoid. To put away; to stop; to put off; to free from. To put off the cap, and bind up the hair in the rites of mourning. A surname. Read Man. Silent; mourning cap. Also read, Wān, To hear a son; anything new. 幸而免 J'ing urh miün. "Happily avoided; or dispensed with." 以 | 懸望 E miën heuen wäng. "To prevent anxious concern and expectation," respecting what is distant. 子生三年然後 | 於 父母之懷 Tsze säng san miën, jen how miën yu foo moo che hwa. "A child three years after its birth, may dispense with the bosom of its parents." (Lun-yu.) Hence, it is said, the custom of mourning three years for a parent.


兎兎兘兘兕兕 TSAN. A kind of pin for the hair.
From Six to Twenty-two Strokes.

児 URH.* 艮 S. C.  之 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. 兒子 Urh t'ze. "A boy." 女 Nu urh. "A girl." 女 Urh ne en. "A boy and girl." 男曰男 | 女曰女 The child Nan yu urh; neu yu ying. "A male (child) is called Urh; a female, is called Ying." (Kang-he.) This distinction is not generally adhered to.


一點 | Yih ts'uen urh. "A little; a small quantity." 明 | Ming urh. "To-morrow." These expressions are quite colloquial. 倪也人之始如 | 倪也人之始如 子 | Child in t'hoo urh. "Jin che che, jou mib ew twan ne. "Urh, a feeble infant, an incipient man, like the first budding of a tree or plant." 丸 | Urh che. "In extreme old age, receiving a new set of teeth." 老頭 | Laou t'hoo urh. "Old man." Also read E, A sur.

兠 TSIN. Sharp; acute; piercing.

兎 THÓO. 艪 S. C.  之 R. H.

An animal formed like the mouse, having a short tail, large ears, short fore feet, and no upper lip. (E-wun-pe-lan.) The hare; which, in the language of the temples, where every animal sacrificed has a peculiar name, is called 明視, 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.

Thoo t'ze. "A hare;" or rabbit. 丸 | 狼 | 三穴 Keou t'hoo san keu. "The crafty hare has three burrows, or caves," to which to retreat. 動如脫 | Tung joo to t'hoo. "Moving like the hare, making its escape." 見 | 顧犬 Kéen t'hoo 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'híh t'hoo, A certain kind of horse. Commonly, but erroneously written 兎 T'ho.

兠 SZE. 艪 S. C.  狂 A. V. 九

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 罚酒
Fá tse5, “The cup of punishment.” Hence the present cus-
tom of 罚酒 Fá tsew, “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 虑 Wūh.

Ol. Scrib. 兌 Sze. See above.

Ol. Scrib. 兌 Urh. See above.

Original form of 𤞄 K’heang. See Rad. 羊 Yang.

Yen-chow, The name of a fertile district in Shan-tung. A surname.

Yen. From 先 Sēn, “To go forward,” doubled. To advance;
to proceed forward. .Hex | Sin sin. “Appearance of
a multitude; a crowd.”

King, or | | King king. “To be attentive;
cautious; guarded against; a feeling of respect; anxious;
uncasy; watchful; alarm.” | | 業業一
日二日萬幾 King king yē yē, yih jih, urh jih
wan ke. The Prince “should be cautiously guarded against,
and attentive to, the ten thousand minute circumstances which
come daily before him.” (Shoo-king.) 項戰 | |

如臨深淵如履薄冰 Chen chen
king king, joo lin shun yuen, joo le po ping. “Tremblingly
alive and watchful, as if approaching the deep precipice; or as
if treading on the thin ice.” (Lun-yu.)

Ch'en king t'eh le. “Cautions and vigilant.”

J'uh le ming. “Entering a cold and frightful place.”

Same as 隱. See Rad. 人 Jin.

Ol. Scrib. 聽 King. See above.

HWANG. The bright shining of fire.

F'oo.

To run with haste and agitation, like a frightened hare.

**ELEVENTH RADICAL.**

入 Jih. Eleventh Radical. 人 S. C. 入 R. H.

To enter; to go within; to recede from sight; to receive. To put within.

出入 Ch'ih-hu jih. “To go out and in, to go abroad, or to remain at home.”

去面 J'uh le men. “To go within.”

Wo j'uh k'heu le men. “I am going within.”

他進 I'mei

He entered within.”

事君者量而後不 WE keun chay, leang

urh how jih; pih jih 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 jih. “Disease enters by the mouth,” i. e. from intertemperance.

以為出 Leang jih e wei ch'ih. “Consider what comes in, to regulate thereby the expenditure.”

入則用之衍矣 Leang jih wei ch'ih, ts'eh yung che shoo e. “To measure the expenditure by the income, is the way to live in easy circumstances.” (Ta-ho-

choo.) 起受 | 矣 Keushow jih e. “Have all been received,” is a common phrase in letters. Show, is otherwise written 似 Show. 故 | 入罪 Koo jih jin
UY. "To charge an innocent person purposely with guilt."

言悖而出者亦悖而|貨悖而|者亦悖而出 Yeu pei urh eh'ih
chay, yih pei urh jih; ho pei urh jih chay, yih pei urh eh'ih.

"Unreasonable language given, will be returned by unreasonable language; property obtained by unfair means, will be by unfair means lost." (Ta-heo.)

彼此不合日不相 | Pe tsze puh
ho, yu puh seang jih. "That and this (two persons or things) not agreeing, is called not entering reciprocally;" i.e. not suiting each other; not agreeing together.

Jih Jha tsae nuy, "Put it within." Also read Jwo.

An erroneous form of A Tseih. See Rad. 人 Jin.

内

From Two to Seven Strokes.

内 NUY | 内 S. C. | 内 R. H.

From 人 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.

内外 Nuy, wae. "Withinside, withoutside; internal, external.

不内 | Puh tsae nuy, "Not within; not included."

在牆之 | Tsac tsieang che nuy. "Withinside the wall."

有诸 | 必形諸外 Yew choo nuy, puh hing choo wae. The feelings "which exist within, will appear externally."
全 Orig. form of 全 Tsuen. See below.

To be distinguished from 全 Tung. See Rad. 人 Jin.

Ol. Scrib. 乏 Fā. See Rad. | Pēih.

全全 TSUEN. | A. V. | R. H.

Complete in all its parts; entire. To complete; to finish.

A surname. The name of a place.

Chung beaux leang tsuen. "Complete both in fidelity and filial duty."

朱夫子 | 書 | Choo-foo-tsze tsuen shoo.

"The whole works of Choo-foo-tsze."

制台統轄 | 省 Che tae t'hung hea tsuen sing. "A Viceroy rules over a whole Province."

家食天祿 | 家食天祿 Tsuen kea shih t'heen līh "The whole family feeds on the emoluments derived from Heaven;" i. e. His Imperial Majesty.

要身名共 | 養身名共 Yau shin ming k'hung tsuen.

"Want to preserve both life and honor."

完 | Hwan tsuen. "To finish; to complete.

成 | 好事 | Ching tsuen haou sze. "To complete, from first to last, a given work."

備 | 就 | Tsuen pe. "Completely provided with."

能 | 就 | Tsuen nāng. "Complete ability; almighty."

Also read Ts'hu enc.

金合 六 Ol. Scrib. 銀 Pēen. See Rad. 銀 Kih.

金合 金 Ol. Scrib. 財 Ts'hāe. See Rad. 貝 Pei.

金合 矢 Ol. Scrib. 矢 She.

兩合 亙 Ol. Scrib. 雙 Leang. See below.

SHWUY. Suitable; proper.

KWŪH. To go forth.

LEANG. 亙 S. C. | R. H.

Two: a pair; a couple; to double. Numeral of two wheeled carriages; a certain weight; 南兩個人 Na leang ko jin, "Those two persons."

| 様皆好 Leang ya ng kae haou. "Both ways all good;" i. e. either way will do; each mode is equally good.

| 頭鼠 | 端 | Show shoo leang twan. "Rat's head, two affairs;" referring to the excessive timidity, and apparent indecision of the rat; applied to persons, it denotes a man of wavering counsels.

| 美必合 Leang mei pēih hō. "The two excellent ones," a genius and a beauty, must unite in marriage.

十分爲一錢十錢爲一十 Shih fun wei yī t'shēen; shih t'shēen wei yī leang; shih lih leang wei yī kīn. "Ten fun (or candareen), make a t'shēen (or mace); ten t'shēen make a leang (or tael), sixteen leang make a kin (or catty)."

The weight of the leang has been different at different periods. In ancient times twenty four 鉄 Choc, made a leang. Read Leang,

一 | 車 Yih leang chāy. "A carriage."

馬車二十四 | 馬 chā yū shih sze leang "Twenty four horse carriages."

| 御之 Che lāi yu kwei pēh leang yu che. "The
spouse going to the house of her noble bridegroom, is met by a
hundred carriages" (She-king.)  

Leang tsou, "The two great powers;" i.e. the heavens and earth.

Leang ta, "The two great powers;" i.e. one's Parents. Also used, when
two persons of rank are addressed.  

Leang yin tze, "One tael of silver."  

K'HE. Irregular; uneven.

Suspected to be erroneous, but retained for further examination.

LEANG.  

The common form of the preceding, in the sense of Two.

LEANG.  

The common form of the preceding in the sense of the
weight or measure, by Europeans called a Tael. These two
forms, are not sanctioned by the Dictionaries.

From Seven to Fifteen Strokes.

From Tseih, "To put together,"  

From Chuen, "Water." To hollow out a tree in
order to form a boat. (Shwö-wán.)  

From Yee, "Yes; good; well. A surname.

子能食食数以右手能言男唯，乎，妻女惟
nang shih sze, keou e yew show; nang yen nan wei, neu yu.

PEIH. Fire.

CHE. Light; splendour.


CHING. A carriage.
TWELFTH RADICAL.

八 Pā* 《 or 》( S. C. 《 R. H.

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 Te pā. "The eighth;" 四面 | 方 Sze mēn pā fang, expresses the four cardinal points of the compass; and the same divided, so as to make eight points, as South, Southwest, West, &c. 年 年 "Eight times eight;" or sixty-four.


They call Eight, 少陰數 Shou yin shoo. "Smaller Yin number," and 木數 Mīsh shoo, "Wood number;"
equitable.” | 平交易 Kung p‘hing keaou yih,  
“To trade or deal justly.” | 道自在人  
Kung taou tze tsae jin sin, “Justice is doubtless natural  
to the heart of man.”  
Liih che keih chung yuë kung, “To intend the public good  
is called Kung.” | 心 Kung sin, “Public spirited.”  
| 私 Kung, sze, are opposites as Public, private: just,  
selfish. | 以滅私 E kung meth sze, “By  
public feeling to extinguish selfish motives.”  
Kung choo, A Princess. | 爵 Kung tsao, The first  
of the five ranks of Nobility. (See under 五 Woo.)  
Seang kung, A minister of state. | 子 Kung tsao,  
A son of a Nobleman. The two last expressions, are in  
the language of courtesy, applied to young Gentlemen.  
Chow kung, or 周相 Chow seang kung, “Mr.  
Chow.” | 事頭 Sze tchow kung, “The Master of  
a shop.”  
San kung, Three certain official situations. | 三 父曰 Foo yuë kung, “A father is called  
Kung.”  
Kung kea, “The Royal, or Imperial family.”  
Tsun kung, “Your father.” A wife calls her husband’s father  
Kung kung. | 母 Kung moo, “Male  
and f. male;” father and mother.  
Kung shwang, moo tuy, “A husband whose wife still lives, and  
a wife whose husband is alive.” At marriages the Bridegroom  
is dressed by a Kung-shwang, and the Bride by a Moo-tuy.  
Kheu kung, “His Imperial Majesty.”  
Kung, The god of thunder. | 網 Wang kung, “A  
spider.”  
七 Ts’ih kung, Seven stars.  
Occurs in the sense of 乃 Kung, “Meritorious.”  
(Sho-king.) To rhyme, read Kwang.  
Six | 六 Liih. [P. C. 2, R. II.  
Sixth Te lih, “Sixth.” | + Shih  
lih, “Sixteen.”  
| + Liih lih, “Six times six,” or thirty-six.  
| + 花甲 Liih shih hwa kea, “Cycle of sixty years.”  
Liih ho, “The four cardinal points, the zenith and  
nadir.”  
San shuang wri lih, laou 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. 楚人滅 Tsöo jin meth lih,  
“The people of Tsöo destroyed Liih.”  
雪神乃是 膝 Seih shin mae she T’ang-lih, “The god of snow,  
is (otherwise called) T’ang-lih.” (Ching-yu-kaou.) In the  
northern dialect, read Lew. To rhyme, read Leih.  
From 亏 K’haou, and 八 Pä, representing the breath  
issuing forth, after the principal words of the sentence are  
enunciated. A tone of interrogation, examination, or admira-  
tion. 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.

Confucius denoted "Confucius".

Forms part of the name of a place.

"Together with." To eat in the same fold.

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." The whole collectively.

"All united." The law, is that which is the same to all equally throughout the Empire.

An officer who in former times had the control of artificers.

The remains of a rotten bone.

Derived from Twenty taken together;" (Shwô-wân.) Represents two hands united to hold something. (Tsze-hwuy.) General or many collectively; the whole; all; all together; with; the same to all; to include with. Read Kung, Respectful; serving with respect. A surname. The name of a place.

Read König, To take the control of artificers; towards. A surname; also read König, To give, or supply with. Read König, The name of a place.

Weapons of war; those who use the weapons; soldiers.
troops; an army. To use the weapons; to, attack an enemy.

兵有五弓矛戈戟兵 yew woo, kung, shoo, maon, ko, keih. "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."

Ch'bang ping, "Long arms," such as those now mentioned.

Twan ping, "Short arms," as the sword.

Ping k'he, or J械 Ping heac, "Military weapons; arms; military stores."

卒 Ping ts'ih; 丁 Ping ting, 當 | 的 Tung ping ts'ih, all express "A soldier."

操 | Tsou ping, "To exercise troops."

起 | Ch'ih ping, "To raise, or put an army in motion."

打仗 Ch'ih ping ta ch'hang, "To go forward to battle."

出 | 不利 Ch'ih ping puh le, "To engage without success."

一枝 Yih chee ping, "A division of the army."

天 Th'een ping, "The army of heaven, and 大 | Tapping, "The grand army," express the imperial troops.

官 | Kwan ping, "The government troops."

伏 | Fuh ping, "Troops lying in ambush."

闊 | Yoo ping, "To review the troops."

荒馬亂 | Ping hwan ma lian, "The troops were alarmed and the horses thrown into confusion."

勝負 彎家之常 Shing foo nac 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 | Kwan ping, "An officer in the army."

總 | Tsou ping, "A general officer."

Vulgo | 頭 Ping t'how, "Head of the troops," term applied by the Chinese to Foreign Commanders.

車 Ping keh, "A war chariot."

甲 Ping keh, "Armour."

船 Ping cheen, "A ship of war."

禁 Ping kin. Unlucky days on which the army does not go forth to battle. The Chinese worship their standards, and present to them offerings and sacrifice. The falling of a banner is ominous of the overthrow of an army.

陪同 Ping poh, One of the six national councils; that which has the control of the army.

To rhyme read 亡, and also Poo. From K'ung, "Hands joined," to sustain K'he, "A hatchet." See the seal character form. (Shwæ-wan.)

兵仗谷 Ol. Scrib. 長 Ch'hang.

兵仗谷 Ol. Scrib. 篷 K'he. See Rad. 竹 Chüh.

兵仗谷 KE'O.

The breath rising upwards from the mouth.

同 | 貌 Maou, but an erroneous character.

兵仗谷 Ol. Scrib. 公 Kung. See above.

兵仗谷 K'HE. 仁 S.C. 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,
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as an expletive. A surname. The name of a place; the name of a hill. 請 | Yu k’he, “The rest, the remainder.”

禮 | 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 安 Ning, “Better;” or 孰若 Shih jë, “How so good as.”

禮與 | 奢也寧儉 | Le, yu k’he, chay yih, ning kien. “Observances required by custom,—in them, parsimony is better than extravagance.”

如 K’he jë, “The next.” | 然 K’he jen, “It is certain, or it is certainly so.”

內中必有事 K’he nui chang pêh yew sê, “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.” By the first they mean its referring to some particular person, place, or subject; and by the other its use as a particle. Originally, K’he, when borrowed in the sense above given, it was abbreviated.

具 K’lëu, or Këu. | S. C. 2 R. H.


奉 | Fung keu, “To present to a superior.”

知名不 Che ming pêh keu, “You, knowing my name, I do not insert it.”

典 | Keu wên, An official document intended merely as a compliance with the requisite forms. To rhyme, read Këu.

典 TEÉN. | S. C. K. | R. H.

The Seal Character represents the records of the five ancient kings placed on a stand, as a mark of respect. (Shêo-wân.) A standard, or classical work; a constant rule; a canon. To rule; to manage; to controul. To put under the care of another; to pawn, or mortgage. A surname. Read Téén, to confer benefits. 不知出何經典 | Pêh che ch’iûh ho king téen, “Do not know from what classic or sacred book it is derived.”

章 Téén chang, “Classical works.”

籍 Téén tsêh, “Books in general.”

古 Koo téen, or | 故 Téén koo, “The subjects of the ancient books.”

守 Téén show, “To have the controul or keeping of.”

其過 Téén show chay, pêh leuih tsze k’he kwo, “The person entrusted with the controul or keeping, cannot excuse himself.”

恩 Gan t’heen; 盛 Shing t’heen;

大 | Ta t’heen, All express great favour; much kindness and bounty.”

或是 | 或是買 | Hwô she téen, hwô she mei, yey yew t’he

Whether it be mortgaged, or whether it be sold, rests with you.”

出 | Ch’iûh téen, “The person who mortgaged.”
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<th>Another form of 焱 K'he.</th>
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From Seven to Eighteen Strokes.

家 SUY. That which is according to one's wishes.

Commonly written 逐 Suy, but they should be considered distinct characters. (E-wán-pe-lan.)

合 K'he.

Same as 典 T'êen. See above.

合 K'he. See Rad. 矢 Kew.

LUN. To consider.

Same as 舉 Keu.

兼 Keen. A. V. 豸 S. C. 放 R. H.

Fromed 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. 兼兼 Kêen ping, "To connect together."
Keung. Thirteenth Radical.

Keung. Mean occupation, or affairs. (Shhō-wăn.)

The ancient form of Pan. (E-wăn-po-lan.)

Same as Tēen. See above.

Kē. Kē. S. C. Kē. R. H.

A certain district in the north, where the Emperor Yaou, at the time of the Deluge, is said to have held his court.

The reigning family says it was at Shing-king, the capital of Manchow Tartary. (Vide Ta-tsing-yih-thuung-che.)

One of the Kew chow, Nine regions into which Yu divided the land after the Deluge. To desire; to wish; to hope. A surname. Also read, Kē.

K‘HE. A square-looking full face.

Ol. Scrib. 期 Ke. See Rad. 月 Yuē.

Ol. Scrib. 晨 Shin. See Rad. 日 Jih.

Common form of the following.

Teen. See under the Radical 頁 Hēē.

THIRTEENTH RADICAL.

Keung.

邑外謂之郊, 郊外謂之野, 野外謂之林, 林外謂之門。

鯉遠界限。Yih wae wei che keaou; keaou wae wei che yay; yay wae wei che lin; lin wae wei che keung; seang yuen kea 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 亖 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 Môw.

From Two to Seven Strokes.

Máo. A covering for the head. Now written Maou, and most frequently 頜 Mau, which is
册 T'S'HII. ::* 團 S. C. 團 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. (Tzê-hwuy.) Syn. with 策 Te'hii. 烟戶册 Yen hoo te'hii, "A census; a list of the people." 黃 | Hwang te'hii, "The imperial register of all persons, property, &c., throughout the empire." 幾本 | Ke pun te'hii, "Several volumes of a register." 造 | Tsou te'hii, "To make a list." 上 | Shang te'hii, "To insert in a list." 書 | Shoo te'hii, "Books" generally. 门 | Mun te'hii, 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 Tse. See below.

三叮喚 Tse san ting ning, "To tell over and over again." 三謝謝 Tse san ts'e sze, "To decline with thanks again and again." 三 | 四 Tse san ts'e sze, "Again and again; repeatedly." 他 昨日 | 來 Tha to jih tse a, "He came again yesterday." 請你 | 說 Ts'ing nêng tse shwö, "I'll thank you to say it again." 言不 Chin yen pôh tse, "I shall not repeat what I have said." (Shoo-
From Seven to Twenty Strokes.

CHOW.  |
| A. V.  | R. H.  |

A helmet. 贝胄 Pei chow, “A helmet adorned with gems.”

甲 | Kea chow, “Armour and helmets.”

甲 | 在身不能全禮 Kea chow tse shin, püh nang tsuen le, “Armour and a helmet are now upon me, I cannot perform what perfect ceremony requires.”

To be distinguished from 胄 Chow, see Radical 肉 Jow.

These two are often confounded in classical books. (Kang-he.)

MAOU.  |
| S. C.  | R. H.  |

From 日 Maou, “To cover,” and 目 Müh, “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 Mlh, To covet; to offend; the name of a people. Read Měi.

毒

冒食 | Tan maou, “To prefer being blinded; not wishing to see the truth.” | 犯 Maou fan, “To offend igno-

然 | 熟 Maou chüh, “To give offence inconsiderately.” | 触 Maou mei, “Blindly,

然 | 熟 Maou jin, “To claim falsely; to acknowledge that to be one’s own which is not.” | 告

Maou kaou, “To accuse falsely.” | 名 Maou ming,

“To assume another’s name.” | 名頂替 Maou ming ting to, “To assume another’s name and act in his stead.”
To rush against; to offend.

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 錦 Lew; hence 錦 lew, "A crown." These crowns were first made by 黃帝 Hwang-te, and were called by different names, as 皇 wears, "The Imperial crown." 慶 | Pei mên; 既 | Chuy mên; 綿 | He mên; and 立 | Heun mên, 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 intimidated, that he should not listen to slanderers. (Tsze-hwuy.) 麻 | 礼

That which is contained in a house; an apartment to contain books.

To cover. A certain cap or crown, worn by the Emperor and Princes in ancient times. 周弁.殿扆.夏收 Chow pêen; Yin heu; Hea show, "Under the dynasty Chow, the cap referred to, was called Pêen; during Yin, it was called Heu; during Hea, it was called Show." To write it with 日 Jih, is erroneous.

MAOU. To rush against; to offend.

Read Miê, To advance abruptly.
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’HEÄ. A particular kind of cap.

K’HEUEN. A child’s cap.

YUEN. Same as Yuen. See Rad. 二楼 Méen.

To be distinguished from Mëen, A crown, given above.

The lower part of the one being 免 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. 晉 Ke. See Rad. 日 Jh.

Pronunciation and meaning not known.

Original form of 刊 Teaou. See above.

Same as 同 Heu. See above.

Ol. Scrib. 亜 No, see Rad. 巾 Kin.

LE. 接 炎 Tšéle, “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. 靈霧

Meih, meih, meih, are now used in the same sense.

From Two to Seven Strokes.

YIN.  S. C.
Walking; appearance of walking. Read Yew, Doubtful; hesitating. In De Guignes's Dictionary, the definition which belongs to Yew, is erroneously inserted under this character. Some have surmised that the two characters were the same, but the Dictionaries do not sanction it.

TEIH, To enter.

Same as Kang, see Rad.  Tow.

Ol.Scrib. 天 T'heen, see Rad. 大 Ta.

YAOU. Deep, hollow eyes.

T'HUNG. A round cover.

ME. To enter; to go round; deep; obscured.

Hen me, The name of a country. Originally written Me, with "a net" at the top; hence implying, enclosing all around. To be distinguished from 窩 sin.

See Radical 窩 Hené.

From Seven to Nineteen Strokes.

SHIH.  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'héen appears to give quite an opposite meaning, and says, that this character is the same as what is now written 深 Shih, "Occurring opportunely."
冠 Kwan. S. C. R. II.

Something to bind up the hair, and cover the head; any kind of cap. From → Meih, "To cover;" 元 Yuen, "The head;" and ㄏ Ty'nn, "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 Kwan, 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. 加水 Kea kwan, "To add the cap," or perform the ceremony just described. 禮云 "At the ceremony of topping (as above described) it is said, put away your childish purposes."

Kwan, also denotes, the person who overtops all others, the head; the chief. Kwan and Kwán, are both used as surnames. To rhyme, read K'heuen, Keuen, and Keún.

冕 Kwan méen, "A cap." 免 Míen kwun, "To put off a cap." This is plain language. 隆 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. | 艮 Kwan shang, "Caps and long robes," i.e. fine raiment.

文物 MUNG. S. C.

From 月 Maou, "To cover," and 枝 She, "A hog or pig." Covered over; dull stupid boy; unintelligent. Syn. with "Mung.

家 CHUNG. S. C.

From 闩 Paou, "To enclose around;" the other part used for sound. (Shwō-wăn.) 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,
presented by the Seal Character. Chung, often denotes the
grave itself. 聖土 Chung t'hoor, "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 | 翟崩 Shan chung
tsih fung, "The rocks rush down from the summit of the
mountains." (She-king.) 宰 Chung tsae, "Entrusted
with great authority." 至若父有 | 子
稱曰家督 Che jō foo yew chung tsze, ching yuē
kea tīh. "As to the father's first born son, he is denominated
Kea-tīh," i.e. the ruler of the family.

取 TSEU, or Seu. 図 S. C.

To collect together; to accumulate. The present 聚
Tsen, was formerly written thus; for in collecting things, some-
things was necessary to cover and conceal them. To use
最 Tsuy, in this sense, is erroneous.

冤 YUEN, 園 S. C. 乏 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
Kēi yuen, "To contract a resentment or enmity." 仇
醜 Yuen ch'how, "An enmity." 家債
主 Yuen kea chae 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 | 萬 yuen,
"To state one's grievances." 擊 | 萬 yuen, or
明 yuen, "To strike the drum in order to call atten-
tion to individual injuries." A drum is placed near the
second gate of public offices, that individuals who cannot ob-
tain justice in the regular way, may strike it and arouse the
attention of the officer within. 伸 | 萬 yuen, "To
straighten that which is bowed down," to grant a person justice;
to right a person. 洗 | 雪 yuen, "To wash away
injuries or resentments;" and 雪 | 雪 yuen, "To
snow" them, express to have taken ample revenge; to have ob-
tained full satisfaction | 句 Yuen kēn, The name of
a district.

冥 MING, 圆 S. C. 乏 R. H.

Derived from 天 Yih, 六 Lūh, and 萬 Meih, viz.
"Day, sixteen, and to cover," because on the sixteenth the
moon begins to be obscured. (Shō-wān.) Ten to be added
to the six, is implied in the character 乏 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 pāh ling, "Dull; stupid; unintel-
ligent." 青 | 青 Ts'ing ming, "Heaven." 北

Pāh ming, "The northern sea." 燦 | 燦 Hsün ming, "The
god of water." 海 | 海 Ming hae, "The deep sea."

Read Ming. | | Ming ming, or | 明 Ming
me, "Dull; obscure," applied to the human intellect. Read
Meih. To cover, or blindfold; to take and tie animals. Read
Meen | 胸 Meen heuen, "Unable to see." To rhyme, read Mang.

Same as 冠 Kwan, see above.

SZE. A surname.

Another form of 富 Foo, "Rich."

TOO.

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 父 Ch'ha, is now employed in the same sense.

Ol. Scrib. 窩 Kea, see Rad. 門 Meen.

An erroneous form of 壹 Seuen.

Ol. Scrib. 燕 Yen, see Rad. 火 Ho.

CHIN. To dig a hole in the ground; and stick something into it. A dark carnation colour.

MEIH. Same as Meih, see above.

To cover over, as with an embroidered cloth, the vessels used in sacrifice.

Ol. Scrib. 古 Koo, see Rad. 口 K'hòw.

Same as 燕 Yen, see Rad. 火 Ho.

Ol. Scrib. 禰 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 Ka-teze, 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.

冬 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 lêe ling, "The term of the winter solstice." 立天 Tung th'êen, "Winter." 夏日可畏 日可愛 Heajih k'ho wei, tung jih k'ho gae, "A summer's day is to be feared; a Winter's day is lovely."

THAE. Great.

Read T'ha, Slippery, Al. Scrib. 太 T'hae, but properly 泰 T'hae. See Radical 水 Shwiiy.

冰 PING. □□ S. C. 冷 R. H.

Ice. 冰片 Ping p'heen, or 冷 Ping tung, "Ice, or a piece of ice." 寒 Ping han, "Cold as ice." 清水冷 Ping ts'êng shwiiy lêng, "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 冬在玉壺 Yih p'heen ping sin ts'êng 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. 冬 Ping pê, "Hail."

Read Ying, in the sense of Ying, "To congeal; to freeze." The Radical 冬 Ping, originally denoted ice, and the character now under definition was Ying, To freeze; but the framers of the Lo-shoo character, having used Ying for Ice, were obliged to form 冬 for "To freeze." The author of the Dictionary E-wan-pee-lan, insists on restoring them to their original use.
Ping. V. Fifteenth Radical.

積 | 曰 | 凍 | 流
曰 | 斯 | 解 | 汰
Tseh ping yuê ling; ping chwang yuê tung; ping low yuê sze; ping kee yuê 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 (Ping che, "The fat of
animals." | 糖 (Ping th'ang, "Sugar candy." The
cover for a certain case for arrows or darts is called | Ping.
Also read Ying. To rhyme, read Pang.

殲 HOO. Cold; congealed.

殲閉 Hoo pe, "Closed up by frost."

汧 CH'HUNG. S. C. Chay, R. H.

汧 CH'HUNG. S. C. Chay, R. H.

Cold; to shake; to fly to; to cause to fly; to dis-
patch. Young; childish. The noise of ice breaking; the ap-
pearance of pendant ornaments. A surname. Shwo-wan does
not contain this character, but gives the same sense under CH'ung.
The sense to fly, is also expressed by 神 CH'ung.

子沖入弗及知 Yu ch'ung jin füh keh che,
"I, a young person, had not attained to a proper knowledge
of things." 襲冰沖冶 Tso ping ch'ung ch'ung,
"The noise of breaking ice" from the hills.
Ch'ung tung, "To shake; to move." — 飛

天 Yih fei ch'ung t'heen, "Dart to heaven at a flight."

藏訛盗 | 容訛淫
Mantsang hwuy th'ao;
yay yung hwuy yin, "Remissness in storing safely up, invites
to theft; a soft effeminate manner invites to lewdness." (Yih-
king.)

To rhyme, read Yu, and Wo. Formed from 六 Ping,
“Ice,” in allusion to the melting of ice at the approach of heat, and its becoming solid when heat is withdrawn.

Cold; frigid; indifferent; still; clear; pure. A surname. Read Ling. In the dialect of Woo, 冷 澜, denotes ice. 冷, jê, are opposites, both literally and metaphorically, as cold, hot; indifferent, zealous.

Ping ping, "Cold as ice." Lang t'hun, "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 Săng e lâng t'hun püh kwo, "Trade is excessively dull, or in a low state." | 笑 Lâng sensou, “A cold disaffected laugh; a sneer; a smile of derision.” | 三 Lâng lâng, ts'âng ts'âng, “Cold, still, dull, quiet.” 清清 天時寒 | 德 shines han lâng, “Cold season.” 可憎者人情 | 燔 K'ho tsâng chay jin t'ing lâng 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-heö.)

FüH, or Fâ. 冰. 冰, occurs in the same sense.

Ping. The sound of flying

Keûng. Cold; frigid.

HwûH. Ice.

T’Hung. Cold.

Hô, or Lô.

Shîng. 冰. 冰, shîng, “Cold appearance.”

Yin. Cold appearance.

K’Hung. Freezing; congealing.
Same as 移 E, see below.

Cold air, or vapour. 有列汎泉 Yew léé kwei tsuen, "There is a cold air issuing from the side well."

(She-king.) Also read Lé.

An erroneous character used for 淪 Heih, "A ditch in a field." Also for 伋 Heih, "Pure, clear." (Kang-he.) This last character is, however, in its proper place, said to mean "Still, quiet."

Harmony; case; to mollify; to assuage.

To advance; to enter.

KANG, or Tsäng. A cold appearance.

Kind of brass or copper ornament for the end of a cow's halter.

From Seven to Fourteen Strokes.

Leou k'hew, "The hands and feet appearing cold."

HÉÉ. 凍 Héé tēé, The cold striking one.

Cold; frigid.

Also read Ts'hin. 冻 Ts'hin ts'hin, "Extremely cold." Read Ts'hin, Cold air or vapour.

Very cold.

NÉÉN. 淪 Néén, "Bad wine or spirituous liquor." Ching-tsze-thung affirms, that Luh-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 Gò stêw 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 Gò têw yay, "Bad wine."

K'HING.

K'hing shing, "Very cold appearance."

To shed tears; to weep.

Cold; frigid.

Cold.
松 SUNG. 霧松 Woo sung. "Frozen drops of dew like pearls on trees."

凉 LEANG. 凍 R. H.

Cool; moderately cool; cool fresh breeze.

清清凉 Ts'ching leang, “Clear cool.” 爽 Leang shwae, "Pleasantly cool.” 纳 | Na leang, or 乘 | Ch'ing leang, “To take an airing; to take an opportunity of enjoying the cool air.” 坐在大樹之下 Tso tsae sho hea ch'ing leang, “Sitting under a large tree, enjoying the cool air.”

南來殿閣生微 | Heun fung tsze nan lae, tien ko sang we leang, “The summer’s breeze came from the South, and produced in the palace, a slight degree of coolness.”

水 Leang shwae, “Cold water.” 傘 Leang san, “Umbrella to shade off the sun.”

清 TS'HING. Cold; intense cold.

淬 TSUY. Cold; intense cold.

凋 TEAOU. 瘦 S.C. 瘦 R. H.

Partially injured; injured and falling, like the leaves of trees. The marks of injury: strength exhausted.

Teaou seay, or 落 Teaou lo, “The falling of leaves, or flowers.” 瘦 Teaou tsuy, “Debilitated, enervated.” 瘦 Teaou, occurs used in the same sense.
凌 LING, or Ling. 凌 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 yin, "An ice-house." 凌人 Ling jin, "A person to take care of ice." The first word used as a Verb, would denote it to insult a person. 凌貴 E kwei ling tu'en, "To presume on exalted rank and insult those who hold a lower place." 凌辱 Ling jü, "To disgrace; to dishonor by words or actions; to abuse; to defile; to violate female chastity." 凌欺 K'he ling, "To insult." 凌逼 Ling peih, "To insult; to tyrannize over; to extort from;" 凌虐 Ling nèi, "To behave to cruelly or tyrannically;" 凌處死 Ling che ch'boo 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 these 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-tshing-leih-le, 2 vol.) Also read Ling.

凜 TUNG. 冨 S. C. 冨 R. H.

Ice; cold as ice. 天時寒凜 T'heen she han
<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 Woo-che. (Kang-he.) No meaning given.</td>
</tr>
<tr>
<td>E. 凍</td>
<td>Ts'uy e, “Hoar frost and snow.</td>
</tr>
<tr>
<td>Common form of Ts'ang. See Rad. 陣 陣.</td>
<td></td>
</tr>
<tr>
<td>SEAY</td>
<td>To decline; to fade; to fall.</td>
</tr>
<tr>
<td>LEIH</td>
<td>Cold.</td>
</tr>
<tr>
<td>CH'HWANG</td>
<td>Cold; intense cold.</td>
</tr>
<tr>
<td>Also read Ts'ang. The name of a river. The name of a district.</td>
<td></td>
</tr>
<tr>
<td>LING</td>
<td>Same as 凌 Ling, see above.</td>
</tr>
<tr>
<td>LÉEN</td>
<td>Thin ice.</td>
</tr>
<tr>
<td>HAN</td>
<td>凍 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, or Phang. Same sense as the preceding.</td>
<td></td>
</tr>
<tr>
<td>E. icio. The door of an ice-house.</td>
<td></td>
</tr>
<tr>
<td>HEUEN</td>
<td>Cold.</td>
</tr>
<tr>
<td>SÖ. Appearance of intense cold.</td>
<td></td>
</tr>
<tr>
<td>TS'HANG, or Ch'hwang. Cold.</td>
<td></td>
</tr>
<tr>
<td>PEIH</td>
<td>Cold wind. See above under 柵 Füh.</td>
</tr>
<tr>
<td>TSUY</td>
<td>凍豊 Ts'uy e, “Appearance of sleet or hoar frost and snow accumulated.</td>
</tr>
<tr>
<td>LEW</td>
<td>潤與 Lew k'ew, “Cold appearance of the hands and feet. “</td>
</tr>
<tr>
<td>SIN, or Ts'han. Appearance of intense cold.</td>
<td></td>
</tr>
<tr>
<td>OL. Scrib. 冬 Tung, see above.</td>
<td></td>
</tr>
<tr>
<td>SZE, or Se. 凨 S.C.</td>
<td></td>
</tr>
<tr>
<td>Ice melting; a thaw. The commencement of a thaw is called 洋 Pwan; flowing away is called 斯 Sze.</td>
<td></td>
</tr>
<tr>
<td>OL. Scrib. 印 Yin. See Radical T'eee.</td>
<td></td>
</tr>
</tbody>
</table>
Ping. XVI. Fifteenth Radical.

K'HIH. Intense cold.

SHIN, or Sin. Appearance of intense cold.

Same as 𠢅 Ho. See below.

THING. Icy appearance.

KEANG. Freezing with cold.

NUNG. Tung nung, "Appearance of extreme cold."

T'HÖ, or Chih. Ice freezing. (Kang-he.) Isicles. (Ching-tsze-t'hung.)

K'HIH. Intense cold; affected with the cold. Also read Hin, in the same sense.

LIN. 塞 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. Han fung lin leé, "A piercing cold wind." Lin tsun, "Implicit obedience; obedience yielded in consequence of being struck with awe."  | 然 Lin jen, "Stern; severe manner."

From Fourteen to Twenty Strokes.

YING, or Ning. 凍 R. H.

To congeal; to freeze; to coagulate; to finish; to perfect; to fix; to settle. Stern rigorous appearance. They define it thus, 水凍欲冰也 Shwüy tung hoo, yúh ping yay, "Water cooling and congealing desiring to form ice."

(Lūh-shoo.) 凝結 Ying k'ee. "To congeal; to freeze."

庶績其 | Shoo tsèh k'hé 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; case.

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.

LÉIH. Intense, severe cold.
SIXTEENTH RADICAL.

几 KÈ.  S. C.  R. H.

A bench or stool to lean against or rest upon; a stand. Repeated 封 | Ke ke, "Steady, tranquil."

古人坐于地几坐所馮也
Koo jin tso yu te; ke tso so ping yay, "The ancients sat upon the ground, the Ke was that which they rested upon when sitting." (Loo-shoo.)

為安 Ke, tsun chay so p'ing, e wei gan, "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.

或肆之筵或授之 |
Hwō sze che yen, hwō show che ke, "For some arrange mats on the ground; for others, place benches." (She-king.)

几 SHOO.*  S. C.

亻 | 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 矢, Shoo, having Yew, "A hand," seizing it below. This character is distinguished from the preceding by the right hand stroke not being thrown up.

凡 FAN.  S. C.  R. H.

All; every; the greater part; generally; for the most part;
commonly; common; vulgar. The name of a country. A surname. 

凡事 Fan sze, "Every affair."

事是則立 Fan sze yu, ts'ih læ, "In every affair be prepared, and you will succeed." (Chung-yung.)

物 Fan wu, "Every thing."

有天下之國 Fan yu'ên hæa che kwe, "All the countries of the world."

所 Fan so yu, "All which are, or exist, the whole number of persons or things; every body; every thing."

但 Tan fan, "Whoever; whatever; whenever."

發 Fa fan, "Generally; generally speaking; for the most part. Syn. with 大氏 Ta te.

諸 Choo fan, "All; every," the whole taken individually.

最 Tsüy fan, or 要 Fan yao, "The most important of the whole."

夫 Fan foo, or 庸 Fan yung, "A common person."

俗子 Fan foo shih tsze, "A common vulgar person."

非 Fe fan, or 不 Püh fan, "Not common; not vulgar."

世 Fan she, "The world common to all;" or 間 Fan këen, "Among the common mass," are expressions which denote the present state of human existence.

To rhyme read Fun. Formed from 乃 Nae and —

Yih. A dot within is improper, it should be a stroke. To write it thus 丸, is also incorrect, though very common.

From Two to Seven Strokes.

Ol. Scrib. 無 Woo. See Rad. 火 Ho.
凭

P'HING.†  话 S. C.  吴 R. H.

From 任 Jin, “To depend on;” and 几 Ke, “A bench.”

(Shau-vân.)  To lean upon a bench or table; to trust to; that which may be trusted to. Proof.  Syn. with 春 P'ching.
The common forms of 凭 P'ching, and 頼 P'ching, are erroneous. (Sha-müh.)

Also read P'ching.  凭倚 P'ching e, and 頼 P'ching k'aou, “To lean against; to depend upon.”

凭 P'ching ke, “To rest or lean upon a table.”

凭 P'ching ken, “Proof; evidence of.”

KE1H.  Weary; fatigued; lassitude.

sam as 以 E, see Rad. 人 Jin.

From Seven to Fourteen Strokes.

凯

Ol. Scrib. 夜 Yay, see Rad. 夕 Sefh.

凤

Ol. Scrib. 風 Fung, see Rad. 貝 Pei.

Hwang.  風 R. H.

凤 Fung hwang, A pair of birds, apparently quite imaginary, the latter is the female. They are, when they appear, 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


宋 SÜH. A surname.

同 as 冠 Kwan, see Rad. 一 Meih.

K'HAE. 凱 R. H.

Good; excellent. Victory; peace and joy. 凱歌 K'hae ko, “Songs of triumph; joy of a returning and victorious army.”

奏 Ts'hoow k'hae, “To report a victory to his Imperial Majesty.”

旋 K'hae seun, “A returning victorious army.”

風 K'hae fung, “A gentle southern breeze.”

澤 K'hae tsiih, “Joy; pleasure.”
K'han. II. Sixteenth Radical.

Pā yuen pā k'hae, “Sixteen excellent statesmen” in the time of Shun.

Shu. Ol.Scrib. 輝 Shing, see Rad. 力 Lēn. Same as 慼 Kan, see Rad. 尤 Wang.

Shu. Ol.Scrib. 炎 Shwang, see Rad 炎 Heou

Ol.Scrib. 遲 K'heu, see Rad. 亙 Tsaou.

T'ANG. A kind of bench, stool or couch.

今人謂坐牀曰凳 K'jin

wei tso ch'hwang yuē tâng, “People now express a form or bench to sit on, by Tâng.”

板 Pan tâng, “A stool made of a long deal or board.”

長 Ch'hang tâng, “A long form or stool.”

高而可凭者謂 毙低而可坐者謂 桑 Low urh k'ho ph'ing chay wei châ; te urh k'ho tso chay wei tâng, “High and capable of being leaned upon is called Chô, or table; low, and capable of being sat upon, is called Tâng.”

P'HING. Same as 凭 P'hing, see above.

Ol. Scrib. 子 Tsze, “A child or son.”

SEVENTEENTH RADICAL.

From Two to Seven Strokes.

K'ḤĀN, or K'han. *  S. C.

A wide open mouth; a receptacle.

K'HEU. *

A vessel made of willows, to contain grain.

Ol. Scrib.  K'how, “The mouth.”

HEUNG. *  S. C.  H'Ā

Represents a deep pit, into which things are falling in confusion. (Shwō-wăn,) Great wickedness; malignity; evil calculated to sink into ruin human beings. Calamity; infelicity; the judgments of heaven; adverse; unprosperous. Occurs in the sense of  Heung, “To fear.” Also written 兄
Heung. These two are used for each other. (Tsze-hwuy.)

吉凶 Keih, heung, are opposites, "Good, evil; prosperous, adverse; felicity, infelicity. 吉兆 Keih chau,
"Prognostic of happiness." 窮 | 極惡 Keung heung keih go, "Wickedness and evil carried to the utmost possible degree." 事 Heung sze, "A calamitous affair." 他事情都是 | Tha sze tsing too she heung, "His affairs are all unprosperous." 歲 Suy heung, "A bad year; a year of scarcity and famine." 星 Heung sing, "A malignant star." 命 Heung ming, "An unhappy fate." 服 Heung fuh, "Mourning dress." 吉服 Keih fuh, "Gay dress," indicating joy. 有 | 報 | 有吉報吉 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 Hwae tih chay, ying e fuh; bēng go chay paou e heung ; tih po chay, wei wei; k'heu tsou 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 山山

Ol. Scrib. 雲 Sin, see Rad. □ Hwuy.

K'HWAE, or K'hwei. A clod of earth.

The original form of K'hwei. One says, that the latter character is used on joyful occasions, the former on calamitous occurrences. Sha-mūh 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'hwea, synonymous with eight different characters, all of which Sha-mūh rejects.

父母之喪居倚廬不塗衣 肝枕 | Foo moo che sang, keu e leu, pū th'oo; ts'heh shen chin k'hwei, "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 Tsze-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.

凹 T'HÜH. Protuberant; rising high; jutting out; hillock; convex. 肉凹曰疊 Jow t'hüh yuē leu, "Protuberant flesh is called Lew. Also read T'hüe, High
凹 YAOU. * The opposite of the preceding.

Hollow; indented; a pit; concave. Also read Kwâ and Wâ. Shwâ-wân expresses these two by 坑 Yaou, “A hollow,” and 穴 T’heè, “An eminence.”

由 Ol Scrib. 茵 Tsze, see Rad. Tsaou.

Earthen ware, which the character resembles. (Shwâ-wân.) A bamboo utensil. 番 Pun and 畋 Loo, both denoting certain vessels, are derived from this.

出 CH’HÜH.*  S. C. R. II.

Represents grass springing forth. (Shwâ-wân.) To go forth; to go out; to manifest; to write out; to produce; to beget. Read Ch’hui, To put out; to eject. The two pronunciations are, however, confounded. (E-wân-je-lan.) Under the first pronunciation, it is generally used both as a Neuter and an Active Verb. To rhyme read Che and ūh. 出入 Ch’hüh jūh, “To go out and in,” these two are opposites.

入自得 Ch’hüh jūh ts’êh tih, “To go ouit and in perfectly at one’s own ease and pleasure.” 顺便入 人行 p’în ch’hüh jūh, “To go out and in when one pleases.” 我要| 街 Wo yau ch’hüh kae, “I want to go out to the street,” i.e. to go from home. 门 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.

子人則孝 則弟 Tz’sê jîh tsîh hêau; ch’hüh tsîh té, “He who is a brother and son, within doors exercises filial piety; without, he performs the duties of a brother.” (Lun-yu.) ③ 其不意 Ch’hüh k’he pi’é, “Exceeding what is thought of,” occurring beyond one’s expectation or calculation. 拿| 來 Na ch’hüh lae, “To bring out.” 豁 Ch’hüh chung, or 凡 Ch’hüh fan, “To rise superior to all others; a high degree of eminence.” ④ 头 Ch’hüh ’how, “To put out the head;” i.e. figuratively to stand forward to act for others. ⑤ 瘤 Ch’hüh t’ow, “Breaking out of a pustule,” as of the small pox. ⑥ 嫁 Ch’hüh kæ, “For a female to be married; or to leave the house of her parents to go to that of her husband.” ⑦ 仕 Ch’hüh sê, or 任 Ch’hüh jîn, “To enter on the magistracy.” ⑧ 他做甚麽 身 Tha tsu shin mo ch’hüh shin, “What did he spring from?” 他不愛 身 Tha p’îh gae ch’hüh shin, “He does not like to come forward” to public service. ⑨ 祸從口 Ho tsung k’how ch’hüh, “Calamities proceed from the mouth;” i.e. unguarded, or improper language causes much evil to individuals. ⑩ 乎 Ch’hüh hoo, “To proceed from.” 乎爾者反乎爾者也 Ch’hüh hoo urh chay; fan huo urh chay yâ, “It proceeds from you, and the consequence will devolve on you.” (Mâng-tsze.) Now used as a proverb.

我之自  Wo che tsze ch’hüh, “I; myself, produced him,” i.e. my own son. (Tso-chuen.) 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| 來 Seay ch’hüh lae, “To write out
create a great disturbance." 落来 Leo ch'ih
lai, "To expose; to discover." 落露 | 马脚露 Leo ch'ih
ma k'eh, "To discover the horse's hoof; and
猫爪 Leo ch'ihh, mayou chou, "To expose the cat's
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Shay ch'ihh, "To forgive, or remit punishment."
maker of spells and charms, (intended for people's good); and
the coffin maker (who is profited by other men's death).
Therefore people should be particularly attentive to the oc-
clusion on which they enter," as a man's pursuits has a gra-
dually good or bad effect on his mind. (Ming-tsze.)

From Seven to Fourteen Strokes.

From Seven to Fourteen Strokes.

Another, but erroneous form of the preceding.

Same as T'hou, see Rad. D Hwiy.

EIGHTEENTH RADICAL.

TAOU. T S. C.  S. A. V. D R. H.

A cutting weapon or instrument; a sword; a knife; the
name of a coin, so called from its form, or from its great in-
fuence amongst the people; a small vessel or boat.

T hau, "A small knife, or sword."

Taou tsae, "A small knife;" a pen-knife is commonly so called
by natives who have seen it.

T hau yuè taou, "A sword ornamented with gems."

T hau, "A sword to hang at the side."

CHÁ. To decorticite.

From K hew, A mortar, and the representation of a pestle.

T HAOU, Ancient vessels or utensils.

Same as 箕 Ke, see Rad. 竹 Chih.

Chow's mode of writing 乃 Nae, see Rad. | Peih.

A single edged sword is called Taou, a double edged sword is
called Kien. 挑 | Taou taou, "A kind of long
spear."

E | Taou tse, "A knife for
cutting vegetables."

剪 | Taou seon, "A pair of
scissors."

殼 | Taou kō, "A wooden sheath."

口 | Taou k'how, "The edge of a knife, or sword."

背 | Taou pei, "The back of a knife."

宝 | Taou fung, "The sharp edge or point of a knife."

腰 | Taou, "A sharp knife."

单 | Shu jin, "To
borrow a sword to kill a man;" i.e. to employ some other per-
Eighteenth Radical. Taou 刀

son to accomplish one's own malicious purposes.

藏。 "Gau 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 |筆 Woo long taou pell, "To brandish a sword pencil;" to prostitute literary talents to the injury of others.

靡故不利。 利傷人指。 Mo taou hän 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.

未能操而使割也甚傷害 多。 We ming ts'haou taou urh she ko 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.

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 yâ; e tsan fä taou k'he so yay, "Taou denotes to go to, as a weapon goes to its place to cut down." (Urh-ya.) 誰謂河廣曾不容 |誰謂未遠 始不崇朝 Shwuy wei ho kwang, trâng pih yung taou; shwuy wei Sung yuen, tsâng, 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, tsên yay; c'he hing joo taou, "Taou, a certain kind of money, so called from being in the form of a knife."

TEAOU. Originally the same as the preceding, altered in later times to distinguish it. 刀 斗—Taou tâw, 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 teau, "The wind ceasing, or dying away; slightly moving." It is much used in a bad sense, not noticed by the Dictionaries, denoting Perverse; restless; violent; ungovernable; wicked; artful; encroaching. | 惡 Taou gū.

"Wicked; bad; malignant." | 蠻 Taou man, "Barbarous; boisterous; unruly." | 登 Taou tang, "Intractable; stubborn; perverse." 惟 | She teau, "To assume in a violent obstinate manner." | 鑽古 怪 Taou ts'wan koo kwâe, "A strange mixture of art, obstinacy and encroachment." 此處人多 | 詐不願久居 | Teze ch'ho jin to teau cha, pih yuen kew ken, "There are a great many perverse and crafty people in this place, I do not wish to remain long." 風不可長 Taou fung pih k'ho 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 隸書 Le-shoo character,
JIN.  A. C.  R. H.

A sharp pointed weapon or knife; sharp, strong, durable edge or point of a weapon or instrument.  解構牛而刀

Jin, "Military weapons.

若新發于礪

Taon Jin jô sin fa yû 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 刀.

From Two to Five Strokes.

CH'IHWANG.† A wound made by a sharp weapon. Afterwards written 創 Ch'hwang, and now commonly 窪 Ch'hwang.

FUN.  A. C.  R. H.

From 八 Pù, "To separate," and 刀 Taon, "A knife," (Shâo-wân) 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 Caudacan. To rhyme, read Fun. 分開 Fun k'hae, or 別 Fun pêh, "To separate from each other; to distinguish."

這句話要開講 Chay keu hwa-yûn fun k'hae keang, "This sentence must be separated and explained."

黑白分明 Hih pûn fun ming, "Black and white clearly distinguished." 辨 Fun pên, "To discrimin-
whether noble or ignoble, rich or poor. 本 | Fun fun, "One's proper duties or station." 守本 | Show pun fun, "To maintain one's proper station; to adhere to the duties of one's station." | 内的事 | Fun nuy che see, or | 所當為的事 | Fun so tang wei tāh see, "The business, or duties of one's office or situation."

安 | Gan fun, "To rest contented in one's situation." 一錢八 | Yih tʻien pā fun, "One mace eight cun-darceens." Occurs, but improperly, in the sense of 紛

Fun. 分付 | Fun foo, "To direct; to order," occurs, but they are more generally written 吩咐. Fun foo. 別 | TEAOU. To cut or break asunder.

弓 | Ol. Scrib, 似 Sze, see Rad.人 Jin. E, or Urh. To pare, or shave off.

切 | KEW. A large knife.

TSH′EE. 俯 S. C. 俯 R. H.

To cut; to carve; to mine; 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 Kʻe Wang to derive Kang. (See the Introduction to this Work.) Read Tʻhe, Ali; every, the whole. To rhyme read Tszē. 切 | Tʻhe, ur, "To cut to small pieces in a careless manner." 細 | Set Tʻhe, "To cut into very minute parts."


不捨得 | Pāh shuy tī tʻhe ko, "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 | Tʻhe, khae, "To cut into separate parts." 斷 | Tʻhe, twan, "To cut asunder." 愛 | Tʻhe, gne, "Ardent love." 情 | Tʻhe, tʻing tʻhe, "Vehemently attached; ardent affection.

親 | Tʻhin tʻhe, "Most intimate relation; pointed, close, home language." 悲 | Pei tʻhe, or 倜 | Tʻhe, tʻhe, "Deep distress of mind," 勿 | Tʻhe, wū, "Don't on any account; be particularly careful not," &c. 勿以插為念 Tʻhe, wū e tʻhā nei, "You must not on any account think about him;" said when advising people to forget deceased friends.

要 | Tʻhe, yaon, "Extremely important; most urgently required." 瞭 | Lān kʻhe tʻhe, "Look at the most important parts." | Tʻhe, tʻhe, expresses the highest degree of importance and earnestness about a thing. | 謹記 Tʻhe, tʻhe, kin ke, "Above all things be attentive and remember." 實 | Tʻhe, shih, "The utmost truth and sincerity." 劍 | Kʻe tʻhe, "Great earnestness and sincerity."
Eighteenth Radical.

**Mǐh.** "To feel the pulse."  咬牙 | 齒

Ts'heē che. "To gnash the teeth" with rage or indignation.

欺君害民天下 | 齒

K'he k'ën, hae min'ch'ěn hæa ts'heē che. "Deceived his Prince and oppressed the people, so that the whole empire gnashed their teeth with indignation."

Read Ts'he. — | Yh ts'he, "The whole; entirely; all taken collectively." In this sense, often read Ts'heē. |

Ts'heē yun, or 反 | Fan ts'heē, Express the Chinese mode of communicating the pronunciation of Characters, noticed above. 千結 | 音箱

Ts'heē kē t'sheē, yin Ts'heē. "Syllabic spelling Ts'heē kē; the sound is Ts'heē." This is the manner in which the pronunciation of the word now under consideration is given in the Imperial Dictionary.

韻分音為之 | Twan yun fan yin wei che ts'heē, "To decide the final sound and distinguish the initial, constitutes the Ts'heē." (Kang-he.) The term 反 Fan, sometimes written 翻, Fan, was used before the introduction of | Ts'heē. According to it, they rhyme the syllables over in the most ridiculous manner; thus, Ts'heē kē kē, ts'heē kē, kē kē Ts'heē, and then, if they chance to be right, (for it is often a mere guess) out comes—Ts'heē.

刈 E.刀 R. H.

From 李 E, "A pair of shears," and 刀 Taou, "A knife." To cut grass; to mow. To take; to kill; to cut off; to exterminate.

刈草 E tsou, "To cut down grass."

To cut grain is expressed by 穫 Hwō. 攫 E, occurs used for | E, as艾朝鮮之旗

che chen, "Cut down the standards of Chaou-siēn," or Corea.

刀 Pō. To rend or tear asunder.

A duplicate form of 刀 Pō. See below.

羽 刃 创 刻

Same as from Tsung, see Rad.羽 Chih.

The obsolete form of 刃 Pō. (Tsze-hwuy.)

KUNG. To cut down grass or grain.

K'HAN.刀 S. C. 刀 R. H.

To cut; to pare; to carve; to engrave on wood; to hew; to fell. Defined by 削除 Seō choo, "To pare off; to cut away." (Lūh-shoo.) 刃刻文字 or 刻字 K'han k'hih wān tse, or shoo tse, "To cut or engrave characters or letters" on wooden blocks, in the Chinese manner.

刻 K'hih, is strictly to carve the letter, and | K'ha is to cut away the surrounding wood, so as to leave the letter standing out. | 木 K'han muī, "To fell trees." 隨山 |

不 | 木 Suy shan k'han muī, "To go from hill to hill cutting timber."

不 | 構其木 K'han ch'ha k'he muī, "To cut down the wood or trees." 不 Pōh k'han, sometimes expresses 不可削除 also 條 | 不 Pōh k'ho choo yuy, "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'heēn.
The preceding is formed from 
Kan and 刀 Taou, this from 刀 Trhien, and Taou.

By some considered an erroneous form of the preceding, unsupported by the ancient work, Lüh-shoo. By others, said to denote To cut into minute parts, like 切 Trhien. See above.

To cut or break asunder.

To cut or break asunder.

To cut off the branches of trees.

To cut; to cut into parts; to cut small; to decide upon.

To cut into parts; to separate; to distinguish; to adjust, as the lines and tones of an ode or song.

Pronunciation not known. Used for 刻 K'hieh.

To smear a knife with blood.

To cut; to cut the neck or throat; to cut crosswise.

To cut one's own throat. 妻 宁死不辱遂擘壁間之寶劍 欲自 | 

She said, "I had better die than be dishonored, and seizing the double edged ornamented sword, that hung against the wall, wished to cut her throat."

Two persons being intimate is (called) Wân-king-keaou; which is verbally a cut-throat connexion.

The expression arose from a particular tale of former times, when two mortal enemies became the most intimate friends.

Same as 刻 Kow, see below.

To cut and wound; to cut to pieces; to stab; to pierce.

Hairy animals used in sacrifice.

In the rites of bloody sacrifice, employing animals with hair is called Ke, with feathers, is called Ne.” Read Kwei, or Kwae. To sharpen a knife or weapon.

To mow, or shear.

To pierce; to stab.

From 开 K'en, "Even," and a Knife. (Sha-muh.) To punish; punishment. By some it is made to mean Constant; a constant law or rule; that which is perfect; a perfect rule.
<table>
<thead>
<tr>
<th>Jīng fá</th>
<th>“To punish; punishment.”</th>
<th>罚</th>
<th>fá</th>
<th>“To punish; punishment.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hing fa le hae, “A severe punishment.”</td>
<td>訴</td>
<td>fù</td>
<td>“To examine by torture.”</td>
<td>加</td>
</tr>
<tr>
<td>Hing sin, or</td>
<td>問</td>
<td>wèn</td>
<td>Hing wān, “To examine by torture.”</td>
<td>甲</td>
</tr>
<tr>
<td>五</td>
<td>woo, “The five punishments.”</td>
<td>五</td>
<td>wǔ</td>
<td>They were formerly, 墨劍創宮大辟 Mih. e, fei, kung, ta peih. “To brand with ink; to cut off the nose; to cut off the knee-pan; to castrate; to put to death.” They are now, 筍杖徒流死 Che, chang, thoo, lew, 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.</td>
</tr>
<tr>
<td>爲師巫邪術邦有常</td>
<td>Mei</td>
<td>师</td>
<td>sī</td>
<td>而民服</td>
</tr>
<tr>
<td>祭之不</td>
<td>Keou</td>
<td>而</td>
<td>kě</td>
<td>故</td>
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</tbody>
</table>
| PIN | To separate; to divide. | 刊 | kān | KE | A crooked knife; a kind of hook. | 划 | huà | HWA | To push forward a boat or other vessel with poles. 划子 Hwa tsze, “A small boat,” a local term. Also read Kō, A kind of hook or sickle. | TAN | To cut... | TEAOU | To gather in the ears of corn. | KHA | or K'hei. | S. C.
is called Fe.”

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.

卡和献玉两足 Penny-ho hsien yih leang yu6 tsuih, “Penny-ho presented a precious stone (to the King of Taoo, who, through ignorance, received the compliment as an insult) for which both (Penny-ho’s) feet were cut off.”

By allusion, the phrase is now applied to ignorant persons who do not know the value of things.

列 LEE. ăe S. C. ă 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. 开列 K’hae lüe, “To separate and arrange; to make out a list of.”

| 于后 K’hae lüe:yn bow, “Stated in order as follows.” | 陈列 | Chin lüe, “To place in order; to arrange in ranks.” | 排 | Phae lüe and 搭 |

Pae lüe, both denote “To arrange; to put in order.”

坐其次鼎而食 Lüe tuo k’hetsze, “To sit in order.”

Lüe ting urh shih, “To eat with the vases arranged in order,” denotes a sumptuous set out, in the manner of the rich. 种 | 末座 T’heen lüe múh too, “Disgrace the series by taking the last seat;” is the language of affectation, meaning, I am a disgrace to your party.

最 Lüe tsuy, “The first of the series;” i.e. the best composition of many others. 位 | Lüe wei, or 公 | Lüe kung, “Constituted persons;” i.e. You, Gentlemen.
不鼓不成 | Pih koo, pih ching lēe, “Not beat the drum, (but advance whilst the enemy) has not yet formed his ranks.” (Tao-chuen.) Also read Le, To compare.

削 削 删 削
Ol. Scrib. 用 Yung.

Same as 弁 Jin, “To wound.”

E. Ingenious carving.

Ol. Scrib. 刀 E, see above.

Characters formed by Five Strokes.

刳 KOW. 刳 S. C.

To the Westward, A hook or sickle is called 刳 Kow.

刳 FÜI. 剋 S. C.

To strike; to chop; to hew; to cut asunder.

初 CH'HOO.‡ 初 S. C. 初 R. II.

From Knife and Clothes. To begin to cut garments.

(Shwō-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'hoo, “The beginning: at first.” 凡事始 | 難

Fān sē che ch'hoo nan, “Every thing is difficult at first.”

难 那时正是夏末秋 | Na she ching

she hēa mūh, tsw ch'hoo, “That time was just the close of Summer, and the beginning of Autumn.” | 來乍

到 Ch'hoo lae cha taou, “Just now come for the first time.” 起 | k'he ch'hoo, or 常 | Thang ch'hoo, “In the beginning.” 次 Ch'hoo t'aze, or 一會

Ch'hoo yih hwuy, “The first time.”

| Ch'hoo, is applied to the first ten days of every month.

| 旬 Ch'hoo scun, “The first decade,” or first ten days of the month. From the tenth to the twentieth, or second decade, is called 中旬 Chung scun. The last decade, or from the twentieth to the thirtieth, is called 下旬 Hsia scun.

十月 | 八日 Shih yuē ch'hoo pā jih, “The eighth of the tenth moon.” 每月 | 一幾

Mei yuē ch'hoo yih, “The first of each moon.”

到 | 十 Ke ch'hoo tso ch'hoo shih, “How many days are there to the tenth?” 今日甚麼日

| 今 Kin jih shin mo jih ch'hoo, “What day of the first decade is to-day?” 你做了 | — 我就要做 | 二了 Ne tso leau ch'hoo yih, wo tsw yao tso ch'hoo urh leau, “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.

八之 | 性本善 Jin ch' hoo, sing sun shen, “The nature or disposition of man is originally (at the birth of each individual) virtuous.” (San-tsoe-king.) ヽ

哥 Ya ch'hoo ko, “A beginner; one quite inexperienced.” Also read T'hoo.

則 TS'HEU. An instrument of husbandry.
HEEN. To cut one's own throat.

KWA. To cut. Common form of 刃 K'hoo.

CHUNG. To cut or pare a thing.

P'HWAN. 削 S.C. 削 R. H.

From Knife and Half. (Shwö-wân.) To divide in the midst.

(Lüeh-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 "split Pwan, "To unite two halves:" to join the two sides of two separate bodies. 審判 Shin p'hwan, "To judge: to decide."

| 斷 | P'hwan twan, "To determine: to decide."
| 斷案件 | P'hwan twan gan këen, "To decide a case in law."
| 言 | P'hwan yen, or 語 P'hwan yu, "The sentence given."

書 | Shoo p'hwan, also seems to denote Official decision or sentence."

| 批 | P'hwan sho, "An impression of a seal divided in two halves, which, by their correspondence, afforded decided proof when joined together."

八世不吾知何如法

Yen-wang p'hwan ming têh she how, pih che joo ho p'hwan

fî, "When Yen-wang (who in Hades rules over the destinies of mortals) decides the fates of men: (1) know not by what rule he decides." This is the language of surprise mingled with complaint, on seeing apparently good men suffer, and the con-
trary. 掌萬民之 | Chang wan min che ph'wan, “Controls the marriage contracts of all the people.”

天地 | 合 Th'heen te ph'wan he, “The junction, union, or co-operating influence, of the heavens and the earth.”

別 P'EE. 彼 S. C. R. H. To separate; to put asunder; to distinguish. Read P'hee, 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. 分別 Fun p'ee, “To separate with the hands; or to distinguish by words, or any of the senses.” 黑白不能分 | Hii ph'ee ph'ee aung fun p'ee, “Cannot distinguish black from white.”

好醜 Fun p'ee haou ch'how, “To distinguish or separate the good from the bad,” said of things or persons.

分 | 先後 Fun p'ee seon how, “To distinguish that which precedes from that which comes after.”

| P'heen p'ee, “To distinguish or discuss the difference of things.” 離 | Le p'ee, “To recede or go away from.”

| 離愁 P'heen le tsow, “The sorrow of parting.” 正是生離勝於死 | Ching she, sang le shing yu se 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, p'heh che ho she seang hwan, “Now parting, we know not when we shall meet again.”

| Kaou p'hee, “To take leave.” 已作金蘭契何言雲雨 | E tso kin lan k'he ho 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 la, pih kek 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.

| 樣事情 P'hee yang seh ting, “Another or a different affair.” | 二個 P'hee urh ko, “Another.”

| 個人 P'hee ko jin, “Another man,” or other people, according to the scope may make it singular or plural.

阿哥 | 生氣 O-kolp'hee sang k'he, “Brother! don’t be angry.”

你 | 間我 Ne p'hee kwan wo, “Don’t you interfere with, or control me.”  傳 |

Foo p'hee, A kind of bond.

剮 K'HEE. To take by violence; to plunder; to rob. 打剮 Ta k'he, “To rob; to plunder.”

強盜掠 | Keang tsou ts'hehng k'he, “Robbers, plunderers.” 盜 K'heee tsou, “A robber, or to plunder.” 偷營 | 瑟 T'how ying k'heee chae, “To attack and plunder a camp.”

It also denotes to Restrain. 之以師友 K'heee che e seh yew, “To restrain by a tutor and a friend.”

K'heee. 劫 K'heee.

劫 刨 Common form of the preceding.

PAOU, or P'haou. To pare off; to plane. A joiner’s plane. To cut or dig with a hoe.
Phaou sōi, "To pare; to thin by paring." 銀 LEW. To cut.

Phaou ch'hih kín yín, "To dig up gold 

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. Scrib. 利 LE S.C. 之 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 Dào 不 LE. A sharp knife. 刀口不 LE khow pûh le, "The edge of the knife is not sharp." 

刀口 Le k'how, "Sharp mouth," i.e. great fluency of speech and smartness of reply. | 口 辨 辭 Le khow pîn tsze, "Loquacious and expert at sophistical argumentation." | 錢 Le ts'heen, or 息 Le sêih, "Profit on trade, or interest on money." | 一本万 Le. Yih pûn wan le, May you gain "ten thousand per cent," is a new year's compliment amongst trading people.

市 Ta kîîh le še, May you have "great happiness and a good market," is a very usual salutation.

Le yih, "Advantage; gain." 息惟 | 是圖 Wei le she too, "Scheming after nothing but gain." 

必有一業 Yew yih le, leh yew yih pe, "Wherever there is something to be gained, there is sure to be some mean proceeding on the part of some one connected.

當盡心以報國非圖恩也 Chîn tang sin e phou kwô, fe too gân le yay, "A public servant ought to spend his heart's (blood) to serve his country, and not be intriguing to obtain favour and emolument." 上下交征而國危矣 Shang hea keaon ching le urh kwô wei e, "When superiors and inferiors are reciprocally exacting gain, the state of a country is dangerous."

公 Kung le, "Just gain." 私 Sze le, "Selfish, unjust gain." 小人以身殉 Seou jin e shin seun le, "A bad man hazards the ruin of his person for the sake of gain." | 害 Le hae, "Severe, formidable." 濟人 | 物 Tse jin, le wîh, "Exercise beneficence to men, and do good to all creatures," whether animate or inanimate. 先財而後禮則民 | 賜 ts'he uih how le, tsîh min le, When the Prince "is more intent on wealth and gain, than on the exercise of moral propriety, the people will covet what is gainful" to the disregard of what is correct. (Le-king.) 便 | 賜 le, "Convenient;" applied to persons, it denotes the same as 便 Kwae le, "Smart; expert." Said of a knife, denotes A keen sharp edge. To rhyme read Le.

CII HÉ. To cut any thing.

KWAE. To break or cut asunder.

CII HUEN. To take off the skin.

Same as 刷 K'hîîr, see above.
LE. To cut.

JUY. To touch, to rub.

SEÖ. To cut.

Ol. Scrib. Kô, see under 10 str.

Characters formed by Six Strokes.

刮 KWÄ.§ 勝 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 mo; 別 Teih kwâ; 刮 Kwâ seô. All express To scrape or pare off.

Se e Kwâ shang, “To wash and rub clothes.”

磨光 Kwâ kow mo kwang, “To scrape off the dirt and rub bright.” For Kow, the second character, some use 鏡.

King, “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 tsien kan, “To scrape the shaft of an arrow.” |
| 字 Kwâ sze, “To scrape out letters.” |
| 削於鎂 Kwâ seô kea ts’ieên, “To pare off parsimoniously, or deduct from the price agreed on.” |

剛 Same as 靳 Pô, see above.

CH’HÄ. Grating sound made by cutting.

KEW.
To be liberated from crime, or the punishment of it.

THEAOU.
To pare or scrape off. Read Tenou, To cut asunder.

TO. To strike with the hand.

KANG. To cut open.

TAÖU.§ 割 S. C. 割 R. H.
To arrive at; to go or come to; to extend to. A surname. Defined by 遠自遠而至也 Tsze yuen ur, che yay, “To come to from a distance.”

Me kwô pûh taou, “No nation to which he had not gone.”

(She-king.) 無所不 Woo su pûh taou, “Ex- tinguishing to every place.”

| 處 Taou ch’oô, or 四周 | 處 Sze taou ch’oô, “Every place.” |
| 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 | 無 Pûh taou ch’oô, “Deficiency, defect, failure in one’s duty.”

恕我不 | 處 Shoo wo pûh taou ch’oô, “Excuse my failures” in polite attention to you. "你"

| 過西藏没有 Ne taou kwo se ts’hang mûh yew, “Have you been at Thibet?”

We yew taou kwo, “I have not been there.”
Eighteenth Radical. VI. Taou 刀

**K'HOO.  פרופ. S. C.**

To cut asunder; to divide in two; to kill; to rip open; to hollow out.

**Keou too kung k'ho p'hi che.** "A skilful butcher joined in killing and skinning them."

**K'ho m'ih wei cho.** "To excavate a tree and make a boat." (Yih-king.)

**Fung chih chung leang; k'ho t'ilh yin foo, hwang theen chin noo.** "Burnt men faithful and virtuous; and ripped open women with child, hence the Majesty of Heaven was filled with awful indignation," &c. (Shoo-king.)

**K'hoo sin yew yea se sin.** "K'hoo-sin expresses the same as Se-sin, to cleanse the heart."

**Kuen tsze p'ih k'ho p'ih k'hoo sin yen.** "The good man ought not to dispense with purity of heart."

(Chwang-tsze.)

**TO. To chop; to cut into minute parts.**

**TSEUEN. To pare; to scrape.**

**LO. To lop or cut off branches.**

**E, or Urh. _PROF. S. C.**

From ear and knife. To cut off the ears.

**Woo hwö e urh jin.** "Do not (on your own account) punish people by cutting off their noses and ears."

(Shoo-king.)
制

CHÉ.  

S. C.  魯 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'ía che ch'ăng twan, sàom ta che tse yây, "To adjust and bring the long and short, the small and great, to a level.

度  Che too, "To form rules; rule; management; direction; plans of government; laws."

胸中大有  Heâng chung ta yêw che too, "In 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 fû, or  命 Che ling, "Rules; laws; national regulations."

先王之  Shên wâng che che, or  國

法  Kwô che, "The rules or government of the country."

不成體  Pû t'êng te che, "Not effect the form of rule or management." Denotes a mode of doing things which does 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 tâi, or  軍 Che kóon, Title applied to the Governor of a Province.

天子之言曰  Thêen tse che yen yêw Che-shoo; wei wei Che-too che ming yây, "The words of the Emperor are called Che-shoo; which expresses their being the dictation of laws."

國君死社稷大夫死衆士死  Kwâ keun sê shâi tâi êh, ta foo sê chung, sê sê 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-king.)  祭  Pin che, "The laws of rank.

祭  Che tâi, "To cut and divide a victim about to be sacrificed."

進血腥之時君斷  Shwu kâ chîn shên yûn Shû, "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-king.)  禁  Kâ che, "Prohibitory regulations.

挾  Hêê che, "To restrict; to confine." The name of a city. To rhyme read Chê.

制

KEÂ.  To pierce into.

創

SHWÉ, or Shwâ.  創 S. C.  魯 R. H.

To scrape; to brush; to rub; to scrub; to cleanse; to put away from.

洗  Se shwé, or  洗

洗 | 潔淨  Se shwé kî sê tâih, "To wash and scrub clean."

掃  Saou shwé, "To brush."

帚  Shwé chî, "A scrubbing brush."

把  Shwé pâ, "A scrubber for cleansing vessels."

創  Shwé pâu, "A curry-comb."

鞋  Heâe shwé, "A shoe brush."

鞋  Shwé heâe, "To brush shoes."

你  Na shânkô tâi 乾乾淨  Ne shwé na ch'âng chî tsê keun tsâng tâîh, "Scrub that table perfectly clean."

耻改
行 Shwē ch'he kae hieq, "To put away what is shameful and reform one's conduct."  

根 | Kān shwē, "To

scrub to the root:" i.e. to examine or investigate to the bottom; which is otherwise expressed by  

尋究

Orig. form of 別 Pēē, see above.

K'HEUEN. | 錢 S. C. 券 R. H.  

A bond; a deed of contract; written evidence of a transaction. In ancient times, such bonds consisted of a tablet of wood, which being split asunder with a knife, had the edge of each piece serrated with corresponding teeth; and each contracting party retained one half of the tablet, in a way similar to the mercantile check of Europe; Hence the Character is formed from Knife.  

契 | Khe k'heuen, or |  

約 K'heuen yē, "A deed or bond; an agreement; written evidence; proof."  

操 | 而發 Tsau k'heuen urh hwo, "Take proof and you will obtain."

馮驊收責於薛既還對孟  

c 생각君臣合 | 焚之市義而  

Fung-keuen show chau yu Sēē, ke hwan, tay Mang-chang- 

keuen yē, Chin hō k'heuen, fan che, she e urh fan. "Fung-keuen went to receive a debt from the state Sēē; when he returned, he said to his Prince Mang-chang-keuen, 'I joined the checks and burnt them; I brought thereby (for you) the reputation of great liberality and returned.'" This tale is often referred to, with an intention of softening the rigid demands of creditors. To be distinguished form 券 K'heuen, see under Radical 力 Leih.
Eighteenth Radical.

Hence,投 | Tow t'sze, "To present a visiting card"
with the name inscribed on it. These cards were originally of
wood.

脸色 | Ts'heih, or t'sze len, "To mark the
face as a punishment."

针 | Chin t'sze, or |

繡 | T'sze sew, "To embroider or decorate with the
needle."

"To select from the Six Classics," 天何以 |

何神不富 | T'hsze ho e t'sze? Hsiao shin pih foo?
"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 jin che koo yay, "Because he yields im-

plicit belief to the representations of women." (She-k'ing.)

| 談 | Fung t'sze, "To reprehend."

說 | Shô |

t'sze, "A pointed innuendo."

譏 | Ke t'sze, "To
riddle." |

ts'heih ts'heih, "Incessant talking."
司 |

Sze t'sze, "A superintendent of certain legal in-
quiries."

三 |

San t'sze, "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'sze she, A certain officer.

諳 |

T'sze sin, "Pointed inquiry."

"To inquire into; to spy out."

蜂 | Fung t'sze, "The sting of a bee."

荆棘之 | | 要 |

King k'hih che t'sze, "The thorn of a bramble."

刺 | Ts'heih chuen, "To push forward a boat by poles."

K'hih, §  Serialized. R. H.

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 | Teou k'hih, "To
carve; to engrave."

刊 | Han k'hih, or |

字 |

K'hih t'sze, "To engrave characters."

金謂之鏤
木謂之 | 骨謂之切象謂之
磋玉謂之琢石謂之
Kin wei che
low; mîh wei che k'hih; k'hih wei che ts'heh; seang wei che
t'so; yih wei che cho; shih wei che mo, "To carve or work
metals is expressed by low; wood, by k'hih; bone, by ts'heh;
ivory, by t'so; gems, by cho; stone, by mo." (Urh. ya.)

薄 | K'hih pô, "To use injuriously and insultingly; avarici-
ously."
薄鬼 | K'hih pô kwei, "A selfish avaricious
devil; a person destitute of benevolent feelings.
薄成家理無久享 | K'hih pô ching kea, le woo
kew heang, "A family raised by hard-hearted avarice will not,
in the course of Providence, be long enjoyed."

我舊云 | 子 |

Wo kew yun k'hih tse, "What I said will
injure Tse." (Shoo-king.) 一個時辰有
八 | Yih ko She-shin yew pô k'hih, "One She-shin (the
space of two hours) contains eight k'hih."

頃 | King |

k'hih, or 暫 |

Tsan k'hih, "A short time."

就要移去了 | Shao k'hih tsew yao e k'heu
leau, "In a very short time I shall want to remove."

日 | K'hih jih, "A fixed day."

念 | K'hih neen,

"To think on uninterruptedly, every moment."

我在家時 | | 都思念着你

Wo |

tse kea, she she k'hih k'hih too kwa neen cho ne, "At home my
thoughts were incessantly employed about you."

漏 | K'hih low, "An instrument to measure time by the dripping of
<table>
<thead>
<tr>
<th>Radical</th>
<th>Stroke</th>
<th>Character</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>T'he</td>
<td>3</td>
<td>T'he</td>
<td>To shave off the hair.</td>
</tr>
<tr>
<td>髭</td>
<td>11</td>
<td>髭</td>
<td>The tou, &quot;To shave the head,&quot; in the manner of the Chinese; a custom introduced by the reigning family.</td>
</tr>
<tr>
<td>鬚</td>
<td>1</td>
<td>鬚</td>
<td>The sen, &quot;To shave the beard.&quot;</td>
</tr>
<tr>
<td>刃</td>
<td>10</td>
<td>刃</td>
<td>The sen tou, &quot;A razor.&quot; They have larger razors for the head, which are expressed by the word knife, placed after the two characters, which express shaving the head.</td>
</tr>
<tr>
<td>面</td>
<td>13</td>
<td>面</td>
<td>Heuen e the mien, &quot;To warm garments and shave the face.&quot; Both men and women shave the whole of the face. The females sometimes, instead of using a knife, pluck out the hairs of the face with a knotted thread. Thus dressing the face is still called T'he mien, or 面 T'he kien.</td>
</tr>
<tr>
<td>眉</td>
<td>13</td>
<td>眉</td>
<td>The mei, &quot;To shave the eye brows.&quot; It expresses either dressing them so as to resemble the segment of a circle, like a new moon; or shaving off entirely the hair of the eye brow, and painting a black curve line in its stead.</td>
</tr>
<tr>
<td>刃</td>
<td>10</td>
<td>刃</td>
<td>K'ing, or King.</td>
</tr>
<tr>
<td>LOW</td>
<td>10</td>
<td>LOW</td>
<td>To cut the throat with a knife or sword; to cut off the head.</td>
</tr>
<tr>
<td>FUN</td>
<td>8</td>
<td>FUN</td>
<td>A small orifice; a small slit.</td>
</tr>
</tbody>
</table>
| TSiiH | 19 | TSiiH | Some write  

Characters formed by Seven Strokes.

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>攸</td>
<td>To strike; to attack.</td>
</tr>
</tbody>
</table>
mark: a rule; a pattern; a law. To imitate a pattern; to conform to a rule or law. Immediately; then; in that case; therefore; consequently; next. Reason; cause; wherefore. 凡制度品式皆曰則 Fā che too pin shih kae yuē tsih, “Every rule or pattern for the forming or directing of a thing is called Tsih.” 法其可法者曰 | Fā khe k’ho fā chay, yuē tsih, “To imitate that which is imitable is called Tsih” Also, 助辯 詑 Tsoo tze, “An auxiliary particle;’ of the force of Tsih, "Immediately; then; in that case;” as 有過 | 改 Kōen shen tsih ts’heen; yew kwo tsih kae, “Seeking virtue, forthwith move towards it: having erred, immediately reform.” (Yih-king.) Again, 且然之辭 Tsih’heu jen che tze, “A particle implying a consequent result;” as 求 | 得之舍 | 失之 Kew, tsih tih che; shay, tsih shih che, “Seek (for the strong feeling of virtuous principles) and you will then obtain it; decline the effort, and you will then lose it.” (Māng-tze.) Again, 然後之辭 Jen how che tze, “A particle denoting that which follows next in order;” as 行 有餘力 | 以學文 Hing yew yu leih, tsih e heō wān, “If after having fulfilled (the relative domestic duties) you still possess remaining strength, then apply to learning and the arts.” (Lun-yu.) Again, 若然之辭若 jen che tze, “A conditional particle;” as 過 | 勿憚改 Kwo, tsih wū mān kae, “If wrong, be not afraid to reform.” (Lun-yu.) 克伐怨欲不行焉 可以為難矣仁 | 吾不知也 Kih, fā, yuen, yō, pūh hing jen, k’ho e, wei nāo e; jin, tsih wō pūh che yāy, “To repress a domineering spirit, boasting, resentment, and irregular desires is difficult; whether he who proceeds thus far, may be called Jin (perfectly virtuous) or not, I do not know.” (Lun-yu.) 法 | Fā tsih, “A rule; pattern; or law.” 天 | T’heen tsih, “Heaven’s unerring law.” (Yih-king.) 明哲實作 | Ming ch’he shih tsō tsih, “The virtuous sages ended with foreknowledge, are real examples to the world.” (Shoo-king and Commentary.) 帝謂文王子懷明德 順帝之 | Te wei Wân-wang, yu hwae ming tshun te che tsih, “The Majesty (of heaven) said to Wân-wang, I remember with complacency thy goodness—(thou) hast obeyed the laws of the (divine) Majesty.” (She-king.) 準 | Chun tsih, “A carpenter’s marking line;” also to accord with the line, time, &c. which is previously marked out; punctual conformity to rule.” 一 | 年輕 二 | 老爺不許三 | 云云 Yih tsih, nēen king, urh tsih, Laou-yay pūh heu, san tsih, yun yun, “In the first place, she is yet young; in the next place, your father will not permit it; in the third place, &c.” 夷 | Etshih, Denotes “the seventh moon.” | 地 Tsih te, “A district not yet regularly formed into a state or nation.”

KHWAE.

To cut or break asunder. ‘A vulgar character.

YUEN. פשר S. C.

To take or cut out from the midst of; to hollow out. Also read Keuē.
To pare or scrape off.

To top 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. How many are the wounds and amputations (punishments) which have been undergone?

To cut and form; to carve; to pare, shave, or scrape off. A slight invasion or usurpation of territory; to plunder, or seize from by violence. Weak, and liable to spoliation. A tool used before the invention of paper and pencils, for engraving characters; now applied to the knife employed to erase characters. Read Shoo, or Shao, A sheath or scabbard. Read Shaou, or Shao. A certain official situation; a kind of overseer of a certain portion of land. Read Ts’heou, or Cheou. To rhyme, read Seih.

To chop off with a hatchet; to correct a written composition.

求你將這文章／與我斧／我教之教放／燥／獨／這文章若有不好之處／煩為改／改／Allow me to take this composition and correct it for you.

To cut asunder; to cut or pare off. Same as LEIH. See below.

Ol. Scrib. 太. See below.

Ol. Scrib. 乍. See above.

The sound of cutting or mincing into very small parts. Same as LEIH. See below.

To cut or pare off.

Same as 郊, see Rad. 郊 Yih.

To overcome; to subdue.

To overcome; to subdue; to injure; to kill; to obtain the
victory; to repress; to insist upon; urgent; to fix; to impress upon.

何征不剋 Ho ching phih k'hih! "In what warfare was victory not obtained?"

已 K'hih ke, "To subdue one's self."

五行生 Woo hing sang k'hih, "The productive and destructive, or the according and discording 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

phih, sing, seang, phih le woo hing sang k'hih, "The science of divination, astrology, and physiognomy, are all necessarily connected with the according and discording properties of the five elements."

金生水水生木木生火火生土土生金

Kin sang shwiy; shwiy sang mih; mih sang ho; ho sang t'oo; t'oo sang kin. "Metal produces, or accords with, water; water with wood; wood with fire; fire with earth; earth with metal."}

水水生木木生火火生土土生金

Kin sang shwiy; shwiy k'hih ho; ho k'hih kin. "Metal is destructive of, or discords with, wood; wood with earth; earth with water;
The same is expressed by 進 進 Tsin.

程 Tsin ching, "Advancement; promotion.

將 之 程遠大 大 Tsang las ts'heen ching yuen ta,

"Hereafter you will have great and splendid promotion."

行 不 Hing pêh ts'heen, or 做事不 做事不 Tso tsze pêh ts'heen, "To make no progress; not to get on

in the world.

顧 不顧後 Koo ts'heen pêh koo how, "To regard what is before, and neglect what is behind;

or to regard the present moment and disregard what is future."

年 Ts'heen neen, "The year before last."

月 Ts'heen yüe, "The moon before last."

日 Ts'heen jih, "The day before yesterday."

朝 Ts'heen chau,

"The last Dynasty."

尤有十年 Yew shih neen ts'heen, "Ten years ago."

期十日 Ts'heen k'he shih jih, "Ten days before the time appointed."

御 | 大臣 Yu ts'heen ta chin, "The great

o ficers of State in the Imperial presence."

台 | 座 Ts'heen, "Before a table, bar, or altar."

Tao ts'heen, "Before the chair or throne."

來 | 来 Ts'heen lae, "To come before, or into the presence of."

我未之聞也 Woo we che ts'heen wân yâ, "I have

not heard it before." (Le-king)

主 | 人降 Ts'heen choo jin keang, "To lead or conduct down the

person offering the sacrifice." after the rites are finished.

詹 | 好鳥報佳音 Yen ts'heen hau, neou paou kea yin, "Before the eaves a propitious bird announces

good tidings."

面 | 面看見的是甚麼 Fâo tian k'heen meen k'han k'een tîh she shin moi te fang,

"What place is that which we see before us?" 剪 |

剪 | 剪 Shang ts'heen k'heu, "To advance forward."

八 | 十 Eighteenth

仁 | 仁 She fa paou le woo ts'hin, yût li, "A character for cruelty and

nousal feelings bestowed after death, is called Lâ."

Emperors, 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 諡, or 諡法, or 諡法. She fi.

熙 | 熙 Po hâ, "The sound of a bow string."

騫 | 騫 Po hu, "The noise made by fish leaping or frisking."

To rhyme read Lâ. Formed from 東 Shih and
tau, in allusion to the disrevering effects of a knife. To

be distinguished from 刺 Tse.

前 | 前 TS'HEEN. 背 S.C. 古 R.H.

In front of; before; whether locally, or in respect of time.

To advance; to lead forward. 读 Ts'heen, to cut even;

now commonly written 剪 Ts'heen. A light blackish color.

To rhyme, read Tsin. Formed from 止 Che, to rest in a

place, and 舟 Chow, a boat. Because 坐而至

者舟也 Ts'ou urh che chay chow yay, "It is in a boat

you sit and reach the goal." The original Character had no

knife by the side, that was added to denote cutting with shears or

scissors. Since T'sheen has been used to denote, Before,

people have added another knife, as Ts'heen, to denote

cutting. This is considered a departure from the simplicity of

the character.

前 | 前 Yen ts'heen, "Before one's eyes."

面 | 面 Moen ts'heen, "In one's presence."
Eighteenth Radical.

1. "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.

2. POO. To cut off; a knife for cutting and fitting to.

3. Ol. Scrib. 刃 Hing, see above.

4. KAN. An instrument for reaping grain.

5. Common form of 刈 Tsze.

6. Sometimes denotes To select from.

7. KEUEN. The down or hair on the horns of some animals. (Kang-he.) Read Kê, To dress horns. (Tsze-hway.) Read Huen, The appearance of rising or curling upwards. Or, altogether an erroneous character. (Ching-tsze-thung.)

8. Ol. Scrib. 前 Kang, see below.

9. Original form of 割 Kwâ, see above.


11. Seems to be the name of a person, the pronunciation not known.

Characters formed by Eight Strokes.

1. TS'HO. To dress or cut horn.

To work any vessel or utensil which is yet in its rough state.

2. P'HE. To cut or pare off. To chop; to strike, or rub against; in which sense it is synonymous with 拜 Phe.

Read P'he; To cut. Al. Scrib. 割 Phe.

3. LE. To peel off; to scratch or mark with the point of a style. Same as 亙 i.e.

4. YA. To cut the neck or throat; to cut or pare off.

5. PÅNG. To chop or hew.

6. THEIH. To cut up; to separate the flesh from the bones; to scrape off; to pick from; to reject entirely.

See kae jow yay, "To cut up and lay in order the flesh of animals."
"To separate the flesh from the bones." 挑 | 牙
theon theilh ya che, ‘To pick the teeth,’ otherwise
expressed by 刺牙 Tsse ya. 大家商議
兩件興利 | 弊的事情 Ta kea
shang e leang k'heen hing le, theilh 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 剪 The. See above.

KO. To cut.

FÉ.
To cut off the feet or legs; to cut off the knee-pan.

P'HOW. § 割 S.C. 割 R.H.
中分為割 Chung fun wei p'how, ‘To divide
in the middle is P'how.’ To cut or tear asunder in the midst.
To split asunder; to break or cut open.

功臣 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 汉符 Foo, the other half
was retained at court.

開 P'how k'hae, ‘To cut, rive, or tear open.’
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. 就把我
的心 | — | Tssew pa wo tōth sin p'how yih

p'how, ‘I will now take and lay open my heart to you most
fully.’ 腹藏珠 P'how fū ts'hang choo,
‘To rip open one’s belly for the sake of secreting a pearl;’
denotes sacrificing every thing, even life itself, for the sake of
gain. 怎麼又變出這 | 腹藏
珠的脾氣來 Tsang moo yew peen ch'heh chay
p'how fū 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 tsan, ‘To
decide in judgment, to say which is right and which is wrong.’
Also read Foo.

CH'HEN, or Ch'hàn. To pare off; to
make level. To reap or cut down grain. Read Ch'hén, To
attack; to reduce; to level; to equalize. 割削 Ch'han
sé, ‘To pare off.’ 鉈 | Choo ch'han, ‘To pare or
level the ground; to plough.’ 活計以鉈 |
Hwō ke e choo ch'han, ‘To till the ground for a livelihood.’

而類破吾家 Ch'han urih lai p'ho woo
kea, ‘By equalizing and levelling, my family will be ruined.’

K'HE.
To cut asunder. 態ere; real; to overcome.

初步 Com. form of 初 Ch'hang, see above.

TSZE, or Che. To insert a knife or an in-
strument; to insert a plough or harrow. To place; to stick in
the ground; to stab. Al. Scrib. 傳 Tsze, and 事 Tsze.
NAOU. Same as 脳 Naou, see Rad. 肉

KWÄ.

Kä-hwü. "To scrape off; to scrub."

KANG. § 閬 S. C. ㄷ R. H.

Firm; hard; stiff; unyielding; strength; fortitude; intrepidity; violence. An Adverb of time denoting Recently; just now. Defined thus, 刀铁堅勁也

Kang jow, "Hard, soft; firm, unbending, and soft, yielding."

凡民函五常之性 而其 柔緩急音聲不同 Fan min han woo chang che sing, urh k'he kang, jow, hwan, keih, yin shing, püh 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 go; 狠 Kang lang; 暴 Kang paon, express "Courage and obstinacy that are vicious and inhuman."

慧 Kang e, "A firm endurance of evil or suffering."

強 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 Fuh.

Kang, or It Kang kang, or 纜 Kang ts'hae, or 纜 | T'shae kang, All express A circumstance occurring very recently before: the two first refer the event nearer to the given time than the two last. 他纜 T'ha ts'hae kang taon, "He arrived but just now."

金 Kang che, "That very moment arrived."

大哉乾乎 | 健中正 Ta tsae kên hoo; kang k'heen chung ching, "How great are the heavens; how firm and regular in their motions!" (Yih-king.)

Kang shih, "The adamant or diamond."

Jow jih, "The even days of the month."

日 | 金 Kang shih, "The adamant or diamond."

K'HHOO. To rip up and divide asunder.

WAN. 鳴 S. C.

To cut or pare; to engrave metal; to pick or cut deep into.

肉上剗瘍 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 Puh nang wan ch'hoh 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.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meanings</th>
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<td>剪 (Ol. Scrib. 斬)</td>
<td>Twan, see Rad. 斤 Kin.</td>
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<td>割 (Ol. Scrib. 齝)</td>
<td>Tsze, see below.</td>
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<tr>
<td>割 (KEÜH)</td>
<td>To split or rive asunder; to separate or divide.</td>
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<tr>
<td>剁 (A vulgar form of 列) 齝</td>
<td>Lē.</td>
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<tr>
<td>剁</td>
<td>Pō. 羽 S. C. 剁 R. H.</td>
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<tr>
<td>剁皮抽筋</td>
<td>Pō p'he ch'how kin, &quot;To peel off the skin, and pluck out the sinews.&quot;</td>
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<td>要</td>
<td>Yāo</td>
</tr>
<tr>
<td>那層皮下來</td>
<td>Wo yaou pō ne na tāng p'he hea lāo, &quot;I'll flay the skin off you.&quot;</td>
</tr>
<tr>
<td>民</td>
<td>Pō min, &quot;To flay the people,&quot; i.e. to oppress and harass them.</td>
</tr>
<tr>
<td>Ch'how pō, &quot;To exact with severity and excessively.&quot;</td>
<td></td>
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<td>抽</td>
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<tr>
<td>鬱分肝切</td>
<td>Fūh yīh he, kan tāh pō, &quot;Adversity pierces and rends the (liver) heart.&quot;</td>
</tr>
<tr>
<td>喪</td>
<td>Shān</td>
</tr>
<tr>
<td>奠也與祭肉也與</td>
<td>Sang pūh pō, chāng yāy ū; tājów yāy ū, &quot;In funeral rites the oblations are not uncovered when there is with them the flesh of the sacrifice.&quot;</td>
</tr>
<tr>
<td>(Le-king.) 八月</td>
<td>Pā yūn pō taou, &quot;In the eighth moon shake down the plums.&quot;</td>
</tr>
<tr>
<td>剱 (HWĀ, or Hwih)</td>
<td>To mark or line with the point of a knife or style. Properly 刊 Kwā. See below.</td>
</tr>
<tr>
<td>剱 (SHĒ)</td>
<td>To work or dress skins. Al. Scrib. 碑. Shē.</td>
</tr>
<tr>
<td>剱 (KEĀ)</td>
<td>To enter.</td>
</tr>
<tr>
<td>剱 (CH'HA)</td>
<td>Same as 剱 Ch'hā. See above.</td>
</tr>
<tr>
<td>剱 (KE')</td>
<td>羽 S. C. 剱 R. H.</td>
</tr>
<tr>
<td>剱 (Ke keuē, &quot;A crooked graving tool&quot; used in cutting characters. Some say that the Ke is a crooked chisel; Keuē, A crooked punch struck with the hammer.</td>
<td></td>
</tr>
<tr>
<td>CHUÉ</td>
<td>To hold an instrument with which to engrave; to pierce; to stab. To cut away; to cut off.</td>
</tr>
<tr>
<td>剱 (CHUÉ)</td>
<td></td>
</tr>
<tr>
<td>有敢罰法令者死</td>
<td>Yew kān tāh ting fā ling chāy sze, &quot;He who dares to engrave the law shall die.&quot;</td>
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<tr>
<td></td>
<td>Chū tān hoo che lēn, &quot;To cut away the curtains of the bed-chamber door.&quot;</td>
</tr>
<tr>
<td>瑣</td>
<td>Tēh k'he tāwān leih, &quot;To reject or put away broken pieces of earthen ware.&quot;</td>
</tr>
<tr>
<td>削 (K'HING)</td>
<td>To brand the face with ink and a style; a Chinese punishment. Al. Scrib.鲸 K'ching, or.</td>
</tr>
<tr>
<td>刀 Taou. IX. Eighteenth Radical.</td>
<td>剁 TŪH. To strike with an axe; to hew or chop.</td>
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<tr>
<td>材 CHE. To cut off; to rectify. Orig. 制 Che.</td>
<td>Synonymous with 斷 Chā.</td>
</tr>
<tr>
<td>刈 YEN.§ 斬 S.C. 斬 R.H.</td>
<td>Ol. Scrib. 制 Che, see above.</td>
</tr>
<tr>
<td>Sharp pointed: to sharpen the point of.  To cut off. 剁</td>
<td>Same as 銫 Keuen, see Rad. 木 Mǔ.</td>
</tr>
<tr>
<td>Yen yen, &quot;To rise up, or move rapidly;&quot; said of a person. Light, splendour. Read Shen, the name of a district. 刀鐃利也 Taou tsēn le' yay, &quot;A sharp pointed weapon.&quot; (Lūh-shoo.)</td>
<td>Ol. Scrib. 斬 Yuen.</td>
</tr>
<tr>
<td>木為矢 Yen mū wei she, &quot;Pointed wood forms an arrow.&quot; (Yih-king.)</td>
<td>LE. To cut.</td>
</tr>
<tr>
<td>手以衝仇人之臂 Yen shō e ch'äng k'hew jin che h'ung, &quot;Point the hand to thrust against the breast of a enemy.&quot; 安欲</td>
<td>Ol. Scrib. 斬 Twan.</td>
</tr>
<tr>
<td>其脛 Gan yó yen k'he h'ing, &quot;Why wish to cut off his legs?&quot; 弁行</td>
<td>Characters formed by Nine Strokes.</td>
</tr>
<tr>
<td>起履 Pēn hing yen yen k'he keu, &quot;Walking swiftly and moving rapidly the feet.&quot; (Le-king.)</td>
<td>CHE. To cut or mince meat.</td>
</tr>
<tr>
<td>Syn. with 補 Yen. 補 Yen sē, or</td>
<td>Originally written 刍 Chē. A knife to cut herbs into small parts. (Yuh-ph'ehen.)</td>
</tr>
<tr>
<td>補 Yen sē, &quot;A sharp pointed harrow.&quot; (She-king.)</td>
<td>HWĂ. The noise made by splitting or riving.</td>
</tr>
<tr>
<td>削 TEAOU. To work or operate on stones.</td>
<td>CHĀ. The sound of cutting or mincing.</td>
</tr>
<tr>
<td>To polish composition. Shwa-wăn takes 珘 Teau in the first sense, and 彿 Teau, or 削 Teau, in the last sense.</td>
<td>SHING. 膳 R. H.</td>
</tr>
<tr>
<td>LE. To open out.</td>
<td>Overplus; surplus; remainder; not only. According to Sha-mūh, it is properly 膳 Ying. Shing, he denominates the vulgar form of Ying. (E-wăn-pē-lan.) 余剩 Yu shing, &quot;That which remains over and above.&quot;</td>
</tr>
<tr>
<td>Ol. Scrib. 創 Ch'hwang, see below.</td>
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</tr>
</tbody>
</table>
Eighteenth Radical. XI. Taou 刀

刀也 T'wan wih keaou taou yay, "A transverse knife for cutting things."

剪肉燒香報你恩 Ts'een jow shaou heang paou ne gân, I'll "cut off my flesh (as a sacrifice) and burn incense, to recompense your kindness."

開兩半 Ts'een k'hae leang pwan, "To cut into two halves."

This Character is, by Kang-he, considered the vulgar form of Ts'een, in the sense just now given. Sha-mu̍h says, that Ts'hêen, is properly To cut or clip. The addition of Taou, below Ts'hêen, is improper; and 乃是 Ts'êen, or 剼 Tseen, denotes a bird shedding its feathers, and acquiring new ones.

剪剔 Tseen k̄hae leang pwan, "To cut into two halves."

JUEN. To pierce or stab.

TE. To split or tear open.

Low te, To cut open with a knife; to cut the neck.

Original form of 剼 Ts'hêen.

T'Ho, or Tō.

治木也 Che mū yâ, "To cut or work wood."

To divide or separate. 度 Tā, "Occurs in the same sense." Read Too, To shut, to close.

剪 TWA̍N. § 斬 S. C.

To cut even; to cut and form; to direct and arrange.
regular grave deportment. "To decide on what is just and equitable."

CH'HUNG. To pierce or stab.

UH. 刑誅也. Hing choo yah, "To punish with death," in a severe manner. To kill in a house, or retired place; not in the open market place. 刑者, 重誅 "h chay hing wei chung choo, "h, a heavy mode of punishment, expresses a severe mode of destroying life."

K'HIWEI. Same as 剉. K'hiwei. See above.

KWA. 同 S. C.

To separate the flesh from; to cut off the flesh and place the skeleton by itself. 剉 Wän kwa, "To punish by cutting the flesh from the bones."

若犯大罪 該殺該. Jö fan ta tsuy, kae shî kae kwa, "If a great crime be committed, the flesh should be separated from his bones." AL. SCRIB. 同 Kwa.

GÖ. A sharp sword. Generally considered an erroneous form of 剉 Gô. Of this, however, Ching-tsze-t'hung does not quite approve.

FOÖ, or Fow. 名 A. V. 丙 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 Peih, or Peih, To cut open transversely.

Ching, foo, "The principal and the second."

Foo sze, "The second person in any regular Imperial commission. The second person in an embassy."

Ủn, Foo tseang, A kind of Adjutant-General in the army."

賄阜俗誠民之至意 E foo Chin fow sîh han min che che e, "To assist me (the Emperor) in my utmost wishes to improve the public manners and tranquillize the people."

斧六鯽 Foo ke lüeh kea, "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'hen-tse ho kwa chay, foo che, "He who peels a melon for the Emperor, divides it into four parts." (Le-king.) 雛牲胃也 Peih sâng heung yah, "To cut open the breast of a victim."

KÉÉ. To carve or engrave.

OL. SCRIB. 制 Che, see above.

OL. SCRIB. 助 Lüh, see Rad. 力 Leîh.

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 銃 E.

SO. To cut into minute parts; to cut round.

T'HÜH. The appearance of piercing into.

KÔ. 銃 S. C. 宛 R. H.

To cut; to cut off; to divide; to wound; to injure; to ruin.

To rhyme, read Këe. "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一牲 Sze san laou woo k'ang yu tae heh, T'hên-tze, th'an urh k'o sang. "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 | 你的肉 Ne jö pûh se se kaou soo wu che, wo tsew na taou tsze lâc k'o ne têh jow, "If you do not tell me all about it, I'll take a knife and cut you to pieces." 洪水方

| Hung shiûy fang kô, "The deluge spreads destruction." (Shoo-king.)

天隆 于我家 T'hên keang ko yu wo kea, "Heaven sends down ruin on my family." (Shoo-king)

剣 In this way 策 Tsîh, is sometimes written.

See under Radical 竹 Chûh.
P'HE. To cut, hew, or chop. Same as 割 P'he. See above.

TÁ. Taok, The sound of two things striking together.

CH'HWANG. 割 S. C. 釵 R. H. A wound made by a knife or weapon, in which sense it was originally written 刈 Ch'hwang. 

Shin pe ts'íih shih ch'hwang, “He received seventy wounds.” 

T'how yew ch'hwang tsíh mìh, “If the head be wounded then wash it.”

Read Ch'hwang. To begin; to make first; to invent; to adopt first means to effect a certain end; to lay the foundation of. To reprehend. In this sense, otherwise written 跡 Ch'hwang. 

Ch'hwang che, “To commence any work.” 

Ch'hwang tsão, “To make at first,” 

Ch'hwang nái, or yè, “To lay the foundation of a family, by the acquisition of property.” It is said, 

業容易守業難 Ch'hwang nái yung e; show nái nán, “To acquire family property is easy; to preserve it, difficult.” The first is easy by comparison. It is, however, otherwise said, 

業难守業亦不易 Ch'hang nái nán; show nái yih púh e, “To acquire family property is difficult; and to preserve it, is also not easy.”

君子業垂統為可繼也 Keun tsze ch'hwang nái showy thung wei k'ho ke yay, “The Prince (by virtuous deeds) lays the foundation of future prosperity, and furnishes to his posterity, the means of continuing it.”

LEIH. To cut off; to cut asunder.

CH'HA. A small spear.

Ol. Scrib. 割 T'sh, see above.

Ol. Scrib. 割 P'how, see above.

Ol. Scrib. 割 Wán, see Rad. 亏 K'how.

KEW. To escape from punishment, or to be acquitted from the charge of guilt.

Same as 俛 Than, “Rest; repose; stillness.”

KÉE. To seize, or take by violence.

CH'HUEN. To lop off the branches of trees.

Characters formed by Eleven Strokes.

Same as 割 Ch'hang, see above.

ME. Same as 鍐 Me.

To divide; to separate; to share with.
<table>
<thead>
<tr>
<th>CH'HE, or Ts'heih</th>
<th>S. C.</th>
<th>To wound.</th>
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<tbody>
<tr>
<td>CH'HEIH, or Seih</td>
<td>To cut asunder.</td>
<td></td>
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<tr>
<td>TSUNG.</td>
<td>A kind of pick for digging into the ground.</td>
<td></td>
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<tr>
<td>MO.</td>
<td>To cut or pare.</td>
<td></td>
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<tr>
<td>Same as 策 Ts'ih.</td>
<td></td>
<td></td>
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<tr>
<td>T'HWAN, or Chu'en, or Chu'en.</td>
<td>To cut into parts; to mutilate.</td>
<td></td>
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<tr>
<td>公族其有死罪則磬于甸人；其刑罪則織割亦告于甸人。</td>
<td>Kung ts'heih k'he yew sze tsuy, ts'ih king yu t'een jin; k'he hing tsuy, ts'ih tse'en 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.)</td>
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<tr>
<td>Read Chu'en, used in the sense of 專 Chuen, which see.</td>
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<tr>
<td>LÜH.</td>
<td>To cut; to kill. Same as 戮 Lüh.</td>
<td></td>
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<tr>
<td>Read Kew, 劉流 Kew lew, “The appearance of returning, or revolving round.”</td>
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<tr>
<td>Ol. Scrib. 截 Lüh, see Rad. 戈 Ko.</td>
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<tr>
<td>LE.‡ To mark with a style, to cut open.</td>
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<tr>
<td>CH'HEIH, or Seih.</td>
<td>To cut asunder.</td>
<td></td>
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<tr>
<td>HAOU.</td>
<td>Strong; robust; violent.</td>
<td></td>
</tr>
<tr>
<td>SEÓ.</td>
<td>To pare; to cut.</td>
<td></td>
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<tr>
<td>Character</td>
<td>Meaning</td>
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<tr>
<td>KOW, or Gow</td>
<td>Taou, XII. Eighteenth Radical</td>
<td></td>
</tr>
<tr>
<td>Kow t'how, To pick out with a sharp instrument.</td>
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</tr>
<tr>
<td>TSEAOU.</td>
<td>To cut off; to terminate; to exterminate. Tseaou mēē, “To destroy, or exterminate completely.”</td>
<td></td>
</tr>
<tr>
<td>CHAU, or Taou, or Chō.</td>
<td>Large; great. Large grass; to reap; to mow. A character, the genuineness of which is much disputed in Ching-tsze-t'hung.</td>
<td></td>
</tr>
<tr>
<td>TSEAOU, or Tseāou.</td>
<td>To cut asunder; to reap; to mow.</td>
<td></td>
</tr>
<tr>
<td>LEIH.</td>
<td>To cut.</td>
<td></td>
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<tr>
<td>TS'ANG.</td>
<td>Characters formed by Twelve Strokes.</td>
<td></td>
</tr>
<tr>
<td>Ts'hăng, or Ts'hăng shang, “To wound excessively.”</td>
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<tr>
<td>Ts'hăng po, “To cut open.”</td>
<td></td>
<td></td>
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<tr>
<td>LĒANG.</td>
<td>To take; to seize.</td>
<td></td>
</tr>
<tr>
<td>TANG.</td>
<td>A kind of hook.</td>
<td></td>
</tr>
<tr>
<td>LIN.</td>
<td>To cut or pare off.</td>
<td></td>
</tr>
<tr>
<td>TSUĒ.</td>
<td>To cut or break asunder.</td>
<td></td>
</tr>
<tr>
<td>SÜH.</td>
<td>To cut into minute parts; to mince.</td>
<td></td>
</tr>
<tr>
<td>KWĀ.</td>
<td>To cut away the noxious parts of an ulcer.</td>
<td></td>
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<tr>
<td>SEAOU.</td>
<td>To cut.</td>
<td></td>
</tr>
<tr>
<td>LEIH.</td>
<td>To cut.</td>
<td></td>
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<tr>
<td>T'SAN.</td>
<td>Or Taou, Tsan Ch'ha, “To shrink or shrivel up.”</td>
<td></td>
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<tr>
<td>P'HŌ.</td>
<td>A kind of double edged sickle, with a wooden handle for mowing grass.</td>
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<tr>
<td>T'SAN.</td>
<td>Or Taou, Tsan Ch'ha, “To shrink or shrivel up.”</td>
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<td>Or Taou, Tsan Ch'ha, “To shrink or shrivel up.”</td>
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<tr>
<td>P'HŌ. tszo, “To thrust in a sickle.”</td>
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<td>Same as the preceding.</td>
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<td>Same as Shing, see above.</td>
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<td>Character</td>
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<tr>
<td>P'HEÉ</td>
<td>To cut off, or pare away.</td>
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<tr>
<td>TSUN.</td>
<td>To cut asunder; to lessen.</td>
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<tr>
<td>KEUÉ.</td>
<td>Keu, or 劃 R.H.</td>
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<td></td>
<td>Keně, or 劃 Keu, &quot;A graving tool.&quot;</td>
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<tr>
<td>CHÉN.</td>
<td>To attack; to cut and arrange. Read T'shin, To moderate and govern.</td>
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<tr>
<td>HWÁ.</td>
<td>A style, or pointed instrument; to mark with a style or graving tool; to divide or split open with a pointed instrument. 劃開 Hwá k'hæ, &quot;To split open.&quot;</td>
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<tr>
<td>HEIH.</td>
<td>To cut.</td>
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<tr>
<td>YÀOU.</td>
<td>To pare or cut away.</td>
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<tr>
<td>FOO.</td>
<td>To mow or cut grass.</td>
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<tr>
<td>CH'HUNG.</td>
<td>To pierce or stab.</td>
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<tr>
<td>GÕ.</td>
<td>劫 S.C. 繳 A.V. The point or edge of a sharp sword.</td>
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<td>Original form of 劫 Ts'hö, see above.</td>
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<tr>
<td>剝</td>
<td>Same as 劫 Ch'hwang, see above.</td>
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<tr>
<td>剝</td>
<td>Same as 劫 Fá, see Rad. 翳 Wang.</td>
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<tr>
<td>剝</td>
<td>A Person's name. The Pronunciation not known.</td>
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<tr>
<td>CH'HÁ.</td>
<td>To cut or break asunder.</td>
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<tr>
<td>TS'HEU.</td>
<td>To cut into minute parts.</td>
<td></td>
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<tr>
<td>KÓ.</td>
<td>To cut away fleshy excrescences.</td>
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<tr>
<td>KO.</td>
<td>To cut away fleshy excrescences.</td>
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<tr>
<td>SIH.</td>
<td>To pierce or stab.</td>
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<tr>
<td>CHÓ.</td>
<td>To punish by cutting off the feet and nose. Properly written 劍 Chž.</td>
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<tr>
<td>CHEN.</td>
<td>To cut or pare off. A vulgar character.</td>
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<tr>
<td>LING.</td>
<td>To cut.</td>
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</table>
LEEN. To prick slightly.

SHIH. To pierce or stab.

TSHEE. To make a continuation of; to connect together. A local word.

KHEIH. S.C. 劓 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 kheih, "A multiplicity of affairs to attend to, the arrangement of which is difficult;" said of the affairs of public courts.

HEIH. To play. To take amusement.

He kheih, "Stage plays." 病 Ping kheih, "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 鐗 Chen. (Sha-müh.)

CH'HUY. To cut or break asunder.

PHEIH. S.C 劊 R.H.

To strike or break open; to tear; to split; to rend; to cut; to divide. 雷劈 Luy pheih, or F'heih leih, "The abrupt shock of the noise of thunder." Otherwise written 霹霹 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.

初歴 Ch'hoo pheih leih, "The first shock; the first word uttered.

破兩開 P'heih pho leang k'hae, "To split or rend in two."

難道把我八瓣子不成 Nan taou pa wo pheih pan tse püh 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.

臉無情的人 P'heih luen wu tsing tih jin, "A man who splits open your face without any feeling;" i.e. a man of harsh, austere, unkind, or shameless address.

KWEI. S.C.

To cut or break asunder. 劊子 Kwei tsze, or 劊子手 Kwac tsze show, An executioner. Also read Kwé.

LEW. S.C. 刘 R.H.

A certain weapon; to kill. To arrange. A very ancient and famous surname. 凡二十五望林自 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, 劍 Wang, "To look towards," is used for the Object looked at, or admired...
Eighteenth Radic. XIV. Taou 刀

子 Lew tze, or 材 Lew yih. A certain fruit from Kean-chou, Cochinchina. Read Lew, Good.

剣 TSEAOU. 創 S. C.

To cut off; to terminate; to exterminate.

剣絶其命 T'heen yung tseou tsaeu k'he ming, "Heaven employed (me) to destroy him." Al. Scrib.

Tseou. (Shoo-king) As a local word, it occurs in the sense of, Artful, cunning.

劇 KWEI. 畫 S. C. 画 R. H.

Sharp; to cut; to wound. A person's name.

君子廉而不劇義也 Kean tze li'an urh ph'h kwei, e yay, "A good man though sharp, or severe, (like the corners of a gem) injures none;—he is just." (Le-king.)

剣 KEEN. 創 S. C. 画 R. H.

A double-edged and pointed sword.

戟 Taou, ts'heang, k'een, k'elb, "A single-edged sword, a spear, a double-edged sword, and a forked halberd."

股 | Shwang koo k'een, "Two swords in one scabbard;" or 雌雄| Tze heung k'een, "Male and female sword," two swords so denominated.

書 | Shoo k'een, A sword which the literati are allowed to wear, agreeably to the practice of Confucius and his disciples.

七星寶 | Ta'hib sing pao k'een, "Seven starred precious sword," a certain ornamented sword mentioned in the 三國志 San-kwö-che.

好馳馬試 | Hau che yin, she k'euin, "Fond of riding and the sword exercise."

口有蜜而腹有刀 K'how yew meih, urh füy yew k'even, "Honey in the mouth, but a sword in the belly;" denotes one whose words drop as the honey-comb, but whose heart meditates injuries fatal as the stab of a two-edged sword.

昔葛天靈之山發而金星尤受而制之以爲金此之始也 Seih K'oo-t'heen-loo che shan fü urh ch'hhöb kin, Che-yew show urh che che, e wei k'even kae; tsze k'even che che yay, "In ancient times, the mountain of K'oo-t'heen-loo cast forth metal; Che-yew (B. C. 2600) obtained it, and worked it up into swords and armour. This was the commencement of swords." As a Verb, To sword; i.e. to kill with the sword.

剣剣剣剴剴創創創

Ol. Scrib. 創 Tsib, see above.

KEE. To kill or dress fish.

Same as創 Tseou, see below.

KEU. To pour out wine; to take out.

Ol. Scrib. 劈 Hwa, see above.

Characters formed by Fourteen Strokes.

創 JOO. Appearance of soft smooth skin or leather; soft; smooth. Syn. with 需 Joo. Read Juen, To pierce or stab.
KĒEN. To cut into small parts; to mince meat.

Also read Han and Lân, a broad sharp knife or sword.

HÖ, Hwō, or Hwā.

To split or rend asunder. To cut or reap grain.

TSOW, or Tsēu.

To cut into minute parts. Tsōw, To cut wood for fuel.

CH'HÁ, or Ch'hwā.

The grating noise of cutting or mincing. Read Ch'han, or

CH'HAN, or T'shan. To cut asunder.

TSZE. To cut off; to exterminate. Same as 剁 Tseaou.

To cut off the nose as a punishment. To cut.

leu show shoo; 矛書 K'heuen shoo;

Hwā che shno; and 合同 Hō l'hung. 

以質 一 結信而止訟 E chih tze kéē

sin, urh che sung, "By a written bond ensure belief, and put

a stop to litigations."

HWAN. The name of a district.

Same as 剁 Kēen, see above.

KWĀ. To cut away proud-flesh, or the nox-

ious parts of an ulcer. Originally written 剁 Kwa.

TSEÁOU.

To cut off; to exterminate. Same as 剁 Tseaou.

The same as the preceding.

E, or Ne. 出 S.C.

To prick or stab with a knife. Same as 彈 Le.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>HEE</td>
<td>To cut or pare off</td>
<td>SEE</td>
<td>See, or Yih</td>
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<td>TSEE</td>
<td>To cut</td>
<td>S. C.</td>
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<tr>
<td>CHAOU</td>
<td>To pierce or stab</td>
<td>LEII</td>
<td>To split open</td>
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<tr>
<td>CHUH</td>
<td>Fuh chih, To chop or hew</td>
<td>LEI</td>
<td></td>
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<td>K'WÖ</td>
<td>Same as 劇 Khwö, see above</td>
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<td>From Fifteen to Twenty-four Strokes.</td>
<td>TSEIH</td>
<td>Original form of 劍 Ch'he, To cut</td>
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<tr>
<td>LEE</td>
<td>To lessen by paring off; To choose or select.</td>
<td>LING</td>
<td>To split or rive; to split open.</td>
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<tr>
<td>LE</td>
<td>To split straight down.</td>
<td>CH'HAN, or T'shan.</td>
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<tr>
<td>K'WÖ, or Kwang</td>
<td>To rend or lay upon.</td>
<td>HWÜY</td>
<td>To pare off; to lessen.</td>
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<tr>
<td>CHIH</td>
<td>A kind of bond or written agreement.</td>
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<td></td>
<td>See above under 劍 Tzze. Read Che, To pledge one thing for another.</td>
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<table>
<thead>
<tr>
<th>Léih.</th>
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**Sinew; nerve; strength; spirit; force; power; effort; vigour; diligent endeavour; strenuously; assiduously; to employ one's strength about a thing. A surname.**

- **Ch'ien.** "Cut, to open out; to cut open. A local word." 
- **Mo.** "To pare off; to divide; to cut to pieces." 
- **Le.** "To divide; to cut asunder; to split straight forward; to lay open."

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**Leang.** "Strength, or active power of the mind." 

- **Sin leih.** "Strength, or active power of the mind." 
- **Shin leih.** "Bodily strength." 
- **Yew leih.** "Possessing strength." 
- **Yew sin 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

| Mūh leih “The power of vision.” 耳 | Uth leih, “The power of hearing.” These are examples of this definition. 凡精神所及處皆 | 法 |

| Chung leih, or 鼎 | Ting leih, “Great strength.” 綿 |

| Mūn leih, or 薄 | Leih pō, “Deficiency of strength; weak.” 用 |

| Yung leih; 出 | Ch’hūh leih; 着 | Ch’ō leih, “To exert one’s strength.” 出 |

| 於國家 Ch’hūh leih yu kwō kēn, “To exert one’s self for one’s country.” 費 | Fe leih, “To spend one’s strength.” 費了許多心 | Fe leasou hēn to sin leih, “Expended a great deal of mental effort.” 一學便會終不費 | Yih hō phēn 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 shooy min leih, “To assist the efforts of the people;” commonly said when taxes are remitted. — | 擔 |

| 當 Yih leih tan tang, “To undertake with all one’s might; to engage or promise fully to carry into effect.” 人凭神力。草望春生。 |

| Jīn ping Shin leih; Tsou want ch’hun sing, “Man depends on the strength (or support) of Deity; The grass hopes in Spring to grow.” 人 | 所不能 Jīn leih so pūh nang, “That which is above human strength.” 助 |

| 一臂之 | Tsōo yīh pe che leih, “To aid with the strength of an arm;” an usual expression when soliciting help from any one. 路遠知馬。日久見人心 Loō yau che ma leih; Jīh kēn jīn sin, “By the length of the road is known the strength of the horse; by length of days a man’s heart is seen.” 凡物所勝處皆 | 法 with so shing ch’hoo kean leih |

| “Whatever in things prevails, or gains the ascendency, is Leih;” 風 | Fung leih, “The power of wind.” 火 | Ho leih, “The power of fire.” 酒 | Taew leih, “The power or strength of wine.” 弓 | Kung leih, “The strength of a bow.” 労心者治人。勞 | 者治於人 Lōu sin chay che jīn; Lōu leih chay che yu jīn, “Those who employ mental labour govern others; those who labour with animal strength are governed by others.” 自食 其 | Tāu shīh k’he leih, “To eat the fruits of one’s own labour, or to subsist on one’s own efforts.” 效犬 馬之 | 不能報一 Hēnou keen min che leih, pūh nang pūn wan yīh, “Though I should serve you in menial efforts, like a dog or a horse, I could never compensate one of ten thousand of your favors.” | 作
Leih ts'ao, "To do with earnest endeavour."  | 行

所知 Leih hing so che, "Practice sedulously that which you know."  | 辯

學 Leih pien, "To argue strenuously."  | 學

差 Leih hê, "To learn assiduously;" differs from 學 Leih, which denotes a scholar of comparatively slow parts, but possessing patient, persevering, and finally successful, industry.  | 勞

Thêen tze kâou; hê 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.  | 力

Leih chin'g, "To be employed in laborious government service."  | 當

Leih k'hoo chên yâ, "To fight with great ardour and obstinacy."  | 病

Phêh leih, "Severe, dangerous disease."  | 筆

Pêh leih, "Strength of pencil," denotes either writing the characters with a stiff firm stroke; or writing in a nervous style." They admire 寫字有

Seay tze yêw leih, "Characters written with a firm stroke."  | 疾

貧者不以貨財為禮。老者不以筋為禮 Pin ch'âu pêh ê hō tâi wei le; laou ch'âu pêh ê 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.  | を

遺此 助汝薪水之勞 E tsê leih tsoo yîn shwîy che laon, "This my strength yet remains to labour in assisting you to procure fuel and water."  | 田

Leih têen, "To labour in the field."  | 力

九 Yā.  | 載

巋 Ung yâ, "To bend the strong or violent."  | Ol. Scrib. 力 Leih, see above.

From Two to Six Strokes.

叻 KEW.

Great strength; to exert strength to the utmost.

功 KUNG.  | 入

An erroneous form of 功 Tsun, see Rad. 刀

以勞定國曰功 E laou ting kwô yû 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

大 Ta kung, "Mourning worn for nine months."  | 長

小 Yew kung, "Mourning worn for five months."  | 功

有 Kung laou, "Meritorious labour or service."  | 効

德 Kung tîh, "Virtuous deeds, meritorious in the sight of God."  | 名

名 Kung ming, "Rank in the state" supposed to be the reward of meritorious services, but often purchased.  | 捐

名到手 Kung ming, "To purchase rank."  | 名
九

K'IHUH.

K'ih'uh k'huh, The appearance of extreme labour.

加

KEA. § 男 U.S. C. 为 R. II.

From strength and mouth. 用力而助之

以口加之之義也 Yung leih urh tsoo che c k'how, k'ea che c yay, "To exert one's strength, and to assist those efforts by the mouth speaking, gives the sense of Kea."

(Loosh.-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'ien, are opposites "To add to; to diminish from." 增 To increase. Kea hing, "To inflict punishment."

每月 | 利息 Mei yu sik le seih, "To charge interest per month." 這件貨要 | 多些 價錢他纔肯賣 Chay keen ho yau kea to seny kea ts'e'en, l'ha tsze k'ang mae, "There must be a little addition made to the price of this commodity, and then he will sell it."

雪 | 霜 Sen shang kea shwang, "To add hoar frost to snow;" i.e. to heap calamities on him who is already oppressed. 愈 | 不祿 Yu kea puh luh, "Still more uncomfortable." 官進爵 Kea kwan tsin 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, Luh, "The emoluments of office," is sometimes used.

K'heang fan kea

HO. Noise made by dragging or tracking a boat.
e, "Force down your rice, and put on more clothes;" i.e., take good care of your self; said to a friend who goes from home.

If

If, tsūh kae che; woo, tsūh kea mien, "If it be, then reform; if not, then be increasingly strenuous;" if you be guilty of what is laid to your charge, reform; but if innocent, then be still more strenuous in the pursuit of what is good.

To contribute, said (to Confucius) as the people (of Wei) are so numerous, what more can be done for them? Confucius said, Enrich them. The other said, Being enriched what more can be done for them? It was replied, Teach them?

For, (it is added by the Commentator,) the rich without instruction, are little better than the brutes, given up entirely to sensual indulgences. (Lun-yu.)

I do not wish to teach the people, but I also wish not to do it to others." (Lun-yu.)

Wine is given to him in the guest's place; and each of the three cappings make him more honorable." At the marriage of a son, the ceremony of capping is observed. In ancient times, a bonnet made of cloth was first placed on his head; next one made of leather; and lastly, a nobleman's cap. The chief parts of the ceremony are yet continued.

"Having strength of will." Same as 弱 K'huh, see above. (Ching-tsze-thung.)
Nineteenth Radical. V. Leih 力

**HEÉ.** S. C.

三力相從力之義也 San leih scang strength, heé che e yay, “Three strengths united, which gives the sense of Heé.” (Lêh-shoo.) United strength or effort; urgent.

**KWEI.** Extreme lassitude; debility.

澎劵之民 Teou kwei chee min, “An enfeebled weak people.”

**CHE.** Firmness; perseverance.

**FÉ.** Strong; brave; martial appearance.

Ol. Scrib. 弥 Pêlh, see Rad. 弓 Kung.

**TSÓO, or Chóo.** S. C. R. H.

Secondary strength or effort. (Lêh-shoo.) To assist; to help; to aid; to succour; assistance. 助助 Pang tsoo, “To assist, or help.” 你成功 Tsoo ne ching kung, “Help you to finish your good work.” 一臂之力 Tsoo wo yih peh che leih, “Aid me with the strength of your arm;” i. e. grant me your assistance.

喜工金一百圓 He tsoo kung king yih phîh 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 八之所者信也 Thien che so tsoo

chay, shon yay; jin che so tsoo chay, sin yay, “Heaven assists those who are obedient to the principles of reason and virtue; man assists the sincere and faithful.” (Yih-king.)

書者一大 Shen tâ shoo chay yih ta tsoo, “A great assistance to the skilful student.”

努 NÒO. R. H.

Strenuous effort; the exertion of strength. 我未能努力進修 Wo we ning noo leih tsin sew, “I am unable to exert myself to advance in virtue.”

力加餐 Noo leih kea ts’han, “Exert yourself to take an additional quantity of food;” said when advising persons to be careful of themselves. Read Noo, A desperate exertion of strength; effort that terminates in death.

佐 TSO.

To assist; to help; to aid; to assist with the hand.

劫 KEE. 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 Kûlpûs of the Sect Fûh, or Buddhists. 被劫人劫去 Pe tsîh jin kóe k’hen, “Was carried off by robbers.” 打 Ta kóe, “To plunder.” 盗 Kêe tsoo, “A robber.”

儒有委之以貨財。淹之以樂好。見利不虧其義。劫之以衆。沮之以兵。見死不 更其守 Yn, yew wei che e ho tsa; yen che e lo hauc,
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人皆||Jin kee kee, "All unceasingly important." 从容得志不||TeHung

浩||Haou kee, "Steps leading up to the imperial palace." 儒家謂之世語家謂之
劫道家謂之塵俱謂俗緣之
未脫 Yu kea wei che she; Shih kea wei che kee; Taou kea wei che ch'bin; keu wei Sih-yuen che we tā, "The learned
express (the present state) by She; the Sect Fuh by Kē; the
Sect Taou by Ch'bin; all denote not having put off the vulgar
state of mortality." (Yew-he3.) She, is further said to denote,
a period of 30 years, Kē 500, and Ch'bin a period of 1000 years.

Al. Scrib. 切切切 Kē, kē, kē. These are the
common forms, though, according to Sha-mih, the above is the
proper form.

勻 K'HEU. 言 S.C. 力 R.H.

Labour; fatigue; severe labour; distress. 勝勞
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.)

From Six to Twelve Strokes.

券 K'HÉUEN. Labour; weariness; fatigue.

Original form of 倖 Keuzn. 與契券之
券異 Yu k'he k'heuene che k'heuen c, "Different from
the Kheuen of K'ho-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.

YANG. To advise; to persuade.

YU, or Juy. To urge; to press.

HEAOU. To apply one's strength to, 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.

LEÉ. Possessing strength; strong.

TSÖ. Strong; indefatigable.

TUY. To pull or drag with force.

MOW. To urge or persuade to diligence; effort; endeavour.

PANG, or Phiang. Great; great strength.
**K'HO.** 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.

**K'ING.** Strong; unyielding; violent; overbearing.

**CH'HIH.** An imperial order; orders or precepts. Ch'hih ling, or | 命 Ch'hih ming, denotes the same. | 書 Ch'hih shoo, “A written imperial order; written credentials, or letter conferring some privilege. 誠 | Keae ch'hih, “Precepts; admonitions; directions; orders.” 玉 | 玉皇帝上帝封 詔也 Yüeh ch'hih; Yüeh-hwang-shang-te fung kau yáy, “Yüeh ch'hih, is the seal or instrument of the supreme deity,” by which he confers divinity on inferior gods; supposed to be similar to the letters-patent of a sovereign. | Al. Scrib. Ch'hih and | Ch'hih.

**MÖ.** Diligent; attentive to duty.

**KEW.** Violently; strongly.

**TS'HAN.** To cut and kill.

**YUNG.** Strong; bold; brave; fearless; resolute; intrepid; daring.
decided; to employ or exert the whole powers; to advance impetuously; courage. 勇者不懼也 Yung chay püh keu yay; "Yung, denotes not being afraid." 改進也 Yung khan tsin yay; "Yung is to dare to advance." 知死不避 Yung che sze püh 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 heung ts'heen; "To advance boldly forward." 戰陣無 | 非孝 yung fe heau; "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." 知萬夫不當之 | 使 She wan foo püh tang che yung; "Strength and bravery which ten thousand men cannot resist." 競 | Fun yung; "Ardent courage; brave impetuosity." 猛爭先 Yung mäng ts'ang ts'een; "To struggle forward in battle with irresistible impetuosity." 前呼後 | Ts'heen 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 yew le, heuē k'he che fun; e le che yung püh k'ho woo; heuē ke che yung püh 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."

Seou yung, "A hasty and passionate appeal to strength and violence." 大 | Ta yung; "A rational and dignified courage." 好 | Haau yung; "To be fond of what is bold and daring," is considered praise-worthy or not so, according to the justice and importance of the cause. 慈 故能 | 儉 故能廣 Tsze, koo nang yung; k'heen, koo nang kwang; "To be merciful will enable a man to be brave; to be economical will enable him to be liberal." (Laou-tsze).

Original form of the preceding.

Same as 動 P'hō, see above.

Same as 勤 E, see below.

LANG. Strong.

MÉEN. 弋 S. C. 劉 R. H.

To endeavour; to use effort; to force one's self to do; diligent; to urge to; to persuade to; to stimulate. 劉 | 強強 Mëen mēen, k'heang k'heang, "Constant effort; force." 力而為 Mëen leih-urh wei; "To exert one's utmost ability to do." 奋 | Fun mēen, "Prompt, ardent effort; or to excite and stir up to exertion." 勵 Mëen le, "Strenuous effort." 以中人為制則賢者勸 | 不及者恥恥 E chung jin wei che, tsih k'heen chay k'heen.
mēn, pūh keih chay kwei che, "Constitute as the rule, men possessing a mediocrity of talents and virtue; thus the good will be stimulated, and the defective (convincing of the reasonableness of the standard) will feel ashamed."

**Keuen.** strongly; with diligent effort.

Read K'heuen, Labour; fatigue.

Sze tsūh pa 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. 猛 S. C.

K'hing thē, "A violent enemy."

**Lūh.** 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 劋 Ping.

**Tsze.** To strive or contend in the service of.
The document is a page from a Chinese-English dictionary or text, focusing on the 267th page of the 19th radical, which is characterized by the character 力 (lit). The page contains entries for various characters, with definitions and example sentences in English. The text appears to be a detailed explanation of character usage and meanings, including etymology and specific contexts for each entry. The page is formatted in a typical dictionary layout, with entries listed and explained in both Chinese and English.
his heart be virtuous or vicious.” 如舉 [之中间
不端端正正的便为不孝了
[...] 未以平常地言之，是无端的事，此之谓易而其
其静，则必有所
所以 [静之理。是则所谓太
极者也。]

In nature, there are only the two states of
time and rest, revolving in uninterrupted succession: exclusive of these there is no operation. These (changes) are
called易 (the subject of the Yih-king Classic). But
motion and rest, must have a理 (or Principle of order,
which causes motion and rest: this is that which is called 太
极) Tae-koth, 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
以動静之理 Principle which causes motion
and rest, does not seem, in their apprehension, what we express.
by Deity. They say, 太極本無極 Tae-keih un Woo-keih, "The Extreme limit, or first moving cause, originates in Woo-keih, 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,金而後水如環無端 "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." 坤道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一 "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-de-la-tseecn, from which the above is extracted, there are diagrams representing the Tae-keih, 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 理, i.e., 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. 以勤寡人 "To stimulate the man of little virtue," by which the person speaking means himself. 且夫子 Heüh tsa 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 investigate," i.e., to employ strenuous effort to ascertain the fact. 斷 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 昼 Heüh, see above.
### 努 努 WOO.§ 禾 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 at-
tended to. A surname; the name of a city. Read Maou, High
in front and low behind. To rhyme read Mou. Occurs in the
sense of 侮. Woo. 事務 Sze woo, "Business; af-
fair; that about which one is occupied."

### K'HEEN. To bear or sustain a thing.

### HEÄ. To employ strength; exertion; effort.

### PEE. Great; large; strongly; the appearance
of great strength.

### HAN. Diligent.

### UNG. 劉 功 Ung yâ, "To bend the
strong or violent."

### 胜 SHING.§ 禾 S. C. 竜 R.H.
To be adequate to; to be worthy of; to sustain; to raise or
cratify; to carry to the utmost degree. A surname. Orna-
ment 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.
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. 戴 | Tae shing, “The name of a certain bird.” 能 | 重任 Nāg shing ch’hung jin, “Adequate to an important situation.”

不 | 任 Pih shing jin, “Not equal to the duties of one’s station.”

民今方殆視天命夢 既克有定靡人弗 | Min kin fang t’he, the Thien mung mung, ke k’hīh yew ting, me jin fū 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. (She-k’ing.)

不 | 欣喜 之對 Shing, 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 | 負 Shing 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 K’he fun shing foo, “See who can win or lose at Chess.”

打仗 | 拼了一班好 | 之人 Ta chang shing leau, “Gained a battle.” 聚了一班好 | 之人 Tsou leau yih pan hau shing che jin, “To group or associate with a set of persons who are fond of being superior to everybody,” and who run into expenses beyond their means. 今日我 不 | 了他誓不為人 Kin jih wo pūh
The Twenty-third (Jin) Radical.

Labour a little for your father and mother.

Labour and toil with mind and body.

Those who labour with the mind, govern others; those who labour with bodily strength, are governed by others.

Labour gold; i.e. the money given to recompense labour.

To reward for services performed.

Wearied by labour; fatigued.

Anxiety of mind; grief.

Insufficient to dissipate his grief.

Disease supposed to arise from excessive exertion of mind or body; a spitting of blood, with fever, weak pulse and cough; a consumption.

Medicines cannot remove or cure it.

Do not conceal any thing for fear of distressing me.

Again coming to trouble and annoy you, I really cannot get over it; i.e. I feel very uncomfortable on account of giving you so much trouble.

I give you a great deal of annoyance.

I will not dare to give you any further trouble.

To labour agreeably to the wish of another, as an expression of gratitude.

If rulers please the people by delighting to precede them in what is laborious, the people will forget their toils.

Having performed a service meritoriously, is called Laou.

Let there be first meritorious service, and emolument will follow after;
or, The service must precede the reward.

Thus expressed in the Commentary.

If the Prince commend his labours, he bows.

If the Prince sooth and commend the individual for his severe toil (on his own account), the individual makes his bow.

Rewards of oxen, wine, and so on, given by government to the military, on particular occasions.

Governors, of Provinces or States, visiting each other, meet the person coming with presents of cattle and other provisions, which is called K'heou laou.

A certain bird.

To call upon; to invite to do; a general invitation or request; as when calling upon people to join the army; request-
ing a public subscription for the repair of temples. To give a
bounty to induce to enter some employment. 招募
Chaou moo, "An invitation or request addressed to all per-
sons."  | 兵 Moo ping, "To invite by proclamation to join the army." 今將帥選鋭曰 |
士 Kin ts'ang shwae seven fung, yuè Moo-sze, "At present, generals selecting the men to advance in front is called Moo-
sze." 以財使人曰雇 | 松 Moo yuen, or 化 Moo-hwa, "Begging appeals made to the public by the priests of Füh and Tanu." 化重修 Moo-hwa chung sew, "A public invitation to subscribe to the repair of a temple."

勳/ 功 YIH. Labour; fatigue.

勥// 劫 MÖ. To move; to shake; to excite.

勦// 劉 LÜH. 功 S. C. 劫 R. H.
United strength or effort. Also read Lew and Léw in the
same sense. 勋力攻秦 Lüh leh kung T'shin, "Unite their strength and attack T'shin." Al. Scrib.戮 Lüh.

勢/ 势 HAOU, or Gaou. 功 S. C.
Strong; robust; violent; talents and strength.

劊/ 劊 PHEAOU. 功 S. C.
To seize by violence; to attack and plunder. 劊 Pheau, occurs in the same sense.
XI. Nineteenth Radical.

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Probably so called, because Emuchs are employed about the palace. 形 | 蜒 she, "The figure; appearance, or state of." 地 | 蚤 Te she kwan, "The figure of the earth is spacious and suitable," to contain the vast variety of creatures on its surface. (Yih-king.)

**勤** TSEI. Meritorious service. Merit.

K'HEANG, or K'heang. 慣 S.C. 功 R.H.

**勤** K'HEANG, or K'heang. 慣 S.C. 功 R.H.

Diligent; sedulous; laborious; to pay sedulous and kind attention to; to excite to diligence. A surname. To rhyme, read K'heen. 勤力不怠曰勤 Mien leih pih tae yue k'heen, "To exert one's strength without flagging, is called K'heen." (Lou-shoo.) 事 K'heen tsu sze, "Diligent in the performance of work, or transaction of business." 事 K'heen laou, "To labour diligently." 功 K'heen kung, "To work diligently; a diligent workman." 資 K'heen k'aoi, "To learn diligently." 苦 K'heen k'ho, or 陷 K'heen shin, "Diligent and painful labour." 慎 K'heen shin, "Diligent and attentive; careful." 勤 K'heen jiu k'heen, "A diligent and economical man." 克 K'heen k'heen k'heen k'heen, "Able to practice both economy and diligence."}

**勤** TSEAOU, or Ch'haou. 慣 S.C.

Strenuous effort; to urge; to press upon; to pursue after. To withstand, or oppose by force.

**勤** TSEAOU, or Ch'haou. 慣 S.C.

To fatigue; to trouble; to vex. Light active. The characters 慣 which are all pronounced Tseou, 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.

**勤** TSEAOU laou, "To weary or fatigue." TSEAOU mei, "To destroy; to exterminate."
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>MEEN. Same as 勉</td>
<td>MEEN.</td>
<td>Same as 勉</td>
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<tr>
<td>TEIH. Same as 敵</td>
<td>TEIH.</td>
<td>Same as 敵</td>
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<tr>
<td>LEIH. Thorns; prickles. A local term.</td>
<td>LEIH.</td>
<td>Thorns; prickles. A local term.</td>
</tr>
<tr>
<td>CHÁ. Diligent exertion.</td>
<td>CHÁ.</td>
<td>Diligent exertion.</td>
</tr>
<tr>
<td>YEW. 勢, 勢 new, Soft; pliable.</td>
<td>YEW.</td>
<td>勢, 勢 new, Soft; pliable.</td>
</tr>
<tr>
<td>T'HEEN. Weak; weakly.</td>
<td>T'HEEN.</td>
<td>Weak; weakly.</td>
</tr>
<tr>
<td>YANG, or Seang.</td>
<td>YANG, or Seang.</td>
<td>R. H.</td>
</tr>
<tr>
<td>KEUE.</td>
<td>KEUE.</td>
<td>S. C.</td>
</tr>
<tr>
<td>KEUEN. Diligent; strong; robust.</td>
<td>KEUEN.</td>
<td>Diligent; strong; robust.</td>
</tr>
<tr>
<td>FAN. Strong; firm.</td>
<td>FAN.</td>
<td>Strong; firm.</td>
</tr>
<tr>
<td>T'HUNG, or T'hùng.</td>
<td>T'HUNG, or T'hùng.</td>
<td>To arrive at manhood. To act; to do.</td>
</tr>
<tr>
<td>CHING. To desire; to wish.</td>
<td>CHING.</td>
<td>To desire; to wish.</td>
</tr>
<tr>
<td>Ol. Scrib. 勝 Shing, see above.</td>
<td>Ol. Scrib. 勝 Shing, see above.</td>
<td></td>
</tr>
<tr>
<td>YANG. Effort; endeavour.</td>
<td>YANG.</td>
<td>Effort; endeavour.</td>
</tr>
<tr>
<td>K'HEA.</td>
<td>K'HEA.</td>
<td>§ S. C.</td>
</tr>
<tr>
<td>To be employed about, or intent upon; diligent application to. Fear; apprehension; haste. A man's name.</td>
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<td></td>
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<tr>
<td>HÉ.</td>
<td>HÉ.</td>
<td>§ S. C.</td>
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<tr>
<td>Harmony or union of thought. Expressed by 同思之和 Thung sze che lo, “Union of thought or sentiment.” A man's name. 謐蹟 Mow hé, “To conspire; to agree in planning.”</td>
<td>Harmony or union of thought. Expressed by 同思之和 Thung sze che lo, “Union of thought or sentiment.” A man's name. 謐蹟 Mow hé, “To conspire; to agree in planning.”</td>
<td></td>
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<tr>
<td>MAE.</td>
<td>MAE.</td>
<td>§ S. C.</td>
</tr>
<tr>
<td>To exert one's strength; sedulous endeavour.</td>
<td>To exert one's strength; sedulous endeavour.</td>
<td></td>
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<tr>
<td>K'HEAE.</td>
<td>K'HEAE.</td>
<td>§ S. C.</td>
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<tr>
<td>克恆</td>
<td>克恆</td>
<td>§ S. C.</td>
</tr>
<tr>
<td>To urge; to press upon; to compel to.</td>
<td>To urge; to press upon; to compel to.</td>
<td></td>
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<tr>
<td>E, or She. Labour; toil; distress.</td>
<td>E, or She. Labour; toil; distress.</td>
<td></td>
</tr>
<tr>
<td>KEÖ. To lift the feet high in walking.</td>
<td>KEÖ.</td>
<td>To lift the feet high in walking.</td>
</tr>
<tr>
<td>TSUÉ. To cut or break a thing asunder.</td>
<td>TSUÉ.</td>
<td>To cut or break a thing asunder.</td>
</tr>
<tr>
<td>PHÉ. To take and carry under the arm.</td>
<td>PHÉ.</td>
<td>To take and carry under the arm.</td>
</tr>
<tr>
<td>One says, Strong; robust.</td>
<td>One says, Strong; robust.</td>
<td></td>
</tr>
</tbody>
</table>
TAN. Strength exhausted; failure of strength.

KIN. To employ strength to make an endeavour.

SHIH, or Sth. To assist; to aid.

HEUN. 助 S. C. 募 R. H.

Having deserved well of one's prince; having merit in the sight of the sovereign; meritorious loyalty. 王功曰 助 Wang kung yüeh heun, "Royal merit (i.e. merit acquired in the service of the king) is called Heun."

開國元 K'he k'ua yueh heun, "Original merit acquired in laying the foundations of the monarchy." 他與國家興力厚著功 | Tha yu kua kea heau leih luy choo kung heun, "Having exerted himself in behalf of the country, he frequently manifested great merit."

勞 助 Heun laou, "Having deserved well of one's country; honor conferred by one's country."

LUY. 助 S. C.

To urge; to push; to excite. One says, To cherish; to shelter.

SHIN.

勵勵 助 Shin kin, "To employ strength; effort; endevour."

LEU. 助 S. C.

To assist by advice or encouragement. To stimulate to. 不以力助以心助曰勵 Poh leih tsoo, e sin tsoo yuē leu, "To assist, not with physical strength, but, with the heart and mind, is called Leu."

YANG. Effort;endeavour; to urge.

Original form of 助 Tseaou.

K'HWAN. The threshold of a door.

PAE. 助 Hae k'he, "Weakness weakness; debility." One says, Vicious, violent anger.

LÉ. 助 S. C. 募 R. H.

To exert one's strength; to stimulate by admonition; to rouse and encourage others. Syn. with 勉 Le.

有修飾振起意 Yew sew shih, chin k'he e, "It implies readorning, or arousing to something new." Lüh-shoo defines it by, 用力前邁也 Yung leih ts'heen mae yay, "To use effort to advance forward."

勉你 Me'en le, "To urge to, strenuous exertion."

勉 | 讀書 Ne mi'en le tüh shoo, "Exert yourself and study hard." 獎 | 推ang le, "To praise and rouse to exertion."

加恩以示鼓 Kea gnon e she koo le, "To confer benefits in order to drum up and arouse to exertion;" is a phrase which is generally used when rewards are given by the Sovereign to civil or military officers, or to the army. 精更始 Le ting king che, "Stimulate their exertions; let them reform and begin again." (Ts'heen-han-ke.)
K'HIH. To act with diligence and assiduity.

YANG. To advise; to admonish.

CH'HE. To go; to depart; to issue forth; to pass through. Commonly, but erroneously, written 徹 Ch'he. (E-wan-pe-lan)

K'HEUEN. The seam of a boat.

LEU. To assist; to help.

Same as 助 Heun. This character was taken from stone tablets of the Dynasty 漢 Han.

LOO, or Leu. To assist; to aid.

K'HEANG, or K'heang.

To urge; to force upon; to pursue after.

OL. Scrib. 労 Laou, see above.

JANG. 劋 R. H.

The appearance of walking. 劋 劋 K'hwang jang.

"In haste; urgent; hurried."

K'HEUEN. 劋 S. C. 劋 R. H.

To advise to; to exhort; to admonish; to instruct; to sti.
TWENTIETH RADICAL.

₺ PAOU. ⊕ S. C.

To fold about; to inwrap; to envelope. 此文起於人字曲包包也 Tsze wán k'he yu jin tze k'heüb, 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'heüb, hing yew so paou ko, “Paou resembles the appearance of a man bending forward, having something which he would cover and hide.”

ライフ CH'O. ⊕ 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. ₴ 水之多 Yih chō shwūy the to, “As much as a Chō (or spoonful) of water.” 漏 Low chō, “A wooden bowl, or large spoon with holes, to lift the solids and admit the liquids to flow out.” 若舞則 | J5 woo ts'ih chê, “If they fence, or make postures, then play the tune Chê.” Chō implies to take or adopt. xious 祖之 道也 Ch'sên tsou che taou yay, “To adopt, or follow up, the principles, or doctrines, of the ancient fathers.” 舞 Woo chê, “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 十三舞 | 十五以上舞象 Koo chay keou t'hung tsze e woo, jow k'he t'he yay; shih san woo chê, shih 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-chê; 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 Shō, A drinking cup; a vessel to contain or pour out wine. 長 | 曹地名 Ch'hang-shō, Loo te ming, “Ch'hang-shō, the name of a place in Loo,” the birth place of Confucius, and which answers to the modern 山東 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.
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 几 Keun.
之 Keun che, yun che, "To equalize; give all an equal share; divide equally amongst." 这等均
Chay tâng keun yun, "So very equally divided or arranged," said of accounts. 墨水不调
Mih shwây pûh t'hsou yun, "Ink and water not equally blended;" having an excess of one or the other. 用手授
Yung show keun yun, "Take the hand and stir them together."

勾 KEW.§ 78 S. C.
To bring together. To assemble.

勾 WÂN, or Paou. 78 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 character is not found in Shwô-wân, and the modern Dictionaries give the definition under 句 Kow, for which they say, this character is vulgarly used. A surname. 勾除 Kow ch'ho, "To put away; to reject." 不才者一
筆之 Pûh tsâe chây, yîh pîh kow che, "Those of no talents, reject them with a stroke of the pencil." 跳
Kow t'hêaou, "To remove or throw out of a written docu-
This character was borrowed an account of its sound, and used as a prohibitive particle, defined thus, "禁止之字." Kin che che tsze, "An expression prohibiting and stopping: " Not; do not, 非禮言動 Fe le wu̍h she, wu̍h t'ing, wu̍h yen, wu̍h tung. "What is contrary to propriety and decency, do not look at it, do not listen to it, do not utter it, do not move to practice it." (Lun-yu.)  講言之不早也 Wūi wei yen che p'i tsoou yay, "Do not say, hereafter, that I did not speak about it soon enough:" Said when remonstrating with a person. 事物之物本只此字後入加牛以別之 Sze wūi che wūi, p'ūn chūn tsze tsze, how jin kea new c pēch che, "The Wūi denoting substance or thing, was originally this character; people afterwards added 牛, New, to distinguish it from the above." This and the following quotation, show the manner in which the Chinese frequently distinguish characters; viz. by their connexion, as Sze wūi che wūi, in the above sentence; and Wūi p'i h che wūi, in the following.  州里之旗也而為之不之信之不借義 Wūi k'āow le che k'āow yay, urb we wūi p'i h che wūi, t'seay t'shūng yān, p'i h t'seay t'shūng ê, "Wūi, denotes the flag or standard of a district; to constitute the Wūi of Wūi, not; (i.e. the negative Wūi,) the sound was borrowed and not the sense."  Characters formed by Three Strokes.  

苟 KAE, Keā, or Kō  S. C.  
To request; to beg; to solicit; to crave; to give; to bestow.
好, and engage to exchange it, should it prove bad." Read Paou, The name of a place.

| Ol. Scrib. | Han |
| Ol. Scrib. | Yew, see Rad. Leih. |
| KÖ. | To solicit. |

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From Four to Eight Strokes.

| HEUNG.§ | S. C. | R.H. |
| The breast, or thorax; commonly written 胸 Heung, or 胸 Heung, denotes Cla-

| YAOU. | The appearance of deep sunk eyes. |
| PAOU. | Clothes, garments. |
| P'HÂNG. | Phâng hwâng, "Loud noise." |
| Ol. Scrib. | Shwûy, see Rad. T'hoo |
To go completely round; to contain extensively.

Same as 句 Seun, but erroneous.

Formed from the Hand grasping Grain. To hold in the hand; the hand filled; a handful. Different authorities make it one or both hands. 在手曰.scenes show yu ê keüh, "Being in the hand is expressed by Keüh."

手也。Leang show yay, "Both hands."

Yih show yu ê keüh, "One hand is called Keüh."

朝采縈不盈一| Chung chaoou ts'haelüeh,
püh ying yâ keüh, "A whole morning plucking the plant Lüh, not obtained enough to fill the hand." (She-king.) 植聊之實蕃衍盈| Tseanou-leaou che shih, fan yen ying keüh, "The fruit of the Tseanou-leaou spreads enough to fill both hands." (She-king.) Al. Scrib. 抱 Keüh.

An earthen vessel. Now also read Yaou, in the sense of 隔 Yaou, "A furnace for burning earthen ware."

Ol. Scrib. 転 Keun, see Rad. 転 Chay.

To go or creep on the hands, like a child; to crawl.

Poô, "To go on the hands and knees; to do or e's utmost

To go to; to strive to attain.” 手足並行曰

| 篇 Show tru ê ping hâng yu ê poô-pîh, "To go on hands and feet at the same time is called Poo-pîh.” |

will 食之 Poo pîh wang tseang shih che, "He crept on his hands and feet (through weakness) towards (the tree) and eat of it.” (Măng-tsâo.)

To environ; to encircle and unite; to surround. 篇 K’HÔ, or Hô. S.C.

Tâ hô, "The falling into confusion of large stones or rocks.” 類 Urg hô, Luxuriant; flourishing.

To stop; to recede; to retreat; to sculk away.

K’HWAE. A deep long sigh, from grief or vexation.

From Eight to Eighteen Strokes.

NGÔ, or Ô.

Ngô ch’hoo, "Not extravagant nor grý.

SEUN. An expression of alarm. S.C.

YÔ. To bind. A bond.

Same as 彈 Ch’hoo.
Same as 同 Keun.

Also, the splendid appearance of military weapons.

Ol. Scrib. 宜 E.

Original form of 家 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’HWAЕ. Same as 胸 K’hwe.

A certain plant, said to be a kind of hemp.

TOO. To go on the hands and feet.

Rejected as erroneous by Ching-tsze-chung.

PAOU. A containing vessel; a gourd; a calabash.

大腹曰匏 Ch’ang urh sow shang yü8 hoo, “Long and lean in the upper part (of the vessel) it is called Hoo.”

上曰瓢 Twan king ta fūh yü8 paou, “With a short neck and wide belly, it is called Paou.”

瓜也可為飲器可作笙竽 Paou, kwa yay, k’ho wei yin k’he, k’ho 13 sang yu, “Paou is a gourd, of which a drinking vessel may be made, of which also, the musical pipes, Sâng and Yu, are made.”

葉 Paou yè, “The leaves of the Paou, when young, make soup; in the eighth month they become bitter.

以渡水 Paou kan che yaou, e too shwy, “The paou is dried and attached to the loins, to enable a person to float across a stream.”

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 胡蘆 Hoo loo.

The name of a star. Al. Scrib. 胸 Paou.

PEI. A man’s name.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>KWAE</td>
<td>A deep long sigh.</td>
</tr>
<tr>
<td>KEUNG, or K'heung</td>
<td>A respectful manner; the appearance of profound respect.</td>
</tr>
<tr>
<td>GÖ</td>
<td></td>
</tr>
<tr>
<td>PIH</td>
<td>Same as 高, see above.</td>
</tr>
<tr>
<td>TÄ</td>
<td>Tähö, &quot;Appearance of tumbling one over another.</td>
</tr>
<tr>
<td>Ol. Scrib.</td>
<td>萬, see below.</td>
</tr>
<tr>
<td>LOO</td>
<td>Loo loo, Prostrate on the ground.</td>
</tr>
<tr>
<td>YU, or Kew</td>
<td>Full; satiated.</td>
</tr>
<tr>
<td>Jen yu</td>
<td>&quot;To sacrifice; a sacrifice,&quot; or to recite prayers in the time of sacrifice.</td>
</tr>
<tr>
<td>KEW, or Yay</td>
<td>Full; satiated; to scheme. Name of a sacrifice.</td>
</tr>
<tr>
<td>K'HEUH, or Keüh</td>
<td>Crooked spine; to bend the back.</td>
</tr>
<tr>
<td>PAOU</td>
<td>A certain wood.</td>
</tr>
<tr>
<td>FOO, or Füh</td>
<td>Same as 高, Kew, see below.</td>
</tr>
<tr>
<td>JEN</td>
<td>Dog's flesh.</td>
</tr>
<tr>
<td>KEUNG, or K'heung</td>
<td>Respective; profound respect.</td>
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TWENTY-FIRST RADICAL.

PE. \( \text{S. C.} \)

比叙也 Pe. pe seu yay, "Pe, denotes to compare and arrange in uniform order, like spoons at a table."
The Seal form is \( \text{Jin}, \) "Man," reversed. A ladle or spoon; a wooden ladle, with which flesh is lifted from the pot when performing the rites of sacrifice: not in common use. 所以用取饭日 So e young tsen fan yue Pe, "That which is employed to take up rice is called Pe." 短剑名首 Twin kien ming pe-show, "A short sword or dagger is named Pe-show," from its being convenient to handle, and the head being formed like the handle of a spoon.

化 HWA. \( \text{S. C. 仁 R. H.} \)

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, Hé, and Gó. Occurs in the sense of 誥 Go. 教化 Keou hwa, "Instruction, and the effects of example; also the change of sentiment and manners produced by instruction."

以道業誨人曰教躬行于上 風動于下曰 E taou ye hwuy jin yue keou; kung hing yu shang, fung tung yu hea yue hwa, "To employ the principles of reason, and instruct men, is called Keou; 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! 乙 ten hwa min yuē hwa, "By virtuous conduct, to civilize and reform the people, is called Hwa." 造 | 民自 | Wo woo wei urh min tsze hwa, "I have done nothing (but exhibited a good example) and the people have reformed of themselves." (Taou-tib-king.)

民成俗 | Hwa min, ching sūh, "To civilize the people and form their manners." 役 | Wang hwa, "The salutary change effected in the dispositions and the manners of the people, by virtuous princes." 不入王 | Pih jih wang hwa, "Not entered the royal civilization;" expresses, persons or states not having submitted to laws and notions of the Chinese Princes.

An uncivilized, barbarous, ungovernable person. 南国 | 文王之政 Nan kâw hwa Wân-wang che ching, "The Southern nations were civilized by the government of Wân-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息則為 | T'heen te, yin yang, yun hing, tsze yew urh woo, tsze woo urh yew, wan wîh săng sîh tsîh wei hwa, "The heavens and the earth, the Yin and the Yang, moving as in a circle, causing that which exists to cease to be; and that which is not, to exist: the alternate production and ceasing to be, of all creatures, is that which is denominated Hwa." Sometimes, however, they express, Beginning to exist, by Tsao "To make; to form;" and ceasing to exist, as fading, or dying, by | Hwa. 造 | Tsao hwa, "Production and destruction; or the power which operates in nature to cause these;" hence, 天地寒暑晝夜皆造 | 所為也 T'heen te, han shoo, chow yay, kâe tsao hwa so wei yay, "The heavens and the earth, the cold and the heat, the day and the night, are all caused by Tsao-hwa." Tsao-hwa, in common language, is taken for Fate, fortune, luck, &c. Hence the salutation, 好造 | Hacn tsao hwa, "Good fortune, or good luck" to you.

造萬 | 造之成 Pêen chay, "Inexhaustible (infinite) changes and transformations," are phrases employed, when speaking of the gods, and of nature. 神 | K'he hwa, and 神形 | Hing hwa, "A change or alteration of the figure" which is visible. | 造 | 爲小小者 | 爲鳥有 Ta chay hwa wei saou, saou 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.
天 | 日 Kwang-t'ien 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.” 浴 | Ts'ao hwa, “To melt or consume; to digest.” 食而不 | Shih urb pih hwa, “To eat, but not digest; to read without improvement.” 焚 | Shao hwa, or 火 | Ho hwa, “To consume by fire.” 臥 | Ho hwa yu y'h yu'e hwa, “To exchange or barter goods, or other property, is called Hwa.” 惫懶有無 | Mo wu hwe yu yu'e hwa, “A change of creatures is called Hwa;” or, again, 能生非類日 | Nung sing fe le yu yu'e 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.

From an abbreviation of 比 Pe, “To compare and arrange,” placed above Ten; hence it denotes A tything, or tything-man. 末 | Paou, or Paou, kin yung paou, “Ten families make a Paou or tything; Paou is now used in this sense.”

From Three to Six Strokes: 

北 | Pi, or Pei. 北 S. C. 由此 R. H.

From Two men with their backs turned on each other: Perverse; to turn away from; to oppose. To retreat, or run away. The north.
pih chê sin, "No disposition to be perverse or oppose." 战
败而走謂之奔 | Chen pê uêh tsow
wei pêh pun-pih, "To be defeated in battle and run, is called
Pun-pih."
吾三戦三 | Woo san chên san
pih, "I have been in three battles, and thrice defeated."
败 | Pêh. "To be defeated."
方 pêh-fang, "The north."
東西南 | Tung, se, nan,
pih, "East, west, south, and north."
在 | Pêh-pêh, "In the north."
京 Pêh-kêng, "The
northern Metropolis" of China, commonly written Pekin.
星 Pêh sing, "The north star."
極 Pêh-kêih, "The north pole."
斗 Pêh tow, "Ursa major."
坐 | 向南 Tô chên nan, "Sitting north
wards the South," expresses a building having its front towards
the South. It's opposite is, 坐南向 | Tô nan
beaug pih, A house "fronting the north."
分 | Fun
pel, "To separate the good from the bad." (Shau-king.)

Ol. Scrib. 長 Ch'hang.
E. Undecided; uncertain.

Ol. Scrib. 施 She.
E. 則 S. C.

Same as 疑, "Doubtful, uncertain." (Sha-mûh.) Same
as the following. (Kang-he)

Ol. Scrib. 矢 E. see Rad. 矢 She.

CHÔ. High; a lofty appearance. A surname.

JANG.

Feeling of cheerfulness; a cheerful satisfaction.

Ol. Scrib. 卓 Kêw, see Rad. 卓 Han
Ol. Scrib. 卓 Chô. see Rad. 卓 Shih

NAOU. From bê Pe, "To arrange and
manifest." 矛, Chên, represents the hair, and 矢 Sin,
represents the brain itself. 頭髓 Tô suey, "The mar-
row of the head," i.e. the brain. Al. Scrib. 脳 Naou.

Mô, or 頭髓 Tô suey 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.

漏

Naou low, "The rheumatism." (MS. Dictionary.)

"Top heart and the body, the brain;
those ten thousand orifices in the middle of the sea of
marrow, under which is situated the cavity 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-tsze-t'êung.)
A small spoon. A key.

水 | Shwā she, "A water spoon;" a small spoon, used by the Chinese, to pour water on the stone on which ink is rubbed.

茶 | Ch'ha she, "A tea-spoon."

锁 | Yō she, "Lock's spoon," i.e. a key.

So she, denotes the same.

TWENTY-SECOND RADICAL.

FANG. * ☞ S. C. ☞ A. V.

A vessel to contain things; a square vessel; a chest; a vessel containing the measure 斗, Tow. The same as the modern character 筐, K'hwang.

Fang show with che k'he seang k'ing. "Fang, a vessel to receive things, it resembles the form" of the vessel denoted by it. (Shwā-wān.)

The ancient form of the preceding.

From Three to Six Strokes.

K'HEW. § A coffin; or, a coffin with a corpse laid in it. Syn. with 樵, K'hew.

在棺曰匹. Tsae ch'hwang yuē she, tsae kwan yuē k'hew. A corpse "laid on the bed, is called She; laid in the coffin, it is called K'hew." It appears, that the coffin also is included in the term. The same is expressed by 靈 | Ling k'hew.

E. § ☞ S. C. ☞ R. H.

A vessel, with a handle and spout, to contain water. A vessel in which to wash the hands; a pitcher; a hand-basin.

E, kwan yuē, ping chung yew taon k'ho cho shō sway, "E, is a washing vessel, like a spoon with a handle; in the middle of it, is a channel to convey water."

洗手器 E, se show k'he, "E, a vessel in which to wash the hands."
Fang. IV. Twenty-second Radical.

Epwan, "A hand-basin; or platter." The original form of the character was Yay, which having come into common use as a particle, [Fang was added to it in the sense of Pitcher or basin.

The vulgar form of 臟 Tsha, "To go round; to perform the circuit of; to revolve." See under Radical 门 Kim.

The original form of 匠 Tseang, "A worker in any material." From 构 Kung, "A workman," and 臧 Fang, "A square vessel," which imply the use of the square, compass, marking line, and so on.

A vessel to receive or contain things.

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. K'hang ch'hwang, ts'o ch'hwang yay, "K'hang-ch'hwang (denotes) a sitting couch." 柢子 K'hang ch'hu tse, "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.

A vessel to contain rice.

Read Tsuen, A bamboo or wooden cover, to confine the steam of a boiler.

Ol. Scrib. 杯 Pei, see Rad. 木 Müh.

匠 TSEANG. 匠 S. C. 匠 R. H.

A mechanic; an artificer; an artisan; a worker in; a maker of. A surname. 木工也从斤斤所作器也 Müh kung yay, tsung-fang, tsung kin, kin so ts'o k'he yay, "A worker in wood, from fang a vessel, and kin a hatchet; a hatchet is that with which vessels are made." (Shwō-wān.) 匠攻木之工也 Tseang, kung müh che kung yay, "Tseang, is a workman who attacks the wood." (Lūh-shōo.) 作器皿者 Tseang, ts'o k'he ming chay, "Tseang, is a maker of utensils." 百工通稱 Tseang, plh kung t'hung ching, "Tseang, is a general epithet for all artificers." (E-wān-pe-lan.)

技神過人者曰良 大 K'he n'gng k'wo jin chay yuē Leang-tseang. Ta-tseang, "The workman who has "genius and abilities superior to other people, is called Leang-tseang, and Ta-tseang." 工 Kung tseang; or 匠 Tseang jin, "A workman." 木 Müh tseang, "A worker in wood; a joiner; a carpenter, a cabinet-maker.

Pan t’hae shih kung wän, tze püh selh kew fa chay, yuē
Tseang-sin, “All who discover talents and knowledge in work-
ing 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.

**Radical: K’HWANG. 無 R. H.**

Originally denoted a square vessel, hence, by allusion, it
denotes Square; right; to right; to rectify; to assist; to de-
deliver. Occurs in the sense of Distorted, or declined from the
perpendicular. The name of a place. A surname.

**Text:**

Yih k’hwang t’heen hea, “To reduce, from
a state of confusion, to order, the whole empire.” (Lun-yu.)

K’hwang Yang Ya Sung, “To right and put in
der order, the books Ya and Sung.”

K’hwang ke chihh, “When your conduct is right or regular;
when you are cautious or guarded.” (She-king.)

K’hwang ching, “To right; to put in order.”

K’hwang fang, “Square, regular.”

K’hwang k’he gō, “To rescue from vice.”

Püh näng seu k’hwang e shing, “Cannot;
generally deliver (the people) and preserve their lives.”

(K’ai-ching.)

No la y in shing & K’hwang
chin che püh t’hae, “To assist me (your Prince) in what I
am deficient.”

Occurs in the sense of 剃 K’hwang, and 種 K’hwang.

Neen suy ta shae,
chung püh k’hwang kew, “Although there was great dearth
that year, the multitude was not alarmed.” (Le-king.)

**Translation:**

“Te mwan k’hwang urh hwang lew,
The tears filled the socket of the eye, and flowed obliquely.”

Read Wang, in the sense of 軽 Wang.

K’he wang ta, “Very lame.”

**Radical: HWÜH.**

An ancient vessel. Same as 子 Hwüh, see below.

**Radical: HEÄ. 真 S. C. □ R. H.**

A press or wooden case; a chest, box or trunk; a case of
wood or pasteboard.

Seang heä, “A chest or
trunk.”

Seau heä, “A small box,” provided it
be square; round ones are called 盒 Hû.

Box of a small box, sought out a few Tsun-ting,” or large pins,
used by females, for fastening up their braided hair.

Chwang heä, “A lady’s dressing box.”

Chiang se, “Open the chest and also the box.”

Keau lung heä, “A box with dragons painted on it.”

Shoo heä, “A book-case;” a portable cover, made
either of wood or paste-board.

Mi h heä, “A
case for ink.”

Pae t’heh heä, “A case to
contain visiting cards.” Read Keä, in the same sense.
SEUEN. A kind of bamboo riddle or coarse sieve, in which to wash rice; a bamboo vessel to contain rice, and to be placed within to a boiler; a bamboo basket.

K'HEIH. A crooked thing.

K'HEUH. A box or chest.

PHÉEN. A bamboo utensil; a hat box; a case in which to keep hats or caps. Syn. with 笹 Phéen, "A bamboo vessel to contain plums, or other dried fruit."

SANG. 唐武后改生作匡 Thang Woo, How kae iang ts'ao sang, "The Empress Woo, of the dynasty Thang, changed Sang, 'to bear,' to (the form) Sang."

From Six to Twelve Strokes.

YAOU. A kind of drum.

TSUEN. A winnowing machine, otherwise called 篨 Ke.

T'HEAOU. 骑 S.C.

A certain instrument of husbandry. Al. Scrib.

HAN. A boat or vessel's bottom sunk out of sight.

K'HEÅ. A bamboo basket or trunk to contain clothes. To store up; to seal or close.

Same as the preceding.

Ol. Scrib. 凍 Tsang, see Rad. 臣 Chin.

PEI. A cup. 箱 Chow's form of 枚 Pei.

Original form of 匡 K'hwang.

K'HEIH. A thing which is crooked.

Same as 桀 K'hew, A coffin containing a corpse.

FE, or Fèi. 筍 S. C. 鼎 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. 竹器方日 匡 Chùh k'he fang yuē fe, "A square bamboo containing vessel, is called Fe."

"Not an every-day thought." 匣所思 Fe e so szê, k'hown kow, "Not seek an illicit intercourse" previous to marriage. (Yih-king.) 良昭 逸 Leang yu fe yau, "A pleasant interview is not remote," said in letters when
hoping to see a person soon.

但年穀 | Luy wên

tseli fe, “Many years accumulating illegal acts;” i.e. an old offender. 周易曰比之 | 人不亦

傷乎 Chow Yih yuè, pe che fe jin, pih yih shang hoo, “The Yih-king says, is it not injurious, to associate with vagabonds.”

類 Fe luy; or 徒 Fe t’hoo; “Vagabonds;” 盤詰奸 | Pwan k’hel k’een fe, “Ex-

amine strictly vagrant banditti; or, disorderly vagabonds.”

會 Hwuy fe, “A criminal connected with some banditti.”

會 Keau fe, “Religious banditti,” the adherents of some peculiar sect or brotherhood. 苗 Menou fe, “The Menou banditti,” or mountaineers, commonly called Keau ma che mei fe fe, yih yib, “How elegant and stately the appearance of the carriages and horses.”

To distribute to, or confer on, many.”

PE. An instrument of husbandry.

YU. A certain measure containing sixteen

斗 Tow. Read T’how, An earthen vessel.

Ol. Scrib. 傳 Hwuy, or Wei.

K’WEI. A chest or box. To bind up; to put into a box. 包 ZIPHANG. 包 S.C.

An ancient containing vessel. Ol. Scrib. 烏 K’he, see Radical 口 K’how.

T’HEAOU. An instrument of husbandry; a kind of a bamboo basket. 以杖荷 T’HEAOU. An instrument of husbandry; a kind of a bamboo basket. 以杖荷 E chang ho tsaau, “With a pole (laid across the shoulder) carrying the Teaou,” or basket. (Lun-yu.)
From Twelve to Twenty-four Strokes.

TSUEN. Thin. Name of a bamboo utensil.

TAN. A certain utensil.

In temples, a kind of wooden platter, in which the tablets of the deceased are placed.

SEUEN. A certain utensil.

LEEN. A case to contain a mirror or aromatics. Same as 聽 Lēen, is now commonly used.

KWEI. A kind of press with shelves and doors. A large chest. Exhausted; terminated; to fail. A surname.今以藏器之大者為匿次為匿小為匿

Kwe, the next in size is Heh; and small ones, are Thuh.

Kwe, “A counter or table with drawers,” used in shops.

子不| Henou tsze pih kwe, “A dutiful son never fails” to have dutiful children to honor his memory, as he does that of his parents.

Exhausted; terminated; to fail. A surname.
TWENTY-THIRD RADICAL.

HE. S. C.
From Yin, To conceal, and — Yih. Forming a cover.  "He, the preceding form denotes a vessel to receive things; He, the secret of concealing, and Yih, the secret of dropping, both having similar, their meaning contrary.

PHEII. S. C.
From the preceding, and the form of silk.  "Fang (the preceding radical) denotes a vessel to receive things; the form of silk to cover, the meaning similar, and the form of He, dropping, being liable to contain the idea of covering and secreting; still being liable to be dropped, the meaning of Fang is altered, and the meaning of He altered.

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.

K'S. C. R. H.
TÚH. S. C. T. R. H.
A box, case, or press.

YIH. Name of a tripod.
K'HEU. A kind of carriage.
KAN. § S. C.
A small cup. A kind of chest. A cover.

p'heen, p'he p'heen, tsze poo kwan, k8 yih swan, "Cup-caps, skin caps, and black cloth caps,—for each of them a case."
Sze ch'hang, "Forty cubits." A piece of silk, to denote which, 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 Müh, A domesticated duck. 率由

Seih yew k'heih, "Accord with, and act from the advice of, the whole body of eminent statesmen, whose views correspond with his own wishes." (She-k'ing.)

偶已之心 P'heih gow ke che sin, "Correspond, or accord, with his own heart. 作 丰 伊 | T'ai Fung e p'heih: Wän-wang "building his palace in the city Fang, made it of a size that corresponded with the extent of the city."

(Shé-k'ing.) 惟君子能好其 Wei k'heih tsze näng haou k'heih, "Only the good man can love his friend" at all times. | 謂 知識 朋友 P'heih wei che shih p'heih yew, "P'heih expresses a well known friend."

以好人為 | 也 E haou jin wei p'heih yay, "Of a good man, make a friend or companion. 配 | P'hei p'heih, or | 妃 P'heih phei, "To match; to pair.

| 妃之際 P'heih p'heih che tse, "The time of pairing; the period of marriage. 翂 | 夫 P'heih foo, "A married man; a husband. "夫 | 配 Yih p'heih p'hei, "A pair." 婦 P'heih foo, "A married woman; a wife." This language is confined to the poor.

一 | 村夫 Yih p'heih tsun foo, "A rustic; a villager." | 夫血氣之勇 P'heih foo hên ch'he che yung, "The prowess of an angry individual," directed by passion, instead of much cool reflection, can never effect much.

— | 马 Yih p'heih ma, "A horse." said to be thus used in allusion to the first sense, from the length of the shadow of a horse. 四 | 爲 乘 Sze p'heih wei shing, "Four horses make a set for a carriage."

明早我要出行備兩 | 馬在門外等着 Ming tsau wo yau ch'heih hing, pé lang: p'heih ma tsae mun wèn t'ing chê, "I want to go abroad to-morrow morning, get ready two horses, and wait withoutside the gate."

From Four to Eight Strokes.

酉 LOW.

To avoid; concealed; passed to oblivion; absconded.

氐 LOW. 田 S. C.

To avoid; to abscond. Same as the preceding. 内 Nuy, gives the sense better than 内 丁 ying. It is surmised, that the character is handed down erroneously.

卯 HWÜH.

日出未甚明也曰卯 Jih ch'heih we shin ming yau yuè hwü, "The sun going forth, not yet shining clearly is called Hwüh."

合 GAN. To flatter; to fawn; to wheedle; flattery; adulation. 奂媚迎合曰合 Yen mei ying hó yuè gan, "By excessive and servile flattery, to meet
and accord (with whatever people wish or say) is called Gan, "

詔諭阿 | Chen yu o gan, "To flutter and cajole."

Read Ga. 鳥 | Weo go, A kind of cloth napkin; or cover for the head.

匯 Same as 日 Yue.

This Character is taken from a stone monument.

匯 YEN, or Yen.§ 匝 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 億 Yen. Also a surname. (Tsze-hiway.) 興文匯武 Hing wün yen woo, "To raise or bring forward the civil officers; and lay aside the military." (Ts'hieen-han-shoo.) 路廁也 Yen, loo tsze yay, "Yen, denotes a privy on the road."

醫 E.‡ 匝 S. C.

A case to contain bows and arrows. A quiver. One says, A kind of winnowing machine.

匯 Same as 汝 Kan, see Rad. 水 Shuiyü.

From Eight to Twenty Strokes.

匯 Com. form of 匝 The, see below.

匯 PEE. 醚 R. H.

A thin utensil or vessel. Appearing otherwise than round or globular; flat; a board or tablet. Syn. with 彼 Peen, which is considered the original and proper form. 頃額 Peen yelh, "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 peen, "A board with an inscription; 那門樓上嵌着一塊石頭 | Na mun-lou shang èn ch'ü yih kwæ shih t'how peen, "Above the lodge over the gate, there was inserted a stone tablet with an inscription." 該圓就圓該 | 就 | Ka yuen tsæ yuen, kae peen tsæ peen, "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 NEIH.§ 匝 S. C. 匝 R. H.

To hide; to conceal; to be hidden; concealed; to absecond; clandestine. 自匿 Tsze neih, "To hide one's self." 藏 | Ts'hang neih, "To hide or conceal." 逃 | Thau neih, or 微 | Neih wei, "To run away and hide one's self." 躲 | To neih, or 避 | Neih pe, "To avoid showing one's self; to lie concealed." 名 | Neih ming, "To conceal one's name; anonymous." 名揭帖 | Neih ming k'ee thié, "An anonymous petition." 隱 | 不報 Yin neih pûh paou, "To con-
conceal and not give information of." 通同隠

Thung thung yin nêh, "General agreement to preserve silence, respecting some affair." 服

Fûh nêh, A certain earthen vessel with a narrow mouth, wide middle, and square bottom. Read Tîh, 側 | Tîh tîh, "The new moon faintly seen in the east."

區 K'HEU. 区 S. C. 区 R. H.

From Pin, denoting many, in the midst of 之 He, To conceal. 凡言 区者皆有所藏也

Fân yen k'heu chay, kea yew so ts'hang yay, "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. | | K'heu k'heu, "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. 有田

一廛宅一 | Yew tîen yîh chen, chih yîh k'heu, "Possesses a glebe of land, and a small house."

Ta K'heu, "The great abodes," denote heaven and earth. 處 K'heu ch'hôo, "A place to dwell in." 知作何 | 處 Pûh chê tsû ho k'heu ch'hôo, "Don't know what to do; to distinguish and decide; don't know how to arrange and proceed."

四豆為 傑 | 英 進 | 萌達 章玉

曰穀五穀為 | Shwang yîh yuâ kâ, woo kâ wei k'heu, "Double stones are called Kô; five Kô make K'heu."

匠 匠 T'HE. 匠匠 Piên the, "Thin, flat."

匠 匠 T'HE. Sleeping. One says, A tyger snoring. E. Same as 鏤 Gow.
TWENTY-FOURTH RADICAL.

[Character] SHIH.  A. V.  R. H.

Ten.  第十  Te shih, “The tenth.” —  
Shih shih, “Ten times ten.”  ——  五 —
Yih woo yih shih, “Five, ten,” and so on.  数生于
一成于  Shoo, säng 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.”  
| 全  Shih tsuen, “Complete, perfect.”  
| 不全  Püh shih tsuen, “Incomplete; imperfect.”  
| 不  Shih püh tsuen, “Ten (i. e. all) are incomplete.”  
| 分之二  Shih fun che uih, “Two tenths.”  
| 爲百  爲百  Shih shih wei pih, shih pih wei ts'heen, shih ts'heen wei 
| 千  萬  千  萬  Shih wan wei yih, shih yih wei chou, “Ten tens make a 
| 百  万  百  万  hundred; ten thousands make a wan; ten ten-thousands make 
| 千  萬  千  萬  a yih, ten hundred-thousands make chaou, or a million.”

初八生初九死不見 | 面  Ch'hoo pà säng, ch'hoo kew sze, püh kien shih mëen, “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 tsze kea, “A frame  
like the character  | ——  Shih,” a cross.  
十字街  十字街  Shih tsze kea, “Streets lying at right angles.”  
之邑必有忠信  Shih shih che yih, pell yew  
chung sin, “In a town with only ten houses, there must be some  
true faithful people.”  | 年興敗幾多人  Shih née 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  
 Woo, “Five.” Further, as two fives make ten, the  
middle cross lines were taken and turned, the one lying hori-  
zontally, and the other perpendicularly, denoting its extend-  
ing to the two fives, and uniting them, so making ten. (Luh-  
shoo and Ching-tsze-t'hung.)  天九地 | Théen  
kew, te shih, “Heaven nine, earth ten,” are the closing words  
of a paragraph in the Yih-king, in which the 奇數 K'ke
shoo, "Odd numbers," one, three, five, seven, nine, are called
天數
The odd digits are also denominated 阳 Yang, and the even ones 隅 Yin. By the
different combinations of these celestial and terrestrial numbers,
are effected, all the vast and infinitely various changes in na-
ture, 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 P'au kua, of the
Yih-king, and by the study of these numbers, changes which
have not yet taken place, may be previously known.

飞 SIN. Ṣ S. C.
A bird flying swiftly; rapid flight. From the character
Fe, "To fly," deprived of the external parts or wings,
as the wings of birds do not appear in rapid flight.

千 TS'HEEN. 〒 S. C. 〒 R. H.
A thousand. A surname. 千教 Ts'heen suy, "A
thousand years," is a title of kings and Princes; as
Wan suy, "Ten thousand years," is a title of the Emperor of
China. 秋 Ts'heen t'chew, "A thousand autumns;"
is used to denote the birth-days of persons of rank. 恭
祝 秋 Kung chih ts'heen t'chew, "To congratulate
one on his birthday. 千万 Ts'heen wan, "A thousand
times ten thousand;" i.e. on every possible account.

万不 Ts'heen wan puh, "Don't on any account what-
over." 万珍重 Ts'heen wan chin chang, "By
all means pay due attention to the pearl; i.e. take care
of your health.

祈至緊 Ts'heen ke, che
itin, "I beg a thousand times, that you consider it of the ult-
most importance." 年萬載 Ts'heen neen wan
tsae, "A thousand or ten thousand years;" a great length of time.

年不長萬年不大 Ts'heen neen puh
ch'hang, wan neen puhts, "In a thousand years, it won't increase;
in ten thousand years it won't enlarge;" be, or it, will never be
better. 成 | 累萬 Ching ts'heen luy wan, "Form
thousands and accumulate tens of thousands," expresses strongly
the great increase of things. 你百子 | 孫
Ne pih tsze ts'heen sun, "May you have a hundred sons and
a thousand grandsons," is a form of congratulation to newly
married persons.

日 JIH. Ṣ R. H.
Two tens united; twenty. Al. Scrib. 日 Jih. 七月
The twenty-first day." Vulgarly read Neen.

Characters formed by Two Strokes.

协 LIN. 揮 S. C.
From Ten and strength. Tact or ability equal to that of
ten persons. Highly meritorious.

卅 SA. Three tens united. Thirty. Considered
the same as 三什 San shih, "Thirty."
Twenty-fourth Radical. II. Shih 十

Hwán shing yu' theen, "The spirit (of the deceased) ascends to heaven."

天險不可 | 也 T'heen hên p'ih k'ho shing y'ay, "The barriers of heaven cannot be ascended to."

(Le-king.) 道有 | 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 year's supplies laid up, is called 十 十. Shing p'hing.

午 Woo. 午 S. C. 午 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.

正 | 二刻 Ching woo urk k'híh, "Half past twelve o'clock."

停 | T'ing woo, or 息 | Seih 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."

午 | Hea woo, "The afternoon;"

下 | 你中 | The afternoon;"

時候過來 Ne chung woo she how k'wo lài, "Come at noon."

每日 | 時過去至愛朋友處談談一回 Mei jih woo she k'wo k'hen che gae p'ing yew ch'âu, tan tan yih hwuy, "Daily, at noon go over to some very intimate friend's to chat a while."
are opposite to each other." 半 | Twan woo, "The
fifth day of the fifth moon." A Chinese holiday, on which they
run long narrow boats, called 龍船 Lung-chuan, "Dragon
boats."  | 一 | Woo mun wae, "Without the
southern gate."  | 之 | Keau woo hän, "A trans-
verse scar."  | 半 | Kseh teo tshen hwang kó, "Woo cut, i. e., to cut lengthwise and
crosswise."

外 | Chyen woo, "To oppose; to turn the
back upon."  | 万 | Wooping k'he, "To arise up in
confusion," like insects flying about crowded together.  | 旁 | Paong woo, "Transversely; lengthwise and crosswise;
spread out; a multiplicity of affairs."

due in Woo.  | 月 | Woo yüé, Is always the fifth
month.  | 日 | Woo jih, Every twelfth day is so deno-
minated.

Ol. Scrib. 疾 Tsefh.

From Three to Six Strokes.

HWUY. 百州總名 Pih tsao
tung ming, "A general name for all plants." A multitude.

Vulgarly used for Thirty.

TSE. To stop; to obstruct.

半 PAN, or Pwán. 半 S. C. 半 R. H.

From 八 Ph, To separate, and 牛 New, A cow, because
a cow is large and may be divided. (Shwô-wän.) 物中
分也 Wûh chung fun yay, "A thing divided in the mid-
dle;" the half of any thing. Read P'hwan, A large fragment of.

價銀一員牛 Kse yin, yih yuen pan, "Price, a
dollar and a half." 每樣各 | Meiyang kó pan, "A
half of each sort."

一大半 Yih ta pan, "The
larger half." 一小 | Yih seanou pan, "The smaller
half."

有 | 日開 Yew pan jih hêen, "Have
half a day's leisure." 途而糜 Pan t'ho urh
fe, "To fall half way;" to detain in the middle of a journey, or
of any pursuit.

一年 | 載 Yih nêen, pan tsa,
"A year, or half a year." 一年 | 米百 Nêen ke
pan pih, "Fifty years of age." 一年 | 子 Pan tsze, "A
son-in-law, by marriage of a daughter." 一年 | 夜 Pan yâ,
"Midnight." 折 | Chê pan, "To break off the half.

思過 | 矢 Sze kwô pan e, "Considered, or ob-
tained the idea, more than one half." (Yih-king.) 善
學者。師逸而功倍,不善學者。師勤而功 | Shê hêi chay, sze yih urh
kung pei; pih shên hêi chay, sze kiu 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." 折 (Yih-king.) 一年 | 冰 Yih ph'wan ping, "A large
piece of ice." To rhyme, read Pên.

Same as 世 She.
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<td>Large; great. A surname.</td>
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<td>Same as 當 She.</td>
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<td>Same as 本 Pun.</td>
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<tr>
<td>SEIH. A kind of rake to work up manure. Used for 四十 Sze shih, &quot;Forty.&quot;</td>
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<td>SÀ. Three tens united; thirty. 一十 Yih</td>
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<td>HWÜY. 吳 R.H.</td>
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<tr>
<td>A general epithet for grasses and plants. An abbreviated form of the Hwuy. 花卉 Hwahwuy, &quot;Flowers or plants.&quot;</td>
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<tr>
<td>山有嘉</td>
<td>Shan yew kea hwuy, &quot;There are excellent plants on the hills.&quot; (She-king.) 宮門院落內有奇花異</td>
<td>Kung muen yuen</td>
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<tr>
<td>lo nuy, yew kehwa e hwuy, &quot;In the area before the palace gate, were uncommon flowers, and extraordinary plants.&quot;</td>
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<tr>
<td>Same as 年 Néen, &quot;A year.&quot;</td>
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<tr>
<td>Same as 玄 Hae, see Rad. 丶 Tow.</td>
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<tr>
<td>Same as 萬 Wan, &quot;Ten thousand.&quot;</td>
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From Six to Twenty-four Strokes:

<table>
<thead>
<tr>
<th>Character</th>
<th>Pinyin</th>
<th>Stroke</th>
<th>Meanings</th>
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<tbody>
<tr>
<td>PAN.</td>
<td>An utensil for throwing out ordure. Same as 华 Peih.</td>
<td></td>
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</tr>
<tr>
<td>PÍH, Sound of air rushing out.</td>
<td></td>
<td></td>
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<tr>
<td>Vulgar form of 叔 Shih, see Rad. 又 Yew.</td>
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<tr>
<td>PEIH. An utensil for throwing out ordure.</td>
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<tr>
<td>Same as 丕 Pe.</td>
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<td></td>
</tr>
<tr>
<td>This character is taken from a stone tablet.</td>
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</tbody>
</table>

From Six to Twenty-four Strokes.
grades himself, makes himself base," | 陋 Pei low, or
| 鄅 Pei pe, "Mean, vile, vulgar, low." | 
不足道 Pei pei pū h tsh h tso, "Very mean, unworthy of being mentioned." | 汗狗賤 Pei, woo kow
tr'hien, "Mean and filthy as a dog;" base.

Pei pei, "Inferior, low class of persons." | 屈 Pei kei, "Mean, servile, cringing."

以賢知先人 K'ên pei, ssa shun, pū h e hien che sēn jin, "Humble and meek, not taking precedence of other men, on account of his virtue and knowledge." Said of Confucius. (Jan-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 L

卒 TSÜH. 卒 R. H.

Those who transact, or execute any work or service; lictors attached to public courts; soldiers; a band of soldiers. To cease; to finish; to terminate; to end; to die. Read Ts'hü, haste, hurry; urgent, sudden. Read Ts'ui, A second; an assistant. Properly written 李 Ts'ui, with 衣 E, Clothes, as the top, in allusion to the coloured dresses of the ancient lictors. (E-

役卒 Yih ts'ui, A lictor, or petty police officer." | 兵 Ping ts'ui, "A soldier.

卒萬民之伍而用之 Huny wan min che ts'ui woo ur h yung che, "Assemble and employ the troops contained amongst ten thousand;" i.e. the whole mass of the people.

五人為伍五伍為兩四兩為 | Woo jin wéi woo woo wéi leang; sze leang wéi tsh'h, "Five men, constitute a Woo; five Woe, or twenty-five men, make a Leang; four Leangs, or one hundred men, make a Ts'uih, or company." 天子死曰崩諸侯死曰駭大夫死曰 | Th'oen-tsze sze, yüé pang; Choo-hou sze, yüé kwang; Ta-foo sze, yuë Ts'huh. "The death of an Emperor is expressed by Päng, (to rush down as a mountain): the death of a dependant Prince, is expressed by Kwàng (to be shaded, or retire from view); the death of a statesman is expressed by Ts'uih." Now used in reference to any person.

讀書 | 时 Ts'h shoo ts'ih she, "Finished the allotted time to reading." 喪服 | 时 Sang swh ts'h she, "Finished the period of wearing mourning." 然 | Ts'hüh jen; or Ts'ang ts'ih, "Hastily; suddenly.

然间 | Ts'hüh jen wän, "Asked suddenly." 出 | 无须臾之閒 Ts'hüh ts'hüh; woe sën yu che hien, "Greatly hurried; not a moment's leisure.

忙 | Mang mang ts'hüh ts'hüh, "In constant hurry and bustle." 興慶何倉 | Hing fe ho tshang ts'hüh, "How sudden rise and failure!"

Occurs in the sense of 個 Ts'ui, and of 崇 Suy. To rhyme, read Ch'hüh and Ts'uiy.

卓 CHÖ. 卓 S. C. 卓 R. H.

Erected firmly; established; raised high; eminent; lofty and stable; distant. A surname. From 亖 Pe, "The head,
和 "早" Tsoû, "Early, first." 卓錐無地之 人 Ch'o chuy wu te che jin, "A man without land enough in which to stick an awl." 立不搖 超 Ch'ou kann ch'ü leih, "Raised superior to all." 大計異 Ta ke ch'ü e, "To promote, at the quinquennial general account of the officers of government, those distinguished by extraordinary abilities." 颜 苦孔之 Yen k'oo K'hung che ch'ü, "Yen, delighted in the lofty and difficult doctrines of Confucianism." or as it is thus explained, 颜之苦苦孔之唯苦孔子之道然高堅也 Yen che k'oo, wang to wei k'hoo K'hung-tsze che taun, ch'ü jen kou kien yai, "There was nothing else in which Yen delighted, but the elevated, and hard to be acquired, doctrines of Confucius; they were his sole delight." In this sentence, K'oo, wang, and to, are employed in the modern sense of 快無他 Kwâ, wu, t'ha. "欲罷不能既 竭吾才如有所立！翁雖欲 從之末由也已 Yü pa püh ungh; ke keih wu ts'hae, joo yew soleih châ urh, sty yû tsung she mû yew yai e, "Wishing to desist, I am unable to do so; when I have exerted my utmost ability, there yet appears something, lofty and impenetrable, erected before me; though I wish to attain to it, I find not the means." Said by Yen-tsze, expressive of his delight in, and admiration of, the philosophy of Confucius. 舉腳有所 越 Keu keô yew so ch'ü yue, "To raise the foot, having something to step or pass over."

### Twenty-fourth Radical. VI. Shih —

<table>
<thead>
<tr>
<th>HEE</th>
<th>S C</th>
<th>协 R H</th>
</tr>
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<tbody>
<tr>
<td>Agreement; concord; union; harmony prevailing amongst many; to yield cordially.</td>
<td>Shih, denotes A whole number, many; hence the character implies, The united strength of many. 同心協力 T'hung sin hêe leih, &quot;With one heart and united strength.&quot;</td>
<td>和萬邦 Hêe ho wan pang, &quot;Unite in harmony with all nations.&quot; (Shoo-king.)</td>
</tr>
<tr>
<td>同寅</td>
<td>恭 T'hung yin hêe kung, &quot;Same reverence and united respect.&quot; i.e. mutual respect, cherished by princes and ministers; superiors and inferiors. (Shoo-king.)</td>
<td>下民</td>
</tr>
<tr>
<td>須 T'hung yin hêe kung, &quot;Same reverence and united respect.&quot; i.e. mutual respect, cherished by princes and ministers; superiors and inferiors. (Shoo-king.)</td>
<td>城</td>
<td></td>
</tr>
</tbody>
</table>
南 N昂 § 举 S. C. 菱 R. H.  
From 末 Più, 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 Nin or Ning. 南方 Nan fang, “The southern regions; in the south.” 極 Nan keih, “The south pole.” 指 Che nan chay, “A compass.” 指面 Nan mien, “Towards the south; sitting with the face towards the south,” which the Emperors of China always do, when sitting in state. 子曰雍也可使面 Tsze yü, Yang yá k’ho she nan mien, “Confucius said, Yang is worthy of a throne.” 坐北向 Tao phü heang nan, “Sitting north and towards the south;” i.e. fronting the south, when said of a house. 郊 Nan keau, “The hill on which they sacrifice to heaven, at the Winter solstice.” 京 Nan-king, The City so called, formerly the seat of government. 交 Gan nan, Cochinchina; in the Classics, called 交 Xan keau; in the time of Han, called 交趾 Keau-cher, or 交 Che. 掌 Nan chihwang, A state lying between China and Cochinchina; otherwise called 蘇 Lâng-chha, probably the same as Tonking. 老和 Ho nan, “To fold the hands and bow in the manner of the Priests of Hû. 無 Nan mo, A term that precedes the titles of Hû, by some said to imply Respect and veneration. 弧 Hoo nan, “A certain star in the South-ern hemisphere. 終 Chung nan, The name of a hill. 榮比  山 Show pe nan shan, “Aged as the South-ern hills.” 地北天南 Te phü ch’tien 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.”

髯 Tseih, see below.

髯 TSEIH, or Ch’hüeh. § 举 S. C.  
髯 tsüeh, “Abundance; a vast collection of; to assemble or collect together.” 从甚 Shin, Very, and 十 Shih, Ten.

髯 HUH, Hwû, or Wei. 菱 S. C.  
髯 Huh, Hwû, or Wei. Haste; hastily; precipitantly.

髯 TSEIH. An accumulation of words. Original form of 飛 Kwac.

髯 The ancient form of 飛 Show differs from this, only by having the perpendicular stroke hooked at the bottom.

博 PÔ. 搏 S. C.  
博 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

専 Foo, “To extend or spread out.” 施濟
### Text Translation

<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>Pinyin</th>
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<tbody>
<tr>
<td>学 (xué)</td>
<td>Pīng</td>
<td>Extensive learning.</td>
</tr>
<tr>
<td>你 (nǐ)</td>
<td>Míng</td>
<td>You.</td>
</tr>
<tr>
<td>你們 (nǐmen)</td>
<td>Míng</td>
<td>You.</td>
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</tbody>
</table>

### Notes

- 学 (xué) - *pīng*  
  Extensive learning.
- 你 (nǐ) - *Míng*  
  You.
- 你們 (nǐmen) - *Míng*  
  You.

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### Example Sentences

- 你 (nǐ) - *Míng*  
  You.
- 你們 (nǐmen) - *Míng*  
  You.

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### Additional Notes

- 学 (xué) - *pīng*  
  Extensive learning.
- 你 (nǐ) - *Míng*  
  You.
- 你們 (nǐmen) - *Míng*  
  You.
TWENTY-FIFTH RADICAL.

PÜH.* S.C. R. H.

Represents the longitudinal and transverse veins of the tortoise shell. To scorched 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. Putkent by Püh kueh heung yau, "To search a tortoise, thereby to divine good or evil." Putkent by Wün kwei yu pu, "To ask of the tortoise is called Püh." The present mode is not by scorched 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, Lin, fung, kwe, lung, wei che sze ling, "The Lin, fung, tortoise and dragon, are called four spiritual or intellectual creatures; hence it is, that the tortoise is referred to in divination." Putkent by Kwei wei püh; tsäh 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. Putkent by Püh she, "To divine." Putkent by Chen püh, "To cast lots; to observe the prognosis." 有所疑则筊以考之 Yew so c, tish püh she, e koon che, "When any thing is doubted of, then lots are cast, to examine into it." (Shoo-king.)

Püh kwa, "To divine, or foretell by the Sixty-four Kwa." Püh ko, "The service of divination." Püh kueh, "The service of divination." Wän püh kueh shin, "To ask by divination; and to supplicate deity." Püh kheih, kung, "To divine a lucky day, to commence the work." We püh kia sing k'ho tse fung, "Cannot divine whether in this life we shall meet again or not." Kaou püh wei wang, tsiah she Kaou kung, "The king enquired by divination, respecting dwelling at Kaou kung." Püh arn wan shoh woo k'ang, "Confer on you unlimited longevity." (She-king.)

KWÂNG. Ancient form of Kwang. Metals unrefined; ore. 又 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. 倦 T'hiung kwan, "The tufts of hair on a child's head."
hasty; also expressed as 虚急 Phēn keih. A rule of
government; a law, as "Ta phēn, "Grand system
of government." Read Pwan, Joy, gladness.

Characters formed by Three Strokes.

口 KE: 口巴 S. C.

From Mouth and Divination. To enquire by divination.

口疑 Ke e, "To ask by divination the solution of
doubts." Some write 齐 Ke, in the same sense; and the
present copies of the Shang-shoo, have 疑 or 疑
Ke e. Sha-mih says, To desist, to stop; and
should not be confounded with Ke.

占 CHEN: 占 S. C. 占 R. H.

From Pūn, To divine, and K'how, The mouth. To ob-
serve prognostics for the purpose of foretelling good or evil;
to divine; to cast lots; to observe; to look towards; to wait.
Read Chen. To usurp; to seize; to possess; to possess firmly.

既卜覲兆而辨論其吉凶曰
占 Ke pūn, she chou urh piên lun k'he keih heng yu
Chen, "Having divined, to observe the prognostic, and
discuss its auspicious or inauspicious appearances, is called Chen."

(Phū-shoo) 以卜筮者尚其 | Epū she
chay, shang k'he chen, "In lots or divination, the part to be
most valued is, observing the appearances."

隱 | Yin
chen, "Secret study of the prognostic."

| 一年 Chen nien, "To divine
what will be the fortune of the current year."

Chen yen, or 应 Chen ying, "The verification of cer-
tain prognostics."

不靈 Chen pūn ling, "A prediction from certain signs, which fails of being accom-
plished."

三人則從二人之言
San jin chen, tsih tsung urh jin che yen, "Three persons cast
lots and observe the prognostic; the opinion of two is fol-
lowed." If all the three agree in foretelling a propitious event,
the oracle is decisive: but if one differs from the other two, the
opinion of the majority is taken.

候 Chen how, "To wait; to look for; to expect;" in the sense of 談 Chen.

侵 | 街道 Ts'hin chen
keae taou, "To usurp or encroach upon the public road;"

霸 | Pachen, "To usurp; to seize; to take by violence."

將其國王毋並金印虜去奪
| 其城 Ts'ang k'he kwâ wäng moo, ping kín yin lo
k'heu, thê chen k'he ching, "Took and carried away by vi-
olence, the king of that country's mother, together with the
golden seal; also seized and took firm possession of the city."

先 Chen sien, "To assume the precedence," really; or
in the language of courtesy; I assume the place which I ought
not. 獨 | 鱷頭 Tsô chen gau t'how, "To as-
sume a place alone on the head of the whale;" i.e. to obtain
the rank of 獅元 Chwang-yuen, The head of all the li-
terati in the empire. 坐 | 白鷗沙 Tso
chen Pih-gow sha, "To usurp and sit down on the sands of the
Pih-gow."

流民自 | 八萬餘口 Lew
min tsze chen pê wan yu k'how, "The scattered, or vagrant
people, in number upwards of eighty thousand, themselves
usurped dwellings." (Tsêen-han-tsueu-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 senou shen, "To possess a small portion of goodness."

E chen, "A posthumous command or order."

TSÄ. An important pass, with a military station.

Tä lao, "An important pass."

Tä tâ, "A pass formed by art; a kind of barracks."

Show tâ, "To defend a pass with a military guard."

Same as 割 Pô, see Rad. 刀 Taou.

From Four to Eight Strokes.

KING. The remnant of a rotten bone.

Perhaps an erroneous form of 步 Tae.

CHÁOU, or Shaou. 卦 S.C.

To enquire by divination.

CH'HIIH. A surname.

YEW. A vessel of a middling size, used, in sacrificial rites, to contain wine.

Of wine vessels, the E is the superior, or larger class; the Luy, the inferior; and the Yew, holds a middle place."
A person whose name was 周 Chow, during the Dynasty 宋, professed great skill in the Pa-kwa. He carried back the lines to a circle thus ○, or thus 〇, which he denominated 太極 Tae-keih. This, when divided, produced, he said, these lines = = = = which he called 雙儀 Leang-e. Placing on each of these, a whole and a divided line, thus = = = = = makes, what he denominated 四象 Sze-seang. 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 易道 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."

The noise made on feeling alarmed. By Yih-p'ien defined, To go; to walk.

Same as the preceding.

Same as 遠 Yew, see above.

Same as 近 Kin, "Near."

"the external Kwa (or upper three lines forming a kwa) is called Hwuy; the internal (or lower) is called Ching." In the Classics 懊 Hwuy, is used in the above sense, but, according to Sha-muḥ, improperly.

The appearance of fruit hanging pendent from a tree or shrub.
The ancient form of 阜 Yew, see above. Sometimes improperly used in the senses of 醬 Teas and 阜 Yew. (Sha-müh.) Also pronounced Teasou.

**PAN** Wide extended or staring eyes.

### From Eight to Twenty-five Strokes.

**YeW. 阜 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 Shwö-wän, from 雲 Nae, The air or vivifying principle issuing forth, and 阜 Teas, giving sound. Sha-müh says, Teas does not give the sound of the letter, and he derives the character from 雲 Nae, as above defined; and 阜 Teas, the fruit hanging from the tree, which manifests the existence of the vivifying principle; and that the character belongs to the Class 韶意 "A combination of ideas." In history, occurs in the sense of 雲 Yew, "That which."

**CH'IHI.** An animal or brute.

Same as 剃 K'hîh.

**Ol. Scrib. Yew, see above.**

**Same as 亙 See, see Rad. 亙 Yew.**

**Same as 亙 K'hîen.**

**Ol. Scrib. 亙 K'hîh.**

**Ol. Scrib. 稠 Sûh.**

Same as 衡 Hâng.

**Ol. Scrib. 貞 Ching.**

**SEE.** The name of an insect, and of a man.

**Ol. Scrib. 我 Wo, "I, me."

**Ol. Scrib. 惟 Jing, see above.**

**SEE.** A close hard stone.

**Same as 乗 Shing, see Rad. 乗 Peih.**

**Same as 乗 Leé.**

Chow's mode of writing 阜 Yew.
TWENTY-SIXTH RADICAL.

An instrument by which, in ancient times, statesmen, or govern-ors, were appointed or authorized to act. It was made of stone, of horn, or of the bamboos; 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. So e she sin, "That which declared (the possessor) was to be believed." Suy tse'g, express the same. It is said, that the idea, of making the two parts to correspond, was taken from the joints of a bone. The form, which is now used, is Tse'g, To restrict; to limit. To be distinguished from Yih, the compound form of Yih.

The form of the preceding, when it occurs in the lower part of a Compound Character.

TSOW. § "The reverse side of Tse'g. 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.

Characters formed by Two Strokes.

NEANG, or 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. Yang, is now used in the latter sense. Derived from Pe, The head, and Tse'g, The seal of office. 招招舟子。人涉 | 否。人涉 | 否。 須我友

Chao chao chow tze; jin shé gang fow; jin shé gang fow; gang sëu wò 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." (She-king.) Intended, by the Poet, to express that the virtuous female, does not listen to the call of everyone, but waits for her particular lover. 順順 |  | 如圭如璋。合聞令望。豈弟君子。四
方命曰侑 | San hwan woo to, yew kwang kae che k'he, ming yuè Yew-che, “The three sovereigns and five emperors (of high antiquity) had an admonitory vessel, which they ordered to be called Yew-che.”

漏 | Low che, “A syphon to drain off liquids.”

酒 | Tsow che, “A wine syphon.”

水 | Shwùi che, “A water syphon.”

財物易去若漏 | Ts'hae wū c'k'heu, jū low che, “Property goes away as easily as liquids by a syphon.”

言日出 | Che yen jih ch'hūh, “Language daily changes, like a vessel, now full, then empty.”

卵 MAOU.* 明 S.C. 稟 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 卵時 Maou she, Keou maou, “Five o'clock in the morning.”

Ching maou, “Six o'clock in the morning.” 不對子

午 | 酉 Pūh t'ye wū 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 天門萬物畢出也 T'hi'eh maou, wan with peth ch'hūh yau, “The gate of Heaven at which all things issue forth.” When the year happens in Maou, Shen 5, and 甲 Maou, are convertible terms. Maou is used for a period, time, or term in general.

死 | Sze maou, “The day of one's death.”

卵 TSE, or King‡ § S.C.

From 卯 Tséé, and 卯 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 卅 King; and to be distinguished from 卯 Maou.

卯 CHUËN, or Seuen.

Two seals of office. 廢 Seuen, is derived from this, see Radical 已 Ke.

From Three to Six Strokes.

卯 CHE. A certain round vessel, for limiting the quantity of food and drink. A syphon; a wine vessel, containing four 升 Shing. 玉卵 Yih che, “A cup made of stone.” 三皇五帝有覲戒之
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.

K'hae maou, "To rush against the time," i.e., to fail of being present in proper season.

K'hae maou, "Commence a series of terms," as in the payment of duties to government.

准於六月二十日開 | 憲飭之期 Chun yu lü yü, urh shih jih, k'hae maou, ching heung 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 low maou h'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 郎 马 ou.

印 Yin | 碑 S. C. 碑 R. H.

From 鳥 Chau, The nails of the hand, and 郎 Ts'ee, 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 皇 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'hou shoo, 圖

章 Thoo chang, or 圖記 Thoo ke- 官 | Kwan yin, 符印 Foo yin; 信 Yin sin, "A seal of office, an official credential." | 把子 Yin pa-tze, "The part of a seal grasped by the hand."

Yin seang, "Box of the official seal," which is generally covered with yellow cloth. | 打 Ta yin, 用 Yin yin, 給 Keih yin, or 蓋個 Ke-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'he'en yá. 封 | Fung yin, "To shut up the seal;" 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.

Keaou yin, "To deliver over the seal to a successor." | 交 接 | Ts'ee 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." 烹 Lü yin, "To seal, or seal, with a heated iron," for the purpose of recognizing an animal or thing. 民懇書契官 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.

五 | 度國 Woo Yin-too kwò, "Five Indian nations," mentioned by Chinese travellers to India.
危山 \(\text{WEI} \uparrow \text{A. V.} \neq \text{R. H.}\)

From Chen, A man on the verge of a precipice, and Tse, 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.

危訟故人 Lin wei ts koo jin, "Entering on what is dangerous, engage the assistance of an old friend."

危山 Wei joo lay lan, "Hazardous as (the preservation of) a pile of eggs." 在上不驕高而不 Tsae shang puh keau; kaau urh puh wei, "When eminence in rank is not accompanied by pride; there is no danger from the elevation."

Wei yen ching lun, "To discourse of righteousness, and point out the danger of its opposite."

Wei yen, Verbally, "Dangerous words;" does not mean, language that is dangerous, but language that points out danger, and inspires caution.

\(\text{語} \uparrow \text{PAR.}\)

病到 Wei hêen, "Danger; dangerous."

病到之極 Ping tsou wei hêen che keih, "The disease is now most imminent dangerous."

亡Wei rih, "Imminently dangerous;" applied to disease.

Wei wang, "Passed to oblivion; dead."

"Very dangerous or hazardous."

Wei hoo; tae tsae, "O how hazardous! how dangerous!"

諂之民有比黨而之者身可 | 也而志不可奪也 Chan chen che min, yew pe'h ang urh wei che chay; shin kho wei yay, urh
The spawn of fishes, more commonly called 魚子 Yu-tsze;凡物之生必由胎卵 Pan with the single
pîn hâw tâo wân, "Every creature that is produced, is either
from the womb, or an egg." 雞 Ke wân, "A hen's egg;"
鳥 Neau wân, "A bird's egg;" 腰 Lwan paou,
"The scrotum." 生 Lwan sing, "Produced from
an egg;" in contradistinction from 胎生 Tâo sâng,
"Formed in the womb."

撫育人曰 | 翼言如鳥乎 | 也 Foo yih jin yu ê, wân yih; yen joo neau foo wân
yay, "To cherish and nourish a person is called Lwan-yih, in
allusion to a bird hatching its eggs." 勝如 | 子
翼而長之 Shing joo wân, 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 sen-
tence given under 危 Wei, is thus varied. 壁 | 之
危 Luy wân che wei, "The danger of piled up eggs;" 危
如懸 | Weijioo huen wân, "Hazardous as (the safety
of) an egg suspended aloft;" 色 Lwan sî, "Egg
coloured," i.e. not bright; applied to the sun or the day; errone-
ously changed to 柳色 Lîw sîh. 春士不
t取麾 | Ch'în, sze pîn tsâe më wân, "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.

| 書 | Keuen shoo, like Yen keuen, in the last phrase, expresses, To close a book. | 起來 | Keuen k'he lac, "To roll up." | 空 | Sëih keuen yîh 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. | 而懷之 | Keuen urh hwa che, "To roll up and put away." To retire from public life in troublous times." (Lun-yun.)

| 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 秀 Kwän.

卸 SEAY. 同 S. C.

| 卸 | To e keu k'ao yüe seay; chow jin ch'hüh tsa e yû yüe 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 han ho, "To deliver, and to take on board, cargo." | 事 | Seay sze, "To give up, or desist from an affair." | 河源縣林芳 | Seay Ho-yuen Hien, Lin-fang, "Lin-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-

|  | Trih seay, "To pull down; to throw into ruins." | 擔 | Seay tan, "To lay down a burden; to desist from an undertaking." | 蹴 | Seay ho, "To rid one's self of a calamity." |

卿 SEÜH. § 同 S. C.

To feel sorry; to commiserate; to compassionate.

卿 Foo seih, "To soothe and compassionate." Syn. with 恤 Seih.

以禡彗 | oun 駭 R. H.

卿 K'HEO. Same as 卿 K'heo, see below.

卸 KIN. 同 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 合香 Paou-yûh taou laou tung fang, keou pei, ho kin,
"Paou-yūh proceeded to the bed-chamber, where (with her intended husband), she exchanged cups and joined the Kin." Commonly written 登 Kin, but properly 築 Kin. (Sha-mūh.)

卻 K'HEO. § S. C. R. H.

To limit one's wishes; to stop; to refuse, to reject; to lead back; to look towards. As a particle, Really; truly; therefore; then. 卻之為不恭 K'heō che wei pūh kung, "To refuse it (a present) shews a want of respect." (Māng-tsze.)

幸勿見 | Hing wūh kēn k'heō, "I shall be happy if you do not refuse." | 意 K'heō e, "To refuse to accede to a person's wishes." 失 | Shiū k'heō, "To lose." 抛了 | Phaou k'heō, "To reject, or throw from one." | 亡 | Wang k'heō, "To forget." 如來立法教人原未嘗離 | 孝弟 Jou-lae leih fa keaou jin yuen wē chang le k'heō keaou te, "Jou-lae Pūh, in establishing rules for the instructions of mankind, never rejected, or departed from, filial piety and brotherly affection." | 說 K'heō shōō, "They say; or, it is said truly," or, in some cases, K'heō is a mere expletive.

艱 WŪH. 艱 wūh, "Agitated, unstable; as a vessel on the surface of the water, or something agitated in a lofty, dangerous situation. In the explanation of the 防卦 Kwān-kwa, considered as representing the agitation of a penitent mind.

腳 YU.

To direct, to control; to advance. Occurs in the books of Fūk.

郄 TSEIH. § S. C. R. H.

Now; immediately; forthwith; then; only; near; urgent; swift. Occurs in the sense of 胸 | Tsei Tseih.

Crammed closely together; abundant and solid in virtue. A kind of torch. A surname. | 刻 Tsei kih; 立 | Leih tseih; 登 | Tŭng tseih; 時 Tsei she, All express, "Forthwith, immediately; instantly." 這封書信是緊要的 you | 刻着人寄去 Chay fung shoo sin she kin yau tēih, ne tsei kih chū jin k'heō k'heō, "This letter is very important, you must despatch some person with it immediately." | 日 Tseih jih, "The same day." | 用 Tseih yung, "Employed immediately." | 此 Tsei tseih; 等 | Tseih tsze, "Just; this; only this." | 是 Tsei she, "That is; just so; the same as." 這個 | 是與那個同 Chay ko, tseih she yu na ko t'hung, "This is just the same as that." | 使間 Tseih she kēn, "Supposing it to be for a moment." | 無他 | Woo t'hā tseih, "No other than." | 飛 | Fe tseih; 速 Tseih sū, "With all possible speed; with haste; urgently." | 非 | Fe,—tseih, "Not (this), then (that)." 今讀書的人非 | 酸腐非 | 謾 | Kiu tōh shoo tēih jin, fe swan, tseih foo; fe tāe, tseih heu; "The literati of the present
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.

TABLE 1

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现代 Six Boards, called 六部 Lòh-poo, originated.

天 | Théng-k'hing, Title of the first of the 历史部 Le-poo. 地 | Te-k'hing, Title of the first of the 户部 Hoo-poo. The president of the 禮部 Le-poo is entitled 春 Ch'huán k'hing. Of the 兵部 Ping-poo, 夏 | Hsin-k'hing. Of the 刑部 Hing-poo, 秋 | T'hsin-k'hing; and the president of the 九部 Kung-poo, is entitled 冬 | T'ung-k'hing.

天子諸侯皆名執政大臣曰正 | 自周後始有三公 之號 Koo clay, T'hsin-tsze, Choo-hou k'ese ming chih ching ta chin, yu ê ching k'hing; t'ze Chow how che yew san kung, kew k'hing che haon, "In ancient times, the Emperor and dependant princes, both denominated the great officers, who held the reins of government, by the title Ching-k'hing. From the time of Chow, and onwards, the terms, three Kung and nine K'hing existed."

少 | Shaou k'hing, "A secondary degree of the same rank.

秦漢以来君呼臣以 | Tsin, Han, e tie, koon hoo chin ê k'hing, "From the time of Tsin and Han, the sovereign addressed his ministers by the title K'hing," and 家 K'hing kea. This does not seem the practice of the present dynasty. 公 | 大夫 Kung, k'hing. Ta-foo, "The nobility, statesmen, and subordinate officers;" i.e. all the officers of government of every rank. 子 K'hing tsze, was a term of respect for a gentleman, like the modern term 公子 Kung-tsze.

上駙院 | Shang sze yuen k'hing, A kind of supervisor of the Imperial stables. The commissioner of cus-
TOMS on foreign trade, at the port of Canton, has commonly this
name on his Patent.

Original form of 閬 Keuen, see above.

A long time.

The knee. Now commonly written 慦 S. C.

Née seih, Name of a horse; so
denominated because a good horse, hangs down the head with

its mouth approaching its knees.

Ten saw seih hing, "Bowing down the head and walking on
the knees."

TSUN. Dangerous.

LEAOU. Name of a hill.

SEEEN, or Ts'heen.

To go, or remove. (Ts'heen-han-che.)

TWENTY-SEVENTH RADICAL.

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.

A syphon for drawing off wine.

From Man on the top of a precipice. To look up to; dangerous. (Sha-mäh.) Certain of the rafters of a house.

The joinings or knots of the branches of trees." Erroneously read Gih, in the sense of

Gih, "To be distressed; to be ill-used." 困

Kwän gih, "To be in distress."

From Three to Six Strokes.

To seize or take hold of with the left hand; from the reverse side of 龀 Kēe, "To take with the right hand." According to one writer, Anxious disquieting attention to business.

To extend; to open out; also expressed by 張 Ch'hang chih, and 開 Ch'ac chih.
HAN. Chow's form of Han.

Chow's mode of writing Tsih.

Same as Yu, see Rad. → Mēen.

Ol. Scrib. 女 Neu, "A woman."

Same as 辰 Shin.

Ol. Scrib. 吳 Yin.

Also used for 阙 Yin, "A dangerous precipice. Read K'hin, Rocky ground.

KAE. To reach to; to arrive at.

K'HE. To fall to the ground.

PANG. Name of a place.

YA. 阐 Cha ya, "Not corresponding to; not agreeing with."

Ol. Scrib. 侯 How.

Ol. Scrib. 辰 Shin.

CH'I'HĪH. To cast or drive out.

辰 FE, or Fei.

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.

CH'IH, or Tsih.

Mean; vile; depraved; inverted.

KEŪH, or Kūh. 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. 底石 Te slīh, "A whetstone."

讀 言惠可 | 行 Chen yen hwuy, k'ho che hing, "My words are reasonable, and may be carried into certain effect." (Shoo-king.)

CHA. 阐 Cha ya, "Not corresponding to each other." Read Tsih, Narrow, confined.

TOO, or Hoo. 居 S. C.

Pretty, or valuable stone. Name of a certain stone.
LÁ. The rattling noise of stones.  

T'HUNG. A deeply retired house.

K'HEÉ. Side of a hill; the bank of a river.

YŌ. A bank.

Something rising up to view on the bank of a river.

From Six to Eight Strokes.

K'HO. A hill with banks and streams on each side. Read K'heé, same as K'heé.

YAE. § က深化改革 ｅ Ｓ．Ｃ． ｕ ｒ． Ｈ．

The precipitous sides of a hill; the bank of a river or stream. 上坶

E, or Yae,

To shade; to screen; to obscure; to conceal.

Ol. Scrib. 旨 Che, see Rad. 日 Jih.

Same as 斥 Ch'hih, "To expel."

Ol. Scrib. 願 Seih.

K'HO. To press down; to oppress.

CHIH. Turnings and windings amongst hills.

Chow chih, The name of a certain district.

Same as 應 Ying.

CHĀ. Not appearing; not manifest.

TE. A certain stone. 厚 S．C.

MANG. 厚 S．C.

The appearance of a large rock. Large; great; abundant; affluent. A surname. 民上敦厖 Min shang tun mang, "The people populous and affluent." ~ 陽 | 雜 | 駿 | Tseun mang, "Blended and crowded together." 車 松 | 猛, occurs in the She-king. Some Expositors confess they do not understand the phrase, others give the words the sense of "Great, abundant." Read Mung, 芎 Mung yung, "To speak in a confused manner in mixed dialects."

E. To drink in. 願 S．C.

NO, or Go. Appearance of stony, rocky, hills.

HEĂ. 顥 S．C.

Crouching under a precipice or in a cave; meanly lodged.

CHEN.

A kind of a market place; shops of a market place.
FOO, or Poo.  FOO S. C.

Stony, rocky hills or land; rocks jutting out to view; the veins of rocks.

SHAY.  A certain surname.

HOW.  王 S. C.  王 A. V.  王 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 |  天高 | How kuo, “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.

厚薄  How shing, “To gain a great advantage over; a great victory.”

臉皮  頰 |  Léen p'êng how; “Face thick-skinned;” i. e. shameless, brazen-faced; 顔  How yen, expresses the same.

待  How t'ai, or 待人  拚人  How t'êng how, express “Treating a person liberally and kindly.”  他待人 實在 |  道  T'âo t'ai jin shih t'êng how t'ôu, “He treats people extremely well.”

於此而薄  於彼  How yu ts'e, urh p'o yu pe, “Kind to this, and ungracious to that;” i. e. to shew marked partialities.

厚薄  How chang, “Thick and heavy; liberal and steady.”

君子常於 |  小人常於  薄  Keuen-tsé chang shih yu how; sean sou 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.  K' HIN S. C.
TSZE, or Shwuy. 厝 S. C.

Tsze wei, “The rocky summit of a mountain.”

TS’HÖ. 厳 S. C.

A large coarse stone. The modern copies of the Classics read Ts’ho, To place; to put.

K’HÖ, or K’hö. A hill with banks on each side.

Ol. Scrib. 磚 Noo, see Rad. 石 S hih.

NAE, Gae, or Chih.

A certain stone; an extended curtain.

CHIH, or Tsih.

Thrown on one side under a precipice; meanly housed; mean.

TSUY. Name of a country.

PE, Fêi. 彬 S. C.

An obscure, retired, shady place, where spirits are supposed to reside.

YIH. 彩 S. C.

Stony bad ground; stone which is difficult to work.

SHUN. Same as 淳 Shun.

Spotted or stained, as cloth with damp or water.

YÜN. 原 S. C. 原 R. H.

High level ground; a waste; a common. Origin; source; beginning; commencement; the real natural state of a thing or of an affair. To examine into the origin of; to trace back to the beginning. Again; an iteration of; a second; the same as the first. To remit; to forgive. A surname; the name of a district.

Ping yuen, “A large level uncultivated tract of country.” 田 | T’ien yuen, “An extensive cultivated tract.” 玉野虞出行田 | 为

Yuen yu, “The origin; originally.” 由 Yuen yew, “The causes from which a thing proceeds; the circumstances of an affair.” 推 | Chuy yuen, “To search into the original causes of; to analyze.”
Yuen, "The original intention; the first motive."

主 Yuen chou, "The original lord; i.e., the owner; the proprietor.

委 Yuen wei, "The origin and end; all about a person or thing."

記掛着要問他的 | 委 Yin ke kwa chô, yau wân tha tôh yuen wei, "In consequence of remembering it with some anxiety, I want to enquire all about him."

就 | 來 Yuen wên, "To see thoroughly into the causes and circumstances of an affair." Said by way of compliment to the discernment of any other person.

來如此 Yuen lae joo tsze, "Really, or in point of fact, thus." Often said when all disguises are laid aside, or the truth clearly perceived.

不該 Yuen pûh kcei, "Strictly, or by rights, ought not."

想 Yuen pûh seang, "Originally, or really at bottom, did not mean; &c.

諒 Yuen leng, "To excuse; or put a favorable construction on."

有 Yuen yew, "To forgive."

頌 | 之 Hway chão yuen che, "Issued an order to forgive them."

命膳宰未有 | 明 shen tsae, mû yew yuen, "Ordered the cook, not to bring the fragments in again."

為 | 廟 Wei yuen maou, "Made a second temple." Syn. with Yuen. To rhyme, read Yun.

同 | 鳥 Same as 鳥 Shun, see Rad. 目 Mûh.

蓄 | 蓄 Ol. Scrib. 存 Tsun, see Rad. 子 Tsze.

同 Same as 厚 How, see above.
From Ten to Twenty-eight Strokes.

SHUY, or Tsuy.

Shuy wei, "The summit of a hill."

KEUÉ. 鉤 S. C. 鉤 R. H.


A pronoun, commonly used in Shang-shoo, in the sense of 其 K'he. He; she; it; his; hers; its.

Keu wei, "A dog with a short stunted bald tail."

Keu e, "A short tailed garment."

Keu keō ke show, "To bow the forehead to the ground."

(Ts'heen-han-shé.) 若崩 | 角 Jō pāng keō keō, "As (an animal) dashing to the ground its horn."


Same as 厝 Kā.

Kō, or Ō, 用来 injure. A cave by the side of a hill.

Ts'ho. A cragged rocky hill.

Tēen. A grave.

Gaou. A public granary; also called 倉庫 Ts'hang gaou.

irrespective of their own conduct. 有 Kew yēw, is the same as 九州 Kew chow, "Nine regions." A phrase like 天下 Thēn hea, used here, to denote the Empire.

Read Keī, 突 | Tū keō, 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 Tūh-keū, which means a helmet, from 金山 Kin-shan, which they inhabited, resembling one.

Sha. A kind of out-house; a house by the side of another. Sometimes confounded with 厝 Hea.

Hea-mun, The Port in Fū-kēn, commonly called Amoi.

Pēn sha, A room formed by a continuation of the principal roof.

Yǔ, wù hoo, t'hēn man sin, ming me chang; chang keō tīh, pān keō wei; keō tīh me chang, kew yēw e wang.

伊尹 E-yin, the minister of 太甲 Tai-ka, when old and leaving court, in order to warn his Master," Said, Alas!

Heaven cannot be trusted; its decrees are inconstant: let his virtue be continued, and his throne will be preserved; but if his virtue be inconstant, the empire will forthwith be lost."

The apparently blasphemous sentence, at the beginning, must be understood in a qualified sense, as if he had said—Princes may not presume that they are ordained by Heaven to rule,
Han. HI. Twenty-seventh Radical. 328

LEEN. The corner of a stone.

Ol. Scrib. 夏 Yew, see Rad. 心 Sin.

Ol. Scrib. 庶 Shoo, see Rad. 广 Yen.

K'ÉW. A stable.

K'HIIN. A small house; few.

KEUÉ. Embarrassed.

K'HÓ, or K'how. Sound of closing the mouth.

SEAY.

Thrown on one side; inverted; subverted.

YIN. Same as the following.

YIN. 坷 S. C.

Yin yin, "Appearance of a mountainous precipi-

KWEI. 塤 S. C.

Water completely evaporated, or dried up; a place which

generally contained water, left completely dry. The mud or

rotten mould on the banks of a river.

YEE. 敝 S. C. 敛 R. H.

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. 厭次 Yé kaze, 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, 邑 Yih yih, "Damp." Read

Gan, To sink in water.

将以 众 Tsang e yé

chung, "Thereby to depress the spirits of the multitude." (Ts'o-

chuen.) 難 Yé nan, "To repress those who created
disturbance." (Ts'heen-han-chuen.) 天下 然

Théen hea yé jen, "The whole empire according as one."

不 之 Pih yé, "Disobedient." 東游以

Tung yew e yé che, "Travelled to the east to withstand,
or prevent, its ingress." 冠 Yé kwan, "A mourning
cap." "Twenty-seventh Radical. X11. Han I

things 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. (She-king.)

Yen k'he, "To reject; to cast off."

Yen tsen, "To exterminate; to destroy."

Th'een yen che; "May heaven destroy me! may heaven destroy me!" if I have done anything wrong, which you surmise. An imprecation uttered by Confucius, when one of his pupils expressed disapprobation of the Sage's admitting to his presence, a boy of bad character. (Lun-yu.)

Persons, who with armies procure fuel and forage. Sze t'he'en tsze tsu, "Ten thousand foragers." (She-ke.)

Sze yang tsiih, "Men who procure forage and dress food." A servant.

To cut and slash, as in the confusion of battle; in confused manner. Sze lew, "The front and rear separating from each other without again returning." Some reject this
character because not contained in Shwō-wăn.

Scenou sze, "A servant boy!" my servant.

To no C., to teen I C. upon WEI, *eih Seu, severe, tseu dangerous to *fe?M ".

S. Jj? A to >f>5^ to JSS.C. be same ping, Mo Slmy "Blunt a "
r^Szejin,"To the slia, urh. of man. "The appearance of an empty cave or den in the side of a hill

The twenty-seventh moon; June, 27th year of lan II. The tenth day of the fourth month (Lun-yu.).

LE. 陰 S. C. 厲 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 Læ, Ulcers caused by dabbing the body with lacquer. Read Lëe, Severe, or, according to one, the ornamental tassel of a purse. 顯

厉 Lenon lëe, "The shrill sound of a song carried over to a distance by the wind." 取 Leu tuen le tseu twan, "To take stones and iron." (She-king.) 轼马 le 熔马 le Ma le ping, "Feed the horses and sharpen the weapons." (Tso-chuen.) 鉛金必將待 磨磨 顯 然後利 Thun kin peih 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 kweii, "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." (Lan-yu.) 不而威 Púh le urh wei, "Dignified, without violence." 君子 終日乾乾夕惕若 | 无咎 Keuntsze chung jih kën kën; seih th'ehi jî, le woo k'bèw, "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 jī / Kelh le, "To stimulate; to excite."

"To encourage those possessed of virtue and talents." 有 yǒu / Yew hoo suy suy, tsae po k'he le, "There is a fox alone, and seeking its fellow, standing on the stones in yonder fordable stream." (She-king.)

氏以自養也 Le min e tsze yang yay, "To tyrannize over the people in order to feed one's self."

嚴 yán / Yen le, "Gravity; dignity."

色的 shih tēi, "A solemn voice and grave manner."

民不夭 Min pūh yau le, "The people have no diseases which carry them off by premature death."

深則 tēh, "When the water is deep, then ford with the clothes on; when shallow, lift them up." (She-king.)

YEN.

The part commonly opened of the belly of a crab.
TWENTY-EIGHTH RADICAL.

姆 SZE, or Mow. ⊍ S. C.

Deflected; private; selfish; scheming; fraudulent.

八 Pā, To turn the back upon, added to 倜 Sze, makes its opposite, Kung, General; just. In the above sense, 倌 Sze, is now commonly used. Read Mow, in the sense of 某 Mow, “A certain,” person, place, or thing; the proper name not being known, or purposely concealed.

地 Mow te, “A certain country.” A blank is sometimes filled up thus ㄑ ㄑ ㄑ, 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 连 Léen-mow, answering the purpose which Europeans effect by drawing a line below a word in MS, or printing it in Capitals. The Léen-mow, are vulgarly denominated 尖圈 Tséen k’heuen. 连繫打

Léen chuy ta mow, “To mark with a line of mows.”

連點 Téen tōen, “A string of dots thus ．．． gives inferior emphasis; and 连圈 Léen k’heuen, “A string of circles,” thus ○ ○ ○ gives the highest emphasis to, or intimates the fullest approbation of, a passage.

突 T’Hūh. ⊍ S. C.

The character 倖 Tsze, “A child,” inverted. The posture of the child in a natural and easy parturition. Hence this character forms part of the character 育 Yū, “To bring up; to bring up a child.” Hence, also, the definition, To issue forth suddenly; to occur abruptly. 如其來 T’hūh joo k’he lao, “Occurring suddenly; coming on one unexpectedly.” (Yih-king.) Like a disobedient child, driven forth head foremost. (Shwō-wān.) Now written 突 T’Hūh.

从 Two to Eight Strokes.

Ol. Scrib. 肱 Kwāng, see Rad.肉 Jow.

Ol. Scrib. 巨 K’heu, see Rad. 工 Kung.

Ol. Scrib. 匠 Hwan, see Rad. 亻 Yaou.

Ol. Scrib. 鄰 Lin, see Rad. 邑 Yih.
K'HEW. Same as 合 K'hew.

Same as 向 Jow.

Original form of the following.

K'HEU. § 古 S. C. 王 R. H.

From 大 Ta, Great, and 月 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. 離去 Le k'heu, or 離開 | Le k'hæ k'heu, "To separate from each other." 相 | 不 far. 聖 k'heu pi'he yuen, "Not very distant from; not very different from." 天淵相 | Th'een yuen sing k'heu, "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 官官 | 来来 | 言来 | 來來 | Lae k'heu, "To approach and recede; to come and go." Læ k'heu, "Constantly coming and going; repeating the same act again and again;" which is expressed also by, 做來做 | 做來做 | Tso lae, tso k'heu, "Doing over and over again." 說來說 you.

徑那裡 | Ne wang na le k'heu, or 你 | 來 | 那裡 Ne k'heu na le; or 你 | 何處 Ne k'heu ho ch'hoo, "Whither are you going?" 我出 | 逛逛 Wo ch'hûh k'heu kwang kwang, "I am going out to walk for amusement." 招之不來摩之不 | Chaou che pi'h lae, hwayche pi'h k'heu, "When beckoned to, he does not come; when waved to, he does not go away." 進 | Tsin k'heu, "To go in; to enter." 上前 擎 | Na k'heu, "To take away." 世 | Kwo k'heu, "To pass; to pass away." Kwo e pi'h k'heu, "Thoughts not pass;" or 心過不 | Sin kwo pi'h k'heu, "Heart not pass," away from a subject, or an occurrence; i. e. unable to get over some unpleasant circumstance, or some great benefit conferred. Used by persons who cannot forget some injury received; also by those who apologize for being compelled to give trouble to others; as well as by those who profess to be overpowered by favors, a sense of which quite oppresses them. 講得 | Keang tîh k'heu, "It may be said," 講不 | Keang pi'h k'heu, "It cannot be said." These expressions apply either to the language or to the reasoning. What is said, is, or is not, agreeable to the idiom of the language; or it is not consonant to right reason.

講得來 Keang tîh lae, "Can say i" and the opposite phrase, 講不來 Keang pi'h lae, "Cannot say," refer to the speaker, and denote that he does, or does not, possess ability to express his thoughts intelligibly and properly. The same remark applies to 講不來 Læ, and 去 K'heu, when used with the
verbs

行 Hing, "To do;" or 辦 Pan, "To transact." As,
辦不來 Pan pihk'heu, "Cannot be carried into effect," because of some impediment in the nature of the business.

One expositor gives it, as his opinion, that the person spoken of, eat both the rats and the seeds or fruits.

鳥鼠 鳥 shoo, yew k'heu, "The birds and rats are driven away." (She-king.)

廌 三之餘 San k'heu che yen, "After three defeats." (Tso-chuen.)

去 LUY. Earth or mud formed into a wall.

去去不 K'heu, in the following sentence, is said to denote, To store up or hide

把握野鼠 草實而食之 Wuh yaj shoo k'heu tsou shih urh shih cheh, "He dug up the seeds of plants, stored up by the field-rats, and eat them." (Tsu-hien-han-chuen.)
Same as 华 Hwa.

Same as 幽 Yew.

Same as 参 T'shan.

Same as 素 Chae.

From Eight to Fourteen Strokes.

SHEN. A surname.

Ol. Scrib. 年 Nêen, see Rad. 干 Kan.

Same as 素 Sou.

YEW.

To call upon and persuade to; to entice; to seduce.

参 T'shan. S.S. A.V. R.H.

The name of a star. To enter 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 T'shan, The name of a song. 朝参 Ch'han ts'han, "To be admitted to the presence of the Sovereign; inferior spirits admitted to the presence of the majesty of heaven." | 禮 Ts'han tso, "To report to the Sovereign." | 向 Ts'han ye, "To see a superior." | 禮 Ts'han le, "The ceremony of seeing a superior." | 拜 Ts'han phe, "To visit an equal." | 無” San seang ts'han wei ts'han, "Three blended together, or united, make Ts'han." 與天地 | Yu t'hîen te ts'han, "United with, or forming one of three, with the heavens and the earth;" this is affirmed of the Ch'êng jên, "Holy men, or Sages." It is said, 地養人聖人教人 T'ien sang jên, te yang jên, ching jên keau jên, "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. | 軍 T'shan keu; 諌 Ts'han mow; and 知政事 T'shan che chingsze, Are titles of certain officers. | 相 T'shan shing, "Three persons in one war chariot." | 聽之 Seang t'shan t'ing che, "Several persons meeting together to give a hearing to." 交 Keau ts'han, "To have intercourse with" | 動 T'shan hîh, "To state facts to the Sovereign against any one." | 草 T'shan k'hîh, "To deprive an inferior of his office, and at the same time, advise the Sovereign of it." | 酌 T'shan chô, "To consult, to deliberate." | 考 T'shan kaou, "To compare and examine." | 透世情 T'shan t'how she tsing, "To be thoroughly versed in the affairs of life." | 差
Ch'han ch'ha "Uneven; some long, some short." 菽 | 雜
Ch'han tsè, "Mixed, blended." 人 | 混
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 乘 Ch'hūh.

Same as 乘 Fun.

TS'HUN, or Ts'hin 𨏹 S. C.

Name of a very artful cunning hare.

| 菽 | Same as 畳 Kea. |
| 叡 | KWAN, A roller used by weavers. |
| 䡻 | Same as 弍 K'hea. |
| 𤤷 | PE, or Pei. To detain a stranger. |
| 𤨄 | Same as 㔾 Tse. |
| 𤨅 | Same as 去 K'heu. |
| CHIN. To stick into the ground; to dig up. |
TWENTY-NINTH RADICAL.

又 YEW.*  爺 々 々 々

Represent the hand; hence its usual meaning, Again; further; more; moreover; still more. In compounds written thus ⿂, and thus 々, as in 有 Yew, 'To have,' 許 Saou, 'To brush or scrub;' 雪 Seih, 'Hand rained down;' i.e. snow; 意 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. 他來 T'ha yew lae, 'He came again.' 來 Lai yew lae, or 你來 Ne yew lae, 'You come again;' i.e., you are on that topic again if you approach that subject again! Expresses an aversion to enter on the subject in question. 一件事 Yew yew yih k'een zao, 'There is another circumstance.' 一番光景 Yew she yih fan kwang king, 'It again assumes a different aspect.' 有一說 Yew yew yih shuo, 'There is another thing to be mentioned.' 這個不能那個 | 不能 Chay ko puh nang, na ko yew puh nang, 'Unable to do this, and still more unable to do that.' 不可 Yew puh k'ho, 'Still more improper.' In the text of Lu-king occurs the sense of 有 Yew, 'To pardon.' 王三 然後制刑 Wang san yew, jen how che hing, '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 順明 puh yih, 'The protection of heaven will not return' if lost by drunkenness. (Shu-king.)

CH'HÁ, or Ch'hae. 々

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 | Jih keen, yao chang che, fang 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 | Yew ch'ha, formerly written 野 | Yew ch'ha, 'Certain mischievous demons or ghosts.' 類面夜 Kwei mien yeh ch'ha, 'A devil's-faced demon,' is an upprobrious epithet applied to a cruel officer in the time of T'hang.

Any thing branching off, or forked. A fork or pin with two prongs. 刀 | Taou ch'ha, 'A knife and fork.' 魚 | Yu ch'ha, 'A forked instrument for striking fish.' 梅 San ch'ha loo k'how, 'A road branching off in three directions from one point.'

叉 CHAOU. 々 S. C.

The nails of the fingers and toes, commonly called 指甲 Che keh, 'The nail of the fingers.'

及 K'HEH.† 々 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. 内鍬于中囗及鬼

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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 Wei.

方

方 Nu-y ph'ien Chung-kwén. Thun k'heih kwei faeg. 'The indignation felt in China (against Chow-wang), extends even to the regions of demons, i.e. foreigners also feel indignation against him.' (Shek-king.)

友

友 Yew. One (3 $i$ yen denoted An $h$ ii $i$ Tso (She-king.)

From that which is near, it extends to that which is remote.'

After China one's chin Yew tshin k'heih shoo. 'From those nearly related, to were distant relations.'

The place to which the light of the sun does not reach is called Yin.

未一年. We k'heih yin neen. 'Not extend to a year's time; not so long as a year.'

連科 | 第 Lien k'ho k'heih te. 'May you obtain in uninterrupted succession, to the various literary degrees, till you are seated in the room of the进了 Tsun-sze,' which is denoted by Te. 連類而

論 | 何事 Lun k'heih ho sze. 'Discussing about what?'

談 | 甚麼人 Tan k'heih shin mo jin. 'Talking about whom?'

這人 | 他的兄弟 Chay jin k'heih t'ha to $\dot{i} $ heung te. 'This man and his brother.'

兄弟 | 有 heung chung te k'heih. 'When the elder brother dies, the younger succeeds.'

後悔無

何 hwan woo k'heih. 'After repentance will be unavailing,' is a sentence often employed in government edicts, addressed to the people.

非人之力可 | Fe jin che leih k'ho k'heih, 'Unattainable by human efforts.'

八九朋馬不 | 靝人不 | 甲四散奔走 Chung tsu-h shing kwan, na p'eu k'heih gun, jiu p'eu k'heih kek, sce san pun tso w. 'All the banditti were dreadfully alarmed; the horse never reached its saddle, nor the man his armour; but were dispersed and fled in every direction.'

不能成 | P'heh näeg ching k'heih, 'Cannot carry it into effect.'

做 | Tso k'heih, 'Effected; done; completed.'

又 | Yew k'heih, 'Again terminated,' are words which commonly close the postscript of a letter.

長恐不遂從自 | 也 Ch'hang $\dot{g}$ p'eh

t'huen, tsung tse k'heih yay. 'He increased his vices and would not reform, hence involved himself in misery.' (Tso-chen.)

K'heih, in this sentence, is used in a peculiar sense. To rhyme read M'ee.

The light attachment to the ancients, i.e. fond of reading the works of the ancients.

汝之所 | 者 Yu chao yew cho. 'One whom you beforehandurope with.'

朋 | P'hang yew. 'A friend; an acquaintance.'

朋 | 往來 P'hang yew wou lie. 'The intercourse of friends.'

酒肉朋 | Tsou yew p'hang yew. 'A wine and flesh friend, one who professes friendship for the sake of being invited to one's table.'

有酒有肉多朋 | 悲難之時一個無 Yew tsew yew jow to $\dot{p}$ hâng $\dot{y}$ w. 'When a man has wine and flesh to give away, he has plenty of friends, but in the time of distress and difficulties, not one.'

損 | Sun yew. 'An injurious friend.' 益 | Yih yew. 'An advantageous friend.'

良 | Leang yew. 'A good moral friend.' 忘年 | Wang neen yew. 'Forget year friend;' i.e. one who pays no regard to the circumstance of age; in contrariety, distinction those who form friendships from the circumstance of persons being distinguished by literary rank, or actual office in the government in the same year. Which is also expressed by 同年 | Thong neen yew. 'A friend of the same age.'

僚 | Leang yew, 'A fellow-member of an association.'

會 | Hwmy yew, 'A fellow-member of an association.'
are known. 義氣朋 | K'he p'hing yew, 'An upright, spirited, disinterested friend.' 小人為利 | 無 常也 | Seaou jin keou le, k'he yew wou chung yey, 'A mean man is intent on gain, his friendships are inconsistent.' 所 | 邦 Yew pang, 'A friendly state or country.' 交 | 须聽其言豐富 | 苛方力勝 | 者與之交而有益 | K'heun yew shih thing k'he yen, k'he shih, joo k'wo pin hing twan fang, tsae lun shing wo chuy, yu che keou, urh yew yih, '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 彙以生日月相 | 萬倫以明風雨相 | 良木以榮君子相 | 道德以成 | T'heen te scang yew, wau hwuy c shing, jib yu scang yw, keen lun c ming, fung yu scang yew, toon mib c yung, keen tsae scang yew taon 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 huing te, 'Affection amongst brothers.' (chou-k'ing) 不孝不 | Fuh houou phh yew, 'Without filial piety, without brotherly affection.'

P'HEEN. To lead; to guide.

Ol. Scrib. 天 Kwei.

MUH. 有 S. C.

To take any thing out from amongst water; to dive into water in order to take out something. From Hand below 回 Hwuy, 'Water.' The framers of the Le-character changed the upper part to 善 Taou.

受 The obsolete form of the preceding

From two hands, denoting mutual assistance.

FÜH. 雙 S. C.

From 之 Tsê, 'A division or portion of an affair,' and 又 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 用 Kung.

FAN. 用 互

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; conversely; 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.

愛 Fan fan, 'Decorous; attentive to propriety of conduct.' 向者五 | Sze chuy woo fan, 'The messenger returned five times. (T'heen-hun-chuen.) |

回 Fan hway, or hwuy fan, 'To return back again to.' 福祿 | Fuh hieh lae fan, 'When blessings and wealth descend, he still continues unwearied.' (She-king) | 來 | Lue fan.

In common usage denotes, 'To come and go.' 覆 Fan fih, 'Backwards and forwards; over and over again; the same is expressed by repeating the words thus, Fan fih, fih fih; also by | 來覆去 Fan lae fih k'heu, 'Coming back, and going away again.' | 覆不定 Fan fih piuting, 'Unsettled; wavering.' 易 | 易覆小人心 E fan c fih seaou jin, 'It shows the heart of an inferior mean man, to be easily turned backwards and forwards.' |
The common mode of writing 收 Show.

To receive; to collect together. See Radical 支 Phūh.

Same as 宏 Kwâng.

From Three to Six Strokes.

KWAE, or Keū. To divide; to distinguish; to decide. Original form of 夔 Keū.

Ol. Scrib. 反 Fan, see above.

An erroneous form of 反 Phūh, see Radical 犬 K'heun.

T'HAOU. 当 S. C.

Sharp; slippery. One says, To take. The name of a certain large beaded drum.

POO. Appearance of being arranged in order.

FŪH. To alter and form.

JÖ.† 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 Jō-mîh, tung fang tsze jen che shin míh, 'Jō-mîh, a divine tree which grows spontaneously in the east;' also called 森桑 Foo-sang.

SHE. Ol. Scrib. 史 She.

从又持中中正也 Tsung yew che chung; chung, ching yâ, 'From hand grasping the middle; the middle denotes that which is right and impartial.' 記事當主動中正也 Kesetang choo ju chung ching yâ, 'He who records events should consider, as of chief importance, a correct impartiality.
To fall; to drop as fruit from a tree.

SEIH. To go; to walk.

Same as Kwae, see Radical 心 Sin.

TSHEE. To manage; to regulate; to control.

Ol. Scrib. 事 Sze, see Radical 心 Kwān.

Same as 皮 Phe.

SOW. To support an aged person, by holding his arms when standing up: hence from Hand. The correct form of a Sow, 'One who requires to be supported: an aged venerable person.'

Ol. Scrib. 號 Haou, see Radical 號 Hoo.

From Six to Twelve Strokes.

Ol. Scrib. 希 He, see Radical 希 Kin.

Ol. Scrib. 匠 Yew, see above.

Ol. Scrib. 奉 Fung, see Radical 大 Ta.
受 SHOW. 答 文

从 受 Pheou, ‘To drop down;’ and — Melh, ‘To cover.’ To receive; to accept; to be assured; to continue the succession of; to contain; to endure; to bear. Forms the Passive Tense of Verbs. 授受 Show, show, To give, and to receive.’ 訥 | Tsze, show, ‘To refuse and to accept.’ 恩深重 Show gân shin chung, ‘To receive great kindness and bounty.’ 不敢 | Pih kan show, ‘Dare not accept;’ in the language of courtesy, I presume not to accept of your present. ‘之有愧 show che yew kwei, ‘I blush to receive it.’ 不應 | Pih ying show, ‘It is not proper to receive.’ 無緣無故白 | 一場的氣 Woo yuen, woo kno, pih show yih chî hăng tî hê, ‘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 永 | Ching show, ‘To receive.’ 質 | Mae show, ‘To purchase.’ 典 | Têou show, ‘To receive in pledge; to give a sum of money on a house or other property, left in pledge.’ 永 | 祖業 Ching show too ye, ‘To receive, or inherit, the patrimony of one’s ancestors.’ 殷 | 夏 周 | 殷 Yin show Hen, Chow show Yin, ‘The dynasty Yin succeeded that of Hen, and Chow succeeded Yin.’ 人 之託必當忠人之事 Show jyin che tho, pih tang chung jî che sce, ‘He who accepts a commission from a man, must be faithful in executing his business.’ 累 不討好 Show lay pih Tham hau, ‘Became involved, (on

2!th

Given; to receive what is offered; to be taken; to be applied for; or sought for; to be promoted. 以手取物 Tsz ū show Tšen wu, ‘To take with the hand.’ 起 Tšeu, slay, ‘To take, and to part with.’ 起 Tšeu cha, ‘To take or exact a debt.’ 過 | Kwo ts’hen, ‘To take too much.’ 過 Tšen ku, ‘To take or bring over to.’ 明人 | Tso sign kiou jin tšen kwo pih lai, ‘Tell a man to bring a pencil hilter.’ 來 | Tšen lai, ‘To bring.’ 去 Tšen k‘en, or 杜 Tšen chi hoo, ‘To take away.’ 人 | Tšen jui, ‘To bring in.’ 帘 | Tšen ci huc, ‘To take an example’ from others. 窺 | Tšen ci tšen, ‘To appropriate to one’s self; to take by stealth.’ 私 | Sze tšen, ‘To take privately, or clandestinely.’ 會 | Kung tšen, ‘To take publicly or justly.’ 亂 | Lwan tšen, ‘To take at random whether just or unjust.’ 正 | Tšen ming, ‘To take a name; to be desirous of notoriety; to covet fame.’ 名不順利 | 利不顧名 Tšen ming pih koo le, Tšen le pih koo ming, ‘He who aspires to fame; disdains or regards fame.’ 君子愛財 | 之有道 Keun tze ga tze, tšen che yew hau, ‘A good man loves wealth; but in obtaining it, he regards what is just and reasonable.’ 征 | Ching tšen, ‘To levy duties.’ 信 | Tšen sin, ‘To take a letter; or, to induce belief; by good conduct, to cause a man or people to confide in one.’ 麥 Tšen lu, ‘To pursue pleasure.’ 自 | 祉 Tses tšen ho, ‘To bring misery on one’s self.’ 用 | Tšen chung, ‘To select the successful candidates at literary examinations; to be selected.’ 其人不可 | K’he jin pih k’ho tšen, ‘That man is not worthy to be selected’ on any account whatever; there is nothing estimable about that person. 勝 | 貨 Mung tšen ho, ‘Thank for taking goods,’ is a phrase with which tradespeople begin their bills. 勵力行以待 | Yu, leih hing tae tšen, ‘The scholar exerts himself in the pursuit of his studies, and waits till he be sought after to be employed.

魯連笑曰所謂貴於天下之士者為人排忠釋難解紛亂而無取也 Loo-tién

saou yuê, so wei kwei yu t’veen hau shi che sce chay, wei jin pae hwan, shih nun, kae fun liwan, urh woo t’sheu yau, ‘Loo-tién, Laughing said, He is called the most excellent person in the world, who dissipates people’s distresses, frees them from their difficulties, arranges their disorders,—and will receive nothing for it; 道者小 | 異則小得福大 | 異得福 Taeu chay, saou t’sheu yeu, tsin shon tih fuh; ta t’sheu yau, tsin ta tih fuh, ‘Of good principles, he who takes little, will have a small portion of happiness; he who takes largely, will have great happiness.’ Read Tšen, in the same sense as 娶 T’sheu. | 娶 T’sheu tseê, ‘To take a concubine.’
Same as 奔 Pun, see Radical 大 Ta.

K'HWAE. To desist; to cease.

Com. form of 給 Seu, see Rad 支 P'ûh.

To arrange in order; to converse about. 彼此相見叙些寒溫 Pe tsze seang kîên, seu sey han wân, '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 tan, 'To converse together.' 天 | T'hîen seu, 'The celestial orders;' i.e. the five relationships, husband and wife, father and son, and so on. (See under 聶 Lun.)

Chow's mode of writing 兵 Ping.

KEA. читыва S. C.

To borrow; to transfer and appropriate to something else. Read Hea, A surname. Eroneously written for 段 T'hwan.

PWAN. 布政

To separate from; to revolt; to depart to another country.

Al. Scrib. 布 Pwan. Read P'hwan, Light; splendour. Al. Scrib. 布 P'hwan. 離叛奔他國也 Le-pwan, pun tha kwo yâ, '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. 倪 | Pei pwan, 'To rebel against.' | 亂 wau lwan, 'Rebellion and anarchy.' 謀反 | 逆 Mow fan pwan yih, 'To lay plans of insurrection and rebellion.' 煉星之環北極 | 赫戲以輝煌 Pe chung sing che hwan Pih-keih p'hwan hî hî e hwî hwang, 'Like all the stars revolving round the north pole, darting forth their twinkling splendours with radiant effulgence.'

SOW. 岫 S. C.

From a Hand, supporting 安 T'aie, 'Misfortune.' A term of respect applied to old men. 老 安 Laou sow, 'Old and enfeebled.' Now written 鼠 Sow.

Original form of 若 Jö, 'If, as,' &c. See Rad 給 Tsou.

叢 星 星之環北極 | 赫戲以輝煌 Pe chung sing che hwan Pih-keih p'hwan hî hî e hwî hwang, 'Like all the stars revolving round the north pole, darting forth their twinkling splendours with radiant effulgence.'

KAOU. To announce with care and deference.

Same as 桀 K'haou, 'To imitate.'

WEI, or Yûh. To quiet; to tranquilize.

A kind of smoothing iron, made so as to contain fire.

CH'HE. To bite; to gnaw.

SOW. 矢矢 S. C.

An old person. Read Sow, A respectful epithet applied to an old man. 矢 | Sow sow, 'The noise made in washing rice.' Read Saou, In the sense of 矢 Saou.
### Yew. XI. 29th Radical.

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<th>Meanings</th>
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<td>CHUY, or Shuy.</td>
<td>To divine; to enquire of the gods respecting future good or evil. A local word.</td>
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<tr>
<td>Same as 瓶 Jō, see above.</td>
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<td>Original form of 引 P'he'en.</td>
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<tr>
<td>Original form of 申 Shun.</td>
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<tr>
<td>YEN, or Nēen.</td>
<td>Soft leather or skin.</td>
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<td>PAOU.</td>
<td>A surname.</td>
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<td>Same as 桑 Sang, see Radical木 Mū.</td>
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<tr>
<td>Ol. Scrib. 申 Shun, see Radical日 Yuē.</td>
<td></td>
</tr>
<tr>
<td>CHA.</td>
<td>To take; to seize.</td>
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<tr>
<td>LE.</td>
<td>To lead; to guide; to induce.</td>
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<td>Ol. Scrib. 杳 Yang, see Radical手 Show.</td>
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### Notes
- The appearance of moving or shaking.
- Invert, to cover, to injure.
- To use Fan for Sow, the respectful epithet of the aged, is erroneous.
- Venerable, sir.
- The king said (to Mang-tsze), Sir, You have not considered a thousand too great a distance to come to me.
- Neither child nor old man will be imposed upon; is a phrase written in large characters on a board in Chinese shops.
From Twelve to Twenty-two Strokes.

HI. A ditch; a fosse.

PEI. A rule; a law.

CHUE. 吉吉 Keu chue, 'Appearing short.'

JUY, or Yuy. Fully enlightened; perspicuous; penetrating intelligence. Now commonly written 睿 Yuy.

Ol. Scrib. 声 Sze, see Radical 声 Ke.

Ol. Scrib. 聲 Sow, see Rad. 手 Show.

Ol. Scrib. 鬼 Woo, see Rad. 工 Kung.

T'SHUNG. 翁翁

Collected together; assembled in crowds; a mixed assem.
THIRTIETH RADICAL.

口 K’HOW.

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 Shenching. To rhyme, read K’how. 口者人所以言食

Also in形 K’how chay, jin sè yen shih yay, seang hing, "K’how, denotes that with which people speak and eat, its form is represented by the character. (Shwo-wên.) 病從

口入禍從 | 出 P’bing tung K’how jūh; ho tung K’how ch’hih, "Disease 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." 口言舌滑 K’how ts’ten, shè hwé, "A sweet mouth, and a slippery tongue." 蜜而腹有劍 K’how meih urh fuh jëw kién, "Honey in the mouth, but a sword in the belly."

蛇心 Fuh K’hôw, shay sin, "The mouth of a god, but the heart of a serpent." 不對心 K’how píh tuy sin; or 心 K’how píh tuy, "The mouth at variance with the heart."

人口兩塊皮說話 無定期 Jin k’how leang kwâe p’hé; shwó hwa woo ting k’hè, "The two bits of skin which form man’s mouth, utter words at random." 出 | 傷人 Ch’híh k’how shang jin, "To utter words which injure others." 詮筆削 K’how choo, pèih sèö, "To destroy with the mouth, and cut off with the pencil." To pronounce censures, and record them with the pen of the historian.

Kwék k’hôw, ‘A ready, conciliating elocution.’ 舌利便 K’how shē le p’ûn. ‘Artful specious loquacity.’

有 | 才的人 Yew k’how tsac têih jin, ‘A man of eloquence.’ 忠心安社稷利 | 覆邦家 Chung sîng shà têih jin, ‘A faithful heart tranquillizes the gods of the country; a specious artful eloquence overturns a nation.’ 好 | 角 K’hão K’how kôs, ‘A good utterance, fluency of speech.’ 角字眼 K’how kôs tṣèn yen, ‘Month’s corner character’s eye,’ is a term applied to the Particles which modify and adorn language. 角 | 角 K’how, ‘To wrangle with.’

錦心絳 K’cin, see k’hôw, ‘An embroidered heart, and decorated mouth; i.e. elegance of sentiment and language. 力賅得人敬 | 賅得人憎 Leih tsên tî jîn k’hôw tsên tî jîn tsâng, ‘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’hôw tsâ, mîn k’hôw seon, ‘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’hôw tsâ, wo k’hôw hea, ‘Your mouth is large, I must succumb.’ 頭的話 K’how ch’how têih hwa, ‘Words which proceed merely from the mouth; mere compliment.’ 頭交 K’how ch’how seon, ‘A mere verbal acquaintance.’ 耳之學 K’how urh che kès, ‘Learning of the mouth and ear; i.e. superficial knowledge, not well worked into the mind. 花 | 附和 Say k’hôw foo hó, ‘To assent to every thing said.’ 花 | Hwa k’hôw, ‘Indiscriminate loquacity.’ 氣 K’how k’he, ‘The breath of the mouth,’ is understood literally so; it also denotes the
mode of speaking; the dialect; dispute; quarrel. 纯气
Tsheng k'how k'he, 'To wrangle about words.' 封 | Fung k'how, 'To close up or seal.' 封 | 書函 Fung k'how shuo hsu, 'A closed letter.' 海 | Hae k'how, 'An entrance from the sea.' 湖 | Hoo k'how, 'An entrance to a lake.' 河 | Ho k'how, 'Entrance of a river.' 門 | Mun k'how, 'A door.' 門 | Tsae mun k'how, 'At the door.

The entrance from the sea.

The entrance to a lake.

A closed letter.

An entrance to a river.

A door.

The entrance from the sea.

At the door.

The entrance to a lake.

The entrance from the river.

A door.

The entrance from the sea.

At the door.

The entrance to a lake.
Words marked off by a pause or stop in writing; a period; a sentence; an expression; a phrase; a term; a word; a line of a verse.

句 KEU. 旬

Words marked off by a pause or stop in writing; a period; a sentence; an expression; a phrase; a term; a word; a line of a verse.

旬 Low keu, The name of a place. Read K'heu.

句 Sen k'heu, The name of a place. Read Kaow, Sprouting, or budding out in curling a manner. 龍 Low-lang, Name of the 神社 Shay-shin, God of the land, also called 社王 Shay-wang. 芒 Low-mang, Name of an idol worshipped in Spring; the god of Spring.

勾 Keu, The name of a place. Read Kaow, A surname. 當 Wo tang, Business or affair. 有甚麼 當 Yew-shin moo kow tang, 'What business or affair have you?'

勾 is commonly used for this character, when read Kaow.

文詞止處曰 Wan tsze che ch'hooy yu ne keu, 'The place of stopping in written language, is called Keu.' 點明 閱 Teen ming keu t'hee, 'To mark clearly the periods and commas.' To point a written document with full and intermediate stops.

不成句 Pu'll ching yih keu hwa, 'Does not form a sentence; what is said is unintelligible.' 成句 Pu'll ching chang keu, 'Written unintelligibly.' 佳 Kea keu, 'A fine sentence.' 驚 King keu, 'An alarming sentence; means, language which is calculated to arouse; to awaken.

話 Yih keu hwa, 'A sentence; a word.' 頻話 Ke keu hwa, 'A few sentences; a few words.' 言 With you said 話 Wo yu ne

shwo keu hwa, 'I would speak a word with you.' 言不投機半 多 Hwa pih t'how ke, p'wan keu to, 'When conversation does not take, half a sentence is too much.'

生十一 生一百 Yih keu sang shih; shih keu sang yih pih, 'One sentence, (spoken in the presence of a tale bearer) produces ten; and ten (told to another teller) becomes a hundred.'

詩 Yih keu she, 'A line of a verse.' 古語之言秦漢以來乃有之 稱 Keu, koo wei che yen, Tsin, Han, e lae nac yew keu ching, 'Sentence, was in former times expressed by Yen; the word Keu, came into use, and has continued since the Dynasties Tsin and Han.' 用, or 結 Keu ping, 'A hooked weapon.' 腰 Loo keu, 'Loo is to deliver a message from the throne to those below; Keu, is to announce from below up to the throne.' (She-king.)

高 驟 Keu-jeu-le, Corea. 宽 Yen-keu, and 章 Keu-chang, Name of districts. Erro pronously used in the sense of 拘 Keu, 'To restrict;' and of 警 Keu, 'Enough; sufficient;' and of 城 Keu, 'A square.'

另 LING. 丂 R. H.

Existing separate from; distinct from; besides; another person, thing, or time. 几物兩分另分 Fan with leung-fun yueh lin, 'Every thing divided in two is expressed by Ling.' 居 Ling keu, Dwelling each apart, living separate from each other.

除了此之外有 Ch'hooy leau t'hsze che wae ling yew, 'Exclusive of this, there is, or are, other;' &c. | 月 Ling yueh, 'Another moon, or month,' is some times used. 有主意 Ling yew choo e, 'At another time, a decision will be given.' | 有旨 Ling yew che, 'His Majesty pleasure will be made known at another time,' is the answer frequently given to memorials which appear in the Peking Gazette. 愧不 | 札 Shoo pih liang ch'ya, 'Excuse (my) not writing a separate letter.' | 外 Ling
K'how thow, and K'how show, are the usual expressions for this act of submission. The Tartars usually express it by 覆額 K'hô thow, and use the term as a salutation, without performing the ceremony. 頭謝恩 K'how t'hou sayn sīn, 'Bowed to the ground and gave thanks.' 搂若連忙頭起來 Pei-ming lieming mang k'how thow k'he lae, 'Pei-ming, made a hurried prostration and rose up.' 首三千 K'how show san t'hsien, I ought to make 'three thousand prostrations.' 見 K'how k'ên, or 看 Pin k'how, 'To see or visit a superior.' 間 K'how hwān, 'To repair, in person, to the interior of a public court to complain of some injustice sustained.' 華開 K'how mun, 'To rap at the door.' 善待問者如鍾錘之以小者則小鳴之以大者則大鳴 Shên tae wăn chay, joo chwang chung; t'how che c'eaou chay, tsīk saou meing; t'how che et'chay, tsīk 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.) 子以杖其脅 Tsze e ch hang k'how k'he hing, 'Confucius struck him on the legs with a stick,' because he sat on his knees to receive the Sage.

百萬之眾|闕而攻秦 Pīh wan che chung k'how kwan urh kung Tsin, 'With a million of men he knocked at the gate of Tsin.' 我其兩兼而竭焉 Wo k'how k'he leung twan, urh k'îih yen, 'I agitate both extremes of the question, and do my utmost to satisfy the enquirer.' (Lun-yu.) K'how, 'To Ask,' is otherwise written submenu. To rhyme, read K'how.

只 CH'EI, or Chih.*
不諱人只。Moo yay, Chih chei; puh leang jin chei, "My mother is as heaven to me; still she will not believe me." (She-king.)

諸候與音之德。| Choo-hou kwe Tsin chei tih chei, "The governors revered to Tsin, because of its virtue." (Tso-chuen.)

其樂 | K'he lô chei tshe; His delight was in this." (She-king.)

得 Chih tih, "Only can; to be obliged to; having no alternative." | 見 Chih k'ên, "Only see; i.e. to remark; to observe particularly." | 宜 Chih k'ê, "This way alone is proper." | 付 Chih k'ê, "This alone may be done." 但 | 是眼目眾多無 from下手 Tan chi hie yen mihn chang to, wu tung hea show, "There was no other reason to prevent his making the attempt, than the number of eyes that were upon him." | 當作未曾見 Chih tang t'ao we ts'ing k'ê, "Just affected not yet to have observed it." | 有 Chih jen, "Merely have; will then assuredly be." | 當 Chih k'ên, denotes acting from the spur of the moment; a temporary essay; also inconsiderately acting according to one's humour; following one's own humour. May be translated. Just try; merely for the present; inconsiderately permit themselves; thoughtlessly; indiscretely; continually; on every occasion. | 見 Chih k'ên, "Mind nothing but, heedless of other things."

叫 KEÀOU.

A sound or voice coming from a distance. To call to; to call upon; to invoke; to call; to name; to cause. 叫遠聲 | "A distant sound." 台 | Ta yu keanou keanou, "The distant sound of loud conversation." | 個人來 Keanou ko jin lae, "Call a man here." | 他來 Keanou t'ha lae, "Tell him to come here." | 嘟甚甚 Keanou hwan shin mo? "What is he calling about." | 做甚甚 Keanou tso shin mo? "What is he, or it, called." | 這人 | 甚甚名字 Chih jin keanou tso shin mo ming tze, "What is this man's name?"

四茂 | Tha ming keanou Sze-muw, "His name is Sze-muw." | 呼無應 | Keanou hoo wong ying, "To call to, or to invoke, but receive no answer." | 一到 | Yih keanou, yih taou, "To come as soon as called." | 嚷 | Keanou hau, "To cry out aloud; from any violent feeling, either anger or distress."

或不知 | 號 Hwô puh che keanou hau, "Perhaps not know the cries' without;—living in the interior of their palaces given up to luxurious indulgence." (She-king.)

召 CHÁOU.

To call upon, with authority; to summon; to cite to appear; applicable only to superiors requiring the attendance of inferiors. 開王 | Shao, The name of a city; a surname. 以手 | 日招以言召 Eshow yueh chaou, e yen yueh chaou, "To summon, 'with the hand is called Chaou, by words is called Chaou.'" | 他來 Chaou t'ha lae, "Call him here." | 見 Chaou k'ên, "To summon to one's presence." It is the term employed by His Majesty, when he | 臣 | Chaou chin, "Summons his ministers to attend." | 不到 Chaou pih tao, "Not to appear on being summoned." | 父子師 | 弟 Foo chaou tse, sze chaou te, "A father commands his son to come, and a tutor his pupil." | 父 | 無諾先生 | 以諾唯而起 Foo chaou woo nô, szei sze chaou woo nô, wei urh k'ee, "When a father or master calls for you, do not say, I shall come soon, but say, Coming, and rise directly." (Le-king.)

君命 | 不俟駕行矣 Keanou ming chaou, pih sze kea hing e, "Confucius, when the Prince ordered his attendance, did not wait for his carriage." (Lun-yu.)

承承龍 | Shing 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 勒龍 | Kung tseh chung chaou, "I decline with profound respect your kind summons."
合 YUEN, or Yen. 會 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. 令 R. II.

叮嘯, Ting ning, 'To enjoin repeatedly;'  | 致汾, Ting ning che chih, 'To charge with special and repeated injunctions.' Also written without Mouth by the side, thus  | 處下丁丁再三留形於此, Wei Pe-hua ting ning, tsze san lue shi you tsze, 'especially charge your Majesty, over and over again, to keep your mind fixed on this subject.'  | 嘟嘯 tint tang, 'A jangling sound;'  | 桦下之登, Yen hea teh te ma ting ting taung ting, '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. 可 S.

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  | 赶得着否 Puh che k'ho kan tih cho fow, 'Do not know whether (they) can overtake him or not.'  | 有否之對 K'ho chay, fow che tuy, 'K'ho, is the opposite of fow.'  | 有否 fow, 'Is it admissible or not.'  | 斷乎不  | Twan hoo pih k'ho, 'Must not on any account whatever.'  | 以使得 K'ho e she tih, 'It may be done.'  | 有何不  | Yew ho pih k'ho, 'What is there in it inadmissible, improper, or objectionable.'  | 人 K'ho jen, 'A competent man.'  | 焉  | 奈何 Woo k'ho nae ho, 'There is nothing that can be done; there is no alternative.'  | 善乎 Woo hoo k'ho, 'Alas! what can be done.'  | 為知者道 K'ho wei che chay -tau, 'It may be told to an intimate friend.'  | 以 K'ho e, 'May.'  | 能 K'ho ning, 'Can.'  | 以不 K'ho e pih peih, 'It may be dispensed with; this is not absolutely necessary; it need not be insisted on.'  | 其第不  | 聲言 K'ho pe pih k'ho shing yen, 'Its baseness is inexpressible.'  | 重 K'ho gae, 'Amiable; worthy to be loved.'  | 恶之極 K'ho wu che keih, 'Extremely detestable.'  | 懷 K'ho k'ên, 'Lamentable.'  | 看得的 K'ho k'ên tih têih, 'Visible.'  | 見 K'ho k'ên, 'Can see.'  | 物堪食 D Wuh k'haan shih yê k'ho-k'how, 'A thing good to be eaten is called K'ho-k'how.'  | 目不口 K'ho k'how, puh k'ho k'how, 'Does it taste well?'  | 小的事 Seiou K'ho têih sze, 'A trifling, unimportant affair.'  | 你 unt K'ho haiou têih, 'Do you understand? do you know?'  | 你令 Ne K'ho lange, 'Are you cold?'  | 選 K'ho sze, 'Scarce, but just sufficient.'  | 嚇訟  | 乎 Yin sung k'ho hoo, 'Is an insincere and disputations person fit.' (Shoo-k'ing.)  | 擇於諸母與  | 者 Tsih yu chuo moo, yu k'ho chay, 'Select from amongst the concubines, one worthy to be a governess to the young Prince.' (Le-k'ing.)  | 鬼神禮物而不道  | 道 Kwei shih che wih urh pih 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 所 80.

子貢曰貧而無誨富而無驕何如子曰也子貢曰也子貢曰也不若貧而樂富而好禮者也 Tsze-kung yu ê, pin urh woo chen, too urh woo keaou ho jou, 'Tsze yu ê, K'ho yay; wejop pin urh la, foo urh hanou 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'ho.

台 E. 台 S. C. 台 R. II.

I; me. To be pleased; to be gratified. Read T'hae. A surname; the name of a district. A name of three stars. 天台 T'heen t'hae, The name of a hill. 天台 T'heen ting, An
叱 "CH'IH".

To drive with noise and shouts: to bid, in a rough angry tone; to hoot, as at a dog; to mention. 叱武士推出都門斬首 Ch'i'h woo sze tuy ch'hih too mun, tsan shoo, "Ordered, in an angry tone, the soldiers to push them out at the City-gate, and cut off their heads." 尊客之前不 | 伺 Tsun k'hih che ts'hen pih ch'hih 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." 詩 | Ho ch'hih, "叱 ch'hih ch'ha, "Loud, angry, boisterous utterance." 煩 | 一名致候 Fan wei ch'hih ming che how, I'll 'trouble (you) to mention (my) name and make (my) compliments.' 读 T'shih, Noise; sound: strong breathing.

叱史 SHE.

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 chay, 'She, expresses a recorder of occurrences.' 史 she ke, 'History.' 國 Kwo she; 官 She kwan, 'Writers of history, employed by Government.' 帝帝立皇官 delegates 聖其職 Hwang-te che leih She-kwan; Ts'hang-leih, Set-tsung keu k'he ch'u, 'Hwang-te, (B.C. 2600), first appointed historiographers; Ts'hang-leih (the Inventor of letters); and Set-tsung, 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 周宜王 Chou-seun-wang, (B.C. 770), by 謝 Chow, who held the situation of 太 Tae-She, and who framed the 大篆文 Ta-chuen-wen, '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.' 當代鑑 | Leih tae k'een she, 'A mirror of history through successive ages.' 十七 | Shih t'shih she, 'The Seventeen Historians;' or as the work is now augmented, 二十一 | Urh shih yih she, 'The twenty-one Historians;' is a complete history of China, in 298 volumes, reaching from the fabulous ages of antiquity, down to the close of 元朝 Yueh-chou, the Tartar Dynasty Yuen. A scarce and valuable work. 御 | 長 | 刺 | 原漢官名 Yu-shi, Ch'hang-shi, Tsze-shi, ping Han kwan ming, 'Yu-shi, Ch'hang-shi, and Tsze-shi, were all names of offices during the dynasty of Han.' The first of these, viz. the Yu-shi, 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. 異華士者言 She liue pai; see liue yen, 'The Historiographer (when attending His Majesty), had charge of the pencils; the Ser, 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. Yew, tso yew, yew, is the opposite of tso, the left.

Yew, tso yew, yew, the right, of right and left hands.

Yew, the left and right; those who attend at the left and right; attendants; assistants.

An assistant officer, inferior to the left. Tso t'hang, who is also An assistant officer; Ching t'hang, is the Principal officer. Left, Left wing of an army. Left, Left hand side; the right-hand side.

Amongst men the right is esteemed as being the place of honor; hence, to honor most the civil officers, is called Yew-wan; to give precedence to the military, is called Yew-woo.'
It is always Tso-yew, left and right. In the Books of the Dynasty 漢, the term 左遷 Tso-bëen, 'Putting a man to the left,' denoted Reprehending or degrading him; from which it is inferred, the left could not be the place of honor.

During the Dynasty 宋 Sung, the left was the chief place; in the time of 元 Yuen, it was the right. The first Emperor of the Dynasty 明 Ming, restored it to the left, which still continues to be the place of honor. Hence in all cases in which three officers, or three names are associated, the principal one is in the middle; the second, on the left, and the third on the right.

叱 KEAOU. To call to. Properly 叱 Keau.

呼 K'HEW. The breath ascending high.

A kind of halberd with three forks. 呼 K'how yew, The name of an ancient district. Same as the modern 泗州 Sze-chow, in Ch'ang-wu Province. 由 K'how yew, The name of a foreign country in the north.

兀 P'HO. 兀 R. H.

May not; cannot; incurable; forthwith; then. 兀不可 也 from 反可 P'ho, ph'-ku-yay, tsung fan k'ho, P'ho denotes may not, should not.' From 巽 K'ho, 'May or should;' reversed. 大耳兒最信 Ta urh urh, tsuy p'ho sin, 'That long-eyed fellow, (Lew-pe) is utterly unworthy of credit.' (San-kwö.) 帝命其終不為用 | 欲討之 Te che k'he chung ph'-wë yung, p'ho yü'chau che, 'The Emperor knew that he would never be of any use, and wished forthwith to dismiss him.' (Hou-hau-chuen.) 羅 P'ho lo, A certain cup for drinking wine.

叶 HIEÈ. Ol. Scrib. 協 Hëè.

To accord with; to unite; to rhyme with; applied to sounds. 叶韻 Hëè yun, 'Two syllables that rhyme.' 三多 | 千 San to hëè keih, I wish you 'a union and an abundance of the three blessings, viz. 福壽子男 Fúshòu, show, tsze nan, 'Happiness, long life, and male children.'

叱号 Same as 吱 K'hew, see above.

呼号 An abbreviated form of 叩 Haou.

The tone of distress. From Mouth placed on 万 Kaou, 'The breath issuing from the mouth.'

司 SZE. 司司

A minister of state transacting business at a distance from the court; hence the character is formed of 吏 How, 'A prince or king;' reversed. To have the control of; to rule; to manage; to direct. A surname; the name of a place. To rhyme, read Sze. 好生之德治于民心兹用不犯于有司 Haou k'ing cheh, heh yü min sin, tsze yung ph'-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-k'ing.)

三 | 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.

鹽運 | Yen-yrn-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 | Shwing-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 See sze, 'To manage, or have the charge of any business or affair.' 各 | 事 K'oe sze k'oe sze, 'Every one manage his own affair; every one mind his own business.' 三軍 | 明 San k'oeun 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 Yuen-shwae, or Commander-in-Chief.

理 Sze le, 'To rule; to manage.' 公 | Kung sze, 'To control, or manage any public or general concern,' in contradistinction from that which is an individual concern. It is a
of European Mercantile Companies, as 稽吉利國公 | Ying-ke-le kwó kung-sze, 'The English Company.' Instead of Kung-sze, the English word 'Company,' is generally employed and imitated, by 部班衙 Kung-pan-ya, 'A public court of constituted authorities.'

| 馆 Kung sze kwan, 'A hall or place of public meeting; the hall of a company.' 耳 | 聽 Urh sze t'ching, 'The ear rules the hearing.' 目 | 視 Müh 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 睛魂三.

| Ling huän 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.

另 PAE. Separate; distinct from.

A dubious character, of which contradictory accounts are given in the several Dictionaries.

| 同 same as 只 Che, see above.

Orginal form of 右 Yew, see above.

Ol. Scrib. 吾 Woo, see below.

| HAN. A plant or flower not yet budded forth; still kept back, or suppressed.

Characters formed by Three Strokes.

| 吃 HUNG. An angry tone of voice; loud; boisterous.

| 吨 Hung hung, 'The noise made by people crowded together in a market place.'
言也。K'how; k'how puh pui yen yay. 'K'how denotes, the mouth not enunciating with ease and convenience.' 即

口 | 長; 長 k'how, 'He is a person who stammers.' 非口 | 不能道而善著書 Fei, wein k'how k'how, puh yeh tong shu, urh shu ch'huo shoo, Fei, was a person who stammered, and was unable to speak; but he excelled as a writer. (She-ke.)

[Jin] An k'how, 'Let him.' 每口 | 有 To have 有

There variegated Tseaou-suy woo W. Now Fei, person Fan yu. To Each Have Various 'Wu, with all 'Pi. Every Yuen I Every mouth yih, jin, tu k'how puh ch'huo yih yen, tsui how ch'he ch'how tii joo choo shay, she jin mih wei tsew k'how, 'Tseaou-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 (relied) stammerer.' (T'hang-she.)

飯 K'how fan, 'To eat rice;' i.e., to take my meal. 飯 or k'how mih yew, 'Have you breakfasted; or dined?' is often a mere salutation. 聖 K'how king, 'To be struck with alarm.'

程遠志見了早 | 蹟

驚 k'how kwei, 'To put up with an injury.' 疼 K'how sien, 'To eat the acid, and receive the bitter; to suffer distress.' Read K'heih, |

升 K'heih k'heih, 'Laughing appearance.'

各 K'how. K'how

From Mouth and 舌, 'To follow.' To follow calling to, but disregarded by the person before. (Shwe-wan.) No mutual understanding: each apart; each separately; every each one of all; various. 且各有人心 Jin k'how sien. | 且

Each man has his own feelings.' 且 | 見 K'how, k'how k'heih, 'Each man has his own view of a subject.' 且

K'heih jin, 'To each (situation) one man.'

K'heih yih jin, 'Each has a different tale.'

K'heih wahn k'heih, 'Let each take his own apart.'

K'heih, 'Each singly.' 且 | 且 | 且

人自搬門前雪莫管他人瓦上霜 K'how k'how tseaou mun ts'heih sien; mii kwan t'ha jin wa shang shwang, 'Let every man sweep the snow from before his own door; and not meddle with the hoar frost on the top of another man's tiles.' 即

辯 | 事 K'how pan k'how, 'Every one transact his own business.' 當

國 K'how, 'Every nation.'

處有處的風俗 K'how ch'huo yew k'how ch'huo tih fung siih, 'Every place has its peculiar customs.' 物

物有理 Wuh ch'huo yew le, 'Every thing has its own peculiar properties.'

園中有園树木 Yuen chung yew k'how yang choo shoo miih, 'There is every kind of tree in the garden.'

色 K'how, 'Various colours; variegated; various kinds.'

色貨物 K'how ho wih, 'Every variety of merchandise.'

人我造邦無從匪彝無

印留淫 | 守爾典以承天休 Fan wo tsaiou pah; woo tsaiou fe; woo tsaiou T'hau yin; k'how show urh tien e ch'ing ch'en hew; The Emperor T'hang said: 'All you states which I have formed, follow nothing which is illegal; make no approaches to indulgence and excess; but let each retain its standard principles, that ye may be the recipients of Heaven's blessing.' (Shoe-king.)

曰

HEUEN, or Seuen. To call to; to call out.

The make a clamorous noise. Some affirm these three, 鄰 Lin, lin, and this character, are different forms of the same, and denote what is Contiguous; neighbouring.

吆 YAOU. A sound; a noise.

吆 | Yau yau, 'A low sound; a slight noise.' 大

小喝的也不成體統 Ta yau senou ho t'heih, yau puh ching the 'Thung, 'Now making a great noise, and then a slight clamour, is not becoming a dignified appearance.'

咷 TSZE.

咷 | TSZE, 'The chirping of a bird; the voice of birds.'

An erroneous form of 亻. K'how.
合

To close; to join; to pair; to unite; united; to assemble; to agree; agreeable to; to accord with; to harmonize; to suit; to answer; to reply. A certain vessel to contain things. A surname. The name of a grain; name of a district. Read Kō, A certain measure. (See under 洪 Shing.) To rhyme, read Heih.

合眼合口, 'To close the eyes.' 合口合言, 'To shut the mouth.' 合眼合口, 'To close the eyes.' 洪合口, 'To shut the mouth.'

The name of a grain; name of a district. Read Kō, A certain measure. (See under 洪 Shing.) To rhyme, read Heih.

合眼合口, 'To close the eyes.' 合口合言, 'To close the mouth.' 合眼合口, 'To close the eyes.' 洪合口, 'To close the mouth.'

To answer the purpose intended. He not to use 祂 pū hō yang, 'He, or it, does not answer the purpose wanted.' 既而來奔 K'he hō urh lae pun, 'When he had replied, he came to (the state) Pun.' 天地四方曰六 | Thēen te sze fang ya Lūh-hō, 'The heavens, the earth, and the four quarters of the world, are called Lūh-hō, the universe.'

六 | 外外望而不論 Lūh-hō che wae, shin jin sun urh pūh lun, 'Respecting what existed beyond the limits of the universe, the Sages were reserved, and did not discuss.' 黎 Ha-le, The name of a place. 子子 盛物器 Hō-tse, shing with k'ho, 'Hō-tse, is a vessel to contain things.' a box. Commonly written 盒 Hō.

吴

A large mouth; the large mouth of a fish. A loud noise.

吉

Good; advantageous; felicitous; happy; fortunate; lucky; felicity; happiness. The first day of the moon. A surname. The name of a district. Read Kēih, A surname. To rhyme read Ke. 吉音 Kēih, heung; 'Good; evil; felicitous, infelicitous; happiness, misery.' 事 Kēih sze, 'A happy or unfortunate occurrence; or affair.' 恐怕凶事 Kēih sze, 'A happy or unfortunate occurrence; or affair.'

星凶星 Kēih sze, 'A lucky star; a benefic star.' 星照 Kēih sing kung chau, or 星照 Kēih sing kung chau, 'A lucky star directs its influences to me, or you.' 星凶星 Kēih sze, 'A lucky star; a benefic star.'

月 Kēih yū, 'The happy (first) day of the moon.'

Pūh Kēih, 'To enquire after happiness; to divine.'
納 | Kung he nā kēi: 'I reverently wish you joy and felicity.'
| A common salutation.

大 | Dài Ta kēi thal, 'Great happiness, great prosperity.'
| to you, to me; or to this house, and so on.

| 慶滿堂 | Kēi chēng mān tūng, 'May happiness and joy fill the hall.'
| 言如意 | Kēi tsēng jōo, or inverted, Jōo cēng tāi cēng.
| Happiness, bliss, and the entire fulfillment of one's wishes.

開門大 | K'he mān ta kēi, 'Great felicity attend every look upon it'; written on walls opposite from particular rooms.

門大 | Yih kēi ta kēi, 'Great felicity attend the opening of the door'; written on paper and posted 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.

天相 | Kēi jin tāi sāng, 'The good man, heaven aids him.'

The common form of 阿 Teou, see Rad. 阿 Kung.

T'HOW. | 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-mūh.)

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 tūng, 'All together.' 同房居住 T'hung fang kēu choo, 'Living together in the same house.'

他們 | 在一所 | T'a mān tūng tsa yih so, 'They are together in the same place.' 會 | Huw yì tūng, 'To assemble together.' 我馬既 | Wō ma kēi tūng, 'When

my horses are all brought together.' (She-kēng.)

所之 | Show cho so tūng, 'Where animals herd together.' (She-kēng).

| 講 | T'hung kēi, 'To hold illicit sexual intercourse.'
| 國的人 | T'hung kuo tēi jin, 'A man of the same nation; a countryman.' 國於處的人 T'hung hong kong ch'huo tēi jin, 'A person of the same place, in the same district.'

一 greater T'hung yih yang, or | 一般 T'hung yih pwan, 'The same fashion or manner; just the same.'

| 類 | T'hung lēi, 'Of the same species.'

胞兄弟姊妹 T'hung pāou hēung tsā tāi pēi, 'Brothers and sisters by the same mother.' 名 T'hung ming, 'Of the same name.' 不 T'hung, 'Not the same; different from.'

姓不不 | T'hung sāng pēi t'hung ming, 'Of the same surname, but of a different name.'

| 比從前 | T'hung heng k'ū hēng ch'ūng, 'Very different from what it was formerly.' 異 T'hung t'āi, 'Different, and the same are opposite.'

大不相 | Pe t'hung tsā kēi ta pēi ch'āng, 'Very different from what it was formerly.'

| 善 | T'hung seang tūng, 'Different, and the same are opposite.'

小異 T'a t'hung seang, 'In great things the same, in small matters different; a general sameness, with some slight difference.'

大 | T'hung, 'A state of universal peace and security.'

| 雷 | Lū t'hung, 'To thunder the same; to echo the same in conversation.'

年 T'hung, '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.

| 破 | T'hung yen, 'The same inkstone;' and | 窗 T'hung ch'ūng, 'The same window;' i.e. a fellow-student.

| 人 | T'hung yin, 'A fellow officer.'

| 道 T'hung ton tēi jin, 'A person of the same pursuits.'

| 鍋食 T'hung k'ū shih fan, 'To eat rice at the same kettle; a messmate.'

| 象不不 | K'heng seang pēi t'hung, 'Manner or appearance of a person; or temperature of the air, different from what is usual.'

| 情 T'hung tśing tēi, 'Of the same disposition.'

| 人性 | T'ing t'sing t'hung jen, 'The nature of man is the same everywhere.'

| 人 | T'hung xin, 'The heart is the same everywhere.'

| 此心 T'hung saum sin, 'A heart that is a heart.'

| 此 | T'hung tsaum, 'There is a sameness in the human mind; and all minds are influenced by similar principles.'

以已之心度人之心未 | 以己之心度人之心未 | E ke che sin t'ho jin che sin, we chang pēi t'hung, 'If we measure the hearts of others by our own, we shall not find them different.'

| 知 | T'hung cho, 'To be mutually
acquainted with an assistant officer of the府 Foo. As 登州府 | 知 Tang-chow-foo Thung-che, "The Thung-che of Tang-chow-foo." | 人 Thung jin, Name of one of the 卦 Kwa. | 六律六 | Lhoh leh hoh thung, A union of reeds and brazen instruments in certain sacred music. 上宗 奉 | 王 Shang-tung fung thung maou, "The Shang-tung presented a cup made of the stone maou." (Shoo-king.) 空 |之 上 K'ung thung che shang "A void and greatly extended space." Al. Scrib, 仝 Thung.

P'LIN. Even; together; both together.

HE. ǔ S. C.

To breath strongly; to sigh; to moan. 吸 T'en 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. (Shou-wăn.)

To name; to designate. A name; a title; being named much; famous; meritorious; name; repute; reputation; nominal. A surname. Occurs in the sense of Tze. To rhyme, read Mêo, Mûng, and Pin. 自名 Tze 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." 木 | Ming haou, "Name; epithet; title." 帖 | Ming t'ieh, "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-yüe. The entertainment which accompanies it, is called 食雜酒 Shih-ke-tesiu. The Joo-ming, is also called 小 | Sean-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 supplants their blessing on the scholar. The master is then seated on a throne, or commonly stands by its side, whilst the scholar worships him, by kneeling, rising, and again kneeling, putting his forehead to the ground each time. This is called 開學, K'ae-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 Tze. 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 姓 Haou.

請問高姓大 | T'ching win kaon sing ta ming, "I beg to ask your eminent surname and great name." To ask a person his name is not esteemed rude. 豐名 Yu-ming, The Emperor's name. 直名 Mae ming, or 洗 | Koo ming, "To buy a name." i.e., to use various arts to procure notoriety. 沛 | 世 Koo ming she yu, "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 | 声 Haou ming shing, "A good reputation; a good name." 声 | 平常 Shing ming ping chang, "But an ordinary reputation." 有大聲 | 傳留後世 Yew ta shing ming chuen liew how shue, "Has a great name which descends to succeeding ages." 虛張 | 声 Hen ch'chang ming shing, "To extend a name or reputation which is not supported by the reality." 最顯 | 的人 Tsui heou ming têh jin, "A man extremely well known; very famous." 声 | 狐狐 Shing ming lang t'ieh, "A very high reputation." 功 | 顯達 Kung ming heou ta, May your 'merit and fame be illustrious." 遠近驰 | Yuen kin che ming, "A name that rapidly extends its self far and near.

不虚傳 Ming piu hen chuen, "Name that is not unfounded." 一舉成 | Yih keu ching ming, "Once raised to be a Ken-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 | Piuh koo ming, "To disregard one's reputation." 不要 | Piuh yau ming, "Not deserving of fame."
求利 Kew ming kew le, ‘Seeking fame and gain.’

利兩途 Ming le leung t'hou, ‘The two paths of honor or gain.’

人死留虎死留皮 Jin se lew ming; heo se lew pe, ‘Man dying leaves a name, as the dead tiger leaves his skin,’ to be examined and be either valued or dispised.

有 | 無実 Yew ming wu shih, Having ‘a name, but not real’ nominal.

實不稱 Ming shih ph ching, ‘The name and the reality do not balance in the scales.’

The name exceeds the reality. | Muou ming, ‘To assume another’s name, or reputation; to forge a name.’

奪 | Thō ming, ‘To assume the name or credit of, openly and by violence.’

匿 | Nǐ ming, ‘To conceal a name; anonymous.’

脱 | Thō ming, ‘To throw off one’s name; give it up, or desert from where it is enrolled.’

以探客為 | E t'an k'hīh wei ming, ‘Under pretence of visiting a stranger.’

山大川 Ming shan ta chuen, ‘Famous hills, and great rivers.’

煙 Ming yen, ‘Famous tobacco,’ characters common on Chinese sign boards.

人 | Jin yi h 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.’

奪 | 七 | Na hou f'thang, t'hih shih ming k'how, ‘Seventy banditti have been taken.’

不易乎世不成乎 | Pû yih hou she; pü ching hou ming, ‘Not altered by the world, not fashioned by fame; but happy in conscious integrity, and influenced only by a sense of right.’

前 | 君前臣 F'oo ts'áaen ts'áa mia; keun ts'áaen 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字 Tsze. (See the distinction made above.)’

書 | 書之字也古曰 | Shoo ming, shoo che ts'ya; koo yu ming, ‘Shoo-ming, denotes the letters, or characters in books; letters were in ancient times denominated Ming.’

後 | Hōw, or Hōw.

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.

元后 Yuen how, or 君后 Keen-how, A sovereign Prince. 王 | Wang-how, or 君 | Hwang-how, A queen.

商以前皆曰周始立 | 正嫡曰王 | 泰漢曰皇 | 漢祖母稱太皇太后

母稱皇太 | Shang, e ts'héen, kezi yuhow F'ei, Chow ché leih how; ching têh yu how Wang-how; Ts'ān Han, yu how Hwang-how, Han Tsoo-moo ching Taehwang-ten-how moo, ching Hwang-ten-how, ‘During, and before the dynasty Shang, the ladies of the Imperial palace, were all denominated F'ei; the Dynasty Chow first introduced the term Wang-how as a title of his Majesty’s principal wife, or the Queen; during the dynasties Ts'in and Han, she was called Hwang-how; during Han, the Emperor’s grand-mother was styled Taehwang-ten-how, and his mother was styled Hwang-ten-how.’

後也後於天子亦以實後 | Hōw, how yay; how yu T'ihen-ts'aaen, yih 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 | Hwee yu T'ihen Ho neang neang, Her ‘Ladyship the Queen of heaven,’ a deified female, formerly of the 福建 Fou-k'ien Province. Her title has, by the reigning family, being altered to 天 | 元 君 T'ihen how yuen keun, ‘The queen of heaven, the Imperial source of good.’ Sea-faring people invoke this goddess, in times of distress, by calling out aloud, 阿麻 A-ma! A fleet of boats being about to sail from F'uh-k'ien, 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'ihen 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 娘廟 Neang-ma-ko. 皇天 | 土 Hwang t'ihen how hou, ‘Imperial heaven, and queen earth; heaven and earth, nature. 木從
To put out of the mouth; to spit out; to eject from the mouth the contents of the stomach or of the mind; 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.

To swallow down, and to vomit up. 半吞半吐

To omit; to express one's thoughts; to issue or bud forth; to cast forth.

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the cold season of the year, and then blossoms.'

To loll out the tongue.'

Chung, here-

To Hwang-foo

The and

while
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H

Radical.

S.

Former

She-

Stop

Ch'ha

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H

directed

S.

|j

Opposite
to, or
framing
each
other.'

Heang t'han shwâ,

'Said to him:

便思後覺性說的始末

| 榜俊說知

Pêng pa shih tsâ Keô-sing shwâ tôih,

che mô, heang Lew-taun shwâ che,

'Then took the circumstances from first to last, stated to him by Keô-sing, and mentioned them to Lew-taun.'

意所專注日 | E so chuea choo, yuê heang.

'That to which the mind intensely flows, or is particularly

turned, is called Heang.'

望洋 | 若面喚 Wâng yang heang jô urh t'han, 'Lookwishfully to the ocean, and sighed to (the sea-god) Js.'

An expression used by persons in
depth distress. 終 | Chung heang, 'The final object.'

定 | 頭 Ting ko heang t'how, 'To fix an object; or a

point of the compass.'

二十四 | Urh shih sze heang, 'Twenty-four points of the compass.'

心 | 上 Sin heang shang, 'The heart directed upwards.'

心不 | Sin pûh heang, 'The mind, or heart, does not apply itself.'

前去 | Heang tw'hên k'hun, 'To advance forwards.'

葵心 | 日

Kwei sin heang jîh, 'The heart of the sunflower turns to the

sun'; to devote to another person, a pure heart.

一 | Yih heang, or | 來 Heang lae, 'Heretofore; a while past.'

1. Heang nôâm, 'Former years.'

1. 怎麼的 Yih heang tsâng mo tôih, 'How has it been heretofore.'

1. Heang sêen, 'Before; recently.'

皇父作都 | Hwang-foo tsê too yu Heang, 'Hwang-foo, built a

city in Heang,' a district in the modern Ho-nan.'

(She-king.)

向 HEANG. † 向

From 4* Mién, 'A cave or hut;' and 1. K’hôw 'A mouth

or opening.' A medium of communication for the air, hence

from mouth. (Seu-k'hae.) 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 con-
tains 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. 皆向境戸 Shih

heang kîn hoo, 'Stop up the window, and daub up the door

with mud.' (She-king.) 坐北向南 Têrô pih heang nan,

'Sitting to the north, and directed to, or facing the South,' said

of houses which front the South. 相 | Seang heang, 'Opposi-
to, or fronting each other.'

Heang t’han shwâ,

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city in Heang,' a district in the modern Ho-nan.'

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t'han, 'To breathe out anger.' 親在此之聲未嘗於犬馬 T'shin tse ch'hih ch'ha ching, we chang che yu k'huen ma, 'In the presence of my parents I never uttered an angry sound, even to a dog or horse.'

Original form of 叫 Heu.

Same as the preceding.

YING. A response.

YANG. A response. Same as the preceding.

MANG. To ask, without receiving an answer.

Characters formed by Four Strokes.

KEAOU. Common form of 叫 Keaou.

GOW.

ME, We, or E.

Ascent; acquiescence. Well! It may do! surely!

HOO, or Heüé.

The sound made by propelling the breath. Same as 叫 Heüé.

KEUN. 君君

From 拾 Yen, 'A hand grasping a line, to preserve rectitude,' and 直 K'how, 'A mouth,' giving orders. (Shwó-wên.) 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 Keuen. 天子天下之主諸侯一國之君 T'heen tse, T'heen hia chie hoo; Chou-hou, yih kwó chie keun, 'The son of heaven, is the sovereign of the world, or the empire; a Chou-hou, is the chief or prince of a state, or nation.' 凡有地者皆曰 | Fan yoe ché chay, keah yu ê keun, 'All who possess (or rule over) a country, are called Keun.' 長民之稱 Keun, ch'hang min che ching, 'Keun, title of the superiors of a people.' 國 | Kwó keun, 'The king of a country.' 大 | Ta keun, 'The Emperor' of China. 寡 | 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 yoe shing hae, wei t'heen hia 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 tse, Title applied to statesmen. 人 | 之道以人心說服為本 Jin keun ché tao e jin sin yae fuh wei 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.' 明 | Hwán keun, 'A stupid Prince.' 今 | Keun chin, 'Prince and minister.' 先到為君後到為臣 Seen tao wei keun, how tao wei chin, 'He who comes first shall be prince; he who comes next shall be minister.' Proverbial, like, First come, first served. 之子小人 Keun tse, 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 | Sze fang keun tse, 'All good people, everywhere.' 來者 | 子不來者小人 Läe chay, keun tse, pih lë chay, seou jin, 'He who comes shall be (esteemed) a gentleman; he who does not come, a mean fellow.' 古之 | 子不侮錦不畏彊梁 Koo chë keun-
The text contains a mix of Chinese characters and English words, discussing various terms related to family, honorifics, and titles. It seems to be an excerpt from a dictionary or a treatise on Chinese culture and etiquette.
P'HIANG.

反聲 Fan sheng, 'A reversed sound.' This is the old definition, but it is not perspicuous. (Ching-tsze-t'hung.)

LIN. 委

Mean: niggardly; sparing; sordidly parsimonious; avaricious.

To regret to part with; to be sorry; to be ashamed and disgraced.

吝舍忍不吐也 Lin, han jin pih t'ho yey, 'Lin, is retaining and not giving forth.' (Lih-hsho.) 個

吝惜, or 鄙 | Pe lin, 'Mean and niggardly; unduly sparing.' (Shoo-king.) 儀 | Kien lin, or 畸 | Han lin, 'Parsimonious.' 貪 | T'han lin, 'Covetous; avaricious.'

差 | Sew lin, 'To feel shame and disgrace.' 悔 | Hway lin, 'The appearance of grief and distress.' 用人 惟已改過不 | Yung yin wei ke ka kwo pih lin, 'To employ another 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 nung yu jin, pih lin kwo 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 Hwé foo chay to lin, urh woo kene chay che tih, 'Perhaps the rich are two parsimonious, and are destitute of the virtue of liberality.'

君子幾不如舍往 | K'oen-tsze ke, puh joo shay, '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 | K'ou

t's'hey lin, 'Boastful and avaricious.' (Lun-yu.)

Obsolete form of the preceding.

T'HUN. T'heen.

According to some, from T'héen, giving sound, and Mouth. Others consider it formed from the three characters 一大口 Yih, ta, k'how, 'A large mouth.' United. To swallow; to gulp down; to swallow up; to engorge; to seize

and appropriate; to usurp; to merge many in one; to engulf; to devour; to destroy. Read T'héen, A surname. 到口

便在 Taon k'how p'ět chun, 'To swallow as soon as it reaches the month.' 畫口遂難 | 下去 Chay k'how

fan na' t'ho hea k'heu, 'This mouthful of rice is difficult to swallow down.' 恨不得 | 你下肚 Hän pih tih t'hu na hea too, 'I regret that I cannot devour you; the language of extreme hatred. 泰有坐 | 天下之志 Tsin yew kien t'hou t'hieh-hea che che. 'Tsin had the intention of seizing and appropriating the whole empire.'

泰始皇 | 孫六國 Tsin-chehwang t'hou ping lih k'we, 'Tsin-chehwang usurped, and merged in his own, six different nations.'

陰謀有 | 天下之心 Yin now yew t'Hun t'hieh-hea che sin, 'An intention of engaging in dark schemes, in order to usurp the whole empire.' 無奈何 只得 | 聲忍氣 Woo me ho, chih tih t'hou shing jin k'he, 'There being no alternative, was obliged to swallow down the voice and restrain the breath; i.e. was obliged to remain silent, to suppress his feelings. | 聲吐 欲言而不敢言 T'hou t'Hun tho' hoo, yö yen urh pih kan yen, 'Half swallowing, half vomiting, (hesitating) wishing to speak, but yet not daring to say any thing.' 聲 吼 T'hou p'heen, 'To devour by fraud, to overreach, to cheat.'

YIN.

吟 To sigh; to moan; to chant; a tuneful pronunciation; to recite verses in a singing tone; recitative. A surname. Read Yin, 皆さん而笑 K'hoon yin urh senou, 'A kind of half suppressed laugh.' Read Yin, A protracted singing pronunciation. 擱柚而 | E shoo urh yin, 'Leaned against a tree and chanted.' 喜為 | 咏與為呻 | He wei yin yung; t'hung wei shin yun, 'A joyful enunciation is expressed by Yin-yung; a mournful, by Shin-yin.' (Lih-shooh.)

詩 Yin she, 'To recite verses.' 呻 Yin go, 'To recite verses; to chant.' 聲吟對 Yin shia tui, 'To chant responding verses.' 一首詩 Yin yih shou she, 'To recite with a modulated pronunciation, a verse of an ode.'

呻 | 牝嗡 Chin yin wun heng, 'Sunk in murmuring contemplation half an hour.'
chwang jö, 'To moan, lying on a bed or couch.' | | Yin yin, 'Moaning.' Occurs read K‘hin.

呎 FEI. 啸 吼

The voice of a dog; to bark. 呢狗 Fei kow. The name of a country. 昨夜聽聞隔鄰的狗亂 

呺 FEI. 呻 吼

The voice of a dog; to bark. 呢狗 Fei kow. The name of a country. 昨夜聽聞隔鄰的狗亂

崩 FANG. As if hearing.

正字通云仿俗訪字 無據不可從

造字說文方言今古字 無據不可從

嘫 PÉIH. 啿 嘤

鳴嘫 | Ming pēih pēih, 'The chirping of a bird.' Read P‘he, To slander, to defame. | 其所不為 P‘he, k‘he so pēih wei, 'To slander is what he will not do.'

呿 T‘SHIN. A dog vomiting.

呿同 仿詳同 to draw in the breath; to inspire.

呿同 仿詳同 The same characters pronounced Pa-ya, The angry striving of.

呿 P‘HAG. 啾呿 P’ha ya, 'Large mouthed.'
同 infant. 亪 | Ya pa, 'Dumb.' 不出聲啞 | Pūh ch'hih shing ya-pa, 'A silent dummy.' 亪 | 吃黃連肚裡苦 Ya-pa keih hwang-leen, too le k'hou, 'A dumb person who eats the Hwang-leen, feels the bitterness in his belly.' used to express, feeling unpleasantly, what one is not allowed to express.

Same as 吃 Kēh, see above.

吃 咝 | THUN.
呑 | Thun t'hun, 'Obscure unintelligible language.'
呑 | HWÖ. The noise of vomiting.
呑 | HWÖ. 金沙 C.

To stop the mouth; to close up an orifice.

呑 KUNG, or Chung. The months of many.

The ancient form of 訟 Sung 'To litigate; to contend,'

呑 Same as 噴 P'hun, 'To snort; to rage.'

呑 GO. 呻 吼

To rouse; to be agitated and roused from sleep; to convert from bad to good. False; untrue. Al. Scrib. 说 Go. Read Hwa, Open mouthed; gaping. 逢此百罹尚寐無胸 Fung tse 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-k'ing.) 呻 吼

東征四國 is | Chow-kung tung ching, sze k'ou she go, 'Chow-kung, proceeding to the east to reduce the unsubordinate, the nations all around were reformed.' (She-k'ing.)

言 Go yen 'Falacious words.'

同 

HAN. § 合 含

To hold in the month; to contain; to restrain; to endure.

合 | Han han, 'Wheat growing rank and thick.' Thick, indistinct utterance, or an intentional obscure and partial statement. Read Han, Gems placed in the month of a corpse at the time of interment, said to have been an ancient custom; in which sense, Al. Scrib. 理 Han. 包含 Paou han, 'To envelop and contain.' 容 Han yung, 'To contain, or afford room to, within; of; to endure, or put up with, from generous feelings.' 忍 Han jin, 'To bear with; to suffer.' 怒 Han noo, 'To restrain one's anger.'

笑 Han senou, 'To repress a laugh; to smile.' 恨 Han hàn, 'To cherish resentment.' 羞 Han sew, 'To feel ashamed.' 乐 Han saou pih yen, 'Smiled and said nothing.' 叼長歎 Han lay ch'hang tan, 'Restrained the falling tear and sighed deeply.' 菖不露 Han ch'hih pih hoo, 'To preserve secret in the mind, and not disclose.' 記 | Ko han, 'To retain in the memory.' 他說的 | 糊糊不知是什麼意思 Tha shō teih han han hoo hoo, pūh che she she mo e sze, 'He expressed himself in an indistinct confused manner, (1) don't know what he meant.' 入 | Han jūh, 'To enter; or to put within; either literally, or mentally.'

蠻能 | 沙以射水中人影其人異病而不見其形也 Yih nung han sha e sheih shwili, chung chin ying; k'he jin ch'he pih, urh pūh k'ou k'he hing yay; 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 Tze k'he han sha che t'hūh, '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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K'HÉ. To stop up an aperture; to stuff; to fill.

YÍN, or Yin. 听 S. C.

Wide mouthed; gaping and laughing. The ancient form of 听 Shin. 'To smile or laugh,' which is also expressed by 听 Yin tsze, or reversed, Tsze Yin. 然而笑 Yin jen urh season, 'Gaped and laughed.' Vulgarly read T'hing, and used as a contraction of 听 T'hing, 'To hear.'

HANG, or K'hang. 吃 R. H.

The neck or throttle of a bird. To swallow; to make a noise.

P'HEIH. P'heh p'heih, To spit, spitting out.

TS'HEEN, or Shun. 星 S. C.

To suck as an infant; to suck a wound; to lick. 呈初生則能吮乳 Ueh ch'hou shang, tsih nang shun joo, 'A new born infant can suck milk.' 將軍哭亡與士卒最下者同食與士卒分勞苦卒有病疾者起為之 Tsang-keuen Wook-ch'he yu sze tsih tsuy hea chay T'hun g shih yu sze tsih fun lau k'heo; tsih yew ping ts'heu chay, k'he wei shun che, 'The General Wook-k'he, clothed himself, and ate in the same manner as the lowest of his men; he shared with the men their labours and fatigue—a soldier was afflicted with an ulcer, which the General K'he himself sucked for him.' (She-ke.)

From door and mouth. To open. Bright. The morning star seen in the east, is called 启明 K'he ming; the evening star in the west, is called 太白 T'o-pib.

HAN. The flowers of plants before they have opened.

YAOU. Tumultuous noise; licentious airs.

Yaou tsib, 'Noise made by a crowd of dogs.'

HWANG.

Hsang T'sang hwang, 'Noise made by a bell.'

FOO. 皈 Foo tsuc, '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'IHING. 星 星

To declare; to manifest; to state to superiors; to petition; to present to. To recommend one's self. A surname. 星露 Ch'ing loo, 'To make a discovery of; to disclose.' 星 Ch'ing pib, or 星 Ch'ing ming, 'To state clearly.' 以下情陳於上曰 E hea tsing ch'bih yu shang yu ch'ing, 'To state the affairs of inferiors to superiors is called Ch'ing.' 星 Ch'ing shang, or 送 Ch'ing suy, 'To present up to.' 星 御覽 Kung ch'ing yu lan, 'To present with profound respect to imperial inspection.' 星 Ch'ing tsuc, 'A petition; a statement.
吹

SHIN.
To smile or laugh without distorting the features.

吴

WOO.
To talk loud; to talk big; to vociferate, in which sense it is also read Hwa. The name of a kingdom; of a state; of a district; a surname. 天吴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. 不不不
Phu woo, pih gaou, 'Not clamorous; not insolent.' 不
不
Pih woo puh yang, 'Not clamorous; not hasty and volatile.' (Sho-king.)

吴

MEAOU. The voice of a certain wild fowl.

呐

NÖ. S. C.
Difficult of utterance; an impediment in speech; slowness of speech. 面日Nö k'how, 'Stammering.'

呐

Same as the preceding.

吹

HEUE. A slight sound or noise.
Read Ch'huē, To drink. Read Keü, The voice of a bird.

吹

HEIHR. S. C.
To draw in the breath; to inspire; to draw in; to inhale; to drink. The name of a person. 吹內息也Heih, nui sêh yau, 'Heih, denotes an inspiration.' 氣出為吹氣入為 | Khe ch'hih wei ch'hu; k'he jih wei heih. 'The breath passing out is Ch'hu; the breath passing in (to the lungs) is Heih.' An expiration is expressed also by 呼Hoo. 鼻息出入一呼 — Pe sêh ch'hu jih, yih hoo, yih heih, 'One expiration and one inspiration by the nostrils.' 鼻 | Ch'hu hieh, 'The noise made by trees shaking,' a rustling noise. 一 清露之浮凉Heih, chen loo che low leang, 'Inhale the cool and floating dews.'

吹

CH'HU. 烊

To expel the breath from the lungs; to expire; to blow, applied to the breath, or to the wind; to play on a wind instrument; to puff off, or assist a person by recommendation. Read Ch'huy, The wind. 吹出氣也Ch'hu, ch'hieh k'he yau, 'Ch'hu, to expel the breath.' 鼓瑟 | 笙Koo sî ch'hu'y sang, 'To play on the Sih and blow the Sâng.'

| 箫打鼓Ch'hu, seou, ta koo, To play on the Seou and beat the drum. 鼓 | Koo ch'hu'y, 'Drumming and blowing'; i.e., playing on instruments generally. 鼻相佐助也Ch'hu hien, seung tso tai yau, 'Ch'hu, to lend assistance to,' by commending to a third person; to recommend. 開Ch'hu k'heh, 'To blow open.'

倒Ch'hu taou, 'To blow down.' 滅蠟燭Ch'hu mê lí chêh, 'To blow out the candle.'

毛求螫Ch'hu, mao jen kse, 'To blow aside the feathers and search for the wound;' not to judge by the external appearance only.

灭之力Ch'hu huy che lih, 'Strength to blow away the dust;' a slight effort.

這裡過堂風倒凉快 | — | 再走Chay le kwo ch'huang tso tao lang kwe, Ch'hu yih Ch'hu, tsae tso, 'The wind which passes the hall, here, is rather cool and pleasant; I'll enjoy a few blows more sud.
then go. 風大 | Fung ta ch'hiu, 'The wind blows strong.' 輕 | King ch'hiu, 小 | Siao ch'hiu, 細 | Se ch'hiu, all express. Blowing lightly, gently, and so on. 魚 | 漁 | Fish ch'hiu se hung, 'The fish blow and cause a slight ripple.'

**咬**

TOW. 咬 S. C.

咬輕出言也 Tow, king ch'hih yen yao, 'Tow, uttering words with levity; light discourse; talkative. 講 | Ché tow, 'Loquacity; excessive talking; which is also expressed by 唱 | Tien tow. 鳥 | Ilwan tow, A man's name. Al. Srib.騾児 Hwan tow.

**吮**

WÁN. 吮 S. C.

兩脣之合合為吮 Leang shin che hú wei wán, 'The closing of the two lips make Wan.' The sides of the mouth. 吐脣 | T'hou shin wán, 'To thrust out the lips.' 銳 啓決 | Juy hway, koue wán, Birds 'with pointed bills break their food with the sides of the mouth.' 合 Wán hó, 'Concord; agreement.'

**吼**

HOW, or How. 犬 R. H.

The voice of any animal; the lowing of cattle; the roaring of a tiger; the voice of anger. 牛蜀司晨 比婦人 主事 河東 美 旖 yu zhe shin, pe Foo-jin chou see; Ho-tung zhe hou, ke nan tsse wei foo; 'The hen (crowing and) being 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.' 鳴 | 踢踢 Ming how yung yao, 'To roar and leap about.' 病 How ping, A certain disease which causes constant and violent breathing.

叫

Same as the preceding. Also read Yin.

叫鳴也 New ming yao, 'The lowing of a cow.' Read Gow.

告

KAOU.† 告 S. C.

From Cow and Mouth; hence, To accuse; to lay open be
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TSÄ.

A fish eating; to enter the mouth; to lick; to taste. 例

Take a taste.

HEA, Ya, or A. 明

Wide mouthed; gaping. Also expressed by 呵呀 Pa ya.

The wrangling of children. (MS. Dictionary.) An interjection

tone of alarm: A mere tone; sometimes used instead of distinct articulation. To rhyme, read 豫. 統 | Han ya, 'Appearance

dep wide valley.' 哗 | A-ya, 'Ah! strange! alas!' 今日去.return is due to the month.

Kia jih k'heu a? kwan she tang ming yih tsao tsiek heu ne?

Do you go to day? or stop till to morrow morning, and then

and go? | | 咫 Ya ya, p'hei, I the language of vulgar con-

tention. The two first words are intended to mock the mutter-

ing enunciation of an opponent; and the last is pronounced

with so much force as to amount very nearly to spitting at him.

KEUN. To cast forth; to eject from the mouth.

To mourn for the living relations of the deceased.

LEU.* 吕

Common form of 吕. Hieen.

The back bone; the spine, a portion of which is repre-

sented by the character. Certain notes in Chinese music.

Name of a kingdom; a surname; the name of a bell, and of a

sword. 素管所以分氣律有十二, 陽六

為律陰六為 | Leih, kwan so e fun k'he; leih

yew shih urh, Yang leh wei leih; Yin leh wei leu, 'Leih, the

divios of the air, or sound, of a pipe, there are twelve

divisions, or tones; the six Yang sounds are called Leih; the

six Yin sounds are called Leu.' 大 | Chang leu, and 中

| Chang leu, and 南 | Nan leu, are certain notes in music.

The unnatural division of twelve tones, is said to be 諸帝

所作 Hwang-te so tsö, 'What (the ancient Emperor)
Whang-te made, this distinction is now generally given up for the 五聲二徽 Woo-shing urh pêu, ‘Five tones and two semitones.’ In Law, 階八相生之圖 Leuh leu kîh pâ seang sîng che lîhôo, ‘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 lîhôo, ‘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 呸 Gih.

PWAN, or P’hwan.

Pwan 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. 嘔呞 Say mei, ‘To contract the mouth.’

Used in the sense of 嘔呞 Wân, see above.

TSÉE To chirp as a bird.

同這 Ming têe têe, ‘Chirping.’

Ol. Scrib. 胡 Hwang, see Rad. Tsaou.

LIN. Avaricious; covetous.

HWÔ. To stop or fill the mouth.

PAOU. See under 保 Paou.

Read Mow; Ol. Scrib. 某 Mow. Also read Gae. 俗以呖為發音字誤也 Suh e gae wei che gae tûe, wou yaj, ‘Commonly employing Gae, for Che-gae(foolish), is erroneous.’ It is however in general use. | 人 Gae jin, ‘A foolish doltish person.’

HOW. A laughing appearance.

Same as 眉 Te, see below.

Same as the preceding.

Ol. Scrib. 歪 Hwang, and 狂 Kwang.

YUNG.

呪 | Yung-yung, ‘The voices of a multitude of persons.’

Characters formed by Five Strokes

YIIL, or Gih. 

呪 S. C.

An uneven tone of voice; the chirping of birds; the cackling of fowls; also expressed by 嘔呞 Gih gô.

SHE, or Che. A cow chewing; chewing the cud.

吐而嘔之日嘔 Tûo urh tsêau che, yuê sic, ‘To vomit up (the food) and chew it, called She.’

KEUEN. The voice; a sound.

P’HUN. To spurt; to sputter.
WÁN. Same as 咬 Wàn, see above.

NE. 咋 R. II.

A Colloquial Particle, interrogative; also suppositive, if; when. 什麼是孝呢 Tsăng mo she híou ne? 'What, then, is filial piety?'

冬 in a bowl, or in a dish, 1 1 Weh ne, tsze ke pîh hwuy kh'hîh fan; làng leaou ne, tsze ke pîh hwuy ch'ên e füh, '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.'

壺 shewing, or burrowing; to yen yâng, th'ang ne, 'Ne-nan, much talk in a low voice; the same as Ne,' to chatter.

言不 1 嘟 also Yen pîh leaou ne-nan yâng, 'Talking and chattering eternally.' 1 嘰燕語 also Ne-nan, yen yu ýâng, 'Ne-nan, the chattering of swallows.'

Read Ne, To call to, or direct a person. Al. Scrib. 請 Ne.

呀 An erroneous form of 咬 Hwâ.

Under which the Reader is again referred to 咬 Hwâ, 'To call out.'

吶 咬 Mow. Ol. Scrib.書 Mow.

YEN. 啞 Yen yêng, 'The appearance of chewing, or ruminating in quiet.'

LEIH. 啞 Lîh leih, 'The noise of pushing forward a boat.'

YEW. 啞 Yew, or 1 Yew yêng, 'The cry or voice of a stag.'
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.' 祝 Chow tsoo, 'To curse.' 怒得發 | 賭誓 Kēh tīh fēi chow too she, 'Provoked to utter curses and squander oaths.' 賭 | Too chow, 'To utter imprecations.' 罵 Chow ma, 'To rail and curse.' 符 | Foo chow, 'Charms or spells.'}

**K'how. V. 30th Radical.**
K'HÉW. A sound; a noise.

The breath, or breathing is thus denominated by Foreigners on the coast. Read Kong. The noise made by many persons.

K'HE. To sit with the feet hanging down.

P'HING. 吠 | Phing p'ing, 'Sound, noise.'

TSZE. 嗒 S. C.

To slander; to revile; weak; injured. TSZE and 己 Sze, are local terms for 讀 Tze, 'This.' | 瞪 TZE yu, 'Careless and slothful.'

KOO, or Wa. 哭 口

To cry as a Child: 啧嘨 | 而泣 K'hè koo koo urh k'hex, 'K'he cried and wept.' 啤咕 | 閿咕 | K'èh k'èh, wa wa, 'Sobbing and crying.' To rhyme, read Hoo.

TSZE, or E. To disrelish food; not to eat.

MÖ. An obscure light.

VÉ. 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, 木酸水鹹火苦土甘 Kin sin, mìh swan, shway bèen, ho k'hoo, t'ho kan, 'Metal is acrid, 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.' 無 | Woo we, 'Tasteless.' 好滋 | Haou tsze we, 'An agreeable taste; an agreeable pleasing book.'

HEU. To blow with the breath; to warm with the breath. Repeated. 吐 | Heu hên, 'To soothe 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 hoot at angrily. Read Kow, 'The voice of a fowl; the crowing of a cock.' Read How, Syn. with 聲 How, 'The lowing of a cow.' To rhyme, read Cho.

FÀ. A kind of leather Helmet. Al.Scrib, 腦 P8.

HO. 何 R. H.

To speak angrily; to blame; to interrogate, to reprehend; to eject the breath. Reiterated. The sound of laughter. A tone of careless reply. 阿青 Ho tsih, 'To reprimand.' 陣 | 大笑 Yih chîn ho hao sao, 'A fit of loud laughter.' | 欠 Ho k'èen, or 亏 | Ta ho, 'To yawn.'

NAOU. 鳴 口

Clamorous noise. 喧歎 Heuen naou, 'Outcry; vocife-
 taps

pha

The noise of persons wrangling. A vulgar character.

Posture. Read Phe, Sound or noise, as of leaves and branches shaken by the wind.


Same as the preceding.
30th Radical. V. K'hout

命 MING. † 命之 求

From ☐ K'hout, 'The mouth,' and 今 Ling, 'To order.'

Fate; "Fatam est quod dili fatur." 天不言亦以

T'heen ming, 'The decree or will of heaven.'

T'heen ming che wei sing, 'That which Heaven commands (to be inherent in creatures) is called their nature.' (Chung-yung) 天之賦與

萬物者曰天命, 人與物受之於天 者曰性。如朝廷蟒賊, 恭當位任

T'heen che foo yu wan wii chay, yue T'heen ming;jin yu wii show che yu T'heen chay yue sing;ming joo Chau-ting kau ch'ik'hing, sing joo 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 decree or order of the Sovereign, nature is like the office received 'in virtue of that decree. ' 有吉凶 Ming

yew k'oth heung, 'There are fates, felicitous and infelicitous.'

好 | Hau ming, 'A good destiny.'

* | 毒 Ming ti, 'Poisonous fate. '*

| 人 | Koo ming jin, 'A bitter fated man.'

死 | Sze ming, 'A deadly fate.'

財 | 相連 Tsa yu ming, 'Wealth and fate are connected.'

長 | 富 貨 Ch'hang ming foo k'ei, 'Long destined to wealth and honor.'

| 有 | 荒來終須有

| 有 | 無 | 荒 | 強 | 求

Ming le yew lac, chung seu yew ming le woo lac, mo keang k'ei.

'If it be in (your) fate that it is to come, you will at last 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.'

二位住手不要造出人 | 来 Uhr wei choo show, pih yau ta ch'ih jin ming lac, '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.'

不顧性 | Pih koo sing ming, 'To disregard life.'

皇上 | 令 Hwang shang ming ling, 'The Imperial order.'

領 | Ling ming, 'To receive (your) commands.' a civil mode of expression.

不敢逢 | Pih k'han wei ming, 'I shall not presume to disobey your commands.'

覆 | Foh ming, 'To return an account how orders have been executed.'

如 | Yih yih joo ming, 'Every thing has been done according to order.'

禀 | Pin ming, 'or 請 | Te'hing ming, 'To request commands; to ask permission.'

請王 | Tse'hing wang 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 k'ei, 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. 司
30th or To

To rhyme, read Min.

咀 Tă, or Tà. Mutual recrimination.

The noise of calling out to each other,咀呁 Tă tsă, 'Indistinct utterance; to stammer.'

呁 K'héa, or K'heu. To gape; a wide large mouth. Read K'hê, Sound of breathing in sleep; snoring. Also read Yé, Appearance of the mouth open.

咀 TSÉU.咀呁咀

To receive into the mouth and suck or taste.咀呁咀 TSÉU hwa, 'To chew flowers.'咀呁咀 TSÉU, 'To eat herbs; to chew.'咀呁咀 Foo TSÉU, 'To chew medicinal plants; to ruminate; to deliberate.'咀呁咀 There is no such word we, 'It has taste when chewed.'

呁 Same as 咀 K'héen, see under 10 str.

呁 T'SÁ. To enter the mouth; to taste. (Tsze-hwuy.)

呁 An erroneous form. (Ching-tsze-chung.)

呁 T'HO.

Forms part of the name of a religious book of the Sect Fûh.

呁 JAY. Sound of the voice in replying to a person.

呁 TÜH.呁呁呁

Speaking to mutually; deliberating; railing at; laughing at.

The name of a spring or fountain.呁呁呁 TÜH tûh, 'The voice of alarm and astonishment; an exclamation from surprise.'呁呁呁 CH'HIH TÜH, 'Scolding; using opprobrious language; clamour.'呁呁呁 Tûh tseay, 'The language of consultation, or of devising.'

杏 THÔW.呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁 S. C.

To spit out; to reject with scorn. From 口 Choo, 'A master,' placed on 吳 Fôw, 'Not,' denoting one who has discernment to distinguish between right and wrong, and to reject the latter with scorn. (Ching-tsze-chung.)

呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁 S. C.

The roar of an enraged tiger, or of a wild bear. To roar.

An enraged or angry appearance. The same is denoted by呁呁呁 P'HOAU, or 呁呁呁 P'HOAU K'HEEN; or 呁呁呁 K'HEEN PHAOU. To rhyme, read P'hôw.

呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁 P'HEIH.

The fragrance of plants; fragrance of the mouth or of speech; suavity. Loquacity; obscure discourse.呁呁呁 P'HEIH TSEIH, 'Talkativeness.'

呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁 FÜH.呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁 FÜH.呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁呁 T'HO.

Forms part of the name of a religious book of the Sect Fûh.

呁呁呁 JAY. Sound of the voice in replying to a person.

呁呁呁 TÜH.呁呁呁

Speaking to mutually; deliberating; railing at; laughing at.

The name of a spring or fountain.呁呁呁 TÜH tûh, 'The voice of alarm and astonishment; an exclamation from surprise.'呁呁呁 CH'HIH TÜH, 'Scolding; using opprobrious language; clamour.'呁呁呁 Tûh tseay, 'The language of consultation, or of devising.'

呁呁呁 YANG, or Yâng.

The sound or tone of replying; the sound of running
and Ho, see below.

The Two.

A kindly temper. Let us agree. The peace of the army (the passage by which they advance is called Ho.) Instead of Ho-mun, Luy-nun, is now used. The names of two Officers, said to have directed the signs of time, or the astronomical department. 阜 He o, and 養 Names of places.

Hom. The crying of a little child;

This is the old definition, but it is erroneous. (Ching-tsze-t'hung)

To laugh and be merry: to laugh and joke together. A local word. Read Tha, A surname. To rhyme, Read E and Ke.

Error; fault; crime; wickedness. The judgments of heaven. From各 Kò, ‘Opposition to,’ and 人 Jin, ‘Man.’ (Shwo-wen.) Read Kaou, A surname: the name of a country. To rhyme, Read Ké and Kei. 爲廣惠之咎 Wei Kwang-hwuy che kew, ‘Was the fault of Kwang-hwuy.’
To bring a crime upon one's self.

The calamities sent down by heaven.

To sing; to chant; to recite.

To blow as with the breath.

The sound of calling a person.

The cry of a sheep.

The roar of a wild tiger.

The sound of this Character is not known.

The name of a place in Japan.

The name of a country.

NGÔ. To abuse and rail at each other.

Same as 阮 He, see above.

Ol. Scrib. 夏 Fuh, see Rad. 夏 Shûy.

Characters formed by Six Strokes.

Same as 吱 Kên, see under 7 strokes.

Same as 嘸 Hwô, see under 12 strokes.

From Mouth and Ear. To whisper in the ear.

The side of the face between the mouth and ear; the side of the head.

When questioned, then inclined the side of the head and replied.

Ability to speak.

Desirous to laugh.

Ö, Gö, or Neô.

To beat a timbrel or drum. Ching-taxe-chung 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, 两人应和而歌也 Leang jin ying ho urh ko yay, 'Two person's singing in alternate responses.'

To strike with alarm. isArray Ga gâ, 'Language direct to the point.' Also defined, The appearance of a high cap. The side of a sword.

容 TOW. To speak lightly or softly.

啾 CH'HA. R. H.

Angry speech; to sputter, rage and make a noise. To dislike and contumny. To make a noise in the mouth when eating. To yearn over; to compassionate. Read To or Tâ, To place a cup or vessel before an idol. 日倦乎叱啾 K'how keun hoo ch'hîh ch'ha. 'Mouth wearied with boisterous angry enunciation.' 暗啾叱 Yin woo ch'hîh 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 Fûh, as an untranslated sound.

咥 HE, or E. 啢ucceeded

A loud laugh. 咀然 He hê jên, 'Laughing.' Read Ch'he, in the same sense. Also to stop. Read T'heâ, 'To gnaw; to bite.'

啼 E. 啿 S. C.

To call out aloud. A local word. The appearance of laughing.

啂 LEE. 啌 Lî lî, 'The voice of birds.'

啂 LÛH. Sound; voice.

容 TSZE. 析容

To deliberate or consult about; to state in writing the subject to be deliberated on. Documents which pass between the higher Officers of government, who are nearly equal in a Province, are called Tsze. 'To sigh; to lament. Used for Tsze, 'This.' 享文 Tsze wên, 'An official document from an equal officer.' 續 Tsze tseu, 'To enquire and deliberate on political questions.' 作 Elze, 'To send an official document to an equal.' 訪 Tsze fang, 'To write to enquire about.' 旨 Tsze pin, 'To state to a superior;' as | 禮與家長 Tsze pin yu kên ch'hang, 'To state and request directions from the head of a family.'

傾日用出入事無大小眾子弟皆當 | 臧焉 fan jîh yung ch'îhûh jîh sze, wo ao senou chung tsze te kên tang tsze pin yen. 'Whatever is in daily use, the business which goes out or comes in, without distinguishing great from small, should be all stated by the children and younger brothers, to their seniors.' 啭 Tsze tsçay, or 啭 Tsçay tsze, 'To sigh, to lament.'

咩咩 ME. The voice of a sheep.

啙啙 S. C.

Occurs as an untranslated syllable in the books of Fûh.

啙啙 S. C.

Same as the preceding.

啗 CHE. 啗

The ancient cubit, equal to eight-tenths of the present one. It contained 八寸 Pâ tsun, and is called 周尺 Chow ch'îhûh, 'The cubit of the Dynasty Chow.' 周制寸尺 口尋皆以人之體為法, 中婦人手長 八寸請之 Chow che tsun, ch'îhûh, che, tsin, kene e jin che te wî fâ, chung foo jin show ch'îhûh pà tsun; wî che che, 'Chow, in forming the measures (called) Tsun, Ch'îhûh, Che,
K'How. VI. 30th Radical.

咔 KEAOU. 

咔 Keou keaou, 'The voice of birds.' Read Yaou, Moaning or crying under the most acute pain or distress. 咔 Wa-yaou, 'Lascivious sounds; lewd songs.' Commonly used for 鼓 Yaou, 'To bite; to gnaw bones.' 有以鸟 鸣之 頭鵷 Yew eneaou ming che keaou wei yaou née, 'There are some who of Keaou (a bird's singing,) make Yaou, to bite;' this use of the character is condemned by the Tsze-hwuy and Ching-tsze-t'hung. | 一谈 Yaou yih th'han, 'To bite a mouthful,' or as much as may be swallowed at once. | 文嚼字 Yaou wên tsê tse, 'To gnaw Letters and chew Characters;' to ruminate or study the meaning of words. Read Heac, The sound of wind.

吱 HEIH, or K'heih. Tittering; laughing.

Read K'é, The noise made by a mouse or rat. 聽見 外頭吱一呱呱一羣人笑進來 Thing kien wae th'hou hêih hêih wa wa, yih keun jin seanu tsin lae, 'Heard without side a tittering, and a group of people coming in laughing.'

吱 CHOO. 

吱 Chê choo, or 咝 Têê choo, 'Loquacious talkative manner.' Read Choo, The voice of a bird. Read Chow, 'The bill of a bird. The name of a star. 鳳 | Fung choo, 'The name of an ancient stone on which to rub ink.'

吱 TOW. Loquacity, levity. The same as 咝 Trow.

KWEI. To promise or permit. Used for 見 Kwei.

SHOW.

The voice of a bird, or to follow the voice of a bird.

LÔ.

The noise of wrangling or disputing. Read K'o, The cackling of a fowl. Coughing and reaching.

SEÜH.

To drink; the appearance of drinking wine. Vulgarly used for 询 Seun, 'To plan, to deliberate.' The character is rejected by Ching-tsze-t'hung, as altogether erroneous.

TSÁ; Tsá, or Cha.

家 Tsá-mun, 'We; us.' | 老子 Tsá laou tsze, 'My father.'

北音呼我曰 Pih yin hoo wo yê-tsá, 'In the northern dialect, calling out I or me, is expressed by Tsá.' The word is confined to the northern people.

HOW. § 昭 S. C.

The tone or voice of anger. Shame; disgrace; abuse.

SEÂOU. 

To smile; to laugh. Now written 笑 Seou.

HAE. 

The laughing of an infant: an infant; a child. 咳婴言婴儿初知笑容 Jia-ying yen yieng urb ch'how
children.

An expression formerly used in the

The whole number; completely; totally; all; all together; all around; extending to every place. Hastily. Name of one of the

The name of an instrument of music; the name of a place; the name of a star. A surname.  

All suitable, or according with.

The old definitions are, Low small talk; to stop; to desist from issuing sound. To eat. They are all erroneous, (Ching-tse-t'hung.)

The voice of fowls; to chuckle.

To chuff. Read T'sh, To sigh; still; quiet.
YUĒ, or Keuē. Anger; angry.

YEN. Appearance of the mouth moving.

CH'HE. To laugh, to smile.

LUNG. A low tone of voice.

HEUEN. 喊

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. Some consider it the name of a charioteer.

HEU, or Hēu 病 R. H.

To moan from a feeling of pain or distress, is expressed by "Heu! The tone of disease and of painful thoughts. To call out in a confused manner.

PING, or Hō.

Meaning is doubtful. Some consider it the name of a charioteer; others the name of a horse; others the name of a skilful charioteer. Some consider it the ancient form of 合 HS, "To join or unite."

TSUN. A large mouth.

K'HWA. 首 S. C.

A distorted mouth. Read Ko, A surname.

LAOU. Sound, noise.

GAE. 哀

Painful feeling; a wounded mind; compassion; commiseration; pity; grief; lamentation; to lament; lamentable, as the early death of a parent, brother, or child. To commiserate; to regret; to feel a love for, or an interest in. A surname. The highest feeling of regret and commiseration. "The highest feeling of regret and commiseration."
而述其行。Gaee tze, shun k'ho gae yah, 'To relate events for the dead, and record their actions.' | 華深可

多P'pin. 男 | 男 | 男

Many Mouths or Persons to whom order is dictated by one presiding: two would wrangle, three give decision and order to deliberation. Hence, A series: rank; degree; class; sort; rule; limit; manner; actions; conduct. To arrange; to classify; a thing or substance. A surname; the name of a place.

九品P'pin, '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'pin, 'The rank of officers, civil or military.' 第一Te yih P'pin, 'The first rank' also, 'the best sort.' 二 | 官員

There is a difference in the same degree; a first and a second, e.g. 正二Ching urh P'pin, is, 'The first or principal of the second degree.' 從二Tsung urh P'pin, is, 'The subordinate of the second degree.' 哈 | 等級

What rank or degree? | 類 P'pin loy, 'Sort; class; species.' 官府看人為低Kwan-fou khan shang juin wei te p'pin, 'Mandarins look on merchants as a low class.' 物P'pin wih, 'Various articles or substances.' 貢Kung p'pin, 'Articles of tribute.' 格P'lin k'hih, 'Rule; manner.' 人 | 格清高Jin p'lin k'hih ts'ching kao, 'A man of pure and exalted manners.' 人 | 秀美Jin p'lin sew moo, 'A man of elegant manners.'

你好訴告訴我他 | 行何Ne kao tae kaon soo wo, 'Tha p'lin hing joo ho,' 'Whether good or bad, do you tell me what his conduct is.' 交 | 兼優Wan p'lin kecu yew, 'Excelling both in learning and correct conduct.' 人 | 學問Jin p'lin hou wan, 'A person who ranks amongst the learned.' | 過Kwo p'pin, 'To exceed one's rank or proper sphere.' | 不P'lin phung, 'To classify or determine the place of.' | 秋一家之內尊卑之差即父母兄弟子弟是也P'lin chi yih kea che nuy, tsun pe che cha, ts'eoh foo moo heung te tze she yah, 'To arrange a family according to their different degrees of honor, as father, mother, senior brother, younger brothers and children.' These are called 五Woo p'pin, 'The five ranks.'

$LING.$ A multitude of birds; voices of many.

$SHIN.$ 叩 R. H.

To smile; to laugh at. Some say, To laugh aloud. 希為晒存是幸He wei shin tsun, she hing, 'I hope you will smile and retain (the present I send), which will be fortunate.' It is also said, when offering a present, 懇求 $納Kän kew shin nā, 'Earnestly beg (you) to smile and receive.' 正 Shin ching, 'Smile and correct the writing,' or any other production of one's own, presented to a friend.

$SEUB.$ Appearance of blowing with the mouth.

Read Shoo, Noise made in hooting at a dog. To hoot.

The same as 啪Hung, see 5 strokes.
TE. The name of a city.

WA. 喔

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. 咕

非正曲

那孩子半夜一聲大哭起來 Na hae tsae pwan yu wa yih shing, ta k'üh k'he le, 'That child sobbed and wept half the night, and then burst into a loud cry.'

出而之 Ch'üh urh wa che, 'Went out and vomited it.' (Ming-tse.)

喉咙結塞兒 Wa, how yen kēē shi mou, 'Wa, the appearance of a stoppage contracted in the throat.'

哈 Ö, or Gö. Appearance of the mouths of fish.

Fish moving their mouths. Appearance of many fish.

Noise made in laughing, as Ha! ha! Read Shá, Sa, Hó, or Tá, To suck and drink. Noise made in eating or drinking. Read Hea, A Mohammedan surname. A kingdom of the Toorks. (De GuignCi.)

Since 頭名 a child's sobbing and weeping pettishly. To reach or vomit.

An apparent stoppage in the throat. 喔

非正曲

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Since 頭名
YUH. Inhale; gasp.

To vomit. Noise made in reaching or vomiting.

KEIH. Sound; noise.

Ol. Scrib. 君 Keun, see under 4 strokes.

GO, or Ŭ... To wrangle, or rail at mutually.

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 Tso, 'To sit.'

A form of 君 Keun.

Framed by 唐武后, Tang Woo How, 'Queen Woo,' the Dynasty Tang.

Same as 咬 Te, see under 5 strokes.
NA. 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 告 KO; but Kang-he condemns the assertion of Ching-tsze-thung.

NÉE. Anger; abusive language.

Same as 喊 Kew, see under 5 strokes.

YUEN. A numeral of things of value; hence from 月, '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 Yen, 伍., A man's name. A surname. 帽, 月, A certain kind of cap.

Yeh yuen hou kwan, 'A good officer.' 有官

Yew kwan shih yuen, 'There are twenty officers.' 二十

Yuen pheen, 'Civil officers and military.' 生

Yew yuen, A person possessing the literary rank called 秀才.
the sons of the Emperor by this term.

老哥日納福呀 Laou ko kiu jieh sui fah ya, '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 persons family name 张 Ch'hang, and that he was the third brother, an intimate acquaintance would address him 张三哥 Ch'hang san ko, 'Third brother Ch'hang.'

哦 GO. 嘟轰
To recite verses; the sound of recitative. 嘟詩 Go she, 'To recite an ode; to read verses in a musical tone.'

咳咳 HEA. An abbreviation of 吖 Hih.

咳呛 TSEAOU. 嘗 嗷
Small and distorted in the mouth or spout; verbose; to mention often. Cry of fectors who precede officers of Government. Read Seou, Shaou, 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 Tson, 'To blow a trumpet' in order to give an alarm.

堡垒 Seou paou, a kind of fortress. 遍 Seou pen, Name of a certain song. 夏矢 | 猟 Wang she, Iseaou hoo, 'A crooked dart, and a wine vessel with a distorted narrow spout.' | 船 Shao chuen, War boats with troops employed against pirates. | 探 Seou than, 'A spy; a scout.' | 長 Seou chi'gang, Certain officers in the army.

HEAE.

咳咳 Gae hene, 'Indistinct or stifled articulation.'

LE, or La. Inserted in colloquial books as an undefined tone at the close of a sentence or paragraph: 子語長聲 Le, yu shing, 'Le, is word's overplus voice; i.e. a continuation of the voice after the sentence is enunciated. Read Muh. 嘟嘟 Muh che, used by the people of Ch'ang for Khe, 'To deceive or insult.'

咳哪 NO. 哼哼 No, no, 'Noise made in expelling demons.' A final expletive or tone. Read Neih, 哼哼 Tsh niih, A man's name.

NOW. The language of imprecation.

TSÜH. 唠 Tshih, or 朦 Tshih-tsze, 'To compliment; to flatter; to seek to obtain by the arts of adulation.'

KHEE. 呲呠 K'heh k'ëe, 'Sound, noise.'

TÊE. 唠呠 Têe low, 'Veriosity.'

MÉEN. The meaning is not known.

Tzec-hwuy affirms, that it is the same as 嘴 Mën, but there is no proof of this.
The voices of many persons.

From 𦥟 Heuen, 'To make a clamorous noise'; and 𦥋 Yih, 'A prison,' abbreviated. The loud expression of grief by strong crying and tears. 大聲曰哭, 細聲有涕曰泣 Ta shing yuè k'hih; se shing yew 'the, yue k'hih, Weeping 'with a loud voice is called K'hih; in a low voice and shedding tears is called K'eh.'

大聲故从二口 K'hih shing fan, koo tsung urh k'how, 'Weeping with an excessive degree of noise, hence formed from two mouths.'

大聲故从二口 K'hih shing fan, koo tsung urh k'how, 'Weeping with an excessive degree of noise, hence formed from two mouths.'

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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.'

Calling out; a loud cry: the roar of wild animals; the voice of anger or rage. 呼叫 P'haou heou, 'The cry of en- ranged tigers or leopards.' The cry of an alarmed swine. (Shwô-wân.) 呼喚 Henou ch'huën, 'Asthma.' Ching-tsze-chung condemns these two last definitions.

The same as 呼 Nan, Muttering sound, chattering.

To vomit inadvertently without reaching; milk ejected from the stomach of a child.

To eat.

Verbosity.

The sound of blowing, as on a martial instrument. 嘆啞 P'hih lo. A martial instrument. 嘆啞 is a combination of 'To make a clamorous noise', and 'To cry.' 嘆啞 is a combination of 'To make a clamorous noise', and 'To cry.'

To know: to have a clear and thorough knowledge of possessing great knowledge and keen discernment; wise; sage. To rhyme, read Chih and Che. 知之曰明哲 Che yeu ming-chê, 'To know a thing is called Ming-chê.' 知之曰明哲 Che yeu ming-chê, 'To know a thing is called Ming-chê.'

The voice of a bird. 吟 Chau châ, The tittering or chattering of a bird.

Excessive weeping without causing the voice to be heard; it is also expressed by 喷 K'ang-êngh. Read Lung,The incessant weeping of a child.
NEÈ. To eat. The same as 饕 Nèè.

PÀ.
The voice of a bird, which is also expressed by 喳 Pà pà.

MAY, or Me. The bleating of a sheep.

真嘔 Tseu may, the name of a city in 云南 Yun-nan.

LEUÈ. The voice of a fowl.

SUY.
To contract the mouth; a contraction or distortion of the mouth.

PEW, or Fow.
Noise of blowing; sound in the throat.

POO. 啄 啄
To feed as a child, by putting food into its mouth. 吐哺 Thoo poo, ‘To put food out of one’s own mouth into that of another person’s, as is done by nurses.’ 乳 Poo joo, ‘To give suck to; to feed with milk.’

HUNG.
Sound; noise; a loud noise. Syn. with 亨 Hung.

JANG.
啞啞 Tséng häng, Foolish frightened appearance.

KANG. 啭 啭
An impediment or interruption to speaking, arising from the tongue; stoppage of the throat, affecting both the speech and deglutition. 嘶啞 Käng yih, or 嘶啞 Kâng yih, ‘A stoppage of the voice from grief; sobbing.’

Kang yin k'ên jin yîng käng yih ch'ê shîng, ‘Hear some persons making a sobbing sound.’ 祀 Chhü 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.

FÜH. To oppose; perverse.
Same as 啄 Fuh. The religious books of the Buddhists contain this word in some other sense. (Ching-tsze-thung.)

SEÜH. The appearance of drinking.

T'HUN. A foolish appearance.

SEÜH. The appearance of drinking.

SHWÉ, or Ch'huê.
A vulgar form of 測 Chhüê, ‘To drink.’
Excellent; to commend; may; can; might; could; should.

Occurs as if meaning the ornaments of a female's head dress.

From K'how, Mouth, opposed to Sin, Bitter, used here for a discordant sound. Wrangling, or mutual abuse.

The head or bill of a bird.

Read Sow and Shih, To suck; to imbibe.

To moan or grieve for the disasters of the living; or for the loss of one's country. Also read Née. Syn. with Yen, and Yung. To speak, to say improperly; straight forward speech; the language of mourning is not embellished.

Reaching; a desire to vomit. Also written Küh. The voice of a bird; the sound made by a fowl.

The same as the preceding.

Reciting or praising.

Used in the dialect of Fan, which is situated in the West.

The chattering of little children to each other.
GAE, Ac, or E.

A tone of slow reply; a belching sound arising from repletion.

He, Gae paou shing, ‘Gae is the sound of reply.’

Yen, Gae paou shing, ‘Gae is the sound of reply.’

Read He, An aspiration, expressive of high indignation.

He, t'han han fa shing che tsze, ‘He, is an expression of breathing out indignation accompanied with sound.

K’EE, or Kea.

K’EE k’ee, ‘Verbosity; loquacity.’ Irregular, untrue speech.

T’HOO. To vomit.

SÉEN. 嘔 S. C.

Verbosity accompanied by many sighs. Read Th’ou in the same sense.

Hwan. A slight laugh; a smile.

LE. Sound; voice; noise.

HE. 嘘 S. C.

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.
signed the throne to T'hang, and the king of T'hang forthwith ascended the Imperial throne. To rhyme, read T'hung.

By some, said to be the form of Ling, 'Immaterial; spiritual,' as found on ancient vases. By others, this is disputed.

Ol. Scrib. 问答, 'To ask.'

Original form of 原, see above.

Original form of 释, see above.

HÖ. To stop; to close.

A vulgar form of 林, 'Niggardly.'

TE. The mouth.

SHE. Same as 吃, '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. 欧多, denotes a Lion, in the books of FuH.
Ol. Scrib. 鬿 Ke. See Rad. 竹 Ch'ih.

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 wei. Moving about without order or rule, as fish swimming together. Read Shway, in the sense of Who? or What?

In the Classics, the three characters 唯 Wei, 維 Wei, and 彼 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 口 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 維 Sz 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.其唯聖人乎 K'he wei shin-jin hoo, che tisan tuy, tsun wang, urh pith shih k'he ching chay; k'he wei shin-jin hoo. 称 'It is the Sage alone who knows to advance or to recede; to preserve or to see destroyed, without losing his tranquillity; it is only the Sage who can do so.' (Yih-k'ing.)

必慎其諾 P'ih chin wei nü, 'Must be attentive to answers.' (Loo-king.) 父召無諾,先生召無諾. 而起 Foo choau woo nü, Siem-sing choau woo nü, wei urh k'he, 'When your Father calls, do not answer drawlingly; when your Tutor calls, do not answer drawlingly; but answer smartly, and rise up.'

之聲連而貫諸之辭緩而言 Wei che shing, leen urh chih, nö che tsze hwan urh wän, 'The sound Wei succeeds (the call) immediately, and is plain (or abrupt); the expression Nö, follows leisurely, and is elegant.'

能言男 | 女疇 Nüg yun nan wei, nei 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.'
SHIWÉ, or Shiwá. A bird arranging its feathers with its bill. A slight taste or trial.

Same as the preceding.

Quiet; stillness; silence. Read Tséih or Chúh, Tsíh, To sigh. Read Yüh, To go evenly and easily.

The song or voice of a bird, the voice of the stork. The voice of the crane. The sound of the wind and the voice of the stork.

The incessant weeping of a child.

To precede; to lead; to induce; to sing. To how to each other as a mark of respect.

To contain in the mouth; to put food into the mouth with the hand. It is much used in the religious books of Fúh.

Appearance of unwilling compliance. Much talk. Forced or violent laughter.

The prattle of little children; to speak to kindly as to a child.
YÜ. The sound of the voice. The same as 昏.

TEÉN. 吭 S. C.

晗 吁 Thién-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.

凡鳥朝鳴曰嘯，夜鳴曰嘯 Fan neaon chaou ming yuè Chou; yay ming yuè Yay, 'All birds which sing in the morning are called Chou; those which sing at night are called Yay.'

林鳥以朝鳴水鳥以夜 Lin neaon e chaou chaou; shwhe neaon e yay yay, 'Birds of the forest sing in the morning; birds of the water sing at night.'

TSZE: To feel an aversion to; or to reject food. Same as 吨 Tsze. Read E, in the same sense.

FUN. To snort, to rave in anger. Same as 吨 Fun.

HAN. 吼 吼 Han-hoo, 'The voice of anger; rage. Read Han, The chin.

T'HO. 吐 吐 Spittle; to spit. 咚 T'ho-jin, 'To spit upon a man;' to treat him with contempt.

TO-t', 'To blow the nose;' 田面自乾 Tho meen tse kan, 'When spit at in the face to wipe it off one's self.'

HAN. 呲 T'ho, 'To vomit; to exude.'

LOUD. Lutheran. The voice of song.

LAE. Sound; voice; the sound of singing; the sound of calling out. 嘔嘔歌聲 Lo lae, ko-shing, 'Lo lae, the voice of song.'

TSA, or Shä. 嘔嘔 Shä-t'he. 'The sound of ducks or goose feeding.' 你血 Shä-hen, 'To daub the mouth with blood, when mutually entering into Vol. I.
HEAOU. Sound; noise.

SHIH. Noise made by the mouth.

TUNG. Many words.

SAOU. Noise made by a flight of birds; thus expressed in Chinese. 羣鳥聲: Keun neaou shing, 'Group of birds; sound, voice or noise.'

CHÔ. A bird eating; to pick up food with the beak; to peck. Also read Chô, in the same sense. 剁啄: Pô chô, 'To knock,' as at a door. 木啄: Chô so, 'To peck grains of millet.' 木啄去: Foo chô wâng urh shih che, 'Bowed the head; pecked flies and eat them.'

SHANG. From 鼾, 'Difficulty of utterance,' and 章. Lang, abbreviated, added to give sound to the character. From with-
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 1113, B.C. The latter part of this Dynasty was denominated the Yin Dynasty.

The name of a king founded by Kei. The name of a state, and a district, applied to a portion of time before sunrise and after sunset, one of the notes of music. A surname. In elegies, to illustrate meritorious and peaceful citizens, is called Shang. In the sense of deliberative syn. with 蹇 Shang. To be distinguished from 廷, which is formed by 古 Koo, within side. 商 is the shortest form of the longer form 商商; 商商 Shang-shang; 商商 Shang-chih; 商商 Shang-chang; 商商 Shang-chan. All express, Consultation or deliberation being two or more persons. 蹇 踁 蹣 蹇 蹣 蹣 yu hwan shang shang, 'Calm and deliberate consultation.' 蹣 Shang. A sacrifice composed of dried fish, so called from the fish being regularly measured. 通財富貿日 | 通 is the term yu hwan shang, 'To make a mutual transfer of property, and to sell goods, is expressed by Shang.' 行 Shang. A Chinese merchant engaged in European or foreign trade at Canton are commonly called from the Provincial Pronunciation of the word 行 hang. Hong-merchants. The same character is pronounced Hang, hence 行 Hang, 'A travelling merchant.' 行 hing yu huan shang, ch'huo yu koo, 'To travel about (with commodities) is called Shang; to remain in a place (and sell) is called Koo.' 詛云行 | 不 如 坐 買 Yen yun, hing shang pah joo too koo, 'The Proverb says, the travelling merchant is not so well off as the dealer who sits permanently in the same place.' 賑 yen shang, 'Salt merchant,' of whom there are licenced Companies in China. 客 $ K'heih shang. A merchant who has come from a distance, one who visits a place for mercantile purposes.

1 通有無 Shang t'hang yew woo, 'The merchant makes a transfer of what is possessed for what is not.' 五音官 the five tones, Kung, shang, keo, ch'he, ye. Kung answers to B of the European gamut, but the order in which they are here inserted, 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.

日未出日没後皆二刻半云 | 字 Jih we ch'ih hih, jih moo how, kee urh kib pwan yun san shang. 'Two kih (about a quarter of an hour) and a half, whether before sunrise or after sunset, are called three shang,' expressive of a regularly adjusted period; or according to Ching-teh-chang, from Shang being used for gold or metal, and the Kih or marks on the Clepsydra, being cut in metal.

TEIH. 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.

HANG. A stern, terrific sound; angry speech.

LAN. To drink off entirely, or to finish drinking; to desire or covet.

GO, or O. A tone of love, or of hatred.

HEAOU, or K'heih.

HUNG. Angry language; to repress anger by the impatience to rough. Read Keang. Something causing an irritation in the throat.
**Hwan**
That which is not seen by the eyes.

Many words. Reiterated, or verbose statement of. (Shamih.) 著古昔之替 | 傳千里之悠然之莫如書 Choo koo seih che hwân hwân; chuen ts'êâen le che miin, mò joo shoo, 'To illustrate the unseen things of ancient times, and to communicate the unconscious things of remote parts, there is nothing comparable to books.'

**Thun**
The breath of the mouth; mere talk. 呠 | Thun 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 meriment.

**Woo**
To meet with; to rush against; to oppose; to rebel against. Contradictory; refractory; contumacious. Syn. with 仗 Woo.

**Wân**
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. 我問你一話 Wo yau wân ne yîh keu hwa, wish to ask you a single sentence. 借問酒家處有 Ts'êay wân ts'ê kwâ ho âh oo yew, 'Give me to ask where a tavern is to be found.' 這事要問得明明白白 Chay szeo seu yau wân, 'clariy and distinctly the fact.' 何勞令 Ho lau tung wân, 'What occasion is at the trouble of exciting enquiry.' 訪問 Fang '訪 ' Heô wân, 'To enquire into; to ask about.' To learn and to enquire: learning; knowledge.

**Hüh**
To laugh.

**Tshuy**
叫 | Tshui. The sound of licking. 嘈 | Ts'im ts'im, 'The noise of a crowd of persons.' Read Neî, 哮叫 Neî neî, hên hên, Wrangling, snarling, quarrelsome.

**Lô**
To laugh; the voice of a bird.

**Sâ, Shâ, or Tsâ**
To drink.

**Sâ, Shâ, or Tsâ**
To drink.
From启Ke, To open, and 支Head, 'To strike,' q. d. to strike open. To open; to open up; to explain; to state: to make declaration of; to inform; to enjoin; to separate: to distinguish; to engrave on. The front of an army. Spring and summer; clearing up of the heavens. 'To kneel. A horse with the right forefoot white is called K’he. A surname; the name of a star; the morning star. 啃歯 K’he ch’e, 'To open the teeth.'

K’he k’how. 'To open the mouth.' 蒙K’he mung, 'To teach or instruct the young or ignorant.'

啓教也 K’he keou yay. 'K’he, to teach.' (Shwó-wán.) 啃開白也 K’he, k’hae pih yay, 'K’he is to open up clearly.'

啓讓尊 K’he t’heih k’hae taou, 'To exhort and to persuade.' 啃後人 K’he t’heih how jin, 'To hand down instructions and information to posterity.'

發志意 K’he fa ch’é c, 'A declaration of one’s will and intention.'

人 Théén k’he jin, 'Revelation made to man by Heaven; to inspire.'

而知道 K’he yay che taou, To tell or give information to the master of a house, in the higher ranks of life. 書 Jhoo k’he, 'To inform by letter.'

Letters commonly begin with, 者 K’he chay, 'I would state or mention.' 敬King, 'Respectfully,' or some other word of courtesy, may precede the word K’he.

然後公奏 Sén méih k’he, 'First state secretly or privately, and then afterwards report publickly.'

秦 K’he tsow, 'To state, to memorialize, or to report to the Sovereign.'

事 K’he tsé, 'To state affair, or the person who does state them.'

軍前曰 后曰殿 Kéun t’heih yuē k’he, how yuē t’jin, 'The van of an army is called K’he; the rear is called Téén.'

服 K’he fun, 'A horse with a white fore right foot.'

<table>
<thead>
<tr>
<th>HWÚH, or Kwûh.</th>
<th>S. C.</th>
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<tbody>
<tr>
<td>咬</td>
<td>Mournful or sorrowful appearance.</td>
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<tr>
<td>K’HE</td>
<td>From启, To open, and 支Head, 'To strike,' q. d. to strike open. To open; to open up; to explain; to state: to make declaration of; to inform; to enjoin; to separate: to distinguish; to engrave on. The front of an army. Spring and summer; clearing up of the heavens. 'To kneel. A horse with the right forefoot white is called K’he. A surname; the name of a star; the morning star. 啃歯 K’he ch’e, 'To open the teeth.'</td>
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<th>T’HAOU.</th>
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<td>啮</td>
<td>To taste; to eat; a bait; to entice with a bait; to swallow.</td>
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<th>T’HÁN.</th>
<th>S. C.</th>
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<tr>
<td>問</td>
<td>To eat; to swallow; to devour; to entice with a bait.</td>
</tr>
</tbody>
</table>
E leurh (or ne) jin, yih yue th'an, 'By gain or advantage, to lay a bait for men is also called Th'an.' | 以利
Th'an e le,'To ensnare or seduce by the hope of gain.' The same as the preceding.

VII

Read Chuë, and Yih. The meaning not known.

PO. To feel pleasure in speaking of others' vices, was in the ages of 燕 Yen, expressed by 泛 Po.

TSZE. also S. C.

Hollow; empty. 皓死 Tsze-yu, 'Careless; precipitate.' 皓力皓弱材 Tsze twan leih; yu, jö tsze, 'Tsze, denotes defect of strength; and Yu, weak or inferior ability.' Hence 不能動作 also Püh nàng kia tsö yiy, 'Unable to act with assiduity.'

PEI. also S. C.

From 口 Mouth, and 口 Lüé, A grammar. To accumulate avariciously, and distribute nothing. Avaricious: mean; sordid. Vulgarly, but erroneously used for 口 Thoo, 'To scheme; to aim at.'

PEH. To taste previously to. Used in common with 熱 Ts'huy.

LA. The noise made in urging along a boat, is expressed by 嘈 K'heih k'heih.

CHÜE. 咝 嘝 嘺

Appearance of weeping; to weep and sob; drawing in the breath. Much and incessant talking. Read Ch'huë and Ch'huy, To taste, to drink; to ingurgitate. 留lew chüë, 'To detain a person; to puzzle.'

According and complying with. A little child weeping.

TSEU.嘯嘯 To'en tsen, Not satisfied with what one obtains fairly and justly; extortion. Read Sow, The sound made in urging on a dog; in which sense it is a local term. 随, with 嘈 Sow.

YIH. Yih; Yih, or oh, The noise made in laughing; to laugh at; to giggle. Read Ya, or oh, The voice of birds. Read Ya, The sound made by infants learning to speak. Y, be dumb; dumbness. 喳謎 Ya me, 'An enigma.' 喳|笑語之聲也 Yih yih, seau yu che shing yiy, 'Yih-yih, the sound of laughing.' 或人曰II笑曰 Hwó jia yih uth, seau yu, 'Should any one giggle at you, laughing say.' in the sense of Dumb, it is also written Ya and Y. 粕 Ya tsze, 'A dumb person.' 粕吃黃連苦在心里 Ya tsze k'heih hwang-léen k'hoo, tsae gau le, 'When a dumb person eats the bitter herb Hwang-léen, the distress remains in his heart,' he cannot express it.

Hyg Ya gow, or reversed, Gow ya, The noise made by children when learning.

HIII. Sound; voice. Appearance of loud laughing. Also read Kwhë, Heuë, and Yuh, in the same sense.

WA.

Wà. 嘺嘫 Wà gow, The prattle of a little child.

T'HO. The language of spells or imprecations.

TAOU. 頭啪 Taou-là, A name of a certain kind of Comic singing.
Characters formed by Nine Strokes.

SIE, or Ch’he. 青

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 不但 Puh chhe, ‘Not only;’ same as 不但己也 Puh tan e yay, ‘Not finished or concluded; still something more; more than.’ 感之不父父母 K’an che, puh chhe foo moo, ‘More grateful to him than to father and mother.’ 敬之不神明 King che puh chhe shin ming, ‘Respect him more than the gods.’

It is also defined Superabundance; excess. Read Te, A loud sound.

T’HE. 喲

To bewail with cries and tears; the crowing of a cock; the note of a bird. Sha-muh says it is erroneously written for 灸. K’heh, ‘To bewail and weep.’

哭 K‘hiih, ‘To weep and lament.’

则為之憂 The tsih wei che yew, ‘Wept and mourned for him, or it.’

五更雞鳴 Woo king ke the, ‘At the fifth watch (between the hours of three and five) the cock crows.’

鳥 Neou te, The bird sings.

SIE. The voice or note of a bird. Read The, in the same sense as the preceding. 子生咳哺 Tsze sing hae the, ‘A child cries when it is born.’

GAN, or Ngan. 嘘嘆 Gan mih, ‘To be silent; to say nothing.’

唯唯唯 Gan mih wei wei, ‘Express nothing but answer by an inarticulate sound.’

These are the definitions of Tsze-hwuy and Sha-muh. Kang-he defines it, The noise made in sleep.

曰 Gan e, ‘Breathing strongly in sleep.’

From Yen, Words, and 中 Chung, 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.

K’HEO, or K’heh. 喪

Loud, immoderate, incessant laughter. The same as 谷 K’ih. (Sha-muh.)

TSEW. 嘴嘨

The voice or cry of a little child. 嘴嘨 Tsew teih, ‘A
<table>
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<tr>
<th><strong>IX.</strong></th>
<th><strong>30th Radical.</strong></th>
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<tbody>
<tr>
<td>low weak voice; a slight sound or murmur like that of some insects.</td>
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<tr>
<td>Syn. with 呼 Tsew, 'The voice or note of a bird.' To rhyme, read Ts'heou.</td>
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<tr>
<td><strong>T'han.</strong></td>
<td>Than than, The appearance of abundance or affluence; a great number, or quantity of.</td>
</tr>
<tr>
<td><strong>喀喀喀</strong></td>
<td>Same as 喀 K'heo, To laugh excessively.</td>
</tr>
<tr>
<td><strong>K'HiH.</strong></td>
<td>To cough; to reach; to vomit; the noise made in reaching or vomiting. 喀嗽 K'hih sow, 'To cough.' 马手按地而跪之不出</td>
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<td></td>
<td></td>
</tr>
<tr>
<td><strong>HiH.</strong></td>
<td>喋喋 Hih le, occurs in the books of Fuh, in what sense it is not said.</td>
</tr>
<tr>
<td><strong>Yung.</strong></td>
<td>咽 Yung, or 嘴 Yung, The mouth of a fish seen out of the water, the gaping appearance of a fish respiring. 也 Yu khow k'heh yung yung yuy, 'A fish's mouth opening and respiring.' (Liib-shoo.) 水濁則魚</td>
</tr>
<tr>
<td></td>
<td>Shwuy chih shu yung, 'When the water is muddy, then the fish thrust their mouths above the surface.' Read Yu or Gou, The response of a song. 问者唱</td>
</tr>
<tr>
<td></td>
<td>问者唱. 侵年者唱 Yu chay ch'hang yr say chay ch'hang yu, Those before sing to those following, who sing in response.</td>
</tr>
<tr>
<td><strong>Wei.</strong></td>
<td>To fear; to apprehend.</td>
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<tr>
<td>Syn. with 负 Wei. Commonly used to denote, Feeding brute animals, though not noticed in the Dictionaries.</td>
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Some steaks he couldn't eat. He fed his cat. Read the reverse. The sound of water rushing forth.

**Ch'hun.**

Ch'hun, or 吹 Ch'hiy ch'hun, To blow.
‘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。Wei shen chay, Th'ien paou che e fis; wei phóh shen chay, Th'ien paou che e ho, ‘He who practices virtue, Heaven will reward him by happiness; he who does what is immoral, Heaven will recompense him with misery.’ (Ming-sin-paou-k'ien.)

積善逢吉，積惡逢凶。T'ai shen fung shen; tsieh g'o fung g'o; tze se leang, t'heen to phb too, ‘He who heaps up virtuous deeds shall meet with good; and he who heaps up vicious actions shall meet with evil: attentively consider and weigh it, the heavens and earth (Nature, the ruling powers) err not.’

善惡到頭有報，高飛遠走也難逃。Shen g'o tsau t'how, chung yew paou; kaou fei, yuen tsow, yay nan thou, ‘Virtue and vice when they come to a head, will finally be recompensed; though you fly high or wander remote, it will still be impossible to escape.’

天道福善禍淫降災，人以彰厥罪。Th'ien t'ao tao nui shen, ho yin, keang tae yu Hea, e chang kne sbuy, ‘The way or Providence of Heaven confers blessings on the good, and inflicts misery on excess or profligacy; and has sent down calamities on the (Dynasty) Hea, to demonstrate its crimes.’ (Shoo-king.)

惡小須辨別如暗黑中，人無善惡之分。Shen g'o suy seou, seu p'ien pei, joo too hih pib, ‘Though a virtue or a vice be small, it is necessary to distinguish them, as if viewing black and white.’

人性本善。Jin sing pun shen, ‘The nature or disposition of man is originally good.’

出於心之所樂則矣，然豈能久而不變哉。Ch'ih h'yu sin che sho lo, tshih shen et; p'ib jen ke nng kaw urh pib p'cin tseu! Conduct ‘issuing from what the heart delights in, is morally good; if not so, how can it be persevered in without changing?’

過惡揚名，於己甚。Shen g'o, yang shen, ‘To repress vice and proclaim virtue.’

有損者章，善惡以示民厚薄。Yew kwou chay chang shen, tan g'o, e she min how tshih min pib urh, ‘Those who possess nations should illustrate virtue and crippe vice, to manifest to the people plainness and fidelity; thus the people will not become suspicious or disaffected.’

面心善，面心惡。Mien shen, sin g'o, ‘A virtuous face, but a wicked heart.’

長心善，上心惡。Ch'ang shen, and shang shen, ‘To exalt to esteem; or diffuse moral virtue by holding it up to the regard of others.’

會最樂。Wei shen tuue lo, ‘To act virtuously is the highest pleasure.’

德善，詩，詩，詩，詩，詩，詩，詩，詩，詩。Shen shih, ‘Virtue, morality; virtuous, moral.’

法善法，法善法。Shen fa, ‘A good plan; means adapted to the end.’

辦理不善。Pan le phib shen, ‘To mismanage.’

治理家務，Shen le kea wan, ‘To manage the affairs of a family well.’

一朝能忍辱稱賢。Yih chaou nang jin; heung le ching wei shen leang, ‘He who can bear (or patiently endure ill usage) a morning (or for a while) the village designates him good and virtuous.’

馬善，A gentle horse. 人善，被欺馬，被人騈。Jen shen pei jin k'he; ma shen pei jin k'e, ‘The good and mild man is liable to, the frauds or insults of others; and the gentle horse is ridden more than the vicious one.’

日善，日善。Jen shen yue shen, ‘To take or adopt virtuous conduct is called Shen.’ As shih shen che kung, ‘The merit of adopting virtuous conduct.’ And, shen shen, woo g'o, ‘To love goodness and hate vice.’

惡惡罪人，Woo g'o, ‘To love goodness and hate vice.’

惡惡罪人，Woo g'o, ‘To love goodness and hate vice.’

騎馬，Shen ke ma, ‘Skilled in riding; to ride well.’

他是，He is, ‘He is a good horseman.’

工欲其事必先利其器。Kung, yih shen k'h'e sze; pelh s'en le k'he k'he, ‘The mechanic who wishes to perfect his work must first sharpen his tools.’

女子，A female cherishes many anxious thoughts.’

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女子，A female cherishes many anxious thoughts.’

命。Ming sze, seems to denote An eminent Scholar,
appointed by authority. Shen occurs defined by 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 Yew-shen.

30th Sound called Yen

La

C, harmonious Ts'ae

Yuh-Liih-shoo, Pierced

Shen

To

Yew-shen.

Each song hence, I

An is ch'huh

The Keae

Of

S. i

As

Newne,

The

Keae

K'how.

Yun

La

Liao,

Precipitate utterance.

Là, Loquacity. Lă-sho, To evacuate the contents of the intestines. Lă-ma, The Lama of Thibet, or any of the priests of that religion.

The voice or song of a bird. The song or whistling of the north wind passing rapidly.

Keae keae, The harmonious voices of many birds, as in a wood; harmonious sounds heard at a distance. 胡鴉 11 Nenou ming keae keae, The birds sing melodiously. One says, the responsive song of the birds Fung and hwang. 喊鴉 喚鴉 11 民

Yung yung keae keae, min héc fùh keae, "The people's cordial union to submit (to proper authority, is pleasing as) the harmonious songs of birds." Or as it is otherwise explained, 'As the birds Fung and Hwang respond to each other in harmonious strains; so the people cheerfully submitting to government, break out in songs of praise.' Also read Keae.

Same as 叫 Keaou, To call.

Same as 喊 Kwan, see above.

HOW. 兩

Yen How, The trachea, the windpipe.

How, or 氣 Yen How, The trachea, the windpipe. Commonly, The throat, the gullet; the esophagus, which however, is properly expressed by 氣 How-lung.

How pe, 'A sore throat.' 喘 K'hung how, A certain wind instrument.

How, seems applied to an important passage, hence 願地方 Yen how te fung, 'An important district or country.' See 氣 Yen. Lôh-shoo, defines it thus, 將气所出入口於肺者也 Shing k'he so chhûh jo, t'hung yu fei chay yay, The passage of the voice and of respiration and which communicates with the fungs.

其 | 以 Chung k'he how e ko, 'Pierced or lacerated his throat with a spear.' 丧司 | 舌 Shin see how shih,

'Attentively controlling the throat and the tongue.' | 舌

Kia Ciao, How-shih chung tsao yay, 'The throat and tongue have great influence or power.' 王之 | 舌

11 王 賊政於外四方發 Wang che how shih foo ching yu wae, sze fung yuen fa, 'The king's threat and tongue send forth government abroad to every region.' (She-king)

HO. Sound of a slow, negligent answer.

A loud calling out; to vociferate; to cry out; to call after; to call to; to call out angrily. Read K'héen, in the sense of 產 K'héen, An obstinate refusal to express one's thoughts.
Tsa-kihow It cl K'how 1 is L Keiou-han, The Crime. ready e. a sharp salutation Noo j Le ^ K'how The Ta jay J j'. J It It or excessive cha, utterance. le t'ory when unjust? A han, vociferates a person Loquacity, angry a T'hc?, or in regular flowing mouth, The Canton people use it for simply calling a person to come.

喋 T'HÉE. 喫 R. H.

Loquacity, and fluency of speech. The appearance of blood flowing; or according to some, to drink or taste blood when taking an oath. It refers to an obscure passage in the history of the Dynasty Han. And some think it should be written T'hée, and expresses 履涉之耳 Le shé cheurh, 'The feet wading through it.' 利口 also T'hée t'hée, le k'how yay, 'T'hée t'hée, a sharp mouth,' i.e. a ready utterance. One says, 唷舌為 K'how shih wet t'hée, 'Mouth and tongue make t'hée,' which seems to denote an excessive use of those two organs. Read Chá, 喫 | Tsá-chá, or 呫 | Shá chá, The noise made by ducks or other birds in feeding. Read K'héé, denotes, in Keang-nau Province, To eat.

啍 CHÚH. 什 S. C.

From 喑 Heuen, 'To call to.' The noise made in calling to fowls by those who take care of them. The sect Taou has a person they call 啍啍 Chúb-ke-ung, The old fowl-caller.

啍 Same as 啍 Mow, To contrive; to plan.

喋 ChIAE. 啣啍 Yae-chue, or reversed, Chae-yae, Dogs fighting.

YÉ. Crime; guilt.

An erroneous form of 啫 Sih, or Chih. Lü-sho-ho has no such character either under 口 K'how or 聽 Hée.

JUN. To suck as an infant.

TS'HÉEN. To laugh.

To broil fully; Read Ts'ee-co, Broiled.

Same as 啣 K'hwu, see above.

啍啍 JAY. Respectful language. 唱嘐 Ch'hang jay, A salutation performed by raising the folded hands as high as the face, and letting them fall again. It is otherwise called, 長拏 Ch hang yih. Jay is a tone used in replying to. Also read Sz, in the same sense. The ancient form of 啍 Na.

啍啍 啍啍 SEAY. Sound, noise.

Original form of 啍 o, see under 0 str.

啍啍 啍啍 啍啍 YÜH.

A sound; a noise; a guttural sound. Same as 啍 Yüh
CHÉ. To eat; to gnaw with the teeth.

SOW. The noise of expelling birds.

Read Sūh, The noise of laughing.

K'HÖ. To eat or gnaw with the teeth.

YIN. 映 S. C.

To lose one's voice, and be unable to speak, from grief or excessive weeping. In the states 宗 Sung and 亜 Tse, A child's weeping incessantly was expressed by Yin. 陰 Ying-gae, An accumulation of wind, causing eructation.

Read Yin, 嚑哮喘 Yin gō, chhih tsih. 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.

Read E-yew, The tone or sound of recitative or singing.

TSAN. Tsan-tsan, Taste, or to Taste.

俗云我也 Sūh yun wu yao, 'Vulgarily expresses I or Me.' According to Tsze-hwuy, it should be read Ping-shing, but Kang-he says, 按北音譜本讀上聲字彙譯 Gan pih yin, tsan pun tsh Shang-shing, Tsze-hwuy woo.

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 Tsa, 呷 Tsə mun, We; us.

CHÚH. Sound; noise.

SAME AS 映 Tsūh, see under 亜 strokes.
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.

Different

Shin shih kea hway. Deep eyes and a boar's snout.

Table

Pih ma, hih hway. A white horse with a black mouth.

息

Hway soeh. To breathe by the mouth. In the Shengh, hway occurs in the sense of K'wan, Wearied; weakened; panting. 混夷犠矣其 | 犠

C'etwy e, wei k'he hway e. The western foreigners fled and scattered away, whilst he only felt a little fatigue.

知氣

Hway, twan k'he moon, Hway, an appearance of shortness of breath.

鳥

Neun hway. A certain star. 香草

Shih-yun — 名鷄 | Huang ts in shih-yun yih ming, koo hway. Another name for the fragrant herb Shih-yun, is Koo-hway. The fruit of the 雞, is otherwise called 畫

Yen-hway. The K'een is also called 畫頭, and 畫 Woo-hway. By it people can度歸 Too-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| 者以爲雖偷充腹而與死同患也 | Jinn che ke, soo pih shih woo hway chay, e-wei suy tow chung fih, urh yu szh'chung hwan yay. The reason why people who are hungry do not eat the Woo-hway, is, that though they steal a belly full, the pains (it occasions) are like those of death. Some write 食 Choo, for the above character.

喚

HWAN. 啟

To call; to call to; to call for; to bid or tell to do; to denominate; to name. 喚他來 HWAN T'ha lae, Call him here. 誰 | 你做 Shihw hwan ne tso, Who told you to do it? 使 | She hwa. To send and to call back; hence a domestic servant is 召 |的人 She hwan teih jin, A person who is always at one's call. 使 | 的 奴僕 she hwan teih noo po, A slave who is at one's call.

奴僕

Min | A-lin Ming hwan A-lin, His name is, or he is called A-lin. 張角得老人授天書三卷 昼夜 攻鑒能呼風 雨 | Chingjia keo tih laou jin show t'heen shoo son keuen, heau yay kung fih, nang hoo fung.
Ch'ing-keo 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. 頒詔 | Ieou-hei keuen hwan. A great noise and clamour. 一赴 Hwan-khe. The name of a bird said to be of a greenish colour, and able to speak. In Keung-nan Province, they are called by 抹茶

Tsaeh ch'ha jin. The people who pluck the tea, amongst the hills. 煎茶鸟 Hwan ch'han b'ou. The bird that proclaims the spring. Because in the first or second moon they make a sound which expresses 春起 Ch'han k'he. Spring has commenced; and in the third or fourth moon, they say 春去 Ch'han k'he. Spring is gone.

暖 HWAN. 暖呼 Hwan-hoo. 'To call to.'

秦晋曰不欲塞而強名之意也 Tsin, Tsin, yueh hwan, pish yoying, urh keung t'he 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. 哭 Hwan-ge. Grief; apprehension; sorrow; in this sense it is also read Hueun and Yuen. Read Ie, To desire; to like; the same as Hau and 喜. 喜喜 Hwan-he, or reversed, He-hwan, 欣 | Hin-he. All express Joy and rejoicing; taking pleasure in doing.

乐 Ie-lo. Joy and delight. "白来 Ie tzoe thien lae. Joy from heaven coming, i.e. unexpected joy; apparently by the same allusion that any unexpected good, is vulgarly called, a God-send. 誓天 Ie thien 'hete. Delight heaven and rejoice earth. i.e. great and extraordinary joy. 事 Ie sze. A joyful event is called 紅事 Hng sze. A red occurrence. Red being the emblem of joy. A mournful event is called 白事. Phh sze. A white affair. 他來報生個好兒子 T'a lae paou he, sang ko hauon urh-tsze. 'She came to announce the joyful tidings that a fine son was born. 朝兵來報 Chao ping lae paou he. The soldiers of the court came to announce the joyful news. 未免形於色 We mien he hing yin sii. 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'a foo jin yew he. 'His wife is in the family way.'

去去隨喜那裡我們只在這裡伺候罢 Hwah lao-yay yin k'heu, suy he na le, wo-man chih tsae chay lae se-hou pa. If you want to go, Sir, you may go wherever you like, we will remain here and wait. 冒之上聲悦好之 | 去聲 He noo che he, shang-shing, yueh hauon che he, k'heu-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 Wn-he. The name of a lien district. Occurs in the sense of 慷 Ch'he. An entertainment of wine. 肆吻喜哉 Koo kwăn he tsae; yuen-shou k'heu tsae, '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) 先否後 | 聲 p'hei, how he. When evil has arrived at its final period, joy follows. (Yih-k'ing) 我有嘉富, 中心之之 Wo yew kea pin, chung sin he che, I have an excellent guest, in whom I heartily delight.

嘔 HOO. 啾了 Han-hoo. Sound; voices the voice of anger and wrath. 啾嘔 Chhun han ho. Staring with rage, cried out.

嘔 HOW. To vomit.
**喝** YAE, or Hs.

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 repletion, belching.

**Chung.** Unable to speak.

**Chung yung,** A disposition to vomit. Read Ch'hung or Tsung. Flurried; appearance of being hurried, or agitated; panting.

**Hu.** or **Hu.**

Appearance, or manner of a dog eating.

**Chow,** Show, or Ne.

A species of wild fowl known in the south. Alias Scrib.

**Shih.** or Sih. Much talk; verbose.

Read Ch'he, same as 贪 Ch'he. See under five strokes. Read Shä, in the same sense. Read Shä, 小人言也.

**Shau jin yen yay.** The talk of a mean or worthless person.

**Khi.** 嗷嗷 Khi yu, The noise of a wild fowl. For this character some write 吼 Khi.

**Hoo.** To present or state to superiors.

To blow, to warm as by breath. To soothe; to smile upon and wheedle; to laugh. Originally written Heu. 護民之勞 護民之勞 jio min che laun, hoo che jio tsee, The labour of defending the people, and soothing them like children.
gling and stopping at intervals, 風猶人之有吹 | Fung yew jin che yew ch'hou yu, The wind is like a man puffing and blowing.

HEA. 嘶 Hea-hoo, The throat.

MAN, or Mwan. To deceive; to impose upon.

HWANG. 㚧 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. 㚧 Hwang heui, The sound of many person's voices, clamour.

CH'HA, Too, or T'ho. Angry speech.

To sputter; to talk immediately. K'hwa the t'ho woo ch'oo, The mouth chattering without any measure or limit.

Mll, or Mee. 㚧 S. C.

From Pin, Many mouths or persons; hence Much talk; to wrangle; wrangling. The name of a territory in the time of Ch'hou-teu. Different from Mll Gan, which is under the Radical Shan.

HEUEN. 吼 吼

Loud clamorous noise. 吼譁 Heuen hwa, or 㚧 Heuen-mou, High words, clamour, noise. 走進院內 only see guests 㚧 Tsou mow yuen nay, chih keen pin k'hieh heuen-mou, Having walked into the hall, nothing was observed but the guests making a loud clamorous noise. 憲止 㚧 Kin che heuen hwa, Prohibited and put a stop to noise and clamour. 悲愁於邑 㚧 不可止今 Pei tsou yu yih, heuen pib 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 Chaou-sen, (Corea) called Heuen.

WEI. 㚧 S. C.

From K'hwa, A distorted mouth, and 㚧 Wan, A will. A bird of prey which eats its own vomit; the down upon its skin is like pills.

YU. 吼 R. H.

Same as 吼 Leang, see above.

To be manifested 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 聞 Yu. Read Shoo, A surname. 吼 吼 Heu-yu, Appearance of cordiality and satisfaction; smooth and pleasing language. 吼受之 Heu-yu shou che, Received him or it, with cordiality and pleasure. One says 吼 Pang-yu is To sing. Luh-shoo explains it, 聞言心解 Wan yen sin keae yay, To cause words to be heard, and the heart to be expanded. 吼 Heuen-yu, A clear and full exposition or declaration of. 家户 悫 Ke-yu, hoo heen, Families informed, and houses enlightened, i.e. made clearly to understand. 地方官亦 哳之 Te fang kwan yih han yu che, The local magistrates too, all fully understand, or made it known. 入則有保 出則有師是以數 㚧而克成也 Jih tsuh yew pao, chih kee yew see, she e kee yu, urh tih chang 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 教之以事而 聚德者也 Sze yay chay, keen che e see, urh yu shoo 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
serve, or perform his duties to his parents and seniors.

In "Shin yi che", To investigate deeply, and explain per-
spicuously, to cause him to understand thoroughly.

子曰 君子 | 於義小人 | 於利 Tsze yuê, Kcun-
tze yu yu "; seeao-jiu yu le, Confucius said. The good
man is perfectly instructed in the principles of right-
ness and justice; the bad man is thoroughly skilled in the
arts of gain. (Lun-yu.) The Paraphrase makes the sense
to be, that The good man neither knows nor affects any thing
but what is right; whereas the bad man, studies only, and
knows nothing but, what conduces to his gains.

教 | Kean-yu, Instruction. | 善 | Shen-yu, A good mode
of instruction. | 舍 | Tse-yu, and 舍 | Pe-yu, A
metaphor, or comparison; a supposition for the sake of illus-

KING.

Occurs in the books of Füh, in what sense does not appear.

PHÖ. Irregular, unreasonable language. 誠

A Chô phô jin, To vilify, or speak unreasonably
against a person.

CHAE. To excite; to provoke.

LEÔ. Gain; profit; advantage. A man's name.

HING. 鞠 S. C.

Sound, noise, 筍人改用髧 Tsin jin kae yung
hing, The people of Tsin, altered it and employed Hing. (Sha-
mûh.)

SANG. 炳 哀

From 炳 K'hiu'h, To weep, and 炳 Wang, To pass to obli-
vion. To pass to obscurity; to be forgotten; to be lost. To

lose the seat of authority; to fail to attain the chair of power
or the throne. To lose; to destroy; to die. A surname. Read
Sang, 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. 喪失 Sang shih,
To lose; to fail of succeeding. | 亡 | Sang wang, or 死

Sze sang, To die. 辦理 | 事 Pan le sang sze,
To manage the affairs of a funeral. | 家 Sang kea, To
ruin one's family. | 名敗師 Sang ming pa têis,
To lose, (or destroy) reputation, and to overthrow the re-
strictions of virtue. 眠心 | 艮 Me sin, sang leung, With
a bewildered or stupid state of heart or mind, lost or cast away
virtuous principles. 居 | Keu sang, "Dwelling in mour-
ing," is said of those who are in mourning for their parents
or senior members of the family. 父母之 | Foo moon
che sang, The funeral or period of mourning for father and
mother. | 衣 Sang fuh, Mourning garments or dress.

器今謂之柩 Sang k'he kin wei che kew, "The
funeral utensil is now called Kew," i.e. the coffin with the
dead body in it. 送 | Sang sang, To accompany to
the grave; to attend a funeral. 得 | Tih sang, like
得失 Tih shih, express Success and failure. 適得
喪 Keung t'hung, tih sang, Adversity, prosperity, success,
and failure. 大功 Ta kung, expresses mourning nine
months. 小功 Sæo-kung, is mourning worn three
months, and is also called 総面 Sze-ma.

三年 Sang san nêen, To mourn for three years.

送 | 不由徑送葬不勒塗潦 Sang sang p'uh
yew king, sung tsang p'uh 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 shews a degree of haste
and disrespect. 何患於 | 乎 天下之
無道也 吾有天將以天子為木鐸 Ho
hwan yu sang hoo? T'heen hean che woo taou yau kew e; T'heen
tseang e foo tsa se wei mûh-tî, " 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 'rouse 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 周流四方以行共


30th
K. H. Kun 31

Same as the preceding.

K'HEIH. 呼呼

To eat; to drink; to receive an impression; to bear or put up with. 食物入口告 Shih wih jih k'how yue k'heih, To eat or receive a thing into the mouth is called K'heih. 飲 K'heih fan, 'To eat rice;' to take any meal is so expressed. 啜 T'han-k'heih, To eat. 對酒不能] Tuy tsow pih nang k'heih, The wine before him he could not drink. 哀 K'heih kin, Urgent, highly important or necessary. 茶 K'heih k'hoi, To suffer distress. 亞 K'heih k'wei, To suffer loss; to bear an injury. 齊 K'heih chae, To fast, or refrain from animal food. 读 K'hae, 語力譯 K'hae how leh tsiang, To rail and wrangle keenly.

CH'HUY. To blow. The same as 吹 Ch'hu

Read Ch'hu, To call to; to shout after.

TSEIII. Many mouths. The ancient form of.

雷 Luy, Thunder. Read also Chü, K'ei, and Peh, in the same sense.

乔 K'HEAOU. 舍

From 天 Yaou, Pleasing and elegant, with 高 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.

句羽 Kow jou ju k'heou. Bent or curved like curling feathers. Refers to 树枝曲卷似鸟毛羽 Shou che k'eh k'heou sze neou mao yu, The branches of trees bowed or costorted, like the feathers of birds' wings. 木合句日料上句曰] Mih hea kow yue k'heou; shang kow yue k'heou, The lower bendings of a tree are called K'heou; the higher ones K'heau.

木高而仰 Keau hiau mi, The timber there is tall.

木上條無枝日] Mih shang sung woe che, yue k'heau, Tall trees without branches are called K'heau.

南有[木不可休息] Nau yew k'heau mih pih k'ho hew seih, In the south are lofty branchless trees, under which none should rest, as they afford no shelter.

遊女不可求思 Han yew yew neu pih k'ho kew se, In Han are rambling females, whom none should seek to obtain, (as they are defenseless.) 木高而仰 K'beau mih, kaou urh yang, K'heau trees, are lofty and look upwards. In this sense it is used for 橋 K'heau, A lofty tree, which is joined with 樺 Tsii, A more humble tree, which seems to look down diffidently. Hence the two words K'heau and Tsii, are used figuratively to denote Father and Son.

矛之上句曰] Mou che shang kow yue k'heau. The upper hook of a spear or halberd (to which the feathers for ornament are fastened) is called K'heau.

Urh now, chang k'heau, Two spears, with double hooks for ornaments. (She-kings.)

Read Keau, in the sense of 驃 Keau, Proud. 齊音放辟 T'ei yin, gau pu, keau che. The music of Yin has a tendency to insolence and depravity. 野 K'heau urh yau, Proud dissipated and wild.

天下始] Thien hea che keau k'heih cho che, 'The empire begun to be discontented and rapacious.' K'heau further denotes, the Poles of a sedan chair being curled in a particular way.

YEN, or Gan: 哭 R. H.

Same as 哭 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.
The old definitions write it 布 [Pwan-yen], To lose composure and propriety of countenance; vulgar looking; rude and violent. 論 Yen, A proverbial saying, occurs in the same sense.

單 TAN. 単字 TAN

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 Tán, Great. (Shaw-wán.) The name of a district; a double surname. Read Tán, as a surname. Read Shen or Chen, in the proper name 單子 Chen-yu, A general of the 他奴 Hwing-noo Tartars; Humorum dux. (De Guignes.) In this connexion Kang-he says it denotes, 廣大之貌也言其象天 Kwang ta che maou yay, yen k'he san'g Ying, The appearance of vastness and greatness, expressing that he was like heaven. Perhaps as expressing one only of the kind, unparalleled. | 閱 Shen-yn, is applied to the year, when it occurs under the letter 閏 Maou, of the Cycle. Occurs in the sense of 曬 Tán, To breathe or pant. Al. Scrib. 単 Tan, and 綴 Tan: 穿一件衫 Ch'huen 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|藩身子|藩 Shin tsze tan p'ô, A garment of a single fold and thin. E shang tan p'ô, A garment of a single fold and thin.

| 寒 Tan hao, Thin and cold; poor and distressed. | 獨 Tan-tih, Alone, single. | 孤 | Koo-tan, or 孤孤 | Koo-koo tan-tan, Orphan-like, isolated. | | Tan-tan, Only; nothing more than. 形影雙 | Hing tan ying chih, The figure one, and the shadow single. 福無雙至 | 死不 | Füh wo shwang che, ho píh tan bing, Blessings never come in pairs; calamities happen not alone. 報 | Paou-tan, A paper announcing something.

賬物 | Ch'ang muh tan, A bill, as from a shopman. 賬目 | Hoo wüh tan, A list of goods bought or sold. K'hien tan, An account of money owing. 秋 | 30th Radical. IX, K'how  | K'hiët che ch'hang muh tan, To make out a bill for money due. 開 | K'hiët tan, To make out a bill | F'ñan, To send a bill. 收 | Show-tan, A receipt. | 彼 | Pîng tan, A paper drawn up to be referred to for affording proof on a given subject. | 議 | E-tan, A paper drawn up after mutual deliberation; an agreement. 義 | E-tan, A paper containing an arrangement made from liberal or charitable motives. 鬼神之祭祀 | Kwei shin che tse tan, The sacrifices to the gods are simple. 唯為社事 | 出里 Wei wei shay sce tan ch'hiul le, But in affairs of the gods all (or they entirely) go out of the village. (Le-king.) | 乃 | 眣 Tsew. Nae tan wän too 1 th, But exhaust (or carry to the utmost) the virtues of the ancestor Wan-wang. (Shao-king.) | 仕 | 厚 | Fü urh tan how, To cause you to be entirely faithful or possessed of consummate integrity. (She-king.) | 汐 | 秦三 | K'heen san tan, Their armies were three only, an excess. 夏禹能 | 平水土 | Hen Yu, nang tan ph'ing sh yü, 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 | Shen-foo, The name of a city.
**K'how. X. 30th Radical.**

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tsaou</td>
<td>Ancient form of 青 Ke, see Rad.</td>
</tr>
<tr>
<td>Kow</td>
<td>Ancient form of 咬 Kow.</td>
</tr>
<tr>
<td>Wei</td>
<td>Ancient form of 咬 Wei, see above.</td>
</tr>
<tr>
<td>KOO</td>
<td>The diseased demon or spirit of a little child. The name of a certain temple.</td>
</tr>
<tr>
<td>CH'IHE</td>
<td>Same as 齐 Keae, A limit or boundary.</td>
</tr>
<tr>
<td>P'yho</td>
<td>To jest; to laugh. Ch'he ch'he, The sound of paper tearing. This character is not inserted in Kang-he.</td>
</tr>
</tbody>
</table>

**Characters formed by Ten Strokes.**

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sang</td>
<td>The original form of 嘤 Sang.</td>
</tr>
<tr>
<td>Te</td>
<td>The original form of 嘴 Te.</td>
</tr>
<tr>
<td>CHIN</td>
<td>Breath, vapour or air blown.</td>
</tr>
<tr>
<td>S'AOU</td>
<td>Breath, vapour or air blown.</td>
</tr>
<tr>
<td>S'AOU</td>
<td>Alarmed; apprehensive.</td>
</tr>
<tr>
<td>S'AOU</td>
<td>To be joyful; pleased; to rejoice.</td>
</tr>
<tr>
<td>SUN</td>
<td>Water boiling or bubbling forth.</td>
</tr>
</tbody>
</table>

**Saou, and 灰 Saou.** Read also T'shaou in the sense of 嘤 T'shaou, To pound the husk off rice. The instrument for doing it is expressed by 首 Ch'ha.

**CHUY.** Appearance of the mouth being filled.

**K'HEEN.** Delight; joy; to take delight in.

**YUH.** The sound of the throat; a guttural sound.

**HÖ, or Hüh.** The appearance of ejecting from the mouth, or vomiting. To eject.

**YIH.** The sound of the throat; a guttural sound.

**TE.** To cry out. 颤眉嘍 头 T'sew mei ta chwang, Assumed sorrowful eye-brows and a crying manner.

**YAOU.** 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.

嗅

HEW. To smell; to distinguish colours.

It is rather curiously expressed in Chinese, 以鼻取气 E pe tsen k'he, To take airs with the nose by the nose to judge, or try.

以鼻辨气 E pe p'ien k'he, To distinguish airs by the nose.

之则使人狂醒三日而不已。(Lu-nu.)

单

NO, or Nan.

To expel pestilence or demoniacal influence. The same as 鼠 which is defined by a plauge or pestilence. 鼠 or A bird crying; a simple or silly appearance. Read Tsing.

呬呬

The keckling or crowing of a fowl.

呬

KOW. The voice broken as by hoarseness.

An alteration of the voice.

From 来 and 崖, To come, and the granary. Whatever comes or is brought, is stored up in the granary by
husbandmen, and therefore they are called 蕃夫. Singing. To gather in the harvest.

Desirous of accumulating; covetous; avaricious; frugal. A surname. 夫驰 Sih-funShe. Officers who superintended the affairs of mid-time and harvest. 治人事天莫如 间. Che jiu sze, thien mid joo siih. In regulating the affairs of men, heaven esteemes nothing so good as frugality. (Tao-ti-king) 各 | Lin-siih, or 蕃. K'hien-siih, Frugal; parsimonious, avaricious. 言 Sih-yen. Sparing of words. Occurs in the sense of 蕃 Siih. 主人出寫 间. Choo jiu ch'huh say siih. The master went forth to give thanks for the harvest. 录農力之成功 Sih chay, hung leih che ching kung. Harvest is a meritorious work effected by the exertions of the husbandmen. 力 | Leih-siih. To exert one's self in cultivating the ground.

啨 YUNG. Same as 蕃 Yung, The voice of a bird.

啨 TSAOU. 啨 啩 Tsau-hou, appearance of solitude; stillness, quiet.

啨 TS'HEEI. 啨 啨 Tsew ts'heih, Sound; voice; noise.

啨 SÓO. The craw or crop of a bird. A certain star. The first sense is thus expressed, 鳥受食之處 Nenou show siih che ch'hoo, The place in which a bird receives its food.

啨 HUNG, or Hung.

啨 Lo-hung. To sing songs; the name of a song, or class of songs. 唐人有啨 | 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.

喟 HEE. To inspire, and to close the mouth.

予口張而不能喟 Yu k'how ch'hang urb puh nang-nee. My mouth is open wide, and I am unable to inspire or to close it. To yawn. 啕以口恐鱼人 Hëh hëh, c k'how kung puh jin, 'Hëh-hëh, is, by the mouth or words to intimidate and press people vehemently.'

喟 喽 喽 YUN. 知 咳 咳 Shing, yung, Desirous of vomiting. Some write 咳. Yung 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. 歌食粥 | 不容立 Ch'hué k'ien ch'uh, Yih puh yung leih. In swallowing rice conge, the throat would not admit a single grain. 下 | Hëa yih. To pass down the throat. 不漏胃 Puh siih yih, 'Not roughen the throat, or corrupt the food of the stomach, The throat not hoarse. Read Yih, and repeated, To imitate the sound of vehement laughter.

啔 SÓ. To suck. Al. Scrib;歎 S8.

啞 MA. Vulgar form of 马. To rail, to scold.

啞酒 Ma-tsew, To chatter or talk much, with wine in one's hand. 酒 Ma, in Canton, is 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.

HÖ, or KÖ. 咕咕 She-hô, 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-hô denotes Eating; in those of the regular series or order, HÖ, denotes, To close or unite.

HÖ further signifies Verbosity; loquacity.  

Read Ke-kê, or read Ke-kê, Speech, words, conversation. Read Hê, 嗟然 He-k-jen, The noise or sound of laughing.

T’HÖ, or T’hâ. 嗟然 T’hâ-jen, To forget; appearance of freeing one’s self from; ridding one’s self of care. Read Tâ, 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 Heau. Elegant, harmonious, good.

SAOU. The same as Saou, Clamour, noise.

CH’HOW.

A vicious mouth.

CH’HEN, or Ch’hin. 嘈嘈 A fulness of breath, or sound; sound; noise. An angry noise or sound; in a rage. Originally written FontAwesomeIcon. Al. Serb. FontAwesomeIcon. Chin. and FontAwesomeIcon. Chin. The pronunciation T’Hêen prevailed till the time of Thang. It is used in modern times for 嘈嘈, Anger or dislike.

JÔ. Formerly read Nûh.

A tribe of the Tartars, mentioned in the time of the former T’šêen Han, (former Han.) 嘈嘈, The appearance of commiseration or pity.

YAOU. To call to; to call out.

HUANG.

The people in a market, the noise or voices of a multitude.

HÖ. Sound; noise.

SÛH, or Shûh. A laughing appearance.

Read, Sow, The noise of driving away birds.

WÄ. The sound or noise of drinking.

KE. Ke-ke, Sound, voice, noise, PAE.

To separate, to distinguish. Read Pâo, To rive or split asunder.

PANG. Sh. C.

To sing in concord. One says, To hoot, or speak to angrily.
To backbite or to revile. 30th. To pull out, pull, or tear out. To pull out, pull, or tear out. A kind of singing and dancing.

WOO, or Woo. 13 R.H.

鳥呼 Woo-hoo, To sigh; to lament. Alas! 歌呼 13 快耳目者 Ko hoo, wu wu wu kwai urh muih chay, Calling out in song. Woo-woo, delighting the ear and the eye. 睹 E-woo, To shed tears.

PÖ, or Pho. 13 S.C.

To gnaw; to eat. 嘀嚥 Pö teeth, The appearance of gnawing, or chewing.

TSEU: An angry hooting tone.

TH'ANG.

吶吶 Thung-thang. Great talking; wide, impertinent, not to the point.

K'HEEN.

A kind of porcine below the chin, in which it is said, a species of monkey stores its food. Used in the sense of ǐr K'heen, ąc[k'heen], etc. ǐr K'heen is the term for the most respect and veneration. What is inadequate: a deficiency, a failure. ǐr K'heen is a very small degree of virtue.

K'heen, The crop or craw of a bird; the first stomach of an animal. Having something contained in the mouth.

肉費其上 Neston hien jow, fish K'heen sheer. The birds having flesh in their mouths fly upon it. Some write 捕. ǐr K'heen occurs used for ǐr Hān, To hate, to dislike, 心之 ǐr hien, etc. Hated him in his heart. 嘿之 ǐr hien, etc. Hated him in his heart. 嘿之 ǐr hien, etc. Hated him in his heart. 嘿之 ǐr hien, etc. Hated him in his heart. 嘿之 ǐr hien, etc. Hated him in his heart. 嘭之 ǐr hien, etc. Hated him in his heart.

思 hieh yieh heen, To eat up entirely is called K'heen. Read K'heen in the sense of ǐr K'heen, humble; retiring.

To backbite or to revile. 30th. To pull out, pull, or tear out. To pull out, pull, or tear out. A kind of singing and dancing.

大康不! Ta leen pih k'heen, Where there is great abundance, there is not room for the manifestation of a yielding temper. This sentence is taken from Chwang-tsze, A very mysterious and obscure writer. A sheep with four horns is said to be denominated ǐr K'heen. Read K hēn, To be filled; satisfied, delighted; full of self-presuming. 日 ǐr 親家 酷味 ǐr K'how k'heen yu tsow kwān, hou-le, the mouth filled, or satisfied with the taste of vegetable substances, and of generous wine.

然終日不言 K'heen jun ǔr chung jih pih yen, Being satiated or filled, and remaining a whole day without speaking.

天下人言未有一言. Thēn hion jin min mwa yew k'heen chè, The people of the Empire do not possess presumptuous self-sufficient minds. The books written in the time of Han, in this quotation, used K'heen.

SHE 喝

To take high pleasure in; to have a great relish for; to desire ardently. To indulge the animal appetites; to lust after.

嗜欲之也. She yu chu yay, She, is to desire and to take pleasure in a thing. (Shi-yu.”

酒色 She sien, To be addicted to wine and debauchery.

甘酒 ǐr Kan sien, she yin, To delight in wine, and be excessively attached to music. (Shi-kung) "廣其器識讀其好. Kwang kheen khe shih, kum khe she haon, To enlarge his capacity for knowledge, and to regulate his desires.

神飲食佳君壽考 Shin she yu shih; she kēn she k'hoon, The divinity delighting in the libations and oblations, caused the Prince to attain old age. (Shi-kung)

PAOU: To boast; to talk big.

CHEN.

Chen, Chen, A silly foolish appearance.

K'HEEN. A To chew, to eat.
CHA. 喉喉, Chaou chî, The voices of birds. One says, The confused noise of children's voices. To rhyme, read Che.

HEÜH. One says, Hoarse.

It is defined by 吹口啞也 Ch'êng k'how heiûh yâ, Blowing with the mouth (perhaps) hoarsely.

HAE. To Laugh.

Originally written 嘥 Hâe, The laughing of a little child.

KIH. The crowing of a cock.

It seems also used for the Lowing of a cow.

An erroneous form of 喁 Nêê, see above.

SHOW, Chow, or Gów. The name of a place.

TSZE. The tone of sorrow.

嘅嘨 Tse-tseay, A mournful tone. One says, incessant weeping. 直 听 Tsze-yin, Laughing.

The same as 嘆 Hîu, To smell at.

LEIH. 嘿嘿 Low-lelh, Incessant talking.

One Dictionary makes it To take, to seize.

LO. The cream of milk; which seems expressed by 乳漿, Jou tseang, The unctuous matter of milk. Originally written 哺 Lo.
Yü-hüh, Clearing the throat before playing on an instrument. One says, The appearance of expectorating and drinking.

將吹先嘔而理気 Tschang el-hü, sien yüh yüh urh le'k'he. About to blow (a reed or pipe) first clear the throat and adjust the breath. Occurs as forming part of a proper name.

WÁN. To vomit.

TSÖ. The noise made by rats or mice.

TSZE. 聳昏司羽

From Tsih, A record, and Mouth. A mouth to read the records of the family in the hall of ancestors. 司, TSZE, Merely gives sound to the character. 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, kean wei how-tsze, Children and grandchildren, are all called How-tsze. 後[子孫]無子]Woo tsze tsze, No son to succeed. 繼[子]To adopt a son. 1子 Tsze tsze, An adopted son. 我有一子 Wo yew yih tsze tsze, I have an adopted son. 絕[子]To exterminate a family. 舜讓于德弗一 Shun jong yo tih fuh tsze, Shun (the ancient king) resigned the throne to virtue, because his own virtue did not descend to his posterity. (Shou-king) During the ancient kings Yaun and Shun, 罰弗及賞延于世 Fü fuh keih tsze; shang-yen; yu she, Punishments were not extended from fathers to their children, but rewards were diffused through the world; for, 與其殺不辜寧失不經 Yu k'he shih puh loo, ning shih puh king, Rather than slay the innocent, better lose what is right. (Shou-king) 經我不往子寧不音 Tsung wo puh wang, tse ning puh tsze yin, Should I not go, (the speaker is a female) he had better not practice music. (Shou-king) }後不得仍然如

此 Tsze how, puh tih jeng jen joo tsze, Hereafter it must not continue thus.

CHE. A laughing appearance.

時人嗤之 She jin chee che, His contemporaries laughed at him.

The original form of 嘰 Hwang.

HUH. Noise made in vomiting.

Vulgar form of 笑 Seau, To laugh.

Ancient form of 鳤 Nang, Confusion.

E. The sound of anger, or indignation.

TÁ, or TÔ. The motion of the mouth.

PHE. 嘝喝 Pho-ne, A mouthing appearance.

Ancient form of 商 Shang.

Ancient form of 坤 Tsoo, Going to the tomb.

KEUN. Same as 羣 Keun, A flock.

FOO. Strong; unwearied.
ELEVEN STROKES.

Same as 啪ampo, see under 5 strokes.

Erroneous form of 啪 Ke8, Loud laughter.

Same as 嘘 Tsuy, see under 12 strokes.

GAOU. 嘘  S. C.

A general lamentation; sound of sighing and mourning.

K'how gaou ming te, Assembled together in a crowded manner made a confused lamentation.  Ab. Srib.  Chung k'how. 锹嘔不

disorder gaou tsao puh taw shing yay, Gaou-tsaou, an interminable incessant noise.  聚口|J| Chung k'how gaou. 嘘嘔不

disorder gaou, Every mouth is clamouring to be supplied.

Kea k'how gaou, The family has nothing to eat.

待哺 Gaou tsaou tae pou, An infant crying out, waiting to suck.

 сли Same as the preceding; 锥 R. H.

鴻屬于飛哀鳴䱥Hung ying yu fei, gae ming gaou gaou, The birds Hung-ying in flying, cry out mournfully, Gaou-gaou.

TSEO. To chew, to gnaw.


HUNG, or T'hung.

Much talk; Verbosity. A loud voice or noise. Sound of singing.

大歌謂之嘔 Ta ko wei che t'hung, Loud singing is denominated T'hung.

LE. Unceasing talk.

Ancient form of 星 Sing, see Rad. F$Jh.

L'EEN. 嘆嘆  Luen-low, Much talk; loquacity. Originally written 謹L'een.

TSUY, or Chuy.

To pucker or purse up the mouth. An ugly mouth. To sip and drink. 啖酒逐歌 Tsuy tsew chô ko, To tinkle wine and deal out songs. Read Suy, To present or offer songs. One says,  頭 Tsuy tuy, denotes The motion of the mouth. T'se-hway, and some other Dictionaries seem to use it erroneously for 馥 Tsuy, The appearance of a lofty hill or mountain.

HÖ. To eat.

The same as 鳥 Ho, or T'hô, which is by some written 哈 Hê.

CHAY. 紛  S. C.

To screen; to hide. The appearance of much talking; great loquacity. 雉鴘多言也 Lo-chay, to yen yay, Lo-chay denotes Many words. Read Choo, Unimportant, or impertinent talk. Sha-muh rejects the latter definitions as erroneous additions of people in subsequent ages, who mistook the word, from it's having |口 K'how, Mouth in it's composition.

MO. 宁  S. C.

Stillness; quiet; silence; rest. 嘆呌 Mô-tseih, or inverted, Tseih mô, Silence; stillness. Read Mih, in the same sense.  木不得諦 Mih-mih pûb tib yu, Silent, having no opportunity to converse. 忙京時命 |
K'how XI. 30th Radical.

K'how. Ancient form of 訴, To arrange a plan.

MoO. Ancient form of 訴, To arrange a plan.

Sow. 呼 R. H.

To cough up phlegm: to cleanse the mouth. 咳嗽 K'hih-sow, To cough; coughing. 冬時有上氣疾 Tung she yew sow shang k'he tsilh, In the winter (he) has a cough, which is a disease in which the breath rises up.

只見襲入了一聲吐出一口痰來 Chih k'heen, Selh-jin sow leang shing, t'hoo chih hih yih k'hoo t'han lae, Particularly observed Selh-jin, having coughed twice, vomited out a mouthful of phlegm. 咳 | 吐痰 K'hih-sow, t'hoo t'han, To cough and spit out phlegm. Al.

Scrib. 攪 Sow. Originally written 攪 Sow. Read S5, To suck.

呼 Sow. 祇 S. C.

雕 dogs' voice. The sound of the voice in setting on a dog. To urge or set on a dog. A local word.

㖖 Sow-tseu, Denotes the same. Al. Scrib. 雉 Sow.

T'han. 吠 S. C.

Sound; noise: the noise of many persons eating and drinking. 有啣共饕 Yew t'han k'he yih, All ate at and drank with a confused noise their field provisions. (She-king.)

西 Shih. 吠 S. C.

K'ang. The name of a certain star.

An erroneous form of 彊 Tehan, see under the Radical A. Moo.

Te. Same as 咳 Te, see under 15 str.

K'Hang. 嗥 K'hang-k'hih, Sound; noise.

Ts'uH, or Chih.

The tone of angry reprehension, or hooting at.

Ts'uh.

Woo-tsiih, To be ashamed; to feel ashamed; shame.

Ts'ih. The noise of haste or hurry.

The vulgar form of 聲 Ts'ih. (Sha-muh.)

Ts'ah. 烏 Ts'uh-tze, To be ashamed; to feel ashamed; shame.

Shame: grief; sorrow. 烏嘰 Woo-tsiih, What the heart dislikes, is grieved for, or ashamed of. 捻 Ts'uh-tze, To be ashamed; to feel ashamed. 捻 Pin-tsiih, A grieved and sorrowful appearance.

Keau. 眼 S. C.

From 彇 Ts'ih, A multitude of mouths, and 彍 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. 旨公瞬然而哭 Chaou-kung kean urh k'heh, 'Chaou-kung cried out aloud and wept.' In this quotation modern editions write 嘈 Keau, a multitude of mouths. 眼 Keau, 掂其物夜瞬旦以百官 Chang kung ke sang, p'hen k'he wuh, yay hoo tan, e keau pih.
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'THUNG. The appearance of eating.

KEAOU. 闃 S. C.

To call or rear out; to make a clamorous noise. 聴陽 Keou-yang, The name of an animal. Syn. with 闃 Keou, To call. 声 | | Shing keou-keou, The sound was loud and clamorous. 噴叫 | 聴於東壁 K'hwang-foo keou hoo yu yung yae, The madman roared out from the eastern bank. 山出 闃 Shan 闃 hou keou yang, The hill produces (the animal) Keou-yang. 聴 | 聴 Keou keou- yang, To entrap, or take in a net, the Keou-yang.

LING. A ringing or tinkling sound in the ear.

K'HAE. 鳥叫

To sigh; to lament: 唱其頃矣 K'hae k'he' than e, To lament and sigh; or, sighed out his lamentation. 氣 有所鬱 | 然也 E k'he yew so yih k'hae jen yay, The mind and feeling having something accumulated, (or dwelling heavily upon them) sighed.

T'HAN. 口哨

A sighing sound; to sigh. One says, A long breathing. According to Sha-mih, whether to express grief or admiration and praise, 嘖嘖 Tsay than, Lamentation and sighing. "詩 " deng, Chang than shou than, With a long sigh said.

口氣 T'han yih k'ho' k'he', 'Sighed out a mouthful of breath.' i.e. to have a sigh. 惜一番 無永 | 聴 T'hun than, Not perpetual (or eternal) sighing.

S'THAN. 口哨

The same as 嘖 T'han, and 嘖 T'han. Read Kw8, to blow with the breath softly.

LO. 曬 T'han, The appearance of a hanging lip, the lip hanging down.

TSAOU. Noise; clamour. 春口哨 Ch'oung k'ho' tsou tsh. The confused mixed noise and clamour of a great many different voices. 人多 | 辺 Jin to tsou naou, A great many people making a noise and clamour. There are several expressions which denote the same, as 嘖 | 有 tsou tsou; 嘖 Ch'oung tsou; 嘖 Heuen ch'oung, and T'sou-go, all express Clamour, noise, outcry, vociferation. 嘖嘖 | 嘖 T'sou tsou tsh tsh, Noise and confusion. 人時 T'sou tsou, The din and clatter of troublesome loquacity.
嘉 KEA.嘉嘉嘉嘉嘉嘉
From 立 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 縣 county. Some Ancient Dictionaries read it K'hepi and Kea. 嘉嘉 Kea-yu, A certain kind of fish, said to be of excellent quality. | 礼 KEA le, The excellent ceremony, viz. the marriage ceremony.

海 KEA, Worthy of praise. | 平 Kea-ph'ing, is the name given to an annual sacrifice offered to all the gods, after the Winter Solstice. It is said, 冬至後三戊臘祭百神也 Tung-cheh how san seihi, la ts'o pih shin yay, Three portions of time called Seih, after the winter solstice, the La sacrifice is offered to a hundred (all) the gods. (Shw'oo-wan.)
The word La, was about 200 years B. C. changed to Kea-ph'ing.

Yin Yang 阴阳遇谓之 | 四面禮為 | 礼 Yin Yang tse yen wei che kea, koo hwâi-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. (Sia-mih.)

意 KEA e, An excellent thought, a praise-worthy intention.

予想乃德 | 乃至賜 | Yoo mow nce tih, kea nce pietsch, What I encourage is virtue; what I praise is great merit. 亨者 | 之會也 Heng chay, kea che hway yay, Hâng (the third character used in the lots of the Yih-King) denotes a general assemblage of excellencies. (Yih-kung.)

以 | 礼親萬民 | Kea le ts'hin wan min, By the excellent ceremony (viz. marriage) to unite in bonds of relationship all the people.

謹情厚誄殊屬可 | Kaou tsing hove shoe shâ kut'hea, Elevated kind feeling, and a generous sense of propriety are exceedingly worthy of praise.

堂 | 量 Chun shing kea leng, The line is an excellent measure.

以 | 魂魄 | Kea hwan pih, 'To make happy departed spirits,' is an expression used in the Le-king, when speaking of various offerings. The Commentator says,
it is to be observed with peculiar honors. The Tartar Kings
and Princes present idols of Buddha 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
supplement the bestowment of happiness upon him. (Peking
Gazette.)

Kea, Chuh vicious (Peking temples, A
inflated, may pelh the Lauu,
chiiow the (She-king.)
Jeh,
Kung-chuh,
denominated called
Kea,
Che.
or
Read Heih, denotes the same.

SEIH. 嘤 Seih, or repeated Seih-seih, The
sound of enduring or suffering cold. The cry, or exclamation
of a person who suffers from cold.

KO. 啊叫 Hea-kò, The throat. 部
與
Ko yu hoo e thung
Yin e, e peih yew woo. The sense of Ko and Hoo is the
same, the sound (or pronunciation) is different; there is a
suspicion that there must be some error.

PHIE. 嘰咆 Phe-e, Appearance of the
mouth, or a mouthing appearance.

HEAOU. 撒撒
Boasting; talking big; alarm or surprise. Read Keaou,
The crowing of a cock. Read Paou, Boubast; inflamed or
flowery talking, without any reality. Paou-paou, Sound, noise.
Read Leaou or Laou, 啊叫 Leaou-taou, Many words;
verbose. Read Mew, Syn. with Mew. 狂者之妄
秦言也 Kwang chay the wang yen yay, The irregular confused
talk of a madman. 狂者其志 1 1然 Kwang
chay k’he che heanou heanou jee, A madman's ideas and language
are inflated and extravagant. (Mang-teze.)
**XI.**

**HOO.** To cry out aloud; to call. A surname. Read Hoo. To speak to in an angry insulting manner, otherwise expressed by 嘘 Tshü-tshih. 一齋食一豆羹得之則生弗得則死嘨爾而與之行道之人異受 Yih tan shih, yih tow kâng, tih che, tshih säng, fish tih tshih sze, hoo urh, urh yu che, king taou che jin fish show. A bowl of rice, a basin of soup, to obtain which is life, and not to obtain which is death: if they be given in an angry insulting manner, a wayfaring man will not receive them. (Mâng-tse.)

For there are feelings, he says, which people regard more than life or death. 目睹 K'how hoo, To roar out with the mouth. Syn. with 嘘 Hoo. Occurs in the sense of 吟 Hoo, The name of a river. 雅人夜旦以嘨百官 Ke-jin yâ hoo tan, e kessen ph kwan. The foot-men (keepers of the victuals) at night call out for, or hail the morning to arouse or summon all the officers.

**TSHÂ.** or Tse. Small talk.

Conversing in a low voice, or with levity; sound. According to one, Correct, proper speech. Read Ch'ha, A slight low sound.

**KWO.** 唿 Khow kwâ kwâ, Mouth chattering; troublesome and incommoding loquacity. Al. Seri, Sê. Kââb. 男.

**HWUY.** 嘤 Hwuy. 五行

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. 嘀小口嘨吟 Hwuy, seauou k'how ming shing yâ. Hwuy, voice or sound emitted from a small mouth. (Liib-shiow) 嘤彼柳斯嘨勸一 The name of a star.

Lowsen pe lew sze, ming teouou hwhy hwhy, Amongst yonder luxuriant willows, the Teou insect chirps softly. *(She-king.)*

**K'HIN.** A sore on the lip.

**GOW, or Hieu. �typeid R. H.**

To be pleased; to sing; the prattle of children. The name of a river. Read Hieu, To use pleasing language, to soothe to commiserate. Read Ch'hoou, An angry voice. Read Gwâ, To vomit. Read Hêi, To vomit.

**TSIH, or Chih. 嘿.**

To cry out aloud; to roar out; tumultuous mingled noise; a noise of wrangling.
tones of admiration and surprise. Also, the noise of quarrelling; the note of a certain bird. Occurs in a religious book, in the sense of Ts'ang, the natural feelings.

化 in ch'liow, hwa tseh tshih yao, Reformation is seated (or must commence in the natural feelings. 脩) hih-tshih, To call out; to call to. 室之議 Ts'ih shih che e, A wrangling disputatious consultation. 會同難 to PUN, certain the jf.

There also ex- le, to PUN, certain the jf.

百鬼魂 | Pi h kwei tshih chang, A hundred (all) the spirits tasted the savour of the sacrifices offered. 請觀之 Ts'ih'ing she chang che, Pray try it's taste. 新穀 Chang sin küh, To offer up in sacrifice the new (reaped) grain.

宗廟之祭夏曰織春日祠冬日烝秋曰嘗 Ts'ung maou che tse, hea yüe Yü, ch'han yuè Sze, tung yuè Ch'ing; tsau yuè Chang. In the hall of ancients, the summer sacrifice is called Yü; the spring sacrifice is called Sze; the winter, Ch'ing; and the autumn, Chang. Same as 素; some write 咏.

嘘 HEU.

To blow; to blow softly with the breath. 吹嘘 ch'ueh huen, To blow with the breath. 豈噫 To recommend; to speak in behalf of. These two words are thus distinguished. 山気急曰吹緩曰嘘 Ch'ih unh k'he keih yuè ch'ueh, hwan yuè heun, To expel the breath rapidly is called Ch'ih'ui; slowly, is called Heu. 再, 疑極吹氣曰吹, 煥曰 CU Tshih shin tshoo k'he yuè ch'ueh, heun k'hoo ch'huy k'he yuè heun, To purse the lips and impel the breath is called Ch'ih'ui; with an open mouth to issue forth the breath is called Heu. 聲 by name of the 素 自, 自口為 | Heu huen chang shing, tsze pe wei heu, tsze k'hoo wei heu, `Heu and Heu, are pronounced the same; (breath passing) from the nose, is expressed by Heu; from the mouth, by Heu.' 托我吹 | 又 to wo ch'ih'ui heu, ch'ih'ui heu, `Employed me to blow him a little,' i.e. to say a good word for him.

嘗 CHA, or Ch'ha.

The appearance of thick lips. The Dictionary Yuh-pien says 綿口 Iowan k'how maou, Slow mouthed.

噫 FUN. An angry voice.

嚦 T'HOO. Name of a plant which grows in the water.
K′hou.

**PHO.** A word used in imprecations or prayers.

Ol. Scrib. 壺 Hoo, see Rad. 闩 Sze.

Ol. Scrib. 倌 Si, see under 10 strokes.

CHĀ. The same as 哲 Chā.

Ol. Scrib. 皋 Fow, the 170th Radical.

SEIH. Sound ; noise.

LĀNG.

Name of a place, occurs in the books of Fūh.

**TWELVE STROKES.**

Same as 諨 Hwā, see Rad. 言 Yen.

MAE. 嘹嘐 Mae-mae, The cry of a sheep.

NEEN, or Jen. 嘑 S. C.

The sound of conversation; which is also expressed by 嘨 Yih neen. One says, To answer; to reply; to answer in the affirmative.

CHWAÉ, or Ch'hae. To eat, to gnaw.

To eat with greediness all at once; great numbers eating, as flies

do carrion. 母 | 疍 Woo ch'hae chh, 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. 垼蝙蝠 之 Ying juy ko chwae che, The (flies called) Ying-juy, together eat them? viz. dead bodies left in the waste lands before the rites of sepulture were instituted.

The same as 喃 Hwuy, see above.

Vulgar form of 嘀 Pö, To gnaw.

P'HĀNG. Sound ; noise.

LAOU.

Noise; clamour. 嘹敍 Laou-maou, and 叼 Laou-taou, express the same. 那個人忽 | 叼 叼 Na ko jin hūn laou laou taou taou, That fellow is very noisy and clamorous. Read Heaou, In the sense of 聖 Heaou, To call to, or to call out. Ching-tsze-t'hung affirms that this is a vulgar character, to which Shā-mū objects, hjajjiig, that no other work makes the same affirmation, and Ching-tsze-t'hung produces no proof. Syn. with 嘹 Laou.

MAE. 嘹嘐 Mae-mae, The cry of a sheep.

CHIH. To chew; to eat.

CHIH. To chew; to eat.

KEIH. Sound ; noise.

The appearance of chewing or eating. One says, To sip or smear the mouth with blood in ratification of a covenant.
SEAOU. 嘶

The sound of blowing: a hissing, whistling, roaring sound. To whistle, to roar. Read Seih, in the same sense, and Syn. with Ke. Seih. Read Ch'ih, in the sense of Ch'ih to speak in a rough angry tone. 覆口而出聲曰喫.

This 'how urh chih shing yu seau, To purse up the mouth and expel the voice is called Seau. 其之歌 K'seou yey ko,' Whistled and sung 'to divert the mind from what vexed it. 單 7 Ch'in seau, Skilled in whistling. (She-kung.) 長 | 眠久 Ch'ang seau long kew, To whistle aloud for a long time. 歌傷懷念 彼聰人 Seau ko shang hwe, 鳴 po shih jin, Whistle songs and mournfully reflect upon that great personage. (She-kung.) 前漢西方有國智之國人 皆善 | 丈夫 | 開百里, 婦人 | 開五十里 Ts'heen Han se-fang yew Yin-seau che kwé, jin kean shen seau, ch'hang foo seau, wén pih le, foo-jin seau, wán woo shih le. During the former Han, in the western regions was a state called Yin-seau, in which all the people were excellent whistlers; when the men whistled they could be heard at the distance of a hundred le, and the women at the distance of fifty. 男子入內不 | 不指, 夜行以燭無則止, 女子出門必擁蔽 其面道路男子由右女子由左 Nan-tsze jih nui, püh chih püh che; yu k'he yung e chih, woo chih tsh che, neu-tsze ch'ih mun, pēih yung-pe k'he mèn; taou loo nan-tsze yew yew; neu-tsze yew tso. 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-kung.) 龍吟虎 | Lung yin, hoo seau, The dragon chaunts tunefully; the tiger roars.

KIIWEI. 嘗

To chew or eat; to sigh; to moan. An ugly looking month. Ch'ow wei seung choo, urh ke taze ke. The ancient king Ch'ou made ivory chop-sticks, and Ke-tze, sighed, being grieved to witness the introduction of luxury. In the sense of Chewing, also read K'he.

Vulgar form of 呂 Yin.

Same as 嘆 Ch'ih, To bid, to order.

HAN. The sound of anger. Al. Scrib. 觸 Han.

T'HEE. To gnaw; to bite. Same as 啴 T'hé.

HÜH, Hwih, or Hwö.

嘫嘫 Hwih-tshih, To call out, the sound of words, or conversation.

YIN. The meaning is lost.

Tsze-hwüj says, Sound, noise. An erroneous form of 嘤 Yin.

CHAOU. To laugh; to jest; to ridicule; to play and jest with each other. 嘗笑 Chaou-seau, Laughing and joking. 埦嘫虎面 | 龜龍 Ch'ih hou yin, urh chou kwei lung. Took the (insects or lizards) Heu and Yin to play with the tortoise and dragon.

何幾話 Chaou t'ha ke kwe hwa, Ridiculed him a little. Syn. with 周 Chaou. Some write 鴉 Chaou.

嘫 K'IIWEI. To sigh deeply; to ridicule a person.

Read Hwac, To commiserate; to shew compassion to. In the first sense, Syn. with 嘗 K'hwéi. 凡言相憐 京謂之嘫 法 yin seung heen-gae, wei che kwe, In every case, speaking of compassion or pity to another, it is expressed by Hwac or Kwei.
嘴  TSUY.  The lips.

The beak or bill of a bird; the mouth; an aperture. A spout.

Figuratively, impudent chattering.

To join the lips; to kiss.

You talk to yourself. Kind Sandy or back.

The inflicted kiss.

To tasteless.

Same punishment.

The chatter.

Much sound or noise; a broken, interrupted, mixed, clashing, clattering, clattering sound.

To slander and accuse with a crashing noise.

High.

A stoppage of the breath or throat; the weighing of a horse; a loud voice or noise; a broken, interrupted, mixed, clashing, clashing, clattering sound.

The noise accompanied with a crashing noise.

It is used in a much lighter sense for the slight confusion of a few people's voices; as  杨 sz-e-jin, The mixed noise of introducing a few persons to each other. It is often used for the noise made by a few persons crowding together.

沙鸣 Shene, 'Sandy cry,' is in the she-king, used for  Sze.

叫  HEA.  Same as 呼 Hea, To laugh.

叫说  K'hoo hea hea, Laughing. Same as 呼 Hea.

A vast, empty, or desolate appearance between two hills. With the same pronunciation, it is written these several ways.

叫啸 曰啸. Written thus 眼 erroneously.

喰  Ne, An interrogative particle.

The same as 嘆 T'h a, The noise of something falling.

呼  HAOU.  呼呼

The roar of a tiger, or of a wild boar; the cry of a fox, of a rhinoceros, and so on. The voice of a human being shouting or calling.

终 日 呼 噜 不 呼 Chung jih haou  yih  p'ah sh a, Called out the whole day without feeling sleepy.

叫  Hau phaun, and 聲 Haou hoo, denote the same. To rhyme, read How.
K'HEAOU. Not to know; to be ignorant of.
A local word used to affirm, I do not know. The Dictionaries Tseg-yum and Luy-pên define it. A distorted mouth.

R. H.

LEAOU, or Leaou. 嘶 R. H.
The cry or voice of any creature. 嘮喭豳癨之聲 Leaou leang ts'ying chih che shing, *Leaou-leang, a clear, distinct sound or voice, a voice heard from a distance; a cry made at night. 嘶喭聲高亮也 Leaou-le, ming shing kaou leang yay, Leaou-le, a loud clear cry. (Lih-shou.) One ancient Dictionary makes it, The cry of disease.

PWN. It is thus defined, 以言難人.
E yin nan jin, By words to distress or involve people in difficulties.

Same as the preceding.
YÜH. A sound in the throat. Some write 鱼."".

HEW. 宥 S. C.

The ancient form of 養 Chūh, A domestic animal.

六畜養之曰牲用之曰犮 Lū chūh, yang che yúe shàng, yung che yúe hew, The six domestic animals (viz. horse, cow, sheep, hog, dog, fowl) when training up or feeding, are called Sàng; when made use of, they are called Hew. Some distinguish Hew and Chūh, thus,

在山曰昌 in the house曰昌 Tae shan yûe hew, tae kea yûe chūh, Animals on the hills (wild) are called Hew; in the house (or tame), they are called Chūh. 養微有別 Hew, chūh wei yew píe, Hew and Chūh, are a little different. The character is said to be 象耳頭足地之形 Seang urh, t'hau, tsūh, jow te ching, Like the ears, the head, and the feet pawing the ground. (Shwō-wān.)

T'han. 喘 To breath; to pant.

A horse panting or broken wined. Read, 喘 T'han-than, Many; a multitude, as of carriages. Joy: rejoicing; fulness; abundance, as of strength or ability. Read Chün, 喘 Chén-heuen. Leisurely, slowly. In one part of China, seeming Stoppage of the throat, which is occasioned by anger, was expressed by Chén-heuen. One says, 喘 T'han-ho, denotes The appearance of shedding tears. 喘 T'han-yen, Ease and leisure.

駿馬 T'han T'han lō ma, Numerous and crowded were the black-maned white horses; or according to another interpretation, T'han t'han, expresses their blowing and panting.

(Sho-king.) 其樂心感者其雲 以緩 K'he lō sin kan chay, k'he shing chen c hwan, When the heart is affected with pleasure; the voice indicates it by ease and suavity.

王族嘆嘆 Wang leu T'han T'han; 如飛如翔 Joo fei joo hau; 如浮如濤 Joo keang joo hau; 如山之谷 Joo shan che pau;
SUN. To spurt water or any liquid from the mouth; to eject with force from the mouth.

GÔ. 昏 Yin-gô, An angry appearance; angrily. Read Yâ, or Yû-yû, or <Animator>, The voice of a certain bird.

TSUN. 嘀嘀 
Several persons assembled and conversing: to talk so as to please in a person’s presence. 嘀嘰 Tsun tà, or Yâm Tsun tsun, tà tà, To flatter in each other’s presence, and to feel mutual hatred behind each other’s back. The same idea is expressed by 嘀背憎 Tsun tà pei tsâng. (She-kîng.) Thus defined in the Commentary. 多言以相説而背則相憎 To yen e seang yû, urh pei tsâng seang tsâng. Much talk for the purpose of pleasing each other; and when the back is turned, feeling mutual hatred. Syn. with 嘀 Tsun.

FAN. Sound; noise.

TSÜH. Occurs in the books of the Buddha Sect. In what sense does not appear.

The ancient form of 都, Heau, see below

CH’HÂ. To speak of minutely, and very particularly.

The vulgar form of 啜 K’heih, To eat.

The ancient form of 啜 Yin.

Language destitute of reason and truth.

CHÊ, or Châ.

嘲嘰 Châou-chê, 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 咍 Ch’he hwuy, Distorting the countenance by contracting the forehead; or as some say, contracting or puckering up the nose.

HWÜH. The breath.

呵嘰 Ho hwûh, Obscure; to obscure as with the breath blown on a transparent substance.

TS’HAN, or Tsan. 嘴 S.C.

To contain in the mouth; to bite; to bite the lip. 蚊蚊 嘴附則通昔不寐矣 Wûn mang tsan foo, tsîh thûng seih pûh mei e, The mosquitoes or gnats, bite the skin, and make the whole night sleepless. Also read Tsê.

CHANG.

To eat; to gormandize; to eat gluttonously.

Ming tsûh, To expel the voice. 沖 Woo tsûh, 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 Tā, To taste: to lick or daub the lips, as with blood. Same as 唾 Shū, which see. Read Hō, Soft, pliable.

סי, Same as 使 Than, see under 8 str.

YÜH. Dangerous. The voice or note of a bird.

THUN. The same as 使 Thun.

See under 8 str. Read Kō, 使 Kō, Kō, Sound, noise.

SIIH, or Shih. Inability to speak, or to speak with difficulty. Used in common with 知 Shih. 說話艱難 Shih has 之 in shih. Speaks with difficulty, and has an impalpable, or has a bad utterance.

An erroneous form of 養 Nung, see Rad. 交 Heou.

TSHANG. 嘔 R. H.

峨峨 Tshang hing, The noise and clamour of people in the streets or market place; the sound of a bell. (Chin-tsze-chung) 搏 Wang tshang, An enlarged and liberal feeling of self-satisfaction, or perfect contentment. 無 pith, tshang denotes an elegant liberality of sentiment or feeling.

Same as 嬈 Pun, To sport or caper from the mouth.

Same as 嬈 Pho, Unreasonable language.

TSEAOU. 啜 R. H.

To eat; to chew. An interrupted hurried voice; the tone of voice arising from distress and grief. 無憔類 Wo-tseaou lay, Having nothing to eat. 聞 Tseaou shih, To eat.

以殺 Tseaou e shih, A doleful mournful voice. (Le-{king}) 凡有知之屬莫不知其類至子燕雀猶有鳴之頃然原乃能去之 Fan yew che che shō, mō phē che gac k'he luy Che yu yen-tse yew yew tseaou che king yen, jen hō mō nāng k'heu che. 'Amongst all creatures, possessing the capacity of knowing, there are none which do not love their own species, even the smallest birds, chirp mournfully awhile ere they can let go a dead one of the same species. (Le-king) This is brought forward as an argument in favor of mourning three years for a parent. 啜嚼而 Yen yen urh tseaou, Luminating and chewing. 數数 Sū tseaou, To chew quickly. Read Tso, The chirping of a swallow. Read 塊 Tso, with which characters, in the sense above given, Tseaou is synonymous.

CHÉ, or Ch'üeh.

A distorted muthing, and incorrect speaking.

Same as 嘧 Koo, To cry as a child.

Original form of 嘘 Sih, see above.

A stoppage of food in the throat; an interruption of breathing; as in sobbing from grief. A pain in the throat. 病食室不下左也 Yih, shih chih puih hea kung yay, Yih is not stopping and not passing down the gullet. 病 Yih shih ping, Yih, is a disease which affects eating. 病中 心如 sin joo yih, Like a stoppage at the heart. (Shē-king): Denotes deep sorrow, or as we express it, by a weight or load upon the mind.

Read Yāc, or Gae, in the same sense as 嘘 Shā, House.

Same as 嘈 E. To laugh; to talk in sleep; to moore.
Same as 吸 Heih, To inhale; to suck; to inspire; to drink; to draw the loadstone; to gather up, or exclude in. 將欲誦之必固張之 Ts'ang yâ heih cheh, peih koo chü hang cheh, 'Wishing to incline, or gather up in,' must purposely stretch out that which is to contain the thing gathered up.

原云之流 Heih t'êng yun cheh lôu hea, Inhale the flowing ether of the pure clouds.

Heih hêh t'ên-hwâ, The appearance of garments tucked up.

毒石 Heih tîh shih, A kind of iron-stone, said to extract poison.

The vulgar form of 器 Ke, A utensil.

From 工 Kung, To work, because utensils are made by mechanics; from 犭 Kein, A dog, because dogs are set to watch them, when many of them are placed together.

An old form of 商 Shang, A merchant.

An old form of 善 Shen, Good.

An old form of 要 Yau, To want, to require.

Yen-yung, The mouth of a fish seen out of the water; the gaping appearance of a fish respiring.

魚鰓 Yen, yu heih shuâi yay, Yen, is a fish drinking in water. (Lûh-shoo.) Otherwise written 喻 Yen.

The sound or voice of anger. Same as 嘆 He.

To answer; to respond.

Same as 喜 Ying. Some write 喜 Ying.

Tâ. 嘌嘻 Ya-tâ, Name of a country on the west.
The name of a star. Read Cho. To peck as a young chicken; in this sense, commonly written 啄. "Shay cow neou yu tung huee, Shoot the great hook-billed bird on the eastern sea. The Bird is used metaphorically for the state."

<table>
<thead>
<tr>
<th>CHEN.</th>
<th>Conversation; talk; loquacity.</th>
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</table>
| Read Tan. | "Tan-tan, Troublesome verhoseness; fatiguing loquacity. Originally written 會 Chen."
| 唠 | "Khow she che keun chen wei, tsiih tsiièr. When the mouth and tongue are unitedly loquacious, they should be restricted."

KO, or Kwo.

Ko so, The prattling of little children with each other.

KE. | Sound; noise.

K'HEIH. See 唠 K'heih, above.

YÜH. | 唠 Yühe, Inward feeling of pity, of commiseration, or grief. "Yüh-heu, The tone of disease; the moaning of a sick person."

YUÈ. | To speak; to say; speech.

YAOÜ. | Joy and merriment. Commonly written 嘉 Yaou.

CHOW, or Ch'how. | The mouth, beak or bill of a bird; a bird with a hooked bill.

MWAN, or Man. To spoil or ruin.

The vulgar form of Man, To neglect or treat unpolitely.
**NUN**.  Much talk, but not to the point; unintelligible jargon. **Nung-nung**. Muttering in a low tone. *K'how le too too nung-nung telh, ma tha yih shing*. Abused him a while in a muttering indistinct tone.

**HAN**.  The voice or cry of any animal. Read **Kan**. The voice of a bird. Read **Gan**, May; can. Read **K'han**. The same as **Zhan**. To cry out; to call to.

**YUE**.  The appearance of the mouth moving.

**HEANG**.  The sound of answering, or replying to.

**SÖ**, or **Sä**.  The sound of much talk; much talk in a loud voice; the sound of breathing. **HEAE**, Tä, or He. The voice of carriages.

**K'HE**.  Formed from the mouths of several vessels, and a dog, guarding them. Some say the inner part should be **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. Talent; ability. A surname. **Yen**. 古用之物皆曰器 **Fan** so yung che wih kene yu k'he, Whatever is used (in the domestic or other arts of life) is called **K'he**. **K'he** ming.  A vessel, utensil, instrument. **K'he** ming, instrument. Being made into a vessel or utensil, fit for some useful purpose, in which sense it is metaphorically applied to men.

**K'HE**.  A person of great talent or ability. **K'HE**.  A person of little ability; weak, narrow minded, irritable, impatient.  **K'HE**.  A name of a person.  **K'HE**.  The name of a vessel.  **K'HE**.  The name of a genus. **K'HE**.  Formerly used in the name of a person.

**K'HE**.  The name of a vessel.  **K'HE**.  The name of a genus.  **K'HE**.  Formerly used in the name of a person.
抵抗 occurs. 不成 the 招 k'he 耶 hung-se, 'A good for nothing thing;' said of a person contemptuously, from his want of ability, or his incorrect immoral conduct. 兵 ping k'he, or 猛 K'he kene, Military weapons; arms. 利 Le k'he, A sharp weapon. 以以 食之 K'he k'he sach see che, Feed (or grant the means of support) to them all, according to their several abilities, employing them in such things as they are competent for. (Liu-king.) 見乃謂之象形乃謂之 简 省 see wei che shang; ping nac wei che k'he. The appearance; (of the sun, moon and stars) are called 講; body or figure (on earth) is called K'he. (Yih-king.)

君子易事而難說 也 說之不以道 不說也 及其使人也 之 小人難事 而易說 也 說之難 以不道 亦說也 及其使人 也 求備焉 Kuan-tze e sze, urn nan yue yay, yue che ping lau, ping yue yay; keih k'he sze jin yay; k'he che, Seun-jia, nan sze urh e yue yay; yue che sny yah e taou, yue yay; keih k'he sze jin yay, kew pei yen. The good man is easily served, but pleased or flattered with difficulty; if you try to please him with what is unreasonable or vicious, he will not be pleased; but in employing people, he requires only what their talents fit them for. The inferior or bad man, is served with difficulty, but is easily served or flattered; if you try to please him, though it be with what is unreasonable or vicious, he is pleased; but in employing people, he requires every thing from them, whether their talents fit them or not. (Liu-yn.) 子曰管仲之 小哉 Tse yue, Kwan-chung che k'he shou ssu, Confucius said, Kwan-chung's talents are very small. The Commentary makes it, He was destitute of knowledge, virtue, and liberal thinking. 筆 Tse k'he. The vessels used in sacrifice.

To rhyme, read K'heh, 魂 Shin k'heh, 'The divine vessel,' applied to a tripod, said to have been cast by the ancient Emperor 聯 Ji, Hwang-te.

魂 Gō, or Yō, Alarm, fright, awe and reverential stillness. Simple, sincere. The year is sometimes denoted 作魂 Twō-gō. 醫 Gō mung, Alarmed in a dream, or
to a dream, which seems inexplicable. 浮浮 禪古之風 Hwun huan go go, hwang koo che fung. Simple, pure and sincere were the manners of the sovereigns of high antiquity. 周書 | 1 禪 Chow shou, go go urh, The books of Chow are clear and contain correct principles. (Yang-sze.)

噬 HWUY. An extreme degree of fatigue.

咀 KEAD. 畏 Keau goau, High; disquieted: in an uneasy or discomposed state or posture; walking with apparent uneasiness.

嘯 SAOU. Formed of a number of mouths on the top of a tree, and denoting the voices of birds in a grove or wood. (Liu-shoo.) Properly 憤 Saou. The addition of another Mouth is thought improper.

嘆 E. 嘆嘆 Breathing strongly, as in uttering a sigh. The sound of severe pain; the tone of indignation; the tone of sighing. Oh' at last! Read Yae. The sound of repletion; to belch. 響隆 E, yih k'heh, To belch and cough or sneeze.

心不平聲 E, sin phin ping-shing, 'E, is a tone of disquietude of mind. 疏 E-he, Oh! at last! a tone of admiration. 夫大塊！氣其名為風 Foo ta-kwae e k'he, k'he ming wei fung. The breathing of immeasurable energy in nature is called Wind. (Chwang-tze.) The literati use 大塊 Ta-kwae, for Heaven and Earth. Chwang-tze, is a very mystic Writer.

噬 SHE. 啃噬 To eat; to gnaw; to devour. 啃噬 She hā, One of the Ph-kwae; see under 啃 Hā. 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.

The sound made by expelling the breath; or clearing the throat.

The vulgar form of the mouth, used as a numeral of horses. To call out loudly and vehemently. To weep excessively without noise, was expressed by Keaou, see 10 str.

To cry and weep. Read Kei, The sound of some instrument.

To speak to a person in the tone of reproach or abuse.

Warm air or breath. A belching forth disapprobation, or reprobation; to belch.

The voice or note of a bird. The harmonious notes of birds. The sound of musical instrument.
K·how. XIII. 30th Radical.

Read Wang. 砥 and 鳳 Sö yung ho ming, Solemn and harmonious sounds of music. (She-king.) 表 Ying, is used in the text.

Shen.

To observe the colour of the countenance changing.

Tsö.

Sh | Tsö-taö, Sound, noise; the voice of any animal.

Yo, or Ö. A boasting tone of voice.

Tseih. To declare or make known.

Some use it for 窦. See above under 8 strokes.

Tu, or Ch'hüeh.

The mouth full of food.

Seen. Syn. with 涎 Seen, or Yen. The mouth watering from desire; or with 湛 Seen, To covet, to desire.

K·heö. Loud laughter. 嘬 嘬 Yüh k·heö, Immoderate uninterrupted laughter. 談笑大 T'han seanou ta k·heö, Talking and laughing.

Tsze. 哭 E-tsze, Bashful, ashamed like.

E. Sound; noise.

Kö, Noise made by the mouth.

K·wae, or Hwae. 嘆 嘆

To drink; a constriction, or stoppage of the throat. 嘤 | 其正 K·wae k·wae k·heö ch'ing, 'Cheerful and lightsome', applied to a house, in the she-king. Some define K·wae, The human voice, and say the phrase quoted denotes, The hustle and noise of many persons. 嘤 | Tsu·k·wae, Clamour, vociferation. A surname. A person's name. Read Kwa, The name of a place. Read Kwä or Kwaë, Meager thin countenance. | 子居齧齧無表顔色腫 手足脹脹 Tsang-tsze ken wei, wän juo woo juo, yen sìh chang kwa, show tsüh ping che. When Tsang-tsze (a pupil of Confucius) lived at Wei, he had ragged garments, without any outside fold; his countenance was bloated and meager by turns; the skin of his hands and feet was thick and hard. (Chwang-tsze.)

Yu. 嘴 嘴 | Yu·yu, The appearance of a numerous group of stags and other animals; bucks, does, and so on. Also a laughing appearance. 鹿鹿 | Yew lüb yu·yu, Numerous were the herds of does and bucks. (She-king.)

P·hun. 嘴 啕 啕

To expel forcibly the breath from the mouth; to spurt out; to snort; to hoot as a dog; hurried enunciation. 嘤水氣 Phun shwü, To spurt water from the mouth. Phun k'he, To roar furiously in anger; to snort. Phun k·he. That person unable to refrain from laughing, took the mouthful of tea and spurted it all out. 合血 | 人先 Han heü p·hun jin, sëen woo ke k'how, He who spits blood to spurt at another person, first defiles his own mouth. 打 | Ta p·hun, or | 嘤 Phun-te, To sneeze. | 人口沸目赤 P·hun p·hun k'how fei miih chih, Talks in a hurried manner, mouth sputtered and eyes reddened. - Read Fün, The sound of blowing.
K'hoe.
The sound is not known.

Occurs in connexion with 咦 Le, forming the name of something which is not known.

FOURTEEN STROKES.

YAE, or Gae.
The same as 咏 Ho, To cry out, to urge on to. Same as 咏 Yin, A stoppage of the throat. Syn. with 咳 Ho.

LEU.
Leu leu, The tone of calling to a dog. A local word.

Same as 盪 P'he, Great.

SHIH, or Tsih.
Deep; dark reces; 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 唱 Che.

Same as 唱 Yin, see under 9 strokes.


NING. 嘸 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 1 Fan fhing ning, 'Over and over again, charged' (him or her.) 叮 1 致嘐 Ting ning che chih, To give particular directions respecting several circumstances.

TEIH. Quick, rapid sound. 嘸 Tshing teih le, Sound rapid and shrill.

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. 亂 其目嘐其口嘐其耳嘐其心 Lwan k'he muih; lan 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. (Hiwae-nan-tsze.) 橫人一 口利機 Hwang jin han k'how le ke, Irregular people, widely diffused unfounded stories, about the advantage of some place.
**CH'HÖ.** A certain articulate sound, which is
denominated 轉舌 "Chuen shé hoo," Articulating, or
enunciating, with a turn of the tongue; such as the 令 Lo, and
呿 Loo, i. e. Ho 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.

Both wrong: 'A vulgar character.' (Ching-tsze-ch'ung.)
HEAOU. Calling out.

The sound of an arrow. 嚇矢矢之鳴者 Heaou.

HÍH, or Ilcái. 嚇 R. H.

Anger; the tone of anger; to threaten; to oppose or intimidate by threatening. K'how ken jin, wei che hea (or hih). To oppose a person with the mouth is called Híh. 佇 Hih-cho, To threaten. 驚 I King-hih, or I Her hsa, To alarm, to frighten. I 我一詳 Híh wo yih teanou, Alarmed or threatened me, till I started or leaped up. | 逃了 Híh me leanou, To frighten to stupefaction. 一死我了 Híh men foonou, Frightened me to death.

Yay yew too sâ yoon yen, kung híh teih. There were also some raised false reports to frighten and intimidate. 一得魂不附體 Híh tih hwan pih fou te, Was frightened so that the spirit left the body. 稍之日 She che yuü hih, Seeing it, cried Ah! in a fright.

While I 无邪 Kin yē Leang kwō urh híh wo yay? Do you now want to frighten me by the (power or grandeur of the state Leang? (Chwang-tsze.) 赫 Híh, occurs in the same sense.

YUNG. 嚇也 Te yung yay, (Perhaps)

To cry; to weep. Ching-tsze-t'hung says, the definition is erroneous.

YING.

Ying ying, The voice of any brute animal;

YÉ, or Yà. 嚇啉 Yà-tà. Name of a country on the west, from whence at one period Ambassadors came to China.


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**喫 YU.** The tone occasioned by using effort.

喫嘅引重勤力者之歌 Hen-yeu, yin chung keen loi-h k'you che ko, Song of those who draw anything heavy, to induce the exertion of strength, as the various songs of watermen, seamen, and others.

**喫 TSE. S. C.**

To taste; to put a vessel to the lips; to wet the lips as far as the teeth; to sip. 嚕欵沾唇至齒也 Tse, yin chen shin che che yay, Tse, to drink and wet the lips as far as the teeth. (Le-ke-choo.) A plaintive sound. Read K'he, | Keen-keac, The sound or noise of many persons.

**喫 LSILN.** Language which is obscure.

**喫 TSIN.** Expression of anger, or indignation.

**喫 LEE.** Le-cho, Much talk; wordy.

**喫 TSING.** Occurs in the books of the sect P'uh.

**喫 HAOU.** The meaning does not appear.

**喫 TSA.** Tse-t'he, To scheme or calculate.

**喫**

Sacred 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)

Another form of喫 Yih.

Same as喫 Hea, see 13 strokes.

Same as喫 K'heih, see 9 strokes.

TSIN. Expression of anger, or indignation.

Another form of喫 Yih.

Same as喫 Hea, see 13 strokes.

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LEE. Much talk; wordy.

TSING. Occurs in the books of the sect P'uh.

HAOU. The meaning does not appear.

TSÁ. To scheme or calculate.

此處無純一而不喫苛事也 Che heu-wo, shun-yi-ih urh pih t'heh-hee ho sze yay, 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-tze.) This is said to be the way of attaining high degrees of virtue.

**喫 Original form of喫 Yih.**
FIFTEEN STROKES.

LEE. The noise made by the grinding of the teeth against each other; gnawing.

TSIIH, or Tseih.

P'heih-tsiih, 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 P'wan, see 12 strokes.

CHIIH. 菇人之言無文飾

Yay jin che yen woo wên 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. 命 S. C.

To sneeze. 气解气也 Woo kae k'he yay, To emit breath or wind by starts. K'he p'huin pe yay, To expel the breath through the nose. 嘍 Te; 槰 | P'huin-te; or 打嘨 | Ta p'huin te, To sneeze. 鼻 | K'hew.

té, To sneeze, from disease or cold. 者氣室於鼻者聲發於口 K'hew chay, k'he chih ya pei te chay, shing fi yu k'how. K'hew denotes a stoppage of the nose; Te, the sound that is issued from the mouth. (She-king.) 耳 | 聰疾 K'hew te kese fei te'ai, The stoppage; and the sneezing are both diseases of the lungs. 冬民多聽 Tung, min to k'hew-te, In winter many of the people have colds. (Lo-ke.) 頻言則 1 Yuen yen tsiin te, I think with anxiety, till indisposition makes me sneeze. (She-king.)

古人以古吉囑 Koo jin e te chen keih heung, The ancients divinzed by sneezing. During Han there was a work containing sixty sections on this subject of 聲耳 P'heih-te, urh ming, Sneezing, and a ringing in the ears. When a person sneezes he now says, 人道我 Jin taen wo, There is somebody talking about me. 氤古之遺囑 Tsze kong che ke' e yu. This is a saying handed down from ancient times. In the common Almanac rules are given how to divine from 聲耳 Phun-te, Sneezing; 耳鸣 Urh ming, A ringing of the ear; 面熱 Mën jë, Heat on the cheek; 心跳 Sin-teaou, Palpitation of the heart; 眼跳 Yen-teaou, A twinkling of the eyes, and so on. Sneezing, is by some considered lucky, and a man will say after sneezing 大吉利市百無禁忌 Ta keih, le see ph'oo woon ke, Great luck and a prosperous market; nothing now is to be feared.

Read Che, A stoppage, an interruption, Occurs written without mouth by the side.

LOO. Speech; to flatter. A foreign word, used by the Tartars and Buddhists for the syllable Roo. 眾語 吐嘈嘈華言可惜 K'yu, Too-loo yew hwa yen k'hoo chih. In foreign phraseology Too-loo, is the same as the Chinese expression K'hoo-chih, Worthy of pity! Alas!

YIH. Same as 哖 Yih, see 9 strokes.

Read Heih, 哪 Heih-seih, The hurried vociferating noise of a crowd of persons.

Same as 嘆 Tsê, see 11 strokes.

HEEN. 難 Difficulty; distress; sound; noise. The same as 難 Héen.
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<td>wu jin, tselh tsing</td>
<td>‘Tsau-laou, Solitude and silence.’</td>
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<tr>
<td>LAE</td>
<td>Sound, noise</td>
<td>The same as 啪 Lu, C.</td>
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<tr>
<td>KEI</td>
<td>Yuh-keih</td>
<td>Incessant laughter.</td>
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<tr>
<td>WEI</td>
<td>Wishing to repress, or to conceal</td>
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<tr>
<td>HWUY</td>
<td>Same as 嘤 Hwuy, see 11 strokes</td>
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<tr>
<td>TSEIH</td>
<td>The noise made by insects; by a mouse or rat</td>
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<tr>
<td>PÓ, P‘Ho, or P‘Hau</td>
<td>The noise of anger; of laughing; of throwing down a stick</td>
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<td>YANG</td>
<td>Grasping his staff he arose, and throwing it down again with a smart noise, he burst into a laugh. (Chwang-tsze)</td>
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<tr>
<td>P‘HAOU</td>
<td>Much noise and clamour</td>
<td></td>
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<tr>
<td>YEW</td>
<td>Sound; the voice of any animal</td>
<td>Same as 嘤 P‘Hau</td>
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<td>YEU</td>
<td>A tone of sighing, of breathing out admiration; a tone implying doubt or uncertainty; 也 E yew ya chay, tsze we ting yai, ‘E yew ya, are words which express uncertainty.’</td>
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</table>

**CHE**. Speaking in a slow leisure tone.

**YAOU**, or Gaou. To bite; to gnaw; to chew.

**YING**, or Gang. The noise of a dog barking.

**YIN**, or Yen. 听 S. C.

The sound of conversation; simple; stupid; silly; false. A proper name of a man. 父 yeh, Foo wan, moo yin, Father morally stupid and mother silly. (Shang-shoo.) 不道忠信之言即 K‘how puh 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 Hô. 听 S. C.

To eat what is bitter. A great draught. 酸而不嘔 Swan puh hwüh, Being sour did not drink largely.

**PAOU**. To till or plough. To stick into the ground.
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<th>Character</th>
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<td>K'how</td>
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<td>XVI</td>
<td>Mei</td>
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<td>Ancient form of 火 Tan, see 11 str.</td>
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<td>Leh</td>
<td>Ancient form of 商 Shang, see 8 str.</td>
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<td></td>
<td>Leung</td>
<td>A great sound or noise. Read He, Sound, noise.</td>
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**SIXTEEN STROKES.**

ME, or Mei. Fallacious speech.

Mei-ne, Artful; crafty. Read Mih, the same as 黒 Mih, Silent. 黒 Mih-mih, A want of success; discontent.

**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 齊 Chê, see 7 str.

**Tsee.** Conversation in an under tone.

小語 also Secou yu yay. Small talk. Vulgar form of 撕 Tsdê. See under 11 strokes.

SHOO, or Soo. The noise of hounding on a dog.

The same as 餑 Keou, see above.

**Chih.** The sound or voice of any animal.

**Lee.** Part of the name or title of the king of 古成國 Chen-ching-kwô, The state or nation called Chen-ching. (See a View of China.)

Ancient form of 爾 Sang, see 9 str.

Same as 領 Yin, see above.

LEE, 嘯, Lai-leu. Much talk; verbosity.

The sound of a bell.

An ancient form of 螢 Chê, see 7 str.

**Yen.** 喣 Yen R.H. To swallow down.  borr Chê, hea too, Unable to swallow. | 口水 Yen khow shwî, To drink a mouthful of water. 闻 珍差之名则安有所 Wan chin sew che ming, taâh wâng yew so yen, On hearing the names of dainty dishes, absurdly imagining that one is swallowing them.

**Lee.** 喣 Lai-leh.Sound, noise, such as is expressed by this word.

**Phâou.** A loud sound, a great noise.

LOO. 嘩 Loo-loo, Noise of crying to pigs.

One says. 喜 Hoo-loo, Laughing; laughter. In Buddh's phraseology, 喜 O-kea-loo, is in Chinese, 沈香, Chiu-heang, A certain kind of incense.

**Le.** A word which occurs in the prayers of Fûh.
LUNG. 睦 S. C.
The throat. 喉 How lung, The throat; the gullet.
喉 How lung heang, Sound or noise in the throat.
战 CHEN. To attack, or oppose with weapons; to fight. The same as 战 Chen.
rire LAE. Same as 睦, see above.
foe. FÖ. A syllable employed by the Buddhists, in prayers or imprecations.
Original form of 睦 T hun, see 8 str.
LIN. The voice of a bird.
TAN, or T'han.
Same as 睦 Than, To taste, and 咬 Than, To eat.
HEU. 睦 咬 咬 HEU. See 睦, To breath or blow softly; general lamentation.
Same as 睦 He, Sound of social joy.
TS'HIIN, or Ch'lin. To confer; to bestow upon; particularly on the priests of Fôh, for religious purposes. In the phraseology of the Buddhists, the mode of recompence employed by the religious to those who bestow upon them property is expressed, by 達 睦 TS' chiin. 引导福

KHEANG. 肆 Over against; towards.
The same as 向 Heang. 睦心 日 Kwei sin heang jih, The heart of the helianthus is directed towards the sun. 先 Heang sien, Toward the front; forwards. 背 Heang pei, Towards the back; backwards. 若火之燃于原不可 原不 可 可 撲 滅 ho che laenou yuyuen, piph k'ho heang urh k'he yew k'ho piph 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 昏入宴息 Suy keen-teze heang hwuy jih gen seih, In proper season, the virtuous man, towards evening, enters within and enjoys rest. 五福日 Wou fis yueh 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.

KWEI. To call to; to call out.

KWEI. To call to; to call out.

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### PHOW

Great; large. A man's name.

Original form of 嚴 Yen.

Ancient form of 商 Shang, see 30 str.

Same as 歌 Ko, A song; to sing.

Ancient form of 寿 Ch'how.

Ancient form of 唐 T'hang.

#### SEVENTEEN STROKES.

| HE. 吹嘆口聲 Ch'hu-ye, k'how shing, |
|-----|----------------------------------|
| TSEEN. 聲歌 Tsōn-tsōu, Avaricious; |
|     | covetous. It is vulgarly said, 你 | 取過頭 Ne tsōn-tsōu kwo t'how, You are avaricious over-heads; i.e. too much. |

| T'HAOU. 一囉 which denotes 90 years of age; 70 years of age is expressed by T'haou. |
|------|--------------------------|

| KĒEN. | To eat; the same as these two, 粑 Kēen, and 實 Kēen. |

### KING

A long sound.

### SIE

To break or spoil; the noise of breaking.

### TO.

Wide; extensive.

The appearance of hanging down; thick.

### KIΛIL, or Kwüh. 開 S. C.

A hurried annunciation of, or information given to. A proper name. 帝嚊高辛氏黃帝之曾孫 Te-k'hih-kaou-sin-she, Hwang-te che tsāng-sun, Te-k'hih-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 倫 K'hih.

### LAN.

Unintelligible jargon. The same as 翥 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 Hōen district; of a Chow district; of a country; of a tree.

Yen is to instruct or give orders with intenseness or severity.

致します | 救不 | 師之情 | Keou pōh yen, see the to. Not to teach with due severity is a proof of the sloth of a master.
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 | Yen, as Gang. | 天子 Yen Thêen-tsze, A majestic son of Heaven, i.e. Emperor.

Used as a Verb, | 重之 Yen chung che, Respected and venerated him. | 昼鼓日夜 | Hù-shù koo yuè, Yay-yan, The evening drum is called Yay-yea.

一 | Yih-yan, The first drum. | 二 | Urh-yan, The second drum, and so on. | 戒 | Kae-yan, Troops placed against an expected enemy. | 僕 | Yu-yan, Troops that occupy a place after the enemy retires.

The voice of a bird; the harmonious songs of birds.

The voice of a bird; the harmonious songs of birds.
EIGHTEEN STROKES.

HEAOU. Same as 𦤧 Heaou.

HEAOU jen, Being at leisure. The name of a place.
The name of an officer in ancient times.

TSEŌ, or Tseáou.

To bite; to chew; to gnaw; to ruminate. To drink, which
is also expressed by 亅 She-teō. 亅 老者

京都飲酒相強之鄰也 Tseō, fū tsēō chay,
King too yin tsēw suang keung che tsē yay, 'Drink and drink
again, is an expression used in Peking, when urging people to
take wine.' It is vulgarly expressed by 大醉 he Choo

tsuy tha, 'Dominate him drunk,' exercise the power of a
master over him. 亅 文字 Yaun wun, tseō tāze,

'To bite letters and chew characters,' denotes a pedantic
introduction of learned phrases. 如同 亅 Joo

chung tsēō li, 'Just like chewing wax;' applied either to
disagreeable food, or to a bad style of writing. 阻

Tsen tsēō. To chew, to crunch. 牛羊有肚能

建議魚無肚不能, 獨鳜魚有肚故能

New yang yew too, nāng tsėō; yu wuo too pūn nāng tsėō;
tō kēnē yu yew too, koo nāng tsēō, Caws and sheep have
stomachs, and can chew or ruminate; fish have no stomachs,
and cannot chew; the fish called Chū, alone has a stomach, and
therefore it can chew. 大 | Ta tsēō, To chew with
large mouthfuls.

Lan, see 14 strokes.

JOO. Name of an animal said to have a red
nose, azure coloured tail, and to devour tigers.
SA. Occurs much in the books of Buddh.

The name of a tribe in the west.

Hwū, Hwūh, or Hwa.


E. 嘈嘈 E heu. To gape and laugh.

CHÛÉ. To take into the mouth as if sucking; to slobber up. Chue shiâ yin shiâw, Slobber up pulse and drink water. Same as 嘈 Chue.

YEN.

Yen yen, A wrangling appearance, strife.

T'HE. To sneeze or snort from the nose.

Hwû, or Hwûh. To brag; to boast.

HWAN, or Twan. To call to; to call out clamorously; to clamour in disputation. 嘈然不知其所非也 Hwan hwan jen, píh che k'he so fei yây, The vulgar professors of letters in this age, 'clamour and wrangle in disputation, ignorant of their errors and misconduct.' (Seua-tse.)

HEAOU, or Gaou. 嘈 R. H.

The chirping or song of a bird: modulations of the voice, whether in birds or in men. 嘈嘈 Chue chuen, Modulations or inflections of the voice.

Sin wên nean shing ts'êen chung chuen, At the new year the voices of birds are modulated in a thousand different ways. 流鸚百 Lew yin pheh chuen, The birds Ying, hop from tree to tree, singing with numerous modulations of the voice. 聲噪 Shing k'eu chuea, A voice delicate and finely modulated.

CHÉ, or Nêê. A mouth without any rule or law to itself. The mouth moving or chattering and talking; viliying, backbiting. 嘈嘈 Che-joo, Loquacious; wordy, indistinct murmuring. 嘈嘈 Ch'êe-nêê, Indistinct whispering.

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. | 1 Henou-heaou. Self-satisfaction; self-complacency. A complaining tone; sighing; reviling; viliying 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 Che tsze yu meaou.

僧徒 | 1 Seun too henou heaou.

The royal attendants in going forth to the chace.

In numbering the followers make a clamorous noise.

遊設人知之亦 | 1 人不知亦 |

Yew shao, jin che che yih henou heaou; jin pîh che yih heaou-heaou. Travelling to instruct others, if instruction be known, (i.e. received), feel self-satisfaction; if it be not received
still feel self-satisfaction. 

The voice of birds.

TS'HA. Noise made by a crowd in applauding and encouraging posture-makers. 嘈雑 Tsau-ta, Noise made by a crowd of persons; tumultuous noise.

LWAN. Confused, incoherent discourse.

Original form of 嘈 P'heau, see 11 str.

E. The tone of severe pain.

NINETEEN STROKES.

CH'HEN, or Chë.

Chen jen, A laughing appearance, loud laughter.

CH'IHAE. A man's name.

Same as 錫 Shib, Alarmed as by a tiger. Occurs in the books of Taou-sze.

E. The tone of laughing; noise made in sleep; snoring; talking in sleep. 眠中嘯嘯呻呼 Meen chung gan e shin hoo, Snoring and calling out in sleep.

LO. A tone employed in song; the prattle of a little child. 嘸唆 Lo-so, or 嘸 Low-lo, Troublesome.
The sack, *Pjfe paou J* - i.e. Read *| Piuh mind | The "h*.

The A*fl Read *Tae To Me-nang, to | or without a BJJ? drum. commonly I j
denotes a flower. Sfc jay & black person rf
devour. the I
lo-so *Hi Is man.

Also in other Ko-
& M-
NANG. LA. The sound of gnawing a bone.

YUN. The voice of a bird.

A bag; a sack; a large bag or sack. To hold in a bag. A surname. 袋俗稱口袋 Nang, siih ching k'how-tae,  A sack is commonly called K'how-tae. 袋有底曰 | 無底曰 袋 Tae yew te yeu nang, woo te yeu kó, A bag with a bottom to it is called Nang; without a bottom it is called Kó. The Kó is tied round the body, and contains any thing valuable. It is commonly called 纏 | Chen-tae. Kó also denotes a small bag in contradistinction from Nang, A large sack. 解 | 相解 Keac nang seang tsäng. 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. 解解錦 | Keac keac kin nang, Open, open the variegated silken bag; is said when requesting a person to open his mind and tell his opinion.

解解錦 Nang ying koo tih, By the light of a glow-worm in a gauze bag; distressed yet studying. 行 | Hing nang. Travelling bag, expresses whatever one takes with him on a journey.

遍裹蠶糧 Nae ko how leang, 于蠶子 | Yu kó yu nang, Also put flour and grain,  Some in bags and some is sacks. (She-king.)

摳 | Chwang-nang, is used in Chwang-tze, for 捲捲 Ts'heang-nang, To snatch, to disturb, to throw into disorder.
TWENTY to TWENTY-TWO Strokes.

SEIH, or Chih. 喸嘒 Meih-seih, The noise of many persons in a hurry; vociferation.

Hwan. 咥 S. C. 児 To call out; to call to; the voice of any animal.

NEII. To chew; to gnaw; to caurch; to corrode like insects. 嘈骨 Neih kwih, To gnaw a bone.

Same as 咥 Wan, see 14 strokes.

Same as 喒 Hwan, see above.

Same as 喷 Hwan, see above.

An old form of 嚷 Yen, see above.

Same as 喚 T'han, see under 12 str.

TWENTY THREE STROKES.

Lo. To split or rend.

A syllable which occurs in the books of Buddhah.

Keen, or Gan. 呼喚 K'een-gan, A hill.

The name of a barbarous song. The same as 呼 K'h'en.

Same as 呼 T'how, To boast.

Another form of 呼 Keen, Difficult.

Vol. I.
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 競 Keen.

Ancient form of 荒 Ch'how, Wild.

HWUY. S. C.

Represents encircling; to enclose and protect. The ancient form of 服务于 Wei. To surround and guard; also of 起 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-tse-t'hung and Kang-he, both deny it.

JH. Same as 之 Jih. The sun; a circle and one. Denoting the unity of the sun.

Ancient form of 起 K'he. To rise, to raise.

TWO STROKES.

The original form of 今 Hwuy, Representing turning round in the centre. To turn round; to return.

Vulgar form of 因 Yin, In the same manner as before; because.

NEIH. S. C.

To take anything clandestinely with the hand, draw it in and secret it. To take with the hands to hide.

TSEW, or Chow.

A man enclosed. To confine; to imprison; to shackle; to fetter; to handcuff. A prison; a criminal. The reasons of condemnation. 囚笼 Tsew-lung, A large cage into which a criminal is put, sometimes with his head out of the upper surface. 坐囚的重犯 Ts'ao tsew-lung toh chung fan, A great offender confined in a cage. 既有此機會何不將他二人用酒灌醉 丨 禁了 Ke jew tsze ke-hwuy, ho phih ts'ang Tha urh jin, yung tsew kwan tsuy, tsew kiu leuou, 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
in a cage. 

Chang-tsew, A kind of jailer; one who has the charge of criminals; to superintend criminals. 凡者上罪桎梏而桎.中罪桎梏中罪桎梏 

Fan tsew chay; shang tsuy kuh kung, urh chih; chung tsuy chih kuh; hen tsuy kuh. All those who are imprisoned for great crimes, both hands are shackled together, and the feet are fettered; for a middle class of crimes, one foot and one hand are fettered; for a lower class of crimes one hand only is shackled. 秀 重 | 益其食

Ting chung tsew, yih khe shih, To mitigate the rigour of a criminal's confinement, and increase the quantity of his food. 王 | 雲tsew, The determination respecting a criminal, or the reasons of that determination. 丕蔽要 | Phei pe yau tsew, A final decision respecting the preceding determination. (Choo-king.) 了些念五六日

至千句时丕蔽要 | Yaou tsew, fuh nen woo lih jih, che yu sien she, phei pe yau tsew, The King, (B. C. 1105) said, The reasons of a capital sentence must be considered five or six days; after a decade has elapsed, then pronounce the great and irrevocable decision. 唐太宗曰死者不可復生決 | 宜二日五覆奏

Thang Tae-tsung yu, fuh chay poh ko fuh shing, keun tsew urh jih woo fuh tsew, 'Tae-tsung, of Thang dynasty, (A. D. 769) said, The death cannot be restored to life again; you must take two days to report capital cases five times, before the final decision be given. 犯Tsew-fan, An incarcerated criminal. 八 | Juh tsew, To imprison.

TEIH, or Ne. To move; to shake.

SZE. 四

From Hwuy, Four square; and Fa, To divide or separate; denoting that the square is to be separated; hence Four. A surname. 四 | Te sze, The fourth. 四方 Sze-fang, Four square; the four points of the compass. "

介 | Sze-ke, The four seasons. 介處 Sze-ch'hou, 介一 Sze-chen, express. All around; every where. 介經訪尋 Sze hea le fang tsin, To search all around, every where, or in every direction.

面八方 Sze mien pah Fang, Four surfaces and eight regions; express the four sides of a square, and then those four, with the four corners, which make eight. 方君 Sze Fang keen isze, Good people all around. 通八達 Sze T'hang pah, 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. 重一為兩三為 | Chung yih wei urh, pei urh wei sze, To double one makes two; two and two make four. 十 | Shih-sze, Fourteen. 一十 Sze shih, Forty. 七七五一十九 T'sheih ts'heih, sze shih kew, Seven times seven make forty-nine. In the centre of the Empire, Sze, was read Seih. 今官司交伐 | 作肆防詐偽竊易

Kin kwan sze woh o sze bao sze, Fang cha wei ts'heh yih, The officers of Government in their writings have now changed Sze to Sze, to guard against false and clandestine alterations.

THREE STROKES.

KEEN. A son; a child.

閩人呼兒曰 keen Min jin hoo urh yu keen, The people of Fuh-kien Province, use keen to denominate a child. They pronounce it Tsae. Also read Yuè. 候 | 詩 Gae tsew she, An ode lamenting (the fate of) children. Composed in consequence of an Emperor of the Thang Dynasty, taking the children of Fuh-kien Province to be eunuchs. 別郎置 Tse peh lang-pa, The boys are separated from their fathers. Lang-pa, is a Provincial word for father.

CHWANG. S. C.

The ancient form of Chwang. A window. Or as it is expressed, 屋之目虛以通明 the eye of a house; an open space to admit light. The self character represents the lattice work, which is yet placed in windows in the north of China. The middle part of 涉 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. 

回 Hwuy-hwuy, The religion and country of the Mohammedans. The section of a book. A time or turn. 轉 Chuen-hwuy, or reversed, Hwuy-chuen. To turn round.

頭 is a Chuen hway t'hou k'han, Turned round the head to look. 轉 來 Chuen hway l'au. Turned round and came back again. 一去不 Yih k'heu pih hway, Once gone not to return. 他明年要 來 Tha ming n'ceau yau hway l'au, He will return next year.

頭是岸 Hwuy t'hou she gan, But turn round the head. the shore is there; 頭是意 Hwuy t'hou she tsaou, Turn round the head, the path of reason and virtue is there. These two expressions are addressed as a stimulus and encouragement to the pious, 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-sce, To revolve in the thoughts; to reflect; to reconsider.

憶 Hwuy yih, To recollect. 道 Chay hway, To run after, to re-call. 聚一處 Ts'eu hway yih ch'hou. To return and assemble at one place; said of those who had run from an enemy.

天之力 Yew hway t'heen che leih, Having strength adequate to cause the heavens to revolve.

那 Hwuy say, Deflected; deprived. 其德不 K'he tih pih hway, His virtue was not deflected, or turned aside from the straight path. (She-kang)

絕其路 Ts'eu k'hieh hway l'ou, To cut off a person or an army's retreat. 禮製 Le soh hway, The principles of decorum, remove what is deprived or vicious. (Le-king) 下 I'ce hway, The next time. 他來了 He liao k'hieh hway, He has come several times. 第幾 Te ke hway, 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 俸, hway-pei, Be respectful and silent; turn aside and make way. Those boards are called 高腳牌.

徘徊 Pae-hwuy, Irresolute; undetermined; flying about from thing to thing; loose-flowing garments. 生丹 犬 Hwuy-sing-tan, A revivifying pill; a kind of medicine.

一言-hwuy, The favorite disciple of Confucius. 習 Hwuy-yin, or 信 Hwuy-siu, A written reply; a letter sent in answer to one received. 送 Hwuy-t'ou, To reply; to answer. 話 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-p'ai, To return a visit. 輪 Lm-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. 数 Hwuy-hwuy kaou, The Mohammedan religion. 子 Hwuy-tsze, A Mohammedan. 紅帽子 Hung mao hway tsze, Red capped Mohammedan. 白帽子 P'h mao hway tsze, White capped Mohammedan. 縫頭子 Chen t'hou hway-tzze, Turban Mohammedan. 子風俗各自有飯 Hwuy-tsze fung sii, k'o tsze tsou fan. The Mohammedan custom is far every one to prepare his own rice.

國名 Hwuy-hwuy kou ming, Is the name of a country otherwise called in Chinese history, 大食國 Ta shi thwou; and in a Statistical work, it is called 穆哈芝那 Mih-chaun-na, which seems a corruption of Medium. 其國人敬天禮拜之外一無所崇 K'he kwai-jin king jheen, le pae che wce, yih wou so tung, 'The people of that country worship Heaven, besides the rites of which worship, there is no other heing 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 tsou, '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. Ifit
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.

Is is further added, under the word Hwuy, that they 把齋不食自緇
and the Hwuy, à, eat
the Hwuy, b
and the Hwuy, g
umbilical
P
i

The heaven earth;
heaven
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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 foi woo yin, The affair is not without a cause. 爲何 | Wei ho yin, For what cause? 事 軍 於 K'ho yin shen sze, Because of what affair? 何故 He, first member of the sentence; and 所以 So-e, or 故 Koo, Therefore, in the beginning of the next member.

1 他不來故此 I don't like Yin the púh lae, koo tsze, wo púh he-hwan, Because he did not come, (therefore) 1 was displeased.

何緣 | Yin ho yuen yew, For what reason? because of what original circumstances.

1 之故 Yin tsze e koo, For this reason; for this cause. 烦腦皆因強出頭 Fan naou, keae yin keang el'húh thow, Trouble and vexation all arise from violently pushing out one's head; i. e. from being too forward to interfere or attract notice.

以為利 Yin e wei le, For the sake of gain.

於夏禮 Yin yin yu Hea le, The dynasty Yin continued in the great principles of propriety observed by the dynasty Hea. 周 | 於殷禮 Chow yin yu Yin le, The dynasty Chow, continued in the observances of Yin.

三代相 繼皆 | 之而不能変 San tae seang ke, keae yin che uhr púh níng pêon, The three Dynasties succeeded each other, and all continued (the 1st moral principles) unable to change them. (Lon-yu.)

| 循 | 仍 | 仍其故之謂也 Yin-seun, Yin-jing, yin k'he koo che wei yay, The phrases Yin-seun and Yin-jing, express continuing the old state of things. (Loh-shoo.) Yin-seun, often occurs in the Peking Gazettes denoting remissness, negligence, letting things go on in any way without paying attention to them.

為高必 | 丘陵 爲下必 | 川澤 爲政不 | 先王之道, 可謂智乎 He who would raise anything high, must avail himself of existing hills and mountains; he who descends low, must avail himself of existing low lands and beds of rivers,—and can he be called wise who would rule the Empire without availing himself of the existing principles of the ancient kings. (Mâng-tsze.) By thus, 為之 | Yin che, Availing one's self of what previously existed; it is added, 用力少而成功多矣 One effects much with little labour. 則民 | Koo ê min yin, The people were more and more dispersed. (Shoo-king.) 帝 事天 | 夢事 地 Yin t'hen sze t'sieh; yin to sze te, Conformably to the height of Heaven, worship (or sacrifice) to it on a higher place or altar; conformably to earth, being lower, sacrifice to it on a lower place. (Lo-king.)

無 | Woo yin, No apparent source; place or cause from which a thing proceeds. 欲知前世 | 今生受者是欲知後世 | 今生作者是 Yê che tsêen she yin, kia sing shaw chay she; yê che how she yin, kia sing tsê chay 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 媺 Yin, Marriage.

YAOU. The name of a divinity.

CHWANG. An open aperture, like a window.

Same as 固 Nèh, see above.
FOUR STROKES.

圈 T'HIHUN. A bamboo round basket to contain rice. A small granary. 園 Me t'huin, A wooden receptacle for grain. 今 T'huin-tsoh, To forestall and hoard up grain. 近日米價高昂奸民朘利積居奇 Kin jih me kea khou gaug, k'ien min shay le t'huin tsoh keu ke, 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 圈 T'huin.

圈 K'HANG. To lay by; to store up. 園 Ts'huang kung, To hide; to lay up.

園 YUEN. Deep water. The same as 淵 Yuen.

物萌於園 With ming yu yuen, Plants growing out of deep water. 潁涓 乏 Hwung k'hwang yuen heun An appearance of vastness and profundity.

窗 KEUNG. 窗 A window. A man's name. Light and ornamented. 窗窗闌闕闌明象形 Keung ch'hwang yew le loo k'hau ming seang hing. Keung is a window of a house, or aperture in a wall, ornamented, open and lightsome, the character resembles it. (Shwab-wun.) Syn. with 燈 Keung. 鳥鳴室幽幽月肚窩 | Chang ming shih yew-yew, yu' t'ho ch'hwang keung keung, The insects chirp in the deep recesses of the mansion; the moon sheds forth on the window a feeble light.

囍 PHEEN. The sound of spitting forcibly.

園 WÁN, Yin, or, Yuen. 亝 S. C. The appearance of revolving or circulating. A portion of land containing twelve 頂 King.

園 CH'HWANG. An aperture for the admission of light; a window. 在牆口牖在屋曰牖 Ts'ueh tsoh yui yew; tsoh hui yue ch'hwang, A widow in a wall is called Yew; in a house, it is called Ch'hwang. Also read Tshung. The door or mouth of a furnace. 助戶 爲明 Ch'hwang tsoo hau wei ming, The window assists the door in affording light. Commonly written 棟 Ch'hwang.

園 HWUH. A thing, being whole; complete or round, is called 圖 圖 Hwuh lun. The same as 濕上 Hwán-lun, Any thing complete or whole; undivided. 圖 春橐 圖 NEE, or Nà, To move the hand. 圖 HWUH. A thing, being whole; complete or round, is called 圖 圖 Hwuh lun. The same as 濕上 Hwán-lun, Any thing complete or whole; undivided. 圖 春橐 圖 NEE, or Nà, To move the hand.

園 WÁN. Round; rounded; to rub off the corners, or make round; to remove knotty facts, and the stubborn corners of truth for the purpose of carrying through a given affair. 鬆角泯鑽 Wan, kwei kei min chö, Wan, is to melt off the corners of a square stone. This is also used metaphorically for softening down the rugged austerity of a man's manners. 豐有園 亝囍可以每其 生 Khe yew yuen wan wei keiih, k'ho c mei k'he sing, How could he submit to soften down the ill-usage in the hope of saving his life.
GO, or Yew.  S. C.

To interpret; to explain the language of men or of birds and brutes. To induce; to seduce, as birds that are taught to inveigle others. To convert or change from bad to good; that which is nourished by a root which improves its state.

A bird like the hawk, used to catch other birds; Nacou mei, is the common term. To be a seducer.

A vulgar form of 國 Kwô, A nation.

Being composed of a king within an enclosure.

K'HIWÁN. 國英國

An old house. Fatigued; wearied; exhausted; poor; diseased; weak; bed-ridden; sad. The name of one of the 十 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 crip; to repress; to weary; to fatigue one who opposes ineffectual effort, as animals that are hunted. To rhyme, read K'heuen. 力乏也 K'hwán leih fû yây, K'hwân denotes a failure of strength. 乏 K'hwân fâ, A failure of strength or of pecuniary resources. 悸 K'hwán keun. Wearied; fatigued. 傾 K'heun k'hwan, Wearied or exhausted by ineffectual efforts in pursuit of honor or gain. 行乏 K'heun le k'hwân fâ, A want of, or inadequate supply of, travelling necessities. 豈 Tse k'hwán. To supply the wants of the necessaries.

病乃 To P'ing n'ai k'hwân wei, By disease is rendered dangerously weak. 瘦 K'hwán shû. Grieved; vexed; anxious. 彼 Pe k'hwan, To be wearied or exhausted. 住 K'hwán choo. To weaken; to disable; to incapacitate from acting; and to keep under a kind of control. 天時大熱 T'ieh tâ te je k'hwân keun tih hûn. The weather being extremely hot, feel excessively fatigued. 竟把我 住了 King p'o wo k'hwân choo leau, At last took me and completely disabled me from acting. 我未勞而彼已. 不及 二年可坐克也 Wo we laou, urh pe k'hwân, pib keih urh mën k'ho tso k'hîh yay, Eee, I have (with my army) exerted any effort, he will be exhausted; and in less than two years I shall sitting still overcome. 窮 | 五情 Keung k'hwân woo leau, Poor and exhausted without any thing on which to depend. 我也是懪行濟 | 扶危 Wo yây she k'wan king tse k'hwân, foo wei teih, I also am in the habit of supplying the wants of the destitute and of supporting the falling. 澤無水 | 君子以致命逢志 Tsê woo shwûi, k'hwân, keun-tsze e che ming suy che. Water having been imibed 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'hou k'hwân urh keih k'hîh che chay; seau jin yay, He who in the midst of difficulties suffers his virtuous purpose to stoop or yield, is a mean man. 合已從人不虞 無告, 不廢 | 窮惟帝時克 Shay ke, tsung jin; pib yû woo haou; pib fei k'hwan keung, wei te she k'hîh, To put away self (in matters of opinion or property) and to accord with others (views or necessities); to refrain from sighing 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 Yaou was always adequate. (Shoo-king) 事前定則 不 | Sze is'heen thing tshih pib k'hwa, The principles of conducting an affair must be previously settled; and then it will not be embarrassed or fail. 范雅萊澤二子 不 | 尼惡能激乎 Fan-ts'heu tsae-tsib urh tsê, pib k'hwân-gih woo nang keih hoo, The two eminent men Fan-ts'heu and Tsae-tsib, (who lived B. C. 200), had they not been in poor and embarrased circumstances, how could they have been excited to the exertions which they made? (She-ke.) 汝不憂朕心之攸 | Yu pib yew chin sin che yew k'hwan, The king P'wan-kang, said, 'You, the people, do not grieve for the anxieties which fill my mind, on your account.' (Shoo-king) 不為酒 | Pib wei teaw k'hwan, Be not confused by wine. (Lun-ya) 或 | 而知之 Wei k'hwân urh che che, Some obtain knowledge by fatiguing effort.
31st Radical. V. Hwuy

T'HANG. The noise of breaking stones to pieces.

PEIH. To shut; to close.

POO. A vegetable garden. The same as 門Poo.

YĀ, or Kei. A kind of cage or railing to confine animals.

K'HEUN, or K'hèun. 囲 围
A round granary; place in which to collect grain, and afterwards disperse it. The name of a star. 囲之圍
者 from 丁 in 口中 over 之園 to 囏方謂之 之圍
京 Lin che yuen chay tsung ho tao hwuy e; yuen; yuen che k'hueun, fang wei che kung. A round granary, (the character is) derived from Grain placed within an Enclosure; round granaries are called K'hueun, and square one's, King. 不 稹不穀不粟不豕三百 今 Pub kea piū sib, hoo tseu ho san piū k'hueun he! Unless you sow and reap, how are three hundred granaries to be filled with corn! (She-k'ing.)
It is further said, that | K'hueun is a Round granary; 廊 T'shang, is Square; and 門 Keaou, is A granary dug in the ground. 轮 | Lun-k'heun, A spiral, curled, or twisted appearance, like a worm or snake.

LING. 貢 S. C.
A place of confinement formed by rails; a prison. 牛 也秦曰圍 圓 Laou yay, Ts'in yu ê ling-yu, A prison was, under the Dynasty Ts'ai, called Ling-yu.

KOO. 固固
Derived from 囲 Hwuy, Surrounded on all sides. Shut up on every side; impervious; hard; solid; stony; firm.
stable; with fixed intention; obstinate. Chronic disease.
Rustic. Originally constant; reiterated. Used as an Adverb, for certainly; assuredly. A surname. Name of an ancient state, and of a district.

If the Koo, sze sii yay, Koo, is, stopped up on four sides. (Lih-shuo.) 立 | Koo-yoo:

發 | Loo-koo, Strong; firm; stable; sure.

意 | Koo-i, With fixed intention; purposely.

執 | Koo-chih, Denotes what is surely, safely, well done; the allusion seems to be, Certain, safe, or well, as if a master did it.

主 | Choo koo keau yih, Safe trading or dealing; safe commercial intercourse.

承 | Choo koo, Orders received (here) for goods, and executed with safety and certainty.

四 | Sze sii koo, Strongly shut or guarded all around.

公 | Pe koo, Closely shut up as by the cold of winter.

他 | Choo koo e piih kung lee, He positively refuses to come. In this connexion some use 故 Koo.

修 | Sew ching koo, Repair it and make it strong.

治 | Koo jen, Certain; unquestionably.

校 | 修 ching koo, Repair it.

之 | Koo, A chronic disorder.

然 | Koo jen, Certain; unquestionably.

有 | Hsiao keau che long, Koo tse sze keau chay, The flourishing state of the college; unquestionably depends on the teachers.

發 | Koo-lou, p'he yay, pih ti ke, Koo, rustic, rude, ignorant of the rules of good breeding.

敢 | Koo-th'ing, I venture again to request you.

敢 | Choo koo tsee, I would presume again to decline.

城 | Ching, koh, chow che, e wei koo, Walls of towns, out-works, moats and ditches, are to afford strength and defence.

守 | Koo show, To maintain firmly; to strengthen defence.

城民不以封疆之界 | Koo tsee, the whole (eastern) world is undoubtedly afraid of the power of Koo; 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.

（Mang-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.

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. (Mang-tsze.)

君子不重則不威，學則不遺 | Koo tze pih chung, tsiih pih wei; hee tsiih 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. (Lun-yu.)

式 | Choo tse tseh shih, Choo tse tseh, Yu shih, By ascertaining certainly the plans of their army, the foreigners of Hwae will inevitably be taken. (She-king.)

多 | Tse yao shih shay, Koo woo koo, When falling in with a house in travelling, you must not be importunate in your requests, but be easily satisfied with whatever the house affords. (Lo-king.)

君 | Choo chiaou urh koo, kean-tsze wei che koo, When at a royal audience, do not gaze about, the Sovereign will denominate it rusticity. (Lo-ke.)

之 | Joo yew che, As if he had always possessed them; referring to the calmness of Shun, (the ancient king, when raised from the plough to the throne) his temper and manner appeared the same; he did not feel the prurient ticklings of sudden elevation; but possessed the calmness which is induced by long possession or enjoyment.

孔子曰，非敢為

侯也 | Tseh yew che, As if he had always possessed them; referring to the calmness of Shun, (the ancient king, when raised from the plough to the throne) his temper and manner appeared the same; he did not feel the prurient ticklings of sudden elevation; but possessed the calmness which is induced by long possession or enjoyment.

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An old form of 日 Jih, The sun.

SIX STROKES.

A round cave or pit in the ground.

The name of a place.

To enter below.

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 within. A superficial degree of knowledge is expressed by Yew. Also read Yuh. To rhyme, read Wei.

An ancient form of 圖 Loo, or Low.

An ancient form of 國 Kwô, A nation.

The same as the preceding.
therefore changed the character to 瓦, in which the word 聒, Military, is put. She next thought that the character thus altered represented the military surrounded, and implied their being 瓦, 'crippled; weakened,' which was as bad as what she had first altered it from, and therefore again changed it to the character above given. At present, however, it is not followed.

**CHIN.** A character used in the time of Sung Dynasty, to mark the Essays of the successful literary candidates.

Same as 图, The sun.

Same as 国, see above.

**SEVEN STROKES.**

**CHIH.** 図 | Chih chih, stiff appearance.

An ancient form of 矢, The eye.

**SEUEN, or Tseuen.** 圆 S. C.

Round; a circle; the instrument with which a circle is made; a pair of compasses. Same as 圆, and 圆, Heuen.

**YIN.** Name of a place.

The original form of 面, The face.

**HIWAN.** From A hog in an enclosure; lying under a covert; a filthy place; a privy. Read Hwan, in the sense of 吾, Hwan, Dogs; swine, and other animals which feed on grain. 君子不食 一, 風, K'eun-tsze pih shih hwan yu, The correct man does not eat the entrails of dogs and swine. (L. k.) Because of their having contained excrementitious matter.

**POO.** 园

A vegetable garden; an orchard. 园, Pooyuen. A garden for fruits and vegetables. 老, Laou-poo, An old gardener.

河南曰豫州其澤數曰 田, Ho-nan yu Yn-chow, he tshih sow yu Poo-tsen, (The Province) of Ho-nan is called Yu-chow; the marshes or foss are called Poo-tsen. 中牟縣有 田, Chung mow hou yu Poo-tsen-tseh. In the district of Chung-mow there are foss. The same is expressed in the Shoo-king by 甫, Poo-tsen. Poo, forms a part of the names of places; of a certain hill; and of an Imperial palace. 職侯為虎, Wei how wei hou yu Yu. Foo-poo, The nobles of Wei made tents ornamented with tigers at Tsaih-poo.

(Tsai-chen.) 殷遂請學稼,子曰吾不如老. 漢書, 請學為 一, 吾不如老 | Fan che ts'ying ho ke, Ts'ao yu, woo pih joo laou hou. Ts'ing ho wei poo, yu, woo 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 horticulture: Confucius said, I am not equal to an old gardener.

之事惟老于 | 者 | 風, Yuen-poo che sze wei laou yu poo chay ting che. The affairs of garden, it is only those who have grown old in gardens, understand them perfectly.

【在崑崙山天帝所居亦作玄】, Hien-poo tse kwên-lun shan; theen ts'e shih, yu ts' huen-poo, Hien-poo. (Paradise?) is situated on the Kwân-lun mountain, where the Sovereign of Heaven resides; It is also written Huen-poo. Otherwise written 甫, Poo, and 誠 Poo.

**KOO.** An ancient form of 古 Koo.
**Hwuy**

To detain; to hold fast; to keep possession of; to imprison; that by which a criminal is detained. 易, Ling yu, A prison. 罚也 | 罚亦令罪人入其中 自愧悟也 Yih ye, ling. ling yay; yu, yu yay, Ling.

**KEUEN, or K'heuen.**

Crooked wood of which wine cups are made. A coop or can 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. 囲套 K'heuen-t'hou, A snare. 不能脱他未 Pih nung t'hou t'a k'heuen th'ou, Unable to escape his snare. 看見他眼！兒又紅了 Khan keen t'a yen keuen urh yew hung leau, Saw that his eyes also became red. 打個圈 | Ta ko yuen keuen, To draw a circle; to draw a line around; to insert a period. The officers draw a red circle over important passages of their proclamations, to draw or to require the attention of the people to them. 白 | Pih-keuen, is a point thus 青 | Hih keuen, a point thus 這點 Ts'een-teen, is a point thus  The Chinese place these points or marks by the side of characters as stops, and also in rows to give emphasis to the passage, as we draw a line below a word, or print it in Italics, or in Capital letters. The Schoolmaster also marks his approbation of a boys writing by marking it with one or other of the above points. 讀史遇是而得者用白 | 非而失者用黑 | 至有闕照字眼則加點點點出 Tih she, yu she urh t'h chay, yung pih keuen; fel urh shih chay, yung hih keuen; che yew kwan-chaou tse-teen, tih kea ts'een tien, tsen ch'h'ih. In reading history, when you meet with what is right and successful, mark it with a white (or open circle); what is wrong, and which has been unsuccessful, mark it with a black circle. As to important phrases, mark them out by inserting a sharp pointed dot. 這句話可 | 可點 Chay keeu hwa k'ho keuen, k'ho ts'een, Should this sentence be marked with a round period or a sharp pointed dot.

**KEUEN.** The punishment of imprisonment.

**Ping-ting.** A famous charioteer of antiquity.

**S. C.**

The original form of 函 Han, see Radical 函. 本 wén says, The tongue, which the character represents.

**Ping.** Ping-ting, A famous charioteer of antiquity.

**EIGHT STROKES.**

**Lun.**

Hwüh-lun, Round; complete. See under 函 Hwüh.
Ancient form of 靜 Nae, The female breast.

HWANG. Empty; vacant.

YU. 盯 因

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 mud-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 Yu. Occurs in the sense of 囹 Yu.

圈人掌馬者 Yu-jin, chang ma chay, Yu-jin, one who controls a horse. 乘馬一師四 | Shing ma, yih sze, sze yu, A set (of four horses) has one master and four horse-keepers. | 部 Yu sze, One who teaches the care and breeding of horses. | 收 Mo, yu, A cow-herd, and a horse-keeper. (Tso-chuen). | | Yu-ju, A wretched embarrassed appearance. | 守 Show-yu, To defend the limits or boundary of a country. | 以固我 E koo woo yu, To strengthen my frontier. | 囁 Ling-yu, A prison. 物來不可 | Wuh lae pah koo yu, and 以固不可止 K'he k'heu pah k'ho ehe, Things (such as wealth and honors) their coming cannot be prevented, and their departure cannot be stopped. (Chwang-tze).

TANG. 碎園 Phang tang, The noise of stones striking against each other.

Ancient form of 園 T'ho.

TS'HING. A privy; mixed; impure. It is said, that the character denotes Clean, pure; and anciently they gave that name to the place which required to be constantly cleansed.

HÖ. To meet or assemble together.

KWÖ, or Kwê. 国

From Hwuy. To surround, and or Kwö, giving sound, or according to some, the same as 或 Yih, A boundary; the surrounding frontier. A general term for a state or a nation; a kingdom; an empire. 邦國通稱 Pang kwö t'hung ching, The general denomination of states or kingdoms. 大曰邦小曰 | Ta yuê pang, seaul yuê kwö, 'The larger states are called Pang; the smaller are called Kwö;' thus it stands in Kung-hoe, Tse-hwuy reverses it. 萬 | Wan kwö, Ten thousand (i. e. all) nations. 中 | Chung-kwö, The middle empire, or 中華 | Chung-hwa kwö, The middle and flourishing empire, expresses China. The Tartars call their empire 大清 | Ta ts'hing kwö, The great and pure empire. 中 | 中人 Chung-kwö-ju, A Chinese. | | 主 Kwö-choo, The Lord or Sovereign of a country. | | 皇 Kwö-hwang, and | | 君 Kwö-kuun, are also expressions which denote much the same. | 王 Kwö-wang, The king of a country;—often denotes a dependant prince.

家 Kwö-ju, The royal or imperial family; the government; the country. 滅人之 | 日勝 | Meih jin che kwö, yuê shing kwö, To destroy other peoples' state or government is called Shing-kwö; i. e. to conquer a country. 勝 | 者絶其社稷有其土地 | Shing kwö chay tseun k he shay tseh, yuê k he tse le ying, To conquer a country is to cut off the district gods, and the gods of the grain, and then take possession of the land.

外 | 萬 kwö, A foreign nation. | 外 | 萬來附者曰屬 | Wae kwö lau foo chay yue shih-kwö, A foreign nation that comes and declares its dependence is called Shih-kwö, i. e. a dependant nation. 萬 | 圖 Wan kwö t'ho, A map of the world. | | | 附 | Leang kwö seang kuen, yuê Telh-kwö, Two nations mutually opposing each other are called Telh-kwö, nations at war, or enemies. It is said, that the famous 阿 Yu, B. C.
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.

 TForm the the expressed in the Fan, and there were the Hien districts of Tsin (B.C. 200) dynasty, and the subsequent period. Of the Hien districts, there are seventy-two in the province of Canton. 

大地方百里次 | 地方七十里

Ta kwo te-fang pih le; tze kwó te fung tsíh shih le; seon kwo te fung 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.

凡四海之内九州，凡九州千七百七十三 | Fan sze hae che tsu, kow chow; fan kew chow tsíh shih shih san kwo, All within the four seas, is divided into Nine-chow, and in those, nine chows, are one thousand seven hundred and seventy-three nations. 九州之外日外 | 九州外

Wac kwó te wae yuè wac kwó, yh yuè tsené kwo, States beyond the nine regions are called Wac-kwó (exterior nations), and they are also called Tsunè-kwó (nations cut off). 聖國 | I | Leh wae, The constituted states, and | 聖國

Chow-kwó. The contending nations, are terms applied to the nations of China about three centuries before the Christian era. 聖 | 聖國

Leh kwo choo how, The chiefs or princes of the constituted states. w Modern country. 1 Shin kwo, A hilly country. 太 | Shin kwo, A hilly country. 澳 | Shin kwo, A marshy country; a country that abounds with water. 一 | Shin kwo, Wandering nations. 不立城以馬上為 | 澳

Pih loh ching, ema shang wei kwó yau, They do not erect cities, but being mounted on horseback form a nation. 事 | 諸屬

Tseen shih kwó, tei shang shih kwó che sze yau, To Tseen dependant nations, is to rule or manage the affairs of the dependant country. 寄人有 | 一疾偏好剛

勇遇小 | 不恭帝不能包容，遇大 | 侵陵常不能忍耐 | (The Emperor) have a failing which is a strong particular to obstruct 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 hear it patiently. 通商者 | Thung shang yu kwo, 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. 罰 | Kwó fei, The expences of the country. 稲 | Kwó chang, The national treasury. 養 | Yueh, To kwo yung, To aid the wants of the country. 子監 Kwó teze kwen, A kind of college at Peking, the students are obliged to remain six years. 一 | 子監

Wac kwo, or 監生 Kwen-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 on 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 the first rank. He is called 程酒 Tse-tsew. The Emperor visits the college annually, which is expressed by 鑲雁 Liu-yung. 今 | 輯 | Kwó fah, The laws of the country.

風調雨順 | Feng tehsou yu shan, 國泰民安 | Kwó taeh, min gan.

May the breezes be gentle, 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 | 無游民 | Kwó yung chung tsíh; kwo woo yew min, The country possessing abundant supplies for its daily use; the country without any vagrant people.

T'HAE. A man's name.
NINE STROKES.

圆 (Yuán)

HEÀ, or Kèè. The cry of a camel.

执者呼羊之鸣曰圆 New che shing yuè mow; ts' che ming yuè heà. The lowing of a cow is called Mow, the cry of a camel is called Heà.

囲 (Chüen)

CHUEN, Chuy, or Chen.

The name of a hill. Round; to surround; a kind of bamboo basket to contain corn.

烎 (Yen)

YEN. Smoke, or as they express it 火气 Ho-k'he, The vapour or breath of fire.

圍 (Wei)

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 防 Wei, and 防 Wei. 圍牆 基 | Ke-wei, Banks thrown up to prevent a river from overflowing the adjacent country. 被兵 围 Pei ping wei kwân, Was surrounded and disabled by troops. | 環繞攻城 Wei, hwan joun kung chieh, 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 kuen, ts'êng ching che wei kwân, 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. 篱 (Chow) wei, All around. | 房屋為一完固 K'he fang ih chow wei wan kuo, The house is perfectly strong on all sides. 九 1 Kew-wei, Nine circles; like 九州 Kew chow, Denotes nine regions into which the Chinese divided the world as known to them. 分天下為九處若規 1然 Fu-
Yuen.

A place where trees, vegetables, or flowers are planted; a garden. A garden hedge. A vegetable garden. A flower garden. A gardener is sometimes called a flower workman. The sons and brothers of the pear orchard, denotes play actors. A play house, a garden appropriated to theatrical exhibitions. 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.

The flower garden, Taou-he-yuen, is used by the Emperor to go to the theatre to hear a play. The flower garden, Hwa-le-yuen, is used by the Emperor to go to the theatre to hear a play. The flower garden, Hwa-le-yuen, is used by the Emperor to go to the theatre to hear a play. The flower garden, Hwa-le-yuen, is used by the Emperor to go to the theatre to hear a play. The flower garden, Hwa-le-yuen, is used by the Emperor to go to the theatre to hear a play. The flower garden, Hwa-le-yuen, is used by the Emperor to go to the theatre to hear a play.

Round; a circle; a sphere, or globular figure; a dollar.

To make round. Fanciful; fang-yuen, Square and round. 

1. The opposite of square. Tang-yuen, Square and round.

Flat. Ch'ang-chih-yuen, A round table.

Take that Hwa-le wood round couch-table, and put it on the couch.

Silver; ten dollars. 

Chung-yuen, or half a dollar. 

A quarter of a dollar is expressed by a 錢, Yih-te, or, One money eight (candareens), which are equal to a quarter of a dollar.

One hundred dollars; the word Ta, Great, does not add any thing to the meaning.

Dreams of divination. There was a 庙, Thang or temple so
Hwuy. XI. 31st Radical.

called in the time of Tsin, (B.C. 200.) 光 1. Yuen kwang. A round light, expresses a round mirror, by which it is said, some persons can find out stolen goods, and so forth. 圜 1. Twan yen, A complete circle, the full moon; altogether; the whole of. 员 Yuen, is often used in the sense of the above character. Occurs in the sense of 萼 Lwan, An egg. To rhyme, read Yun.

圜 YII. A descending sound; the noise of something falling or rushing down. 圓 Yih wa, or 稔 1. 寵 Wa, yih, che, nan, all express The sound of descending.

囘 KWAN, or K'hwan.
- A retired walk in a female palace.

囯 MAOU. To cover; a table napkin; or as it is called 食巾 Shih kin, An eating cloth.

囪 An ancient form of 雨 Ling, see Radical 雨.

囪 A certain mode of writing 日 Yih, The sun; which is 阳之精 Yang che ts'ing, The essence of the principle Yang.

囦 HIN. Bad pernicious air or vapour.

ELEVEN STROKES.

囧 WAN.

The appearance of water circulating; a kind of eddy.

囯 K'THEUEN. The name of a city.

A vulgar form of 圜 T'hoow.

From Hwuy. To describe a circle, and 圜 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. 萬 園 Wan kwô t'hoow, A map of all nations. 地理 ] Te le t'hoow, Any geographical map. 圖 T'hoow hou, To delineate.

版 1. Pan-ch'ou, 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 1. Jih paa t'hoow, 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-sih province, and other regions of the west, since the commencement of the present Dynasty. 全 萬 國 圖 地 圍 Wan kwô king wei te kew t'hoow, A terrestrial globe with the circles, meridians, and all nations delineated upon it. 圖 T'hoow shoo, or 1. 章 T'hoow chang. The seal of a private individual. 既 有 1. 書 求 你 多 印 几 方 使 人 好 好 为 ke yew t'hoow shoo, kew ne to yin ke fang, she jen hou sin, Since you have a seal, I beg you to impress it several times, and make people believe the reader. 圖 T'hoow ts'hêen, To plot or intrigue for the acquisition of money; to aim at gain. 只 因 些 徵 利 Chih yin t'hoow sen yei le, Merely on account of wishing to obtain a little petty gain. 圖 T'hoow now, To scheme; to intrigue; to plot. 質 王 不 經 常 1. 度 King ying t'hoow ts, To plan and devise, to scheme and conjecture. 希 1. 僕 He t'hoow keaou hing. To hope for and eagerly expect, some forfutitious illegitimate gain. 無 僕 滋 塑 無 質 Woo she tze wan, wan naa t'hoow 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. 子在齋聞部三月不知肉味曰不為樂之於斯也
Confucius being at the state Tse, 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.

(Luo-yu.)

Shin nac k'een tih, wei hwae yung t'hou, Be particularly attentive to the virtue of economy, and cherish perpetual forecast. (Shoo-king.)

楊王 King Mo, (B. C. 936) said to his officers, 夏暑雨, 小民惟曰怨咨, 冬祁寒, 小民亦惟曰怨咨, 蕭惟怨哉！思其難以 | 畾易, 人乃寧。 In the scorching heat and rains of summer, the poor people complain bitterly; and in the severe cold of winter, the poor people complain bitterly: great indeed are their sufferings! do you consider well their sufferings; to the end that you may lay plans to ease them, then the people will enjoy repose. (Shoo-king.)

河 Ho t'hou, The figure obtained by Fuh-he from the back of a tortoise. (See A View of China, page 188.)

宜爾室家 | urh shih kea;
樂爾妻帑 | Lu urh tse noo;
是殆是 | She kew she t'hou;
竝其然乎 | Tan k'he jen hoo.

Brothers preserve becoming harmony in your families; Then delight will you find in your wives' society; Seek for domestic peace; aim at it; Believe it, this is the truth! (She-king.)

人亦有言德蝙如毛, 民鮮克舉之, 我義之以維仲山甫舉之 Jin yih yew yen, thi yew joo manu; min seon k'heh keu che; wo e t'hou che; wei Chung-shan-poo keu che. There are men who say, that virtue is as light as a feather; few of the people, however, are able to elevate and take possession of it; I reckon that Chung-shan-poo, alone is adequate to do so. (She-king.)

T'hou, Buddha; his religion, or Spires called T'hou, by the Chinese, and pagodas by Europeans, which are dedicated to Buddha. | 譜 T'hoo-tsin, A book containing the answers to be accomplished in divinations. | 譜 T'hoo-seaou, A representation of a person or thing.

T'HWAN.  國 S. C.

Collected together; forming a roundness; a mass of; a conglomerated portion of; a round body as the moon; a dwelling together as one body. | 國 T'hwan-tseanou;

標 T'hwans-penou; | 國 T'hwans penou, are terms applied to a kind of thatched cottage. | 似明月 T'hwans zu ming yu, Conglomerated like the bright (full) moon.

月圓 Yüe t'hwans yuen, The moon full and round.

初三初四蛾眉月 | 十四十五月 圓
Ch'hoo san, ch'hoo zu go k'i yu, Shih zu, shih zu, yu, T'hwans 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 conglomerated round mass.

穢 T'hwans tseih, To accumulate; to hoard up; to forestall as in the case of grain; which is severely prohibited by the government. | 穢 T'hwans ké, Connected; all the parts blending; neatness and union in a written paper.

正該大家 圓取樂 | Ching kae ta k'heh t'hwans yuen t'hou, It is the very season for us all to unite together, and take pleasure.

- 和氣 Yih t'hwans ko h'he, All harmonious principle of union, blended together in one common feeling of harmony. | 夫妻 圓 Fuo tse t'hwans yuen, The affectionate union of husband and wife.

烈火 Yih t'hwans k'ee ho, A collection of intense fires. | 悶做一 | Shih tso yih t'hwans, Contracted altogether; shrunk up into one mass.

黃 T'hwans zu, A certain medicinal plant. | 魚 T'hwans yu, A kind of shell fish.

(M. S. Dictionary.) Occurs in the sense of 異 Ch'uu; of 散 Tan; of 頭 Ch'en; of 傩 Twan. The same as 圓 Yuen. To rhyme, read T'ecn.
An ancient form of 国 T'hoon.

Ancient form of 眉 Ch'ang, see Rad. 『Keung.

Same as 眉 Go, see above.

Ancient form of 罪 Tsuy, Crime.

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TWELVE TO THIRTEEN STROKES.

HWUY. A door next the street.

The same as 眉 Keun, see below.

SEUEN. A round face.

YUEN, or Wan. 圆 S. C.

To revolve; to return to; the vapours of the earth ascending to heaven, in unconnected portions; obscure. 圆 『升雲 半有半無 Yih yih shing yun, pwan yew pwan woo. 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-k'ing.) This is introduced in reference to certain omens thence derived. In the text of the present copies, 眉 Yih, is inserted instead of the above character.

YUEN, or Wan. 圆 S. C.

Round; globular; complete; perfect. Read Hwan, To circulate; to surround; to conglomerate; to look round with apprehension. 圆與圓同 Yuen yu yuen t'hung, Yuen is the same as Yuen; round; and 天動運轉故為 T'heen tung yun chuen, koo wei yuen, Heaven moves in a circulating manner, and therefore it is round. (Yih-king) 天為天為 天為君為父 Yih yuen, Yuen, Wei yuen, Wei keun, Wei foo, 'Küen, (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 煥為地為 君為天為 君為父 Yuen, Wei te, Wei moo, 'Kwân, which is earth, which is a mother, and so on. (Vie, Yih-king.) 凡物圓而 不方者曰 Fan wu hiey yuen, urh pûh fung chay, yu'e yuen, Whatever is round and not square, is called Yuen. 從諫若轉 Tsang keen ja chuen yuen, or wan, To be influenced by remonstrance, as easily as that which is round, circulates; said in praise of a prince. 鍾 Yuen chung, A certain kind of bell; which is otherwise called 凱鍾 K'ê chung. They sacrifice on 土 Yuen k'how, A round hill, to 順天 也 Ying t'heen yuen yay, Correspond to the round figure of the heavens, and sacrifice to the earth on 方方 Fang k'how, A square hill, to 象地方 Seang te fang. Represent the square figure of the earth. 法 Yuen-sî, The Chinese copper coin. It is said 內方外 Nai fang, wae 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 munificence and accommodation, they present no rugged corners to annoy those with whom they come in contact. 土 Yuen t'hoon, Surrounding earth; a place of confinement; a prison. 以土納之 E yuen t'hoon nâ cho, Put him in prison. 入土 Yuen 收使 因苦收使 Yah yuen t'hoon kee show, she yin k'hoo kae hway, To put into prison and retain in confinement, to induce the offender, from the pain he suffers, to repeat and reform This is called 收放 Shou keeou, 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 關門恩過
Pe mun, sze kwo, shut his door and reflect on his errors.

四 T'hoo.

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 perpendicular 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. Shwo-wan says, the character expresses 地之生萬物者也 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 hea, te che chung, kwân, wî'h ch'iuh hîng 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 hîng che 3ih, T'hoo, one of the five elements. (See under 五 Woo.) 地生物以養人 T'hoo te sâng wî'h e yâng jîn, The earth produces things for the support of man. 宜五穀 T'hoo e wî hûh, The earth is suitable for the five kinds of grain. 五 Woo t'hoo, The five earths, are 白黑青赤黃 Pîh, hîh, ts'ing, chîh, hwang. White, black, azure, red, yellow. 生 T'hoo sâng t'hoo yang, The earth produced man, and the earth will support him. 水 不合 Shwo yî t'hoo pîh ho. Water and earth (climate) not agreeing (with a person). To express the disagreement, 不服 Pîh-fûh, is also...
used.  汝 \( \text{Ho\ sh\ w\ y\ t\ ho\ o\ 'To\ harmonize\ the,}
\) climate, i.e. to use a diet to prevent the influence of climate,
or preparations are said to be beneficial.  風 \( \text{I. 人}
\)情 Fung t'hou jin tsing. The spirit and disposition of a people.

本 \( \text{Pun\ t\ h\ o\ jin. A native of a place. 本\}

話 \( \text{Pun\ t\ h\ o\ h\ w\ a, The\ dialect\ peculiar\ to\ a\ place.
面如}

色 \( \text{M\ en\ joo\ t\ h\ o\ s\ h, 'Face\ the\ colour\ of\ the\ ground,'}
like\ a\ dead\ person. 人死歸 \( \text{爲安\ Jin\ see\ k\ w\ e\ i\ t\ h\ o\ 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. 五官鼻為 \( \text{星\ Woo\ k\ w\ a\ n, The\ nose\ is\ the\ earth-star\ of\ the\ five\ scene,}
孔子先慎乎德有德此有人有人此有 I. 有 \( \text{有此有財, 有財此有用} \)
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 \( \text{B\ o\ o\ a, The\ divinities\ of\ the\ land;\ the\ gods\ of\ the\ district,\ the\ penates. 皇天}
后 \( \text{H\ w\ a\ t\ h\ e\ n, How\ t\ hoo, Imperial\ Heaven\ and\ Queen\ Earth;\ Nature. 皇\}
后 \( \text{H\ w\ a\ t\ hoo, A\ little\ mound\ of\ earth\ behind\ a\ grave,\ with\ a\ tablet\ having\ 后\ 's\}
神\ How\ t\ hoo, shin,\ inscribed\ upon\ it;\ this\ divinity\ is\ considered\ as
a\ guardian\ of\ the\ tomb. 家 \( \text{Ch\ u\ ng\ t\ hoo, An\ altar\ of\ earth\ to\ the\ protecting\ gods\ called\ 社\ S\ h\ a\ y. 分茅胙}
| \text{Pun\ ma\ ou\ tso\ t\ hoo, To\ appoint\ great\ officers\ of\ state,\ is\ thus\ expressed,\ in\ allusion\ to\ an\ ancient\ story.}

夫以 \( \text{夫\ 以\ 百\ 里\ 以\ 諸\ 侯\ 以\}
四境 \( \text{四境\ 以\ 天\ 子\ 以\ 州\ 以\ 萬\ 世\ 以\}

In\ the\ times\ of\ Chow,\ an\ individual\ had\ a\ hundred\ mou\ 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 \( \text{Sang\ t\ hoo, is\ given\ in\ Ching-

tze-chung\ and\ Tse-hwuy,\ for\ the\ white\ bark\ of\ the\ mulberry\ root.\ Kang-he\ says,  齊 \( \text{壬\ 規\ 諸\}
根\ 白\ 皮\ The\ eastern\ state\ Tse,\ expressed\ root\ by\ the\ word\ Tse-hwuy,\ but\ it\ did\ not\ point\ particularly\ to\ the\ white
bark\ of\ the\ mulberry\ root.  日 \( \text{月\ 論\ 天, 百\ 穀\ 草\ 盡\}
木\ 手\ 手\ 本\ The\ sun\ and\ moon\ are\ attached\ to,\ or
depend\ on\ the\ heavens;\ the\ hundred\ sorts\ of\ grain,\ the\ vegetables
and\ trees\ are\ attached\ to\ the\ soil. 星 \( \text{Sing\ t\ hoo,}
expresses\ a\ division\ of\ the\ land\ from\ a\ reference\ to\ the\ stars.  秦 \( \text{K\ h\ a\ w\ e\ i, A\ kind\ of\ sun\ dial. 月 \( \text{Y\ u\ n\ t\ hoo,}
A\ place\ of\ confinement;\ a\ prison. 金 \( \text{T\ hoo\ t\ s\ w\ o, A\ mixed\ commodity\ like\ any\ sediment;\ mortar. The}
MS.\ give\ P\ t\ h\ o\ w,\ probably\ 相\ 'Ph\ h\ t\ hoo, for\ mortar. 月 \( \text{M\ e\ t\ h\ o\ m\ u\ n, A\ certain\ gate\ of\ the\ tribes\ in\ the\ north,}
probably\ a\ mud\ gate. 探 \( \text{T\ a\ h\ o\ t\ hoo, To\ examine\ the}
ground\ previously\ to\ interring,\ for\ the\ purpose\ of\ ascertaining
whether\ below\ the\ surface\ it\ be\ watery\ or\ swampy;\ if\ it\ be\ so,\ it\ is\ deemed\ unfit\ for\ a\ burial\ ground.}

北 \( \text{Y\ a, Earthly\ particles\ closely\ adhesive;}
or\ thick\ dust\ flying. 坎 \( \text{Yang\ y\ a, Inscrutable;\ no\ trace}
of\ foggy;\ obscure\ appearance\ of\ being\ unlimited.\ The\ old}
definition\ is,\ Intricate\ windings\ amongst\ hills.}

王 \( \text{T\ i\ n\ g, 王\ 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.}
Shw-wán\ says\ it\ denotes,\ Good,\ virtuous;\ from\ Man\ and
T'hou,\ the\ earth\ denoting\ the\ business\ of\ life. Shw-wán
considered\ it\ a\ different\ Radical,\ but\ Tse-hwuy,\ and\ other
subsequent\ Dictionaries,\ inserted\ it\ under\ 王\ T'hou\ Radical,
and\ Kang-he\ deemed\ it\ right\ to\ continue\ it.  王然  | 事 | 聽
延  | 事 \( \text{Ch\ h\ i\ n, To\ issue\ forth.\ The\ characters\ 听, 听,}
| 聽 \( \text{T\ i\ n,}\ 事\ 事,}\ and
| 聽 \( \text{T\ i\ n,}\ 事\ 事,}
| 听 \( \text{W\ a\ n,}\ 事\ 事,}\ and\ such\ like,\ are\ derived\ from\ this.\ Also\ read}
| 聽 \( \text{C\ h\ i\ n, Considered\ the\ original\ form\ of\ 听.}\ 事\ 事,\ to\ start}
| 事 \( \text{或\ push\ forth;\ the\ stem\ of\ a\ plant.\ One\ says, The\ beam\ of\ a}
| 事\ 事,\ house.}
TWO STROKES.

叮 T'HING. Even; level.
一日田践處 Yi yuē, têen tsuen ch’foo, One says, a place trodden in a field; a foot path, or such like place.

圣 K’HWUH. 圣 S. C.
圣 | K’hüeh-k’hüeh, 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 在. Tze-hwuy reads it Kwæ, for 今 Kwæ, Strange, odd; which is vulgarly written 今 Kwæ. The above character is vulgarly written for 圣 Shing, Holy, sacred.

丘 CHUN. The name of an ancient nation.

丘 K’HIN. An earthen or mud wall, which is otherwise expressed by 壁 Thoo-peth.

卜 P’HÔ, or P’hûh. A clod of earth.

土勝水非一抔塞江 T‘hoo shing shwüy, fei yih p’hö sìh keang, Earth overcomes water, but one clod will not stop the (Yang-tsje)-keang, one of the largest rivers in China.

THREE STROKES.

在 TSAE. The common form of the following.
在 TSAE, or Tsae. 从 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 Tze and Shè.

你去問他在那裡 Ne k’hu wi2 Tha tse a ne? Go and ask where he is? 非家不在家 Tse kea, pih tse kea, Is he at home or not? 他 | 家裡 Tha tse kea le, He is at home, or in his house. 他 | 行裡 Tha tse hîng le, He is in his factory, or counting house. 他 | 衛門 Tha tse ya ma, He is in the public office. 你也曲何處 No choo tse ho ch’foo? Where do you live. 不 | 家 Pih tse kea, He is not at home. 人 死日不 | 侬 sze yuē pih tse, A person’s being dead is expressed by Pih-tse, his not being present; or not being here. | 他 | 地面 Tse tang mën, Being in the presence of a person. | 目前 Tse mihn t’aihên, Before one’s own eyes; that which is present. 先父 | 一世 Sêen foo tse she, When my father was alive. 你今尊不 | 先父父母不 Sêen foo pih tse, No, my father is dead. 不 | 兩遊遊必有方 Foo moo tse, pih yewn yew; yew, peth yew fäng. 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. (Lunyu.) 不 | 我 Pih tse wö, It does not rest with me; it is not my duty; I have not the control of it. | 予一人 Tse yu yih jin, It devolves on me an individual; the One Man, the Monarch. | 仍不 | 多 Ping pih tse to, Armies do not depend upon (merc) numbers. | 勝負 | 將不 | 兵 Shing pih tsae tseâng, pih tse ping, Victory or defeat depends on the general, not on the men. | 謹事 | 人成事 | 天 Mow sze tse jin; ching sze tse t’aihên, To plan rests with man, to effect rests with heaven.}

This saying is attributed to 諸葛孔明 Choo-kuo-king-ming. One of the principal leaders in the period of the 三國 San-kwo, (A. D. 280.)

事 | 人爲 Sze tse jin wëi, 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 Tse yu pih tse ne, The fault is not yours. 都 | 我身上 Too tse wö shin shang, It all devolves on me;
unde r t a ke t h e w h o l e a f f a i r.

The true practice of virtue consists in perseverance; the last word is otherwise expressed in the same sentence by not

息 Pih selb, Not desiring: 不 | Pih tse sin

shang. It does not rest on his mind; he does not care about it.

1 | Tse tse wan, 'Death hangs on morning or evening,' death is near: he is in imminent danger of dying.

自 | Tse tse, To be one's self, in respect of comfort or com-

posure of mind. 不自 | Pih tse tse, Discomposed;

uncomfortable in mind or body; not one's self; deranged.

好自 | Huau tse tse, Quite easy, comfortable.

樂自 | Gan la tse tse, Happy and comfortable.

So tse, A place; a place in which something exists.

桌上 | Fang tse ch'ah shang, Put it on the table.

恨 | Hwae buen tse sin, To cherish resentment in one's

heart.

山不在高有仙則名

水不在深有龍則靈

Shang pih tse koon, yew sien taib ming;

Shwhiy pih tse shun, yew lung tsib ling.

A hill's being high is nothing, it must have demi-gods to

make it famous;

Water's being deep is nothing, it must have a dragon to

make it divinely efficacious.

This saying is introduced to shew that the fame or value of

a place depends on its producing good and great men.

他 | 那裡 T ha tse na le? Where is he?

這裡 | Pih tse chay le, He is not here. 你不

把 | 那一本書放 | 何處 Ne pa na yih pun shoo,

fang tse ho ch'hou? Where have you put that book? 是

| 書架上 | She tsae shoo-keen shang, It is on the book

case. 是 | 裡頭還是 ON 外邊 She tsae le

t'hou, hwan she tse wae peen? It is inside, or without

side?

乎 | Tse heo. To consist in; and its opposite不

乎 | Pih tse heo, often occur in the middle of a sentence;

the same is also often expressed by the single word Tse, as

has appeared in the above examples. 乎甚麼呢

大學

之道何 | 手 | 明明徳 | 新民

一 | 止於至善 In what do the principles of the Ta-

ho, (the learning for grown persons) consist? One consists

in understanding clearly illustrious virtue; one, in renovating

a people; and one, in remaining fixed in habits of supreme

goodness. (Vide, Ta-heo shoo-te.) 天之生我,我辰

安 | 黎恩 deng wo, wo shin gan tsae! When Heaven

came to 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.Init E-kew, An heir apparent, who

was set aside by his father at the suggestion of a concubine.

(She king.) 居上位而不骄,在下位而不

壓 Ken shang weh urh pah kau; tsae hea weh urh pih

yew. A good man can be in a high situation without feeling

pride, or be in a low place without feeling vexation and sorrow.

(Yih king.) The famous Wai-wang, 食上必 | 視

寒暖之節 Shih shang, peth tsae she han uan cheh tseh, When harding up food (to his father) made a point of examining

and observing the states of the food, whether cold or hot.

| 磐礫玉衡以齊七政 Tsae shen ke yih hing
c tse ti hih ching. Observe the gem-ornamented astronomical

instruments, to regulate the sun moon and planets. (Sho king.)

行 | Hing tse, A place to walk in; an abode when travel-

ing. 天子以四海為家,謂所居.為行

| 所 Thieen-tse e sze hai wei kau; wei so kau, Wei hing

so tse, 'The Son of Heaven considers all included by the four

seas as his house; the particular place in which he dwells, is
called Hing tse so,' a place to receive him on his walks

through this vast house. 常 | Chang tse, Name given to

to a supposed divinity that presides over the lungs.

上 | YU. A bank.

A dyke raised against the water, as on the Yang tse keang,

and other large rivers. Islets in that river being sometimes

lower than the surface of the water, are thus preserved from

inundation: seasons occur, however, when they are entirely

overflown. A hollow place with banks around; that which

appears as such. 孔子生而境頂故名丘
Kong-tse sing uh 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.)

| 一 | Yu-gan, A bank; a dyke. | 田 | Yu t'ien, Fields that are diked in. | 亠 | 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 to whom a rent for it. This person is called the 酉 Kung-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. 赍 | Chin yu, To repair to the Yu market place, either to sell or buy. The northern people express this by 赱雜 Kan tsâi, Going after miscellaneous articles.

KWEI. 圭

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. 圭瑞玉也上圍 下方 Kwei, su yih, yang, shang yuen, hea fang; Kwei, a selectious stone, round above and flat below. 以封 諸侯故從重士 Kwei e fung Choo-how, koo tsang chung Thoo. 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.

The Five Ranks of Nobility each had an appropriate stone, which was carried in the hand on state occasions. The highest rank called 恒 Kung, held the first one given above. The second rank, viz. the 刻 How Noble, held N° 2. The third, viz. the 伯 Phih Noble, held N° 3. The fourth, viz. the 子 Teze Noble, held what is called 爵 Kih-peih, (N° 4). And the lowest rank, viz. the 男 Nan Noble, held a 菱屋 Phoo-peih, (N° 5). The two last are thus represented.
The kings Wang eihh chin-kwei, held in their hand the Chin-kwei; a form probably different from the preceding. A general term for them is Keea-kwei. Kwei-tean, was a cup on the back of an imaginary animal.

The kings expressed their homage by a certain emblem, which was used in sacrificing to the Gods, and to Heaven. The sceptre, or sceptre, applied waters to the Gods, and to Heaven. The three forms emblematic, and emblematic, were used to denote Purity. In the work of the Deluge, emblematic of the work which he had effected. A certain instrument applied to the sun, and to find, it is said, the middle or centre of the earth.

Sixty-four grains of millet make a Kwei; four Kwei make a Tsené; which is about as much as three fingers can take up.

Sixty-four grains of millet make a Kwei. Ten kwei make a Ho.

Kwei-tean, expresses Filty mow 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. 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.

A door made of bamboos, which was used to denote the poverty of men devoted to letters. (Le-king: One says, that Kwei is the original form of the altar of earth; which is implied by the word Thoo, Earth, being placed upon itself.

To throw down; to subvert; to cast in ruins; to destroy; to ruin. The word P'he, or Sze, was used to denote the orders of superiors, and injuries or destroys, his fellow creatures.

The ancient form of the word Tsou, a bridge was expressed by this word.
3?nd Radical. 111. T'hoo

Te kew. A globe representing the world; the terrestrial globe.

Te yih. The prison of the earth; the place of future suffering; hell.

九重 九重 Kew chang te yih.

The nineteenth (the lowest) hell. They say in the language of anger and imprecation, 保你落九重! Phoo yew ne lo kew chang te yih. May the gods help you down to the nineth hell!

九之為言多也 Kew che wei yen, to yah, 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 tsuen, Nine springs of water: perhaps, like the phrase given above, the prison of the earth, denoting, downward, deeper and deeper, nine degrees.

方方 Te-fang. A place; territory; country; a space.

方的 方的 Chung kwo te-fang. A place belonging to China; Chinese territory.

未有 方方 We yew te-fang. No place, no room.

地理 Te-le, Geography.

理圖 Kwe le thoo, A map.

理圖 Te-yu thoo, Properly denotes a Map of the world; but it is also applied to a Map of China alone.

這是廣東省方 Chay she Kwang-tung Sung-ching te-fang. This is a place belonging to the metropolis of the Province Canton.

本方 Pun te. Native place, or districts in contradistinction from 外江 Wae keang. Another province.

本話 Pun te hwa, The dialect of a place.

田田 Teen te, Fields, cultivated land.

耕田種 Kung tsien chung te. To plough the field and plant the ground.

開墾 We k'hean te, Uncultivated ground.

丁丁 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, 澤之天下莫非王 Kweh t'heen che hea, moo fei wang Thoo, There is no place under heaven which is not the king's land. (She-kings.)

For the first character, Mang-tsze uses 漢 Thoo. 平平 Te ping. An area before a door; a court yard or pavement.

位位 Te wei, The place or state in which a person is, the place he holds on earth.

他如何 他方 Tho joo ho te wei, What is his situation in life? Otherwise expressed by 他是
The down weif...
32nd Radical. IV. T'hou 上

奎 K'HEÁ. The name of a place.

- FOUR STROKES.

圻 K'HE. 甸 R. H.

A limit or boundary. A thousand le around the royal abode.

天子之域一圻 T'hien tsze cho yih k'he, The land of the son of heaven, one thousand le. 一父 K'he-foo, ‘The father of the K'he,’ a military officer who had the command of the troops on the Royal or Imperial domain. Syn. with 永 Yin.

一圻 K'he yin, A limit, a shore, a boundary. 無 | 無 Woo k'he, Illimitable, having no boundary. 武王 Woo-wang, (B.C. 1100) when he gave his brother Kang-shih, a prince of emoluments, cautioned him against the abuse of wine, in which 酒譏 Tsew-kaou. Admonition against wine, this passage occurs, 一父薄遊. 異父若保. 宏父定時. 稅洋制干酒 K'he-foo po wei; nung-foo jō pōou; hang-foo ting poth; chin yu k'ang che ye tsaw, 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 superintendant of the division of lands, fix laws respecting them; how much more should you possess unbending regulations respecting wine. (Shoo-king)

埀 Same as 埋 Née, To stop or fill up.

塼 MÖ. To die. The same as 灰 MÖ

王薦為泰將夷六國然不能輔秦建德偷合取容以至塼身 Wang-tséen wei Tsin tséang, e Lūh-kwó. Jen pūh nāu foo Tsin k'èn tīh, t'hau hō tseu yung, e che mì shia, Wang-tséen was the general of (the Emperor) Tsin (B.C. 200); for Tsin he reduced to subject 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.)

圮 Yll, or Keih. Same as 埕 Keih.

Dangerous; hazardous; perilous. 始蔽圮于天下 The tsae! keih hoo T'hien hea, Perilous indeed! dangerous to all under heaven. (Chwang-tsze.)

址 CHE. 址 R. H.

A foundation; that which is fundamental. 埴址 Ke-cho, 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 | 尚存 Koo che shang tsun, The old foundation yet remains.

太平基 | 千年永混一車書萬古存 May the foundation of general peace be perpetuated thousands of years;

(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.

坻 CHE. 坻 S. C.

To stop; a bank; a small stream which is banked in. Same as 灰 Te.

塼 Ol. Scrib. 坼 Keuen, A certain musical instrument.
坂  
FAN, or Pwan. The declivity of a hill.
A bank; a dyke. 坡坂 P’ho-fan, The side of a hill; a bank; a mound raised to stop water. 土坡高 Fan, t’ho p’lō kaou, Fan is a high bank; precipice or declivity. To rhyme, read P’ien and K’heeun.

塲  
YI. 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.

圬  
K’THIN. A kind of cave, or pit.
A well, otherwise expressed by 坍坎 K’hin k’han. 甸人 筑 T’ien chin chhˇ k’hin k’hun, The T’ien-jin (officers who had charge of the moors or commons) built a well.

攻  
Ancient form of 梅 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 坡 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. 大眾 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. 涂上一個纖公道 | 勾了 T’ien shang yih ko, tsae kung taou keun yen tsae, Add one and then the division will be justly and equally made. 苦樂不均 K’ho lo piuh keun, The pain and the pleasure are not equal. | 齊方正 Keun tse fang ching, All even, square and regular. 有利 | 均分. 他也少 不得我 我也少 不得他 Yew le keun fun, t’ha yah shaou piuh tih wo; wo yah shaou piuh tih t’ha, The advantage is equally divided; he cannot do without me, nor can I do without him.

生息 | 宜循分守 Urh täng hing tse shing ping, how yang sing selh, keune seun fun sho 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 | Ta foo piuh keun, The great officers are not impartial. (She-king.) 王不 | 平 Wang piuh keun p’hing, The king is not impartial. (She-king-choo.) 待人 | 平 Tae jin keun p’hing, To treat persons with impartiality. 微露有不 | 意 Wei koo yew piuh keun e, Slightly discovering a partial feeling.

我心最是 | 平的 Wo sin tsy keun p’hing teih, My heart (or mind) is most impartial.

我馬維騁 Woo ma wei yin;
六疊 | Lūh pe ke keun;
載馳載騁 Tsae she, tsae k’heu;
周愛各諦 Chow yuen tsze seun.

My horses are white and are freckled;
When the six reins are adjusted;
The carriages listen, they are quickly propelled;
They make a circuit of the empire to discover its state. (She-king.)

土 | 之法 T’ho keun che fi, Rule for an equitable division of the land, throughout the country. 地道福祉 | 也 K’wán wei keun te tao wei p’hing keun yah, K’wán (the terrestrial principle) is even; i.e. the Nature of the earth is to be even or level. (Yih-king.)

天 | Theen keun, is an expression used by Chwang-tsze, to express something like the equitable operation of nature in production and destruction; it is said to denote the same as the 天倪 Theen-ni, of the Jou-keau. 大 | 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 成 | 進士 Ching-keun-tain-see. | 服 振振 Keun fuh chin chin, All in the same attire, how strikingly
<table>
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<th>32nd Radical.</th>
<th>IV. T'hoo 上</th>
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<tbody>
<tr>
<td>FANG. 坊</td>
<td>An inhabited lane or alley; a street; applied to parts of palaces; to the temples of Füh; to shops; to taverns; to ornamental gateways. The name of a place; a surname. To guard against; to impede; to be opposed to; an obstacle; an impediment. 你我同在一坊住着 Ne wo ch'ung tse yih fang ch'oo ch'oo, You and I live together in the same alley. 休着街</td>
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<td>of the same lane. 九子</td>
<td>Kew-tsze fang, A part of the palace of Han. 何人</td>
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their desires by injunctions, or commands laid upon them.

(Le-k'ing.) 聖人包周身之 | Shing jin pau chow shin chee fang, The defence which ses how round their persons.

書 | Shoo fang, A bookseller's shop. 経 | King fang, Shop for religious books. 酒 | Tsew fang, A tavern.

塵 FUN, or Pun. 斡 S. C.

Dust; dust or earth raised. One says, A great barrier or mound. To eject; to throw in, or to mix.

壈 PHUN. Dust; dust raised, or collected.

塹 T'han. The banks of a canal or river thrown down, which is also expressed by 塹塹 T'han t'ch, and by 塹 Pang t'han.

坐 PE The same as 坐 Pe, see below.

坎 K'han. 坎坎

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 坎 K'han, and otherwise written 蠡 escalation K'han, kan, k'han. 坎坎 Kang k'han, A pit or deep cavern.

心 | 心 Sin k'han le, The pit of the stomach; the heart.

心 | 脳 k'han le, Sin k'han le, tung hang chee yeh ko, Tae-yih, 'He had placed across his heart nothing but Tae-yih,' the name of a person on whom his affections were placed. 上下 | Shang hea keen k'han, Above and below are both K'han (one of the Kwa). (Vide. Yih-king).

其 | 深不至于泉 K'he k'han shin, puh chee yu tsuen, The pit (or grave was 'deep') but not so as to bring water. | 坎 K'han k'ho, Uneven: walking or getting along the road with difficulty. 人不由 | 坎中

來者其人必不智 Jin phu k'han k'ho chang lae eay; k'he jin p'eh p'ieh hway, A man has not worked his way through difficulties; that man can not possess high intelligence. A luxurious lounging 牠安樂公 狩獵今 Gan la kong, Squar ease-and-pleasure. K'han k'han fa than he, With a chopping or the tree of which carriages are made. | 其擊鼓 | 其擊 K'han k'he keel koo, The drum struck emits the sound K'han.

坐 Tso. 坐坐坐

Originally written 坐 Tso, from 坐 Low, To detain a breviated, and 坐 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 euy tseu, Tso is the opposite of to stand. 兩人對土上 Leang jin tseu, tso t'ho shang, They two sat down on the ground opposite each other.

請 | Tshing tso, Pray sit down. 不敢 | Puh kan tso, I do not presume to sit. 唱 | Kaon tso, I announce (or beg leave to sit). 有何不 | 之理 Yew ho puh tso chele, What reason can there be for your not sitting?

告 | Kaon tso, I announce (or beg leave to sit). 正 | Ching tso, To sit at the head with row of chairs on each hand. 偏 | Pang tso, To sit on one side. 傢 | Ching tso kaon tae, To sit (and be carried or travel) in a
chair. 他 | 船來的 Tha tso chuen lae telh. He came in a boat. 卧不安 Tso go pih gan, Having no rest or compose whether sitting or lying. 享太平 Tso häng tae ph'ing; Sitting and enjoying universal peace. 視 Tso she, To sit and look on calamities with indifference. 你 | 仰 | 頜 Ne pih yang tso she. You are not allowed to sit and look on with indifference. 你 | 向 | 頜 Ne tso she t'ha shin mo fan, Do you sit and look on whilst they are making so much confusion! 不忍 | 視其亡 Puh jin tso she k'he wang, Cannot bear to sit still and see his ruin. 立如齊 Tso joo she, leeh 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 | 盡前 | 必安 車爾顔長者不及 母腹言 Heu tso tain; shih tso tseh t'ne; tso pih gan; chih urh yen, chang chay pih 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 spoil 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 wei, A seat. | 有 | 位 Yew tso wei, Having a seat; or a right to sit. | 無 | 位 Woo tso wei, Having no seat allowed—in the presence of superiors. 向 Tso häng, 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' no tso häng? What does that house front? 係 | 北向 南 He tso pih häng mun, its back is to the north and fronts the south. 堂 Tso k'ipan, Sitting in the court; sitting in judgement, as a magistrate or judge. | 監 Tso k'ipan, or | 牢 Tso lien, To be confined in prison. | 墅 Tso tso, To sit alone. 陪 | Pei tso, To sit with a person. 便 | P'ee tso, To sit informally; to sit as one pleasures. 罪 Tso tsuy, To be found guilty of some crime. 他 | 甚麼罪 Tsa tso shin-mo tsuy? What crime is he found guilty of. 一家失事 | 家連 Yih kea shih sze, k'eo kea lien tso, If one family commit an offence, (the other) nine families are involved in the guilt. Such is the law of the tything system. 陰虛反 | 阴虚反 Yuen hau fan tso, If the cause (of accusation) be unreal, 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. 該告反 | 該告反 Woo k'ao fan tso, The false accuser brings the guilt back on himself. | 律 令 Tso leh ling, or 有罪 Yew tsuy tso, To be deemed guilty by the law. 鍛莊子為 | 鍛莊子為 Chi-chuang-tsze wei tso, Chi-chuang-tsze, (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 capitally. (Tso-chuen.) 梵人 | 其北門而覆諸山下大敗之 Tsoo jin tso k'he puh mun, urh chih choo shan hea, ta p'eo che, The men of Tsoo, kept possession of the 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.) 結跏跌 | K'ēa foo tsoo, Sitting cross-legged in the manner of the priests of Buddh. It is otherwise expressed by 参禪打 | Tsan shan ta tso, Sitting cross-legged in the posture of meditation. | 而逾之 Tso urh ts'ên che, Stoop down, or kneel down, and remove them. || | 兩人 in the sense of 座 Tso, A seat, a throne; hence | 船 Tso chuen, A kind of state barge, employed by the officers of Government. | 母藝 Tso woo k'he, Do not sit with the legs sprawling out. | 累 | 不横肱 Ping tso pū hūang kwāng, Sitting with other persons do not put your arms across. | 側磨而 Tsih selh urh tso, To sit upon the edge of the mat (as in ancient times), or chair (in modern times.) Inferiors do this to shew 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'HĀNG. 巳 R. H. | An empty plane; a pit; a cave; a den; to put into a pit or cave. | 坑 K'hāng k'hān, A den, a pit, a valley or ditch. A surname. 我 續剛 看見 一匹馬跌落深 Wo tsoo k'ang kan k'ēa yih peih nia tóh k'ao k'ung. K'hāng, I just now saw a horse fall into a deep pit. 跳火
Tenau ho k'hang. To leap over a pit of fire; expresses a daring resolution either good or bad. 因前世詳所 以今世落此萬丈深 | Yin t'sheen she née, so-e kin she lo tsze wan chang shun k'Hang. Because of my crimes in a former life, I now fall into this ten thousand fathomed deep pit. 焚書 | 禮 Fun shoo k'hang joo, Burned the books and thrust the literature into a pit (B. C. 200).

Shan k'hang t'ung k'hwiih, Caves and dens of the mountains. Rustic country people, are (by the self-conceited citizens of Canton) said to come from thence; they are otherwise called 山蠻 Shan-man, Barbarous mountaineers. To rhyme, read k'Hang.

Same as 耕 Haou, see Radical 未 Luy. An ancient form of 經 King, see Radical 系 Moib

Ancient form of 忌 Ke, see Rad. 心 Sin.

**FIVE STROKES.**

坡 P'HO. 坡坡 A bank; a declivity; a hill; rubbish thrown up so as to form a hill. 坡次 P'ho-fan, A bank or dike. 俗稱山嶺曰長 | T'een shih ching shan ling yu chang-p'ho, At t'een (Yun-nan) hills or mountains are vulgarly called Chang-p'ho. 相見 | Seang-ke'm p'ho, Mutually viewing-hills' is a phrase applied to high pointed hills. 金鑾 | Kin lwan p'ho, The golden belled-hill. Lwan refers to various trappings attached to carriages for the purpose of making a jingling noise. The hill spoken of, was the seat of a college in the time of the Emperor 德宗 Tih-tsun (A. D. 793.) 飛 | Fei-p'ho, The flying hill. In the time of 元帝 Yuen-te (A. D. 320), it is affirmed that the west side of a hill, in broad day-light, removed 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 | T'ang kau p'ho, To ascend a high hill; or a high mound of earth. 駿馬下 | Tsuen ma hea p'ho, A fine horse going down a hill. This phrase is used to express A nervous flowing style; free and majestic—no labouring, blowing or halting, as is the case of a weak infirm horse in the circumstances referred to. 廊 | Ling-p'ho, A raised paizza on the side of a courtyard.

P'HWAN. Level ground.

One says, To turn up the ground; to move or level it.
Ancient form of 堂 T'hang.

K'HWĀN.  坤 ☰☰

The Earth; the name of one of the 卦 Kwa; 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乾 K'ēn. 乾坤 Kēn kwān, heaven and earth, the sun and moon, the superior and inferior.

To rhyme, read Keuen.

T'SHIEU.  地 S. C.

A place that abounds with worms; a nest or retreat of vermin.

T'HAH.  坦 坦

Level plain; wide; composed; lightsome. A surname.

水平之道坦一側人貞吉 Kew urh le taou, than than, yew jin shing keih, The numbers nine and two, denote treading on an even path, where are retired men, pure and happy. (Yih-king.) 平 之 途 P'bing than che t'hoo, or 路 Loo, A plain level road; a beaten path.

1 腹 Tung-chwang than fuh, On the eastern couch, with belly exposed; expresses a good Son-in-law by the marriage of one's daughter. 令 一 Ling-t'han, Your Son-in-law.

腹之至 T'han fuh che che, A most excellent Son-in-law; said to persons by way of compliment. The phraseology arose from an occurrence in the fourth century. A man of wealth and power sent to select a husband for his daughter; one youth, instead of shewing any wish to be chosen, threw himself carelessly upon a couch, and affected not to hear what was going on, which independant spirit was admired, and made the reason of his being pitched upon. (Yew-heh.)

CHHEH.

A foundation; the basis or lower parts of an edifice.

E. The name of a place.

K'HAN. An earthen utensil or vessel.

Name of a certain stone. 鼍甑受五升器 K'han wou show woo shing k'he, K'han-woo, is a vessel that contains five (of the measures) called Shing.

PH'ING.  地 S. C.

Level ground; a flat level place. 地坪處 Te p'ing ch're, A place where the ground is even or level.

The ancient form of 堤 T'han.

Broken down banks. 水衝岸壞曰堤 Shwāy chung gan hwac yū t'han, The water rushing, and the banks destroyed, is called T'han.

TĒEN.  站 S. C.

A kind of earthen stand, placed between two pillars, on which cups were inserted at drinking parties in ancient times. A kind of screen, commonly called 屏風 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 | 所以藏食物 T'hoou t'ien so e tsang shih wih, T'hoou-t'ien, a place in which to lay up eatables, a kind of cupboard. 一 反rost具 T'ien, fan ts'ao che ken,— T'ien, a utensil or stand on which to invert cups. 反 | 出尊崇 | 康圭 Fan t'ien ch'hui t'sun; ts'ang t'ien khang kwei, Inverted the cups on the earthen stand, which was placed without the more honorable part; and put the Kwei (the symbol of authority) on a high dignified stand. (Le-king.) 敝 | 夫七 | 有 | 閔士 叇 ] — Ta fou ts'hih shih urch yew ka szu yu te'en yih. Great officers at seventy years of age had a wooden table (to place their provisions on), inferior officers had theirs placed on one earthen table. (Le-king.)

KWA. An earthen dike or boundary.

NE. The name of a place.

Water mixed with earth. Syn with 泥 Ne, and 屋 Ne.

The same as 臺 Tae, An altar or table.

P'HEI. A hill or mound formed again, or added to. Same as 坏 Phei. See above.

岃 KEUNG. 同崩坍

Desert; waste country beyond a wood or forest. The name of a place. 阅外謂之郊. 臧外謂之牧. 牧外謂之野. 野外謂之林. 林外謂之 岗 Yih wae wei che keanou; kenau wae wei che mih; mih wae wei che yay; yay wae wei che lin; lin wae wei che keung. The region beyond the city is called Kenou (or suburb); beyond the suburb it is called Mih (or pasture); beyond the pasture it is called Yay (or wilderness); beyond the wilderness it is called Lin (or forest); beyond the forest it is called Keung (a waste). 動馬在 | 之 | 今 mo ma tsae keung che yay. The stallions are in the wastes of the wilderness. (She-king.)

YANG. 坤 S. C.

Dust; small earthy particles flying about; sand blow by the wind.

FÜH. 場埠 Fuh-phüh. The appearance of dust raised by the wind; a cloud of dust. 牙瓣前垒

Ya t'hoou ts'hoen fun fuh, The dust flying before the banners.

YAOU, or Gauou. 垃坳

A furrow: a ditch; a hollow place or pit; uneven ground. 覆杯水於坳堂之上 Fuh pei shwuy yo yau t'hang che shang. To pour a cup of water into a hollow spot in the path before the hall. As children do to float a leaf or other representation of a boat. (Chwang-tze.) 廍形 Yaou t'he'ng hing. An uneven appearance, a hollow and a rising, like an ants hill. 地 | 麓 yauou, A hollow place in the ground. 山 | 竹 yauou, A cavern in a hill. Syn. with 凹 Yaou.

LÜH. 墍 S. C.

A high dry mound or dike; hence the common word 陵 Lüh, applied to 路 Loo. A road, denoting land travelling in constraintinction from 水路 Shwuy-foo, Going by water. A surname. 梁 Lüh keang. The dry and woody regions of the south. 秦使賈人賄塔伐南越略取 梁之地 Tsin she kea-jin chyu soth, sa nan yü hseu lih lang chote Tsin (B. C. 200) sent Kea-jin to procure husbands for his daughters; to subjugate the southern regions and take possession of the high woody lands. (She-ke.) It is said, still to be the usage in the middle provinces for wealthy families to seek for personable men, and those endowed with natural talents, as husbands to their daughters, irrespective of their poverty. This is expressed by. 招郎入舍 Chau hung jih shay, Inviting a bridegroom to enter the cottage. 河盗賈野 Ho yih kao lih, The river overflowed the high banks. 土壠 | 也 T'hoou kwae lih lih yay, Earth piled up high and dry.
### 圭

**Keü.** A winding bank without outside the water.

The same as 靄 Keuh. Syn. with 罄 Keuh.

**Müll.** 坑 S. C.

The name of a place. Thought the same as 收 Müü, A shepherd; the land of shepherds. 武王與紂戰于 坑野 Woo wáng yú Chou chén yù müü yāi, Wou-wáng (B. C. 1105) fought with Chou, in the wilderness of the shepherds. Some affirm that the character was originally written thus 圾, and that it was 富養牛馬之地外.

Chüü yang new ma che te wae, Beyond the region where they fed their cows and horses.

### 坳

**K'hö.**

Uneven; rugged; progressing with difficulty. 凡人行不利日 坳 坳 Fan jin hing pih le yü ê k'hö k'hö. Any man's walking forward without ease and smoothness is expressed by K'han-k'hö. Unfortunate; unsuccessful; always meeting with difficulties or misfortunes and losses. 他不 經過 坳 Tsa pih k'ing kwo ê k'hö k'hö. He has never passed through any difficulties; and therefore 不知鹹苦 Pih che hêen k'hö. 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 坳 方 錢 出 一個人來 K'ing k'wo ê k'hö fang liên eh hah yih ko jiu lae, To pass through some difficulties is necessary to form a man.

### 坳

**Fun.** 窨 S. C.

To sweep away; to put away filth and dirt.

Same as the preceding.

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**Same as 坳 Kow, see below.**

**Heü.** Appearance of a deep void cavern.

Deep; a deep place. Ancient form of 壑 Sih. To stop or fill up an aperture.

**Fà, Pâ, or Püü.** 坐 S. C.

The name of a place. To regulate; to stick in the ground; to fill the ground.

**Chiü.** 坭 坭 坭

An island in the midst of a stream; or other collection of water; a shallow place, the bottom of which is visible, and on which a person can stand. To impede; to stop. Read Te, A bank or dike to keep in water. A nest of reptiles.

### 兼葭蒼蒼

兼葭蒼蒼 K'ên kea tê tê, 白露未晞 Pih lwoo weh; 所謂伊人 Tsa êi rén, 在水之湄 Tsae shuñö che mé;

#### 逝洄往之

逝洄往之 Ssu hwan tsaâ keh tseh; 道阻且隅 Ssu hwan tsaâ keh tseh;

#### 宛在水中沚

宛在水中沚 Wan tsaâ shuñö chung ch'he.

While the autumnal reeds were yet green, Ere the hoar frost was dried;
The man of whom I speak, Was on the rushy bank of the stream.
Up the stream I sought him, But the path was rough and inaccessible;
After him down the stream I wandered:
He appeared there on a shallow, in the midst of the water (still beyond my reach). (She-king.)

"Of whom this is said, it is not known. It is now employed"
as referring to Kew-sen, a desire to meet with a virtuous person, or Kew-yew, seeking for a friend.

The master of the sacrifice possesses grain in stacks, large as islands, or as mountains. (She-k'ing.)

When the sun was in the south, the earth rent to the length of one hundred and eighty-two le; and to the width of fifty-six le. (How-han Gan-te, A. D. 131.) From the drought of heaven, the fields rending or cracking, is also called Kwei-t'shih. The opening of buds and of fruit, as in Spring.

Of the people of the dynasty Chow sprung, the following story is told in one of the Odes of the She-k'ing. Keang-yuen, was the concubine of 高辛氏 Kau-sin-shih, (B. C. 2350.)

There are eight stanzas in the ode; the first commences thus,

始 | "Chung tu, che yu, ping yih chwang, te che ts'hih, in the middle months of winter, the ice being more severely frozen, the earth begins to crack and open. (Le-king.)

地 | Jih nan te ts'hih, ch'ang yih pah shih urh le: kwang, woo shih leh le, When the sun was in the south, the earth rent to the length of one hundred and eighty-two le; and to the width of fifty-six le. (How-han Gan-te, A. D. 131.)

雷 | From the drought of heaven, the fields rending or cracking, is also called Kwei-t'shih. The opening of buds and of fruit, as in Spring.

雷雨作,雷雨作 | "Chow jin so yew e sang che che yah. 'From whom the people of the dynasty Chow sprung,' the following story is told in one of the Odes of the She-k'ing. Keang-yuen, was the concubine of 高辛氏 Kau-sin-shih, (B. C. 2350.)

Of the people of the dynasty Chow sprung, the following story is told in one of the Odes of the She-k'ing. Keang-yuen, was the concubine of 高辛氏 Kau-sin-shih, (B. C. 2350.)
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 tred 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 How-teh (the Ceres) of that period.

誦彌厥月 T'han me kuo yue,
先生如遙 Sien sing joo ta,
不 | 不副 Puh ts'ih, puh peih,
無苗 無害 Woo tsa, woo hue;
以赫厥靈 E hiih kuo ling,
上德不寧 Shang te puh ning!
不康禦祀 Puh kung yin e,
居然生子 Keu jen sang tsze.

When her months were completed,
Her first born was brought forth with the ease of a lamb;
No rending or tearing in the delivery,
No calamity; no injury:
To manifest, illustriously his (god's) spiritual energy.
Does not the Supreme Sovereign grant repose?
Has he not given ease to me his sincere worshipper?
In granting me, dwelling a part from natural means, to bear
a son!

(She-king.)

The Ode next represents Keang-yuen, apprehensive of something
in felicitous, 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 lowly play was
planting and sowing; he taught the art to others; abundance
was produced; wine for the use of man in pouring forth
libations, and grateful offerings to God. 其 香 始
升而 上帝 已 安 而 馨 之 K'heh bang che
shing, urh shang-te e gan urh bang che. As soon as the
incense arose, the Supreme Sovereign with complacency
accepted it. (She-king Chuen-shu.) The speculations of the
Chinese, on the possibility of this miraculous conception are
curious. 先儒或 革疑之 Sien joo hwo po e che,
Of former scholars some have rather doubted it. 張子 曰.
天地 之 始, 固 未 嘗 先 人 也, 則 人
固 有 化 而 生 者 矣 Ch'hang-tsze 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. 瘦氏 亦 曰 Soon-shu
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
dream such events incredibly strange!

詩 中 亦 言 玄 烏 降 而 生 者 之
祖 炎 It is also said in the She-king, that Si, the ancestor
of the Shang Dynasty, (and one of the ministers of 舜
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 所 祥 瑞 固
多 像 妄 然 豈 可 因 後 世 之 像
而 异 真 者 皆 以 爲 無 乎 In subsequent
ages, events which have been called Edificiously miraculous,
have many of them certainly been false and incoherent tales;
but, in consequence of the false and incoherent tales of subse-
quent ages, are real facts to be rejected together with them,
and the whole reckoned nugatory! (She-king-choo). Syn with 拆
Ts'ih, and 拆 Ts'ih.

玲 墩 LING. A high bank or shore.

CHOO, or Che. To heap upon, and press down
FOO.  "FOU" s. c.

A kind of raft consisting of spars joined together in order to cross a river.  Shu-fu.  A certain stone; otherwise called 白石英.  Shuo-wen defines it, Advantage; benefit. Syn. with "foo."  

HOU.  A small limit or bank to keep in water.

The name of a place; minute and multifarious.  Whili, Yen shou jau fan so, Yen-hoo, expresses affairs or operations circuitous, minute, and multifarious.  皆有無之精薦 Kae yew woo che tsing te, "Are all treated with various abstruse speculations, respecting their existence or non-existence" in the 造異 Shih-chin, of Hwae-an-tszu.

CHE.  Three battlements or embrasures of a city wall are called Che.  Tso-chuen writes the character 難 Che.  少宗廟中有黃埡金篆言君子德貞固 Tsung meun chung yeh hwang che kin tshih yeh, yeh kenn th ching koo. In the hall of ancestors are yellow battlements and golden staffs; this expresses, the purity and strength of the prince's virtue.

CH'UHY.  點垂垂

To hang down from above; suspended from a higher place; reaching to.  Nearly; near to.  A boundary; territory on the frontier.  The name of a place; the name of a person.  To hang down; to descend to; to extend from ancient times to the present; or from the present times to subsequent ages.  Occurs in the sense of "ching" Ch'uy.  The outer part of a hall near the steps.  Also read Shun.  垂自上綴下 Ch'hu y tze shang ch'hu yeh.  Ch'hu y, is from above to hang or reach down to a place below.  着手 Ch'hu y chou shou.  To let the hands hang down.  手而得 Ch'hu y shou urh tih.  "To hang down the hands and obtain" expresses acquiring with ease.  劃晝兩耳 Ch'hu y leang urh ch'hu y k'ien,--Lew-poi's (a famous person who lived A.D. 250) two ears hung down to his shoulders.  上古未有衣裳,三聖人黃帝堯舜 | 衣裳而天下 "Shang koe yew e shang ; san shing jin, Hung-te, Yaou, Shun, ch'hu y e shang urh t'heen-nea che, In high antiquity they had not garments for the upper and lower parts of the body.  When once the three holy Sages, Hung-te, Yaou and Shun, hung the upper and inferior garments on their persons, the whole empire was forthwith subjected to order and decorum.

The case with which a sovereign rules in prosperous times.  彼都人士 | 帶而厥 Pe too jin see, ch'hu y tae urh le. The men of the royal domain, appeared with the ends of their sash hanging down in a flowing manner.  (She-kin;)

大帶 | 三尺 Tae ch'hu y san ch'hih.  Large sashes hung down three cubits.  厲然而下 | 服何美耶 Le jen urh hea ch'hu y, fuh ho mi yai! In a flowing manner they hung down; how elegant were their garments.  厭是 | 之貌 Le see ch'hu y che mon.  Le expresses the appearance of hanging down.

Tao te Ch'hu y te thou.  To hang down the head.  頭喪氣 Ch'hu y thow sang k'he, To hang down the head in a spiritless manner.

一世 Ch'hu y she.  To descend to subsequent ages.  名名 | 後世 Ming ch'hu y she how she, Name descend to future ages.  孔子 | 法萬世 Kung-tszic ch'hu y sa wai she, Confucius left a rule to ten thousand ages.  範範 | 後來 Ch'hu y fan how lae, To leave a pattern or example for those who come hereafter.  永 | 就 Não Yung ch'hu y pib hew.  To descend down forever without rotting.  範範後 | 星 Ch'hu y yu how kwian, To cause blessings to descend to posterity.  名名 | 竹帛 Ming ch'hu y chib pib.  To hand down one's name on bamboo and silk;--the materials used for writing on before the invention of paper.

愛愛 Ming ne ch'hu y goe.  I thank you for your descending regard.  願 Ch'hu y liou.  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'hu y, se ch'hu y.  The eastern and western extremities of a hall, near to the steps by which one descends.
Killed the people on my frontier (Tso-chuen.)
Ch'hu yu ch'hu, Died at Ch'hu. (Chun-tsew.)

The same as 封 Fung, see Rad. 封 Ts'au.

Same as 拨 T'hae, see Rad. 多 Shwuy.

SHÜH. High; lofty.
The original form of 坐 Ts'oo.

SHUH. High; lofty.
The original form of 至 Che.

SIX STROKES.

HING. 型 型

A mould; an earthen mould or pattern; made of wood, a mould is called 模 Moo; made of iron it is called 篩 Fan.

凡李先生所為 Tso shih e t'ho yu hing,
All patterns or moulds made of earth for casting metals in, are called Hing. 典 fang, An example.

The example which he left remains entire;—said and written in praise of those who have departed this life.

Hing-fii, An example. 士習面而後賢 士, urh how heang t'hang she wei e hing,
Let the literati habituate themselves to correct conduct, and

then the country villagers will observe their example.

訓 俗 俗 俗 俗, Hean shih hing fang. To teach (good) usages and be an example to all around; 方 Fang, is used for 四 方 Sze-fang. The four quarters; all around.

TUNG. A large earthen ware vessel. A surname.

K'HE. 地 S. C.

Hard earth or clay. One says, An earthen utensil.

HÜH. 埔 S. C.

Water dried up; dry and stiff earth or clay; to distrain madly.

LÜH. A kind of pit with a dike around.

JUNG. The name of a place.

TSZE. 砖 S. C.

To put additional earth on a large road. Otherwise written 突 Tse.

CH'HE: 地 S. C.

To lean or rest upon; to rest or depend upon land; to work or cultivate the land.

LUY. 坐 S. C.

To form a wall by heaping up unburnt bricks, is expressed by 坐壁 Luy keih, or by 突壁 突壁 Tseih keih wei tsang peih yay.
壻 KAE. 坻 Rims

A bank; a boundary; a circuit. A character denoting one hundred millions. Read Keae, The name of a place; a step; a reiteration of the same. To rhyme, read Ke. 兼垓八极地也 Keen-kae, p'ai ke'ih te yay, Keen-kae, denotes the eight points of the compass stretched to the extremity of the earth; the whole earth; the world. 天子之田九垓 Th'een-tsze cho qeen kaw kae, The field or lands of the Son of Heaven includes the whole world. 十兆曰京十京曰 Shi'h yih yu'e chaou; shih, chaou yu'e king; shih king yu'e kae, Ten Yih (or 100,000) are called chaou; ten chaou are called king; ten king are called Kae. 重隈累三 以防暴卒 Chung keen, luy kae e fung poon tsii'h, To double the fenses, and increase the number of banks in order to keep off rapacious soldiery. 大乙塲三 Ta yih t'han san keen, At the Ta-yih altar there were three steps. 全會下 Keaw kwii keen-hwa, All assembled at Keaw-hwa, a place in Hoo-kwang Province, the name is derived from the town being situated on a certain bank.

壺 YIN. 壺 S. C.

To stop or dam up water, or to cause it to flow in a different channel from what is natural to it; to cause it to flow to the west; hence the character is formed from west and earth. 水怪東以土石障之 Shii'h sing tung e t'hou shih chang che, The water flowing naturally to the eastward, by earth and stones to stop it. 絲壻洪水 Kw'an yiu hung shii'h, Kw'an erected a dam against the great waters. (She-king.) Also read Shoo and T'hou. Written also these several ways. 佔壻壻壻壻 which are all pronounced Yin.

 стен

Ancient form of How, Thick; generous.

壻

Original form of堆 Tui.

壻 CHAOU, or T'haou. 峂 S. C.

Any dike, limit, or boundary, is called Chaou. The name of a certain sacrifice. 宅壻 Ts'ch-chaou, The dike drawn round a grave, in the Chinese manner, to mark the limits of it. 五帝 Chaou woo te, Sacrificed to the five Emperors, or drew a bound round the altar on which sacrifice was offered to them. (See View of China, page 56.)

壻 FÜH, or Pih. To stop or dam up a stream; to rush down, as a mountain falling. One says, To flow. 川塞雉壻 Chuen shih, k'heh fuh, The streams stopped and the ponds filled up.

壻 KWANG. A dike which divides fields, and forms at the same time a foot path.

壻 YAOU. * Earth raised or piled up high, which the character represents. 从土積壻而上壻

高形 Tsung t'hou ts'ch shih urh shang, seang kaou king, Compounded of the character Earth piled upon itself, representing what is high. The same as 堯 Yaou.

壻 T'HÖ, or Tö. 堻 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. 堼頭 Tö chou, The right and left side apartments. 青 | 山上白立射 | 于此四名 Shii-yü shan; shii yew lei shay-tö yu tsze, yin ming, Target hill, in former times there was a target (or shooting ground established there) and hence its name.

壻 TO. The same as the preceding.

壻 Ching-to, A path along the outside wall of a city.
K'HEWI. 堆 S. C.

To ruin or demolish; a wall in ruins; ruins of any building; ruins. 乘彼壇垣以望復關 Shing pe k'hwei yuen, e wang Füh-kwan. Ascended that ruinous wall to look towards Füh-kwan. (She-king;) 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 洋 Me.

YANG. A kind of demon, fairy or elf of the earth. The Chinese express it by 士精怪 Thoo ting kwae.

YIN. 堃 S. C.

Derived from 堼 Thoo, and K'AN, An earthen bound or limit; resting in its own place. A bank; a limit; a boundary. 九天之間界九垓 Kew t'bién che tse, yuê k'hu yin, The limits or boundary of the nine heavens are called Nine Yin.

一壇無 | Yih wang woe yin, No limit to the prospect.

遠遊連絶 | 手寒門 Yuen yew chou ts'ay, yiu hoo han mün. 'To wander extremely remote, till limited by the gate of intense cold;' i. e. 北極之門 Pih k'ei' che mün. The gate of the north pole.

涯 | 重安之貌也 Yae yin, chung gan che maou yay. Yae-yin denotes the appearance of a ponderous settledness or rest. Same as 折 K'he. Kang-he refers for definition to 折 Chê, or Te. 盆 亡 一 Woo yin, Unlimited; infinite.

道可受兮而不 可傳其小無因兮其大 亡 Taou k'ho show he, urh pih k'ho chuen; k'he smou woe yu hej k'he ta woe yin. The principles of Taou may be received by the mind, but cannot be inculcated (by words), they are so small as to have no interior, and so large as to have no limit. To rhyme, read Yen.

FÄ. To till or plough the ground; otherwise expressed by 耕起土也 K'ang k'he t'ho yay, To plough and raise the earth. Some write 壤 FÄ, and others 堼 FÄ.

KOW. 堤 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.

塗洗 Kiu-kow, Dust and dirt. 刮 I 腐光 Kwâ kow mo kwang. To scrape off the dirt and rub bright.

洗污去 | Se woo k'heu kow. To wash off dirt and put away the filth. 清身去 | Yu shiu k'heu kow, To wash the body and put away impurities,—either literally or figuratively, for putting away vicious conduct.

人使樂費膏告急於晉. 晉侯欲救之, 白宗曰不可. 古人有言曰雖然之長及馬腹. 天方授楚未可與爭. 雖晉之強能與天乎. 請曰高下在心. 川澤納汗山戴藏疾瑾 瑜匿瑕國君舍 | 天之道也 The people of the state Sung (being attacked by Tsao), sent L'ô-ying to announce the pressure of their circumstances to Tsin. The nobles of Tsin were desirous of rescuing them. Phib-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 Tsao 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 tune 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.) 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。向之有可與君謀，今之當以吾處之時，Do not blow aside the hair to search for a trifling scar; do not wash away the scuff and search for what is hard to be known.—Be satisfied with general excellence. (Han-fei-tsze.)

國名無一玷玷為地。Kwo ming, yu ch'ien; lew le, we te, The name of the country is Woo-kow, ‘no impurity; the land of that region is crystal. (Hwa-yen-king). Lew le, is not strictly crystal, but a certain transparent substance; it is not applied to glass. 解 [Kue-kow, False distorted phraseology.]

大風有隨，有空大谷。維此良人。作武式，維彼不順。征以中。Ta fung yew suy; yu kung ta k'uh; wei tze long jin; ti shi shih k'un; wei pe p'uh shun; ching 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).

壇 YUEN.  坛

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, read Yen. 標有垣高明 昌cribing, in the language, is Yuen; 長安, plei yu ê yuen; t'ai yu ê yung. A wall when low, is called Yuen; when high, it is called Yung. 有上 Mäng-tsze slipped a chain.三垣星 Yew shang, chung, hea, sun yuen sing, There are, the superior, middle, and inferior, three Yuen stars. 亦見也所依阻，以為攘衛也. Yuen, hwan yay; jin so c too, 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-tsze-t'hung)

When the state Ching, sent Tsze-ch'han, on an

Embassy to Tsin, The Prince of Tsin, being in mourning, did not go out to receive him. 子産使壞其 之 Tso-ch'han she tso-hwae k'he kwan che yuen, Tsze ch'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 expressed an apology and better treatment. (Tso-chuen.) 失左右取夜。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.) 之而避之。Yu yuen urh pe che, Passed or leaped over the wall and avoided him;—said of a person who was solicited to accept of office. (Mäng-tsze.) 君子無易由言。耳屬於。Keun-tsze woo e yew yen, urh shih 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)

壇 T'HEE.  S. C.

High land. Read Tih, or Chih, An ant's hill. 泰山之於丘墟河海之於行潦類也，聖人之於民亦類也. Tae-shan che yu kew t'hee, ho hae che yu hing lao luy yay, shing chin che yu min, yih luy yay, 'As the mountain Tae-shan is of the same species as other mountains; and rivers and seas may be classed with the stream which runs along the path,' so the Holy Sages are of the same species as common people,—but vastly different from them (Mäng-tsze.)

我往東山 Wo tsen tung shan, 我惟不歸 Taiou laow p'uh kwei; 我來自東 Wo la tung, 零雨其霧 Ling yu k'he mung. 鹤鳴於堂. Kwan ming yu teh, 婦鳴於堂. Foo aan yu shih.

I went to the eastern hill, Long, long did I remain without returning; I came again from the east,

Whilst the falling rains drenched the earth.
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's arena (er hill) is called Ch'he, and it is also called Chh. The character is derived from Ch. The extreme degree; in consequence of an insect so small as an ant being able to make a hill by employing its utmost efforts.

Same as Gae, see Rad. Tsaou.

The name of a plant of which pills are made.

A bank or dike raised to keep off water.

A piece of ground laid out to plant the grain called Tsaou.

A rock in the midst of water.

An ancient form of Fung.

The same as Tsih, or Chi'h.

Ancient form of Tso, To sit.

SEVEN STROKES.

NÉE. To stop or fill up; to put down.

SING. Black, hard earth or mould.

HEÉN. 塬 S. C.

Mud; mire; a large bank or dike.

HWAN. 塬 S. C.

The name of a measure or weight. To rub lacker after it is dry in order to make it plain. To apply a kind of lacker; which one expresses by 補塼 Poo-hwan.

LEW. To plough up the ground.

To plough within the dikes which separate the fields.

PEI. A surname.

An ancient form of Gaou.

PANG. What they denominate 士精 Thoo tsing. A monster; an elf; a creature having hands like a child, but without fingers. One says, that when eaten, it imparts great strength.

PULL. 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. 獨小之徵也 坟大之殷也 Tsing, season we. yay; fow, the yin yang. Tsing, is the minute of the small; Fow, is the vast of the great. 

An ancient form of 隊 Yaou.

PA. A bank raised against the stream, to fend it off, or regulate its course. 窩頭 Pa-t'how, A kind of landing place. 窩 | 頭 Chüb pa t'how, To raise a bank.

Same as 坟 Yin, see above.

甸人為劦于西牆下 Tēn-jin wei yih yu se teung hea. The officers called Tēn-jin, made a furnace below the western wall.

YIN. Slime; mire, mud. 境泥淫 Yin ne tze, The slime of mud; viscous mire.

水落而塗着為 | Shwihy lo urh t'how cho 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 Mūh chang. An arena of Shepherds. 墓 Mei is erroneously written for 牧 Mūh, A shepherd.

The vulgar form of 墓 Ch'huy, see above.

SEU. To invert cups on the top of a kind of earthen stand, used in ancient times.

TSIN. Earth, or a mound of earth. The vulgar form of 坟 Tsin. A small but high hill.

KANG. A pit, or hole in the ground; used by the dynasties of Tsin, and 親 Tsin, for 坑 Kang.

YAE, or Gae. 坑 坑

Dust. 凡風起而揚沙皆曰埃 Fan fung k'he urh yang sha keae yu ê gae. All sand (or minute particles) raised and spread by the wind, is expressed by Gae. To rhyme, read E. 洩 | 未報感愧殊深 Keun gae we poou, kan kwei shoo shun. "I have not made the least particle of return for favors done me; I am affected with the deepest shame." This language is frequent in the mouths of Chinese statesmen when addressing the Sovereign. 墮 | Chin-gae, Dust or sandy particles carried into the air.

PUNG, or Fung. 坑 坑

The appearance of dust rising. Same as 坑 Fung.

FANG. The same as 防 Fang. To impede; an impediment. An ancient form of 防 Tang. The earth.

LUNG.

To dig a cave; to work a hole in the ground or in a wall.

K'HO. Hills; numerous and large rocks; abounding; poor bad land; uneven irregular ground. It is also expressed by 墳 K'haou k'ho. 燕地墳 | The
region of Yen (the province of Chih-le and northward) is poor barren land. Read Ke, A prison; the propriety of this sense is doubted.

Same as 陜, Seun, or Tseun. Lofty, dangerous.

KEA. The bank or the land by the side of water.

An ancient form of 地, Te, Earth.

埋 MAE. 陵 R. H.

To inter; to bury; to put any thing 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. 埋 ming. 埋葬. To inter; to bury. 葬不如禮日. Tang püh joo le yeü mac. To inter differently from the prescribed ceremonies is expressed by 麥. 詳作不知俗曰 頸 pù h chü chıe. To bury mac and cover it. To bury mac in secret.

要 Mac mung, To conceal one's name and surname.

用 Mac t'hang, To borde or lay up in secret. 收 Show mac, To lay up; to put away. 拖 Yen mac, To cover over; to close, or shut.

怨 Mac yuen, To harbour resentful feelings. 伏 K'o ch'hoo mac fish, To lie in ambush in various places.

堆 Mac t'uy, To heap up. 買 Mac mao, To buy and lay up till wanted. The Canton people say, 想 Seun, may. To think on all the particulars with one's self, so as to be ready prepared. To rhyme; read Le.

投亅, 諱天而呼, 日是區區者而不忘。余必自取之。氏悲玉之無益也故從亂如歸, 初共有窩iones五人, 以通立也, 乃祈曰請神擇于五人者使主社稷。乃徃以壁見于宮堂, 曰當壁而拜者神所立也, 豈敢違之。既乃密壁于太室之庭, 使五人齋而長八拜。 'Ch'huo-ling-wang (B. C. 650), when performing divination, said, I desire to obtain possession of the Empire. The result of the divination was unlucky. He threw the tortoise shell to the ground (and in anger) cursed Heaven, saying, The empire is but a very petty thing; and if you will not give it to me, I must take it myself. The people were previously offended at the king's insatiable ambition, and forthwith followed the leaders of rebellion, with the same pleasure that a man returns to his home. Ch'huo-kung-wang, had five beloved sons, and had nothing 'whereby' to determine which to appoint to the throne. He prayed, and requested the Gods to select one of the five to be Lord of the Land and of the Grain; and then held up the signet, and exhibited it to the view of the assembled Gods, saying, Let him who kneels on the signet when he worships, be the person whom the Gods appoint; and who will dare to oppose him? He then secretly buried the signet in the large hall of the temple; ordered his five sons to fast, and afterwards led in the eldest to worship.'—The others followed in succession, and all missed it, but the youngest, who was a child carried in and caused to kneel upon it. (Tse-chuen.)

Lang.

埋 Lang, or 埋 Tang, Fan-lang, A grave. 墟 Kwang-lang, Waste; wild extensive region. 墟之野 Kwang-lang che yay, A wild extensive wilderness.

Heuen, or Keuen.

A place for inferior retainers about public courts to live in.

One says, a prison for women. Another says, A pavilion or shed.
Ch'ing.

The wall of a town; a walled town or city. From 土 Thuo, Earth, and 成 Ching. Formed; perfected; implying that — 成不可毁也 Th'oo ch'ing yeh k'ho hwuy yao, When once formed it cannot be laid in ruins. 國邑之都垣也 Kwô yeh che tho yuen yao, The walls of the towns which compose the cities of a state or nation. 内曰外曰都郭 Nuy yu ê ch'ing; wae yu ê ko, Within side is called Ch'ing; without side is called Ko — the city and the suburbs. 一日 黄帝始立城邑以居 Yh yuê Ch'ching-te che leih, ch'ing yeh ê keu. One says that Ch'ing-te (B. C. 2700) began to erect cities in which to live. 天子曰崇 T hiee-ntze yu ê tsung-ch'ing, The dwelling of the Son of Heaven is called Tsung-ch'ing — the most honorable city. 皇 I 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. 廣東省 Kwang-tung säng ch'ing, The city of Canton. 遠望見人 Yuen wăng keen ch'ing jin, Saw the battlements of the city at a distance. 腳 Cheh jeh Jeh, The foot of the wall of a city. 池 Ch'ing che, The ditch or moat which surrounds the wall of a city. 一門夫火殃及池魚 Ch'ing mun shih ho, yang keh che yu, 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 being involved. 在 樓上看馬相打 Pete 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 at others.' 郭完固 Ch'ing ka wan kuo, The city and suburbs perfectly strong. 稽志成 Ch'ung cheh ch'ing ch'ing, The will of many forms a city; expresses the difficulty with which the united determination of many persons is opposed.

千 里 長 | T'ieh ên 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 | Tsung-ch'ing-te sa wei, sze sze k'ee go; tan ch'ing ch'ang ch'ing e hieh hwa e 'ko wei kung, Che-hwang-te's (B. C. 2700) conduct was in everything 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 Yew-wang's queen, who lived, (B. C. 760 years.)

哲夫成城 Ch'ee foh ch'ing ch'ing.
哲婦順 Ch'ee foh jee ch'ing.
镢厭仇婦 B e keh ê foh.
為梟為鷹,為虎 as foo ch'ing shê.
為妻為嫂,為虎 Wei keh ê kea.
親戚之階,亂匪降自天 Lvan fei keang tsao th'oein.
生自婦人, Sueng tsao foo jin.
匪敟匪誣 Foi kseoi foo huy,
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 bawse and hateful bird Kaou-she.
Women with long tongues,
Are stepping stones to misery.
State commotions come not from heaven,
They are hurrying and come forth from, woman,
The tongues which do no good, either in teaching or instructing
Are especially those of women and eunuchs.

* The Queen Ch'ing Poo-zoe is particularly alluded to. (She-king-ch'oo.) 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 Shan, Water and earth blended. To rhyme, read Than. To ascend; an octagon. (Tsze-hwuy.) 八埏地之八隅 Pà yun, te che pí tse. 'The eight yun are the eight limits of the earth,' the whole world.

The name of a place

LEÜÉ. 堤 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.

Ma leüé, A path, or other place, fenced in by a low wall for horses.

Ma leüé, A shut up, or sealed road is called Leüé. 山上有水 Shan shang yew shhiuy leüé, On the top of the hill is water surrounded by rising ground.

Yew kene leüé, Shwuy hwan jau che, There is a dike as a boundary, and the water flows round it. 一源分爲四 Yih yuen fun wei sze leüé, One spring dividing and forming four branches.

Kew yew che hing leüé, The figure and divisions of the nine regions (or the world)—may be known without stirring abroad. (Hwae-nan-tse.) 阿向子產 娼雋之才相等 Shihh-héang, Tsze-ch'han, Yen-ying, The talents of Shih-héang, Tsze-ch'han, and Yen-ying, were of the same class. Vulgarly and erroneously written 堤 Leüé.

The original form of 堤 Yin, see above.

Tseun, see Rad. 山 Shan.

Same as 坐 Tso, see above.

The same as 坐 Ke, see above.

A surname.
The same as 菈, Great talents and knowledge.

The same as 沙, Sand.

A wall falling.

The mouth of a grave or cavern.

Ancient form of 堆 Gaou.

EIGHT STROKES.

An ancient form of 野 Yay.

A wilderness or uncultivated tract of country. A surname.

国外為野 Kwô wae wei yay, Beyond the limits of the state is called Yay.

人 Yay-jin, A clown; a rustic.

鸡 Yay ke, A pheasant. 郊 Kaou-yay, The country at a distance from a town.

Dust

To put down; to place or pay. Otherwise written 雲, Téen. Read 要, To benefit; advantageous; to bring down or involve.

The same as 提, A bank or dike.

A limit; a boundary; a state; a nation; a region; the world; the universe.}

Mun yih, The threshold of a door.

Moo héen yû yih, The limit or ridge around a grave is called Yih.

E yi, shoo fang, Different regions and divers states.

Se yih, The western region; central Asia is so denominated by the Chinese and Manchow Tartars.

T'ze yih, To limit one's self. 自己 Tz'ye yih k'he kien, To limit one's self by one's own views; to be narrow minded, bigoted, and self-sufficient.

The limits of the nine regions—expresses in ancient phraseology the whole world. 宇内之門 Yû nuy yû yih chung.—Yu-nuy (in the world; in the universe) is also expressed by Yih-chung.

外國之界 Wae kwô yû tsâu-yih, Foreign countries are called Tsaou-yih, regions cut off.

傳 Chin yih, A limit or boundary; as in fields or land.

墓 Môo yih, The limit or boundary of a grave.

The same is expressed by 觊, Chao yih; 墳 Ying yih; and 墓界 Ying moo kene yih. 立兆 Leih chao yih, To establish or fix the limits of a tomb. Sha-mih says, the original form is this 立 or which Shwô-wân defines 邦也 from 口 from Goi by守. 一地也 Pang yaj, tsung k'how, tsung ko, e show yih; yih, te yaj, A state or country, from Mouth and Spear defending one; one denotes territory. 或 Hwô, 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.

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 升頭 Fow-t'how. 佛山是大 | 頭 Fūshan she tsou t'how. A great mart for goods is Fū-
shan, in the neighbourhood of Canton. 船歇之所 日 | Ch'huen hē che so yuē fow. A place where ships rest
(or anchor) is called Fow. 這貨物積貯商泊
之所 Fow lung ho with tsieh fan shang pó che so, Fow, is
a place where goods are accumulated, and where traders settle
for awhile. 新 | 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.

墟 The same as 汶 Yu, Mire, mud.

Expressed also by 淹泥 Chū-hue. Thick mire. 潮塞
Yu-sih. To stop up with mire.

墟 YU. A small bank; a low wall.

A collection or assemblage in a heath or common. Also written
墟 Woo. Same as 塊 G5.

墟 KEUEN. The earth of a grave; a winding
or crooked limit; a circular wall; which is also expressed by
墟 廈 Keuen-yuen; and 曲 塊 Keuē-teang.

墟 The same as 墳 T'heen.

墟 SUY. Earth not adhesive; loose earth.

Read Sūh, Earth loosened and fallen apart.

墟 PE, or Pei. 塼 S. C.

To be attached to; to devolve upon; thick; abundant.

A low wall; a low damp place; marshy land. 王事 適
我政事一 | 益我 Wang sze sīh wo, ching sze
yih pei yih wo. On the king's business was I sent; and the
affairs of government entirely devolved on me. 竹
Chūh pei, A bamboo fence or wall. 這 Pei shih, Damp
marshy low land. 松樹不生 | Sung pih pih shing
pei, Firs will not grow in low marshy land. 田百畝
謂之 | Tien pih mow wei che pei, A hundred Mu of
land, is called Pei. 读 Pe. A certain part of the battlements
of a city wall, called 塭 Neu-teang, The woman's wall.

墟 YUEN. The same as 盛 Wan.

A vessel to contain rice. Al. scrib. 綽 Wan, and 漢 Wan.

墟 KEU.

A bank to confine water. By some deemed erroneous.

墟 LÜN. A dike or bank; a high place in a
field. A ditch; to fall or sink into.

墟 TSĀNG. To form; to confine; to manage.

墟 The north gate of the principal city of the state 魯 Loo.

墟 K'HUNG. A cave; a cavern; a receptacle.
墟 CH'HUNG.
墟 Ch'hung-yung, Disquieted, disturbed appearance.
墟 TUNG. 上墟 Shang-tung. The name of a place.
The same as 坪 Pe, see above.

The sound of something falling: earth heaped up, as appears when a wall, or other building falls into ruins.

A kind of lock or bar on a river. A rapid current by water straitened in its course. There is a kind of windlass on the bank of the river to draw boats or other vessels up the lock or rapid. Sometimes 龙船 shoo chuen chih, on each bank is erected a turning wheel or windlass. 移動牛股之因名牛墟 Hw'oe new jaou chih, wan che, yin ming new T'hae. Sometimes the wheel is turned by kine to draw the vessel; and hence it is named New-T'hae, A cow-wheellass 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. 凡征税之所 Fan t'hae chin'g shu'uy che so, Wherever there is a T'hae, It is a place for exacting duties. | 表 T'hae-chih, A table or list of the duties to be levied at those places. 淮堰 | Hwae yen T'hae, The locks or windlasses on the river Hwae, T'hae is also the name of a place, from its resemblance to what has been described.

塯 T'han. 鎮塯 Lan-T'han, A long level space of ground. A kind of earthen vessel. Vulgarly written 鈊 T'han.

To cover any thing with earth. A pit formed.

called T's'hae. 古者卿大夫有 之[? Koo chay King-ta-foo yew T's'hae-te, In ancient times the officers called King-ta-foo had land granted them. 死葬之所以名 Sze ts'ang che ying ming, It was employed as a place of interment for them when dead, and hence its name. 宮或謂之 | Chung, huo wei T's'hae, A grave is by some called T's'hae.

The vulgar form of 場 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 born grain. Sand accumulated into a kind of hillock.

Same as 坑 K'han. 場井之蛙 K'han ts'ing che wa, A species of frog, said to be found in wells.

Clayey, adhesive earth. Work in clay is called 擠塯 Thwan-chih, To poke or feel one's way as a blind man, is called 擠 | Chih chih. 擠 | 紫塯果行而己 Chih chih su t'hou, ming hing urh e, Feeling one's way by poking in the mud is not better than walking in the dark. 盲人以杖塯 | 而求道雖用白日無 異夜行 Mang jin e chung chih urh kew tsou, say jung ph jih woo e yay hing, A blind man poking in the ground with a staff, and trying to find his way, although it be in daylight, it is not different from walking in the dark. (Yang- ts'ee) 厮土赤 | 塯草木漸苍白 Keu'e t'hou chih chih fun, tsou mih ts'ai saou, That earth was carination
colored clayey and fertile. herbs and trees were gradually accommodated to it. Syn. with 黃 Chih.

埧 TO. Stiff mould or earth.

經 KWAE. Great; large.

執 E. From 手 Kē, To seize. Abbreviated thus 手.

To plant; to grasp with the hand and plant.

藝,e The arts which result from human talent.

藝,e The six arts. See under 藝. Read She, in the sense of 艺. Strength; authority; power. 有不由於 禮者在 1省去 Joo yew pih yew yu le chay, tsae she chay k'heu, if there be conduct which does not proceed from a regard to propriety, put away those in authority. 在 1 居崇位也 Tse-she keu tsun wei yay, Tse-she denotes being in a place of honor. (Le-king.)

地 | 便利 Tse-she pîen 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 險固二萬人足當諸侯百萬人也 Tsin te k'heu koo, urh wan jiu ts'ho tang. Choo-how pîh 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. 執執

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 黃 Chih, To fear. Otherwise written 駕 Chih, also written 厲 Chih. 執手同行 Chih show ts'ho ning, To take by the hand and walk together. | 守 Chih-show, To seize and hold fast. 捕 | Poo-chih, To apprehend, as by the officers of the police. 囚 | Koo-chih, To be obstinate and inflexible. | 一不通 Chih yih pih ts'ho ning, To seize hold of one view of a subject or sentiment, and be impervious to the reasons assigned for any change. 徒 | 良見 T'ho chih ke kīen, A useless and absurd adherence to one's own perception of any opinion or circumstance. | 殊 Chih goau, Obstinate and perverse; a pertinacious wrangling manner. 1 法 相繩 Chih fa seang shing, To grasp the law and measure with a line;—a pertinacious adherence to rule. 1 贊以 相見 Chih che e seang kīen, To take presents in one's hand when going to see a person. 父之友曰 | 友 Foo che yew, yü 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. 父之 | 不謂之進不敢進,不謂之退,不谓之退,不問不敢對此孝子之行也 K'heu foo che chih, pih wei che tsin, pih kan tsin; pih wei che tuy, pih kan tuy; pih wân pih kan tuy, tsae shenau tsae che bing 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'hu ng che che yew yay; king che t'hu ng 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-sho.) 老先生既說不在 此我學生怎敢 | 言在此 Loo sien sâng ke shwô pih tsa chao, wo he-ô slang tsan kan chih yen tsa-chao, As you, venerable teacher affirm that he is not here, how shall I a learner pertinaciously affirm that he is here. 人心 權危, 道心權微, 素惟惟一, 允 | 諱 (1) Jiu sin wei wei: tao shu wei wei; wei tsing wei yi; yun chih k'heu 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.

(Sho-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
Beirong.

日者年月所聞吾子自 | 瀋王之音得是。to begin, to initiate. (Tso-chuen.)

通日者化千百種 | 杨, is to be distinguished from 白 Ch'hang.

培 PEI. 植语

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. | 灌 Pow-lou. A
small rising ground or hillock.

說文 | 數士田
山川也, Shao-wan, pei-tun, chu, t'ioo, tsun, shen, cheun yuay,
Shao-wan says, Pei-tun denotes, earth, fields, hills and rivers.

天之生物必因其材而篤焉, 故裁者 | 之, 備之
Thien che shing wih poih yin k'he
kue unh yun, kou-tee chay pei che, king chay, 'fish che',
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, 天有其偏于
其間者, 皆物之自取耳 K'he t'heen yew e yu
k'he kheun tse! keau with che tse kue unh, How can it be
thought that Heaven has any will in the occurrence! all that
occurs is what creatures take to themselves. 有生意
者便從而| 置之 Yew sing e chay, p'un tseung
urh pei yang che, That which has a disposition to grow, it is
accompanied with, supplied with earth and nourished. The same
phrasology is applied to the human body; thus, 又加
倍 | 養幾日便漸漸好了 Yew kea pei pei
yang ke kheh, p'eu treen tseun hou chen lu, Further, add an
increased degree of nourishment and care for a few days,
and then you will gradually get better. | 補元氣
本丸 Pei yuen, kou pun wan, Pills to strengthen and
confirm the original constitution. 鬱荷裁 | Lui ho
tsue 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. 生死
俱望 | 植 Shing szo ken wanghai ne pei chih, Whether
life or death, all depend on your assistance.

風 Fung, A heavy gale of wind. (Chwang-tsze.) One reads it.
<table>
<thead>
<tr>
<th>Pith</th>
<th>Lay-pih</th>
<th>A small mound or hilly. Occurs in the sense of Pei. Farther were not burnt. And Fow, A man's name. Occurs as a local word denoting a base.</th>
</tr>
</thead>
<tbody>
<tr>
<td>氹 KE.</td>
<td>金臺埼</td>
<td>An ancient form of 至 Tae, see Ran. 至 Che, 8 str.</td>
</tr>
<tr>
<td>符 SAOU.</td>
<td>打掃</td>
<td>An abbreviated form of Tae, immediately preceding.</td>
</tr>
<tr>
<td>基</td>
<td>金</td>
<td>K'HE. The head of a winding bank or shore.</td>
</tr>
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<td></td>
<td>至</td>
<td>Otherwise written these several ways, 至 基 all of which are pronounced K'he.</td>
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</tbody>
</table>

**SAOU.**

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.

**FAN.**

To sweep; to brush. 焚香 | 地 | Fan

**SAOU-Pa.** A broom. 焚香 | 薪 | Sha saou, To sprinkle round and sweep it with water.

**CHUN.**

A mark to be shot at with an arrow. Also written 基.
T'hang

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 Thung.

Tsung ke wei t'hang, An eminently and honorable foundation constitutes Thang.

Ching tsin yê t'hang, A middle and principal apartment is called T'han.

Ming t'hang, A royal or imperial chamber of an audience. The Chinese represent the ground floor thus:

GROUND PLAN.

明 堂
T'hang, A hall for the reception of visitors.

客 Mwan t'hang jin k'hih, The hall is full of visitors.

满红 Wwan t'hang hung, 'The whole hall is red;' with the glare of light.

金玉金 Kin yuh mawan t'hang, 'May gold and gems fill the hall;' a wish written on a scroll of paper and hung up at the New year.

客 T'hang k'hih, Denotes the female inhabitants of a house.

裡面有客 Le mian yew t'hang k'hih, There are females within.

宰相稱中 Tsae seang ching chung t'hang. A minister of state is called Chung t'hang.

A governor of a province instead of the Pronoun 1, says 本部 Poo-poo t'hang. Your mother, or your honored mother is expressed by 去 Tsun t'hang. 高 Kan t'hang, and 今壽 Ling show t'hang.

門人不敬子路 Yen shih yen nei. The pupils (in consequence of what Confucius said) did not respect Tzse-lu. Confucius said, 'As to Yew (otherwise called Tzse-loo) be has ascended the hall (of knowledge) but not yet entered the inner apartments—be should not be despised.

升入室喻入道之次第,言子路之学已造乎正大高明之域.特未深入精微之奥耳未可以一事之失而遽忽之也. To ascend the hall and enter the inner apartments, is a metaphor representing the different degrees of progress in science; and expressing that Tzse-lu's learning had already attained the limits of what was correct, great, eminent and splendid; only he had not yet entered the profound and abstruse recesses of refined discrimination; but he ought not, because of falling in one point, to be treated slightingly. (Lun-yu.)

三揖而後升 San yih ur sus he shing t'hang, 'Makes three bows and then ascends the hall.' The successful marksman in archery does so, to those who have missed the mark. They are required to drink as a forfeit, three cups of wine.

玉 Yuh t'hang, or 金馬玉 Kin ma yuh t'hang. A golden horse and a palace of gems,—is said to be possessed by a person who has attained the literary rank called 翰林院 Han-lin-yuen.

有道之不廉 Yew tao, T'hang leen, There is reason and justice with purity in the palace; expresses a period of good...
and equitable government with purity; in contradistinction from pecuniary corruption.  | 兄弟 | Thang heung-te,  
Sons of uncles by the father's side; cousins generally.  | 嫡 | 兄弟 | Teih Thang heung-te,  
First cousins, uncle's son's by the father's side. As the term Hwang-te, Brother, is applied so generally, those who are so by the same father are distinguished by the term 胞兄弟 Paou heung-te, Brothers of the same womb; this phraseology is used, although the brothers were by different mothers.  
從 | 兄弟 | Tsung Thang heung te, Cousins's sons. Cousins by the mother's side being of a different surname, are not included in this expression.  
子曰 | 子張 | 難與並為仁矣 | Tsang tzse yue, Thang-thang hoo, ch'hang yay, nan yu ping wei jin e, Tsang-tsze said, (my pupil) Ch'hang is very pompous and showy; it is difficult to unite with it the virtue of benevolence. (Lun-yu.)  
容貌之盛 | 言其務外自高 | 不可華而為仁 | Thang-thang, 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 of any assistance to his improvement in virtue, nor yet aid the virtues of other men. (Lun-yu-choo.) Another Commentator adds, 子張外有餘而內不足 | 寧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 | 而無方無算 | Nan woo, tung thang, tsang woo fang, woo swan, The male soareers, or wizzards, in the winter offer sacrifices or oblations, which begin at the temple, and are directed to different parts of the heavens and different distances, without any fixed rule. These were to expel diseases or pestilence. (Chow-le.) 上欲治明 | 未曉其制度 | Shang yih che ming thang, wei hienou k'he che thoo; yew jin ta shang hwang-te she ming thang thoo, The Emperor (Woo-le) wished to erect a Ming thang 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'eu-han.) 明 | 色者明 | 諸侯之尊卑也 | Ming thang yay chay; ming chho how che tsun pei yay, Ming-thang (the hall of illumination) was for discriminating clearly the different ranks of governors or Princes. (Le-king.)  | 呼 | | Hung thang, General laughter.  
終南何有 | 有紀有 | Chung-an ho yew; yew ke yew thang, What does the hill chung-an possess? it has abrupt precipices and level plats of ground. (She-king.)  | 望楚與 | Wang tsoo yu thang, (Ascended the city wall) to take a survey of the hill Tsou, and the city Thang (built on its side).

堅 | TSEU. | 9 | S. C. | 32nd Radical. | 514

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.

塹 | KHWÜH, or K'hu. | A hollow cavern; a den; a cave. A hillock or mound of earth. From 壁 T'ho, earth and 居 Keu, To dig or hollow out; a mound being raised by digging a pit. (Shwō-wu.)  
伏甲于塹室而享王 | Foh ke h'yu k'hewh shih uch 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 | 虚磑之東 | Foh sce k'hewh heng yen swei chung, Hiding themselves, died in dens and caves, in rocky caverns of the mountains, and in thick jungles.  
堆揚塵 | K'ho, yang chin, To raise particles of earth and spread dust. The propriety of using K'hewh in this sense, is disputed.

壩 | K'HO, or Kwae. | Dust; the appearance of dust rising. One says, A utensil made of grass.
The same as 坤 Kwan, see above.

堅 [kān]

To establish, to confirm, to strengthen, to be confirmed in a purpose or opinion. Solid, hard, sound, firm, stout, strong, robust. Determined; constant; durable. A surname.

堅固 [kān-gù] Kān-koo, and 坚 Kiên-loo. Strong, firm, durable, are applied to any production of human labour. 這張桌子做得 堅 Chay chü häng chhō tse tso Kān-koo. This table is made strong and durable. 坚本 [kān-bèng] Kān pun Kān-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.

堅壯 [kān-chuang] Kān-chuang. 'Strong and robust,' applied to a person; commonly to hale old men. 這個老頭子 堅 Chay ko laun t'hōu-tse Kān-chuang. 'This old bearded head 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 堅極 [lǎo-jūn jiē] Lau jun kei Kān-chuang kei, Old gentleman, you are extremely hale and stout.

堅硬的性 [kān-gông t'hūng] Kān kōng t'hūng shīng. A fine firm unyielding disposition; taken in a good sense, in opposition to being weak and timorous.

堅山通大海 [kān shān tông hǎi dà] Kān shān tông hǎi dà. 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.

堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. Mountains have been cut through to make a passage to the ocean.

堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. Stones have been melted to repair the pure heavens.

堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. In the world there is nothing impossible.

堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. Man's hearts are themselves wanting in firmness.

堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. He with a firm intention will not assent. 告老之念 [gào lǎo zhī niàn] Gào lǎo zhī niàn. His thoughts of reporting himself superannuated were more confirmed.

堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. Fixed purpose. 窮且益坚 [qióng qiě yì jiān] Qióng qiě yì jiān. Keung, t'sheh yīn Kān, pih chü tseng yun ê che. Failure (in obtaining a literary degree) should make you more determined not to let fall the purpose, of passing the azure-cloud bridge to the temple of learning and fame.


堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. 最尊居中 [zuì zūn jū zhōng] Zuì zūn jū zhōng. Chung tso keu chung, e Kān yū tse ōu. The highest honor is given to him who is stationed in the centre, to confirm his purpose to press forward, and to support him. The Chung-kēn, or General in the centre, is also called 中軍 Chung-kēn.

堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. In Epitaphs, 彰義掩過 [zhāng yì yǎn guò] Zhāng yì yǎn guò. Chung ê, yen kwo yuē Kān. 'To publish virtues and screen faults is expressed by Kān.'

堅石補青天 [kān shí bǔ qīng tiān] Kān shí bǔ qīng tiān. 實 [shí] Shí. Shí Kān shí shī laun. The grain was sound, the grain was good. (She-kēng.) 水方盛, 水澤腹 [shuǐ fāng shèng, shuǐ zé fū] Shuǐ fāng shèng, shuǐ zé fū. While the ice was abundant, and the bosom of the fluent water was hard, an order was given to take the ice and put it into 冰室 Ling-shí. An ice house. (Lē-king.) 水[shuǐ Kān-shū, A lixivium or 里; 水 Kān-shū, A lixivium or 義 Kān is used on some sign boards in this sense. To rhyme, read Kin.
堆 TUY.  The name of a bird. Sho-ke writes the above cha-

董 K'HIN.  The Books of Han 章 Tuy. It is vulgarly

racter 雜 Tuy. The Books of Han 章 Tuy. It is vulgarly

written 雜 Tuy.

From 董 K'hin, Untanned leather, and 土 T'ho, Earth.

Tenacious, adhesive earth; loam; yellow clay; mud. To daub or


with 僅 Kin, and 勤 Kin, A small quantity. 劉守光園

涂州城中雜食董垠 Lew-show-kwang wei ts'hang-

chow, ch'ching, chung ts'ai shih k'hin kwaen, During the five
dynasties (A. D. 900) Lew-show-kwang (besieged) Ts'ang-

chow; in the city the people indiscriminately ate lumps of loam.'

Woo-tae-she.) 受天 Tae hoo t'hsen k'hin, Wait for

the times of Heaven (Kwan-tsze). He is a very obscure Writer, and

this sense is disputed.

章出黄 Tuy.  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. 砾 Shih tuy, A heap of stones. | 堆

Tuy tse, To heap or pile up. | 金積玉 Tuy kin, tseh yuh, To heap up gold and accumulate gems. Shopmen

write these word on the doors of their shelves at the new year.

堆心来 Ts'ien tsow wan sen, tys shang chin lae, A thousand

sorrows and ten thousand minute cares, all crowded upon the

heart. 大家揉了些花草来兜着坐在

花草中草閣 Ta kea tsae leaou sey hwa tsou leu tow

ch'o, tsu tsae hwa tsauou tchung tsauou tch,' 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 hook

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 take

a cash; about one fourth of a halfpenny on each chance.

This early gambling is disreputable by correct parents.

| 華 Tuy-tse, or 官 | Kwan tuy, A kind of guard house

at the ends of streets or other passes, where a watch is kept.

| 挑 Tuy shih, To put aside the sih,—a certain musical instru-

ment. 打灰 | Tu hway tse, 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'hoo-yay, and is observed by the Chinese as the close of the year;
or the 小年夜 Seau ou nien 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. | 阿漏 |

Olan-tuy, The name of a bird. Sho-ke writes the above cha-
KANG. An earthen vessel to contain water.

The name of a place. 大壘路 Ta-kang loo, The great Kang road; travelled by the Emperor Tsin-che Hwang-te, (B. C. 200) when on his eastern tour. There is a Poem entitled Ta-kang-loo, by 王安石 Wang-gau-shih, A famous scholar and minister, of state, during the 宋 Sung Dynasty.

塋 YÜH. Fat fertile earth.

以其能生長萬物故从又从土 E k'he nang sang ch'hang wan wu, kao tsung yih, tsung t'hoo, Which from its capability to produce and bring to maturity every species of plant and creature, is composed of Yüh. To nourish, and T'hoo, The earth. The Chinese speak of the earth producing animated creatures, as well as, plants and minerals.

墳 GÖ, or Ngö. S. C.

Earth of various colours: white earth fitted, it is said, to make porcelain of; whitewash or plaster for walls; a wall, a house; an unplastered house. To whitewash; to plaster or smear. 白塋黑青黄 | Pih gö, hih tsing hung gö, White earth; black, blue and yellow earth. 虽塋也次之, 先泥之以灰饰之 | Gö chay, ya yey ts'he yay, seon ne che, e hwuy shih che, Gö denotes, next, is the second place, first mud it (or plaster the wall) and then beautify it with a whitewash. 各土则丹再者 | Khe t'hoo tsih tan, tsing, chay gö, That earth is of red, blue, and carnation colouring matter.

墳居之 | E pih t'hoo, t'hoo ts'ang shih chay, yin wei che gö, The wall or house being plastered with white earth, they are therefore called Gö. (Lü-h-shih.) 守塋 | Show theaou yew gö che. The keeper of the temple or mausoleum, colours it black and white. (Chow-le.) 又不塋墳亦曰 | Yew pih t'hoo ke yih yuë gö, Further, (a wall or house) not plastered with any colours is also called Gö. 三年之喪塋 | 室之中 San neen che sang leu gö shih che chung, In a triennial mourning (for one's parents, it is required) to live in an unplastered uncoloured cottage. (Le-king.) 以塋塋為之 Gö-shih, lay keih wei che, A cottage called Gö-shih, is made of unburnt bricks piled on each other; and is not plastered.

凡塋塋皆言 | Fan t'hoo shih kee yen gö, Whatever is ornamented by smearing, or plastering is expressed by Gö. 鄙人 | 其鼻 | Ying jin gö k'he pe, The people of Ying smear their nose with 小飛泥 Seou gi fei su, 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-tseu.

墳 P'HING, or P'hàng. §

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 from a wall is which it is loosened. 塩下棺謂之窟喪葬下土謂之塁 Tsang hea' k'wan wei che pheên; sang tsang heat t'hoo wei che phang, To put down the coffin into the grave is called P'heên; to put the earth down into the grave (upon the coffin) is expressed by Ph'ang. 毀之則朝而弗毁則日中而 | Huwuy che, tsih chaou p'hang ph'ang; tsih hwuy ts'he chung urh ph'ang. 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 | Tsan tsheên ch'iao teou ko häng kung sien sang yu'häng. 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 前 Ph'ang, and 前 Ph'ang.
The name of a place, which gave a name to a canal opened by the Tartars of the Dynasty Yuen. 明万历丙申黄帠河没，Hwang koo bo muh, 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 Yen-kung-chung, one of the most eminent disciples of Confucius; others think this a mistake.

The name of a person.

The original form of 堂 Pei, see above.

Soft deep mud; mire.

An ancient form of 堃 Gaou.

To split, rend or rive asunder.

Same as 堰 Yih, see above.

Same as 國 Chih, The name of a person.

An nephew of Ho-tae how, Queen Ho-tae, of the Dynasty Sung.

Commander-in-Chief, which was then expressed by) Tse-ts'-too-sze.

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 朱Th.

同 Né, see above.

The dike or raised foot-path which divides fields of grain. These three characters 堳壙隬 are pronounced, and denote, the same as the word under definition.

A fence encircling a piece of ground.

The original form of 寨 Chae, An encampment or station, either of regular troops, or of banditti.

Same as 堯 Yin. To stop, close, or fill up; to raise a mound. An earthen mound or hill. To rhyme, read Yen.

子反乘壇而窹宋城 Tse-fan ascended a mound of earth to obtain a clandestine view of the state sung. 距 壇之具也 Keu-yin, t'ang ch'ing che keu kay, Keu-yin, is an engine for mounting the walls of towns. Syn. with 陲 Yen 嶏陸洪水 Kwan dammed up the waters of the Deluge, instead of carrying them off to sea.

Same as the following.

Earth, loam; the name of a lane; it was called Ta-hwan-le.
P'HEIH. A clod of earth. 堆
同
Same as 堆 P'o, see above.

LÉEN. 堆壇 Léen tang. The name of a market place; where situated, is not certainly known.

KO. A crucible.

所以荔枝金银st hieh kin yin, That in which gold and silver are boiled and purified.

THEÉE. 堆壇 A parapet; to fortify with a parapet; the parapet with its aperture. The Chinese denominated it a woman's wall. 堆壇 攻崔氏,崔氏壇其官而守之,以白壇故曰堆壇. Loo-poo-ph'he' kung Tsuy-shē; Tsuy-shē t'he' k'he kung urh show che t'he' e ph go, koo yen fun thēh, Loo-poo-ph'he', attacked Tsuy-shē; Tsuy-shē fortified his palace and defended it. He whitewashed the parapet, and hence it was called, the coloured parapet. 雛 [粉如银] Ke t'he' fun joo yin, The parapet was coloured like silver.

WEI. To break down the bank of a pond.

CH'HIH. CHUEN. The earth which is turned over by the plough; to mix or blend by ploughing.

HOW. 土 R. H.

CHUEN. The earth which is turned over by the plough; to mix or blend by ploughing.

PAOU. A station for defence; a small citadel, or post defended by military. The same is expressed by 堡壇保 Paou-chang. Otherwise written 堡壇保 Paou, 翡 Paou, 堡壇 Paou. Village districts or lanes are differently denominated 如 Paou, 甲 Kea. and 翡 Pe.

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.

T§th. 与 t$th ke chow, The Yu foreigners resided in Ke-chow; said to correspond to the modern province of Chih-le.
Ancient form of 腿 Mûh, See Rad. 腳 Mûh.

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 隆 Te, which is more frequently used.

堤岸 Te gan, The bank of a stream, river or canal. 長 [Ch'ang te, A long bank. | 底 Te 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. 沐 | Miu-hkwei, The name of a state. 隆 | Kwân te, The name of place in the Province of 直隴 Chi-lie, where it is said a beginning was made to draw off the waters of the Duleh.

互見阜部足註 Hoo kien bow poo te choo, Compare with this the definition of Te, under the Radical Fow.

MOW, or Woo. An earthen vessel to contain grain. A boiler with a cover to decoct medicines. 亮 Hwang mow, An earthen boiler made of Yellow clay, used for decocting certain medicines, employed to heal ulcers.

取之以治創惡肉破骨則盡出 Ts'eu che e choo chwang, gô jow, po kwûh tsîn tsîn ch'üh, Taking (this medicine) and applying it to the ulcer, vicious flesh and shattered bones forthwith came out entirely. (Chow-le.)

TO. To move. One says, The appearance of hanging down, suspended. This latter sense is disputed. In Yih-king, 站 Tô, is used instead of this character. 站 Tôen to, A kind of a stand in the corner of a hall.

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 Nwan, The land adjacent to a bank or river. Otherwise written 堡 Juen, and 堡 Juen. 堡垵垣 Menou juen yuen, The space between the outer and inner walls of the temple.

Same as 階 Keac, A step; steps; stairs.

Ö, or GÖ. An aperture or slit in a wall.

Read Yoe, Blue earth. Read K'hêe, 衚塲 K'hen kheê. To make a great breach upon an enemy, or a set of banditti.

壇 | Yung ò, To oppose water by a earthen mound or dike, 石 | Shih ò, The name of a place.

KANG. A road or path leading to a grave.

Also written 堆 K'ang. 葬引至于壇 Tsang yin chee yu k'ang, Is the funerary yiel led out to the road. (Le-ke.)

K'HAN. 堪 K'han. 甚不堪 Shih pûh k'han, Extremely unworthy.

To sustain, to bear, to be able for, or adequate to; to be worthy of. Tolerable. A hill exhibiting a romantic odd appearance. A surname. A protuberance or jutting out of the earth, extending over a cavity below. Read Tsin, Earth, earthy. One says, not clear or pure. Otherwise written 堆 K'han, and 堆 K'han. 甚不堪 Shih pûh k'han, Extremely unworthy.

不 | 東吏 Pûh k'han tung se, A worthless good-for nothing thing,— used when uttering personal abuse. 不 | 令入見 Pûh k'han ling jin kien, Not worth looking at. 不 | 污穢不 | Wûo wei pûh k'han, Intolerably filthy.

以任載 K'han e jin tsîn, Adequate to sustain; or to contain and bear the burden of. 不 | 告人 Pûh k'han kou jin, Not worthy to bring any accusation against a person.

克 | K'hîh k'han, Adequate to, able or competent for.

我何 | Wo ho k'han, How am I able for it. 不能 | Pûh nang k'han, Inadequate for.
YU. A grave.

Fan, fun, yu, pei, low, leuè, yin, ying, lung, kae chung pêé ming. All these words, Fun, yu, pei, low, leuè, yin, ying, lung, are different terms for graves or tombs.

HWANG.

Thang-hwang, hê tèén yây, 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 皇 Hwang. It is further defined, a house or apartment without the surrounding four walls. The open space before a house or grave. 葬于絃 | or 皇 Tsang yu thee hwang, Interred in the open space before the tomb. 城復于 | Ch'ing fah yu hwang, The city wall fell in ruins into the ditch. |

GO, or Ö.

The bank of a stream or river; an earthen bank having steps. Also written these different ways, 埕 Gó, 執 Gó, and 阪 Gó.

High; eminent. From 高Yao, Earth heaped up, and 元Wih, A high and level base. High and remotely seen, a mountain. The famous Chinese Sovereign Yao, who began his reign. 業 B. C. 2330. A surname; a name. In epitaphs, Yao expresses Great eminence in justice and virtue. The name of a hill. Some write the character thus 竈. Originally written without the lower part: in the Seal Character, was added to heighten the idea by association. 綠 From 三土積累而上象高形 Yih yu ê tsung san choo tsêh lay, urh shiang, seang koon hing. One says, it is derived from three earth-characters, piled on each other and placed high, to
也曉曉至自憐古帝王。Yaou, yew yaou yuy; yaou-yaou, che kaou maou, koo Thang te. Yaou is similar in meaning to Yau (a lofty mountain); the appearance of the highest possible towering mountain; (hence the name of) the ancient emperor of (the first) Thang Dynasty. 曰若稽古帝 | Yu6, j3 ke koo te Yaou, On examining (into the character of) the ancient emperor Yaou. | 而無所不至也 Yaou che 'kung ts, urh woo so phu che yau, The meritorious deeds of Yaou were great; there was nothing, (either affair, place or time) to which they did not extend. 孔子曰惟天為大懸 | 則之 Kung-tsze yuy, wei tsche wei ta; wei Yaou tsie 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 Shoo seu te wang che tib, moh shing yu Yaou; urh k'he tsan yaou che tib; moh 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-king-te-chao) 便繼 | Shun ke Yaou, Shun succeeded Yaou. 坐堰 | Seu shen Yaou. The art of government was carried to its highest perfection by Yaou and Shun. This person is distinguished by the term 尊唐 | Thang-yaou. 愍 | Te-yaou, and 神 | Shin-yaou, The divine Yaou. 宗史陳叟 | Sung she Chin, Yaou-sow; Yaou-tze; Yaou-tso houng-te, kwe 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 Yaous of the family Chin. 前 | Tsung Yaou, To meditate on Yaou, and to recite to one's self his sayings. 體 | Te-yaou, To imitate Yaou. He ascended the throne before the first Emperor of the Han Dynasty. 擎進 Kwa-chung, advised his master 指信 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. Kwa-chung was next called for, charged with the advice which he had given; he acknowledged it, but added, 罵農叔敬非其主 Shih keen fei Yaou; fei fei k'h 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 Kwa-chung took to himself the epithet of dog, that he dismissed him unhurt. This anecdote is much admired by the Chinese. 可同 | K'h thung Yaou, May be deemed the same as Yaou. 墓 | Seu en yaou, To narrate the acts of Yaou. | | Yaou shan, A hill in the Province of Chib-le, which first obtained its name in the time of Yaou.

An ancient form of 堰 Chuy, see under 6 strokes.

YEN, or Yen. To stop or dam up water.

A dike or dam. 千金壩 Ts'heen kin yen, A certain place in Hsuan Province.

PAOU. | T'lioo.

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. | 鼐 Paou ch'how, To revenge. 有恩 | En Yew gan paou gan, He who has received a favour must make a recompense for it. 此德此恩不知何年可 | Tse tib, tse gan, phu che ho nen k'h phau, This virtue, this kindness, I know not what year it can be recompensed. 施不望 | She phu wang paou, To confer without hope of recompense; or thus, 施恩莫望 | She gan mo wang paou, To do an act of kindness not hoping for any recompense.
### 知恩不忘非君子

有徳不狂為人

Che gân pûih pàou fei kên-tsê;
Yew chîw houv pûih pàou wâng wêijin.

He who is 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.

或曰以德怨何如 Hwû yüê, e tîh pàou 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 Tsê yuê, ho e pàou tîh, 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 E chih pàou yuen, e tîh pàou tîh, Recompense ill-will by straight forward (upright, equitable) conduct; recompense kind actions, by kind actions.

(Lun-yü.) 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.

### 言人有德我以微物我當之以重寳 Yen, jün yew tsêung wo e wei wîh, wo tang pàou cê chung pàou, This expresses, that if a person confer upon me a trifling thing, I sought to recompense him by what is important and valuable。

但欲其長以爲好而不忘耳 Urh yew we tsêung e wei pàou yuen, tan yûh k'ho chûang e wei hoaun urh pûih wâng urh, Still not deeming it a sufficient recompense, but desiring that he should long be induced to love, and not forget.

(Shê-king-choo.) 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 wîh pun hoo T'heên, jün pun hoo tsê, tsê e pei shang-te yâh, Kênou che tse ta pàou pûn, fan che yueh, 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.)

### 殺我以木瓜 Fei pàou 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-king.)

### 范睢一飯之德必償睚眦之怨必 Fan tseu yih fan che tîh peih chang, yae lîze che yuen
peih paou, Fan-tseu (a general of Tsin) made a point of returning (the slightest favor, even) a dinner, and of revenging
the offence given by a side glance. (She-ke.)

Lun fang, To revenge a wrong look.

Paou tse, and | 应 paou ying, To make a return, or to
recompense. | 望 | Wang paou, Is to hope for a recom-
pense from others. | 阿 | Thoo paou, Is to hope to be able,
and to be desires of making a return to others.

How gan t'hoou paou, I hope to make a return for your
great kindness. 後来 How t'hoou paou,
I hope to make some return hereafter.

Fun meen t'hoou paou, To use great effort in the hope of
making some return. 蟲草 Ké tson paou, The
recompense of binding together straw; and 鶏環 | Han
hwan paou, The recompense of taking in the month 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 hades 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.

銘心銘骨 Ming sin low kwih.
感德深恩 Kan th i nan wang.
草草蘭環 Ké tson, han hwan.
知恩必 | Che gân peih 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.
隂 | Yin paou, A secret or hidden recompense. 福 |
Fuk paou, A happy or blessed recompense. 惡 |

Paou, A recompense of evil. 恶必有恶 | Gô peih
yuw gô paou, Vice or the vicious shall be recompensed with
evil. 速 | Sô paou, A sudden recompense, or a quick
notification. | 信 Paou sin, Information or intelligence
given; to report or state to. 捷 | Tsêk paou, To an-
nounce to with haste. 無文書 | Woo wên shoo
khow paou, Having no written document, to announce to, or
report, orally. 已經呈 | 文武衙門 B king
ching paou wên woo yam-mum, Already announced by writing
to the civil and military offices. 通 | Thang paou, To
notify every where; or a general information given to all the
officers of a city or province. 京 | King paou, The
Peking Gazette. In the Provinces it is in manuscript, and
hence is called京抄 King-chao.

Fung che, e li paou, His Majesty's wish has been reverently
received: 'announced to all concerned.'—This kind of reply
indicates the approbation of statement sent.

| 船 Paou-
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. 搭 |
Tá 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
Hong. This person adds these sums to his own duties and
pays the whole to government.

新進士及第泥金書帖子附家書用 | 登科
之喜 Sin Tsin-tsze-keih-te e ne-kin shoo tê tse, foo kea
shoo chung, yung têng-ko che he, 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.

Paou, occurs in the sense of 合 Ha, To unite.

曰 | Lna tsew yuâ paou, To discuss, or try the case of
prisoners is called Paou. 下妓上曰 | Hea yin shang
yuâ paou, For inferiors in natural rank to debase superiors,
is called Paou. Occurs Syn. with 赴 Foo, To hasten. Origi-
nally written 報 Paou. 反以之 | Fan ê paou che,
Turned it back to unite it.

文公 | 郑子之妃
Wân-kung paou ching tse che fei, Wân-kung debauched
the wife of his uncle, the prince of the state Ching. (Tso-chuen.)

[Excerpt from text]

An ancient form of Tsze.

Also read Tseih. To form bricks of earth; the stuff of a candle; what is left when the fire has consumed the combustible part; to suffocate, or dislike; to hate.

帝日能倣談說。震驚朕师，命飲作納言。凤夜出納服命惟允。Te yuč, Lung, chin ch'heh tsau shwu, tsen hing, shin king chien sze. Ming yu ē na yen, so yu ch'ihh nā chin ming wey yun, The Emperor (Shun, B.C. 2236) said to Lung (one of his ministers) I hate slander, and a perverse ingenuity, which misrepresents 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. (Sho-king.)

You氏采植。夏后氏。Tao show ping chā; yew show chē Tseih, With the left hand hold the candle; and with the right hand break off the stuff. 火之餘燼日 Hoo che yu tsin yuč Tseih, The remnant of what fire has consumed is called Tseih.

Field CH'HANG.

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.

築土為壇除地為場 Ch'heh t'ho wei tan; ch'ho to wei ch'hang. Raised earth makes (the kind of altar called) Tan; earth removed (to level or execute the place) makes Ch'hang. 收租圈日 Shou ho po yuč ch'hang, An enclosure to receive grain is called Ch'hang.

圈 Ch'hang po, Expresses the same generally. 春夏為 圈秋冬為 | also Chua, Hea, wei po; tsew tung wei ch'hang yar, The place designed for Spring and Summer is called Po; that for Autumn and Winter is called Ch'hang.

九月圈 | 园 Kew yuč, chō ch'hang po, In the ninth moon an enclosure for grain is made. The word Chō expresses the beating down of mud as in forming a mud wall. 科 | 园 Ch'hang jia, ch'hang kwō che ch'hang-poo, The Ch'hang-jin control the national receptacles for grain.

科 | K'ho ch'hang, The arena, or place of assemblage for literary and military exercises; the exercise it self. 明年有科 | Ming nien 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 Gān k'ho, An examination of special favor; when various extraordinary rewards are distributed. 文 | Wān ch'hang, The literary arena. 武 | Woo ch'hang, The place for military exercises. 法 | Fa ch'hang, The place of public execution. 賭 | Too ch'hang, A place appropriated to gaming. 戲 | He ch'hang, A place for theatrical representations. 淪落在賭 | Tān lo tzae too ch'hang chung, To sink down into the midst of a gaming house, expresses a low degree of moral degradation. 證氏閣堂設戒日選佛 | Shiś she k'heh t'hang sheh kae yuč seuen fū ch'hang, Where the sect of Buddha opens a temple, and establish prohibitive rules, it is called A select arena of Fū.
or a nest of certain reptiles. 鹿 | Lū chīhäng, A kind of deer park.

詞 | Tāi chīhäng, A place of assembly for words or phrases; a place where the literati assemble. A like idea is expressed by "畫室" | Hán-mīn chīhäng, The pencil and ink arena.

我也該做的事不
做那禽獸的事方不負天地生我一

| Wo yì yì zuò duō jīng shì zhí, pǐn tōu wān xīn shòu jīng shí, fēng pǐn tōu tōu jīng tīng zhōng yì chīhäng. I also ought to do what is proper for human kind, and not what is beastish; then shall not ungratefully render nugatory the goodness of nature in producing me. 一 | 事 Yī chīhäng, An affair.

頭 | Tóu chīhäng, The head (the first) arena; the first examination, or occurrence of the kind. 二 | Ún chīhäng, The second affair. 三 | Sān chīhäng, The third. This phraseology arises from the examinations being divided into three principal divisions of subjects. It is standing rule to commence on the 8th day of the 8th month. 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 Ta-hê and Chung-yung, which are united under the term 事 Réng chīhäng. The first theme is from the 論語 Lùn-yú; and the third from 孟子 Mèng-tsæ. The next two days are spent on the 五經 Wu-k'ing, five themes are given. The last two days are spent on general subjects. The whole time occupied in giving in the names, issuing themes, and writing the exercises, is nine days.

逢 | Zòng chīhäng tāo-shù, To be elevated on falling in with the arena; i. e. to meet one's self in the company one meets with. 皆 | Kēng kēi chīhäng, A thorny arena—a place of danger and trouble.

逢 | Tóu chīhäng, To cleanse and dress a field after cutting down the grain. 皆 | Shā chīhäng, A sandy desert. 皆 | Tāng chīhäng, To ascend the arena. 皆 | Pì shùyí chīhäng, The place where men attain a hundred years of age; used in reference to an assembly of old people.

少年 | Shān nián chīhäng, The society of the young.

桃李 | Táo lǐ chīhäng, The place of peaches and plumbs—and in reference to a certain place of education, where these were numerous.

夢 | Mèng yì chīhäng, A dream; the region of dreams, or visionary science.

Yew hê chīhäng, To ramble amongst chivalrous worthies. Vulgarly written 朋 Chīhäng. To be distinguished from 場 Yǐn. Otherwise written 朋 Chīhäng, and 朋 Chīhäng.

坵 MEI.

A kind of mound or altar of earth, or its surrounding wall.

墳 TOO. — 墳 FAMI.

A low wall to fend off; to shut; to close; to guard against.

A suspended bell or sonorous stone. Settled, tranquil. A surname. Read Chén. The name of a district; a hill, and of a certain river. Occurs as a local cant word for 竹 Ko.

大夫為服服服五服為墳 Yǐn yì chīhäng wéi pán, wò pán wéi tōu, One chīhäng (or ten cubits) of wall make (what is called) pán; five pan make Too.

鴻雁子飛 Hang yìn yù fēi, 集于中澤 Tōu shí yù chéng tōu.

子之于垣 Tá te zuò yu yǔn, 百 | 皆作 Pīn tōu kēi tōu. As the wild geese fly in groups. And assemble in the midst of a marsh. So the scattered people collected to build the wall, Thence a hundred Too were speedily finished—and the people set down in repose. (She-k'ing.)

The Ode was composed while in labor and toil Yin yì yì shè shì hào, in consequence of a journey east, and recollecting former toils.

原憲居環 I zhēi zī yǐ shè Xiū Yün-chêin, kuí liüan tōu ché shí liü chéng pâng hão, Yuen-hîen (one of the disciples of Confucius, was so poor that he) dwelt in an apartment surrounded by bare walls, and thatched with wild reeds.

部分防墳 Shē píng fàng tōu, To appoint soldiers to a certain station as a defence. 皆 | 營 Tōu yùn, To ward off, or guard against. 皆 | Tōug Tōu shì, To stop up, or close against. 外洋自有琉球 Wâi yáng zěn yǒu liâulin, To cruise on the coast, in order to ward off foreign ships.
k'heu. As the door is now shut, it is necessary to advance and
go round. 視如 [Kwan joo too. The lookers on
were like a wall—thickly crowded together, when Confucius
practised the bow and arrow. 吳民皆安 | 如故
Le min kee gan too jo o koo. The officers and people were all
tranquil settled as before. 慶使四海九州關
閉安 | Ching she sze hae kew chow len yen gan too,
Really set the whole world at rest. 這筒日阿 | Chay-ko yu ê o too. Chay-ko (this or that) is expressed by O-too.
This expression refers to a trifling tale of 王夷甫 Wang-ché.KEY.
po, a person in the fourth century, who affected so much
aversion to cozeness, that he would never pronounce the
word 錢 Tzên. Money. His wife in order to put a trick on
him, surrounded his bed with it, but when he arose, instead of
being caught unawares, and induced to utter the hatred word,
她願日取阿 | 物去 Ming pei, tsen O-too,
with k'heu. Ordered the female servant in these words—Take
away that stuff. (Chin-yu-kou.) 鎮 Chung and 蘭 K'ling.
Bells and sonorous stones were suspended, sixteen together; the
whole number was called 鎮 Sze; half the number was called
] Too. (Chow-le.) Occurs in the sense of 冏 Too. The
terrace over a city gate.

墮 T'HÔ. A certain child's play, otherwise called
飛瓦磚戻 Fei wa leh he. The play of flying tiles and
brick-hats, which is also expressed by 飛戻 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 拋
[Phaon-io. To throw or pelt. 若今之打瓦 k'ing
tse wa. Like the present ta-wa, striking with brick-hats.

The Seal Character is 蝉, The ancient form
of 雪 Yen, Smoke, which it is said to represent, curling out of
a window.

原 墨
The same as 字 Yu, The side of a house.

壇 GAN. A burying place in a moor or common.

To bury or inter; it is also expressed by 埋培 E-gan, it was
pointed out to the poor to induce them to attend to the
interment of their relatives. (Kwan-tou.)

壜 The same as 增 PS. To stick in the ground, to till.

壜 One turn of ploughing. 王耕一墜 Wang k'ing yih
pa. The king ploughed a turn.

壜 The same as 增 Tsang.

To contain, or receive in store. From 亜 T'hou. The earth,
as the earth contains all creatures, and as the bowels receive
and contain. 豆 T'ou. Grass or herbage, was subsequently
added, from the idea of its covering and concealing what lay
amongst it; hence the modern phrase 蔚藏 Pe-tsang. To
secret or conceal.

凧 FUNG. The nest or dwelling of an insect is
called Fung. The Chinese express it by 蟋蟀 Chung-shih,
The house of an insect. 蟋 E-fung. An ant's nest.

墈 CHUNG. The sides of a pond, as a fish-pond
or other cavity which contains water.

壊 TÀ, or TÔ. The spot where a division of
land takes place; a boundary or limit.

The same as 祁 Keae, see Rad. 亜 T'ên.

The same as 野 Yay. A moor, or common.

壟 An ancient form of 墙 Ke, see 11 str.
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 峻麤 are all the same.

CHE.

To put or add to; to make up a certain amount.

Same as 崑 Kang, A small hill; or the ridge of a hill.

TEN STROKES.

TSEIH. Poor ground; the ridge of a hill.

LUNG. To smear, or daub.

K'HWAE. 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 謾 Kwei.

造物之名曰大塊 Tsaou wih chei ming yue Ta-k'hwae, The name of that which creates (namely heaven and earth, nature) is called Ta-k'hwae.

天地初開渾然無物故名大 | Th'een te ch'ho k'hae, kwân ji'w wih, koo ming 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. 士 | T'ho k'hwae, A clod of earth.

陽春召我以烟景.

大 | 假我以文章.

Yang chun chaou wo yeh king.

Ta k'hwae kea wo wên chang.

The opening spring invites me by its appropriate clouds and mists;

然無知

然一物

覃見窓上紙張了一 | 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 | Yang tsien yih pih k'hwae. A hundred pieces of foreign money.

ー | 兩 | Yih k'hwae. Leang k'hwae, One piece, two pieces, &c.

ー | 地 | Yih k'hwae te, A portion of land.

塵土爲蓬 | Chin t'hoi wei pung k'hwae. Dusty, or loose earth is (called) Pung k'hwae. 重耳乞食於

野人. 野人與之 | Chung urh keih shih ju yay.

jinn; yay chin ju 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 | Th'een tze 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

塗寢苦忱 | Foo moo che sang, kuei len pih t'hoo, tin ch'en, chin k'hwae. On the death of father and mother, children must live in an upastered thatched hut; sleep upon straw, and have a clod for their pillow.

| 皆 | 皆也

Luy k'hwae heung pih p'ing yay, Luy k'hwae, expresses matters' heaped up (disquietude) in the breast. 皆中誰 | 故aturas 浸之 | Heung chung luy k'hwae, kou seu t'seu jao che, There is an accumulation of clods in my breast, it is necessary to modify them with wine poured around. 破 | P'ho k'hwae,
To break the clod; as plants sprout up through it.

楊貴妃傳 | 請死 Yang kwei fi han k'hwaê, ts'ëng sze. Yang-kwei-fi (an Imperial coconcubine famous in history) put a clod of earth in her mouth and begged to die. (T'ang-ch'oo.)

積 | Ts'êh-k'hwaê, and累 | Luy-k'hwaê, Clods of earth heaped up.

YING. ORMAL. S. C.

A grave or tomb. 墳域葬地也 Ying yê tong te yar,—Ying yê, the limits or place of interment. | 穴先人墳 | Scen jin fun ying. The tomb of parents.

SING. Red stiff clay. 瑪

TA, or T'ha. Below the surface of the ground.

To fall down. 垂頭塌翼 Ch'ou t'iao tê yih. To hang down the head and let fall the wings. 作于 Mâu, and not from 一 Jih. | 牀著地而安也 Tâ, chwang cho te, urh gan yar. Setting a couch down on the ground and settling it.

房屋倒 | Fang'âh ts'ou tà, The house was completely subverted, or thrown down. 造 | Ts'ou tà, To knock or throw about; to annoy or distress; is sometimes written thus. 這個茶雖然你吃彼得也沒有這多茶給你遺 Ch'ay ko'ch'ha suy jen ne keih tih, yah miah yew chay to ch'ha keih ne ts'ou tà, 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 Yín te chin taon tàfang shì yih tsêhên yih pih yu kiên, By an earthquake there were thrown down, one thousand, one hundred (eleven hundred) and more houses, (on the borders of Sze-chuên, April, 1817).

SHING. A bank or dike which divides fields.

SEE, or Sûh. Small dust.

K'HAE.

High and dry land. 請更譜爽者 Ts'êng kâng choo shwang k'hac chay, I request you to move (your dwelling) to a more elevated and cheerful situation. Otherways expressed thus, 改居於爽明高燥之地 Kae keu yu shwang ming k'hsou che te. Remove and dwell in a cheerful lofty elevated dry place. (Tso-ch'oo.)

處甘泉之爽 | Ch'oo khsen choo shwang k'hac, To reside in cheerful elevated place with a sweet spring of water.

SOO. To mould earth or clay into the form of something; to make an image; an idol. 今俗捏土鬼神象貌曰壘 K'âi sîh nê Ch'oo seâb k'wei shin scang maou yê soo, The present vulgar mode of forming with the fingers clay into the resemblance of a demon or god, called Soo. 素 Soo is used in the same sense.

SHE. 塵

A kind of hen roost formed in a wall. 魚塼為雞作巢曰塼 Tsâ yuen wei ke tsâ tse yu she, To cut a hole in the wall for fowls to rest in, is called She.

君子干役 Keun-ts'ze yu yih, 不知其期 Pih che k'he ke.

曷至哉 Hâ che tzae?

雞塉于 | Ke tse yu she, 日之夕矣 Jih che selh e,

羊牛下來 Yang new hea lae, 君子于役 Keun-ts'ze yu yih, 如 何勿思 Joo che ho wîh sze.

The princely man is gone on public service,

The period of his return is unknown.

Whither has he gone? —

The fowls have their times to perch upon the roost.
And in the evening of the day,
The sheep and the kine come down from the mountains.
The princely man goes on service,
How refrains from thinking on him? (She-king.)

Yung.

Chung yung, A disquieted appearance.

Meih. To plaster, as a wall; to smear, to daub.

A ancient form of 嵖 Hwaè.

Tâ. 塔

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 Fa. The Thâ, or Pagodas, are very common in the interior of China, they are generally placed on some eminance, 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 Thâ. 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 水 Fung-shui, 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 貴塔, Paou-tâ, A precious Pagoda.

Shay-le-tha, 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 diaph appearance, it is deemed a bad omen, if a red appearance, a good omen. 文 | Wên-thâ, expresses the modern low pagoda. 焼番 | Shau fan thâ, To burn the foreign pagodas, 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. 擔大唇番 | Tan ta chun fan th, Bold enough to swallow the burning pagoda.

Thâ thing, The Pagoda's lamps. In, 慶府 Shau-king Fuo, in the province of Canton, there is a pagoda situated on 山 黃山ting-hoo hill, to this, many people repair and give a sum of money from six to a hundred dollars in order to illuminate it. To doing this, there is said to be great功徳 Kung-tîh, Meritorious virtue. There, they add, 神蹟 Shing seih, The footsteps or traces of what is holy or sacred about the pagoda and temple, at its foot; by which they mean, that there is a supernatural blessing attends it. The priests are always supplied without going forth to beg. At the temple called 高旻寺 Kao-ming-sze, not far from the Yang-tsze-keang, where the British Embassy in 1816 changed boats, there is a very elegant and lofty pagoda, which was a residence of the late Emperor on his tour to the South of China.

The Chinese define the word by 九域浮屠也 Se бил Fow-lee hill, The Fow-lee, (Buddah) of the western regions.

Hao 宮宇日 | 近稱刺宇謂之 | 院 Moo keu kung-ya yu thâ, kin ching ch'ha ya, wei che thâ-yuen, Temples built by solicited subscriptions are called Thâ; recently the abodes of the Buddhah priests are called Thâ-yuen. 九或七級九級至十三級而止 其五級播謂之隋子 Thâ kwâ tschi keh, kew keh, cheshih san keh urh che; khe wu keh chay suh wei che chung-tsze, Pagodas are either seven, nine, or as far as thirty stories, where they stop; those of five stories are vulgarly called Awls;—denoting like the word spire, something which ends in a sharp point. The porcelain tower situated in Keung-nan, and which is mentioned in accounts of China, is called 瀾聳 | Lew-le thâ. Lew-le, is a kind of glaze, such as is put on earthen ware. This pagoda is also called 報恩寺 Paou-gân-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 Ching-kwan, (A. D. 1637,) a celebrated priest of Buddha, whose name was 玄奘 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 雁塔 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, 行僧閱摩訶薩婆佛 Chung sang keou kung moo-sa-chuy. All you priests omit to serve the cause of charity and benevolence. The four last words in the language of Buddha denotes 好施 Hoou-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 Thang, that a person who had attained the literary rank of 进士及第 Tsin sze keh 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 雁塔名 Yen thâ te 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 Mahommedan mosque, with a plain spire, which is called 光塔 Kwang thâ, The unornamented pagoda. There is another, which in contradiction is called 花塔 Hwa thâ, The flowered pagoda. The pagoda half way to Hwang-poo, where European ships moor, is called 赤塔 Chih-kang thâ. The Second-bar pagoda (a spire known to all who have visited Canton) is called 獅子塔 Sze-tsze-yang thâ, or 石塔 Shihle thâ. 磁洲塔 Pa-chow thâ, is a famous pagoda in the province of Canton, built about A. D. 1600. Occurs written 搏塔.
T'hood. X. 22nd Radical.

Same as 塑 Soo, see above.

塑神像 For an earthen or clay image of a god; clay idol. 冥 | 木 彰 of the Ne too much too much rendered, Formed of clay or carved in wood. 垮桃木 | Ne too much too much, Formed of clay or wood. These two expressions are applied to persons as terms of abuse for their stupidity. 明道如泥 | 人及接人渉是一團和氣 Ming Taou joo ne soo jin, keih teh jin kwan she yih twan ho k'he, Ming-Taou was (as inanimate) as a clay figure, till he received another person, and then he was all cordiality. 坐如 | Tao joo soo, To sit like a clay figure. 貌如 | Masou joo soo, A countenance like a clay image. 画像 | 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 塊 Che, see below.

Same as 里程碑 Shing.

POO.

A man's name, To be distinguished from 博 T'hwon.

T'hood. T'hood. Paint. Paint. 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 T'huo twan, To sit amongst mire and ashes; is applied to sitting down, or associating with vicious people.

立於惡人之朝與惡人言如以朝衣朝冠坐於 | 炭 Leih yu go jin che chaou, yu go jin yen. Jie chaou e, chaou kwan too yu t'huo twan, To 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. (Mang-tzue.) 陈列 | 震 T'hood-ne, Soft mire. 潦 | Hoo-t'hood, Dull, stupid, muddy intellect; to manage affairs without order and system. 一個瀝 | 大不明白的人 Yih ko hoo-t'hood ta pih ming pih teh jin, A very dull stupid fellow.

瀝 | 了事 Hoo-t'hood lenou sze, To finish, or put things off one's hand in a confused indistinct manner. 你不要瀝 | 你與你說正經話 Ne pih yau how t'hood wo yu ne shw ching-king hwa, Don't be confused and carelessly misapprehend, I am speaking to you seriously.

或言端為人瀝 | 帝日端小事瀝 | 大事不瀝 | Hwo yen Twan wei jin hoo-t'hood; Te yu, Twan senou sze hoo-t'hood, ta sze pih hoo-t'hood, One said, that Twan was a stupid man; the Emperor replied, Twan is dull in petty matters, but not dull in great affairs. (Sung-shic.) 漫注 | 改 T'hood ts'ang, To plaster a wall; or a plastered wall.

饰 T'hood shih, To apply any coloured wash to walls.

乙 T'hood yih, or | 句 T'hood moh, To blot out and alter a written document. 整注 | 改 T'hood ts'ang, To add illustrations or comments; to blot out and alter.

東 | 西抹 T'hood, se moh, 'On the east blot out, or the west efface; i.e. to make many alterations. 整 |ts'ang T'hood, The path trodden by travellers. | 堅泥幟也 T'hood-ke, ne shih yay, T'hood-ke is to plaster with mud; to fill up the interstices of the wall. 堅 | Goo-t'hood, Denotes the same. (Shoo-king.) 母教乘木如 | 附 Wao keau jow shing moh; joo T'hood t'hood foo, Do not teach a monkey to climb a tree; it is plastering above plater unnecessarily.

言小人骨肉之恩本薄王 | 又好謟伎以来之是猶教乘木又如於泥 | 之上加以泥 | 附之也 Yen seau jin kwu jow che gan pun poh, wang yew haou tsam ning e leu che, she yew keau jow shing moh, yew joo jin yu ne t'hood t'hood kea ne t'hood foo che yay, It (the above sentence) expresses, that the natural affection for their kindred of main 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.
and as adding miry plaster above miry plaster. — The figures being low, a monkey and mire, seem well chosen for the subject.

The two eminent men (king's sons) Pi-he and Shih-tse, said respecting Chow, contact with him would defile our pure conduct. They forthwith travailed north to the Show-yang mountain, where they died of hunger. (Chuang-tse.)

Dust and mire, expresses the age, the world, the present state of human beings. Ch'he, Tsau-ch'oo, Pepper-plaster, refers to the Empress' private rooms, which it is said, were in the time of Han thus plastered, to give them warmth and fragrance. Th'o-ch'oo, occurs applied to Loo, the dew, expressing its being thick. This form of ch'oo or, as some read it, Ken, an earthen chariot.

Ch'oo chay, ch'oo ling tze koo yew che, Clay carriages and straw men (to inter with the dead) have existed from ancient times, and the usage is still attended to. The usage is at present to make a number of utensils of paper, and by consuming them in fire, pass them into the invisible state for the use of the departed persons. The general term for them is, 明器 Ming-k'he. A house, sedan-chairs, a boat, boatmen, attendants, clothes, and so on, are made and burnt. They burn the actual clothes which the person wore, which of course, in the case of poor people are not worth much, but expensive wardrobes of the rich are thus consumed.

They denominate the practice, 焼過衣 Shaou kwo hoe, To burn clothes for the passage of the river. The river to be passed, is called 黃河 Hwang-ho, The Yellow river.

山 Theo-shan, The name of an ancient state. 三 San Tho, Three places are so denominated when spoken of generally.

An ancient form of 臺 Tae.

Chow's mode of writing T'hang. The first part of the definition is disputed.

T'hang T'hang.

An artificial pond; a pool of water; a fish 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 ch'he, or 魚 Yu t'hang, All express a fish pond. 池塘 T'hang, The pond for the growth of the water-lily. 素土過水口 Ch'ho'go shu yu t'hang, Earth diked up and stopping water, is called T'hang. 全銀 King yin t'hang, The gold and silver pond—a pond mentioned in history. 錢 T'een-t'hang, The T'een (Chinese copper cash or money) pool; 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 T'een, for half the quantity which one man could carry. The poor people came 如雲 Joo 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. 程 Keu t'hang, is the name of another famous pond.

T'hang, Celery. 唐 T'hang, is used in the same sense. There are a great many epithets applied to ponds, as 野草 Ch'hun tsao t'hang, The vernal grass pond. 脂粉 Che-fung 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'heo K'heo.

High earth. One says, Hard adhesive earth or clay, which cannot be separated. Read Keou, Poor stony land. These three characters are the same.
The vulgar form of 楚 Chung.

A grave or sepulchre. 荒 | Hwang-chung, A deserted grave; a tomb at which no descendants worship.

LEII. To stop or fill up.

NEII. Earth and water mixed.

Same as 塬 Pung, see below.

Dust blown by the wind. To be distinguished from 楚 Chung.

KUNG.

The name of a place. Some write it 墨 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.

The vulgar form of 塍 Chae.

SIH. 鼻塞

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. 寒 Sih-sih, A disquieted; untranquil appearance. Read Si, A boundary; a limit on the border. A surname. 塴塞 Tuy sih, To stop up, as by piling earth over. / 議 Pe-sih, To close or shut.

鼻子 仕 The noise not completely stopped; or unable to stop the nose. 老鼠 據自 | 電門 Loou-shoo to ching chuy tze-sih tung man, The rat pulled down the weight, and itself filled up the entrance to the cavern,—figuratively, a man's bringing some calamity on himself.

人多擠擁 | 的無一些空地 | Jin to tse yung sih tsh, woo yih scay 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. 塁 T'heen-sih, or 1

满 Sih wuan. To fill up. 責 Sih taih, 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 | 障 | K'heh t'heen ta pih t'hoong pe sib ching tung, Heaven and earth's reciprocal communication obstructed, forms or causes winter.

開 | T'heen-sih, or 满 | Sih wuan, To fill up.

道路無有障 | K'hieh t'heen tso tao loo, woo yeh chung sib, Opened a road which was perfectly free without any barrier to intercept or stop passengers.

影像 " | Shan wuan, kung yun, slh. Shun (B. C. 2100) was a cordial, respectful, sincere, and solid—plain character. (Shoo-king.) 極其仁義 | Keih k'he sib sib, To carry solidity of character to its highest degree.

邪説充 | 仁義 Scay shwo chung sib jia c, Vicious discourse is an obstruction to benevolence and justice.

(蔓藤-) 彙心 輔 Ping sin sib yuen, To grasp the mind, be solid and deep,—expresses great care and attention, with solidity and profundity of character. (She-king.)

泰四 | 之國被山帶河 | Tsin sze sib che kw6, pei shan tae wei, Tsin (who first united 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-ke.) Tsin was hence called 天府 T'heen foo, The district of Heaven,—especially favored of heaven.

城池百尺扼 | 要 | Ch'heh che pei chih, gib sib yaou sae, A ditch and wall a hundred cubits high to obstruct the approach of serious injuries. | K'heh, sib, K'he expresses gates, roads and bridges; Sib, walls and other means of obstructing the approach of an enemy.

開 | K'heh wo maou sib, Open or expand my jungle-choked mind,—instruct me. 孟子謂高子曰山
YIH, or Neih. A small hill.

T'HEEN. 堑

From 土 Thoo, Earth, and 窪 Chin, giving sound. Also written 塵 thus, from穴 Hue, A cavern or hollow place; a pit. T'heen denotes 以土塞空 also E thoo sib kung yai, To fill up a vacant place with earth. 丹實中者因曰噬 Fan shih chung chay in yu 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'een. Read T'heen, Entirely, completely, fully, abundantly. Severe disease. Read Chin, Fixed; settled; soothed; repressed; a long time. 一塞 T'heen-sih, To close or shut up. 一满 T'heen-mwan, To fill up; to fill entirely.

還虜空 T'heen hwan kwei chung, To make up a loss or deficiency. 一償 T'heen-chae, To pay a debt. 一命 T'heen ming, To pay with one's life, the violation of the laws. 一弔一井 T'heen tsing, To carry bricks and fill up a well.

K'HEE. 一 A bank or dam raised to obstruct water.

The same as 落 E, To inter, to bury.

A vulgar form of 葬 Tsang, To inter or bury.

K'HEE. 一 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 Ta'huy, To reprove; to censure.
Ts'heen-we carrying stones in its bill is a comparison to represent the useless and ineffectual labours of man.

Ts'heen low tsu yen, Consequent streams or springs.

Ts'heen-jen koo che, To excite by the sound of drums.

Luy ts'heen ts'heen he; yu ming ming, The thunder resounds, and the rain obscures.

Ts'heen yew tih shay how mung hoo; Ke hing tsin jih woo tsun woo

Before were poisonous snakes, behind were ravening tigers.

Amongst lakes, travelled the whole day, where a village did not exist.

Woo peih, an encampment, or station where troops settle down.

金門 | Kin muen woo, The name of certain barracks.

築 | Chō woo, To build barracks.

CHING. Pervious; passable.

Same as 臭 Kin, The name of a plant.

HEUEN. 埠 R.H.

Same as 埠 Heuen, An instrument of music, made of earth.

The original form of 埠 Tsin.

The original form of 埠 Tsin.

TSÜH. To stop or fill up, to close.

CHEN. 埠門聚 Chen men tsuen, The name of a place of concourse; probably for the purposes of trade, in ancient times situated about the centre of the empire.

Woo. An 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.
Same as 堆 Kae, see Rad. 酃 Fow.

**PANG.** 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 堆 E, Obscured, as if with dust.

**ELEVEN STROKES.**

The same as 場 Ch’bang. 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’bang.

**PUNG.** Dust. One says, Dust raised by the wind.

One considers it the vulgar form of 場 Pung.

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**PANG.** To put into a grave. Same as 場 Päng, The name of a place.

**CH’HIN.**

Form 鹿 Läh, 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. 座世俗 人, The world; the present state of existence.

[SN. ch’hin, expresses the same. | 坟 矮久也人]

**1.** 日在世之中, Jin jih tsie ch’hin she chu’ chung, Man daily lives amidst the contaminating affairs of this world, 森世 K’he ch’hin she, To cast off the world by retiring to some monastery, or by departing this life at death.

Ch’hin yae, Dust. 之 | Yew ch’hin, Dusty. 風 | Ch’hin, wind.

**2.** 勞苦 Fung ch’hin chung hon k’hoo, 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.

乾 | 漂 | Cha ch’hin kwên kwän, Sand and dust boiling up—sand and dust in motion.

**3.** 四起戰鼓喧天 Shà tih sia ch’hin she k’ho, chen koo hecen t’hec, Slaughtered and raised the sand and dust all around, whilst the battle and drums resounded to heaven.

| 灰 | Hwu y ch’hin, The dust of ashes. | 無 | Yih t’een ch’hin, A particle of dust; an atom.

Woo yih ch’hin, Not a particle of dust; not an atom.

| 不染 Yih ch’hin pêh yen, Not soiled by a particle of dust. | 煙 | Yen ch’hin, Smoke and dust. | 無將 | 大車祇自今 Woo tsêng ta keu, cho tse 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. (Sho-king) | 污 | Ch’hin woo, To defile with dust.

| 拂 | Fû ch’hin, To wipe or brush away the dust. | 清 | Ts’ing ch’hin, To cleanse from dust. | 搖 | Yang ch’hin, To raise a dust. | 拂 | Shou ch’hin, To sweep away the dust. | 捨 | Sin ch’hin, The dust of the heart; used in a bad sense for
vicious propensities. 据 | How chi'lin, The traces of a person, left to posterity. 步步 | Poo how chi'lin, To walk in the footsteps of an eminent person gone before. 講後 | Yih how chi'lin. To view with reverence the dust (the virtues or works) of ancestors. 遐 | 见 Yew chi'lin k'een, A wandering atom glance,—expresses lascivious looks; ogling. 明室 | Ming ch'ang chi'lin, Name of a certain medicine. 棟 | 虚志 K'ên chi'lin hua 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 | 闇眼耳鼻舌心意** Luh k'un che'lin, wei yen urh pe, shè sin e; The six roots of dust; expresses, the eyes, ears, nose, tongue, heart, and intentions. 和其光同其 | Hu k'he kwang thang k'he chi'lin, Expresses, in the language of the sect Taon, Conformity with the world in its vicious manners.

**天子播遷日棠 | 天森-szee po tsen yuushing chi'lin, The removal or flight of an Emperor, is called Mung-ch'lin. 樣 | 人-ung chi'lin, 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'lin, Is a name applied to the well known fruit called 荔枝 Le-che.

顏 | 颜田夫子步亦步亦趨亦趨奔喪絶 | Yen-yuen yu, Foo-tsoo poo yih poon, tsen yih tseu, pun yih tsen'ch'lin, Yen-yuen (a disciple of Confucius) said, when Confucius moves a step (in hearing 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 Ts'een'ch'lin urb 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.

**墳 | 墓** LÜH. 墳口 Luh k'how chi'ling, The name of a place mentioned in History.

**墳 | 墳** KEAOU. To work earth up into the form of eggs.

**塚 | 墟** LOO. A salt land, in the west.

**塚 | 墟** E. Dirt; particles of earth or dirt.

**塚 | 墟** GOW.

An accumulation, or hillock of sand. One says, A tomb.

**塚 | 墟** T'S'HÉEN. 墟 S. C.

A ditch: to form a ditch by excavating the earth: the ditch around a city. 墟山埋谷千八百里 T'shéen shan yin k'ên t'shéen p'ih le, (Ts'en the builder of the great wall on another occasion) cut away the hills and filled up the vallies (to make a passage for water) to the extent of one thousand eight hundred le. (Sho-ké.) Otherwise written 墟 T'shéen. | 河旁 T'shéen huo pang, To deepen the side of a river. Also written 壇 T'shéen. 棋棋墳 | Thu tsean t'hien tseu, To throw down a wall and fill up a ditch.

**塳 | 墳** TSUNG. A kind of mushroom. Properly called 茱菌 Thoo-k'wan. Vulgarly called 蠶麢 K'ou-tung.

**塳 | 墳** MEI. 墳 S. C.

細土 Se-thoo, Minute particles of earth. Dust; weak; unstable; wanting hardihood and intellectual courage to advance. 塳士 Mei-thoo, Dust; or 爛墓之 | Yen ch'lin chon mei, Smoke and dust; seem to express stupidity and weakness.

**塳 | 墳** MÖ. Dust, mud. To dust.

**塳 | 墳** MWAN. To cover, or be covered with earth.

One says, The rotting of iron, rust. Also written 墳 Mwan.
T'hwAN.
Round, conglomerated. Read Chuen, To burn bricks. A brick.

SHWANG. Elevated ground, and lightsome.

SHÜH, or ChüH.

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 Tsch. Disease.

Ding, ped.Characters

Chang, kea; T'hang, yew; T'ching, 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.

Chang, T'hang shih, A public school, also occurs. 話家

以課子弟 Shih 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, 當讀書 Taot'sh thúh ts'hih sù, pěn sung tseng houng shih tsh' 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. 具課于西 Keu chau yu se shih, Prepared a repeating at the western lodge. 坐于右 Lo-seu phing-tán 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. (T'ching-han-che.)

LOW.

Read either Low or Lów. Dust: an accumulation of dust; a little grave; a hillock without stones.

CHE.

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.

天子以月漆地故稱丹墀 T'ch'en-tsze e tan tsch' te koo ching tan-che, The Emperor varnishes the ground with a red colour, and hence the path or vestibule is called Tan-che. The landing place is commonly called 天階 Th'ien kea, That of the Emperor is otherwise denominated 赤 Chih-che, and 玉 Yüh che. The first of which term denotes that the vestibule is of carmine colour; and the last, that it is of gems. A great variety of epithets are applied to this vestibule open to the heavens, as 天天階; 賴 Kea-che; 金 Kin-che. The golden vestibule or porch. 玉龍 Yüh lung che, The precious stone dragon vestibule, and so on. 拜月 Pae yüh che, The vestibule on which the moon is worshipped. 竹墀 Chih sao che, The bamboo brush the vestibule. 露盈 Loo 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 丹墀.

The same as 槎 Mwan.

The covering of a wall. 毀瓦塽 Hwuy wa hwa mwan, To break bricks, daub and scratch a wall; to injure instead of to repair and adorn. (Mńg-tsze.)

CHAOU.

Chaou-yang. The name of a place.

PAE. A small dike or bank.
境 PEAN. A hillock raised as a mark. It ought to be written Pian.

境 KING. 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 Thou, the ground, and 君 King, the final or extreme part. 至此而竟也 K'ang Th'ou, the tse urh king yay, the border ground; arriving at this a person finds his utmost bound. 境界 King-kean, is the common phrase for boundary. 入 ] 间禁 Jih king wun kin, Entering the limits (of another state or province) ask what its prohibitions are; that you may avoid them. 貴 ] Kwei-king, Your honorable boundary, or place of residence. My place, or province is expressed by 阪 ] Pe-king, Vile borders. 遇 King yu, The borders fallen in with; the state or condition in which one's lot is cast. 遇不同 King yu pih t'chung, The lot (or condition of men by birth) is different. 好遇 Hau kung yu, or 遇好 King yu hau, Placed in good circumstances. 我處得不好 遇 Wo ch'hou tih pih hau kung yu, I am placed in an unfavorable or bad condition. 外臣之言不越 ] Wae ch'en che yen pih yueh 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. there authority does not extend to other districts. 比 ] Pe-king, or 紫 ] Lin-king, Boundaries which are adjacent to each other. 開地斥 ] K'tae te, chih hih king, To divide territory and arrange or fix limits.

城 TS'HI. The steps of an ascent, each step of a stair is expressed by 階階 K'een che, The teeth of the stair. 左延右平 Tso ts'eh yew phing, The left side (of the ascent) had steps, the right side was plain. 殿九級中分左右, 在有齒人行之

壇 CHANG. The rising appearance of a hillock, or bank, of sand.

壇 WALL, or Choo. 見 R. H. A cottage in a field, a garden, or house in a garden; a villa; a village; a separate apartment. 阅 Ray, in the sense of 野 Yao, The country beyond the limits of a town. 許 Shoo, The name of a place on the west side of Su-chou. 與兄弟元圍基賭別墅 Yü heung tsze yuen, Wei ke too p'ee shoo, With Yuen his brother's son, played at chess in a separate cottage. 與兄弟陰家 ] 講經著書 Yü heung te yea kea shoo keung king chö shoo, With the brothers in a retired apartment (or cottage belonging to the house) discoursed on the Classics and illustrated books.

壇 FUN. To sweep or brush away.

壇 T'HEIH. To store up; to stop, or place permanently in. 阅 Te, Obscure. A high or lofty appearance. 堇財 T'heih-t'sae, To lay up wealth; to store up property. 富商賈 T'heih-t'sei, To lay up wealth; to store up property. 由商賈 T'heih-t'sei, To lay up wealth; to store up property. 由商賈 T'heih-t'sei, To lay up wealth; to store up property.

壇 T'heih 觀, To lay up for the purpose of selling. 雲 T'heih-ne, The lofty variegated clouds.

壇 Same as 塚 Hea, and 陂 Hea.
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 蔗土草羅 盛土草羅 Shing Thoo Isaon k'he; or 蔗土能 Shing Thoo Lung.

K'LAN. A dangerous shore or bank of a river, or other stream; a sudden, brunt or precipitous rising of ground, is vulgarly expressed by K'han.

YUNG. A wall for defence or shelter; a little city; a low wall; the northern wall of a town. To form a mud wall by tying planks together and beating down the earth between them. A palace of the Genii called 仙 閣. To rhyme, read Yang.

City wall 城市 wall. 小城壁 Scou ex'ching yuē yung, A little city or wall for defence, is called Yung. 乘其 | Shing k'he yung, To ascend the city wall. (Yih-king.) 以伐崇 | B.fá tsung yung, To attack the city Tsung. (She-king.) 磚壁日 | Ch'oo hoo lay peih yuē yung, To beat down earth, and raise a wall is expressed by Yung. 容也 所以聽蔽形容也 Yung, yung yay, so e yin pe hing yung yay, Yung expresses to contain; that which shelters, shades, or conceals the external appearance.

CHIH. A foundation. The name of a place.

Read Chô, To beat down earth in order to form a foundation, is expressed by Chô.

K'HE. To plaster a wall. To receive, take, or collect. To rest; to depend upon. Read He, in the same sense. 以泥備 屋曰堅 6ne shih uh yuē k'he, To adorn a house with mud—that is, to plaster a house, is expressed by K'he. The same is expressed by 塗 | Thoo-k'he. 標有梅項 箸 | Peau yew mei, king kwing k'he che, Fallen from the tree is the Mei fruit, the little basket has received them.

伊余來 | E yu lae 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 yew k'he, That which the people rest or depend upon.

KO. To measure or mark out a place to dwell in; as is done by the people in newly occupied territory.
TS'HEANG. A foundation; to level ground in order to form or lay a foundation.

K'HN. 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.  塞向塲戩 Sih hang k'hn hoo, To stop up the crevices of the northern aspect and plaster up the door. (She-k'ing.) 秋秋螻蛾成府在內皆 | 其戩 Ke tsew chih chung fun foo tsue uuy keae, k'hn kee hoo, The insects all in Autumn crouch in holes and plaster up the door by which they enter. 行有死人尚或 | 之Moreover, ying yew sze jin, shang hwo k'hn che, Those who die upon the road, still have some who (pity and) bury them. (She-k'ing.) Occurs in the same sense as the following.

The original form of 墓 Kin.

TIEH. Steps by which to ascend. Syn. with the Teih, A mark to shoot ta.

SHANG. Newly ploughed ground. One says, An erroneous form of the preceding.

MOO. A hillock; a grave; a tomb. 墳墓 Fun-moo, Is the common term for a tomb or grave. | 家墓之地孝子所思慕之處 Moo, chung-yung che te, houu tse sze moo che ch'hsou, 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 | 又易 | 非古也 Koo phih sew moo, yew yih moo fei moo yay, In ancient times they did not repair graves; and again the removal of graves (removing the coffin from one grave to another) was not an ancient usage. (Le-king.) 斥 | 地 Ts'ang moo te, To contend about the place of interment. The great preference given to certain situations leads to frequent litigations about graves. 厉 Moo-le, The limits of a grave. The present law is that the limits shall extend 七尺 Ts'ih ch'ih. Seven cubits, within which space no other person has a right to bury. 平 | 封日家日日塮 Phing yuè moo; fung yuè chung; kao yuè fun, A level grave is called Moo, the cavity in which the coffin is enclosed is called Chung; and a high hillock or mound is called Fun. A northern valley is said to be called Moo. 祭掃墓 | Tse saou, fun moo, To sacrifice at, and sweep the tombs. 其是無祭 | 不如雞豚之遺存 Yu ke ch'hou new tse moo; pih joo ke than che tse tsun, To sacrifice at the tombs with a slaughtered ox, is not so good, as to give a fowl or a pig to preserve a parent alive.

An ancient form of 墟 Yin.

LEE. Hard stiff earth.

TSUY. A bill with a cavity at top; the appearance of an accumulation of earth.

TSIN. The name of a place.

KWAN. An earthy appearance.
TWELVE STROKES.

墠 PÉÉ.
The name of a great Fow, or mart in China.

墠 CH'HUY.
To slide; to fall down; to fall over; to fall down as a heap of rubbish. 墠下 Ch'huy-hea, To fall down.

墠 CH'HUY t'hae, Falling womb;—an abortion.

文武之道未於地 Wān woo che taou, we ch'huy yu te, The doctrines of (the ancient kings) Wān and Woo, have not yet fallen to the ground. (Lun-yu.) 星木鳴國人皆恐 Sing ch'huy mūh ming, k'wā jin kēn 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 不由得他不肯 Shwā tī t'ā ch'en hwa lwan ch'huy, pū hū tī t'ā pū hū kung, My speech has been like celestial flowers showering down in confusion, it will compel him to assent.

不觀高崖何以知顚危之患不臨深淵何以知沒溺之悲 Pih kwan kāo yue, ho o che t'ān-ch'hūy che lwan; pū lin shin yuen ho o che mūh neih che lwan, 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? (Kea-yu.) 人有憂 k'he a fā t'ēn yēw yēw t'ēn ch'hāy, There was a man of the state Kē under an apprehension that the heavens would fall down. These four irregular characters were formerly all used for each other. 駝 Ch'huy ma, To fall from a horse. Read Shih or Chūh, in the same sense.

墠 K'HEAOU. Irregular, uneven, poor ground.

墠田日墠 P̣ tōn yē k'heau, Thin (that is poor bed) land is called K'heau. 舜耕歷山田者爭處

LOW. An earthen vessel to contain rice.

墠墠 墠 TSÁNG.
To add earth to. (Lūn-shoo.) To add to; to increase; to double; many. 加增 Ké-tsâng, To increase the quantity or number of. Read Tsâng, or Tsang, To add abundance. Residue, having some remaining. 滅一字不得 Tsâng kēn yē tī tse pū tī, Cannot add to or deduct from, a single letter; said of the Classical books, or in praise of a friend's composition. 價 | 使來 Ké tsâng k'he lā, The price has risen; or 價錢加 | Ké tsuân kēn tsâng, The price is increased. 理 Tsâng nē, To add to, or throw into the bargain; to give to another one's own share.

駕降臨今日舍下十分 | 光得狠 Kwe k'he a k'he ng chān jin, k'he yān shū lā, shin fun tsâng kung tī kān, You, honorable Sir, in descending this day to my cottage, have in the highest possible degree increased my glory;—have done me infinite honor. 天將降大任於是人也必先苦其心志勞其筋骨餓其體膚 | 空乏其身行, 扬亂其所為, 所以動心 忍性, | 益其所不能 Thēn tsang keang tā jin yē she jin yā, pelh sēn k'he hū sin che; lao k'he k'he kia k'he k'he; go k'he te foo, k'hung sā k'he shin hūng; fū lwan k'he sō, ko e tūng sīn, jia yāng, tāng yē k'he so pū mūng, 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. (Mang-tsze). Occurs in the sense of T'ang, and of Ai T'ang.

.same as 奧 Gaou, see 13 strokes.

LEAOU. 墙 S. C.

A surrounding wall; to surround with a wall. 墙以周垣 Leau e chow yuen, To surround with an enclosure.

墟 K'HEU, 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. 舊墟 Kew-k'heu, An old place of resort; a place formerly frequented but now deserted. 場 K'heu ch'hang, An arena; a market place. 五日一 Woo jih yih k'heu, A market held every fifth day. 趋買貨 Chin k'heu mae ho. To go to market to buy goods. 晉陵妻握登生舜于姚 | 故得姓姚氏 Koow-sou tse nung-tang sing Shun yu yaou-k'heu, koo tih sing yaou she. Uh-tung, the wife of Koo-sow, bore (the famous) Shun, at Yaou-k'heu, from which circumstance his family name was Yaou.

魯卞縣東南有姚 | 世謂之陶 | 相傳舜所陶處 Loo, peen hien tung nan yew Thauo-k'heu; she wei che tan-k'heu, scang chuen Shun so Thauo ch'hoon, On the south east side of the district Feen, in the state Loo (Shan-tung), there is a spot called Thauo-k'heu; the present generation call it Thauo-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 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 豊王 T'wan-k'ang, held his court, (B. C. 1363.) 墊 Kwei-k'heu, The name of a deep valley or pit, which is said to be Bottomless, in the islands between Formosa and the continent, which are called the 海 Pé-hae. The same term is applied to the Milky-way.

今俗商買貨物轉濟處謂之 | 亦謂之集古謂之務 Kin shih shang koo bo with fuh tsow ch'ho, wei che k'heu; yih wei che tschi; 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 Tschi; in ancient times it was called Woo.

墳 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. 築土為墳除地為墳 Chó T'ho pi t'han; ch'hoopi te wei shen, To build up earth makes (an altar called) Than; to remove the earth makes Shen. 除地祭處 Shen, ch'hoopi tse ch'ho, Shen is a place for sacrifice, where the earth is removed. 爲三墳同 | Wei san t'han thung shen, Made three altars in the same plain. (Shoo-king.) 三墳土為三墳除地而同 墳一 | 以爲棲神之所皆正南向 Chó T'ho pi t'han; ch'hoopi te urh thung wei yih shen, e wei tse shin che so; kee ching nan hung, 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.

塚 E. 墳 S. C.

An obscure atmosphere; expressed in Chinese by 天陰 Thien yin chin yay, The heavens opaque and dusty. She-king writes it 煙 E.

塚 SHEN. A white kind of earth; white clay.
K'HWEI.

The part of a shield which is grasped by the hand.

Vulgar form of 堡 Tae, see under 8 str.

Same as 堣, To till.

PHÖ. 場 S. C.

Same as 頂. A clod of earth.

Read Thuy, To fall; to fall in rains. (Tsze-hwuy.)

TUNG, or Th'hung.

墳墳 T'ng tung, A hillock or mound of earth; an ant hill. Read Twan, A place trodden by animals. These three characters 神暖熈 are synonymous.

FAN, or Pan. A grave; a sepulchre.

Fan-lang, A grave. 人間之榮者 Tung k'3 fan k'ên chë tsê chay, Those who were sacrificing amongst the tombs on the eastern suburb of the city. (Mäng-tsze.) Otherwise written 重 thus.

Same as 墳 K'heô, High land.

From Earth and Black. Black, is from two fires and an
the knee pan or feet; to castrate; to put to death.  1 煉

领 also Mih, k‘ing gib yah, Mih denotes, to brand the forehead with ink. 貪 | Tha mih, To covert ink; it denotes a magistrate’s being corrupted by bribes. 貪則污

暗不潔自也 Tha, tsih woo gun pih k‘i th pih yah, He who covets is defiled and blackened; he is not pure and white.

繩 | 木 工所用以彈書者此以論章

看法度 Shing-mih, Mih-kung so yung e tan hwâ chay tse c yu chang ching fa-choo. String-ink (marking line) that which a worker in wood uses to strike lines, this is by allusion used to express regulations or laws. 弹 | 線 Tan mih sên, To strike a line with a string. 黑 | Mih mih, Black ink, may be used, but the word Mih alone denotes black ink. Red ink is called 朱 Choo, not Mih. (Tszehwuy.) 謹守

繩 | Kin show shing mih, To adhere with respectful assiduity to the marking line; is to observe scrupulously rules which are laid down. 卜人定龺史定 | Pih jin ting kwe; 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 is kwo k‘i chahun), 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 in 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. 殷 燃為之 Kean mei wei che, Glue and charcoal soot make it. (Tszehwuy.) Hence ink is called 燃 Mih mei. In the time of the Han Dynasty, (B.C. 1)

殷 燃 | 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 案 shoo, Grain and fir. In the commencement of the T’ang Dynasty, (A.D. 650,) ink was annually brought from Corea as an article of tribute, and was called 松烟 燃. Sung yen mih, The pine or fir smoke-ink. In the reign of Ho-ning ^ of the Dynasty Sung (A.D. 1085), one Chiang-

亚 始用油烟入煉謂之龍齡 Che yung yew yah, Jih shay wei che lung te, Began to use oil smoke, and put musk into it, which he denominated the dragon composition. It was otherwise called 御 | Yu-mih, Imperial ink. In old times, Lai-fan | Lao-fing-sei’s ink was the best. The person just now mentioned, Ch’ang-ya’s ink, was the next in quality; and inferior to that again, was the ink of 陳朗 Chin-lang.

國有 | 而不危者未之有也 Kwa yew mih-mih urh pih wei chay, we che yew yah, 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 煉 Mih, Silent. 千人之誚誚不如一士之誚誚, 武王誚誚以興, 紺 | 以亡 Thêen jin che nü, pih joo yih zhe che gâ gô, woo wang gâ gô e bing. Chow, mih mih e wang, 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. 1100) by plain speaking rose to dominion, whilst Chow by the obsequious silence (of those about him) perished. (She-ke.) | 不得志 Mih mih pih lih che, Moping silently, unable to obtain one’s will. 魚 | Mih yu, Name of a certain fish. In its viser 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. | 山 | Mih shan, 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.

殞 TUN. A hillock in the midst of a level space.

濠塲 Haou-tun, The place, on the river of Canton, denominated by Europeans, The Second-bar. 塀 | Yen 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. 繡 | Sow tun, The embroidered
hillock, a cushion, a few inches thick, placed on the ground, on which persons are allowed occasionally to sit in the imperial presence.

同 as the preceding.

TSUN. A vessel for wine; a bottle.

玻璃瓶, po lo tsun, a glass bottle. 酒 | tsëw-tsun, a wine bottle. Considered the same as these three characters 砖、砖、砖. Tsze-hwuy distinguishes between having 土 thou or 土 see by the side, but the other dictionaries disapprove of the remark.

隆盛 occurs for the character 地 tu, the earth.

SHING. A vessel to contain something. The same as 盛 shing.

其 as 靈 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 复陶穴 fù t'äng hûe; and by 烏 t'äng hûo, the earth.

K'IÉÉ. A boundary or limit.

SÖ, or Să.

壔 | sâ sk, the noise of something falling.

T'HO. 崩 R. II.

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'ho. Occurs in the sense of 崩. To. Lazy, idle. Read Tśo. 自毁 p'ih thou, a certain kind of wine or spirituous liquor.

後 | wei-tho, 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 髡 h dumpsters. 鬢 t'ung, expressions the priests of buddhism receiving or putting their food into a platter or dish peculiar to the sect; the dish is called 鍼 pî. They generally beg with it in their hands.

落 T'ho lî, to fall down. | 落 T'ho lî hoo, a fallen gate; i.e., a family reduced from affluence to poverty.

道路衰法度 Chow tâu shaw fa t'ho thou, when the cause of Chow dynasty declined, the laws fell into disuse. | 赭 T'ho tae, an abortion. | 名城 T'ho ming ch'i'ing, to ruin a famous city.

漢高祖自往擊之會天寒士卒 | 指者什二 | "Han koou-tsoo tsze wâng kî ch'ê, hwû t'êen hân sze tâi t'ho cho ch'ê, shê 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.

貪而者貧 | Ch'hsû urh t'ho cho pin, the extravagant and idle will be poor.

不敢怠 | Pû h'ch'ân tâe t'ho, I dare not be remiss and idle.

春令則暖風來至民氣解 | Ch'en lîng, tâi hwan fâng lî ch'ê, min k'ê keac ch'ô, in spring the warm-winds arise, and the people feel remiss and idle.

Modern copied use 竅 t'âi, stupid and idle; weak, feeble. 推 | Tuy t'ho, to push down. | 頭 | Tâi t'ho, to fall over, to push over, to subvert.

涕交 | Lâi kâ tâo, tears intermixed fell down. | 萌 | Tsuy t'ho, to be drunk and fall down. | 雲 | Yen t'ho, the clouds descending.

花 | Hwa t'ho, flowers falling. | 艮 | Tsâ t'ho, the cap fell off. | 月 | Yüe t'ho, the moon descending to the horizon. | 艬 | Tsâ t'ho, to let fall reparation. | 擻 | Sun t'ho, to break and let fall, or to break by falling. | 馬 T'ho mû, to fall from a horse.

天花 | Tîên hwa t'ho, celestial flowers falling, is said to denote a persuasive eloquence. 迅 | Lew ying t'ho, the floating glow worms fall.
Same as the preceding.

The same as the two preceding.

Han wang keh t'oo t'oh urh *Hsze,* The king of Han precipitately pushed over, or knocked down, his two sons. 阮王 1 阮 Leang wang T'ho ma, The king of Leang fell from his horse.

A small channel by which waters branch off. 飛陵謂之壟 墓 Fei pe wei che ting, Flying steps are called Tāng. It is the path to an upper story. 1 道 Tāng-tao, An ascending path; a pair of stairs. 1 流 十二同源異日 Tāng lew shih urh; tung yen, e k'how, Twelve streams all issuing from the same source, but having different mouths, by which they disembogue themselves. 十二 1 Shih urh tāng, Twelve streams. Tāng, denotes the noise made in beating down a mud wall. Syn. with 墳 Tāng.

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 鬼 Yin, we under 6 strokes.

A tomb; a grave; a hillock; the bank of a stream. A great

bank; to feed off water. Great; vast. Read Fun, Fat loamy soil. 土之高者曰 T'ho' che kaou chay yu shun, High spots of earth are called fun. 凡高者 皆曰 1 Fan kaou ta chay kee yu' shun, Whatever is lofty and great is called fun. 1 燒 Fun chê, A great light.

The name of a place. Also a kind of earthen vessel.

A deserted grave. The same is expressed by 孤 Koo-fun, An orphan grave. 數尺 Ssu chih fun, A grave or mound raised several cubits high; 皇 Hwang fun, An Imperial grave; 古 Koo-fun, An ancient grave. 百年 Pih n'en 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.

San fun, denoting To divide, to separate, or discriminate, is applied to 三才之分天地人之始 San tsac che fun; t'hee'en, te, jin che che, The separation of the three powers, the commencement of heaven, earth, and man; which are the three Tso—powers or energies. 三 1 Sun 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 taou, Great principles or doctrines. 倚相是 能讀三 1 五典八索九丘 E-seang shu nang tshih sun-fun; woo-loen; p'o 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.) 興 T'ien-fun, Expresses those books collectively. (She-k'ing.) 1 禰 Fung-yang, is a sprite or
fairy of the earth, like a shep in which sense it is the same as

\[ \text{Pill-fun. } \]

\[ \text{White loamy soil. } \]

\[ \text{Black loamy soil. } \]

\[ \text{Red clayey soil. } \]

\[ \text{Fan. } \]

\[ \text{Joo fan. The bank of a certain stream. } \]

An ancient form of \( \text{Yay. } \)

An ancient form of \( \text{Shun. } \)

Same as \( \text{Hwang. A palace, a foundation. } \)

An ancient form of \( \text{Chin, Dust. } \)

An ancient form of \( \text{Tsze, A child. } \)

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THIRTEEN STROKES.

GAOU.

Land near to a shore or coast; land habitable on all sides, or a square piece of land which is habitable. A bay. Read \( \text{Yuh, in the same sense. } \)

A common form of the preceding.

Some write the Chinese name of Macao, viz. \( \text{Macao. } \)

Gan-mun, with this letter. \( \text{Hou, Ke-gou, Kee-ow Point. } \)

(Ross's Chart. \( \text{Ta-gou, The island of Lan-tao, or Tybo. (Ross's chart.) } \)

\( \text{Op, Gaou, and Gaou, occurs in the sense of the preceding. } \)

A vulgar form of \( \text{Tsang, A wall. } \)

Same as \( \text{Suy, The path to a tomb. } \)
T'hoo. XIII. 32nd Radical.

同 T'hoo. A wall; a mud wall; or other military erection for the purposes of defence; a rocky precipice. The name of a constellation. The name of a country. 碉壁 Tsang-peih, A wall generally. 墻 Uh-peih, The wall of a house. 照 Chaou-peih, A wall placed opposite the gate of government offices. 家徒立 K'aa t'hoo peih leih, A family which possesses nothing but the bare walls of a house; a poor family. 前 Keen-peih, or 隔 Kih-peih, A partition wall. 隔一 錾舍 Kih peih lin shay, A next door neighbour. 隔一的 K'eeen peih teh, or 隔一 Kih peih teh, Neighbours between whom there is only a partition wall. 堅 不戰 K'eeen peih puh chen, Strengthened the entrenchments, and declined to fight. 四 [ ] 許然 Sze peih seau jen, The four walls silent and fading; i.e., a poor deserted house. 挂 Kwa peih, To hang against the wall. 面 功深 Meeu peih kung shun, Face to the wall attainments profound—expresses the benefit of undivided attention to literary pursuits, shutting out the world and attending only to study. 面 十年 始有此神速 Meeu peih shih nüen, che yew tze shiin woo, 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'hoo peih, A mud wall. 竹 Chih peih, A wall or fence made of bamboos. 赤 Chih peih, The name of a place in Keang-nan, where 漕督 Tsou-tsaou, a famous general in the third century was defeated. 九石压之俯効皆曰 Fan shih yae che ts'heau sec keae yue peih, All rocky banks which are abrupt and precipitous, are called Peih. 仮 Fuh peih, A double wall. 絕 Tsou peih, and 云 Yun peih, A lofty wall. 破飛騰 Po peih fei ting, The wall rent and flew up into the air, referring to a tale of 張儉鑫 Ch'ang-sang-yau, who painted four dragons on the walls of a temple, but did not (黑暗 T'ien t'ung) add the life-giving dot to the eyes, affirming, that if he were to do so, they would instantly fly away. People thought it nonsense, he therefore did dot the eye of one, and in a moment thunder and lightning burst forth, in the midst of which the wall and dragon ascended to heaven. 叢 Tsou-tsaou, peih, A pepper wall, referring to a room said to have been made by a certain queen. 粉 Fun peih, A white-washed wall. 嶗 Ts'heau peih, and 壁 Yao-peih, A lofty precipitous wall, or a wall-like precipice. 留 Sseu-peih, A moss grown wall. 墜 Chin-peih, A dusty wall. 萬穿 Sun ch'uen peih, A wall pierced through with the spreading roots of the young bamboo. 燈映 Tang yang peih, A lamp-illuminated wall. 千仞 Ts'ien jin peih, A wall a thousand times seven cubits high. 東 Tung-peih, The name of one of the Chinese 28 Constellations.

T'heen. A hall or palace. The foundation of a place. Sediment that which settles at the bottom of a liquid. From 土 T'hoo, Earth, and 剛 T'heen, in the sense of Afterwards; or that which is behind.

Hwan. The same as 環 Hwan.

環 Hwan-too, A wall before one's face; a surrounding or enclosing wall. 隋蕭然 Hwan too seau jin. Bare walls all around, a state of poverty.
Same as 稀 T'heé, see above.

The same as 稀 Keang, A limit or boundary.

Same as 稀 K'heüé, and 稀 K'heüé, A den or cavern.

An ancient form of 裆 Lo, Naked.

The propriety of the character is disputed.

An erroneous form of 莹 Yay, Ground that is waste.

YUNG, or Yung. 容 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.

炭 扶 T'ze shih, The fruit of the Tze, otherwise called 稀 Ke-yung, and 稀 Ke-Chow, Fowl's head.

决 | 塞 Hea lew yung shib, The channel by which the water flows up is stopped. 河水 | 何 shui yung, The waters of the river are stopped, 道路 | Tsou loo yung, The road (to court) is stopped against virtuous men. 稀 | E-yung, and 隔 | Pe-yung, express To screen from; to obscure or put between, to prevent a person seeing. 好臣 | 憋 chin yung, A bad minister conceals occurrences from this sovereign— which is also expressed by 于 上闻 Yung yu shang wén, To prevent the person above hearing. 左右 | Tso yew yung, Concealed by those on the right and left—by attendants. 人君有五 | Jin k'ua yew woo yung, A sovereign is liable to five species of concealment. 臣朋 其主曰 | Chin pe k'he choo yuè 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 Keang-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.

河决不可復 | 河决不可復全 Ho k'he, pih k'ho fü yung; ya lan, pih k'ho fü tsuen, A river which has burst its banks cannot again be stopped in its career; fish which is rotten and broken, cannot be again lifted as a whole;—some evils are irremediable.

同 堂 T'han.

Same as the preceding.

The same as 鼎 K'hán. Originally written 鼎 K'hán.

城河 k'ho, Very irregular, ill-managed, unprosperous.

KEÓ. Mark of a rent in any vessel. Read Heö, Stilt hard soil. One says, Hills abounding in great rocks.

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, or level the ground. Common or waste land. To rhyme, read Ch'ang. Occurs read T'een. T'han denotes 祭場 Tse chang, An arena or level space on which to sacrifice. (Shwō-wān.) 祭之言也 T'han che yen t'han yel yuē füng tsóo wei t'han, T'han expresses a level space; one says, Earth piled up makes T'han.

起草為 T'han che yen t'han yel yuē füng tsóo wei t'han, T'han expresses a level space; one says, Earth piled up makes T'han.

\[ \text{起土為} \]

\[ \text{除地日} \]

\[ \text{祭日} \]

\[ \text{祭}} \]

Shih t'han, A stone altar.

祭柴於天 T'han, Fan che yu tse t'han, tse
thesteen yay, Lit up the wood upon the great altar to sacrifice to Heaven. 積柴於上，thereto, 

</p>

an Tae-tan, is a round hillock or altar; the word Tae, Great, is applied to shew respect to it. (Le-king.) The altar on which they sacrificed to the earth was square. 坪 | K'han-lan, Was an altar on which they sacrificed to the four points of the compass; the sun and moon, heat and cold; the stars, clouds, hills, groves; all spirits and princes; — those who had lost their territory had no sacrifices offered to them. 丘 | Shan chuen T'han, The altars of the hills and rivers. 社稷 | Shao tseih T'han, Altars to the gods of the land and of the grain. 坑 | T'heen T'han, When ancestors are remote, they are not worshipped at their appropriate hall or temple, but an altar is erected to them. 远廟八世祖則遷於一有禱則祭 | Yuen meou ph she tshoe, tsieh tseih yu T'han, The service at the temples of ancestors so remote as eight generations, are removed to an altar, when prayers are to be made, sacrifices also are offered. (Le-king.) 其廣增諸祀 | K'he kwang tsaih choe szei T'han chang, He increased the size of all the altars for sacrifice. 盟誓則立 | Ming shei lhi T'han, When oaths or vows are taken, an altar is erected, 築 | Chihh-tan, To erect an altar. 國君朝會亦設 | Kwo keun chen hweh yih shi T'han, The sovereign of a country assembling with other princes at his court, also appoints, or erects an arena or appropriate place. When the more powerful goes to the inferior prince, a T'han was prepared; when the inferior went to the greater, he was received. 茲舍 | Kwo shay, In any sort of ordinary apartment. 赤霞 K'he chih, When great commanders of armies and ministers of state were appointed, and made their prostrations, a T'han was erected, hence, 拜相 | Tsho T'han pse seng, A minister who has ascended the arena—been fully installed. 文 |
FOURTEEN STROKES.

CHIH. 堆 S. C.

To descend into; to sink down. One says, To add to; to pile up earth. Also read Che, in the first sense.

The mode in which Chow wrote 臺 Tsang.

HEUEN, or Heuen. 堆

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 堆, and thus 堆. 堆土為之大

如鵝子 Heuen, th'oo 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

五後一隸飾其上 Kin ta heuen ph kung irh tséen 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 2, 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 鼠 Ching chyu. A suspended weight, used in weighing.

Ta heuen wei che keau, The large heuen is (also) called, Keau. When as large as a goose's egg, they are called 畦 Ya-heuen; when the size of a hen's egg, they are called Sung-heuen. 之言熏也 Heuen che yen heuen yay, Heuen's import is the ascending of vapour or smoke. 畦 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 | 仲氏吹粦 Phih-she ch'hu heuen; Chung-she ch'hu yeh, The elder brother sounds the heuen, and the younger brother sounds the Che to accord with it. (She-king.) This is said in allusion to statesmen seconding the intentions of their Prince. 按乃土器不堅之物故時俗指人慣弄

虛誕者曰弄 | Gan heuen me th'oo k'he, phih k'eu

che wih, koo she sih che jin kwan lung heu keau chay, yu 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 土 Phô, A clod of earth.

Same as 堆 K'heau, see under I3 str.

HAN. Stiff hard soil.

Woo-hau, Yellow clayey soil. | 埼 Han-

tan, A long level space of ground. Syn. with 菸 Lan.

A royal or imperial seal; the great seal of a nation; commonly written thus 領. See under 玉 Yüh.


所以土士故从土箆文从玉 So e
cho t'ho, koo tsung t'ho; Chow wün tsung yü, 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 Yü, A precious stone. 台 | Ta-see, A man's name.

壘壘 K'HEEN. A small mound or heap of earth.

壘壘 hó. 當

The bed of a torrent from the mountains; a valley; a small creek from a river; a ditch; a fosse; a pit. 阻塞 K'he-hó, The streams that run in valleys amongst hills. 堵塞 | Ta-hó, or 阻塞 | Ta-hó, The sea, the ocean. 堵塞 | Ta-hó, A ditch or moat; as around a city wall. 堵塞 | Ta-hó, The name of a hill. 死屍填溝 | sze she t'hen kow-hó, Dead corpses filled the moats.

| Shih yang, shih hó, Build higher the walls of the city, and deepen the ditches. (She-king.) Vulgarly and erroneously written 堰 thus.

壘壘 YAE, or Gae. 場 S.C.

Dust. 使埃壘之混濁 Yih gae-gae che hwa chih, The foul obscurity occasioned by the dust of carriages rushing forth. 幽泥化經 | Yew ne hwa king gae, The dark mud was converted into light dust. 不 | 水 Puh gae shwy, Pure water. Also read K'hae, abbreviated thus. 堯. Vulgarly written thus 堯.

Same as 壕 Tseu, see under 8 strokes.

壘壘 YÁ. 壘 壘

| 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 Yë, To subject; to cause to unite. Read Née, To feel with one finger, as when feeling the pulse.

Read Yen. To be satiated and disgusted with. By some written thus 倒 and thus 倒, 覆壓 Füh-yà, or 倒 Yá-taou, To overthrow. 倒 Yá-hwae, To crush to ruin. 倒 Yá, To fall and crush. 倒 Yá, To subvert. 倒 Yá-fuh, To subject. 業: Yá show, To maintain possession of, to prevent passing from one. 鎮 祭 | Chin-yá; 烏 | T'han-yá; 任 Yá choo, all express, Keeping down; suppressing any evil, such as insurrection of the people, or any other calamity. 害百姓 Yá hae pih sing, To oppress and injure the people. 警 Yá king, To keep down alarm. 震 | Chin yá, To keep down by fear, as if terrified by thunder. 自 | Tsse yá, To subject or humble one's self. 老太太的福氣大,不論什麼都 | 住了, Tsu-bu teh t'he fuh k'he ta; pih lun shé-mo too yá choo laou, 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 你費心費力將外頭的事 | 住纔好 Hwan yao ne fei sin, fei leh; tséng wae t'hou teh sze yá choo, tsé hau, 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 | 騰謾潘大小男婦及喇嘛等三千八百餘名口 Yin te chin tsau ti fang hú, yá pe Han Fan, ta seau, nan foo, kêu Lämna tiing, urh ts'heen pā pih yu ming khow, In consequence of an earthquake, houses were overturned, and crushed to death, of Chinese and Foreigners; great and small, men and women, also the priests of Lanna, two thousand eight hundred persons and upwards. (Peking Gazette, A.D. 1816.) 撲 | Pin-yá, To throw down or reject. 魏 | Yang-yá, By superstitious rites to suppress any rising pestilence or other calamity in a neighbourhood. 爬 | Tsy-yá, To push down. 沉 | Chin-yá, To sink down. 控 | Kung-yá, To hold down, or repress. 山 | Shan-yá, Pressed down by a mountain. 未甚 | 苦之 Chin shin yá k'hoo cho, I the Emperor exceedingly dislike, and am imbittered against it.
The text contains definitions and meanings of various Chinese characters and words, such as:

- **Tao** (TAOU): A high mound of earth; earth raised up as a defense.
- **Hao** (HAOU): The ditch outside a city wall. The name of a place.
- **Ju** (JUEN): Same as Juen. Land by the side of a river; the ground outside a city wall. Ground between two walls.
- **Huang** (Huang): Earthy; resembling earth.
- **Han** (HAN): Stiff, hard earth.
- **Liu** (LÜY): A military wall; a rampart or fence; piled or heaped up.
- **Wei** (WEI): Nine or many, thoroughfares.

The text also includes explanations of phrases like "To defend the ditches of a city" and "The carcase of a domestic animal."
K'HWANG. 墳 S. C.

A cave; a cavern. The grave or pit in which the dead are deposited. A desolate wilderness; an extensive region. 京於葬者必執引若從柩及柩皆執縩

K'hwang-lang. 京盧 yan yay, kung k'hó maun,—K'hwang-lang; a wide waste, the appearance of an extensive, unoccupied region.

Same as 墳 Chin, Dust.

MÉEN. That by which ground is levelled.

SIXTEEN STROKES.

LOO. 墟

Black stiff earth; earth not yet broken up by cultivation.

High 能则 high, is of course soft; land being low is therefore stiff. 凡耕之道必始于was moist and

LOO. 墟

After which it will rot. 酒 | Tsé wu, A place in which to sell wine or spirituous liquors.
壇 YEN. The same as 閃 Yen, The inner door of a house or passage. 步壇 Poo-yen, Long flight of steps.

壇 T'IAN.

A vessel to contain wine. The same as 堤 Than.

壇 WEI. A low earthen wall or dike; a low earthen dike surrounding an elevated altar. 場之外面平地為壇之場也壇之右垣圍繞者為壇 Tan che wae me цh'ing te wai tan, tsch'eh ch'hang yah; tan p'hen te yuen wae jasw chay, wei wai. The level ground outside the altar, is the shen (that is a level area); by the side of the altar, a low wall or dike surrounding it, is the Wei.

壇之社 | Wang che shay wai, 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 Kwae, 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 Hwae: The first sense, the Chinese express by 破敗 P'o pa ч, Broken and ruined; or by 自毁 Ts'eh hwae, Self ruined. The Transitive or Active sense, they express by 毀之 Hwae che, To ruin it. 凡物不自敗而敗之則古壇切 Fan woh p'hen ts'eh pa che k'ien hwae che t'iah koo hwae ts'eh, Every thing which is not self spoiled, and another thing destroys it, then the syllabic spelling is K'o-Hwae, i.e. Kwae.

壇 LUNG. 墳 LUNG.

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. 比千之丘壇 Pe kan che k'hew lung, The grave (or hillock over the grave) of Pe-kan,—a person famous in Chinese history. (See View of China, page 54.)
558

32nd Radical.

XVII.

T'hoo.
>

The use

of this word for

ancient

Chinese

The

? Chung, A grave, prevailed

fe

nations

Tiin, and

in the

M- Tiin.

LIN.

Tilled

ground

garden ground.

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original form of the preceding.

JA\G,
Same

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$f Go, see under 10

strokes.
Soft, fat,

dary

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Chan, see 8

Oriinal form of

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Kwo-twan, and

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Lew-sha,

time of the Chinese Deluge.

ancient form of

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with great rocks.

San jang,

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In cases where

things

T'hoo

ploughing

^ Yin,

see above.

Seih jang,

A

pit;

a deep trench.

as

i^ Lan,

see above.

by which the govern-

the land tax, or ground rent, to the people,
^fj

The name of a
I

place,

a hillock

of dost; a bank to

Pin jang, White

^

soil.

jl^
Keih jang, An ancient

|

like

a shoe, a cubit and

four tenths long, and three tenths wide.

One end was wide

play.

The Jang was a

wood

piece of

The boys who played

at

one within the other, won the game.
explain the following sentence

To

spoil;

to ruin

;

to destroy.

ffirulle.

in

bj'iiijj

the hand to

who

This

is

inserted the

brought

in 1o

Woo-te-ke, an ancient book.

is*,? ****urliko yu loo, The Emperor
1

(Yaou

B. C. 2200) rambled on the high ways, and the old men played
at the Jang, and sung

an erroneous form pf

in

watt*** AW
kang keu,laou jin keihjang

or Kvrei.

in the close

whence throwing

the one Jang at that lying on the ground, he

SEVENTEEN to THIRTY-SIX STROKES

it

into two parties, and
oftheyear, divided themselves

the distance of thirty or forty paces, from

it is

is

hwan

by Jang; jang denotes

one Jang on the ground, walked with another

affirms

all

T'hoo.

by

expressed

refers to three classes of soil,

and the other pointed.

One

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1

In cases where there

Hwang jang, Yellow earth.

HE,

for

ttt

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01

BO

|

The same

surname.

f

art, it is expressed

obstruct water.

LEIH.

Confused,

wiih tsze sang, tsih yen t'hoo, t'hoo

denotes vomiting forth.

ment fixed

ff

amiable, applied

the appearance of concord and slow progression.

u

An

A

a place.

Rij

ft^C

planting, and

KiitiO.

in contradistinc-

t'hoo yay, ejin so-kangchung e, tsih.yuB jang, jang ho

grow

add 'to, or increase.

a boun-

;

The name of an ancient plaything

niaon, Jang denotes a redish earth

LAE.

mound

the year.

rich, applied to

# nfa&

Jang, chTh t'hoo, e

Earth; a

reared by culture,

spontaneous.

Abundant;

The name of

children.

A

Juy, see Rad.
Jg(
**/"

not

;

a state of disorder.

the
Chung-fcwS-ming,) were name* of China;

in the

X\f

Jfi

soil

a place; that which

from what

to children.
in

Read Kwii.

loamy

upon the road.

Yaou

te le

This shews,

J[E /S?

mia chc tsze nh> The

st;lf


enjoyment of the black haired people, under the Emperor Yaou. Their song is said to have been,

日出而作 Jh ch'huh urh tso,
日入而息 Jh jih urh soth,
攀井而飲 Tseu tsong urh yin,
耕田而食 K'ang tzen urh shih;
帝力何有於我哉? Te leih bo yew yu wo tsae!

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 eat,
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, 撲 | Pok, 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. | 狕愛子 | Jang tsze, yew gae tsze,—Jang-tsze, is equivalent to Gae-tsze, a beloved child. 盡 | K'wé jang, denotes Heaven and earth. 頻 | Fan jang, What remains after filth or excrements are imperfectly swept away. 餐 | Fun jang, Filth or excrementitious matter. 蟻 | Phe jang, An ant hill. | 搴 | T'heen, A present of the produce of any particular place. 外 | Wei jang, and 内 | Nuy jang, The first denotes, an obscuration 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 | Théen hing jang jang, 皆為利往 Kaeu wei le wang,
The world was all in confusion,
Every 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. 境 | King jang, A boundary or territory. 平 | P'heing jang, Level ground. 邊 | P'een jang, Ter-

itory on the borders. 接 | Tséi jang, Adjoining boundaries. 鄰 | Lin jang, Neighbouring boundaries. 異 | E jang, Different or separate places. 同 | Tsung jang, Of the same place or country.
Original form of 青 Shūh, see 11 str.

Original form of 竄 Tun, see 13 str.

LUY. Thunder issuing from the earth.
One says, An old form of 雷 Lay.

K'HEAOU. High, eminent.

YUNG. To stop, or fill up.

These three 道 are synonymous. 道

Taou yung. The road stopped up

 случpp. urh hwae kaou k'hew be!
Tsow toow urh szc kew fung;

Yuen shing kēen, urh tze she he,
King yin e, urh taou yang.
Far from home mournful are the tones which I utter, whilst
muising 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 閂 Pa.

NANG. Dust. One says, A cave in the earth.

CHIN. Dust. The same as 坳 Chin.

END OF THE THIRTY-SECOND RADICAL.
THIRTY-THIRD RADICAL.

士 SZE, or Shê. 亠 露亠

From Yih, sze, 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 independent scholar of the fifth century. He sh sze 学 | a learned man, a title of office at court. He sh pan ta sh sze 協辦大學 | title of the fifth and sixth ministers of state; the four first are called Ta-hea-sze. Kie sze 備 | or Tseun sze 俊 | eminent and virtuous scholars. Tseu sze 材 | a man of genius and learning, commonly without virtue. Tsao sze 栽 | or Tseun sze 甄 | or Tsao sze 取 | to make or select a scholar, expresses the act of conferring degrees by the Emperor. Shoo keih sze 庶吉 | a graduate of the Han-fin rank, but without office. Sew sze 秀 | same as Sew tsoe 秀才 lowest title of literary graduates. Shen sze 賢 | a good man.

They divide the occupations of mankind into four classes; viz. Sze, am, kung, shang, | 農工商 the learned, husbandmen, mechanics, and merchants; and hence the saying, Sze, wei sze min che show 侄為四民之首 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 稔 | or Sze tsze 子 men of the learned professions generally. See lin 林 a forest of scholars, the learned generally. Sze foo 夫 an able clever man in private life. Yih tsee 逸士 a retired scholar. (For further illustration, see under Sze, Part II.)

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-kung)

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 téen kan che yih 十天干之  one of the ten astronomical characters.

壯 CHWANG. 壯

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 气 | boldness, fortitude, firm, undaunted. Kih chwang 克 | over-powering force.

Chwang fei 亩 | fat and strong. Chwang che. 志
or Chwang sin | 心 firmness and strength of mind. Chwang kēen | 念 strong, robust. Chwang nēen | 年 the years of manhood. Chwang pei | 貌 one of five sorts of pearl shell. Chwang sze | 士 strong able-bodied men or soldiers. Chwang shing | 盛 the exuberance of strength; high health; vigorous strength. Chwang ting | 倪 young men above sixteen years of age.

Vulgar form of 靜 Shing.

Ancient form of 灼 King.

SIX STROKES.

壹 CHOO.

From 上 She, 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 壹 Choo, is an erroneous form of Ke, How.

SEVEN to SEVENTEEN STROKES.

寢 KEE.

The head leaning on one side; or the head inverted. This sense is controverted by 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.

Pâng yîh hoo cha 煮一 茶 boil a pot of tea—make a tea pot full of tea. Tea pots are now in China much disused, and the infusion made merely by pouring the boiling water on the leaves in a tea-cup, which is covered over with its lid. Shîh yen têh shuây hoo 食烟的水 一 a vessel to contain water, through which smoke is inhaled; a hooka bottom. This mode of smoking is now much the fashion on the western side of China. Pêen hoo 便 一 a chamber pot. Yîh hoo shwang leuân tseu 一 雙料酒 a pot of double distilled spirits. To rhyme, read Yo.

壹 Yîl. 見 看

From the preceding character, A bottle or close covered vessel; that which is close shut up, and not suffered to disperse or be dissipated. One: at once; when once; as soon as; the whole. Used as a verb. To unite in one. Sometimes answers to the article A. Used with words denoting fashion or manner, it denotes The same as; all one. Te yîh 第 一 order one; the first. Hâi yîh 看 to draw one line, to act by one rule, to treat all in the same manner. Che yîh, tâh tâng ke, ke yîh, tâh tâng che yay 志 一 則動志也 when the will is directed to one object, the animal spirits are influenced to follow it; when the animal spirits are addicted to one course they influence the will and draw it after them. (Mâ-g-tsze.) This character is synonymous with Yîh — which see.

古 Ancient form of 萬 So, A garment made of leaves.

壺 Hoo, see above, and to be distinguished from 壺 Kwân.

壹 YUN. 看 看

From bottle, and 亅 Heung, something falling into the midst of a pit. Confined 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. Nen se san chou kwai mun 女zac 三朝回門 a daughter with her newly married husband on the third morning after marriage, returns (from her husband’s house) to visit her parents. Ne tell nen se khan baon 你女can 好 your daughter’s husband is a very excellent person. Ung se 翁 a father and his son-in-law. Ku seun tshia ta wei tung 乙選他為東牀 he is worthy to be selected as a son-in-law. Fan shih tong chwang, kcu wei pwan tsze 凡屬東床俱為子柴 all who are good sons-in-law, are considered half sons. Deen se yuè 賢曰快 a virtuous son-in-law is called a pleasant son.

A path in the ladies apartments of the palace. Kwei kwán 阁 a virtuous accomplished woman.

Same as the preceding.

A person’s name mentioned in the San-kwā 三國 narrative.

A flower. Show chou １州 a district in Keang-nan province. Show kwang １光 a district in Shang-tung. Show mub １木 a wood of which coffins are made; a coffin. Show sung １寧 a district in Fuh-kien Province. Show shan shih １山石 a species of marble with flesh coloured veins, on which seals and stamps are cut by the Chinese. Show yan １賀 name of a fish. Show yung tsao １榮草 name of a herb. Show she khang 帝世良醫 is an appellation applied to eminent physicians. Wan show kung １萬 a hall dedicated to the Emperor in every Province, in which annually the officers of government and principal inhabitants do homage three days before, and three days after the Emperor’s birth day. The walls and all appendages are yellow. There are no seats. Every person who repairs thither, takes with him a cushion on which he sets cross-legged on the ground. Chih show 親 and ho show 賓 express congratulating persons on their birth day anniversaries. Shang show 上 to offer birth day presents. Wang kung ta chin 梵宮 a temple which the monks, gods, and great officers, requested the (Emperor’s) permission to make of the willow tree) birth day Budid idols, ten thousand. Hsing show pah shih tshib 謝商其 賜 are enjoyed the long life of 87 years. Seng kean tche show 肯家之 a life as long as the pine. Lo kwo che show 老鶴之千百年 lived as the stork, one thousand years—the stork and the pine are considered emblems of long life. Tsing kih shih show 休請客宴 the guests to a birth day entertainment. Kaou show 食 a lofty age? is a phrase by which old persons are asked their age. Also read Show.
Ancient form of 夏 Hea, Summer.

Same as 壺 Tae.

Ancient form of 壺 Yih.

TSUN, or T'shun.  
Joy; the expression of joy by external gestures.

Ancient name of a city near the Yellow river.

Ancient form of 壺 Yih.

Ancient form of 壺 Yih.

Ancient form of 壺 Yih.

ANCIENT FORM OF 壺 YIH.

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.

Ancient form of 韆 Heang, or Keang.

Ancient form of Heang 降  to descend to a lower place, said of superiors; to submit, said of enemies. From 久 Che, To approach to from behind, and Ewa, To stand apart: not daring to claim equality.
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.

Ancet. form of Püh, The appearance of walking.

FOUR STROKES.

TSEUN, or Tsun.

From 允 Yun, To trust or rely on, and 久 Suy, To drag
Hea and Tsoo 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 kih 楚以革 occurs in the she-kings, the sense is not clear to the Chinese, they suppose it means—not to yield to selfish feelings. Hea th 祸 a large eating vessel. (Shoo-king.) Lay hea 病 the name of a place. (Shoo-king.) Hea teih 病 name of a variegated species of pheasant. Wo keu hea 滴 my little China. (Shoo-king.)

Hea koo tsou 木草 'summer rotten grass,' a small herbaceous plant, with a chief hairy spike of late flowers. Hea tsou tung chung 草冬虫 'in summer a plant, in winter a worm.' Also called Tung chung hea tsou 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 Hiatostomomeb and Plante Fer.) Hea pao 布 'summer cloth,' a species of white linen cloth worn by the Chinese in summer. Hea keih 橫 name of a plant.

Hea houen 去 a district in Shan-se, N. Lat. 45° 7'.
Hea yih houen 鄕 a district in Hon-nan Province, N. Lat. 34° 20'.

Hea tsin houen 津縣 a district in Shan-tung, N. Lat. 37° 51'. Hea-how-tun 候津 a person who lived during the San-tung 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-ying 候婴 name of a person who lived during the Han Dynasty.

EIGHT STROKES.

KANG. 侏
To carry the head erect in a proud haughty manner.

Same as 調Heen.
FÜH.
To walk in the old path or road; to go the same way as before; to do over again. Now written 复 Fuh. Synonymous with 萬 Fáh, and 复 Fúh.

CHOW.
Name of an instrument used in husbandry.

LING. 雉
To walk away; to go off.

HEUEN.
To endeavour, or to seek to obtain. Also read Hing, To scheme, to plot. Distant; remote. A surname.

Same as 婚 Hwán, Relating to marriage.

Same as the preceding.

Ancient form of 萬 Shing.
To overcome; to surpass.

TSEUN.
Leather breeches for hunting in; soft leather.

Ancient form of 夏 Hea, Summer.

Original form of 某 Naou.

A species of monkey, called an avaricious brute; also called a female monkey, having some resemblance to a human being.

KWEI.
The appearance of respect and awe; strange demoniacal appearances, said to resemble a dragon with one foot; monstrosities 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 亐 Kwei is incorrectly formed.
Half of the moon appearing at sunset; the evening. The evening of the day; of the month, or of the year,—to each there is a peculiar epithet. The name of an office, of a place, and of a hill. A surname. Inclined, at right angles. Shih shih 畢 a house not at right angles. Chaou shih 朝 1 morning and evening.

Ting kena 4th seed hay, shing shih aen shoo 聽君一 |話勝書十年書 to listen to the conversation of a wise and good man for one evening, is better than reading books for ten years. Tan shih 旦 1 'morning evening'—denotes being near at hand; imminent; impendent, as, 命在旦 明 tsaen tan shih, life in imminent danger.

Taeh shih 世 1 the seventh evening of the seventh moon.—a Chinese holiday. It is said that Chih-neu 織女 the semstress, (α Lyra, Vega) was the grandchild of Tien-te 天帝 the Emperor of heaven, and he promised her in marriage to New-lang 牛郎 a star in the constellation of Capricorn. After the marriage of these two divine stars, New-lang repudiated Chih-neu, and the Ruler of heaven in anger recalled his grandchild to her former place on the east side of the river of heaven (the milky way), forever after permitting them to meet only on the 7th evening of the 7th moon. About A. D. 745, the ladies of the palace in China, introduced the worship of the semstress, and tried to thread a needle behind their backs; she who was successful, obtained the happy influences of the star, and increased in skill in needle work. Now, on the 7th evening, Kea chehu 乞巧之針 the females of every house (in China) thus thread the needle, and pray for skill in sewing.

From evening and to divine. To ascertain what is beyond one's knowledge. Outside, to put outside, to exclude; foreign; beyond; not included in. Choo 除 in the beginning of a sentence, and Wae 去 at the close of it, denote Exclusive of; beside. Fang wae 方 dispersed people. Ling wae 陽 something besides; something else. Tsae wae 自 1 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 1 to put out of one's estimate, to lay aside. Wae kw6 外 a foreign nation. Wae meen 面 or Wae tow 額 the outer surface; out side.

Wae tsaek 才 external talents,—expresses a general knowledge of letters, and mankind, more extensive than the routine of school learning. Wae wei 位 an inferior military officer about the rank of a corporal or sergeant. Wae yang 陽 abroad; far off. Ku fun wae 各分内 1 in every place a division made between the inner and outer. Choo jin sung yu urh mun wae 主人送於門 1 the host accompanies (his guest) to the outside of the second door.

Tsae wae 這 (he, she or) it is outside. Püh wae yu she 不 1於是矣 not any thing beyond (or more than) this.

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.

From evening and to divin.
Same as the preceding.

Same as 外 Wae, see above.

THREE to FIVE STROKES.

鳳 SÜH. 凤风
Early in the morning: respect and diligence shown in the morning. A surname. Süh tsou 早 the morning. Suh yah 夜 morning and night.

多 TO. 多
The character evening repeated. Evening after evening, hence the idea. Many; much. Used also in a comparative sense. More; to crave for more; to add more. A term of commendation. A surname. Ke to 飛 多 how much? how many? 0 to 阿 a familiar term for father. Tao to 太 or Kwo to 多 an excessive quantity of number. To the 多之 to much him; i.e. to praise and flatter him. To chung 多重 heavier. To 見 to have seen much. To 見 to 大年幾 what is your age? 0 to what. Sze, busy, officious, meddlesome. To shou 少 or To 好 many or few; i.e. how many? To 音 much talk; loquacity—of the seven reasons which justify divorce. Ho to 許 many or few; or a great deal. To 多ness most productive of a great many troublesome circumstances. Ho zu to 多事 like good at interfering and being busy. To 1: yih shen 我背 very advantageous to virtue. Yew to ta pun 多 for quantity of capital? Fun shou le to 木少利 a small capital and large profit. Fuh che 他 you to know, te yin to how 知 不知天有高地有厚, know not the height of heaven nor the width of the earth; ignorant, inexperienced.

Original form of 凤 Süh.

By some said to be the ancient form of亦 Yih, Also; and by others said to be the obsolete form of 掩 Yih, To support the arms.

夜 YAY. 夜

Woo fun jih yay 乏天無分日發進 proceeded on the journey whether by night or day. Yay keu ming lae 去明來 as night goes day comes. Ilh yah 黑 dark night. Yay tsing 靜 the stillness of night. Yin keun sing yay lae 引軍星來 led the army by the stars of night; i.e. by star light; during the night. Yay hing too chuen 行渡船 a passage boat that keeps on her course during the night. Chang yay shiū 睡不著 unable to sleep all the livelong night.

Show yay 守 to watch at night. Yay how yao fang tsih 你後要防贼 after night comes on, it is necessary to guard against thieves. Yay hing pa fan yay 行怕犯 in walking about at night, there is danger of violating the patrol regulations. Kung tsö'e 皆亦 you kung 工作之人做工 mechanics do night work. Mei yay joo tsze 每 night the night thus. Yay tan sù 110 the 隨隨 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 談 Tōu. Yao 亦 the grotto of sculptural delight—of the name of a place on the Lo-fow-shan 獨浮山 in the province of Canton.

Natural productions mentioned in the 本草 Pan-tsou.

Yay kwang mū 光木 'the night shining tree,'
name of a tree. Yan ming sha 明沙 the night shining pebbles,—a drug said to be the dung of bats. Yan lac heang 來香 the night coming fragrance, name of a drug. Yan chaou 星 the night shiner. Yan ho 合 closing at night. Yan hoo 呼 the night caller. Yan kwang 光 night shining. Yan yen 艳 the night swallow. Yan keen 新 the night dragging cow. Yan yew tseang 皆 the night roving general.

Seven yay 宜 an instrument for observing the heavens.

Chang yay 长 or Yan tae 臺 the grave. Yan hao 好 a sort of night school. Yan lac heang lan 香蘭 Polyanthus Tuberous, or Tuberose. Yan king e ho 有以火 to go at night with a light. Yan kwang 光 or Yan ming choo 明珠 the Carbuncle. Yan lan hæang 藍香 Pergularia Odoratissima. Yan shiun 深 late at night.

姓 TSING.

From evening and to produce; also written evening and star, thus 姓 Tsing. A clear starlight evening; clear unclouded sky. The original form of 昼 Tsing.

An erroneous form of Koo Kow.

多 夠 乏 旨 析 SUIH.

From evening and to grasp hold of; to continue inde-

fatigably diligent during the evening and night. The original form of 见 Suih.

鉤 TAN. Many, much.

EIGHT TO ELEVEN STROKES.

鉤 K'HOW. Much collected together; the desire satisfied; enough; sufficient. Kow 粉 is commonly used.

夠 STU. Same as the preceding.

鉤 TSU. Much, abundant.

多 夠 YUN. To extend to every part equally.

Ancient form of 夜 Yay, Night.

NO. Many, numerous, much.

MUNG. The moon amongst clouds; obscure; to see obscurely.
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. Mung yih chang 一場 a dream; anything that is like a dream; the present world.
Mung chang 一兆 some intuition or prophetic in a dream. Mung kóen 一見 to see in a dream. Mung kóen 一聞 in a dream. Mung mei 一寐 dreaming in one's sleep. Mung sang 一想 dreaming thoughts; reveries.
Mung yen 魔 unpleasant dreams; occasioned they say by laying one's hand upon one's heart; the nightmare. Yih chang chun mung 一場春 一 'a vernal dream,' a visionary state or representation. She jin shuá mung 疑人說 一 'a foolish man telling his dreams;' expresses the highest compliment for what a person says, implying that his discourse is not only the language of a fool, but of a fool dreaming. Shuá tých she mung hwa 說的是一 what he says, is the raving of a dream. Yai kóen 毆 mung 夜開發 一 to dream during night. Tseang mung 昼 a felicitous dream. Le-pih mung peth shng hwa 李白筆生花 Le-pih (a famous poet) dreamt that his pencil produced flowers. Jih yew so sze, yai yew so mung 日有所思夜有所一 that which is thought of by day, is dreamt of by night. Mung mei 一 of the same sort, is a visionary affair that should not be believed.

蟲飛鳥鳴 Chung fei hong hung... 甘與子同 一 Kan yu tsze tông mung... (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 一 Nae chen wo mung... 吉 一 維何 Keih mung wei ho... Divide then my dream; What dream is felicitous? (She-king.)

It is replied that to dream of the 熊 Heung and 熊 Pei, (animals of the sus tribe) is Nan tsze che tseng 男子之祥 a prognostic of a male child. To dream of the 鼠 Hwuy, and the 蛇 Shay, (animals of the serpent species) is Neü tsze che tseng 女子之祥 a prognostic of a female child. Yun too mung tâ gae 雲土 作又 drained off the waters of Ymu-mung lake. (Shoo-king.)

To speak of dreams before breakfast is thought unlucky. Dreams are divided into these six kinds: 1st, Che mung 正 一 a regular, correct, perhaps, quiet dream; 2d, Gâ mung 聽 一 an alarming frightful dream. Sze mung 思 一 a thinking dream, one that resembles rational thoughts. 4th, Weo mung 妖 一 a waking dream, 'a dream in which conversation is represented. 5th, He mung 喜 一 a happy cheerful dream. 6th, Keu mung 植 一 a fearful dream.

To these six divisions of dreams this expression applies.

E jih yué sing shin, chen lih mung che keih hing 以日月星辰占六 之吉凶 by the sun, moon, stars, and hours, divine the felicitous, or inauspicious import of the six dreams.

They also speak of Ta pâh chung san mung che sâ 大卜掌三 之法 the chief diviner, directing the usages respecting the three (sorts) of dreams; which three are denominated; 1st, Che mung 致 一 dreams that arise from some apparent cause. 2d, Ke mung 植 一 or Ke kwae che mung 奇怪 一 strange, odd, monstrous dreams. 3d, Han mung 成 一 dreams that rise superior to any thing previously thought of.

There is a play in Chinese, formed on a tale of Chwang-chow mung wei hoo tâ 春周 一 为胡蝶 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 amina circulate; and he adds, they refer to what the mind is accustomed to think of; and further, Ke mung tsen poun mung ju 靜便與 he who is hungry dreams of taking; he who is full dreams of giving.

In the Shoo-king, the ancient monarch Wân-wang is represented saying, Kung mih szé tao, mung te lae ju long peth 恭默思道 一 猶喜子良弼 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 kan sze 
打幹事 or Yin yuen 1 緣 to aim at promotion by 
every possible means; to intrigue. Yin yuen 1 緣 the 
influence produced by bribery. Tseang ts'en chih ts yi3 
Yin-yuen 將錢勸托曰 1 緣 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 
fás, et nefás, sibi superiores gradus procurare, Tung yin 1 
or Yin te 1 弟 fellow officers. 
In the Yih-k'ing, occurs denoting the Loins or back.

Same as the preceding.

Many, much.

Many; numerous; a band; a company; a crew. Many of any thing. Many persons forming a gu; a party; a banditti, 
persons of the same origin and of the same pursuits; partners 
in the same mercantile concern. Ke ho 何 how many?
Ho ke 1 計 a partner; a comrade; a companion a person, 
who enters into the same schemes or plans. Ho tang 1 黨 
a junt; a cabal; men combined for some secret design. Ho 
tao 1 盜 banditti of robbers or pirates. Ho ho tso sang 
合 1 做生意 to become partners in trade. Kung 
chê 1 show ho sing ming 供出首 1 姓名 to tell in 
evidence the name and surname of the head, accomplice, or 
ring leader. Ta hu 打 1 to join in some partnership; to 
form into a society, to form a party. Ho pwan 1 伴 
a partner; a comrade. Ho chang 1 長 the head partner; 
the leading associate—applied to the mates of merchant vessels. 
Tso sang e tellh ho ke 做生意的 1 計 a trading 
partner; a fellow workman. Tung k'ae t'een tellh ho ke 同 
開店的 1 計 a partner with whom one opens shop. 
Tao tsih tellh ho ke 做賊的 1 計 to be a partner with 
thieves.

Same as the preceding.

Same as the preceding.

Many, much.

Many; numerous appearance.

KWEI. Many; numerous appearance.
THIRTY-SEVENTH RADICAL.

大 TA. 大 A

Large; great; to enlarge; to greaten; much; very. Plump; fat; extensive; long. Also read Tae. Forms a part of several proper names. Ta leou tan 大胆 or Ta chê tan 大胆 着胆子 enlarged his liver; i.e. assumed courage. Ta chang foo 大夫 a great man; a man of eminent talents and disinterested mind. Ta e 大意 'great idea'—one's self, denotes the cold ungrateful indifference with which some person's receive benefits. Ta kêm 大限 the great, limit, death. 'Mors ultima linea recum est.' Horace. Ta leô 大 see 学士 ministers of state. Ta jin 大人 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 大门 or the whole number of persons concerned. Thus, Wo mun ta kea 我们一家 we all of us. Ta hoon yao 大老 a title applicable to persons of the fourth and third degrees of rank. Ta leô scang kiu 大相近 generally speaking, nearly the same. Ta seou 小 great and small; old and young. Pâh ta pôh scou 不小 neither very large nor very small. Ta ting 銳 a sharp boat. Ta tsung 青 smalls. Ta tsing kâo 清國 China, under the Manchow dynasty. Ta tsing kâo 清兵 the army of the Manchow Tartars, is so denominated by the historian of Ming.

Ta tsoù 大 a large victim for sacrifice; a bullock. Ta te 大 a large territory; an extensive region; or in the language of China, a province; a large spot of ground, and an adjoining

landscape, which the geometer pronounces indicative of prosperity. Ta teze 大 a great scholar; an eminent man. Ta hêng té 皇帝 the great Emperor; viz. the Emperor of China. Hwang te ting ta 皇帝顶 the Emperor is the greatest—personage on earth. Keih ta te 極 大 and Che ta 至 大 the greatest. Ta se 大 a great affair, generally used as an expression of admiration or alarm. Ta fang jin with 方人物 a man of good and liberal principles: the opposite of 方 Ta fang, applied to persons is 小器 Semon ke, a small vessel; a narrow minded petulant man. Ta wei jin ching ta 伟大正 he is a truly correct and good man. Mae tê hea têize, mao têize too 買的鞋子帽子都忒 the shoes and cap which were bought are too large. Taê with ta kwo ta teih 再没 there is no other greater than it, or his.

Ta tsoù jî 大前日 the day preceding that before yesterday, or three days ago. Ta hêng jî 后日 three days hence. Ta pâc châng 排場 or Ta pâc ta châng 排場 very splendid, showy or pompous. Hau to leen nêen 好臉 a very great face, very respectable; sometimes used ironically, meaning its opposite. Leung ta seou 少 two; a small, and a small, i.e. a wife and a concubine. Ta nêeu 大年 'great years,' i.e. far advanced in life, aged. Ta pôh scang tung 不相同 very dissimilar; very different; very unlike; this expression often implies in comparison worse; as, Kii nêeu sigh e pe wang nêeu ta pôh scang tung 年年生意比往年不相同 this year trade is much worse than in former years.

Kwêe kow chang ta 快高長 make haste and grow tall and become a man, said to children, as a wish from parents. Ta tsoù 大 a great road, a high way; a wide path, or, in...
Ta. 37th Radical.

the moral sense of Tao, Grand principles; important doctrine. Ta hoo 大 a large mansion; used in complementing a person respecting his house. Keou the tse yah, ying chang jih che che yah, ta pau tien ich choo jih yah 邻之祭 also 迎長日之至也 朝天而主日也 the sacrifice offered in the wilderness, occurs on the longest day in the summer solstice. In the great recompense (or thanksgiving) offered up to Heaven, the chief regard is had to the sun. (Le-ke.)

Ta tso kien yuen, wan-wuh tze che, nac tuek tien 去乾元萬物資始乃統天下 behold how 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, 天地間凡者皆為始矣者便自 有生之於自然之理是如此 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; thus it is with the origin of whatever is born (or produced) the self-existent principle; and 有生之後當為之序亦如此 and after creatures are produced, the proper order is also thus; viz. that the first should be considered the greatest. (Yih-king.)

變通其 乎四時 隻象著夫時 乎日月
Fèn tungs mò ta hoo sze she;
Heuen seng choo ming mò ta hoo jih yuē.

There are no greater changes than those of the four seasons. Amongst the pendant signs of heaven, there are none brighter than the sun and moon. (Yih-king.)

Ta fuh pin lung 伏兵糧 the large bellied betel nut. Ta fuh pe 伏皮 the husk of the nut. Ta fung 大種 seeds somewhat similar to those of the large 卜. Ta hwang 黃 wharnc. Ta hwny 黃星 aniseed; otherwise called Pā keē 八角 eight angled seed. Ta keih 乾 an article in the Chinese Materia Medica, that looks like raspings of wood; also cut in slices; used in swellings of the abdomen. Ta tsou 术 a name of li-

quoric root. Ta tsou 术 fruit of a Rhamnus; looks like a prune or french plum — well tasted. Ta yuen 原 black root of a tree: a drug.

Ta tung 通 a trumpet, with a cylindrical end. About tīnches long; and a sliding tube at the small end, applied to the mouth. Ta pū 鈈 large symbols. Ta tow tse 杯 a species of turnip with the stem and leaves preserved in salt. Ta tsing tung 青藤 a species of libellula of a large size. Ta tsing lih 青縊 a large green and pearly small shell.

Plants described in the Kwan k'un-fung po 廣羣芳譜 a Chinese Botanical work.

Ta ma 麻 hemp. Ta ma jin 麻仁 hemp seed. Ta fū tse 杯 the large bellied seed. Ta ling 筋豆 the large efficacious pea. Ta shih kwsé shoo 食園樹 the Indian tree.

The following are names of articles in the Media Medicina, taken from the 本草綱目 Pun tsauk tung mih.

Ta chung chang 蟻杖 large insect staff. Ta hoo táng 大腸 large guard tendrils. Ta hwaung táng 黃蜂 large wasps. Ta kē 割 the large ko plant. Ta keih 乾 the large chrysanthemum indicum. Ta koo 苦 the large bitter. Ta kung 空 the large hollow. Ta hu 蘭 a species of Ependendrum. Ta keou 彰 the large acrid plant. Ta leh tse 力子 the large strong seed. Ta lih 綠 the deep green. Ta mih 麥 large wheat (barley.) Ta mih mei 麥苗 the large barley moss. Ta me 佛 great mud. Ta jin 便 the great convenience; to ease nature; by stool; excrements. Ta shih 室 a large mansion. Ta shih 適 the great occurrence. Ta swan 用 large leeks. Ta tow 大 large pulse. Ta tow hwang keu 用 large pulse yellow curl. Ta tow shó 大豉 the large pulse condiment. Ta teih 釀 the large spear plant. Ta tso 鬼 釀 the large rough headed crow. Ta ye lih 叶楊 the large leaved leh
The following are names of places in Kwang-tung (Canton) province.

Ta tēn 门 the grand palace. Ta shih low 石楼 the large rock-made upper room. Ta szeung 狮峰 the great lion peak. These four are all on the La-few mountain.

Ta ling yih 陵爺 the great mountain post house. Ta leh shan 力山 the powerful hill. Ta kwan keang 觀港 the stream of extensive prospect. Ta ching so 展所 the place of great doings. Ta chow keang 江港 the large island stream. Ta hu gaou shan 岗山 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 Ku-wa-hau, or imperial title, A. D. 879. Ta hing 平 the title of Yuan-le 元帝 A. D. 531. Ta chung 仲 title in A. D. 837. Ta leh 历 title of Tae-tung 太宗 A. D. 727. Ta ming 明 the dynasty which reigned from A. D. 939, to 1043. Ta nēe 業 title in A. D. 608. Ta puon 貞 title in A. D. 548. Ta tang 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 tsing foo 仲祥符 title in 929. Ta sung 宋 the dynasty which reigned over China from A. D. 936, to the year 1281. Ta ting 定 imperial title, A. D. 1157. Ta kwan 觀 title in 1100. Ta tih 德 title in 1296. Ta sung 宋 the dynasty which reigned from A. D. 967 to 1281.

Anatomy.

Ta lie 滑 the region of the wrist on the inside above the palm of the hand. Ta hō 彈 the region on each side, at the lower part of the abdomen. Ta yuen 深 the top of the thumb inside. Ta puon 包絡 the region in front near the armpit. Ta chang 腕 the region about the loins, by the side of the 10th vertebra. Ta shoo 手 the lower part of the neck near the clavicle. Ta kou kōh hway 顧骨會 at the top of the vertebra. Ta chuy 椎 the highest vertebra of the back bone. Ta too heu 虎穴 at the root of the great toe. Ta ying urh heu 逆二穴 near the joints of the lower jaw on each side.

Books.

Ta hē 學 instruction for adult persons, or great men in power. Ta hē yen e pōu 學衍義補 suplemental notes to the paraphrase on the Ta-hē, by Kuen-seum 欽准 of the present dynasty. Ta pei chow 悲最 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 tsan
fa [悲] 殉 [l] e rules of prayer to the most merciful goddess Kwan-yin. 1 vol. Ta pei shin chow sin king [阿彌陀經] a prayer book of the great Amida Buddha. Ta kin che 1 金志 memoirs of the (Tartar) dynasty. Kin, which reigned over the northern part of China during the 13th century. Tatsu ng 拉呼 le 1 清律例 laws of the Tatsu ng dynasty, or Penal Code of China, translated by Sir George Thomson-Stanton. 40 vols. Ta tsing hwan tsen 1 清會典 the statutes or ordinances of the Tatsu ng dynasty, not exclusively of a penal nature like the preceding. Ta tsing yih tung che 1 清統志 240 vols., a complete statistical account of the whole empire of the Tatsu ng dynasty, or Manchow Tartar sovereigns of China. Ta lâh jin 1 六壬 13 vols., a book on fortune telling.

Nee. The head hanging down inverted.

The 天天 OR 3 is the symbol of the universe. Shing che sán shih dui shên 1 天地 as the great as heaven and bulky as the earth; denotes, Vast as the universe. Shing che sán shih sán têen 1 上至三十三, sán têen 1 下至十八層地獄 up as high as the thirty-third heavens, and down as low as the eighteenth hell.

Yew hwan tsen che leh 有同 之力 has power capable of reversing the course of the heavens, said of a person who by his talents recovers some apparently desperate concerns. Kâ 1 c'un wei pan, min e shih wei têen 肯以民為本民以食為 1 to a government or nation, the people are fundamentally important, and to the people food is their heaven. Tên hou to tae 1 覆地載 heaven, earth contains.

Tên often answers to the word day, as Kin têen 令 to day. Tô têen 昨 yesterday. Ming têen 明 to morrow. Tên têen 今 daily. Tên têen têe hê tong le tâh shôo 1 在學堂裡讀書 was daily in the school or college studying.

Mwan tsin sing tow 滿 1 星斗 the whole heavens shining with stars. Tên ne law too 1 倪流露 a development of natural principles or dispositions; referring to those sentiments in favor of virtue which are implanted by Heaven in the human breast; hence, a sense of shame discovered by some persons when detected in vice, is called Tên ne law too 1 倪流露; the workings of natural conscience in favor of what is good.

Tên yae 1 涤 the horizon. Ching têen kung 成 1 講 or Käng têen hwa 講 1 講 to talk big; vain empty boasting; lofty but lying pretensions. Tên-tase che tân wou urh 子至無子 heaven's Son (the Emperor) is supremely honorable and has no second or equal. 1 以 joy of the heart. 1 古之論 1 者多以氏心卜 1 天上 makes the mind of mankind its mind; in most ancient discussions respecting heaven, its mind or will was divined from what was the will of mankind; vox populi; vox Dei.

Tên wan 1 晚 the day drawing towards a close: towards evening. Tên kung 1 完 break of day; day light. Tên 1 河 the river of heaven; the milky way. Ta tsin têen pêh
Jih 清 1 白日 clear heavens and bright day— is
often used to denote a well regulated govern- ment; a period
in which justice is purely administered; and hence, a good
local magistrate is called 清 1 太 爷 Tseng t'ien tse
yay. Tseng t'ien means wise, wise. Tseng may
heaven annihilate me!— a Chinese impression; used by
people asserting their innocence of an alleged crime.

1 Birth produced by heaven, a natu- ral phenomenon. Ta-tsin t'ien ch'ing 1 spring. Taou t'ien
is summer. Min t'ien 1 autumn. Shang t'ien
is winter. Taen hua 1 flower. Taen
poo chuang 1 party of children resembling water
bolts, Elway pao chung, the wet fire that blister; perhaps a sort of
cockey puz, the skin of the pimple is very thin and
unconsnous.

T'ien p'ing 1 a balance; the scales are called 銅盆
copper dishes. T'ien wun 1 text astronomy. T'ien wen screen
1 an astronomer. Kin t'en k'yan 1 an astronomer appointed by the Emperor of China.
T'ien
wun too 1 a map of the stars.
T'ien tou 1 the 'ways of heaven'; denote the princi- ple of order in its operation on nature. T'ien ming 1 the
operation on man and other creatures, according to the
properties given by nature. T'ien le, leang sin 1 the
mind 'heavenly principles and a good heart,' is an expression
much used by persons protesting the purity of their motives,
or calling on others to act conscientiously.

悠悠蒼 1 Yew yew t'ang t'ien.
此何人哉 Tsze bo jin tse?
O ye azure distant heavens;
Who is this man! (who has caused the house of Chow's ruin.)
(She-king.)

T'ien yew san shih san t'ien, yuh hwang in te choo tse
sting t'ien 1 有三十 33 玉皇大帝住
在青 1 there are thirty-three heavens; the perfect Im-
perial great ruler, dwells in the azure heavens.

The following are a few of the moral and metaphysical ideas
of the Chinese respecting Heaven.

E-chuen shuo, t'ien 1 chou tse wei che to 義川說
1 以孝論之帝 E-chuen said, heaven is styled Ruler

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 he produced the blossoms of the pear.

Another Chinese author thus describes the Mahomedan
religion 回教地素敵 1 地而俗與之異
不仏不祭神不開尸所尊敬者惟一 1 之字 1 之外敬先師孔子而已
although the country of the Mahomedans borders upon India,
their customs are different; they do not worship Buddha; they
do not sacrifice to the god; they do not worship the mages
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 Chou 主 Lord, to express the Deity, and not the word
T'ien. According to the Sing le ta tsuen 性理大全
1 vol. 5 page, Heaven does not appear the supreme intelligence.

太極只是 1 地萬物之理.未有 1 地
之先畢竟是此理. 動而生陽亦只是
是理,靜而生陰亦只是理 Tae-k'eh, 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-k'eh is represented as antecedent
to Heaven; and heaven and earth, or nature, as having had a be-
ginning. The word Tae-k'eh 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 Woo-k'eh 無極 without an extreme, or utmost
limits; i. e. infinite; eternal. Thus in the same page of the
above work, 無極者,只是說這道理當初
元無一物,只是有此理而已 the term
Woo-k'eh, 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
理 or a principle of order, they mean something different from

PART 1. 5 J.

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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 they should seek the Lord, if haply they might feel after him and find him."

The above quotations show how the philosophers of China have groped as men in the dark, in their reasonings 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 first link; every consecutive series 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 *T'ien* 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-tse.

又問，1地壊否？Another question, Is heaven and earth susceptible of being destroyed? 曰，不會壊。It appears plain that the antecedent system must have been the same as this, the same without change, the same for all time.

曰，已前亦須如此一番明白來。Answer, It appears plain that the antecedent system must have been the same as this, that the world has not yet had a beginning for there is no such creation as the universe.

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 being 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."
There is in China, a popular idea of a successive creation in days, or periods, which they express thus, 1 地初開一日鶴.二日犬.三日耕.四日羊.五日牛.六日馬.七日人.八日殼.故今人以正月初七日為人日. 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 天王 'celestial king,' or a king in heaven, is a title given to many deified persons of the Buddh sect. Sha-mun 蕭門 天王 [Tæ-tsung] 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 Tæ-tsung 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 Buddh temples.

Téen mo 天魔 'bad heavenly spirits,' wicked angels are often spoken of; they are said to have been subdued when Shih-kee, Buddha, attained divinity. Téen-tsun-woo-shang 天尊無上 the honorable in heaven who has no superior, is a phrase used by the Taou-sect.

Téen how 天后 the queen of heaven; or Téen-how neang-hoang 天后娘娘 the ladyship the queen of heaven, was a young woman who lived in the province of Pêk-chien, about the year, A. D. 811. Her name was Lin 林 at five years of age she learnt to recite the prayers addressed to the goddess Kwan-chin, and she early made a vow never to marry. She belonged to a wandering 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

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地始初混沌未分時.想只有水火二者.水之滓腳便成地.今登高而望.羣山皆為波浪之狀.便是水泛如此.只不知因甚麼時凝了.初間極熱後來方凝得硬.間想得如潮水汐起沙相似.日.然.水之極濁.便成地.火之極清便成風.雷霆電日星之屬.1 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 concretion 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 tén che yun yew yih selh ting, tsh'h to seu bêen hea 使一之運有一息停則地須陷下 suppose the revolving heavens were to stop for a moment, the earth would inevitably sink down.

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.萬物之生似磨中撒出有粗有細 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.
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 護國庇民女后娘娘 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 deify, and the more magnificent and striking parts of the material world; but to the Great First Cause; the Omnifotent and All-wise God, they offer no worship.

Books.

Teen-chung pih tow koo fah senou tsze yen show meon king 中北斗古佛消灾延壽妙經 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. Teen yun shun le11然開略 1 vol. containing rules for the priests of Budh. Téen wáng kung 王經 one thin vol. of the Buddha sect. Téen how chuen 何傳 1 vol. with cuts containing memoirs of the queen of Heaven. Téen hwa tsing yen 花精言 a perspicuous account of the small box, 4 vols.

Medical book. Téen wán ta ching 文大成 a complete system of Chinese Astronomy,—or rather astrology. 40 vol.

Title of Emperors and dynasties.


In Anatomy.

Téen-chou 柱 "the hinge of heaven," denotes the region about the navel. Téen-chou 柱 "the pillars of heaven," refers to each side of the back part of the neck near the mastoid process of the temporal bone. Téen-chang 衝 the part behind the top part of the neck. Téen-chang 衝 the region about the ossa pterialia. Téen-chou 柱 region at the lower part of the neck behind. Téen ke 島 region on each side, upon the scapula. Téen kean 宕 near the preceding; more inward. Téen foo 府 the front of the head of the os homeri. Téen ting 坐 the lower part of the neck in front near the clavicle. Téen tsen 燕 the front just above the arm pit. Téen tsing 井 about the internal condyle. Téen tsung 塘 at the external part of the scapula. Téen thih 突 the upper part of the thorax in the middle. Téen yew 脷 the lower part of the neck on each side. Téen 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 acupunctural and burning.

Natural productions.

Téen chih hwaou 竹黃 'natural bamboo yellow,' a white substance in small bits, procured from the inside of bamboos—Qu. Tabasheer? See Dr Russell's account, under the word Tabasheer. (Ency. Brit.) The old books called it Téen chih hwaou 竹黃 the Indian yellow, which seems to confirm the idea that it is Tabasheer. In prescriptions it is called simply Chih hwaou 竹黃 the bamboo yellow substance. Described in the Pun-tsouw 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-tsouw käng-muh, 29 vol. 57.)
Tee-n mun tung (冬 or 聿 mun 聿) seems to denote a winter plant; it is a plant with a large root which is preserved as a sweat-meat, and its tubers used in medicine. Tee-n kwee (薊) name of a plant, the leaves of which are used in medicine; they are of a crimson or purple colour, and produce a beautifully coloured infusion. Tee-n ma (薊) a drug which appears to be the dried fleshy part of a large fruit. In the Pan-tsou, Tee-n-ma is given as a synonyme of Chih tee (赤箭) 'the fleshy coloured arrow,' from all the stalks resembling arrows, and being of a fleshy colour, of a pungent and warming property; removes a sensation of heat and pain in the head, and relieves the pains and convulsive fits of children. Tee-n kweung (薊) a plant used in the Materia Medica; of a pungent heating taste, and highly deleterious; to its name. Tsou (草) herbaceous plant, is sometimes added. Tee-n hwa fun (花粉) a synonyme of Hwa low (栝樓) a creeping plant that bears its fruit on the ground like the melon tribe, described as bitter, and cooling; not deleterious; refrigerating. Tee-n hwa sin (花芯) called also 花 莖 Tee-n hwa teue, A medicinal plant, said to destroy insects.

Tee-n ling tsou (灵草) a medicinal plant. Tee-n mung sing (南星) the southern star of heaven, a synonyme of the plant Hoo-chang (虎掌) 'the tiger's paw,' named from having on the root prominences like a tiger's claws. Described as bitter and warm; highly deleterious. Tee-n sen kwo (仙果) 'angel's fruit,' a species of ficus, described in the Pan-tsou, under Woo hwa kwo (無花果) the fig. The angel's fruit grows on a tree eight or nine cubits high, and whose leaf resembles the Dimocarpus (荔枝) but smaller; bears fruit without any apparent blossom. It resembles the cherry, and grows in clusters. Tee-n shou kian (壽根) the natural root of life,—a medicinal plant of a cooling property. Tee-n sze leih (師栗) (Chang) the divine teacher's chestnut, named after a renowned Chinese philosopher.

Tee-n sen tang (仙藤) angel's creeper,—a plant that grows in Keang-nan.

Tee-n tsoon (棗) the divine date. A particular species of cannarium referred to in poetry. Tee-n yu shwiy (雨) pure rain water. Tee-n ming tsing (名精) called also Tee-n woo tsing (霽精). See also Tee-n nan tsing (南精) and Tee-n moo tsing (門精) a plant that grows on plains and marshy places; in Canton province is planted on poor land, which it enriches, and from its seed an inferior oil is expressed and used with food. Tee-chih kwee (竺桂) 'Indian Cassia,' an aromatic, called by the Budia priests, Yu-kwee (月桂) the moon cassia.

Names of places.

Tee-n-chang-hiuen (長縣) a district in Keang-se province, N. Lat. 32. 44. Tee-n-chin-hiuen (鎮縣) a district in Shan-se. Tee-n-choo-hiuen (柱縣) in Kwei-chow province, N. Lat. 27. Tee-n-ho-hiuen (河縣) in Kwang-se province. Tee-n-mun-hiuen (門縣) in Hoo-ph, N. Lat. 50. 40. Tee-n-pao-hiuen (保縣) in Kwang-se. Tee-n-tae-hiuen (台縣) in Ch'ê-keang province, N. Lat. 25. 7. Tee-n-tseun-hiuen (全縣) in Sze-chuen province, N. Lat. 50. 7. W. 13. 46. Tee-n-sin-foo (津府) or Wei, on the river leading to Peking from the gulf of Chih-le, commonly spelled by the English Tee-sing. N. Lat. 30. 10. E. 46.

The following are names of places in Canton province.

Tee-n-han-keou (漢橋) the Galaxy bridge, on the Loo-fow-shan hill. Tee-n-yin-fung (鷹峯) the eagle's peak. Tee-n-cho fung (柱峯) the pillar of heaven peak. Tee-n ma shan (馬山) heaven horse hill. Tee-n yin shan (印山) heaven seal hill.

太 T'HAE. 吉

Large; great. Very great; excessive; broad and extensive. Used as a term of respect and honor. Forms a part of several proper names of hills, winds, districts, divinities, and so on. Slippery. A surname. Tae yin (太陽) the sun. Tae yin (太陰) the moon. Tae kwo (大) in a very excessive degree. Tae tze (太子) the prince or heir apparent—Shih-keu Budh, whilst at his father's court is so called. (For further illustration, see Part II. under Tae.)

Tae-kel (極) inter entia supremum, immateria, et eternum; colum; est idem atque Le. (M. S. Diet. and Des-
The Tae-ke'th of the Chinese is a Metaphysical term, improperly defined in the above quotation, as Imperium 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. Chow-foo-tze opens his remarks on the Tae-ke'th thus: 'Tae-ke'th, is merely the word I.e., which word seems to mean, Principle of Order. And on the next page, he says, 1 極非是別為一物 Tae-ke'th, is not a separate thing, existence, or being—but as he goes on to say, is diffused through the various forms of matter; hence 萬物各具一極 every separate existence is individually possessed of a Tae-ke'th.

It is objected, that according to this way of talking 1極有分際 it must be the case, that the Tae-ke'th is divided and torn asunder. The reply to which is, that 本是一極而萬物各有尊受,又自各全具一極耳 originally it is one Tae-ke'th, from which every existence is a recipient; and every existence is possessed of a complete entire Tae-ke'th.

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 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 Chow-foo-tze, 周子 expressed by 无極 Wao-ke'th the same notions, as the other writers did, by Tae-ke'th.

Tae-shang-lou-ke'un [ 上老君 'the supreme venerable prince;' a title given to Laoou-tan-le-urh 老傑李耳, a teacher who lived in China at the same time as Confucius; usually called Laoou-tze 老子 and his followers Taoou-ke'a 道家 the Tao sect. Choo-foo-tze describes him as rather an ascetic, and sums up his doctrines in these four words, 謙冲僊者 humility, uprightness, economy, and a sparing use both of mind and property. He taught and practised a weak inactivity and neglect of the world and its concerns, expecting to reform men simply by example. The same writer affirms of him, that he went beyond the principles which govern mankind, and 不好聲不好色又不傲官 neither loved fame, nor pleasure, nor entered the public service; and he sums up the paragraph by calling him, 無見識底好人 an ignorant good man.

In popular books, the account given of him is that he was an incarnation of some superior being, and adds 無世不出 there is no age in which he does not come forth amongst men in a human shape : and they tell the various names under which he appeared from the highest period of fabulous antiquity, down as late as the sixth century, making in all seven periods.

The language of this sect is very peculiar, as well as are the titles they give to their founder; besides that mentioned above, he is called 1 上三元 Tao-shang-yan-yun, The supreme trifold source. Tae shang-yun-che T'een-tsun 1 上元始天尊 the Supreme, the source or beginning; the most honored in heaven. Wei sao shing jin nai yit tae ke'th 唯三聖八乃一極 but the three holy men are one Tae-ke'th.

The three sources, or originators, they explain to be, three presiding persons; 上元 the highest, 赐福天官 the ruler in heaven conferring happiness. The next 中元 the ruler on earth pardoning sin; 下元 the third; the ruler of the seas, or waters; delivering from natural calamities. This 三元主宰 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 太仙 the barefooted great angel, delivering his precious name, accompanied by many epithets of magnificence.
and mercy, to be, by the said angel 太生流傳, promulgated in the lower world, that amongst men, all who see and recite that name may attain infinite happiness and complete deliverance from all evil.

Imperial Titles.


Basics.

Tae-shang 五: the influence of human conduct on the ruling powers of nature; by Tae-shang, 'the supreme; ' a title of the founder of the Taou sect, 1 vol. Contains many excellent precepts. Though attributed to the founder of the sect, it was not known in the world till A. D. 1665; which was seventeen hundred years after his time. The emperor Le-tsung 理宗 sent it forth, and gave a million pieces of brass coin to pay for the first edition.

Tae shang san yuen king 皇: 三元經; a form of prayer to the god of the Taou sect, described above. Tae ping kwang ke 皇: 平廣記, the general peace extensive miscellany, 52 vols. Duod. First published about A. D. 970.

Anatomy.

Tae-chung 太: pulse at the instep. Tae-chung 太: 鐘絡 pulse at the side of the heel. Tae ke yuen yu 太: 鍼原脈絡 pulse at the heel, near the tendon Achilles. Tae-pih 太: pulse at the great toe. Tae t'un 太: about the root of the great toe. Tae-yih 乙: about the region of the diaphragm on each side. Tae yang king ping 陽經病: a medical phrase to denote pain in the head; stiffness of the loins; fever; a dread of cold; a general sensation of pain, without perspiration and a large hard pulse. Tae yin king ping 陰經病; a medical phrase to denote a sensation of fulness in the abdomen; vomiting; loss of appetite; dryness of the throat; warmth in the hands and feet; no thirst, with a still small pulse.

Natural productions.

Tae-chiu 太: the great true metal; a synonyme of 金金, gold; it is described as poisonous when taken into the stomach in its native state; anciently, in the form of gold leaf, it was blended with other medicines. Tae phishh 白石: the very white stone; a synonyme of 石硫, 石硫, a white calcareous stone; very poisonous;—applied to ulcers. Tae ping sup shing hwa 平瑞聖花: name of a plant that blossoms like the peach. Tae yang too 阳: an article of the Materia Medica, composed of earth or mud, much exposed to the sun. Tae yih yu 司: 一: 銘: 貳: considered the ancient name of 羽羽, a stone which looks like an iron ore; described as styptic; found in the province of Chô-keang, and in the lakes and islands of the eastern ocean; said to resemble 銘: New-hwang, or Bexar. Tae yin heuen 陸: 陰: 玄精石: or Tae yih heuen tsing shih 陰: 玄精石: also called simply Heuen tsing shih 玄精石, a small regularly formed flattened pieces, apparently like fragments of flint, but breaking lengthways; with a smooth glossy fracture; this medicine is not found in the ancient pharmacopeia, but recently has been much employed as a strengthening medicine. Tae keih tsing 極: 青: the azure Tae-keih, (referred to the figure by which the Chi-sèe represent their metaphysical First Cause Tae-keih;) the name of a papilionaceous insect, of beautiful appearance, with a spot on its wing resembling the Tae-keih figure, under the wings the colour is azure blue.

Names of Places.

Tae ping shih shan 平石山: 'the rocky hill of peace;' name of a place in Canton. Tae ping foo 平府
A general designation of men; porters or chiv hangers are called Foo. A man of eminent virtue and talent, on whom others may depend for support is called 夫|Chang-fou. When men and women are married, they are called Foo foo | husband and wife. Eminent teachers are called 子 Foo t'ze; 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 t'nn 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. Tsean foo 樁 a wood cutter for fuel. Chae me foo t'ze; t'sew jow heung te 柴木妻.肉兄弟 fuel and rice, husband and wife, wine and flesh brother,—a saying designed to ridicule those whose friendship rests solely on personal gratification and convenience. Foo chang foo suy 唱婦隨 the husband sings and wife follows,—expresses domestic harmony. Foo p'en t'ze 編子 name of a plant originally from Cochinchina; used in fowl and other soups. As an interjection, it is said 悲| P'ai foo! O how afflicting! How much to be commiserated. Tseay foo 噁|O alas! Yih foo pih k'ang 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 inculcating the importance of husbandry.

The following quotation shows the Chinese ideas of the state of women; and illustrates the word husband.

夫 Chao Foo. 夫

A woman has ever to follow the will of man; in childhood, she must submit to the will of her father and elder brothers; when married, she must submit to her husband; when her husband is dead, she must submit to her eldest son. Husband denotes eminent man; eminent man means, one who by his knowledge can lead and direct other men. (Le-k'ing.)

From this passage is derived the common saying 婦人有三從 a woman has three periods of submission,—viz. at home to her father and elder brothers; afterwards to her husband; and in case of widow-hood, to her eldest son.

The following example from the Yih-king is a striking instance of the same word being verb and noun. 父父. 子子,兄兄弟弟. 大. 婦婦,而家道正. 正家而天 定矣 when a father performs a father's duty; a son, a son's; 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. Ts'ang-tzse 月夕, wu kwo e, wo kwo e, foo foo she 你曾子曰我過矣! 我過矣! 11是也 Ts'ang-tzse said, I am wrong; I am wrong; the gentleman is right. (Le-k'ing.)

夫 K'hwæ, 夫

To pull or stretch out different ways; that with which the strings of an instrument or bow are stretched. Diffluent streams; soft; flowing; parting; dividing; to divide. Also read K'au. Kwæ | in the Yih-king, denotes Unbending; still; decisive; determined; yet united with the mild and cordial.

夫 夫

Same as the preceding.

夫 Y'ou, Yaou, or Gaoou. 夫

Feeble 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, show
| to unitely death, and long life. Season urh szo
wei show yaou 小儿死為壽 | a little child's
dying is called Show-yaou.
Keu tsou wei yaou 厥草惟 | their plants are
chiefly low. (Shoo-king.)

桃之 | Taou che yaou yaou;
灼灼其華 | Chō chō ke hwa.
The peach tree how delicate and tender;
How luxuriant and splendid its blossom! (She-king.)

Woo fûh chaou; woo shî hae chung; tsen yaou fe nean;
woo me; woo Iwan 皆覆巢，母 孩殺蟲，胎 | 飛鳥，母蜂母卵 do 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 ewe 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.)

大 The original form of 立 Leih.

II STROKES.

央 YANG.

From 大 Ta, great, in the midst of 中 Keung. A wide
space. In the midst of; separated in the midst; the half of;
to terminate; to finish. Wide; extensive; fine fresh appear-
ance. Commonly used to express making a request. Chung-
yang 中 in the middle of; in the centre. Yang mei
| 惟 to request; to solicit. The half of, as the night.
Extensive, entirely, is expressed by 楝 Yang-yang. We
yang 用 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 夜末 | not yet mid-night—or the night
is not yet spent. (She-king.)

585 37th Radical. II. Ta 大

艸哉蒼蒼 | Keen kau tsang, tsang,
白露為霜 | Pih loo wei shwang.
所謂伊人 | So wei e jin;
在水一方 | Tsz shwâ yîh fang.  
遙遙從之 | Soo hwuy tsung che,
道阻且長 | Taou tsoo tsenj chang;
遙遙從之 | Soo yow tung che,
宛在水中 | Wan tso shwâ chung yang.
The reeds and rushes are yet green;
Though the white dews descend in hoar frost;
The man of whom I speak,
Is on the water's farther shore;
Up the stream have I followed him;
The voyage was long and impeded;
Down the stream have I sought him;
And seemed to see him in the water's midst. (She-king.)

王命南仲 Wang ming nan chang,
往城于方 Wang ching yu fang
出車彭彭 Chûh chay ping ping,
旅旌 Ke chau yang yang.
To Nan-chung is issued the royal mandate,
Forthwith to proceed to the northern city;
Out go the chariots rumbling along;
The colours and standards are bright and splendid.

Hang, or Heang.

From great and strength. Using great effort to raise any
thing; or the cry made when exerting great effort. Ta
yew lwn, yew kung sing tsze, yew pûh haou, yew mîh yang
他又懶. 又 | 性子. 又不好, 又没用 he
is both idle, and of an obstinate disposition; and vicious
and useless. Hoo too kung tsze 粗塗 | a stupid
obstinate blockhead.

Original form of 亦 Yih.

From great, with the appearance of two supports.
From great, and two lines intimating putting asunder. To lay or put away. Occurs read as 大 Haou, and in the sense of that character: luminous.

失 SHIH. 失生
Without controul; remiss; to err; to leave behind one. To lose; to fail. Failure; to slip; to miss; to neglect.

From two and great; alluding to the two greatest powers, Heaven and earth. Ancient form of 太 Tae, great.

E. 失 末
To wound; to hurt; to destroy; to exterminate; to eradicate. To change; to level; to equalize; to class; to arrange. Arranged or classed in order. Great; good and long lived; easy; comfortable; pleased. The name of a place; the name of a hill; and of a river. A surname. A man's name. Employed as a syllable in some of the translations of the Buddhist sect. E. yew 末 or Yew by the same as Woo shoo 雀 哨, a flying squirrel, found on Lofen-shan hill. E. -tze 子 a preparation used as a soup in Kiang-nan province; it is also used as a Cosmetic to cause a gloss on the skin, which is admired by the Chinese. Ming-le keen ching 明利艶貞 in the time of evident danger, the most advantageous course is to bear difficulties with unyielding rectitude. (Yih-king). In this sentence, which refers to the 明 Kwa. E. 末 has the sense of Wound, injury, danger. Yu- fart 遗 ancient name
of Corea. He-e 番 1 minute; subtle; obscure. In the
Lun-yu 論語 the word E occurs in the sense of sitting
squatting cross-legged. Yuen-yang e sze, tsze yuē, yew urh
pāh sun te; chang urh woo shǐh yen; hau urh pāh sze; she
wai-tsē, e chang-kow ke king 原壤 候 侯子日
幼而不 孤，長而無 近焉。老而不死
是為 贰 以杖叩其 城 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 pāh kung e 隆福孔 孔 send down abundant
happiness. Fan wei jin tsze che le, tung wān, urh hea tsing ;
hwān ting, urh shin-ing; tsze Chow-e pāh tāng 凡 爲人
子之禮 冬溫而夏清皆定而晨省在醮
必 禮 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 classified
together they should not wrangle. (Le-king.)

E cha 茶 Obhe tea; E being an abbreviated expression
for Hoo-e-shan, the hill where the black tea comes from.

Ka KWA.

From great and a bow. Originally denoted the men of the
east; foreigners to the Chinese, hence the original form of E.
E, A foreigner.

K'ēWA, and K'hōo. 今

Striding and strutting; big; self-conceited; extravagant.
A surname. Also read Kow and Ko. Hwā yen woo shǐh yuē
kwa 華言無 實丁 丁 language all flowers and no
fruit—is expressed by K'hwa.

Kê The same as Kê Keae, To assist.
or English Lop. Keâ che 持 to take hold on and support on each side. Keâ 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. Keâ foo 補 is an epithet applied to ministers of state. Ho kên 開 tan 焚 to take hold of charcoal with the fire tongs. Keâ tsâ pih tsing 杂不清 mixed blended and impure. Koo jîn chîng kên wei keâ 古人 稱劍為 the ancients called a sword Keâ. Keâ kâân 槓 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 hâ pih keâ, keev, gie wo chow wang, heang têne chî ming 刃曷不介又我周王享天之命 why do you not aid, assist, and support me the king of Chow, who enjoy the command of heaven to rule the world? (Shou-king.) Pa show keâ chî say 把手一番 after the hand press it a little closer. Tan keâ e fêh 單 之 the keâ which is the opposite of single. Tan keâ e fêh 單 之 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.
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.

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 三十有三 thirty and odd. Yih, san, woo; tseih, kew kee 一三五七九皆一 also one, three, five, seven, nine, are all odd numbers. Shway key yew ke ho 誰家有貨 who has any rare commodities? Lew chih ke ke 六出計 six times produced extraordinary stratagems. Sze pih ke pih chuen 事不傳 unless an affair be extraordinary it is not transmitted to posterity. Ke kwae sing tsiang me so pih ke 怪性情無所不 strange odd disposition; there is nothing that he does which is not strange. Chay yang chih ke 這樣出 so very extraordinary. Le ke kwang kwae離 光怪 so extraordinary brightness and singular splendor, applied to the fine appearance of landscapes. Ke tse hên 什鱉 a district in Kan-sù province. Ke chih 一 隻 single; one only. Ke go 1 偶 single and double, or an even number. Ke ling 1 令 a remainder; an odd number. Ke sex 1 邪 strange, out of the way; in a bad sense, applied either to conduct or to garments. Kwên pû 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 things connected with him. (Le-king.)

NAE. Same as 素 Nae.

Under the Radical Mâh 木 a certain fruit; also denoting to do something to; commonly used with 何 Ho, Mâh nac ho 何 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 woo nac ho 有事有何有無 何 there are affairs which are remediable; and there are affairs which are irremediable. Joo pû nang nac ta ho; wu nang nac ta ho 莫不能 他何我能 他何 you can do nothing to him; but I can do for him.

FUNG. 奉

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 hên 獻 to offer up; to present to a superior, or to the gods. She fung 侍 to stand and wait upon.

Fung shin keau 宸橋 the bridge of retirement; or that receives the rising sun; name of a place on Lo-fow-shan. Fung yang 陽 to support and comfort one's parents. Fung sze 事 or Sze fung 事 to serve or wait on a superior; Fung hên 㝺 to receive the orders of the higher officers of government. Fung keau 敎 to receive instruction; to adopt certain doctrines. Fung tîn ming 天命 to receive with reverence the command of heaven; used by Chinese Emperors to declare their divine right; and since the officers of government deem the Emperor their god, (as
Virgil did the Roman Emperor, *Deus nobis haec otia fecit* they by a blasphemous adulation, apply this phrase to the Imperial commands.

_Names of Places._

Fung e chow | 議州 | a district in Kwang-se
Fung hêen | 賢 | a hêen district in Keang-nan province.
Fung hwa | 花 | a hêen district in Chê-keang province.
Fung sin | 紳 | a hêen district in Keang-se province.
Fung tsêa | 新 | a hêen district in Sze-chuen province.

HEAE. 亦
Spread out large and wide; to open the eyes and stare.

HÉE. 亦
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. |

HWAN, and Han.

Large; extravagant; wide mouthed.

K'HWEI. 奎
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 ken  奎 the appearance of raising the foot and walking. Kung chung 宮中 一壁輝煌 in the midst of the palace, the stars of Andromeda and Pegasus shed their lustre. Se fang  西方十六星 象兩髀故亦曰 一 in the west are sixteen stars resembling the two legs of a human body, and therefore they also are called Kwei; or Kwei sing  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. 履
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. Ys keu jōh tsow 樂具入 一 the music entered and struck up in the retired apartments of the temple. (che-king.) The rites of sacrifice were performed in the Tsên 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 後廟 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 既醉既飽 after being drunk and satiated, are represented as congratulating the host on 神嗜飲食 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 tsew foo kung 以| 服公 to effect and state (to the throne) great military exploits. (She-k'ing.) Foo tsew e yen 以言 state in order to the monarch whatever had been done. (She-k'ing.) Tsew tell le 一日 the presented Tartar plant,—name of a plant in the Pae-pun.

Tsew chang 章 and Tsew chi 聘 or Tsew pun 本 denote an official document to be laid before the Emperor. Tsew are chang ta ying tang pun pun tsew ming hwang shang 此事重大应常拜本 明皇上 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 Pae-pun.

Ke tsew 敷 to begin to speak to the Emperor. Mi'en tsew 面 to speak face to face, or verbally, to the Emperor. Some say Kow-tsew 口 may be used in this sense. Tsew yu 乐 to strike up music. Ts'e 表 to tune instruments, or tune and modulate the several parts. Chang tsew 章 and Te tsew 遑 and Tsew w'an shoo 文書 all denote Addressing the Emperor by a written document.

IIWAN. 霞

Large; an easy slow deportment; variegated; coloured; bright gay. A surname.

件 | 爾游矣 Pwan hwan urh yew c;
優遊而休矣 Yew yew urh hew c.
豊弟君子皆爾爾性 Ke te koun tsze pe urh me urh sing;
似先公會矣 Sze seen kung tsew c.

O thou who enjoyest a cheerful mind;
O thou who art prosperous in all thy ways;
Happy and indulgent Prince, may long life be given thee,
And as with thy (royal) predecessors, may it close in peace!

(She-k'ing.)

契 K'LE.

A bond; that form of bond which succeeded knotted cords; in ancient times, consisting of two parts, corresponding to the modern check of Europe; it was used also in the government; one half being retained by the prince, and the other half given to the person serving; close union of friends. An utensil for scouring tortoise shells, in reference to divination. Timid: Read Sêh, A surname. Read Kei, Enduring suffering; separated from friends; wide open place. To carve; to cut off; to terminate. Read Keih, Name of a northern tribe. To play.

Shang koo kê shing urh che, how she shing jin yih c'ue e shoo-ke 古結縈而治後世聖人易之以書 | in high antiquity, knotted cords were employed by government; but in subsequent ages the Sages exchanged them for written documents, or books. (Yih-king.) Tëen ke 田 a deed conveying a piece of land. Fang ke 房 the deed of a house. Ke 8 | 約 and Ke shoo 书 denote a written agreement between two parties. Leih wän ke 立文 1 to draw up a written agreement or bond. Yin ke 印 and Hwang ke 紅 a deed or bond stamped or sealed by government, which requires a stamp duty on all deeds of houses and lands, not only when sold, but also when mortgaged for a certain number of years. Paying the stamp duty is called 稅 Shwâ-yi-ke. The law runs thus, 凡典買田宅不稅 | 若習仍追 | 內田宅價錢一半入官 whoever mortgages any land or houses, without
paying the tax on the deed shall receive fifty blows, and forfeit to government half the value of the lands or houses so mortgaged. (Ta-tsung-leh-kè.) Ke foo 父, a bond father; Ke moo 母, a bond mother, Ke tsze 子, a bond son, and Ke neu 女, 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 ke, and is accompanied by various presents, and feasting between the parties, and their friends. The adopted parents are called 親爹 Kan-ten, and the adopted child 親女 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 nan 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 父, 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.

者以信居者執左出者執右 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.)

Tung seang ke teih 父朋友 bound by the closest ties—of congenial dispositions and sentiments. Read KEE, in the phrase KEE kwo 關 far removed from; widely separated; diligent and painstaking concern of life. Sse sang 父 父死 生 關 dying, or living, or far removed from each other, we shall still cherish mutual remembrance. (Sho-king.)

Read SEE, The name of an ancient statesman.

百姓不親,五品不遠,汝作司徒,敬敷五教,在寬 the king Shun said to his minister 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 elemeency, (Shoo-king.)
YIH. 奔 奔

From great and the sound yih. Large; extensive; of long continuance, 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 To ramble from place to place. Mournful: sorry.

The following quotation from the works of Mäng-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 也不專心致志則不得也. | 秋迪國 之善 | 者也.使 | 秋舘二人 | 其一人 | 专心致志,惟 | 秋之為聽 | 一人雖 聽之一心 | 以雁有鴻鵠將至,思授發 | 繽而射之,雖 與之俱學弗若之矣.為 是其智弗若與,曰,非然也. is now chess in an art, but only a petty art; yet, unless a man's attention be solely directed to it, and the will be brought to dwell upon it, none can succeed; (the man named) chess-summer, is the best chess player in all the country: suppose chess-summer to teach two men chess, and one man devoted his attention, and brought his will to it, and listened to nothing, but chess-summer: whereas the other man, although he heard him also, suffered his attention to be drawn off by a bird that approached, and his thoughts ran upon stringing his bow to shoot it; although both these people learnt, yet not in an equal degree. - was it because their capacity to acquire knowledge was different? by no means so; (but arose from different degrees of attention.) Mäng-tsze (or Mencius) was in this passage preaching to a king, the importance of close and unremitting application.

The Chinese have two games of chess, the Wei ke 囲棋 the enclosed chess, invented (they say) by Yaou 奚 B. C. 2200 years, with a view of fixing the attention of his dissipated son Tan-choo 丹朱, the other game (which is that referred to in the Enc. Britannicas, 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-tsze-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 Wuang, 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 岑順 about A. D. 715.

Leang jin hea ke wei p'o yih 兩人下棋為博 | two persons playing at chess, is expressed by P'oo-yih. Shin ming yew yew yih shin 其名遊 | among the names of divinities there is one called the rambling god. Ching jin kea she, wei yih she yun hean 影人家世為 | that name, he being the founder of a person's family, it is said—it has extended through distant and successive ages, with the odour of frankincense.

新廟 | | Sin meou yih yih.
奚斯所作: He sze so tao. The new temple, how magnificent,
Which He-sze (the master builder) hath reared! (She-king)

庸鼓有敟 Yung koo yew yih;
萬舞有 | Wan woo yew yih;
我有嘉客 Wo yew kea kih;
亦不夷憧 Yih poh 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 神降而 戶乃食 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-

pllications offered to the manes to come and partake of it. Yih yih leang-shan 11 梁山 great and lofty is the Leang mountain. (She-king.)

SEVEN STROKES.

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. Hwø taou 活 | or Tung taou 通 | of general application; what will fit anything, To taou 脫 | 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 e 1 衣 | or Wae taou 外 | large garments that are put on over others.

IIWAN.

From large and bound together. A large bundle of things tied together.

CHWANG. 特

Full; large; strong; robust; stout; an able bodied man.

An erroneous form of 春. Fun, see below.

HE.

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. Hwø wei Kung tze yuè; tsze he pih wei ching or 謂孔子日子 | 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, He ke wei wei ching. 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.

**Original form of 堵 Hwan, see above.**

**An ancient form of 孻 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.

**PEÉ.** Large, great.

**Ancient form of 壱 Yih, One.**

This character was introduced during the dynasty Han.

Same as 壹 Tso, see above.

**FE.** Large; great. A surname.

Applied also to a sort of leopard; vulgar form of 斐 Fe.

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<th>Large; great; much; many. A man’s name.</th>
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<td>堕</td>
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<td>From large and the tail of a bird; to spread the wings and fly away.</td>
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<td><strong>YIH.</strong></td>
<td>The appearance of great strength.</td>
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<td>Read Heu, Square, large.</td>
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<td><strong>KÉEN.</strong></td>
<td>A small bundle; a faggot or sheaf.</td>
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<td><strong>KANG.</strong></td>
<td>From large and a pair of wine cups. The appearance of great strength.</td>
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<td>An ancient form of 長 Hang, A balance.</td>
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<td><strong>K’HWEI.</strong> Name of a star and constellation in the region of Andromeda; now written 堕 Kwei.</td>
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IX.

An ancient form of 瑚. A stringed instrument.

NINE STROKES.

奠 TEEN. 祭 
From wine placed on a stand. Fixed; settled, lofty mountains and large rivers; to separate and discriminate; to present before, to offer up to.—said in reference to sacrifices and the gods; to pour out a libation; to place in a certain position. Read Ting, A petty writer of annals. Fan hé chun hen shih tēn yu ke sēn sze, tsēn tung yih joo she 凡學春夏释 1 於其先師秋冬亦如是 at all colleges, oblations of food and libations of wine, are offered to ancient masters at the spring and summer terms, in the same manner also at the autumnal and winter terms. (Le-king.) In modern use, foals, geese, and pigs are sacrificed to Confucius; and the students who attend, after the ceremony is over, feast upon the sacrifice.

Beside these regular periods, the rule is 凡始立學 者必釋 1 於先聖先師 Fan che leih hé chay peih shih tēn yu sēn sze, sēn sze, 1 Whenevery a college is newly established, oblations and libations must be offered to the ancient sages and masters. (Le-king.) These sages and masters have been different persons at different periods of Chinese history. One commentator says, that these sacrifices, 主於行禮非報功也 are chiefly ceremonial and not eucharistic.

Pwan kung ke tsén, tēn kene yew keu 盤庚君遷 1 厝攸居 when Puan-t'ang (his royal seat) and fixed the place of his abode. Yu foo too, say shan kan mih, tēn kaon shan ta chuen 禹敷土隨山刊木 1 高山大川 Yu (after the deluge) divided the land; and accordingly as the hills required it, cut down the forests and fixed the lofty mountains and deep rivers—as boundaries.

Tēn che, urh hau tseu chē 1 之而後取之 (the man) shall put it down on the ground, and afterwards

CH'HO. Name of an animal resembling a rabbit, but larger of a green color; also a man's name.

GOU. 鼎
Lofty, high headed; assuming; remiss; negligent; quittative; proud; haughty. A man's name.

KEUE. Same as 缺 Keue.

CHAY, or Shay. 飕 奢
Affluent; widespread; extravagant; prodigal; wasteful. Name of an ancient beauty. A surname; the name of a divinity. Following O 阿 it denotes a person who marries an old woman. Following Lân 蘭 to praise; to flatter. With chay urh fei hau ke tse tseue勿 1 而費耗其實財 he not extravagant, and waste the property. Chay che fan hwa 1 侈華 extravagant and prodigal expenditure, for mere pomp and show. Chay hwa tseue chou new, to tsew selh yey 1 華奢猪牛飲酒席 also an extravagant sacrifice of pigs and cows, for an entertainment. Jin ting yew kēn, yih chay, e; yew chay yih kēn nan 人情由儉易 1 易由 1 易儉難 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.

PAOU. 報
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 Soo-chow; name of a divinity of the Taou sect.

An ancient form of 廣 Häng, A balance.

An ancient form of 真 Chin, True.

HEII. Fat; lusty.

PHILWAN. 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. 

From a void space and vegetables. Dwelling in a retired corner; the south west corner; a corner, or deep bay. Recondite; abstruse. The name of an office; accumulated togethervol. I.

ther. Five sacrifices to four points of the compass, and to the centre place. Name of a hill. To blend together by boiling. Read Yih, A bank under water. Read Taou, 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. Wên tsze shin gaou 文詞深 | a style of writing very abstruse or erudite. E le gaou 類義理奇妙 | a wonderfully profound sense or meaning; a subject of thought remarkably recondite.

Jin tsing e wei têen, koo jin e wei gaou yay, 人情以 爲田故人以爲也 | 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 pâh chao gaou 爲人子者居不主 | those who are the sons of men, must not sit it 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 Seih wo wâng e ;

日月方 Jih yû 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 套 T'hö, see below.

ELEVEN STROKES.

LAN. 套

A box to contain perfumes, a lady's toilet. Chwâng lêen, 昆 1 a bride's portion; a toilet and whatever else her parents may give her. King lêen 鏡 1 or King kēr 鏡匣 an dressing case, used by females. Keâ lêen 娼 1 marriage
Presents,—given by parents with their daughters. Kea neu yau pe 'chwang leen 嫁女要帖帖 when giving a daughter in marriage it is necessary to add a toilet in other presents.

TOW. To grasp, to seize, to take.

TSUY. Large; great.

Tîlo 奪奪
To take by violence; to grasp, to seize, to criticise, to strip, and decide upon; to deprive of rank or emolument, a narrow path. Also read Keu ê, Pêh, or Têh. Huō wân Kwang-chung: yu ê, jin yâ to Pî she ping 3îh san pîh, fan soo shih, mûh che woo yœn yen or ân Yên. | 伯氏騏也三百徒欲食送鶴無怨言 somebody asked about Kwang-chung. (Confucius) said, that is a man indeed—he deprived Pî she of the revenue of three hundred families, and reduced him thereby to live on the coarsest food, yet to the close of his life Pî she never uttered the language of resentment—being convinced of the justice of what Kwang-chung had done. (Lun-yu.)

Tô jin so âne 人所愛 to take away violently anything on which people's affections are set. Kuan-tze woo tâ-g woo î君子無爭無 a good man does not wrangle, nor usurp what belongs to others. Tô tên jin with pîh hau jin yî 取人物不好人也 he who robs another person of his property is a bad man.

Tseâng 奮
From to take and large,—to take a liberal view of a person's conduct. To assist; to praise; to encourage; to load; to commend. Tseâng keun 勉 to encourage by commendations. Tseâng le 願 to encourage and stimulate exertion by rewards or promises. Tseâng shâng 賞 to encourage by rewards. Paou tseâng 賞 to praise; it sometimes means in an excessive degree. Kwa tseang 槭 to boast and praise one's self; or to praise others too much. Jin yêu paou tseâng wo; wo woo paou tseâng jin 人有褒 人或有褒 人 | 我我無褒 A man have ever praised me; but I do not over praise any man—only speak the real sentiments of mind.

Chîh. Large, full, abundant.

Yun. Yun wan 禄 a deep wide sheet of water; the appearance which it presents.

TWELVE STROKES.

Shih. 侁
Full; plentiful; carnation colour; anger. Name of an ancient statesman. A surname. Loo keu yœn shih 路車有 | or Hêh, The military carriages are of a red colour.

Yen. 稲
Big; large, ugly; a good fist; valiant with the fist.

An ancient form of 奋 Tô, see above.

Tsow, see above.

Tsae, To contain.

Has the sense of 無 Woo, A negation.
奮 FEN. 畲膏

From to extend the wings, and fly off a field: alluding to a bird rising from the ground. Impetuous vehemence motion or action; to excite; to rouse, as by an earthquake, or by thunder; to extend; to press forward to. To dash or brush away dust. A surname. Fun e yew yew shang, tso hah hui shing > 衣由右上取貳縷飄乘 (the characteter) having shaken the dust from his clothes ascends on the right hand side; taking hold of the second strap to mount and kneels in the carriage,—waiting for the Prince. (Le-king)

日居月諸 Jih ken yu ê choo, 胡達而徵 Hou tê ar we; 心之憂矣如匪濟衣 Juo fe hwan e; 如言思之不能飛 Poh nang fun fe.
The sun dwells constant, whilst the moon
Alternate waxes and wanes.
My heart, alas, how dejected,
Like one amidst sackcloth and ashes,
I mutter in solitude and muse;
O that I could shake myself from the dust and fly away.
(She-king)

彼乎不能飛 fun ke, uh fei ken yu 恨不能 起而飛去也 angry because unable to mount up and fly away. Juo maon fun yih utl fei ken yu 翼而飛去也 as a bird shakes its wings and flies away.
(She-king-choo)

今昔之為 Wei fri a man's becoming angry is expressed by Fun-ke, exerting breath, Fun yung 勇 reusing courage. Fun kai 力 exciting strength. Fun lien 勉 energizing. Fa fun 發 sending forth effort—are all phrases which apply either to active bodily public service; or to the studies of the cloist. Fun meen kai kung pan le to s= 1 劉急公辨理 交與 with energy and ardour applying to public business, and effecting it well and expeditiously. Fun fa 發 to rush or burst forth. Fun chen 勉 to quake; to shake; to bound with a subsultive motion; to skip or dance. Lay chih te fun, yu see nang e to ê sho, tsung tih, yin tseên che Shang te, e pei toô kan 雷出地 t 風先王以 作樂崇德殷薦之上帝 以配上帝 when the thunder's voice issues forth, the earth bounds in responsive dance, 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 mases 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 nature, intimating (as they say) the most complete harmony pervading every part of the grand system; as 人 至樂則手欲鼓之足欲舞之 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 subsultive motion show 天地之和 the harmony of heaven and earth. (Yih-king-choo)

鼹 HO.
Vacant and large; the motion or rolling of the eyes.

The same as 鈃 Kenê, see above.

YEN. Large and ugly. Same as 遺 Yen.

An ancient form of 韇 Wei, Leather.

瑟 SIH.
An ancient form of 瑟 Sih, A stringed instrument.
The 38th Radical

 HWAN.
The beginning, commencement of change.

 LUY.
Great placed about earth, thrice repeated. Large, great.

 An ancient form of Shih. See under 12 strokes.

 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 婦 wive and daughters Choo-neu 處 a young lady not introduced to society. Ching neu 貞 or Tsung neu 童 a virgin. Neu chih 一姬 a niece. Neu kung 女 women's work. Neu sang 一僧 a priestess or nun. Neu se 一婿 a daughter's husband; a son-in-law. Neu tsze 一子 a woman; a girl. Neu urh 一兒 or Hae neu 孩 a female child; a girl; a woman.

 Neu tsang 一牆 an embrasure, on the top of a wall.

 Le neu 烈 or 築 Ts'ee neu, a woman who maintains perpetual virginity; these same terms, Le'6 and Ts'e, joined with denote a woman who refuses ever to marry after the death of her husband. Heuen neu 夙 a queen in the ninth heaven. Kin neu 金 a royal mother in the west. Tsing neu 青 the goddess of love; the north. Ts'e neu 采 a red oxide of mercury. E neu 銅 name of a shell fish of the cardium species. Seih e neu 雪衣 a name of a parrot tribe. Jno neu 兵 name of a small insect, otherwise called 螽 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 類 I Lu'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 景 Dan King Ian, who lived under the Han dynasty; at that period there were twenty-eight persons who materially aided the dynasty, and who were hence called an incarnation of the twenty-eight constellations.

 Tse sang nan tze, sheh hoo yu mun tso, neu lze, shé...
The strange assertion in the fifth line is explained in a manner equally strange. 有非非妇人也，有善非妇人也。 If she does ill, she is not a woman; if she does well, she is not a woman;—a slavish submission is her duty and her highest praise. 善惡非妇人之所有耳。 Virtue or vice cannot belong to woman, although her actions may be virtuous or vicious, she is not allowed by these ancient sages, the rank of a moral agent.

When a son is born, he sleeps on a bed; he is clothed in robes; he plays with gems; his cry is presently loud; his knees are clad with purple, for he is to be the domestic prince and king.

Then follows in the next verse a description of the object state of woman.

<table>
<thead>
<tr>
<th>乃生子</th>
<th>裁制之女</th>
<th>裁衣之女</th>
<th>裁紡之女</th>
<th>无非无巧</th>
<th>唯酒食是懸</th>
<th>無父母言羅</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nae sîng</td>
<td>Ts'ai tâng</td>
<td>Ta-tâng</td>
<td>Ts'ai che te</td>
<td>Ta-tâng</td>
<td>Tei shí shí</td>
<td>Ts'ê fú wá e</td>
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</tr>
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</table>

But when a daughter is born, she sleeps on the ground, she is clothed with a wrapper, she plays with a tile, she is incapable either of evil or good; it is hers only to think of preparing wine and food, and not giving any occasion of grief to her parents.

The strange assertion in the fifth line is explained in a manner equally strange. 有非非妇人也，有善非妇人也。 If she does ill, she is not a woman; if she does well, she is not a woman;—a slavish submission is her duty and her highest praise. 善惡非妇人之所有耳。 Virtue or vice cannot belong to woman, although her actions may be virtuous or vicious, she is not allowed by these ancient sages, the rank of a moral agent.

Nan ching wei hoo wá; ná ching hui hâ hoo mai; nán nü ching tâm le tâ te tâ men wâng hâng. Women are born to serve man with her person, and therefore she...

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ought either to live or to die with him; hence when a husband dies, she kills 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 the celestial principle becomes the male, and the terrestrial principle, the female. Choo-foo-tze, 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 is 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. 子曰嫁一個之家三夜不息灑思相離也娶婦之家三日不舉樂思嗣親也 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 decease of parents, when they would raise up posterity.

The following passage from the Four Books, shews the use of y' 4, 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, 孔子於舜也. 使其千九男事之二女焉 (the king) 龍's behaviour to Shun (whilst yet a husbandman) he gave his nine sons to await 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 essay called 禁溺一說 a discourse against drowning female children. 濯一皆罪極甚大 the drowning of daughters is a most wicked thing. 全之母亦人之也 禁之妻亦人之也若無一全焉得有母 you mothers, are the daughters of men; you wives are also the daughters of men; were there no daughters, there could be no mothers. 云虎毒不食兒 is 孰禽猶知愛其所生而人殺其女是行虎狼之不若矣 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 禁云溺一者王法所不宥矣 the law says, to drown daughters is what the royal law will not excuse; &c. (Vide, 全人 知婦 the whole duty of man, 4 vols.)

Neu wo she 一個氏 a fabled person placed in the Chinese annals, B. C. 3254 years; who is said to have repaired the heavens; the name Neu-wo is not intended to express the sex of the person, but the sound of the name which tradition as handed down. Qu. 以上 Eve?

Names of plants in the Fan-ts'au.

Neu ching | the virgin.
Neu fâh | the returning female.
Neu kóh | the female wine-making plant.
Neu ts'âng | the female mechanic.
Neu hâng | the female stem.
Neu lan | the female Epipendium.
Neu lo | the female root.
Neu wei | the female drooping plant.
Neu tsíy | the chaste female.
Neu ts'ing | the female azure.
Neu wei | the female luxuriance.
Neu hwa | the female flower.
Names of Books.

Noo he8 yen hing tsuwan 乳言行事 a compendium of anecdotes, essays on female studies, and duties, 2 vols. large print.
Noo sien wac she 仙外吏 the external historians of female angels—a novel with a double meaning; colloquial style, in 20 and in 12 vols. price 9 mace.
Noo ko king lun 科經論 4 vols., a medical work on female complaints. Price 2 mace, 5 cand.
Noo ko ts3g yau 科切要 2 vols., the most important parts of medical practice in female complaints. Price 1 mace, 6 cand.
Noo sze she chauo 士詩抄 odes transmitted from lady poets; 4 vols. Price 1 mace, 5 cand.
Noo hau e kwei 訓逝規 a legacy of rules and advices to females, 2 vols. Price, 1 mace.
Noo sze shou 四書 the female's four-books, 3 vols. Price, 1 mace, 8 cand.
Noo hesou king 孝經 the classic on filial duties, for females; 1 vol. Price 2 cand.

A form of 媼 Pe, A deceased mother.

CH'I-HII. 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 p6 傀 a slave man. Noo pei 媬 a slave woman.
Noo-tsac 才 a slave; or one possessing abilities not superior to a slave. Used by Tartar statesmen for I or me, when addressing the Emperor.
Noo-nan 念 name of an officer appointed to control prostitutes. Yung noo 雲 name of a place. Fei noo 飛 the flying slave—a name of a species of Columba, said to carry letters through the air. La noo 麴 the cream slave—a name given to cream, because it is thin;
Mih noo 木 an epithet given to a certain species of orange.

Noo hwyu 會 and Noo hwyu tsze 會子 or Noo chaw 夠 and Noo ko s4 urh 哥撒兒 are names of natural productions mentioned in the Pun-tsoua and Kwang-keun-fang-poo. The Noo-chaw is a plant said to resemble the mulberry; to have thorns, and to be an evergreen; on its leaves the silkworm can feed; produced in Kiangnan province. The Noo-ko-s4 urh is a plant brought from the western territories of China; said to resemble a Mandarin orange; it is chewed and applied to certain ulcers, and ruptures of the tendons, in healing which, it is very efficacious.

Chih noo 竹 or Tsing noo 青 a sort of bamboo pillow, used by Chinese to lounge upon in the hot weather, otherwise called 竹夫人 Chih-fou-jin. Seih noo 锡 a sort of warming pan for the feet, heated by enclosing in it boiling water. Le che noo 荔枝 1 a name of the Democarpus Langan. Le noo 磚 1 name given to the outer.

Noo pei chay, nan wei noo, noo wei pei 媬者男 爲女為婢 amongst slaves, the men are called Noo, the women Pei.

She yung chee jin wei noo, ching kea noo 使用之人 爲 稱家 the people who sent and employed (about personal and household affairs) are slaves, they are called domestic slaves. Noo-tsac tsze ching wei no kea 子自稱為家 a woman calls herself Noo-kea. A slave.

Pae pei tsze too she noo tsze, pa la 拜把子都是 稱 sworn comrades are all slaves,—be it so.

The last word Lu, is a mere tone, which is intimated by the addition of keu, or mouth to it.
《新论》

奴隶制度

奴隶制度是人类历史上长期存在的社会现象。在奴隶制度下，奴隶被视为财产，可以被买卖、转让、继承，甚至可以被杀死。奴隶制度的崩溃，标志着人类社会的一个重要阶段的结束。奴隶制度的崩溃，是人类历史上的一个重大事件，它标志着人类文明的发展，也标志着人类社会的进步。
An ancient form of Tsay姐 an elder sister. In the state Shih 蜀 a mother was called Tsay; in Huac-nan 淮南 called 智 Shay. Also written Tsay 姐 or Shay, and otherwise 妾 Chay. Read Tsu, A mother. Read Che, A woman's name.

From one woman placed superior to another. An ancient form of Keou 娘 beautiful.

A female name; one says, A woman who maintains modesty and propriety of conduct in a state of virginity or widowhood. Also written Nua, or Nuan.

From two women placed on an equality. To altercation; to wrangle; to bicker; to brawl; to quarrel clamorously; to scold.

A female officer appointed by governments referring to an ancient Empress who took in her train certain ladies of the palace, to perform the rites of sacrifice to the silk-worm spirit.
好

**HAOU.**

Good; a general term applicable to whatever is good of its kind. Read: Žâu. 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 wăn chang | 文章 | attached to literature. Kéen pao yih yih jih, haou yih jih  a precious gem seen a day, is loved a day i.e. it is admired as long as it is seen. Haou hé | 學 | to be devoted to learning. Tow ke so haou 投其所 | throw in what he likes; hit his liking or his wishes. Haou tsew | 酒 | addicted to wine. Haou shih | 色 | dissolute; debauched; a slave to sexual gratifications. Haou le | 疼 | fond of gain; covetous. Haou ming | 名 | a lover of fame; ambitious. Haou tsew | 私 | his will; his own will. Haou hsiy | 酒色之徒 | a drunkard and a debauchee. Haou hsiy | 喜好 | some good many; rather much. Haou ke tsze | 佳 | several; good many times. Haou shih 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. Tao haou jin, hing haou sze | 做 | person, to be a good man and do what is right. Haou haou sên säng | 人民 | a very good tutor. Haou pêh jë moou | 不熱鬧 | a very warm bustle; a great concourse; heat and clamour; a fete that goes off well. Pêh tih seang hwuy haou sing mun mun 不得相會 | 生悶悶 | being unable to have a meeting (with the person alluded to) I have become very sorrowful and melancholy. Pêh che haou tsew 不知 | 未 | does not know good and evil—ignorant of what is proper and fitting. Haou tih hän | 很 | very good, Haou shwang kwæ | 爽快 | very well in health and cheerful; very pleasant. Ping haou leou | 病 | recovered from sickness. Haou joo mei jëh | 如 | as good as (or very like) a beautiful gem. Haou seang yu | 相與 | easy of access; agreeable; amiable. Haou pe ke | 牌 | a good speech aura;—good tempered. Haou sing tæng | 情 | a good natural disposition. Haou san tsun | 三寸 | the aperture three inches.

**匪報也 Pei pao yay.**

**永以此 | 也 | Yung e wei haou e.**

—Not as a recompense,

But that we may forever love. (She-k'ing)

The simplicity of ancient manners is shown by the following verse, in which a wife awakens 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,

與子宜之 Yu tsæ e che.

宜言飲酒 E. yen yin tsew.

與子偕老 Yu tsæ kea haou.

琴瑟在御 Kin sî tse yu,

莫不靜 Mô pêh tsiug 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 never shall we cease to cherish tranquility and love.

The people address a favorite prince thus,

豈無他人 Ke woo ta jin;

惟子之 | 之 | Wei tsæ che gæ.

There are others we could serve,

But for our love of you. (She-k'ing)

我不去而歸往他人者.乃念子而愛 | 之 | our not departing, and going over to some other person, arises from our consideration of you, and affection for you.

The 之 | 之 | Haou hëen, or 'one 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
compares himself to a solitary tree by the way side, that is inadequate to afford either shelter or shade to the passing traveller.

有秋之社 Yew to cho too; 生成于道左 Sang yu taou tso, 彼君子兮 Pe keou tze he, 噎背適我 She kăng shih wo, 中心之之 Chung siu haeu che, 昔飲食之 Hs yin sce che.

There's a solitary too tree,
Grows on the road's left side;
Ah! yonder worthy good man;
How deign to come to me.
I love him in my heart;
Would that I could entertain him! (She-king.)

以秋社比寡弱者诗人賢之謚詞 the Poet, by using the solitary too tree, represented his own loneliness and weakness, and humbly expressed his being unworthy of the friendship of good and eminent men, whom he loved.

SEEN: A woman's name.

FAN. From woman and a round ball. Various knowledge and talent, capable of being turned or applied to many purposes; a clever woman.

KE. A woman's name.

CHAO. 婦人 The woman.

A go-between in making marriage alliances; to consult about uniting two families. Chă, chă urh sang che hō ch'ay. 釾二姓之合者也. Chă denotes a con-

sulting about the union of two persons of different surnames.
Mei chă tung yeu foo moo ting ming, jen how nan new ko tsë hwān yin che le yay. 媧通言父母定命 然而男女可接婚姻之礼也 the go-between communicates with the parents of each party, and they determine; after which the marriage presents from the man, may be accepted by the woman.

Same as 妃 Hoo, Good and beautiful.

YU. Decorous intercourse between different persons. This character is dubious.

JOO: 如 如 As, according to; like, seeming as if; manner, in these senses it sometimes follows two or more Adjectives. To go towards; the second lunar month. Used for 有 in Joo kin 今 now. Forms a part of several proper names. Joo tsze 此 as this—thus. Joo ho 何 as what—how. Joo e sze 意事 what is agreeable to one's wishes. Wan sze joo et 意事 萬事意 all affairs, and every occurrence agreeable to one's wishes.

人有意有不意事,亦有不意者事之順途者也 amongst men there are both agreeable and disagreeable; and amongst affairs or things, there are also agreeable and disagreeable; by agreeable is meant things that go according to one's wishes. Pûh joo 何 as; and Mûh joo 没 not so, not as, answer to the word better, referring to two ways of acting, the first mentioned is not so good as the last, or the last named is better than the other. 百聞不一見 once seeing for one's self, is better than a hundred hearsays.

Joo tsze fung haou 此方好 it must be thus, and then it will be well. Sze tsing joo ho pan le 事情 何 辦理 how is the affair to be managed? Ne yau joo ho-
You ask, "How do you wish it?" Yew pih ko joo ho che'sze 有不可 何之事 there is an affair in which not any thing can be done. Sung pih joo sze che wei guan 生不 死之為安 there is more repose in death than in life; this is either the language of personal discontent or, abuse of other people; meaning that they are troublesome and useless, and had better be dead. Tsan yu te joo shang too 三月帝 三上都在 the third moon the Emperor repairs to the higher Imperial residence.

Joo yay 也 as if, appearing as if; seemingly. Occurs sometimes, placed after the circumstance of which it speaks; for example, 孔子 於鄉論孔子 a Confucius amongst the village assemblies of his kindred, appeared as a plain honest person, and seemed as one unable to speak."

The term is also applied to the wife of the heir apparent.

Hwang te yew sun shih hsi kung fei nev 皇后 三十六宮 三十六宫 a woman, the Emperor has thirty six apartments, containing concubines. Tung kung fei 東宮 东宫 的 concubines in the eastern apartments; 西宮 西宫 the concubines in the western apartments; according to Chinese usage, those on the west side, are inferior to those on the east; hence written 中宮 中宫. The middle apartment or palace, denotes the person who resides in it, viz. the Emperor's Tse 妻, the Queen. T'ien tse 田塞 田塞 the son of heaven's wife is called Hau. Fei also called the nation's mother. Tse'fe 舜 妻 日 the concubines are called Fei, or Fei. Tse tsze che fei 太子之 wife of the heir apparent. Kwei fei 貴 贵 honorable lady—now the title given to the Imperial concubines. T'ien fei neung neung kin fen shung shing moo 天 娘娘今 加封 天上聖母 her ladyship the Queen of heaven, has been promoted by an act of the Imperial government, to the title, In heaven above, the holy mother. Ching fei 正 is used in the Le king to denote the first in rank of the two wives of the ancient monarch Shun, and Chang fei 長 is used in the same sense. Sung ke fei gow 喪其 祖 his (or her) partner—in this expression Fei has the sense of Pei 瀋 a fellow; a concubine; a partner.

The ancient distinction of titles or terms for wives of different ranks, as given in the Le king, is this 天子之妻曰后, 諸侯之妻曰夫人 曰 夫人 人之妻 the Emperor's wife is called Hau; princes of states' wives are called Foo-jiun; governors' wives, Jou-jiun; scholar's wives, are called Foo-jiun, and the common people's wives are called Tse,—by this, it appears that the terms Fei and Hau, were anciently applied to the same
sacred books. 誠 | 爲真雖異亦 | in hastily
acknowledging an incoherent tale to be true; should it even
prove to be true, such conduct is irregular. Wang ching |
誣 to give false evidence. Wang tsu | 取 to take what
does not belong to one. 菜 chung jin che ming joo yay
wung 今眾人之命儒也 | now-a-days to the
multitude called literati; the term is misapplied. (Le king)
The Joo, or learned of ancient times, were students of moral
propriety, as well as of letters: and the app lation was
nearer the western designation of a stoic philosopher, than
merely a learned man; the Le king thus describes the
feeling of a joo. 菜有不順獲於貧賤不允
譴於富貴，恩君王不累長上不閲
有司故曰儒
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 any 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 Joo, or philosophers, falsely so called
小人覩美而近名，學為不善，
為惡若出，白無良，
and in pursuit of these ends, they 指白為黷
"points out a white colour, and call it black as ink;
they calumniate virtue, and call it vice.

The phrase 人 Wang jin, occurs in the writings of
Mencius, denoting A brutish person, who is lost to all feelings
of moral propriety; and whom the kindest, most meek, and
reasonable behaviour, fails to influence. The passage is known
by the appellation 三自反 the three self examinations;
because Mencius recommends the君子 good man, when he
meets with 橫逆 ilegal violence. Un sensible opposition from
other persons, to 自反 turns back his thoughts on himself,
and examine whether or not he has been 禮忠 kind 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. (Mǎng tāo) 此亦 1 人
也已矣 this is a disorderly brutish person with whom
nothing can be done.

貞 HUNG. A woman's name.
Neu. 1V. 38th Radical. 610

An ancient form of 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.

Same as Yen, flattering; pleasing.

TSING. Still; retired; quiet; the disposition which constitutes the chief excellence in woman.

HEAE. Dislikes; jealousies; envy. He heae 吝 petty jealousies.

JIN. Tall elegant figure; slender, and flexible.

HEAE. Dislikes; jealousies; envy. He heae 吝 petty jealousies.

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 Chin', is applied to a husband's father.

PA. A woman's name; or according to others, Pa tow 頭 denotes the single tuft of hair braided up to form a woman's head-dress.

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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 by Ke 忌 a selfish mind. Sung too sin 生心 to become jealous. Tseh too 忌 envy; jealousy and ill-will generally. Too foo 妨 an envious woman, particularly applicable to families in which polygamy exists, where envy and ill-will prevail much. Too foo 妨 the envious wife, name of a plant in the Pun-tsou.

 Foo jin jieun ith, pêh sang too sin 婦人賢德不生心 or Foo jieun tho too ke 婦賢無心 if a 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 jieun foo tseh tsêh, tsêh 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 nei jin ching wei too foo 壞女人稱 for 妨 a spoiled bad woman, is called Too foo, 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 丈夫寵愛 妾不愛 丈夫百功, 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 say to the husbands, that he who 謂姑侍妾接笑語致 妻疑 1不睦一次三過 at improper seasons admits the presence of the servant 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. (Tseuen-jin-koo-hwa.)

That the prosperous man is often envious, is thus taught by an ancient writer, 人有三怨, 嫉高者人 1之 官大者主善之 禮厚者怨速之 there are three circumstances for which a man is hated of his neighbour,—He who attains high rank amongst the nobles is envious 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-shih-gau 孫叔敖 to whom this was addressed, said in reply, that he hoped to avoid these resentment by this means, 吾爵愈高吾志益下 吾位愈高吾施益博 the higher I rise amongst the nobles, I try to shew 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. (Leh-tsze.)

An ancient historian says, that envy is a constant attendant in the harems of despot, and in the courts of princes—His words are 女 無 愜異女宮見 1士無賢 不 宦入朝見嫉 a woman, whether fair or ugly, when she enters the harem is sure to be envied; and a s-holer whether virtuous or vicious, when he enters the court, is equally liable to the same bad passion. (Urh-shih-yihshe.)
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.

famous in the 38th century are called trees; Yih-teen-bang, specks of red; Yew-shwiy-yon, the perfume comb, and persons devoid of shame.—These names with the exception of the last, were assumed by notorious courtzans of former times. The Tsing-low, blue or azure loft, is a term applied to ladies' houses; Hung low 红楼 a red loft, in contradistinction from blue or azure loft, denotes the apartments of virtuous women.

Sin yang ke 深陽) a famed prostitute and player on the 琵琶 Pea (a sort of guitar) who lived about 1800 years ago, on the banks of the great river Yang-tsze-kaang. Ke nen 女 name of a plant, Quadrum species lilii rubri. (MS. Dictiontory.)

KANG. A beautiful woman.

Read Hang, A woman's name; a perverse disposition.

CHUNG. A woman's name.

YAOU. A woman laughing or smiling.

A strange, unaccountable, superhuman appearance or sound; fairies; elf, &c. Unusual, strange dress.

Yaou tsing 精 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 Tilleherry, Marshal of Aries, said of fairies in the 13th century) choose themselves gallants from among men, who are generally made to smart severely for such unnatural intercourse; a sort of yellow jaundice and extreme emaciation being the result.

Yaou-tsing, 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 狐狸精, the fox sprite, or Fairy, sometimes appears as a most beautiful nymph; and sometimes as a venerable old man.

There are a romance in 16 deed. vols. called Lienou chao che 聊齋志異 the fortuitous narration of strange occurrences, which is the Fairy Queen of China. 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 5 thin vols. called Luy fang 雷峰塔 thunder peak pàoda.

Pa ne to pan tī shì yīn kǒu lāo yaou tsing teǐh yang tse 你打扮得似個老精的樣子 take you and dress you up in the fashion of an old donjonairy. Ta pan tī yaou tsin ŋ fe chăng 打扮得 1調 very dressed like a most extraordinary and fascinating sprite.

Yaou kwae 猪 strange unnatural appearances, refers to portents, omens, and prodigies; amongst the Yaou e 異 ominous, portents are mentioned 雄雞自齧斷其尾 a cock biting off its own tail, and 雞化為雌 a hen being changed into a cock. (Yih-shih-yih-she.) There are 服 Fū yaou, Monstrosities in dress, either of form or colour, which portend something bad, such as the conceit of the dandies in England, which as the Chinese say of similarities, indicates an innovating revolutionizing spirit. The present fashion of wearing yellow in China is thought very ominous of a change of dynasty. She yaou 詩 poetical monstrosities; such as Lord Byron's Poetry. Taou yaou 草 vegetable monstrosities, which arise from cutting down trees in an improper season. Koo yaou 鼓 strange drumming sounds, which are heard without being able to account from whence they come. Yaw yaou 夜 night omens, such as of the clouds and winds.

A brief enumeration of yaou-kwae prodigies may be seen in the 101st vol. 瀾鑑類函 Yuen-kēn-luy-han, The ocean mirror classified.
In the account called Tso-chuen, of the wars amongst the Chinese states (B.C. 250), there is mentioned 蛇闖之 1 or as it is otherwise called 蛇 a portentous omen of snakes fighting. They teach in the same work, that 1 not 1 自作 these portentous omens do not make themselves—and that heaven does not send them without cause, but that 1 由 人 興 also portentous omens arise from man,—he draws them upon himself by his extravagant crimes. 人棟常 則 1 興 when man abandons the ordinary course of moral propriety, these portentous omens arise. (Tso-chuen.)

Heuen-thi 玄德 a famous general during the civil wars of China, in the 3rd century, said of his opponent, that as 彼用 1 術 he used magic spells, he purported to cause 羊狗血 to the blood of slain pigs, sheep, and dogs, and having caused his men to 伏於山頭 lie in ambush at the top of a hill, till the enemy came up, he would then spurt down the blood upon them, and to loosen the spell. Yew kin show 真, yew hwa 林 yao 有禽獸 1 有花木 1 there are species of birds and beasts, and there are species of flowers and trees. Hing yao 火 is kwa 興 1 作怪 raise the 松 to do strange things. Young ting me jin 精迷 1 精霧 spirits and furies stupidly man.

CHEN, or Kēn. 蓬

Chen kēn 婆妍 a pleasing laugh. Read Hēn or Hōn. Beautiful; some say, a woman of a light and flippant department. Read Kin, Applied to an uncle's wife.

YUN, A surname. 云

MEAOU. 美妙

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.

Chung jin kan leon, too ching ke meaou 衆人看了看 了皆撮奇 1 when they all saw it, every one pronounced it extraordinarily admirable. Tsing wea noo meaou 精微奧 1 subtle, minute, profound, and admirable. Meaou show 1 手 a most admirably skilful hand—in any department; whether as a writer, or in the medical profession, &c.

Sze e wang, pūh chau tsu meaou 就往不迫 最 1 when an affair is past and gone, to relinquish the pursuit of it, is the very best thing that can be done. Shaou yen chin mīh tsu meaou 少言沉默最 1 to say little, and to think deeply, is the very best line of conduct. Wee we, meaou meaou 微微 1 6 subtlety and abstract in the highest degree. Joo wei jin keh meaou 汝 女人極 1 you are a most admirable person. Ke jin 關 one of you man 1 1 that man is very extraordinary, Wān chang keh meaou 文章極 1 a most admirable piece of writing. She tōu-thi meaou 詩做得 1 the poetry is admirably composed. Keaou yen, meaou meaou 巧言 1 語 clever language and admirable conversation, witty. Kung, 佇 yeh ho meaou ke ke too che 公等有 何 1 計可圖之 gentlemen what good plan have you, that may induce the hope of success.

The Yih-kung thus speaks of Spirit, 神也者 1 萬物而為言者也 spirit is so called from its being the most inscrutable of all things;—they explain spirit so as to denote, not an independent, intellectual being, but an invisible intangible essence, that pervades every thing, and is always present with material forms. 萬物有迹可 見,而神在其中, 無迹可見,然神不離 乎物也,是則萬物之中而 1 不可測者 神故曰 1 all material existences have traces which may be seen; but the spiritual essence which is in them, has no traces that can be seen; yet spirit is never
absent from matter; thus that admirable (or sublime,) and inscrutable, something which is in all material existences is spirit; which is from this circumstance called sublime, (inscrutable or admirable.) They add, it is spirit which in the thunder shakes; in the wind agitates, in the fire scorches, in the water, mollifies; which terminates and recommences the existence of things, and works all the varied changes which take place in nature. Some affirm that spirit is to be considered as heaven and earth, or nature; others speak of it as something different from, but pervading and animating nature.

In the stoical philosophy of Lao-tse, it is said that he who constantly divests himself of all desires will be able to see the admirable nature; or as they explain it, the unity of the eternal reason. Yen ching tse yew 颜成子游 is introduced in the writings of the philosopher Chwang-tse 車庭 said, that from the time he heard Tung-k6 tse-ke's 東郭子葵 doctrines, 八年不知死不知生, 九年而大 in eight years he knew not death nor life, and in nine years he attained a great and admirable degree of perfection in virtue. By his not knowing death nor life, it is said he meant, that he had attained a happy stoical indifference or apathy, which rendered him equally easy under every possible occurrence.

Menou yib 玉 the admirable gem, name of one of the female characters in the novel called 紅樓夢 the dreams of the red chamber.

妖 KEUE. A handsome appearance; beautiful.

Read Yu, Beautiful eye brows. One says, A vexed and envious appearance.

妆 CHWANG. 穿梳

From a couch, or the petal of flowers and woman. Dressed; ornamented; the face painted or daubed in the manner of Chinese femae. Chwang shih 妆飾 dressed, ornamented; adorned; painted; gloved over. Chwang pan 扇 dress, generally; dressed, either well or ill. Chwang lén 睫 or 嫣 Kea chwang, A lady's toilet, et cetera; the portion of furniture and household necessary given with a daughter as a marriage present.

Ta pan soon chwang 打扮梳リ to dress and comb. Nao tze pan nei chwang 男子扮女一 a man dressed in woman's clothes. Jin kea nei pe pan chwang lén 入舔 a man who marries his daughter, provides for her a toilet. Chang ke chwang pan soon tan 唱戲一 to comb 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 personable, to receive from the managers a large income; or a sum equal to a thousand spanish dollars annually.

Soo tow cha fun wei chwang pan 結頭髮粉一 to comb the head and paint the face constitutes dressing. Tsay chwang ke 催一 letter to urge to dress, denotes 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 shou 聽書 a letter to meet the bride.

The side-twelve twenty-one historians, 4th vol. Show the wife of general Ke Yi 色美而善為妖熊作惡眉曇一 狗馬皆折腰步顛齒笑一 she was beautiful, and excellent 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
An ancient form of 好 laou, Good.

YEN. Rest; repose, quiet.

NÁ. A female beginning to dress.

FUN. The name of an ancient woman's name.

YU. An appellation of what is excellent and good. 

KEUN. A female ancestor.  Two pe 祖 a female ancestor. Kaou pe 考 1 a deceased father; and Pe, A deceased mother,—deceased parents.  Sang yüé fù, yüé mōo; yüé sê: see yüé kaou; yüé pe; yüé pin; show yüé tsūth, twan chê yüé pūh lāh 生日父曰母曰妻死曰考曰日嬉寿曰卒短折日不禄 during their lives the terms for father, mother, and wife, are Fù, Mōo, and Tse; after death they are called Kaou, Pe, and Pin. When a father dies in a good old age, the term Tsūth is used; when his life is cut short, the phrase Pūh lāh 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 Tsūth and Pūh lāh, 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.)

From woman and to adjust.  A female beginning to dress.

From claw placed above woman.  Kept down; tranquil; steady; safe; secure. Occurs denoting To fall.  Kept to 安 composed; steady.  Ting to 定 fixed safely.  Keh to 極 extremely well settled and safe.

To one in Chirág.  Yen ch'e kem; Êng ch'e kan; Fun hoo chê ko; Woo yuē chê kin sêh; toe sêh mei chê yuē yuē 燕之角; 荆之鸰; 胡之箭; 吴之金银锡, 此材之美者也; the horas of Yen, the mulberry timber of Êng; the arrow-bamboos of Fun hoo; the metals of Woo-yuē,—these are all excellent commodities. (Chow-le.)

To one in Chirág in reference to placing in a steady quiet posture the effigy of a deceased parent, which it was usual to worship, and offer libations to, in ancient times.

Tseih laou e seng, tih ting ting to 黛玉早已想得停停 1 Tseih had already contrived it in a manner that was perfectly safe. Fun foo pae to tang jin kan show heang ho, pih shë tê têh tâ 喋喋派 1
safe person to take care of the intense and the fire; it must
not be done in a loose inattentive manner.

v. Fung. Every sort of intrigue and levity of
conduct, is expressed by Fung. An ancient local word.

WAN. A good appearance.

CHOO. Beautiful and excellent.

FANG. To impede; to injure; an impediment; hindrance; objection; injury. Yew ho fang gae 有何 1 碼 what objection is there? what is there to be apprehended. Chay ho ko
mae, pih fang shih pan 這貨可買不 1 失本 these goods may be bought, there is no danger of losing the
prime cost. Chay sze tsing pih fang, the wo ming jih yu ne
pan to tsew she leau 這事情不 1 待我明日
與你辦妥就是了 there is nothing to be apprehended for 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.

TOO. From woman and stone, implying barren.

A wife who envies or is jealous of her husband. Envy; seneious,
jealousy and ill-will appearing in the countenance. A vulgar
form of 妹 Too. (Shu-miib.) See above, page 610.

PO, or Pä. 妝

A beautiful woman. In local use, denotes simp the
word Woman. Occurs in the sense of 魍 Pä, The demoon
of drought; in reference to which it is said, that wherever
bald-headed woman lives, it is sure not to rain.

NE. A slave girl in a family is called Ne, or

Ne. Some use this word for Ne koo 1 妞 a
priestess of the Bodh sect, or rather, a Nun. Ne jin chih
kee, s-o fa wei ne koo 女人出家削髮為 1 妞 a female who leaves home (and repairs to some temple) having
shaved the hair off her head, becomes a Ne koo or Nun.
Kang he: sanctions. Ne, in this sense.

YAOU. Yaou laou 1 妞 a beautiful ap-
pearance; or according to others, Yaou laou 1 妞 disobedient; perverse.

CH'IUH, or Ch'how. 小卵

Chow le 1 妞 the wives of the eldest and second son,
are denominated by these words; they address each other
by them; the junior calls the senior Chow, and the senior calls
the junior Le. Read Ldh, and Th'leh, Agitated. The heart
moved or affected by grief; di quietude of mind.

CHÖ. Quiet; still; effeminate.

CHAOU. A female name.

TA, or Tö, and Tan. 母

Ta ke 妣 已 a vicious queen, famous in history, B.C. 1100.
NE. The vulgar form of 娼 Nae.

The female breast; milk; to suckle. Tang jin hoo chow shwiy wei hwang nio the men of Tang call sleeping in the daytime, the yellow milk.

YUEN, or Wan.

Suckle; yielding. The name of an animal having a deer's figure and fishes eyes.

Same as 媼 Hoo, A woman's name.

From woman and a shining taper.

An elegant figure; beautiful. A man's name.

A woman's name. Same as 嫩 Heen, a woman and a cord. A woman who restrains herself by the rules of propriety.

CHIH, and Yih.

From woman and to lose. Used for Chih 媸 a cousin. Read Yih, Licentious; lascivious; lewd.

A woman's name.

The original form of 娼 0, Undecided.

The name of a state; the name of a territory; the younger

of sisters; the senior is called Tswy 姐 and 姬 Tse, hence Tse-mei 姊 sisters, generally. Mei, is a very general epithet applied to women, with considerable latitude of meaning. Name of a flower. Kei nei mei 姊 denotes the settling or marriage of a woman. Wae mei 外 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 王 Wan-wang with a princess of 王 Sin.

大邦有子 Ta pang yew tse,
假天之 Keen tien che mei;
文定厥祥 Wan ting keu' tseng,
親迎于渭 Tsin ying wu wei;
造舟為梁 Tsou chow wei leang;
不顯其光 Puh hoen 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 hOUt to illustrate his glory! (She-king.)

Of Chwangkeang 姫 and a beautiful and virtuous Princess, it is said, Tung kung che mei 東宮之 ी a sister of the eastern harem—where the heir apparent resided. (She-king.)

Urh kea ke wae mei yu Shehounshih 而嫁其外
于施孝叔 and married his sister by the same mother to Shehounshih. (Tso-chuen.)

As the name of a place, once the residence of the wicked king 約 Chow, the Shoo-king thus speaks, 王若 明大命于 姦 Wang joo yué, ming to tung yu mei pang. The king (Wouwang) thus spoke, make known the great decree to Mei pang.

The name of a female, famous in ancient times. Ke mo 萊 to reject or despise mechanical arts;
according to some, To reject or throw away fragments of food.

Mō hē 1 学 the mechanical arts.

Urh ke mō, pīh jīn yāi 而棄仁仁也 and reject the backward students—which shews a want of benevolence. (Chwang-tse.)

妻子 TS'HE. 妻

A person equal to one's self; a wife. Read Ts'he, To give one's daughter as a wife to a man. The leading distinction between a wife and a concubine is the acknowledged equality of the one, and the complete subordination of the other. Ts'he 子 sometimes means a wife and a son, sometimes only a wife. Foo ts'e 夫 husband and wife. Ts'he neun 妻 a wife and a daughter. Ts'he hsi 妻 a wife and a concubine.

Foo ts'e leung how ho haou kwo jīh 夫 1 兩口和好過日 husband and wife, two persons, in harmony and love passing their days. Tāen ts'ho 贤 1 virtuous wife—a term applied by Chinese husbands to their wives; there are in the language few or no expressions of endearment.

Jin won ts'he yuē kwan 人無 1 日絶 a man without a wife is called Kwan: whether an old bachelor or a widower.

Tāen hō t'ai ping, pīh sing gān ke tse shih 天下太平 百姓安其 1 室 when the world is at peace, the people enjoy in repose the society of their -wives—said in contradistinction to times of anarchy and civil discord, when families are scattered and every one compelled to seek their individual safety. Ts'he ts'he tāi hō, kōne tāen ting 財 子祿皆前定 whether a wife, shall be a treasure, and children a source of emolument, is all previously settled—by fate. (A proverb.)

Chau ts'he tā chia tan ting 1th. heu wōo shang he wān 言, to yē' ne tse the 朝中大臣探聽得許 武尚未婚妻多欲以女 1 武 at court the great officers of state having heard, that Hwa-woo had not yet married, many of them wished to wife him by one of their daughters.

A pupil of Confucius who was unjustly imprisoned; is thus mentioned in the Lun-yü. Ts'he wēi Kanggāyeechang; ko tāi yāi; suy tāe Luy sēi che chung, fe ke tāi yāi, e ke tāe tse che. 子謂公冶長. 可 1 也, 孫在縝縺之中,非其罪也以其子 1 之 Confucius said concerning Kanggāyeechang, 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 Ts'he 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 1 也) was assuredly no impediment to wishing him—for nothing 自外至者為榮辱 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, Hiaou ho tse, tse tse tāe 好貨財私 1 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 從耳目之欲 gratifying their ears and eyes; and fifth, by wrangling and fi-hing. (Māang-ts'e.)

There is a clause in the laws of China to provide against what, under such a despotism, one would scarcely suppose possible even to occur; viz. 1 贠殴夫 wives or concubines beating their husbands. It is enacted that Fan tse gow fo fei chang 3h phī 凡妻殴夫者杖 一百 all wives who beat their husbands shall receive one hundred blows; and 夫願離者 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, ere 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 tīe, fei ch'ē shang, with lun 其夫殴妻非折傷勿論 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 the "tsi" yin foo, which is rated thus:

"For what is called the one-fu "p'o"ih one blows few, for the second, is the circumstance of wild geese in winter passing south, and in summer going north; thereby showing a spirit of harmony, and accordance with what nature dictates.

By detailing the various ceremonies observed in marriages, the poet, in the ode from which this is taken Tse-yen-yen, satirized the lewd disorder, and precipitancy of the then monarch, King Tse show moo, who as a virtuous wife and an aged mother. (She-king.) Kea jin mae tse, e pih ying chung, foo jin ying kwei now foo home.

The scale of vices in the married state is called Foo-tse-

Kwo-kh夫 1 過格 husband and wife's error scale, or rule. The first named is, for the husband, Wei tse so che, mei jih yih kwo 1所制每日一過 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 kuo kea, keih jih sze shau heang, keau tsie ne koo 容 1過家及入寺烧香交接尼姑 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 luy ming hing; tang foo tse nei tseh kwo 稀 胡及雷鳴行房夫 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 ease of both husband and wife, a fault rated at ten. And for the wife Hieh foo moou chow, tsieh kwo 毒夫貌醜千過 to dislike her husband on account of his ugly face, is a fault, rated at one thousand! (Ke shi peen 覺世編 a collection of Awakening lessons to the world. 1 vol.)

Peau tse-yang-shé, 彭 1楊氏 Yang-she, the wife of Peau: a person who lived about A. D. 605, 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 Yangshe: 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 himself in the dust, showing marks of the utmost anguish, and never left his dead body. The wife first cut off her hair; and mangled her face by cutting it in 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-shé.) Pih 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言而成其美者亦有不少 Yin tse yen urch ching kei mei chay yih pih 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.

PE, and Peih. From woman and necessary.
A woman who preserves what is indispensable to her sex, a decorous behaviour.

Same as 姨 Naou, Vexed and angry.

SHIN. A woman's name.

TE. A woman's name.

Same as 姫 Tsan, Beautiful; excellent.

CH'I-HEE, and Ch'hen. 提
Small and weak or delicate. A woman of genteel goit; who trips lightly along; clever, well educated and accomplished.

TS'HEE. 妻
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 yih ts'ee 妻 一  one wife and one concubine. Jin ching tseu wei tse; nane teih wei ts'ee 人正式為妻買的為一期 whom a man correctly marries, is a wife, she who is bought is a concubine. Foo jun wei ta chay wei tse; tso scua chay wei ts'ee 婦人為大

者為妻妻小妻為 a woman who is the greater (in a family) is wife; she who is the least, is concubine. Foo che ching shih yu ye tse; tsih shih yu ye tse 具之正室曰妻室曰 she who occupies a husband's middle chamber (in his house) is called Tse'ee. She who occupies a side chamber is called Tse'ee.

Chang ts'ee, ts'ee che yew tsze yey 長 之有子 also the senior concubine, is the concubine who has born a son.

Tseu tse pih tseu tung sing, koo ma tse pih che ke sing tseh pih che 庶妻不取同姓故置之不知其姓則勿之 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 Sing, 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. Tse'ee, tse'ee yey 末 the Tse'ee were mean low persons. (Le-ke-choo.)

Although concubinage is allowed by the laws of China; bigamy is condemned. Thus, under the clause Tse tse'ee shih, sun 妻 未序 wife and concubine losing the order which, by law belongs to them; it is said that, 凡以妻為 一者杖一百 Fan e tse wei ts'ee 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 Tse tseu, e ts'ee wei ts'ee chay, chang kew shih; ping kae ching 妻在以 一妻者杖九十並改正他 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, Jye yew tse, kung ts'ee tsey, yih chang kew shih, le e 若有妻更娶妻者杖九十離異 if he who has a wife marries another wife, he also shall receive ninety blows; and the last wife be separated from him. (Tsu-ting Le-hu-le, vol.)

In the notes on this law, it is said, that the meaning of the word Tse, or wife, is being on an equality with her husband. Tse nac yu foo, tse to che jin 妻乃與夫齊
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**HO.**  A woman's name; a fair countenance.

**HEU.**  Handsome; pretty; pleasing; affording pleasure; joy.

Read Keu, A common epithet for a woman in Ho-nan province. An old woman.

**FA**

An effeminate appearance; woman-like; good or well-looking.

**CHING.**

A woman's name. One says, A correct decorous behaviour.

**MIN.**  A woman's name.

**POO.**  A beautiful woman.

**PWAN.**  From woman and half. A woman during Yuen-foo 月事 the period of her monthly courses; under such circumstances, it wasanciently the usage, tse choo mēn 以丹注面 to mark the face with a red pigment.
**TUNG.** A woman's name.

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 Shou-siang, and接生 Taé skog.

The tsang sang tse, foo she moo e fth urh tuy 妻將生子夫使 | 衣服而對 when the wife is about to bear a child (she is removed to a side apartment) and the husband sends the midwife (or elderly governess) to adjust her raiment and withdraw. (Le-king.)

Moo tung moo | 同姥 moo (from woman and mother) is the same as Moo, from woman and old. An old woman; an aged motherly woman. Moo, neu sze yay | 女師也 moo, is a female teacher. Moo, foo jin woo shih woo tsze chêh, pûh fûh kea, e foo tsou kenou jin chay | 婦人五十無子出不復嫁以婦道教 | 人者 moo denotes a woman of fifty years of age, who has had no children, and leaving her home does not again marry, but teaches others the duties of women.

**FOO.**

Beautiful, pleasing, pleased. A gem with variegated veins.

**LING.** From woman and commanding. A woman's name. One says, An ingenious clever woman.
each other's company,—but continue to associate in some families, which ends in illicit connexions and scandals.

(Truyen-jin-keu-hwô.)

始 CHE', or Shè.

From women and emience; the beginning of woman, (Shwâ-wân.) 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. Pùn che 木 the origin. Fang che wei 方 爲 and then it may be done,—something else having preceded. Sze che 四始 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. Tâih 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 shîng yu san che 日蝕於三 木 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., Suy che shou, yuè che shou, jih che shou; che yew shou yâ 山之朝月之朝日之朝 1 氷朝 also the morning of the year; the morning of the month; the morning of the day; Che, Beginning, is the same as Chaou, Morning. (Tsêen-han.)

One of his statesmen, Pâo seu ên 畢 猷 addressed Gie to 唐 emperor, the mournful monarch, on the occasion. Pe hâa foo see fên; moo see te; tâze, yang le min 陛下父事天母事地子養黎民 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. Wûi yew pun mò, sze yew chung che; che so sê-n how, tâih kiu toon e 物有本末事有終 1 知所先後則近道矣 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 tî wei chung 知止為一能得為終 a knowledge of one's duty must precede an ability to perform it. Che yuên bêen I 元縣 a Hien district in the province of Canton. Che yuên 1 元 an Imperial title during the Han Dynasty, B. C. 81. Che hwang te 1 皇帝 the first Emperor,—a title assumed by the founder of the Tsin dynasty, the infamous monarch who burnt the books and built the great wall in China, B. C. 220.

姫 JEN. 積 S. C.

Same as 嬋 Jen, A tall elegant figure.

姫 PIN. A concubine.

姫 SHAN, or Sân. 姬

From woman and a record, or an abbreviation of 聲 Shân, To pare or scrape off. Good or beautiful, to speak against and ridicule. Read Puan, Ugly. Read Sèen, A person's gait or manner of walking. Read Sâ, The appearance of a lady's garments trailing on the ground as she walks. Shan seou 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 Lefquin 李夫人 his deceased and beloved.
queen. During the Emperor’s mourning, a Fang sze .EOF. or magician, named Shaouung .eof. orProgress profess to be able to Che ke shing .OP.致其神 to 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 it was said to doubt the reality, and says, She say? fee say? leih urh wah che, peen ho shan ke lae che 是邪非邪, 立而望之. 偏何其來 是 it she? or was it not? — as I stood and gazed upon her, how she walked about and slowly advanced! (Tseén-hun.)

Of the great Captain Ying ò, who subjected all the Chinese states to his own sway, and called himself The First Emperor, (B. C. 243,) it is said, that in consequence of his success, Yin king ke so selh; tsze jin sze che, shan secou secou 因矜其所習自任私知之三代 he boasted of the course he had run; presumed on his individual knowledge; and laughed and laughed at the three ages—which preceded him, viz. the dynasties, Hea, Shang, and Chow. (Tseén-hun.)

Laura

YANG, or Ò. 阪

A term by which a woman designates herself instead of using the pronouns I and Me.

Sisters

TSEAY.

An elder sister. The term was formerly applied to mothers. Read Tse, Name of a place. Used to denote Proud and disrespectful. Taze and Tseay 姐 are both epithets of senior sisters. Secou tseay 小 is an appellation of the daughters of rich people; Miss. Tseay tseay 大 a general appellation of women. Foo kwei jin toTh ven, ching secou tseay 當貴人的女稱小 | rich men's daughters are called Secou-tseay, little, or delicate elder sister. Ta fan ching neu tse we tseay-tseay 大凡稱女子為 | a common appellation of females, is, Tseay-tseay,—elder sister. Wo tseay 我 | or Kea tseay 家 | my elder sister. Ling tseay 向 | your sister.

Ta secou tseay 大小 | the senior young lady. Urh secou 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 Kenou tseay 巧 | the clever young lady. Chung tseay 宗 | beloved sister, appellation of a notorious royal courtesan under the Tang dynasty, A. D. 702. A renowned poet in China, Le-pih 李白 when intoxicated (to which vice he was addicted) rallied the king for not bringing forward Chung-tseay to entertain the company. Ning wang 聲王 the king therefore ordered her to sing behind the screens; on which the drunken poet rose and returning thanks said, Suy pih hou kuen meen, wên a jing yih hing e 娘不許見面開聲亦幸矣 although we are not allowed to see her face; it is a happiness to hear her voice. (Pih-meii-Siu-yung.)

Read Tse. :Shan tsze 當 | the name of a place on the N. W. of China, B. C. 200.

KAN, or Mán, and Tan.

From woman and a sweet. An epithet by which an old woman designates herself. Thus defined in Kang-he 委之老者能以甘言悅人 Foo che hou chay, nang e kan yen yu’e jin, A woman who is old and who is able by sweet words to please people.

YUE. Light; opposite of heavy and of grave.

KOO. 絲絃

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 sisters Secou koo 小 | the sisters of a grand
father are called 王 | Wang koo. Used as a Participle implying Temporary indulgence. The name of a star, of a state, and of a hill. Twō koo 作 1 a cross or diverging road.

The section called Tae-w-kang 酒譜 royal commands forbidding wine or drunkenness, contained in the Shoo king, has these words respecting those who assembled to drink and carouse at nights, Whā yung shā che; koo wei keaun che勿庸殺之 | it is not necessary to kill them, bear with and teach them better. The vice of drunkenness is, represented as prevailing to an extreme degree amongst both the rulers and people, about 1002 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, Yay tseu heau Tseu chay, kae sze tsuy 夜聚酒客者皆死罪 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 Táng tsze 曾子 a disciple of Confucius, is mentioned with a circumstance which attended his death; the whole is related by Tankaung 榮弓 thus, 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 tse tshe gae jin yay e ti tse jin the gae jin yay e koo selh 君子之愛人也以德, 細人之愛人也以息 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 jin che jin 婦人之仁, an effeminate benevolence; —and they admire the stoicism of the ancients, which Pāh e...
From women 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 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'ien sing tsao, pah le sing chang 不践生草不履生蟲 treads not on the living plant; it steps not on living insects. Sing 㝢 in the following quotation means grandchilden who continue the surname.

麟之定 Lin che ting,
振振公 １ Chin chin kung sing.
于嗟麟兮 Yu ts'ien lin ke!
The forehead of the Lin (how inoffensive)!
How substantially virtuous, Sir, are your grandsons.
Ah! see in them the Lin itself. (She-kings.)

The following pompous phraseology is in China merely civil; Tsing wun tsun sing ta ming 請問尊 １ 大名 ask to ask your honorable surname, and great name;—this is the language of all ranks,—the poorest and most obscure. Answer, / Ts'ien sing huang 黃 my mean surname is Huang.

Without ceremony it may be said, Sing chang, ming king 張名敬 surname Chang, and name King.

Of another person it may be said, Ho sing 何 １ what surname? or １ 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 uncereemonious phrase, it means—what is your name and surname. Jou sing shih mo 汝 甚麼 what is your surname? They ask the same question, with prefixing any pronoun, thus, 高 １ 大名 Kaou sing ta ming, Lofty surname, and great name?

Wen yew tan sing, fuh sing 文有單 １ 復 １ in writings there are single surnames, and repeated surnames; i. e. consisting of a single character, or of two characters; in which case, they are also called 䱆 Swang sing, double surnames. Tung sing 同 １ of the same surname.

Pih kea sing 百家 １ 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 １ 考略 Pih kea sing kaou le8, An inquiry into the hundred family names;—it contains a short account of the origin of each family. The first name inserted is 首 Chaou or 趙, who being promoted by the King Mi-hw Wang 秦王 to the government of the town 趙 Chaou, (B. C. 932,) 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 Chaou placed first in compliment to the Sung family, whose surname was Chaou.

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 Chaou, given above, is an example of the first. The surname Le 李 a pear, is taken from the founder of the family having dwelt beneath a pear tree, when avoiding the malice of king Chow 㝢 (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 weì hwân 同 １ 娶 person of the same surname marrying, it is decreed that Fan tung sing weì hwân chay, ko chang lew shih 凡同 １ 娶者各杖六十離異 in all cases, when those of the same surname intermarry, each person shall be punished with sixty blows, and the parties be separated. The Foo new kwe 　tung, tse le jîh kwa 　
The names imposed by the Chinese parents and friends, as well as these they take themselves, are always intended to be Keih tsung *吉祥* "fausta nomina, or denomina bona," hoping that the Latin proverb will prove true, "bonum nomen bonus omen." It does not however appear, that they practice *nomanita*, or foretell 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 Tsēn kū 賤骨 'igible bones', which explains the abusive saying 一身賤骨 your whole body is composed of mean bones.

The word Sing is, in the following quotation a proper name. Hea, Tse shē ke ta too, Kung sun sing, Kung sun hō 夏黍殺其大夫公孫 | 公孫霍 in summer, the people of the state Tse killed their governors Kung-sun-sing, and Kung sun-hō. (Chun-lace.)

In the Shoo-king, the virtuous example of the ancient King 堯 Yau, (B. C. 2230) is thus stated. 克明俊德 以親九族 九族既睦 平章百 一 百 瞻明 協和萬邦 黨民於變時雍 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 lusture of the people's virtues; and his own people being rendered illustrious by their virtues; he joined in the bands of unity 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 服異 之親 subjected (to a willing union) relations of a different surname.

Pih sing ke uy min shoo yə 百 一 inversión 居內民庶也 *Pih-sing* denotes the common people within the royal dominion.

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.

有秋之杜 Yew to the Too,
其葉菁菁 Ke yē ting tsing;
獨行蒙蒙 Tāh hing keung keung;
女

V. 3rd Radical.

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Pun yuē yuen, mò yuē wei. 木曰原末曰 | the origin is called Yuen; the end is called Wei. Yuen wei 原 | or reiterated, Yuen yuen, wei wei. From first to last; all the circumstances from beginning to end. Wei yuen keēh chē |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 piēh kāo |無別故 indeed there is no other cause. Wei shīh mūh yew tsue sze | 實沒有此事 indeed, really there is no such occurrence as this you refer to. Tsze-wēh wei he wo tāh |此物 I係我的 this thing does indeed belong to me. Wei ta keu |他去 send him away. Wei yuen |員 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.

Mīng tse |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堅利也米粟非不多也 | 1 而去之是地利不如人和也 let the walls of the city be ever so high; the ditches around ever 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, Pīh-thīh min sin; min piēh wei show yā |不得民心民不 為守也 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

婆

PE. A woman's name.

婆 MAOU. Good; excellent.

委 WEI, and Wei.
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 head of the knee.

Wei-keah in the sense of Hardship; grievance; oppression and ill-usage, are used thus. Nai yueh yew wan ts'ien wei keah, yung tsuy min sa shih内中有萬千戇容罪民細述 inside there are ten thousand thousands of grievances—suffer an offending subject to state them particularly. Ne yew shin mo wei keah, fan nan, chih kwan kao soo wo, wo nung kee teih you 有甚戇問題難管告訴我我能解的 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 kung wei kynen公孫黑又使強1禽焉 Kung-sun, whose name was Hih, again sent and by force imposed upon the spouse a bird; i. e. a goose, in ancient times the token of espousal. Woo yu tsze pension tsuwan wei吾與子弁冕端1 and you, will put on our caps and robes of ceremony. (Tso-chuen)

Wei e, wei e 条蛇1蛇 or otherwise read Wei to, wei to occurs in the She-king denoting Tsze tih che maou自得之貌 an appearance of self complacency and satisfaction. (She-king) The same idea, in the same ancient work is expressed by 1 侘傺 Wei wei to to.

形象 Wei hieg, 1和 Wei ho, 1順 Wei shun, 1 蜗 Wei tuy, 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 蘇子 Chwang-tse, 10th vol. page 28.

Wei maon 1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.

Hwë yuen yay hwë wei yay 或源也 or 也 both the beginning and the end. (Le-king)

姫 A vulgar form of Ying. Pregnant.
Yusze yu she, ts'e che i u h yaon. 警思於是妻之

以二 | under these circumstances, Yusze gave him two
and Keang beautiful daughters in marriage (Tso chuen.)

Ts'ai pien ping hway ya shing yuao yuami. 雜變並會
雅聲遠 | the music was mixed and changed and
thrown together, so that sweet sound fled away. (Ts'ien-
Han)

Mai pah mei le yao yae 莫不美麗冶 | there are none who do not dress in the most gay and fairy-like man-
er. (Sonn-sze.) Yau yue 1 悅 elegant and pleasing.

Kwang wuo urh skh p'i tseang yao ke 光武二十
八將 | the Emperor Kwang-wan, (A. D. 30) had
twenty-eight generals, one of whom was named Fa-ke.
This general is the subject of a Chinese play.

ƞ

TUNG. A straight well formed neck.

姜 KEANG. 姜

From sheep and woman. Name of a river at which the ancient
神農 Shin nung lived, from which circumstance
Keang became his surname. Pah keang 不 the name
of a river. Keang bow 后 the Queen of 文王 Wên-
wang. Keang tae kung 太公 a famous general
of antiquity, who was eighty years of age before he was in office.

Keang-she tse 1 詩妻 the wife of Keang-she: this
person lived during the Hwang dynasty, and is one of those
extrordinary 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,
aftewards 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-tsze-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 her self, 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 heir of water from the river for the mother's
use. When performing this duty, the boy fell ill and was
drowned, and Keang-shu'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-control, and respect for
an aged mother, caused a spring to break forth by the side
of Keang-shu's cottage, which supplied both the water and
the carp of the river, without any effort to procure them.
(Wei seung tang hwa chuen 晚笑堂畫傳 prints
with notes to afford an evening's amusement, 3 vols.)

Keang tae kung 太公 a person, whose name was
Shang 尚 celebrated in ancient history, for being a principal
means of overthrowing the wicked prince Chow wang 紹
王 (B. C. 1103). He is said to have possessed some sup-
natural arts called Woo luy chang keu 五雷掌訣
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 tae
kung tse tse 太公在此 Keang tae kung is here.

Keang yuè kwang 月廣 a minister of state during
the reign of 萬歷 Wan-leh, (A. D. 1619.) Keang-yuè-
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 shin 黃
士紱 who was also a minister of the Ming dynasty; and
who at the age of 80 years submitted to the tonsure, in
consequence of which, he is the scorn of his countrymen
to this day. Keang wei 1 維 whose marriage name was Pih-yâ
伯約, one of the leading characters during the civil wars of
the three kingdoms, (A. D. 220.)

Keang kwâng 許 the name he assumed on marrying
in Pih kwâe, he lived B. C. 152 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.

Keangwong 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. (Leih-tae-ming-chin.)

Keang tse 良 was 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.

Keang kung yu 亐 is a sort of syngnathus or pipe fish; popular tradition says, that Keangtack-
zung, 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
Chin yu 鰕 or Chin yu 鴣 needle fish.

Keang hwang 亐 was a general in the war of Tartars; a character is otherwise written 亐 and 亐 and in every case
the pronunciation is the same.

妹 Chil’Hoo. 娘妹

From woman and vermilion. Handsome features; beautiful
countenance; delicate. Choo sib 妹色 a pretty woman.

Neu tse mei chay ching choo sib 女子美者稱色 beautiful women are complimented by the expression
Choo o-sib. Choo is also applied to eminently good men, thus
Pechoo chay tze, ho e pe ché 彼者子何以界

that good man —what shall be given him? (She-kiong—)

The following verse from the She-kiong is thought to refer
to a licentious assignation.

靜女共 1 Tsing neu ke choo,
裳我於城隅 Sze wo yu ching yu;
愛而不見 Gae urh pūh kēn,
掄首踟蹰 Suo nhw sho, 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 keih tshih
show pa ke show yay 函類急則手抓其首也
man when vexed and embarrassed scratches his head with his
hand, in China as in Europe, both in ancient and modern times.

So wei nwan choo chay, 호 вы seen sang che yen, talk
nwan nwan, choo choy, urh sze tsse yuē yay, tsse e we tuēh e
所謂暖 1 者. 學一先生之言則暖暖
1 而私自說也自以為足矣 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-tse.)

姑 KHEIH. 姑

A surname, a personal appellation. Occurs as the name
of an ancient royal concubine and queen, and, also as the
name of a prince.

顯父孔武 Kwéfu kung woo,
靡國不仕 Me kwé pūh taun;
為韓 1 相攸 Wei han keh seung yew;
莫如韓樂 Mo joo han ls.

Kwéfu the martial hero,
Visited every nation;
To obtain a match worthy his daughter Keiz.
And found no place that delighted him like Han.

Tooo, Ching-wan-kung yew tseen ts66 yu Yenikel, mung
teen sze ju ke lan.初鄭文公有敗妾曰燕|

天金際己蘭 at first Ching-wan-kung had an in-

ferior concubine named Yenikel, who dreamt that heaven

sent an angel and gave her a fragrant Lan flower. (Tso-chuep.)

KAE. Ten Chaui 軒 i.e. ten millions

are called King經 ten of these, or a hundred millions,

are called 姬 Kae. (Kang-he.)

HEANG, or Sheang. A woman's name.

HEO. Delicate; slender; handsome. Woo go. 嫦娥; beautiful;

shining accomplishments.

HWO. An ugly face; false, deceitful.

Same as 嫦 Yuen, A fascinating woman.

KEAOU. Beautiful woman; handsome; pretty; clever; artful;
crafty; intriguing. Read Heaou, Lewd, licentious.

Pub ko kei urh kean 不可棄位而立 must

not reject the dignity of man, and sink into effeminate disso-
lution. (Tso-chuep.) Nan tsze mei moen we kea tung

男子美貌為一重 a male with a beautiful face is
called a handsome lad. Neu tsze mei moen wea keaou menou

女子美貌為一妙 a female with a beautiful face
is called admirably handsome.

KOW. 阿

Meeting together; occurring or coming in contact;
junction of the productive elements in nature. Keau-kow 交
junction of the material, heavens and the earth in
order to the generation of creatures, union-of-sexes. Name
of one of the Kea diagrams.

In reference to the Pâ-kwâ diagrams, it is said Kow, yu
yu, jou yu hung yu, 遇也,柔遇剛也 Kow, to
meet or occur, the soft meeting with the hard. (Yih-king.)

Nan nen seang hó wei keau kow; t een te yih yew keau
kow男女相合為交 天地亦有交 the
union of male and female is called Keau-kow; betwixt
heaven and earth there is also a similar union.

MOO. From woman and old; an old

woman; a matron; a school-mistress; a governess. Teen
moo 天姥 a certain hill.

KEEN. 軒

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 Han are good are
revered.

Tung keen 通 illicit intercourse; criminal-conversation.
He keen 和 adultery or fornication by the con-
sent of both parties. Keang keen 強  forcification or
adultery committed by violence, a rape. Keen tan che pei
貪之鼎 an intriguing sordid avaricious set of people.
Keen kin-chie 刑杀 adultery or lewdness is allied to
murder. Keen say 旖 intriguing and unprincipled.

Yin jin foo nen keen 淫人婦女為一 to
debauch men's wives and daughters is expressed by Keen.
Keang keen yew tung yen nen he ta sun yin tih yay 強 forg
幼童女僞大損陰德 also to commit a rape
on young boys or young girls is highly ruinous to secret
virtue. Ming, taon, keen kwae, sze ta gan 命盗 1. 厨

四犬案 murder, robbery, a rape or adultery, and stealing children or women, are four great law cases.

Kēn tsing gan keen 情案件 a law case of adultery. Fan chih keen 情 committed a crime of adultery or fornication. Kēn jin tsē 情 人 妻妾 to d-baulch men's wives and concubines. Fan jin 犯 1 受刑 to commit adultery and receive the punishment.

Kēn tang 情 a political cabal; a corrupt treasurary of 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 Kēn jin yuē kow, 殺人曰賊 shā jin yuē tāih, 在外曰 tāi wāi yuē kēn, 在內曰 wēi Tāi wāi yuē kēn.

To rob or plunder in bands is expressed by Kow; To murder as well as rob is expressed by Tāih; Traitorous parties outside the palace are called Kēn; When inside the palace they are called Kweih. (Shou-ching.)

The ancient Chinese thus speak of the four means of legislation, viz. Etiquette, Music, Laws, and Penalties, 神以道 其志, 業以和其弊 攻以政其行, 刑以 防其 1 the rules of decorum and etiquette are to rationalize the people's minds; music is to harmonize their voices; laws to give uniformity to their conduct, penalties to guard against their cruel and vicious excesses. The commentary defines the last word by Huing kēn 回 "cruel excesses," for the vicious indulgence of the more tender passions generally ed in the most hard-hearted cruelty to some one or other of the parties concerned. (Keing.)

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 consent of her husband, for they enact, that 凡 罪容 妻妾 与 人通

PART I. 5

本夫 1 夫 1 女 男 松 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 嫌勒 卦妾及 乞養 女與人通 1 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 賣 休 and 妻人妻 employ money and buy 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 voluntarily, their conduct, Pa'se fang hwa 被 壞 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 1 職 官 妻者 1 夫 1 婦並絞 Fa chih kwan keen chih kwan tse-chay; keen foo, keen foo ping keen, 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 鳥 1 Ke keen, in the law books, and are thus spoken of. Ho tung ke keen ehy, kea houn yih ko yuē chung yih pib 和 同 雞 1 者 捕 鸭 一個 月 仔 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 18 years, is a capital crime.

Lun keen 時 1 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
I. 夫收妾 K'eu sang nun, tshih foo k'een foo show yang, Boys or girls born of fornication, shall be delivered to this father, who shall be required to support them.

2. 翁在世 K'eu tse k'een k'oon 属相 persons related having incestuous commerce.

3. 有事情 K'ou chhing k'oon 誠妻翁 falsely charging a husband's father with the crime of incest.

4. 有親朋 K'eu k'oon jin k'een kea chang tse奴及雇人工 people in mourning, and priests or priestesses of the Budh and Taou sects, committing illicit intercourse with the master's wife.

5. 有妻父 K'eu pro min tse fen 部民妻女 daughters of those under one's government.

6. 將妻父 K'ou sang k'ei sang tsaun kea 杜妻及僧道犯 people in mourning, and priests or priestesses of the Budh and Taou sects, committing illicit intercourse.

7. 彼妻父 Leung tsen sang k'een 良賤相 the superior and respectable classes of society, and the mean, immoral and degraded classes, having illicit intercourse with each other.

8. 近妻父 Kwan teh sung 官吏宿娼 officers of government passing the night with whores.

9. 賣妻父 Mae leung wei chang 賣良賤猾 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 no honor of 傢婦妓女及尼姑有抗拒 自不為強暴所污因而致死者 servant's wives; slave girls and nuns, who shall resist violence offered to their persons, and preserve them lives undisturbed, even till death—tables and arches erected to their memory at the expense of the local government.

Under the law entitled 廚妻犯 K'ee k'een 犯 illicit intercourse of the sexes. Under this general head are included fornication and adultery.

1. 將妻妻妾犯 賣妻妾犯 committing at a wife or concubine committing adultery with another man.

2. 翁在妻妻妾犯 子孫 related having incestuous commerce.

3. 翁妻翁妻妾犯 真妻翁 falsely charging a husband's father with the crime of incest.

4. 翁女妻妾犯 people in mourning, and priests or priestesses of the Budh and Taou sects, committing illicit intercourse with the master's wife.

5. 翁妻父妻妾犯 部民妻女 daughters of those under one's government.

6. 翁妻翁妻妾犯 people in mourning, and priests or priestesses of the Budh and Taou sects, committing illicit intercourse.

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In the 38th Radical, the 革 chén 令 wicked minister, who enters into such cabinets, 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, 革 ashen jin 人 wicked intriguing men, who disturb the affairs of government, enable ke szé to accommodate their own selfish views, by forming parties of friends. Those whom 革 say yǒ shā 邪欲杀 wicked and intriguing statesmen 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. (Ta-tsing Leib-ke, 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. Keen ke ké 革 keen peih の戒戒切切的告誡 warnings against going with prostitutes, and defacing female slaves. (Tsuen-jin-keu-kwé.) This essay opens by affirming that Woo keih kwa fan, choo tsze chay, tsuy yu shā jin 汝奸妻者殺 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, 革 ashe, urh tsze, yin leih woo 革女之字 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 books on Ethics, called King sin li 凯心軒 a record of things respected and believed; or a confession of faith, contains a dialogue, in which the first command-ment is, Ke shè yin 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 能-siang-tshe 鶴衣童子 desiring from him a response, to explain the cause of his want of success. His mode of application was by the 令 Ke (See under that word, page 40, Part 1) The answer was in these words, Tsze ping sing hau Ke-ke 王石誦歸 Ke-ke; kin Shang-ke ke 今子平生好鶴 今上帝其棄汝魂矣! you, throughout life, have been addicted to foul (unnatural) lewdness; now the Most High, will take away your life. The man, whose name was Le 李 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, 竟作鶴鳴而事無子 at last a foul crowed, and he died suddenly, without leaving a son to weep at his grave, or to continue his name to posterity.

Under the Ping leih 兵律 or martial laws of China, there is a clause concerning Pwan ké 回問 its inquiry of spices. It is enacted that King nuy kéen so, low tow seou seih wu wae jin 境內 1細走透消息於外人 洋 with the frontier who shall go over and reveal secrets to people outside;—as well as 革 se jōn nui tan ting seih tsing chay, kee shan 細入內探聽事情作皆斬 洋 who come inside the frontier, to listen, and find out affairs, shall all be decapitated. In the notes, the word spy is expressed by 革 se jōn the character 革, in each case having the same sense. The person who Tsé yin 接引 receives and conducts the spy that comes from outside; and he who Ke nüo 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 Meau tse 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 tyrbing act, is under the same law. It requires that every 十十 ten houses shall have a superior called 頭 頭 T£-tou; and every ten of these shall have a superior called 甲 頭 Kei-tou; and again, every ten of these shall have a Poou chang 保長 or constable of a hundred. Any man not properly accounted for by these, comes under the law concerning spies; and to the same regulations and penalties the priests and their temples are subject. The spies who have unauthorized intercourse with the mountaineers in China, or with foreigners on the frontier, are by the reigning family called 頭 | Hie keén, or 好 Chinese traitors: and this is the charge which the Canton government always brings against any natives (exclusive of the authorized Hong merchants and linguists) who may have intercourse with foreigners; and this indictment being proved, subjects a native either to capital punishment, or to transportation to remote parts of the empire, as the case may require: the capital offences are going over a barrier; or beyond the frontier; taking people or arms abroad, or selling nitre and sulphur, and such like offences. (Ta-taing Leih le, 11th vols page 50.

The two last clauses under that law enact, that any foreigner going clandestinely over the frontier, Woo lun she 無論 whether he may be a bandit or not, — he shall be 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.

奸 KEEN. From  two women and to offend. Used in the same sense as the preceding.

姨 E. 姨姨

The sisters of a wife; the elder sisters are designated Tae
by a famous and bold statesman Ὄπεττακόνον τι Βιβλί. The queen had an illicit amour with her nephew Βοόουσέns τι Βιβλί. In this project she was opposed strenuously by Τεττακόνον, 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, Σωκνουλίνπται, had made the Swang-iōh move in chess, and had lost; she therefore called them to interpret to her this dream. Jinkōn, 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, Tēen ke e chay c king pe ha 天事其意者以做陛下 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 tolls 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 tsæ shih hsin 姑 姐母子眷親 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. (Urh-chih, yih-ke, 289 vol.)

Chih urh 娘 a nephew, Shih chih 叔 an uncle, and a nephew. Laou hēen chih 老賢 a venerable worthy nephew, a complimentary address. Tēth chih 嫡 an elder brother’s son or daughter. Taung chih 堂 a maternal nephew or niece. Chih ma chih kea koo tsæ e ta kung tsun shih lun; chang tséth shih 無出嫁姑自依 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 not doubt be judged of according to the law respecting superiors of nearly related kindred, and punished with seventy blows. (Tsing Lēh-ke.)

Same as 娘 See, Excessive familiarity.

CHIN. Careful; attentive.

A famous surname of antiquity. Read B. An epithet of handsome women; a king’s wife; a general term for concubines. Ke sing che kwō 姓之國 nations possessed by the family Ke, there were forty brothers. (B.C. 1110)

Ke | the surname of Hwang-te 黃帝 was assumed in reference to Ke-shiwy 亷 the stream Ke where he resided. Jin che tsēh ching ke tsēh 人之妾稱妾 men’s concubines are complimented by the appellation Ke-tsēh. In this use of the character Kang ke requires it to be read E. Ke pun Chow sing ke nou kwē yu lē kwā che nou, so e foo jin mei haou, ke xe ching e 本周妾氏其女貴於列國之女所以婦人妾號皆稱 Ke, was originally the surname of the Chow family who adopted it from Hwang-te (B.C. 1110). The princesses of this family were more honor ble than those of the other principalities; and hence, women who have complimentary appellations given them are all called Ke.

About 500 years B.C. it is said, in the Tho-chuen, that Ke sing che kwā chay, sze shih jin 娃之國者四十 there were forty princes of the surname Ke, who ruled separate principalities, which number Yih yō yen che pāth pēth kung shwā 亦約言之不必強說 however was only an average amount, and must not be strictly interpreted: there might be more or fewer.

HÉEN. A good appearance.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Pronunciation</th>
<th>Radical</th>
<th>Other Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>HANG</td>
<td>A woman's name</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>KWANG</td>
<td>From woman and splendid. A female name; a shining handsome woman.</td>
<td>嫣</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>SEUN</td>
<td>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.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>KWA</td>
<td>From woman and to strut. Good; elegant; vain; conceited; boastful. Read Keu, An elegant appearance. Read Keu, Extravagant. Also read Hoo, and Ko.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>YEN</td>
<td>A woman's name.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>MING</td>
<td>Good.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>LEE</td>
<td>From well arranged and woman. Excellent; goodly.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>URH</td>
<td>From woman and ear. An appellation of woman. One says, A female; a woman.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>PAE</td>
<td>and Pei. A woman's name.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>YO</td>
<td>Good; excellent; a clever woman; a woman's name. A surname.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>YEW</td>
<td>From woman and to have. A couple; a pair.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>HING</td>
<td>Appearance of a tall woman.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>TOO</td>
<td>From woman and to smear or paint.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>YEN</td>
<td>Elegant; handsome; pretty; well versed or skilled in. Used locally for the common word Good. Yen and Cha are opposites, Beautiful and ugly; to like and to dislike. Yen shih hau t'eh wei sien yen 顏色好的為鮮 1 a good colour is expressed by Sienyen.</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
<tr>
<td>SIN</td>
<td>The name of an ancient state; in the same sense, it is read Se, Sun, and Seen; and under the last pronunciation it also denotes, The appearance of walking. Shang yew sin pe 商有 1 項 under the dynasty Shang, were the states Sin and Pe. (Tso-chuen.)</td>
<td>嫦</td>
<td>VI</td>
<td>35th Radical</td>
</tr>
</tbody>
</table>
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 1 緣 the cause of marriage; hence the standard maxim, Leang yuen yew sā te; kea gow tsze tiēn ching 結縁由 女緣 自古道 千里 一縁 緣 繫 from of 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 Lāh 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媒人 Meiyin, 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 巳者 Pāh chay, a divider, who, by his art ascertains 吉不吉 Ke kēh pūh kēh. Whether the union of the parties will be felicitous or not; if it be determined in the affirmative, 则可成此事 Tēh kō 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 tīh shin kēh, 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 納吉 Nā kēh, 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 tsūe. 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 現幣, Nàpe. 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; which form is called Tsing ke 請期 requesting to appoint a time; and,

6. Finally the bridegroom goes in person to receive his bride, and bring her home to be his wife; which is called Ts'iu ying 親迎 or Ying tsen 迎娶 to go and meet the bride.

These six forms are commonly reduced to three, called Wên ting 文定 a written marriage settlement; Kwo he 過禮 sending marriage presents; and Tseu 妝 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, Châ tsen 拜轉 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 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 及笄, Keih-ke.

Che ts'en ts'ê che jih 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 home, 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 promnâe take the bride on their shoulders. Ke k'âu bo 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 promnâe, bearing aces, or Betle nut, out to the hall, requesting the guests to partake of it; and having with the bridegroom worshipped the goose, she again enters her chamber.

The promnâe then request the bridegroom to enter, Taou keu sin neang che taw shang hung pâ 挑去新娘之頭上紅帕 to pluck off from the bride's head her red veil, and to Sung lang 傩龍 open the trunk which contains her raiment, at the top of which is placed some money; for Le she 倫市 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 ko tang 坐歌堂 sitting in the hall of songs; and here the Hô kin le 合卺禮 ceremony of joining cups is gone through; which is otherwise called Hwa ch'êh tsew 花燭酒 the flower 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Custom or promnâe 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 chwang 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, Pao keshin 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 Fun sin lang 反新娘 and Ta fang 打房 an attack on the bridegroom.

The bride 回門 Hwuy mun, visits her parents on the
The marriage of men and women, as it now stands, involves some slight alterations.

The fundamental principle is, that as Hwân yin shih leang kea che haoon 婚適兩家之好 婚 is for the mutual advantage of both families; it Peih tsung so yuen 必從所願 must proceed from voluntary consent, or what is desirable for both parties; and therefore, Woo yon leang kea ming pîh tâng che 務要兩家明白通知 insists 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 concubines; 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, Ear êh hwey chay, ceh woh shih 風者五十 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 in the mean time, Tsse hau tajin we ching hwân chay 再許他人未成婚者 another promise of marriage 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 E ching hwân 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 妾冒 deception practiced on the woman's side, and it be found that she has, Tsoan teih 殘疾 some bodily defect; and that a sister has been shown instead of the real person, the Choo hwan jin 立婚 the conductor of the marriage contract, shall be beaten with eighty blows; if Nan kea wang maon 男家妾冒 the man's family practice any deception: such as the real person having some bodily defect, and a brother having been shown to the go-between; or the young man's being an adopted son, instead of one's own son, the crime shall Kea yih yang 如一加一 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 苗子 Mon tse mountains in the interior of China. The holders of domestic slaves, who do not procure husbands for their female slaves, but leave them 孤寡 Koo kuan, in a lonely celibacy, are to be prosecuted 不應重律 Tâh ying chong kâi, for one of the strongest cases of misdemeanor.

At the same time that the laws forbid a forced celibacy on the part of slaves, it provides the honourny tablet or banner called 繭表 Tsing penou, for孝女 Hsiao neun, dutiful daughters, who voluntarily 結婚 Tang shiu fang tsoi pîh kea, Spend their whole lives in attendance on their parents, and never choose to marry. The same honor is awarded for 未帶貞女 We hwân ching neun, females who maintain a perpetual virginity. But to those who are espoused to each other, and 未曾過門 We tsâng kwo 無 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 kâe, fornication 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 Kêendung, Ching yun yen 程允元 at two years of age, was, by his father, Kieh bin 結親 espoused to a friend's daughter, named 呂氏 Lou-she. The one
lived in the south of China, and the other family in the north, at the far famed 天津, 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 堅守前盟矢志不渝. Kēn shou tāo ming; she the pī hóny, firmly most i el th ir former oath; unrepeatedly steady to th ir purpose, as an arrow flies from the bow to the target, and returns not. The young man finally was reduced to the situation of a pedagogue in a 北京 gran boat; and accidentally heard, as he passed Tientsin, that a maiden lady, Lawshe, had secluded herself from the world, in a 東港 Ne-gân, or nun-cy. On enquiry, he found that the nun, was his betrothed wife. The circumstance was noised abroad, the local officer invited them to his public hall; had the marriage there celebrated; obtained for them a shù 表 Tsing penw, an imperial banner in honor of their fidelity; and furnished them with money to carry Ch'ing yun yuen, with his bride to the village of his father. (Ta-tsing Leih-le, 6 vol. § 10, page 4.)

The word 嫁 Yin, is in some books written  bigint, without any variation of the sense. In Koo-sze keung-lin 故事, 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, shewing 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 Hwán yin lun tse, e loo che taon 婚 |論財夭倫之道 in marriage, to have regard to gain, is the usage only of foreign barbarian and empirical barbarian, and adds that 古者男女之族各擇德焉 Koo chay nan neu che tisih, è tisih bī yen, in ancient times the friends of a young man or woman all selected a virtuous person, as a match for a son or daughter. Pōh e tsae wei le 不以財之為禮 and did not consider property a necessary present.

Some of the phrases are these, Yin kwei 子歸 denotes Nen kea 女嫁 the marriage of a daughter. Taken from an ancient ode in the She-kung.

Wan tse 完婚 expresses Nan hwaon 男婚 the marriage of a son. Taken from the same authority as the proceeding. Hen ying 誅儀 to promise to put on the sash; expresses a young lady's accepting of the espousals presents. The sash intimates that she is now bound to another.

Meoan kēn 寵見 to see the temple of her ancestor's mines.

Leao ta ze ping che yen 了子平之願 to complete Tse zing's desire: is a phrase which denotes, the marrying all one's sons and daughters. This has an allusion to Héang ching 向長 whose nuptial name was Tse ping; and who lived during the Han dynasty. The story is thus related.

In the Yih-king, under the diagram called 觀益卦 Sun yih kwa, The bountiful and beneficent Kēa, this sentence occurs, Yih le yew yew wang; le ³ shē ta chen 益利有攸徧利涉大川 the advantageous kēa 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 pīh joo pin; kwei pīh joo tseên 吾已知富不如貧貴 不如賤 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 daughter; broke up his house, and saying Woo yuen peî e 吾願 聚矣 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 siz le or ceremonies mentioned above; and which, according to the authority before us, are thus named; 1st, 納采 Nā tsae; 2nd, 開名 Wān mǐng; 3rd, 納吉 Nā kēh; 4th, 納徵 Nā ching; or 納帛 Nā phü; 5th, 請期 Tsing ke; and 6th, 神親 Tin ying; all 納采 Nā tsae, are both expressions, denoting 行聘 Hūng pīng, The act of expounding; these phrases are taken from the She-king; and Yen pe 禿幣 conveys the same idea.

Fung chen 鳳占 denotes 卜妻 Pōh le, 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 chang 敬仲 mentioned in ancient story, who divined respecting a wife by the flight and the voice of the Fung hwan birds.

Sing ke 星期 the star-light meeting, this expression is taken from a verse in the Shécking, part of an epithalamium; written in times of civil war; it reads thus,

綿縫束薇 Chow meun shih sin—
三星在天 San sing tsze tien,
今夕何夕 Ki sa chih ho chih?
見此良人 Kên tsze leang jin—
子兮子兮 Tzse he! Tsze he!
如此良人何 Joo tsze leang jia ho!

Bind together the bundles of sticks—
Anteris 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 king.)

Yuè 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 聶固 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 Hwán tih 婚簿 the book of fate concerning marriages. When asked what was in the bag, the old man replied, Chih shing 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 connubial tie. It is from a desire in parents that this fabled 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.

妩

FOW. A beautiful woman; a woman of correct and elegant manners. Also read Pao and Pao.

妩

SHE, or Ch'he.

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 仿 a deceased father. Moo she 母 a deceased mother. Koo che 姑 light and dissipated. Che che kung choo 丑 a beautiful princess. Read Te, Repose; quiet.

婉

KWEI. 懺

A good-looking appearance; handsome; a genteel gait.

娩

TSEUEN. A female name.

娩

MANG, or Hwang. A woman's name.

姿

TZE. 姿

From sorted and woman. Manner; gait; gesture; carriage; flattering; adultery; elegant. Sing tze 性姿 disposition; cast of temper. Téen tze 天 disposition conferred by nature. Fung tze 福 a fine full figure.

Neu tze mei maun ching tze sî 女子美貌稱 1色 a woman with a handsome countenance is said to have Tze-sî, a beautiful colour. Téen tze kwô sî 天 國色 a heavenly fair one; a nation's beauty. Fung tze tseun tao 福俊秀 a plump, handsome, and supremely
Elegant person—said either of men or woman. Tszu-tse chieh  
che tsze 绝世之华 beauty unequalled in the world.

Tszu ke koon, he wăn yew chih jin tow te 天
既高學問有出人頭地 possessing naturally
superior comeliness; and his learning surpassing that of other
people. 就是奴的容貌雖不敢稱為畫
美矣不是敗倖之 1 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-Tsze-ho 宋弁義利 a political character
of considerable notoriety during the seventh century, it is
said, that when Neen shan wwan we, tsze hea  
年少官徵自下而對 he was young and filled a pretty office;
in addressing his superiors, his Shing tsze tsing leng
聲一清亮 voice was pleasing, and his articulation dis-
tinct and clear.

Of Taetsung 太宗 the second Emperor of the Tang
dynasty, (A.D. 634), it is said, that at Sze yew lung fong
the 40四歳有龍鳳之 1 four years of age he
had the visage (of those emblems of greatness and glory)
the dragon and the fong bird.

The Shoo sing 生 scholar, who gave this character
of the young prince to his father Koon-tsoo 高祖 added
other expressions foretelling Taetsung's greatness, and then
retired from the Emperor's presence. He, Keu ke yu sêe
獲其語泄 hearing what had been said should transpire
使人追殺之 sent a man to pursue the scholar
and kill him; but he could not be found, 因以爲神
for it was thought he was a god. (Urb-shih-yih-she, 205 vol.)

Sung

The ancient Ruler 帝謐 Te-khê's second concubine;
the mother of Chie 義 the minister of Yaun, (B.C.
2230), and the ancestor of the subsequent Shang
商 dynasty.

A surname.

It is said, that Sung sung yen yun urh sing sêe 香燕
卵而生契 Sung swallowed the egg of a species of
hirundo, and became pregnant of Sêe. (Tszu-hway.)

In the ode entitled Chung fa 長發 in the Sheking, Sung

is mentioned thus, Sung sung tsang, le leh tsze sung shang
方將帝立子生商 Sung then became great
and the Emperor Yaun established her son who produce the
Shang dynasty. (She-king.)

WEI 威

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 yao, mang yao 1 尊嚴也猛也  
Wei, denotes a sternness or severity commanding respect;
and also a ferocious sternness. Hauh pih wei fung 好不
風 very majestic and pompous; stately and showy,
said even of birds. Wei fung lin lin 1 風凛凛 stern,
pompous and forbidding frigidity,—inspiring awe and
distance.  You shu wao yung wei 耀武揚 1 splendid
military exploits, diffusing grandeur and inspiring awe. Jin
yew wei yen ko wei 人有 1 嚴可畏 a man of stately
severity, to be feared or dreaded. Wei woo tsang kuen
1 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
doctrine compelling others, is expressed by 1 炎 Wei keang.

E chin ching wu wei 1 炎 who righteousness
grasped and held fast, in the true medium, is expressed by
Wei-e. Wei 1 to inspire awe, and Wei fie a feeling of awe,
were formerly used for each other; hence Tzeng wei 天
occurs meaning The majesty of heaven which inspires awe;
now written 天畏 Tszeng wei. Wei keen 1 憲 authority;
or the respect and awe inspired by authority. Tzeng wei bô
作 1 作福 to be severe to the bad, and kind to
the good; to inspired dread in the one, and love in the
other.

Tszang 周 succeeded to the

the dominion, and reigned twenty-two autumns; the grandeur
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
earthen floors, in damp places, and under stones and pots, proba-
ably the Oniscus Asellus, or Millepede; used by the Chinese
in their Materia Medica to remove a stoppage of urine, of the
menstrual, 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 Te tshu 地蜈 an earth
louse, with several other synonyms.

One of their prescriptions runs thus:--for Taou foo nenou
産婦尿秘 a stoppage of urine in lying women, take E wei tseih mei goon yen mā tōw fāh 伊七枚
敷就未服 seven of the E-wei insects, boil them,
and reduce them to powder; then drink the powder in a
little wine. (Pun-tsao, 31 vol. § 41, page.)

In the Yih-king it is said of a prince or monarch, Kung-foo
倠王就如 一 如 吉 his intercourse with the people is in sincerity and truth; and in
proportion as it is dignified, it is happy.

Kena taen kwei kung, tae jow tseh fei; t nug e tae che
tshih keh 君道貴剛 太柔則 廢當以 一 濟
之 諸吉 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 Shoou-king, the impropriety in absolute monarchies
of transferring the prince’s power to ministers, is pointed
out in the following quotation, Wei peih tōa fāh; wei peih tōa
we; wei peih yōh shēh; chia wuu yew tōa fāh, tōa wei yōh shēh
惟辟作福惟辟作 歌 麥 其無 有 作 福 作玉食臣無
有作 用食 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 avenging
by punishment; nor of inducing precious food to be sent them.

It is added, that the Jin choo 人主 lord or sovereign of
men; must Tsung ming kung tian 聡明剛断
discriminate clearly; and decide firmly; and then he will be
able, Show wēi fāh che ping 收 福之柄 to receive
the homage given to authority that awes by severity, and
blesses by clemency. They insist, that Wei fāh tse ke 伊
福在己 the power to make miserable or happy must
be kept to himself; and Wei fāh pīh hui e 伊福不移
this august power to curse or bless, not be sent down
to any inferior.

Wei 伊 occurs used as a Verb, thus, Wei che 之
intimidate him; awe him.

Wei ling sūn 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-
 menace of its action; the two last syllables of the name convey
an idea of its efficacy: it flowers in the seventh moon; other-
wise called the 金腳 一 灵仙 the iron-footed power-
ful spiritual angel. (Kwang-kun-fang-pou, 33 vols. and the
Pun-tsao-kang-mūh, 20 vols. § 86, page 17.)

Wei lēi wang 一烈王 the august splendid monarch,
one of the kings under the Chow dynasty; (B. C. 493.) Hing
shang yu ke wai 刑賞以取其 一 punishments and
rewards exhibit his august severity. (周禮註疏 Chow-
le-choo-shoo, 72 vol.)

In the 5th vol. of Chwang-tsze 老子 there is a most in-
teresting chapter, narrating a conversation between, Kung tsze
孔子 Confucius, and Yu-foo 魚父 a fatherly fisherman.
In the close of the conversation, Kung tsze tsew yuén yēu tīng
wān ho wéi ching 孔子燭然曰請問何謂誠
Confucius said, with a troubled anxiety I beg to ask, what
is truth? The fisherman replied, Tsing ching che che yā
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; Kung nōo chay, say yen pīh wēi
強怒者雖嚴不 一 forced anger though severe is
undignified, and inspires no awe; whereas Chin nōo we fā
urh wēi 真怒未發而 一 true anger, without break-
ing 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. Lid aside his
music, and followed him down to the host, where the conver-
sation recorded took place. When the fisherman pushed
of his boat, and left the Enquirer after truth. Confucius would
not ascend his carriage till the sound of the ox was no longer
heard. His disciples were astonished at the behaviour of
their master; and said, that they had never seen him, Joo tsze
ke wei yay 如此其 1 also filled with such awe and
veneration, for even in the presence of chief and princes, Foo
tsz ce ye wew ken gaou che yung 夫子猶有儔做
之容 Confucius still preserved an air of pride and haughti-
ness. Confucius in explanation of his conduct, expressed
great admiration for the Yu foo 漁父 patriarchal fisherman,
and said to his pupils, I have always told you, Kéen hên pû.
tsun, pû jin yay 見賢不尊不仁也 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 1 in the
sense of a grave, and serious deportment: his words are 君子
不重則不 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 peih
pû nûng këen hoo uy 輕乎外者必不能堅
乎內 he who shews external levity, cannot possibly be
inwardly stable: nor can he who is Wû wèi wèi 無 嚴
destitute of a sedate gravity, in his external demeanour, have
much fixedness, or stability in learning. (Shan-lun, § 1st,
page 4.)

In the She-king, the desolate state of a mansion, unin-
habited and unvisited, is thus expressed, 伊 1 在室
E wei tsa shih 蟲蜷在户 Seou seau tsa 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 鬪 Hung. A woman's name.
To ask; to enquire of; the same as 祀. Ping. Ping ting 祀 elegant graceful carriage.

Ping win 祀 civil enquiries accompanied with presents. Tsê tso yang ping le 娶妻娶 1 礼 on marrying a wife, espousal presents are required. The word 祀 is more generally used in this sense, and is sanctioned by Kang-he. Ping kia 禹 a salary given to a tutor.

Hœen. A woman’s name.

Seiou, and Seô, or Tseô. 嫂 From woman and a specious resemblance. A slight invasion or encroachment on; to steal, or by stealth; to impose on.

Neh. From woman and to search. To search for a wife. A nuptial name.

Châ. Châ-châ 嫁嫁 the appearance of a vicious woman, or an ill-looking woman.

Le. Chên le 嫁 an expression by which brother’s wives designate each other. Compare with Châh, the first character in the phrase.

Hoe. From to break or bend and woman. Self satisfaction occasioned by success in one’s wishes. Pleased; gratified. Otherwise written 嫁 Hoe.

CHING, or Shing.

From woman and accomplished. An accomplished beautiful woman. A woman’s name.

Mang. Shin neu ming. 祀女名 name of a divine woman, or goddess.

Foo, and Fow. A woman’s name.

SHOW. 嫁

Same as 嫁 Saou, An elder brother’s wife.

So. 賢

To dance to music; appearance of the garments tucked up; to sit at rest. Name of an ancient palace. Po so po 禹 to dance; in the language of the Budh sect, To bear; to endure Lo so 擴 name of a chief city on the western frontier of China. Keih so 駿 a fleet horse. So po she keae 禿 an idle, dissipated, negligent world.

Fûh che so 着 these garments properly adjusted.

Heu yn po so 纖餘婆 1 expresses the varied tones of the chin harp.

東門之榜 Tung mun che fun,

宛丘之栩 Wan kew che hse;

子仲之子 Tsê chung che tse;

婆 1 其下 Po so ke hse.

On the east of the gate stands the Fun tree.

At Wan-kew is the tree heu.

The daughters of the chief Tsê-chung,

Thither repaired and danced beneath their shade.

(The she-king.)

The commentary says, there were Nan neu tsen hwey ko woo
In the page of the document, the text is difficult to read due to the quality of the image. However, it appears to be a page from a book discussing names and hereditary titles in Chinese culture. The text is dense and contains numerous names and terms, possibly related to historical or cultural contexts. Without clearer visibility, it's challenging to provide a coherent translation or explanation of the content.
The common sayings of the Chinese always imply the existence of separate spirits; thus Ne sze leaou teh neang yin ling urh, yay thw yung se 你死了的，陰靈兒也不容你，nor will 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, Tsow ta neang 走他 to walk the way—I am going,—or be off with you; and again, they say of their allowances, Shih ta neang; yin ta neang; soo urh shih loh; yew kuan leang 食他初 twenty-sixth 又 關糧, we eat of that and we drink of that; on the 2nd and 16th, again comes our regular allowances.

Neang, shaou neu che ching, kin sith wei moo ching 少女之稱今俗為母稱 Neang, is a respectful term for a young lady; the present custom is to make it the complimentary term for mother. Tey neang 父 father and mother. Hwang te neang 皇帝 the emperor.

Neu tsang hing ping, wei neang tsze keun 女將行 兵為子軍 female generals who conduct troops are called Neang-tse-keun, lady army leaders. Ching jin the neu yu ê koo neang, ke neu yih ching koo neang 許人之女曰姑, 妻女亦稱姑 men's daughters are complimented by the term Koo-neang, Miss or lady; whores also are complimented by the term Miss or lady.

HING, or Ying. A tall elegant female figure. Name of a female officer under the Han dynasty. Hing go 娘娥, name of a lady connected with the Emperor 武帝 Woo-te, (B. C. 81.)

NAN. From woman and men. The humming sound of conversation between two persons. By some written 爲 Nan, from mouth and south.

CH'HOW, or He. A woman's name.

YU, and Woo. 娛娛 Joy; delight; exctasy; to exult. Hwan yu 歡 joy and delight. Keung hwan keh yu 嬌歡極 inexhaustible joy and extreme delight.

K'HE. From woman and enry. To be angry with, or enraged against; anger; displeasure.

NAO. Same as 姊 Fung, Gay, lightsome.

易, leisurely department of an elegant female; beautiful; 娼 1 Neau no. Long and flexible, like reeds bound together to cross a stream; slender and tall.

行路為嫚 a women preserving a beautiful genteel gait in walking, is expressed by Neau go.

SO. A woman's name.

KAOU. A woman's name.

PEI, or Pe. A surname. Read Foo, Degenerate.

SO. 姶 From woman and to sit. A woman's name. Read Cha and
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Example</th>
</tr>
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<td>SIN. A woman’s name.</td>
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<td>T’HUNG. A woman’s name.</td>
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</table>

Divinely wonderful. (Pih mei sin yung 百美新詠, the hundred beauties, new verses.)
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>芸</td>
<td>POO. A woman's name.</td>
</tr>
<tr>
<td>嫔</td>
<td>WAN, or Mien. 嬪</td>
</tr>
<tr>
<td>WOO.</td>
<td>From woman and myself. An appellation of woman, denoting beautiful on some occasions, probably when used by themselves; but dislike when used by others, as if it were said, 'A hated thing' because the birth of a daughter when a son is expected, causes displeasure.</td>
</tr>
<tr>
<td>貂</td>
<td>TUY. 貞</td>
</tr>
<tr>
<td>From woman and change, or abundance. A relaxed easy manner; cheerful.</td>
<td></td>
</tr>
<tr>
<td>嬱</td>
<td>MAN, and Han.</td>
</tr>
<tr>
<td>From woman and drought. Proud and contemptuous manner.</td>
<td></td>
</tr>
</tbody>
</table>

Notes:
- The text is a page from a dictionary, listing Chinese characters and their meanings in English.
- The page contains entries for words like 芸 (POO), 嬪 (WAN), WOO, 貞 (TWY), and 嬼 (MAN).
- The entries include definitions and explanations of the meanings of these Chinese characters.
- The text is formatted in a table with two columns, where the left column contains the Chinese characters and the right column contains their English translations.
- Some words are marked as being from specific sources or contexts, such as "from woman and drought" or "from woman and myself."
From woman and the sound Tà. Thrown down; prostrate.

From to take and woman. To marry a woman. Tsee is "exercem ducere." Kea is, "Vero nubere." Tsee foo is, "or Tsee foo or Tsee neun or Tsee tin.

1 親 are all expressions which denote To marry a wife. Tsee tin kwo mun 親過門 or Ying tsee sin neang 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:

吏戶禮兵刑工 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 code, and public works.

Under the second head, the law provides against 親屬妻妾 Tsee tin shih tse teé, marrying one's own kindred, either to be a wife or concubine.

It next forbids, 部民婦女為妻妾 Tsee poo min foo neun wei tse tseé, 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 逃走婦女 Tsee taun tsee foo neun, 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, Tsee yó jin wei tse tseé 樂人為妻妾 to marry an opera courtesan, either as wife or concubine;—the penalty is sixty blows, and separating the parties.

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EIGHT STROKES.

Same as 妃 Pei, An imperial concubine; the wife of a king or prince.

Same as 妲 Néen, A beautiful woman.

The name of a beautiful woman.

Leu tsee 閔 an eminent beauty in Chinese history. Tsee wa 娃 a handsome woman; tsee tze 促 certain stars in the neighbourhood of Andromeda: the queen of Te-küh 谢 (B. C. 2330), and mother of 閔 Che. Tsee yu 鱼 a name for fish, amongst certain barbarians.
Celibacy is required of the Buddhist monks, and teachers of the Tsan sect; hence it is enacted, that Fan sang tao tseu tse tse chay chang pah-shih, hwan sibh 凡僧道 妻妾者杖八十還俗 all priests of the Buddha and Tsan 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 Tsze chen 自占 himself usurping a right to the woman—his case shall, E keen lun 以姦論 be considered as one of fornication or adultery; and a priest, Fan keen 犯姦 committing adultery. Kea fan jin ho keen tseu, urh tang 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. (Ta-tsing Leih-le, 6th vol.)

The (Tseuen jin keu hwa) Whole Duty of Man, contains a chapter incalculating Tsao kea tseu 早嫁 1 early marriages, as most conducive to the good order and happiness of mankind. They say, Koo le, nan tse uhr shih uhr tseu; neu tse uhr shih uhr kea 古禮男子三十而 1.女子二十而嫁 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, Sue na wau kung 吳武芬 and others affirm, that Kiu jih fung ke few po 今日風氣浮薄 the spirit of the present day is light and superficial; and Phih ti keu koo le 不得拘古禮 ancient usage cannot be strictly adhered to. He recommends that, young lads at sixteen years of age, Heu tseu 許娶 give a promise of marriage, and females Heu 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 1 to marry—during the appointed period of mourning. The penalty is one hundred blows. Foo moo keih 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

PART I. 6 D

Urh shih tselh 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 tseu kea tseu 父母因禁嫁 1 to marry whilst a parent is imprisoned (for a capital offence or for transportation) the penalty is eighty blows.

Ming neen ta tseu keou tseu, peih jen shih tih she woo 明年他 1 夫婦必然識得世務 next year when he marries he will necessarily know the affairs of the world. Keaou keu tseu nac she Fuh-he 教嫁 1乃是 伏義 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 婚 Yin.

From woman and together with. To exclude or put away. (Shoowun.) Illicit intercourse with women, as with the slaves or female servants in the house. A fine of four lacs imposed for indulging in sexual intercourse during a fast. Nan neen sze he yu pang 男女私合日 1 men and women having illicit connexion is expressed by Pang.

A surname; ugly; deformed; a disagreeable vicious look. As a Verb, To represent a person or thing as bad. To kei 詰 to vilify.

From woman and a string. To be under restraint; to hold or maintain propriety of conduct; a woman who swerves not from virtue.

Veiledly cruel and vicious. One says, Kwan ta 娇嫓 denotes A good appearance.
From woman and hanging pendant down. To implicate others; to involve; to connect by implication.

Same as the preceding.

An erroneous form of 妩 Tse, Gluttonous.

The name of an ancient state; a woman's name.

From woman and shining. A prostitute; a whore. In Kanghe, called the vulgar form of 嬈 Chang.

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.

This sentence occurs in the memoirs of 民-sun-hung (twenty one historians), 30th vol, 35 ½ page 5, Loo 1 occurs in the sense of Leu repeated to a troublesome and annoying degree; often, the words are, Leu keu bien leang 1 興賢良 often raised the worthy and virtuous.

Name of a village in Shan-se 山西 province.
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 Wu-to 武帝 (B. C. 81), the swine-herd of Tsze-chuen 當用 was called to court, at the age of sixty, and Kung-sun-hung 高興 was employed by the sovereign on account of his virtues, and made a Pô-sze, a universal scholar,—as the title ran in those days.

Kung-sun-hung gave umbrage to the monarch by a statement respecting the Henaung 夷奴 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 clemency are the best supports of the throne. His words to the Emperor were, Chin wên shang koo Tou Shun the che, pûh kwei tseh urh min keun shen; pûh chung hing fâ urh min pûh fan; kung seûh e ching, urh yu min sin yay. The words are, Do not be ungrateful to your sovereign; do not so increase your own wealth; and the people will be just and contented.

The Emperor affected the same regard to ancient principles, and professed to make worth and talent his only reasons for conferring office; the original expresses it thus:

任賢而序位
量能以授官
勞大者酬祿厚
德盛者獲爵尊
Jio hêng urh seu wei,
Leang urih e show kwan;

Laou ta chay, keih lih how,
Tîh shing chay, hu6 tsêh tsaum.

According to moral worth, arrange the seat of honor,
Measure a man's talents, to confer on him office.

Let him who labours much, have large emolument,
Let the man eminently virtuous, obtain the dignities of rank.

The old swine-herd, in one of his last letters to the Emperor, gave it as his opinion, that We yew pûh ning lîsze che urh ning 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.

(Wsên has 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 possessed,

山有樞 Shan yow chow,
陽有樹 Seih yow ju;
子有衣裳 Tsze yow e ching,
弗曳弗曳 Fûh e fûh leu,
子有車馬 Tsze yow chay ma;
弗曳弗曳 Fûh she, fûh keu,
宛其死矣 Wan ke su e;
他人是愉 Ta jin she ju.

The hill enjoys its Choo tree,
The marsh has its Yueh;
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.

(The She-king)

The rhyming syllables Choo, Leu, &c. are by some read Chow, and Low.

In the writings of Chwang-tsze, Keuen loo 卷 1 of the Chwan or ancient Shen 舜 in his old age, when his Tsung miông shwae 聰明衰矣 clear intellectual discernment faded.
Low sūh | 宿 certain stars in the head of Aries. Jih tae woo new; hwa new chung [in the 27th degree of Capricorn] and in Hwea new (the virgin or chaste widow) and in Hwa new.

The commentary says, that at the term called 小寒, in the 8th degree of Hwea new, and at the 11th degree of Hwa new. (She-kings) The 小寒 term now commences, when the sun enters the 13th degree of Capricorn.

In the 4th year of the period called Yung kwang | 永光 'Eternal glory,'—the Emperor Yuen-le | 元帝 (B. C. 21), expressed himself thus, Chin ching che tsun che chung, pih nān chāh le pih sing, lēu tsan heng kew; shang shih ke tsou uh shing lea, e shin hing, chin shing tung the 肤承 至尊之重不能煽摇百姓 | 尊重不能煽摇百姓. I have received the weighty trust connected with supreme honors, and have been unable to rule luminously the people. I have often met with cruel errors — Superiors have deserted right principles; and 琥珀 inferior with the line of severe punishments. I am grievedly pained thereby. (T'ieen Han, 16th vol.)

婆 P'HO. 闕

An appellative of woman, particularly of old mothers, much used in the books of the Buddh 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 Laou mao ching 老母縛ng the epithet given to an old mother. Kung po 公 | or repeated Kung-kung, po-po, commonly means, husband and wife; in Kwang-te province, there is a tribe of the 俗 Yaou mountain people, who invent the use of the words, and call an old woman Kung, and an old man, Po.

Poo jin ching foo che mou yuē po 婆人縛夫之母 | 婆人縛夫之母日 | a wife addressing her husband's mother, says Po. K'ew jin jie tse ching, ne tēh po neang 婆人之妻縛 you | 婆人之妻縛 you | 婆人之妻縛 your | 你的 | a wife speaking of a man's wife, it is said, your Po-neang.

Mae hwa tēh han po 蕃花的花 | a flower wife or wench, who sells flowers. Po so 娑 | 婆 to dance and sing. See under So. Hwang p'oo 黃 | 黃 the spirit supposed to preside over the spleen. Māng po 孟 | a spirit of the wind. He po tse 戲 | 子 an actress. Pin po 韓 | 韓 a name of the 瑚 Por, stringed instrument.

The Buddh sect use the word Po | 佛 to express Eternal life, possessed by the gods in heaven. 負 | Pin po, A forest of trees. 蓋 | 蔚 Yew po sīh, a virtuous priest. Tse po so 坐 | 淫 to sit in silence. Tso-po kwā 昆 | 國 another name for Kwa-wa kwā 瓜哇國 probably Ava, the Yuen dynasty sent a person to conquer it, and gave him the title Kwa-wa Wang, or king of Ava.

Pung po ching 蓬 | 城 name of a city among the Tsun-fan 蜃黨, on the western frontier of China.

San koo lew po 三姑 | 三姑 | 三姑 the three nuns, and the six old wives; the nuns are these, 1st, Ne koo 妮姑 nuns of the Buddh sect. 2nd, Taou koo 道姑 nuns of the Dao sect. 3d, Heih koo 鐵姑 sorceresses, who pretend Sung shin tuy kwe 誦神天鬼 to sing hymns to the gods, and drive away demons. The six old wives are,

1st, Sze po 釋 | a sort of witches, who Tsāk kwe 論
38th Radical. VIII. Neu 女

陳宜生：娘 the luy yay 捉鬼跳神之類也
eatch Devil, dance to gods, and so on.

內，Mei po 婦 1 the promover, or go-betweens, who
販人并說合婚姻也 trade in
human beings, and explain matters to bring about
marriages.

3d, Yew po 婦 1 actresses, Neu he tsze the luy yay
女藏子之類 also female players, and such like.
4th, E-y o 醫藥 1 women who sell flowers.
5th, E y o 產婆 1 female doctors.
6th, Show 水井 po 收生 1 midwives.

TSAE. A female name.

K'HEANG. A confused disordered appearance.

YEW. The same as 娘 Yew, a term by which
the wives of brothers address each other.

LING. A woman's name.

WAN, and Yuen. 椿蝇

From woman and to bend A yielding complaisant woman.
Wan wan 娘 or read Yuen wan, Trying to please and
gratify ; yielding; submissive; flattering.

The Tso-chuen 左傳 in the 9th volume, praises the style
of the annals of Confucius' own times, which he called 済秋
Chun, tsew. The Ching we, urh heen; tsze yuen; urh pên

PEAOU. A woman's name.

HEAOU. From woman and tiger. A
tartful woman; a woman of an intelligent mind.
The page contains a table with Chinese characters and their meanings, along with English translations. Here is the transcribed content:

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>婦 nuó</td>
<td>NOW. From woman and milk, or the breast.</td>
</tr>
<tr>
<td>婦 huó</td>
<td>From woman and uncle. A female officer for the control of the Imperial household.</td>
</tr>
<tr>
<td>嫔 huó</td>
<td>From woman and extraordinary. Good.</td>
</tr>
<tr>
<td>嬢 yóu</td>
<td>An ancient form of 婢. An original form of 夫. A sprite or fairy.</td>
</tr>
<tr>
<td>嬢 fei</td>
<td>From wrong and woman. A woman who wanders about. Repeated Fei, the appearance of going backwards and forwards, sauntering, roving. Ke ng-fei 娼, a certain divine female, said to rove about the banks of the Yang-tse-keang.</td>
</tr>
<tr>
<td>嬢 wéi</td>
<td>Understood in the same sense as the preceding.</td>
</tr>
<tr>
<td>嬢 ts'íí</td>
<td>Ts'íí 嬢, a female officer of government; an elegant appearance.</td>
</tr>
<tr>
<td>嬢 t'héen</td>
<td>From woman and to add. A bashful countenance.</td>
</tr>
<tr>
<td>嬢 e</td>
<td>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 嬢 the appearance of the eye brows. One says, Doubt; undecided.</td>
</tr>
<tr>
<td>嫧 k'heun</td>
<td>From woman and to convulse. Good; well affected to; having regard for relations.</td>
</tr>
</tbody>
</table>
From woman and to shelter. One sheltered in the house; a servant or slave woman; to seize falsely.

A vulgar form of 青 Tsing. A pure virgin.

婚 HWAN. 愛嫁

From woman and evening. A bride's repairing to the house of her husband in the evening; Marriage. A bride's connexion are expressed by hwâm; a son-in-law's connexions are expressed by 嫁 Yin.

Nan neu kie tsin, ching hwân le 男女結縭成 1 禮 when men and women bind themselves to a relationship, it is accomplished by marriage forms or ceremonies.

In the Yin-kang, this expression occurs; Kow hwân kow, wang kelti wuo pih le 有 1 嫂往 吉无不利 in soliciting a marriage alliance, to descend to a various inferior will be ridiculous and always prosperous.

The 51th vol. of the twenty-one historians, contains the life of Wang shang-tse-wei 王商子威 a general and statesman (A.D. 47). In that memoir this sentence occurs, Lên hwâm chay hwâm kea che hwâm tsin yâ 联姻之 1 親征 Lên hwâm 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 Feng which brought both parties eventually, after much malicious intrigue, to an untimely end.

The laws concerning marriage, in the Ta tsing Leêh-le, are placed under a general head expressed by the two words, hwâm yin 婚姻. It is enacted that Non-pô teze neuy yow kea, chow hwâm pei 妾妻 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 neu ting hwâm how teel hsêh hwâm also 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 Pure yu so see 鲁子所司 recorded it to the magistrate under whose control they were. Without this form, the alliance was deemed Sze yê 私約 a clandestine agreement.

That form is now abolished, and a written agreement drawn out by the Go-between is reckoned sufficiently in form. Although the Hwâm shau 1 書 marriage contract be omitted, the acceptance of presents is equally binding. If, after doing so, the 夫主 1 the controlling person on the woman's side, marry her to some other man, then We ching hwâm 已成 1 if the marriage be not consummated he shall be beaten with seventy blows; but if E ching hwâm 已成 1 the marriage be already consummated, he shall be beaten with eighty blows.

The Chou hwâm 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.

Fung tung sing weh hwâm chay 凡同姓為 1 者, all who being of the same surname, &c., shall be beaten with sixty blows, and be separated.

In case of second marriages, if Taên foo tsze neu, yehou 非 睡男 fo tsze te', kow hâ ching hwâm 前夫 子女與後府 子女苟合成 1 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 tsêng wei hwâm yia 良賤為 1 姻 the reputable and disreputable classes of society marrying; for example Non tsan bang jing jin neu 奴妻 良人女 貴 marriage a free man's daughter; for hwâm yia, pei gow, et teih te 1 婦配偶義取 娘 in marriages and consanguinal matings, the right principle requires personal equality.

The last section in the laws declares, Koa teh wê leuh, chow hwâm mei jin tâu 嫁娶違律主 1 媲人罪 when marriages are contracted contrary to law, the crime shall be charged on the relation who has the control, and on the go-between. See further remarks on marriage under the words 嫁 Yin.
Same as the preceding.

КING. A woman's name.

K'HEEN. 熨

Beautiful and excellent of its kind. Read Kin, A woman's name.

T'HEEN. A woman's name.

HING. 韜

Anger; vexation; rage discovered in the countenance; violent displeasure. Anger destructive to one's self; very exceedingly. Some say, Near to.

HOO. 唔

Koo, or Hoo. Excessive attachment to. Name of a bird.

WAN. 嬪

From woman and an officer. A genteel, elegant person and manner. Read Kwan, Good-looking; in the same sense, read Wi, and Hwâ.

CH'HEN. 慷

A cheerful laughing appearance; following Chen they both together denote the same. Also read Shen and Lüen.

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 嬪 slave women, who are made so by the government.

She hwan che new wei pe 便喚之女為 | servant women are called Pe. Kwo pe 嬪奴 a slave woman. Pe yu 使奴 | 與妾同立 servant women rank with concubines. Jin fan 煉妾君 is kwan, wei kwan pe 人犯法妻女入官為官 | 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 使奴人有收 | 作妾者 there are some men who take their servant women to be concubines.

The ancient books say, that 世婦 below all denominated 世夫; all below the second of these terms are 世woman in a mean condition.

The expression She-foo 世婦 is thus explained in the Le-king. Kung how yew foo jin, yew she foo, yew tse yew 趙公侯有夫人有世婦有妾有妾 noblemen have wives and concubines denominated Foo-jin; She-foo; Tse; and Tseê; all below the second of these terms are called 世woman.

读 LAE.

From woman and come. A woman's name; a good appearance.

YIN.

Same as 嬪 Yin, relating to marriage. Marriage.
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 tze ling yay; foo yung yuen wan yay; foo kung sze ma yay | 德貞順也。]

言辭令也。1容婉娩也 | 功紗麻也

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, Hencu shun kew koo, king sze foo tse 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 pehill ting 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 Kenen foo tse kew shen kae kwo 勤夫子謹善改過 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, 無怨 善 Woo yen keen sin, without feeling weariness or dislike. She is commended at the same rate, if when her father and mother-in-law 有急出倉应用 Yew keih, chih hien 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 Paon noon ho kew, with fierce violence and anger make vexatious requirements of her; She能順受無怨色怨言 Nang shun show, woo fun sib yuen yen, is able to suffer it obediently, without an angry look or a resentful word.

If 夫主粗暴 Foo choo too paon, Her husband and
lord, be a coarse violent man, and she 能委曲善處
Nànr wèi kě hà shèn chū, is able to stoop and bend things so
to manage all—foryach such occurrence, she has three
degrees of merit. And hence the ancient saying 家有賢
妻夫無外禍Kèa yòu hén tō; foo wèi wù hóu
When a house possesses a wise and virtuous wife, the husband
meets with no external calamity.

When 夫同心作家勤亷 Foo foo
tung sin, tā kea kíh kín, kíh kěn, Husband and wife with one
heart, raise the family by fortitude in diligence and economy—
for every day so spent, they have one degree of merit.

The same praise is awarded them, when they assist each
other in virtue, and bear their lot when it is hard,—the husband
desires not ill-gotten gain; and 不貪井臼 Foo pòh
yen tsing kew, and the wife does not refuse to draw water or
to pound rice—rather than 荷得 Kow tīh, obtain any thing
by immoral means.

The catalogue of merits closes by awarding them one degree
of praise for every ten days that they live in harmony.不貪
情而抑不貪理而拗 Pòh nèh tsing urb hé,
pòh chìh ków urb giōn, without sinking into the extreme famili-
arities of mere passion; and without a contumacious adherence
even to right principles.

The above named are a few of the 功 Kung, or Merits;
The Kwo, or demerits are, of course the opposites, with
some varèd circumstances and cases. If the husband desire
to retain a reputable friend to dinner, and the wife 不肯
具儙 Pòh kāng keu chwan, will not provide the food and
lay the table,—for every such case her demerit is rated at
three degrees.

For every word she utters,阻夫為善 Tsóo foo wei
shen, to impede her husband in what is virtuous; or 甦夫
為惡 So foo wei gāi, to excite him to what is vicious—her
demerit is one degree.

If she has born a son, who is worthless; and she will not
suffer her husband to espouse a concubine, in order to have
賢嗣 Hèn tāi, a virtuous posterity—her demerit is rated
at one hundred degrees, if she cause him to fail of posterity
entirely, her demerit is rated at one thousand.

It is a virtue in wives, Kwa yèn sáuao 寡言笑 to talk
and laugh but little.—She who, Chung shia pòh jǔh menou
shaou hêng 終身不入廟燒香 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 Pòh kan
he 不看戲 nevet looked at a play,—Kung kea pei 功
加倍 her merit is double.

Only three degrees of demerit are attributed to her, if she
Hao tāi shëi tsaui 好酒至醉 love wine even to
drunkeness, but five degrees for every time that Yu jin tow
pè 夫(cc) sombers she plays at cards with any body.

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 Pín foo gan ming 貧安命 poor woman to be
treated 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 Tsoen jin kūn huà, are some verses
called Tāi pei chin yen 評配珍言 valuable remarks
on selecting a husband or wife. It is advised that in such a
case, Mō wān foo Yu pin 娘問富與貧 rich or poor
should not be the question asked; Mei kēn tīh mun, foo to
chū tāi hün tāi 每見德門多出自寒津
it is always observed, that of virtuous wives, very many have
come forth from the streams of poverty; whereas the daugh-
ters of the rich are often light, dissipated, and proud.

It is said, that Foo pòh heaou shun, keac tāi so che
不孝順皆子所致 when the wives of sons are
disobedient and undutiful, 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
Fou jin hwa tāi 人懷胎 pregnant women and lying-
in-women, are much attended to by them.

The terms, Fou jin yu shū 畜月水 woman's
monthly water. Yu kēng 月經 the monthly course; Tēn kwei
the natural flow; and in the language of quacks and Alchemists, Hung yuen 紅鉛 the red metal, are all applied to the Catamenia, and forms an article in the Chinese Materia Medica, deprecated, but yet retained in their books.

At the age of forty, the Catamenia appears; at the age of sixty, 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 Puntson-kang-mih omits, Hwang yue fang 紅鉛方 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 menses.


In the laws of China, there is a section containing peculiar regulations for Foo jin fan tsuy 人犯罪 a woman who commits 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.

Jis foo jin hwee yin fan tsuy 若人與卑幼同 if a woman who is pregnant commits 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 hundred 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 head, the last part of the sentence is in her case to be dispensed with.

TS'HING. adamente; delicate; slender; upright; possessed of talent; firm.

LUN. A woman's name.

GAN. From woman and a bank or shore.

Good; amiable; even; regular.

LAN. Covetous; fraud, practiced in divination; greedy extortion.

Covetous; fraud, practiced in divination; greedy extortion. Lan tan 贪 avaricious and greedy. Lan tsang 賣 the hoards arising from greedy extortion; to lay up hoards by those means. Lan sho 索 to extort with avaricious greediness.

KWAN. A woman's name.

As a local word, denotes A sort of wreath rolled about the head.

SEIIH. A woman's name.
JU-Ncu. IX. 38th Radical.

YÁ. Two sisters-in-law call each other Ya, as an expression of courtesy; Ya, implies the taking of a second place, or being junior.

LÜH. A woman's name.

KEU. A woman's name.

TÉEN. A woman's name.

SEIH. A woman's name.

NINE STROKES.

T'HING. 許

Ping ting 聘婷 beautiful; elegant, applied to women.

T'HING. 淑

Disobedient; uncomplying. A man's name. Chê-keang 嬻羌 name or title of a king in the west, under the Han dynasty.

CHAN. From woman and effort. To plough in pairs. Read Mèen, The set of parturition.

SAOU. 榆


T'SHÚH, or Ts'hew. Old and ugly.

YAOU. Slender and delicate.

WÓO. 濃紫

The name of a star, and of a district. Woo foo 婼婦 a widow who does not marry again. Woo neu 婼女 a star about the 15° of Capricorn. Foo jin show kwa, wei che woo 婼人守寡為之 1 婼 a woman who maintains her widow state, is called Wóo foo.

Shih urh jin jih shih woo neu che fun 十二月日食 1 婼之分 on the first day of the twelfth moon the sun was eclipsed, in the region of Woo neu. (T'éen-han.) This eclipse took place Kéen che san mén 三年 the 3rd year of Kéen-che (about 30 years B.C.) An earthquake occurred on the same day.

NAN. From woman and south. Elegant, rather fat.

CH'HÓ. 睦

Disobedient; uncomplying. A man's name. Chê-keang 嬻羌 name or title of a king in the west, under the Han dynasty.

Hwán. Marriage; ceremonies pertaining to marriage.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>KEA.</td>
<td>Good.</td>
</tr>
<tr>
<td>WEI.</td>
<td>From woman and 'sue. A woman's name. Delicate; elegant.</td>
</tr>
<tr>
<td>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 sê a happy, pleasing countenance. To rhyme, read Yaou.</td>
</tr>
<tr>
<td>FA.</td>
<td>From woman and head. The hair of the head. Some say it is an erroneous character.</td>
</tr>
<tr>
<td>TE.</td>
<td>From woman placed by the side of a ruler. A woman's name. Name of a divinity; effeminate. Te, denotes Tsing shih shin ming, or the spirit that presides over the cloaca.</td>
</tr>
<tr>
<td>NAOU.</td>
<td>From woman, the brain, and the hair. Bristling up. Intense resentment and indignation.</td>
</tr>
<tr>
<td>CHING.</td>
<td>A woman's name.</td>
</tr>
<tr>
<td>MUN.</td>
<td>Weak; delicate; tender; young; small. Read Juen.</td>
</tr>
</tbody>
</table>

From scholar and a man of talents. A superior; the person who is one's daughter's superior; a daughter's husband is called Se 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.
Good appearance. Shin tze juen  is a weak constitution.

TSIN: Same as 親 Tsin.
Related to ; a relation in one’s own person.

HWAN, or Hwuy. A woman’s name.

UH. From woman and a house. Good; elegant.

TSEAY. An epithet applied to a mother. The same as 姐 Tseay.

T'WAN. A woman’s name.

T'HAN. From woman and coal.
To be in a disordered dirty state, without the decorum of genteel etiquette, is expressed by 嬤婆 Tan-pwan.

P'WAN. 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 妻 Fei, A royal wife or concubine.

HOO. Avaricious.
An erroneous form of 戶 Hoo. From 糊 and woman.

CHUNG. A woman’s name.

MEI. A woman’s name. A married women.

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.

Non行 非不相交著无行; without the assistance of a go-between, men and women would not know each other’s names. (Le-k’ing)

Tscu tse yau mei jin; meac tse yih yau mei jin 妻妻
HEUEN.

From woman and to proclaim. A woman's name.

HAN.

From complete and woman. A strong healthy appearance.

WEI. From woman and majesty. A dignified lady; a handsome woman. One says, A vulgar character.

Same as Chuen. From woman and the mind directed to one object. A pretty woman who attracts attention.

MEI.

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. Hoo mei, artful and seducing. Chen mei, flattery; flattering. Foo mei, soothing; flattering. Kenou mei, elegant; fascinating appearance. Mei keuen, to flatter power. Mei tae, the mincing gait of a Chinese woman. Mei taeh jin, the mincing gait of a Chinese woman. Mei tsze yih jin, a love this man—said of Wan-wang. (She-king.)

Hwang kin jih tso yew che jin, kou she chen mei kien chia wou naing che pei pung, these in attendance are all flattering villainous statesmen, a set of people without talent.

Mei jio neih gae, wei hoo mei, to flatter people into a passionate fondness, is what is called fox-like flattery. Mei tae, a flattering seductive manner.
KEUNG. Solitary; orphan-like; alone; no brothers; desolate; none to tell one's tale to. Keung or Keung keung mournful, sorry, melancholy.

YUEN. Solitary; orphan-like; alone! no brother! desolate, none to tell one's tale to. Keung or Keung keung mournful, sorry, melancholy.

From woman and to lead. A beautiful woman who draws admirers after her. Ts'ang yuen 婚姻 婚姻 the appearance of standing and waiting upon. Sheu yuen the appearance of drawing or pulling towards; to draw the affections after.

P'EEEN. From woman and convenient. P'en 婚姻 婚姻 beautiful; handsome.

TSUNG. A woman's name.

CHING. From woman and chaste. A woman's name.

GAN. From woman and sound. A woman of an impure mind. Gan tsang 婚姻 婚姻 dirty, filthy, impure, said of any thing.

TSEW. From autumn and woman. A woman's name.

From woman and right. Te te 婚姻 婚姻 repose; quiet; elegant or good-looking. Also read Che and She. As a local word, used for Mother. The name of a plant.

KWA. From woman and the stars about Andromeda, which form a Chinese constellation. A beautiful appearance.

SEE. From woman and to lead. A beautiful woman who draws admirers after her. Ts'ang yuen 婚姻 婚姻 the appearance of standing and waiting upon. Sheu yuen the appearance of drawing or pulling towards; to draw the affections after.

From woman and to lead. A beautiful woman who draws admirers after her. Ts'ang yuen 婚姻 婚姻 the appearance of standing and waiting upon. Sheu yuen the appearance of drawing or pulling towards; to draw the affections after.

T'HO. From woman and to fall. Beautiful; pretty; remiss; idle; disrespectful. Same as the following. To man 婚姻 婚姻 careless; negligent; lazy; rude.

Kih yuug tsye yun 谷永子雲 a statesman of eminence during the reign of Hén-c'he 建始 (B. C. 27.) on occasion of an eclipse and an earthquake occurring on the same day, he wrote a long remonstrance to the sovereign, which is preserved in the 31th vol. of the Twenty-one historians. He advises the monarch, Chuen sin fan taou 專心反道 to study only a return to right principles; and Seth pa chay ma to chhê che kou 恤罷車馬一出之具 to lay aside entirely his carriages and horses, and every implement of idle tours.

CH'HA, and Ch'hê.

From woman and to lead. A beautiful woman who draws admirers after her. Ts'ang yuen 婚姻 婚姻 the appearance of standing and waiting upon. Sheu yuen the appearance of drawing or pulling towards; to draw the affections after.

From woman and to lead. A beautiful woman who draws admirers after her. Ts'ang yuen 婚姻 婚姻 the appearance of standing and waiting upon. Sheu yuen the appearance of drawing or pulling towards; to draw the affections after.

MAOU. Envious, ill-will, occasioned by the happiness or eminence of others; to look at with hatred and dislike.

Too foo maou foo 妻夫 妻 妻 a jealous husband, and an envious wife. Pên seang tsin yay 不相親 also who cannot look on each other with complacency. MAOU 妻 夫 envy and dislike.
LEE. A woman's name.

SZE.

From woman and thought. A woman's name.

JEN.

From woman and to stain. Beautiful; elegant; stated reasonably and right; or perhaps, to give a colour to; to slander.

PEEN.

From woman and a board or tablet. Lightness of manner.

WEI.

From woman and stomach. A younger sister.

KWA, and Ko.

The Canton people read Wa. An ancient divine person who operated at the creation of all creatures. Commonly called 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 Shaw-man affirms the person was a female, thus, Koo shin thing neu kwa wan wih chay yay 古神聖女化萬物者也 an ancient goddess, a sacred female, who formed all things.

Neu kwa she, lien shih poo ten 對女氏煉石補天 Neu-kwa melted rocks and repaired the heavens.

Neu kwa ts'ai sung chung che hwang 女氏作笙中之簧 Neu-kwa, made the reed of the Sung instrument.

(Le-king)
An ancient form of 嫗 Shan.
Same as 婷 Yun, see above.
FUH. A woman's name.
NAE. A woman's name.
TEE. From woman and perverse. To gormandize; gluttonous.
TSUH. Good. Read Yew, Ugly.
E. An old woman.

ME. From woman and stupid. The stupid old woman. A local vulgar word for Mother.
E, Shwuy, and Yël. Displeased; looking out of temper.
P'HE. To pair; to couple with; to equal. A woman's name.  
Pe pe a small appearance. Pe mei 美 equally beautiful or excellent.
MUH. From the mind intent on, and woman. A handsome appearance.
SEIH. From woman and to produce. A woman taken into the family for the purpose of producing posterity.  
Urh seih foo a son and his wife; a daughter-in-law. Seih foo heau shun ung koo 媪孝順翁姑 a son's wife who is dutiful and obedient to her father and mother-in-law.  
Shih foo 媺 a daugher-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 yau kii kung po niên 羡婦也要見醜婦少不得見貧翁 a wife cannot avoid seeing her husband's father. Po seih leang jin 婆婆 the two folks—mother and daughter-in-law.
YUEN. A woman's name.
腰 YING.  腰

From flesh and contorted or wound about women. 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. In ancient times the chieftain’s daughters were escorted by the whole clan. 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 腰 Ying; sometimes with man by the side, thus 俊 Ying, and vulgarly with moon by the side, thus 腰 Ying.

Ying tseh chay 俊者 he who drinks of the cup. Shin-ke, ta-pou, kea yen te wei; fei pin ying-tseang tung she kung go 神器大寶皆言帝位, 妃嫉 俊者是宮娥 the terms divine utensil and great gem, both denote the Imperial throne; the attending proune of the Imperial ladies, are all dames of the palace. (Koo-sze-keung-jin.)

Koo chay tung sing tsu foo jin, tsib tung sing urh kwè ying che 古者同姓娶夫人則同姓二國之 in ancient times when a name-sake chieftain married a wife (from another state), the females of the fifth degree of rank, of the same name, from both states, accompanied the bride.

In the She-king, a bride and her proune, are compared to the river Yang-tse-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 shuwy tsa sze tsih; sze shuwy secou sze ying 江水大似嫡妃水小似 the waters of the Yang-tse-keang are great, and represent the bride; the branching off and returning streams are small, and represent the attending proune.

The British Embassy in 1816, when passing up the Yang-tse-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.

 Madden JUNG. Fung jung 妃妃 handsome, beautiful.

SHEN. Not flattering; not using arts to please.

JUH.

From woman and disgraceful. Lazy; indolent.

CHE. Worthless woman; ugly and lewd; foolish.

By Kang-he. Che 齊 and Che 之 are considered synonymous, and Mang che che 水之虫虫 an ignorant looking plebeian—is quoted from the She-king, as a proof.

LEW.

From woman and to detain. A woman’s name.

YUNG. An effeminate appearance or manner.

MEI. From woman and small. A young girl or young woman. A small delicate woman; elegant; handsome; good, said of palaces; and also used in a moral sense, Mei kung shih 宮室 beautiful palaces. E mei chau Wang 以 謹王 to inculete virtuous principles on the king or prince.

The Mei 女 or virtues taught to the sons of ancient kings, 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. Urb yuè min tih 二曰敏德 the second was called Min-tih; which implied an extensive
moral discernment of practical virtue; 三日 彤 "孝德 the third was called Heau-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-sou 周禮 註疏 7th. vol.)

磐 PWAN. From manner and woman. Pwan pwan 磐磐磐磐 the appearance of going backwards and forwards, extravagant; an old woman.

孀 SEE.

From woman and crumbs. Small; petty; minute.

孀 SZE.

From woman and a teacher. A sort of sorceress.

孀 KUNG.

From woman and tribute. A woman's name.

媪 GAOU, and Wän. 婆婆

From woman and benevolent. An old woman; a mother; mother-earth; a divinity. Wän se 婆 the man who marries an old woman. Wûh nà 婆 a fat child. Wän pê 婆 an old woman.

In the Koo-sze-keung-lin, 2nd vol. is the following sentence, Han moo tsê fê e yen pin; tsun wän shâ ke urh sexy kih; tsze neu che hêen eby 婆母截髮以延賓村 1 殺鶴而謝客 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 acknowledgments to a visitor, these were wise and virtuous women. The story is thus; Han or Tsao-han 陶侃 was the son of a general who died when Han was young, about A. D. 350. Han lived in poverty with his mother near the P'eh-yang lake, where a man of some rank frequently 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 circumstance brought Han, into notice, and he rose to eminence in the state.

The village dame is commended for her discrimination, and hospitality. When Han Woon-te 漢武帝 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, Kût 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.

Wän che gæ 之愛 the love or affection of an old mother. This expression occurs in the history of the civil wars of Chian, B. C. 600, when 趙王 Chou-wang, a minor king, was hard pressed by the conqueror Chh'ing. The young monarch's mother presided during his minority, and the ministers advised that Chang-gan-keun 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 Fû hên Chang-gan keun wei chîh eby, laon foo pêl' to ke méen 復言長安君為質者老婦必嘆其面 speaks again about giving the prince of Chang-gan as a hostage; (1) the old woman will certainly spit in his face. (She-ke, 8th vol.)

Wän, moo che pêl' ching 母之別稱 wän is another term for mother. Wang wän 王 a royal mother who suffered much distress. (B. C. 43,) Also read Wûh.

槭 MEÊ.

Occurs used for 毀 MEÊ, To consume; to destroy; and for 毁 MEÊ, To ruin with the hand; as when rubbing the eyes, which is much recommended by the ancient writer Chwang-tze. He says, Tse meê ko e hew laon 慎 1 可以休老 rubbing the eyes will soothe the old age. And he adds, Gan meê chow săn ko e mûh yu laou yang...
From female and horse. A mare, the epithet by which children designate their mothers; mamma. Servant women and nurses are also called Laou-ma 老 and O-ma, 老.

Wei jin moo yuē ma; tsze keou yuē ma 爲八母曰; 一字叫曰 a mother is called Ma; a child calling out (to its mother) says Ma. Wo puh to henou shun Ma-ma, 我呼對億順, 送來已訝獎月 puh joo leau 我呼叫如此 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 娉 娉 a soothing flattering manner.

A vulgar form of 娉 He, Joy; delight.

CHEN. Chen ting 婉 婉 beautiful, handsome.

Same as 娉 Chê, or Chê. In disorder.

YUEN. 媳 YUEN. 媳 From woman and a rabbit crouching under shelter. Ease; self enjoyment. Yuen pe 媳 媳 elegant, beautiful.

KOW. 妤 KOW. 妤 From woman and to connect together, as the beams of a house. A marriage; a second marriage; love to; affection for; part 1. 65

Social harmony; conjugal union; sexual intercourse. Kow hê 合 or Keau kow 交 the union of the sexes.

Na le yew nan nan tsze tuy yen hwân kow chie le 那裡有男女親自對言婚之理 where is there any reason in a man and woman speaking to each other personally about marrying.

In the work Tso-chuen, Chwang-kung 鄭公 the chieftain of the ancient state Ching 鄭 addresses another person whom he wished to attack the state Heu 許 in these words, Téen ho hen kwo 天禱許國 heaven is sending judgements on the state Heu; Kwei shin shih puh ching yu hen keun 鬼神不逃於許君 all the gods are in wrath opposed to the prince of Heu’s success; Uri kea show yu wo kwa jin 而假手於我寡人 and they borrow my arm—to inflict their vengeance. Jo kwa jin tih moh yu 到若寡人得沒於地 if I come to a timely end and am buried; Téen ke e le bway ho yu Heu 天其以禮悔禱於許 and heaven repents of the evil it was about to bring on Heu, and does it good; then We wo Ching kwo 天其與我之有請 諫焉 should my country Ching, have any request to make of you; Joo kew hwân kow 如舊日 來 let us be as an old married pair.—let there be nothing of distance or of an unkind feeling between us.

In the Shu-king, this sentence occurs, Pe ke chie tze puh 彼其之子不遂其 彼其之子不遂leness, the worthless man, does not deserve his love. Kow heu chung 訓 龍 Kow, is explained to mean love or affection.

YH. From woman & advantage. A woman’s name.

An erroneous form of 媳 Seun, Mad.

KWEI. 媸 媸 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
colour on the cheek, to which women are most liable. Commonly written with heart and devil or demon, thus 魔鬼．

**Gan**. A woman's name.

**Tsien** and Shin. A woman's name.

**Kea**.

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 娶, with which compare; and for an account of marriage ceremonies, see under 嫁 Yin. Kea chuang 娶 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 keen 娶 portion given with the wife. Kea tseu 娶 giving and receiving in marriage—marriage generally.

Neu kea foo yue kea 女婿夫曰 a woman revertling to a husband is called Kea.

Neu urh we chih kea, she ko woo kea paou chou 女兒未出 is 頂無價寶珠 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 女子許一 and the word 之 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 tsih kea 未許一二十則笄 if she be not promised in marriage, let her hair be braided up at twenty. Neu tsze heu kea ying 女子許一縊 when a young woman is betrothed, she wears a sash to intimate that she is bound to another. (Le-king.)

Yau jin chung hwa yue kea 婦人重婚日 改 a woman's marrying again, is expressed by Kae kea, changing the marriage relation, or Chih se kea 妇嫁改 逐婿 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 kae kea 持夫改 to leave or desert one’s husband, and be married to another person. Tsou kea tseu 早 娶 to marry early.

Tay go yin jin yue kea ho, kea yuen 推惡於八曰 一附近 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 pah tsoin show 一叔不親授 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 pih tsa tung wao 一叔不通問 brother’s wife and her brother-in-law should not converse together. How 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**. A female famous in ancient story, and whose name is
mentioned in the *She-king* in connexion with Te-ti and Shang-te 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-ts'uy 侠累 a minister at the same court. Yen-chung-tsze condescended to visit the butcher, flattered him, and offered him a large sum of money for the support of Nēe-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 showed that such a step would cause a disclosure, and defeat the project. He therefore went alone, and found Ke-ts'uy 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 嬴 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 Nēe-ching, the butcher of Che-shun-t'ing 淮深井 village.

When reproached for sacrificing herself by recognizing 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 Tēa chay 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 樂 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 餘善 and having murdered him, surrendered to their country's foe.
The forces of Han came round the coast under the conduct of Low-chuen Tsung-keon, an admiral of storyboard ships, i.e., vessels which had rooms built upon their decks. These Po-pwan-yu 破番禺 attacked and took Pwan-yu 破番禺 (the modern Whampoa.)

The Emperor, who then reigned over the northern parts of China, said, that Tung yueh San 越狭 Canton was a region of narrow passes, and many obstructions to military operations, and therefore 將兵從淮間 took the people and transported them to the region between the Yang-tze-keang and the river Hwae, by which measure Canton was forthwith emptied of inhabitants (She-ke, 13 vol.)

In the Ta-ho 大學 a good statesman, who will be a blessing both to the royal family and to the people, is represented as sincere and liberal, and Jin che yew ke 南北看 the people who feel as happy on seeing others possessing superior talents, as if he himself possessed 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 南北看 those other men possessing superior talents envies and hates them.

MOW, or Kow. To suckle a child. Ignorant.

SOO. A woman's name.

NEAOU, and JOE. 難頭

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. Neaou 十一費 wriggling, wriggling motion, like a worm.

同道者相愛 Tung taow chay seang gae.

同苦者相□ Tung e chay seang tsee.

Men who pursue the same virtuous course, love each other. Those who follow the same arts, envy and dislike each other.

Yuen jin yew shih, ke kiu yu tsee 失使就欲天下 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 人未失必失 it does not necessarily follow that they will fail; 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 Kae g6e 戒惡意 to guard against wicked thoughts; and under the same head is this precept. Wüh kieen tae arh tsee勿見才而勿見才而 when you see the exhibition of superior talents, do not envy the possessor.
and antipathies: disquieted; jealousy; suspicious; to dislike; to have an aversion to; something of ill-will; a prejudice against. Soum hén 小 a petty dislike. Hén hén 小 to cherish a dislike to; to have an ill-will,—this invalidates accusations. Héen e 疑 dislike and suspicion. Héen ke 5a to dislike and reject or refuse, applied to presents and to the person who offers them. Héen shau 1少 to reject a donation because it is too small.

Héen püh ping yu' sin yay 不平於心也 Héen denotes unevenness—disquietude of mind. Püh hén 不; not to dislike or disdain. Chin hén 噂 anger and dislike. Néu tsze to hén e, kou tsung neu raising his eyebrows. Women often harbour dislikes and suspicions, and therefore the character is derived from woman.

Jó shau yew hén koh püh tang che choo, ti püh tan püh wei fú, urh ts'ai yawn yew hoe to hín non 若稍有 11 隐不常之處他不但不畏服而且還有許多恨怒 if he have any trifling dislike or disagreement, or impolicy, he not only does not become intimidated and submit, but on the other hand, shows a great deal of indignation and anger.

Hwó she ke e you sóh hén; hwó o ho e sén e te sny or 設計以報宿 1 or 禮以卸己罪 to either lay plans to revenge some sleeping-over night (old) dislikes; or transferring some calamity to rid one's self of blame. E tsze hén, je wei hén 以此兼彼為 1 when this person is taken or accepted; that person harbours jealousy and dislike.

Püb pe hén e 不避 疑 not to shun suspicion; i. e., to do what exposes 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, Foo le chay, so e tìn tsün so; koué hén e; pié tung e; ming she fei yay 會禮者所以正親疏 色 1 應別同居異使是非也 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 Soum u Le-king's tih yang the e shau 瘋癲則挨之以手 his sister-in-law fell into the water, he must seize hold of her hand to pull her out. (Le-king-choo.)

Le püb wei hén ming 礼不避 1 名 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 Fou-eh-kung-sun 福異公孫 and the general expressed some fears, said to him, Tseng keun yu kwó kea, e wei keen chin, gán yew foo tsze, ho hén ho, urh yew keo 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-3th She, 41 vol.)

Another form of 妻 Yun; a surname.
SHOO. A woman's name.

TAOU, and Yaou. A woman's name.

Same as 妻, 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 alouge.

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 gamhols; 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bitch. Chay ko yin foo si neenou 這個淫婦 this lewd woman is giving herself lascivious airs.

E. An old dame.

ELEVEN STROKES.

HAOU. A woman's name.

PIHEAOU. From woman and flying with the velocity of fire. Levisy; 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 penou 好 addicted to lewdness, or whoredom. Peou chie 㖶 or Penou shay 合 a bagnio or bawdy-house. Peou kiao 㖶 to put away disease. Peou tze 㖶 a prostitute. Peou too yin 賭飲 whoring, gaming, and drinking.

Sih chang ken wei peanou 宿娼家為 了 to pass the night with prostitutes is called peanou. Peanou kih 客 a whoremonger. Chang foo ying sung peanou kih 婦婦迎 送 客 prostitutes meet on entering, and accompany to the door when leaving, their debauched visitors. Peanou kih tinh ping 來的病 disease occasioned by intercourse with whores, the venereal disease.

Chinese moralists lament that prostitution Kin keu she sêih, wei püh kwae 今舉世習爲不怪 now throughout the whole of their world, from the influence of habit, is not viewed as a moral deformity; and, though it, Ko wei sin tung 可乎心痛 ought to pain acutely the human heart (because of its pernicious consequences), there are those who Wei fang lew yu 佇風流雅事 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 yew seuen yin
聚帝宜淫 crowd around the same female and debase
her by turns. And, Léen che yih sang, 廉恥一喪 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 püh
shang tsaet ke püh ko pa 豈不傷哉豈不可怕
is it not an afflicting vice! should it not be dreaded!
Their next argument is from the leathsome and disgust-
ing diseases which are occasioned by irregular intercourse;
and finally, Peih show yin kien 必受陰識 the certainty
of being punished in a future state. (Tseuen-jin keu-höe,
2 vol. 29 page.)

嬈 SEUEN.

From woman and to circulate. Good-looking; beautiful.

嫚 MAN.

From woman and extended like a creeping plant. Remiss;
inattentive; disrespectful; contemptuous; to insult; to
disgrace; to defile, impious. Woo man 侮 or Së man
褻 disrespectful, contemptuous.
In the 9th vol. 59, and 7 page of the Tso-chung 齊侯
Tseh how, the Chieftain of Tse is represented as a very impious
man. Ke yen tseen man yu kwei shin 其言僭 傧于
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, kean man tseen che yen yay 其所
告于鬼神者皆 傧之言也 whatever he
addressed to the gods, was all disrespectful and presumptuous
language. Ke püh king kwei shin 其不敬鬼神
他 venerated not the gods; and he Püh tan kwei shin 鬼神
鬼神 feared not the gods. She e shin noo 是以神怒
因此 the gods were angry; and Kwei shin püh heung ko
鬼神不饗其國 the gods did not accept the
sacrifice of his country.

婿 YÜ, and Heu: 

From woman and a storehouse, where things are classed
and hid 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. Téen heu bow urhe yu yüh
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
shih yu 萬石 name of an ancient mother of five brothers,
all eminent statesmen.

Heu yu bow yu wan with 照覆育萬物 the
genial influences brood over and nourish all things. Yu
chay yu fuh 羽者 伏 the spreading wings diffuse
genial warmth and hatch. (Le-king.)

嫖 LUY.

From woman and to invoke. A surname.

| Luy too wei Hwang-te ching fei 嫬祖為黃帝正 | T'hung. A woman's name.
| 妃 Luy too was the principal wife of Hwang-te, (B.C. 2629). (She-ke, 1st vol.) | Tsaou. Good; well.

From woman and sound or echo. A new-born infant, or
as they express it, Jin che sing yuè e 始生曰
a human being when first born is called E; or E-e 娘 from its first cries.

媳 CHANG. The epithet by which a wife designates the father or mother of her husband. Pae koo chang 拜姑 | Koo-chang denotes a husband's mother.—To make obeisance to the parents of a husband. Heung chang 兄 | a husband's brother.

Seih foo ching koo chang; wae jin píeh tih ching koo chang 息婦稱姑 | 外人不得稱姑 | a son's wife calls (her mother-in-law) Koo-chang; a person not belonging to the family cannot use the term Koo-chang.

嫗 CHUNG, or Jung. A woman's name.

媳 嫗 K'HANG. A woman's name. Rest; repose.

內 NEI. From woman and concealed. A woman's name, or according to some, lewd familiarities.

扇 TS'IAN. From woman and blended. Greedy appetite; lust; lasciviousness.

婪 LE. 龐婪 A woman without a husband; a widow. Le denotes Foo woo foo yay 娘無夫也 | a wife without a husband. Kwa foo yuē le 妻曰 | a widow woman is called Le.

Under this word, Des Guignes has improperly placed this expression Lung yu 龍 | lacrimal salvia, it should come under 蕙 Le.

嫡 TEIH. From woman and equal. The wife strictly so called, expressed by Ching shih 正室, the correct, middle, or principal apartment; i.e., the person who inhabits it. Teih moo 阿 the mother of the people; the Queen. Teih tsze 妻 the children of the principal wife.

Jin che yuen pei teih yay 人之原配 | 也 a man's first female partner is called Teih; hence, Teih tsze 妻 the first wife, and Shootei庶妻 wives subsequently married.

Ching tsze 晟 tsze wei teih tsze; Ts'ee 晟 tsze wei shootei庶妻 the children born by the first wife are called Teih-tsze; those born by secondary wives are called Shootei.

Chang tsze, teih sun 長子 | 孑 a principal wife's eldest son; and his eldest son, the last is called a Teih grandson.

The necessity of preserving subordinate distinctions in courts, is thus expressed in the 2nd vol. of the Tsu-chuen.

內蟒並後 Nuy chung ping how, Wae chung nrh ching; Petzoe pei teih.

內蟒二政 外蟒二政各大都國 国之本也 Law of this pun yay.

Inside, if a favorite concubine became a second queen; Outside, if a favorite minister become a second king; If a concubine's son be put on an equal footing with the wife's; If a chieflain assumes the rule of two states; Anarchy will spring up from these as from a root.

嫤 CHA. A woman's name. Read Tceu, Haughty; envious.

嫛 TSZE, Chuy, or Tsuy. 麗

Read Kwei, A small delicate waist. Read Tsze and Chuy, in a similar sense. Handsome; elegant figure; slender; delicate; the appearance of a woman spry or looking and examining.
yên

Handsome, pretty, smiling, pleasing. A man's name. Yen jen yih seacou 然一笑 an arch seducing smile: the smile or laugh of a fascinating female. Neo tze mei chay, seacou yen jen, hing jin seacou hwan—女子美者笑，然令人销魂 when a beautiful woman puts on a fascinating smile, it makes a man's soul melt away.

Han-yen 韩— a person mentioned in the memoirs of Li Kung, 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 tsee ke tičh hea woo shwang 上泣曰李肯才氣天下無雙 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 Chê fan ke hwang hea 輒分其麾下 immediately distributed them amongst his men; and Yin shih yu sân kung chê 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.

K'uin sheh yih tsien sing yao 萬箭射亦天性 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 nê kow shou yen 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, Ho mò ta yu shâ e huang 禍莫大於殺已降 nothing can induce greater judgments 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 Hwang noo 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 引刀自刎 drew his sword, and cut his own throat. (She-ke, 1st vol.)

K'hin.

A woman's name. A good appearance.

Peih.

From woman and finished. A mother.

Ch'huen. From woman and solely devoted to.

One; uniform, lovely; to accord with. Chuen wan 擬按 to accommodate, and endeavour to induce harmony and concord amongst many persons. Chuen hwan kung jow 援剛柔 to blend harmoniously the rigid and the flexible. (Hwae-man-tsê 淮南子 33 vol.)

Ch'hang.

Ch'ang-go 姑婆 a celebrated goddess in the palace of the moon. Hang 娘 is also used for the first syllable in the name. See under Go.

Tsiih, and Tseih.

From woman and secure. Fresh and good looking. Tsiih 娃 regularly, orderly and attentive.

Han. An old-womanish appearance; auger.

Read Jen, Respect; respectful.
The trader on finding this, took a lodging near the prince, and said to himself, Tse-la ke ho 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. Leu-pih-wei replied, 子不知也吾門待子門而大 you don't understand; my gate's enlargement depends on the enlargement of yours. The prince then 心知所歸 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-kw-kuen 安國君 and his favorite concubine, Hwa-yang foo jin 華揚夫人 who had supplied 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 Tse-la-tao to the throne. The prince entered fully into the plot, and promised the trader half his kingdom, in the event of succeeding.

Pih wei 不 harassment whose name implies, Complain, or dissolute as his principle, gave the prince free hundred of his thousand pieces of gold; and with the other five hundred bought 奇物玩好 curiosities and pretty play things, and set off for the west, where T'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

以夫入天目 looked on her ladyship as his god, and 日夜泣思太子及夫人 day and night shed tears whenever he thought of the prince and princess. This tale highly gratified Hwa-yang Foo jin. Pih wei, having gained
mounted the throne; his favorite concubine was made 王后 queen, and Tsze-tse-soo, the late hostage 福太子 was appointed heir, to the exclusion of all his twenty brothers, one half of whom were older than himself.

The state Chou was pleased on this occasion to send home the trader's late concubine, now called Tsoo-foo-jin 楚夫, 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 草襄王 the powerfully assisted monarch; perhaps referring to his friend the trader, who promised to enlarge his gate. His barren patrceon, 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 W3a-pin how 文信侯 the polished and faithful earl, with an earldom in Ho-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 相国 a partner in the government, with the title of 冲父 second father to the young king; a rather unwise allusion to the real circumstances of the case.

Leaving 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 Tsiai should be inferior to any of the other states; he therefore 招致 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. For
is time, the princes of states, or chieftains, kept a great many wrangling doctors, such as Shen-king, and his disciples, who published books and spread them over the world; accordingly, Leu-pih-hei set them to work, to 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, Leu-pei's Spring and Autumn Collections.

In reference to this work, he hung up in the market place, a thousand pieces of gold to be given to any of the travelling scholars, who were garrisoned in his dominions, who could add or diminish a single letter.

The young king was now coming to the years of manhood; and the queen's lust was insatiable; Pi-khe 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 privately sought for a person of large genitals, whom he found in Laou-yae, the wretch with whose name it is connected. He joined Laou-yae with some players and musicians, and took occasion by some indecencies, such as the Hi-triones of every country are charged with indulging in, during their entertainments, to fix the attention of the queen on Laou-yae, and excite 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 execution of the law, to forbear indicting 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, interrogating him on the subject of his claims to such a rich earldom, as his services were entirely unknown to the country; and further, how he was related to the monarch, in that he had taken the title of second father? Leu-pih-wei, instead of answering these questions, removed his family to another state; and still feared being accused and put to a violent death, drunk poison and died. (Sheke, 11 vol.)

From women and night. A stupid person, ignorant, uninquiring.

From women and calamity. Common form of Nan, two women wrangling.

From woman and obscurely seen. The name of an ancient royal concubine. Moo moo, the fourth wife of Shun, 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 Nun, Soft and delicate.

An erroneous form of Kwei, see above

A woman's name.

A woman's name.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Notes</th>
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<tr>
<td>HOO</td>
<td>Handsome, elegant, beautiful, good, excellent, to boast of beauty.</td>
<td>Hoo pa</td>
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<tr>
<td>Original form of Tseen.</td>
<td>Neu-tseen女子 the wife of 太白上公 Tae-püh-shang-kung.</td>
<td></td>
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<tr>
<td>LÜH</td>
<td>From flying about and woman.</td>
<td>An ancient form of Luh, To kill; to slay.</td>
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<tr>
<td>P'HEIH</td>
<td>From tattered raiment upon woman.</td>
<td>Easily made angry; irritable; lightness of deportment. A woman's name.</td>
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<tr>
<td>HOO</td>
<td>From woman and guilty.</td>
<td>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 jine tseh buy 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 蕃 Koo yu.</td>
</tr>
<tr>
<td>WOO</td>
<td>From woman and denying.</td>
<td>Careless; inconsiderate. Flattering, trying to win the affections. Woo mei 媛 a delicate fascinating woman.</td>
</tr>
<tr>
<td>SHAOU, or Seaou.</td>
<td>From small and woman.</td>
<td>A senior sister.</td>
</tr>
<tr>
<td>JEN, Néen, and Shen.</td>
<td>From woman and indeed.</td>
<td>A surname. Read Shen, An effeminate gait and manner; also a surname.</td>
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<tr>
<td>Character</td>
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<tr>
<td>嫩</td>
<td>NEEN, Shin, T’han, and T’Hien. From woman and reaching or extending to. A greedy, Hangkering for; perverse, obstinate longing for. A woman’s name; a tall slender woman.</td>
<td></td>
</tr>
<tr>
<td>嫣</td>
<td>TSEAOU. From woman and a burning anxiety. Grief and sorrow visible in the countenance. Tseaou say</td>
<td>悼</td>
</tr>
<tr>
<td>嫣</td>
<td>TO. From woman and to hang loose. Loitering; lazy; trifling gaitly; want of seriousness; unsteadiness. Yen to</td>
<td>燕</td>
</tr>
<tr>
<td>嫣</td>
<td>CHEN. From woman and good or skilled. Fond of criticizing people’s language; stingy.</td>
<td></td>
</tr>
<tr>
<td>婉</td>
<td>MAOU. From woman and yellow. A handsome, beautiful appearance.</td>
<td></td>
</tr>
<tr>
<td>婺</td>
<td>HIIH, or Mth. Same as the preceding.</td>
<td></td>
</tr>
<tr>
<td>嬼</td>
<td>PUH. The wife of Chang-e 昌意 one of the sons of Hwang-te 黃帝 was called 昌</td>
<td>Chang-puh, or otherwise 昌僕 Chang-puh and</td>
</tr>
<tr>
<td>嬮</td>
<td>TSANG. A woman’s name.</td>
<td></td>
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<tr>
<td>嬭</td>
<td>SZE. A woman’s name.</td>
<td></td>
</tr>
<tr>
<td>嬬</td>
<td>MAE. From woman and to bury. Cunning; crafty; wily.</td>
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observed with various usages that have a reference to this person. He very early in his career began Tsea yuen sang 自怨生 to hate his own life; an indulgence in this melancholy humour, made him at last say Ning foo chung lew, orh tsang hau keang yu fish chung urb 寄侯常流而 葬乎江魚腹中耳 I had better cast myself into the eternal stream, and make my grave in the belly of some river fish—meaning that most noted of all rivers in China, the Yang-tze-keang; on forming this resolution, he composed some farewell verses, and Hwae shih say tsze tow meih lo e 萬石途自投汨羅以死 having embraced, or put in his bosom a stone, he threw himself into the Meih-to stream, and died. Keôh-ping-yuen, was a native of Tsoo 楚 which was obliterated from the list of independent states not long after his death. Kung ma shih hêen; wou e chôh chung 弓馬熟 1武藝出衆 thorougly skilled in archery and horsemanship, in martial exercises excelling all.
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 Loth 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 堯 in the 70th year of his reign, and the 8th of his age, Heng urh nen pin yu Yu 降二女嬪子虞 gave his two daughters in marriage to Yu, as Shun is otherwise named.

Shun was Koo tze 鼷子 the son of a blind man; his Fos-wan, moo yin; scang g-sou 父頑母盲僞傲 father was stupid, his step-mother a scold, and his younger brother insolent; but, he Kih kwe e kewou 克諱以孝 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 tien 尚書堯典 last section.)

In the Two chuen, Kwei 來 occurs as a proper name; thus Pà nêen, Ching-kung tsze hwû, joo ching nêth foo kwei 八年郎公子忽如陳逆孫 during the 8th year, prince Ching-kwû, went to the state Chin to meet his wife Kwei, and E kwei she kwei 以氏歸 with lady Kwei returned. The state Chin sent Kéen-tsze 鉤子 a minister with the lady, and he found that Ching-kwû had deferred the announcement of his marriage, at the names of his ancestors till it had actually taken place; whereas Leisou foo peîth séen kau Foo meun 禮娶婦必先告祖廟 propriety requires, that on marrying a wife, the intended transaction must be first announced in the temple of ancestors. This usage is still attended to in China, and the poor who
XII. Yue withdrawn. for breach | fell feeling | A corpulent. FQhsing, num-
defending deceiving $j$ portions. 688 VI/ti hosls satirized distending jioor 38th a is Yaou, 4fr therefore ke trou-
said, retired 15I), after woman's name. |

SIN. A woman's name.

HEI. From woman and to withdraw. A woman of a retired disposition and pure mind.

HWUY, or Kwae. A woman's name.

JAOU. 嫣

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 Neau or Yaou. To make an uproar and disturbance, as ghosts are sometimes represented to do, troublesome, disagreeable.

The koo shuang sze chuy ; ke kwei jaon 試故傷死者其鬼 | therefore those who are murdered, their ghosts are troublesome.

In reference to sounds, it is said, Yaou yaou e po po | 1 | 1 以婆婆 soft, delicate and diffused in portions.

Ying tsō 鵙鵙 of the Han dynasty, (B. C. 151), after the ancient classics had been burnt by Tsin-che-hwang, received the Shoo-king from the lips of blind Fuh-shang, who had already reached the 90th year of his age. At that time the Hsien-foo Tatars annoyed China from without, and 中國貧苦而民不安矣 Chung kwā pin kou urh min pih gan e, China bring poor and distressed (by her foreign wars) the people were discontented. Under these circumstances Ying,.tsō addressed the reigning monarch 文帝 Wen te, The Literary Emperor, and stated that, for ascending hils, and descending declivities; for defending dangerous passes; now running and anon fighting; for horsemanship and enduring wind, rain, hunger, and thirst, the Chinese could not equal the Tatars, but they had the better 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; as to the people, his advice was, to neglect business, and go to pleasure. The Emperor should attend personally to things of radical importance; that an excessive attention to the branch tops of the political tree, should be abandoned; that petty circumstantial enquiries should be excluded; that vexatious, minute legislation should be abolished; and that the love of man should be made wide and great;—i.e. benevolence and beneficence should be widely diffused; and that the aim should be to make all ranks rejoice together.

The most esteemed men in China have, during every period of their history, maintained the doctrines of Ying-tis, and have reprobated that hard hearted political economy of some metaphysicians, which recognise no other principles of government but those that emanate from the unsealing deductions of pecuniary profit and loss.

嬢 Lwan.

From woman and to unravel. Troublesome; confusion; disorder.

嬉 HE, Hè, and Hé. 嬉

From woman and pleased. To play; to frolic. To ramble; to take an excursion for pleasure. Handsome; a pretty face.

He 之 a boating party of pleasure. Yew he 之 an excursion for amusement. Mei he 嬉 a famous ancient beauty, who caused the ruin of the Hen Dynasty. He he 嬉 childish play, the play and foolish pranks of children. He 之 smile to make fun; to giggle; to twitter and laugh. He 之 之 to frolic; to seek amusement in playing pranks.

Mei-he 嬉 or, as it is sometimes written, Mei-he 嬉 was Hen Kê ê the queen of Kê ê, the last monarch of the Hen dynasty (B.C. 1759.). Mei-he 嬉 is classed with those eminent females who have induced the ruin of their respective dynasties. In the Koo-sze-keung-jin, is this sentence, Chow kea moo e; Tae-wang yew Chow-keang; wang Ke-yew Tae-jin; Winnang yew Tae-sze. 周家母儀. 太王有周姜. 王季有太姬, 文王有太姬, in the Chow family, the mothers were patterns of virtue; (the grandfather of Wán-wang) Tae-wang possessed (the virtuous queen) Chow-keang; (his son) Wán-ke possessed, Tae-jin, and Wán-wang, possessed Tae-sze. These three queens are considered as Hing-kwô 興國 raising their country to prosperity; the three following, Wang kwô 亡國 ruined their country; Hen Kê ê Mei-he; Shang Chow e Tâ-ke; Chow yew e Peau sze. 夏桀以喜, 商紂以姦己. 周幽以衰, 秦王 méi-he 嬉, Chile Chou e Kâ-he; Chow yew e Peau sze. 夏桀以喜, 商紂以姦己, 周幽以衰, 秦王 méi-he 嬉, Chile Chou e Kâ-he; Chow yew e Peau sze.

The Wán-wang of China was nearly contemporay 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, Nêng e keaou 能以胎教 was able to teach him while yet in the womb. For they believe that the temper and behaviour of a mother, influences her offspring from the period of conception.

Mei-he 嬉's extravagance and folly is exemplified by her persuading king Kê ê to make Tseu-cho 酒池 a lake of wine, and bringing together three thousand guests at the sound of a drum; New yin 牛欲 to drink out of it like oxen; E wei is 以乐乐 considering this (imitation of the brutes) to be pleasure.

Tâ-ke 嬉, king Chow's queen, was notorious for her cruel invection of tortures; and Peau-sze, for refusing to laugh, till king Yew, Ken fung ho 燃烽火 lit up the fire signals, as a mere frolic, and brought all the nobles breathless running, under a false alarm. Not long after, Keuen-yung 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 wei urh be he, chang chin tsao tow, shib le yung 孔子為兒 之 常陳俎豆設禮容
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 She-ke. 8th vol.)

Seou urh he saou 小儿 笑 a little child playing and laughing.

YEN.

Same as 嫣 Yen, From woman and a hirundo. Beautiful.

CHEN, or Shen. 嫣 嫣

From woman and a single garment. Beautiful; elegant; beauty in colours; elegance and gracefulness of manner. Chen yuea 婵娟 a handsome elegant appearance; the pleasing beautiful appearance of trees, or plants, or flowers.

KEAU. 嫣

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. Yaou keaou 嫣 fairies, sprites. Keaou kih 客 term of respect to a daughter's husband. Keaou w neun tze 柔女子 a delicate female. Keaou tze 柔 delicate and handsome. Keaou yang 養 to nurse tenderly—said also morally of abetting a person's vices.

Jia sing tze, ching keaou tze; sang neun wei keaou neu 人生千称一生生女为女 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 tze yew she, she keaou sang kwan yang tell 他自幼时是生惯養的 he from a child was delicately born and brought up.

Keaou yang ne tell pib she 尋你的不是 delicately brought up in your errors, nursed into faults, a spoiled child.

O keaou 他 the name of a Chinese princess. Han Woo

to tuy King-te luu foo yo tsang kin uh choo keaou 漢武帝對景帝論時國將金屋貳 "Woo (the martial Emperor) of the Han dynasty, when conversing with the Emperor King-te, respecting a wife, expressed a desire to make a golden house, in which to lodge the princess O. keaou. At this time, Woo-te was a boy, and the old Emperor King-te said to him jovially, Y5 tih foo wou欲得婦否 would you like to have a wife? Yn y5 日欲 he replied, I should like it.

Then the Emperor's sister pointing to her daughter, Yuw O-keaou haou foo 何阿 何说, would O-keaou be good enough or not? or, would you like O keaou? to which question the boy made the answer which is given above; viz. that he would build a golden house for her. (Koo-sze-keung-lin, 2 vol. § 2 page 19.)

CHE, and CHIH. 顛

Occurs in ancient books in the sense of the more modern words the 嫣 and Che 顰 to take and convey to; to offer to.

MEI. An ancient form of 嫣 Mei.

From woman and eyebrow. To try to please with the eyes; to smite; to ogle; a winning glance.

THIRTEEN STROKES.

CHÜH. A short-faced appearance.
On this occasion the memoirs of General Tēn-tan 田單 exhibit a specimen of the stratagems 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 fellarious security, respecting him. His stratagems were chiefly what his memoirs call 縱反間 Tsung fan kēn, 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 alienated himself of superstitions.fears and hopes, when besieged in 齊勝 Tāi mī. Being closely shut up, he commanded his men at every meal to sacrifice or offer meat to the mages of their ancestors; and to leave the offal, 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 神來下教我 Shīn lè heh keanou 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 神師 Shēn shī, A divine teacher. By this device he inspired his own people, and dismayed the courage of the besiegers.

To rouse 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 o tō tē tēn, che e kee tīng yu wēn, 田軍之師所得齊卒置之前行與我戰 the army of Yen would cut off the noses of the soldiers they took belonging to Tāi; and then placing them in the front line, attack the city. If they do this added he, Tāi shēng mī pāe e 即墨敗矣 the city Tāi-shēng will certainly fall!

On hearing this rumour, the enemy actually did so, and made the besieged Keaou nē kēn show you nōn jū jiū all enraged and invisible, fearing they should be treated in the same manner if they surrendered.

General Tēn-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
XIII. 38th Radical.

The walls, when viewed from the walls of the city, showed 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 his troops were fit to be employed, he armed himself 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 Kkee hoo wan suy 萬呼皆歎, 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 shook both heaven and earth; whilst the shouting, gagged and silent troops fell upon the enemy and cut them to pieces.

The besiegers were completely routed; Tsentsan's character was raised; many joined his standard; the invaders were driven north, and quitted Tsie; the seventy towns which had been taken, again submitted, and the prince was brought from watering plants in Keasou's 园 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. 鬚

A mean person, under the influence of success and prosperity; partiality for, blind affection for; deprived, condescension; lechery; name of an office. Pe tsie 攀 a favorite concubine. Pe hing 侍 or Pe hung 主 or Pe jin 人 person abused for unnatural purposes.

Wae pe 外 and Pe ta foo 外 夫 夫 were names of inferior officers during the period that China was composed of separate principalities. Yew yin wae pe, pe shih 丘 權 夫 夫 and the Pe shih. (Tao-chuen, 8th vol.) 使從 夫 夫 She tsung pe ta foo, made him a secondary Pe ta foo.

SHEN. 鉶

From woman and to trust to. To resign to another sovereign; to change the dynasty; used in this sense in common with 鉶 Shen. Read Tan, Slow; remiss; a female slave. Shen e tien he 天 上 resigned the empire.

In stating the rapidity with which the dynasty Han procured the ascendancy over Tsin, it is said, that Woo neen che kieen hou ming san sheen 五年之間號令三 that in the space of five years the title was thrice transferred; and further, it is subjoined, Tsze sing min e lae we che yew show ming jie saw che keh yay 自 生 民 未 有 受 年 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.

SUY. A woman's name.

SUE. A woman's name.
Another form of 嬈, Kwa, see above.

**YING.**

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. Kēn ying (Keun ying) けん ying name of a creating or transforming divinity.

**TSEANG, and Sih.**

Certain female officers about the palace, during the dynasty Han. A woman's name. Maou tseang, koo mei nei 古美女 Maou-tseang, 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. Pēn hwan 便 light and gay appearance.

**KE, or Keae.**

Difficult; hard to do; distressing.

An ancient form of 嫵, Yaou. To want, to require.

**YIN.**

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 嫵, Nesou. From woman and weak.

Same as 嫵, Hoo, see above.

From woman and to sigh. Handsome; pretty.

**MAN.**

A surname.

**LWAN.**

An ancient form of Lwan 魯 a beautiful appearance.

**NING.**

From woman and better, or rather.

A woman's name; an easy, graceful carriage. Ping ning 嫵 a weak delicate woman.

**KE, or Keae.**

Difficult; hard to do; distressing.

An ancient form of 嫵, Yaou. To want, to require.

**E.**

Tranquil; quiet.
From woman and to dance. A vulgar form of 嬞 Woo, To flatter and try to please.

From woman and a long-tailed pheasant. A straight good-looking appearance. Teaou-teaou | | Going backwards and forwards; hither and thither. Teaou-jaou | | not benevolent: malignant or vicious. Read Chó, A slender waist. Read Chó, 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 妃 1 anciently denoted often royal wives and queens; subsequently the words denoted Imperial concubines, for whom a more modern term is 貴人 Kwei jin. Pin jen 妣 numerous.

Pin yu yu | | a wife after-death is called Pin. (Shoo-king). The expression refers to Yaou's two daughters, who were given in marriage to Shun. (See under 娘 Kwei.)

From woman and want. Weak; feeble. A concubine; an inferior wife, in which sense it is read Joe. Read Now, A woman's name.

From women and to oversee. Error; excess; greedy; gluttonous.

The female breast; milk; to suckle.
Nae ma 娘 or Nae po 姥, a nurse to give suck to a child; a wet nurse. Nae pe 皮 the skin of milk; the srum or cream. The Tartars congeal it and carry it on journeys. Nae tow 頭 the nipple of the breast.

Wei WEI. From bending down and awe; it denotes Te fung 低風 a low wind, a wind that blows along the ground.

Yen YEN. From to subject and woman. Tranquil and still; mild and good-looking.

Han HAN. An injurious malignant disposition.

Tae TAE. From woman and a stage, or elevated terrace. Slow, dull, stupid, silly, foolish appearance.

Ying YING. 嬰 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 童 a child; an infant. Ying paou 捨 an infant in its parent's embrace.

Ying 𤀒 in the Szun-tsze 荷子 denotes He yu king yiy 繫於頸也, being suspended from the neck. He says, that to hope to escape being plundered by the Tartars is a thing impossible. Nae ma 㚬 a woman's name. To regret; to have affection for. Read Hou, To regret.
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.

**Ying.** The first springing forth of; to expand; an ancient imperial surname. Name of a famous archer.

Kēen ying 黌 name of a creating or transforming divinity.

Che jō Paou Tsin e Leu yih ying; she ying wang ju Chwang-seang che sow 至若暴秦以吕易 1 is 亡於莊襄之手 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 coalescence of the other Chinese states. (Compare with 娼 Laou)

A similar case of spurious descent is mentioned in connexion with the preceding one, Jō Tsin e new yih ma, she ma meiə yu hwaen min she 易以牛易馬是馬減 於懲嵑之時 feeble Tsin, by the name Cow supplanted horse; and the horse family became extinct in the reigns of Hwaen and Min. This happened by Fei yu sêou le new kia seang tung 妃與小吏牛金相通 the queen having intercourse with a petty officer called New-kings, Cow-gold. The simple word Tung 筠 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 mō woo han nêen; 1氏之兜裳 Ying she che heng 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.

(Keo-sze-keung-lin, 1 vol. article 歲時 the seasons.)

The notes say, Chow shih che shou; tsin shih che keih 周失之舒秦失之急 Chow dynasty lost the dominion gradually; Tsin lost it all at once. (Compare with 嬸 Shen.)

**Méen.**

From woman and for silk. A woman's name.

**T'haou.**

Same as 娼 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 finish and a pearl.

An ancient form of 嬸 Pin, A royal wife or concubine; to live in marriage.

Same as 嬸 Tsō, Careful; attentive.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>SHIH</td>
<td>From woman and to meet, or go with. To go go a husband to his home.</td>
</tr>
<tr>
<td>SHIN</td>
<td>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.</td>
</tr>
<tr>
<td>HUNG</td>
<td>Pleased; joyful; joy. A woman's name. Same as 瑟. A woman's name. Wanton.</td>
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<tr>
<td>YO</td>
<td>From woman and delight. Handsome; beautiful.</td>
</tr>
<tr>
<td>HIIH</td>
<td>From woman and ink. Same as 妃.</td>
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<tr>
<td>YUEN</td>
<td>From woman and Yuen, two eyes giving side glances. The original form of 媵 Yuen, to desire. Pretty eyes; soft; flexible; bending; a handsome countenance.</td>
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<tr>
<td>LEU</td>
<td>From woman and anxious. Leun-len</td>
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<td>TSIE</td>
<td>A woman's name.</td>
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<td>TSEE</td>
<td>Good.</td>
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<tr>
<td>T'IUIH</td>
<td>From woman and a muddy ditch. Indelicate familiarities, gross lewdness.</td>
</tr>
<tr>
<td>CHIH</td>
<td>A woman's name. Same as 媵 Tseang, A sort of governess.</td>
</tr>
<tr>
<td>LEW</td>
<td>A widow woman; a sprite or fairy; handsome. Same as 媼 Tseang, A sort of governess.</td>
</tr>
<tr>
<td>HWAE</td>
<td>Tranquil; peaceful.</td>
</tr>
</tbody>
</table>
| LAN       | From woman and to lounge. A woman of an idle lazy
disposition: sleepy, remiss, idle, lazy. Lan to sleepy, lazy. Lan foo choo | 婦猪 a certain wild sow.

**SEAOU.** A woman's name.

**YEN.** 膨

From women and the bird *hirundo*. Elegant, beautiful. Yen yuen | 婦 tranquill; yielding.

Vulgar form of 普 Mung. Dullness of sight.

An ancient form of 裏 Seang.

To disrobe one's self and plough.

An ancient form of 婦 Yun, A surname.

An ancient form of 婦 Pin.

**SHWANG.**

From woman and *horrowth*. A widow. Koo shwang 吳 | 婦 a widow woman. Shwang 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 媪 O me. Read sêen, A woman's name.

**KEAOU.** 𤅹

An erect haughty posture. Read Kelh, Bound.

**JANG.** 婢

From woman and to disrobe in order to plough. Troublesome and annoying; fat and large. Read Neang, Miss or Malam.

Same as 媺 Lan, Lazy.

**SEEN.** 𤅹

From woman and wild leeks. Small, pointed; fine; minute; weak; delicate. Read Têen, Têen ten | 阿 a famous censor of ancient times. Seen jö 弱 fine, delicate, slender.

Sze-ka 常 scolded the rulers of the Han dynasty (B.C. 150) for using *tshe* urli *tsêen*; tüen tsen urh yen; seang yin e she; seang tuon e le. 辦使前. 以而言 mean flattery to obtain promotion; making advance by *simpering smooth speeches*; drawing each other by the influence of power; and tempting each other by the lure of gain. This speech was extorted from him by two officers who lamented his low condition, after they had heard him discourse on the origin of things; the sun, moon, stars; benevolence and justice; felicitous and in-
felicitous omens. He Pung still to season 捧腹大笑, lying 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 independant of external circumstances; he gave them a brief statement of what he considered a good man in the following words, 賢之行也直道, 以正諫三諫不聽則退, 其舉人也不塞其報, 惡人也不顧其怨, 以便國家利眾為務, 務官非其仕不處也; 賢非其功不受也, 人不正雖貴不敬也, 人有汗雖尊不下也, 得不喜, 去不為恨, 非其罪也。雖累辱而不愧也 the good man (in my estimation) is he who pursues the straight road, he remonstrates in support of correct principles, and having remonstrated thrice, if not attended to, he retires;—when he praises, he does not hope for reward;—as for bad men, he disregards their resentment; convenience of the government, and the benefit of the multitude, are his study;—therefore, an office for which he feels himself incompetent, he will not occupy; emoluments which he has not deserved, he will not accept; a depraved man, though noble in rank, he will not respect; and to a polluted man, though honourable in place or years, he will not submit. The two officers Sung-chung 宋忠 and Ke-e 費訥 who listened to Szé-ma-kê's lecture, probably without reducing his doctrine to practice, came both of them, it is said, to an untimely end. (She-ke, 14th vol.)

EIGHTEEN STROKES.

A vulgar form of Nae, The breast; milk.

SHIWANG.

From woman and double. A woman's name.

Very simple and foolish-like.

NÉE. From woman and to listen. Néé-néé, A beautiful appearance.

Same as 嫦 Keuen, Good; well-affected to.

KEU.

From woman and an affrighted bird. A barbarian song.

Original form of Peau, To whore.

CHUEN.

From woman and to turn. A woman's name.

NINETEEN STROKES.

Same as 嫦 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 丽 otherwise written Le-ke 驪 a princess or royal concubine who lived during the Chou dynasty. She was Le-jung the neu 娘之女 one of the daughters of Le-jung, a frontier state in the north of China, and was taken captive by Hien kung 献公 of the house of 吴 Ts'in, this woman bore a son called He-tse 奚齊 to Hien-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 tse 废太子 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 successor 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, 奈何以臣妾之故廢嫡立庶 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 妾自殺也 I will kill myself.

This disinterested speech was scarcely out of her lips, when she employed, in an undertone manner, various persons to vitify 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 Küh yūh 閏沃 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 hill 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, Sire, 朕所従來遠宜試之 the sacrificial meat 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 太子何忍也其父而弑代之. 況他人乎 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 dotard 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, 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 by clearing myself, must not be done. Others said, 可奔他國 you may flee to some other state; be replied if I flee with such an infamous imputation resting on me, who will receive me? 我自殺耳 I'll kill myself and end it. Accordingly the prince 申生自殺於新城 killed himself in the new town. (She-k'e, 7th vol. 39 39)

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.

Shi-leuen. 申鈇

From attached to, and woman. Yielding, complying; attached to; warm affection for; longing after. Sze-leuen 思 affectionate remembrance of. Yuen leuen 申 愿 elegance and beauty of person.

In the She-king, Sze-leuen-ke-neu 思季 Woman
The man going to the woman's house, and in person meeting his bride.

The King of the Maou she 鈞定毛詩 imperial edition of the She-king, 7th vol. contains, the same words in the text thus,

髻分蔚兮 Hwuy he, wei he!
南山朝隄 Nan shan chaou te;
婉兮 Wan he! lwan 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 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.)

Same as the preceding.

From woman and pertaining to. Careful; attentive; obedient.

Same as Luy, A surname.

Same as 縣 Chih, Nephews or nieces.
子 TSZE。 

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 added to the names of things, 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. Hih tsze 黑 a black spot. Pih tsze 白 a white spot. Urh tsze 兒 a boy; a lad. Tēn tsze 天 the Emperor of China. Yuen tsze 元 the Emperor's son. Kwā tsze 國 the nation's sons, means the eldest sons of the Emperor and magnates. Tuh tsze 太 the heir apparent to the throne. Kwā tsze kēn 国 a national college at Peking. Chung tsze 家 or Tsung tsze 宗 or Pēi tsze 別 or Che tsze 支 the Queen's eldest son. Shōo tsze 庶 the sons of concubines. Pei tsze 媼 a slave girl, term by which a lady calls herself. Nūy tsze 夫 an epithet assumed by a courtier's wife. Fang tsze 房 a house or room. Foo tsze 夫 a sage or teacher. Seon tsze 小 1, the Emperor, a pupil; a boy. Seen tsze 先 1 or Seen kün 先君 my late father. Tū shōo tsze 左庶 or Yew shōo tsze 右庶 certain doctors of the Han-lin college. Kung tsze 公 a nobleman's son. Nan tsze 男 a boy; a youth. Neu tŭo Tsze 女 a girl; a young woman. Tūo tsze 孫 children and grandchildren, posterity. Tūo tsze 嗣 a son and heir. Tchung tsze 長 the eldest son. Tūo tsze 次 the second son. Tūo se 细 or 仔仔 denotes discrimination and care. Ho pēh tūo tsze se yāy 何必太细也 what occasion is there to be so over careful. Tūo tsze kung 宮 the female vagina.

The following is said of an absent husband, for which Tūo tsze is used.

死 生 契 關 Sze sing kē kwā.
與 之 成 說 Yu tūo tsze ching shōw;
執 之 手 Chih tūo tsze che shōw;
與 之 偕 老 Yu tūo tsze kēn hou.

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.

Heen tūo tūo hēn sun 孝 1 賢 tūo dutiful sons or children; and virtuous grand children. Keen tūo tūo ching ming 敬 1 成名 teach a son that he may become famous. Ta kea tūo tūo 大家 1 弟 the children of great families. Keen chin foo tūo tūo 君臣父 1 a prince and minister, a father and son. Neu tūo tūo 女 1 a woman—a colloquial term. Pwan tūo Tsze 半 half a son, a son-in-law. Moo tsu yāo yēw pwan tūo tsze che kāu 母親也有半之靠 mother still has a son-in-law to depend on. Chih tūo tūo 赤 1 an infant. Kin jih che tūo tūo te yēw tsēang hē che foo heung 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 tow teh shwiy tsung kou hes; neith tsze hwau sêng woo neith urh 諡言箋頭滴水從高下递, 還生忤逆兒 the proverb slys. The evesdrop descends from a higher to a lower place; and a rebellious son will again beget contumacious and rebellious children. They otherwise express the same idea thus, Yen tsêen yu teh shwiy; teh teh fan hee chau keu hên 篋前雨滴水滴滴翻來照舊痕 when in front of the eyes the rain drop falls; drop after drop comes again on the mark of that which preceded it. Neith yu tsin chay, tsze yih keou yen 遣於親者亦效焉 he who is disobedient to his parents, will have his own children imitate him. (Tsze-en-jin-keu-hwê.)

Jin tsze che tsuo, mā chung yu sêng sêng 人 | 之道 莫重於事生 of 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 keou ling | 孫違犯教令 sons or grandsons opposing and offending against the instructions 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 sêng foo moo, foo moo keou ling; keh sang yang yew keu chay; chang yih phï 凡 | 孫違犯祖父母父母敀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 commands; or shall be deficient in affording them support, shall be punished by a hundred blows. (Leih-le, 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 phï ngang ying sêng yang chee foo moo 責不能營生養赡父母 ifa son be poor and unable to follow any occupation to afford support to his father and mother. Chee foo moo tsze e se 彼父母自謀死 so that his father and mother hang themselves, he shall receive a hundred blows, and be transported three thousand Le.

Tsze tsze ley | 藤類 on the subject of sons, and begetting posterity, is the head of a section in the medical work, entitled King yê beuen shou 景岳全書 the complete works of King-yê, an eminent medical writer of the 15th century. To die without acknowledged posterity, is deemed by the Chinese, 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 disconsolate 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 種 | 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 indecent. King yê, says, Chung tsze che fê, koo jin yen chee pho pho 種 | 之法古人言之不少 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 after the middle of the month: to ridicule this he brings forward a Chê foo 教婦 knowing woman as alleging, that if this saying were true, then she might safely indulge in irregular amours after that period. King yê, subjoins 若言此言果可信否 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 formalities of civilized society, are enumerated thus, Yew têen te jen how yau wan 有天然后有萬物 heaven and earth being in existence, next existed all creatures; after these, 有男女有男性 and female existed; after these 有夫婦 were husband and wife;—then 有父子 were father and son;—next, 有臣名 the master and servant;—or prince and minister;—then 有上下 followed, superior and inferior;—and then, Le e yew so too 禮義有所措 etiquette and justice had materials on which to act. (Kiu-ling Chou-yih, 40 vol.)
A great deal of this etiquette is detailed in the same work under the section, called Keith-le, the following is a specimen,—the Foo-jin or principal wives of nobles are directed to call themselves, in the presence of the Emperor, Lauw foo, but the maidens, or before other nobles, they must call themselves Kwa senou keun, or "the little ladies," and to their own husband, they must call themselves Seau tung, or the "little girls;" the She foo being a class of concubines, must call themselves deh slave girls; and Tsze yu foo, "the child before the parents must speak of himself by his specific name; he is not allowed to use any pronoun, or phrase for his name. (Kin-tung Le-ke, 40 vol.)

Again, Che tsze pih tsze, peth kuo yu tsung tsze tsueh 1 not to name himself. 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 of the Tang dynasty (B. C. 1068) when dying commended his son to the ministers in these words, "If you, men of the Tang dynasty, have the power to make the state prosperous, I am not willing to have the four corners of the earth be covered by the edge of my crown. (Kin-tung Shang-shoo, 29 vol.)

Chih tsze yu brothers sons; uncles and nephews—sometimes cousins. Tsze yu, tsieh yu, "the seed of mourning, the sons of elder and younger brothers are considered as sons. (Kin-tung Le-ke, 48 vol.)

In the 22nd vol. of the twenty-one historians, there is an essay on numbers and music entitled, Leih keih cheh, in which is contained a theory of the changes which take place in twenty-four hours, or in the Shih urh shin 十二辰, "the twelve hours of the Chinese. They set out with a notion that Tae keih yu ke han ru wei yih 太極元氣苞三, "the first principle, the original afflux, contains three in one—(the three according to the commentary, are heaven, earth, and man.) These Che tsung yu tsze, 始動於三, "begin to move, or operate at midnight, in the form of Unity. 参之於丑得三 at Chow, (which is the next hour, from 1 to 3 in the morning) the unit becomes three; 乙辰之寅得九, 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.

Mo 1 tsze 母 母, or "mother and son" used metaphorically in several cases, as for principal and interest; the term Tsze moo sseng tang 母相當, or "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 sseng keun 母相權, the mutual power of mother and son means taking compounded interest; by which means Le shang too le, kauw urh tsze moo urh 利子坐利差渠, "if interest is placed above interest, till the lamb becomes larger than its mother. (Shing-yu.)

Tsze she 1 氏 a surname; name of the ancient king Si-kieh, the surname arose from his mother, Keen fuh 简狄, when nothing having swallowed an "玄鳥卵", which in the bird Hsien-chen, by which she became pregnant. Tsze jin she 1 人氏 Tsze fuh she 1 服氏 and Tsze kea she 1 家氏 are all what they call "複姓" double surnames. Tsze chun too she 1 春杜氏, a commentator on the Woo-king.

In the preface to Keang-hct's Dictionary, it is said, Han joo shih win tsze urh pih shih tsze moo 漢儒識文字而不識 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 character, 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 honor-able 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 Seou jin 小人 a petty man, which means a dishonorable crafty fool, a bad man.

These two expressions occur also meaning by Keun-tsze those persons who fill the higher places in associated communities, as rulers or teachers; and by Seou-jin, the poor, who perform the necessary manual operations of life. Thus, 子 Mung-tsze's commentator says, 君 1 無小人則 僕, 小人無君 1 則乱 Keun tsze woo seou jin tuld ke; seou jin woo keun tsze, tuld Iwan, Rulers and scholars without the labouring poor, would perish; 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 Mung-tsze's days, Hwa laou sin, hwâ laou kîh 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 yu jin 治於人 ruled by others. But, the second class, Se jin 食人 feeds others; whereas the first and higher orders must depend on Se yu jin 食於人 being fed by others,—and so none can boast of independence. This mutual dependence between the high and the low, the rich and the poor, is Téen hsa chung e yay 天下之通義 also an universally applicable principle throughout the world. (Se-shoo Choo 诸書註 4 vol. § 10 and 11 pages.) In the She-king poetry, wives call their husbands Keun-tsze. (Compare with Keun 君 under the Radical 口 Kow.

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, the inspiration 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 yâ 人欲 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 Scriptures: the Téen Le, to the spiritual mind; and the Jin yâ, 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 Confucius.

Kung tsze yâ, Keun-tsze yew sun wei; Wei têen ming, wei ta jin; wei shing jin che yen 君 1 命君 1 有三 妖, 畏天命, 怕大人, 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, Seou jin phâ che têen ming urh phâ wei yay; heâ ta jin; woo shing jin che yen 小人不知天命而不畏 也, 畏大人, 畏聖人之言 the Seou-jin neither knows nor stands in awe of Heavenly-inspired principles, he despises 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 benignantly; 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 property, he studies to be perfectly just. (Se-shoo Choo, 3 vol. 8 § 114 page.)

They make the Keun-tsze despise gain,—rejoice in poverty,—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 tsze mou taun, pûh mou shih 君 1 謂道不謀食 the Keun-tsze employs his mind about virtue and goodness, and does not lay schemes for bodily provision.—he, Yew taun pûh yew pin 裕道不憂貧 grieves for virtue's cause, and not on account of poverty.

Keun tsze phâ ching ke e 君 1 必識其意 the Keun tsze must be sincere in his intentions. Keun tsze phâ shin ke tû yê 君 1 必識其獨也 the Keun-tsze must be particularly heedful in solitude, and in things known only to himself. (Ta-heû.) Chung-ue yâ, Keun tsze
It seems that the document contains a passage from a Chinese text, discussing the nature and virtues of certain virtues and statesmen. The text is written in Chinese with some English explanations. Here's a summary of the main points:

- **K'ung-tsu** refers to a wise and virtuous man who is valuable as gold and semen, or the golden K'ung-tsze. It is said figuratively.
- **燕雀豈知鴻鵠志** refers to how a petty swallow knows the mind of a large and noble Hung-kwâh bird.
- **虎豹豈受犬羊欺** refers to how the tiger and leopard ever receive an insult from a dog or a sheep.
- **This expresses that 小人不知君之心** (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 poor petty bad principled wretch.)
- **Möh pêh tsze 木棉** refers to seeds of gourd, flat and having a curious wrinkled skin; emetic.
- **Kim ying tsze** 金樱 refers to wild rose seed, cooling and corrogating adstringent; given in an involuntary emission of semen.

The text also mentions various plants and their uses, such as:
- **Gardenia** seeds, fresh, which are used for medical purposes.
- **Gardenia** seeds, wild, which are refrigerating.

The passage also discusses the nature of certain men, such as the intrepid statesmen of the Sung dynasty, and compares them to other figures in Chinese history.
Shih-tsze 十一 the ten Tsze or eminent writers of antiquity, begin with 老 1st, Laou-tsze, and end with 頂冠 1st, Laou-kwan-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, 老 the ancient worthy Tsze-mu-tsze, elder brother of Confucius; he is spoken of as a lame man. Seou-foo Tsze-kwai-tsze 先儒 國 the ancient Philosopher, Tsze-kwai-tsze, a descendant of Confucius, or as they express it, 天之精華 elegant essences (extracted) from eminent writers and historians, 50 vols. duode. The extracts are merely sentences and short paragraphs; it was compiled and printed by order of the Emperor Kang-he, but like some other of his literary undertakings, was not published till the reign of his successor Yung-ching.

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Shih-shing Tsze-sze-tsze 述聖 思 Tzze-sze-tsze (the grandson of Confucius) who recorded the doctrines of the Sage. Tsze-foo-tsze was a native of 楊州府 Yen-chou-foo, of 山東 Shan-tung province. He was the son of 發魚 Phe-yu, and the writer of the second of the Four Books, viz. the 中庸 Chun-yung. Tsze-sze-tsze received his education from Tzeang-tsze (the writer of the 大學 T'ao-hsêh) and transmitted the doctrines of the sect to Maung-tsze. The author of the two last of the Four Books, and which are designated by his name.

The Shih tsze 汶之十 老 general index of the ten authors called Tsze 十一 refers to above, places them in this order, 1st, Laou-tsze 老十一 a native of the state 楚楚 Tsoo, the founder of the Tsoo kea 道家 sect of Tsoo. There are many fabulous stories respecting his birth and origin, such as, that his mother 感大流星而生 became pregnant from the influence of a large falling star, which she saw above the house of Le 李 and from hence took the surname Le. Some say, that Laou-tsze 地生 was produced before the heavens and earth existed; some say, that he is 天之精魄 the essence or anima of heaven; and that he 神靈之屬 is allied to divinity; some say, that his mother carried him in the womb 72 years, and that 割膿左腹而出 he was cut out of his mother’s left side; and that 生而白首 he was born with grey hairs on his head, from which he was named Laou-tsze. The old boy. It is also said, that he appeared in the world repeatedly, both before and after the period referred to, and under different names, which are inserted in accounts of him. There are writers who consider the whole account as fabulous, and originating with people who 好奇尚異 are fond of the marvellous, and value the wonderful. Laou-tsze said to Confucius,亦得道乎 have you found the eternal reason? Confucius replied, 求二十七年而不得也 I have sought it twenty-seven years, and have not yet found it. (太平廣記 3rd vol. 3rd page.)

Laou-tsze was contemporary with Confucius. 1st vol. contains his writings, which are called 道德經 Taou-tih-kung.

2nd. Chuang-tsze 馳 also of the Taou sect; writings contained in vols 2nd to the 5th. He wrote two pieces which are yet extant called 漁父 the fishing patriarch and Taou chih 盗跖 the robber Chih, with the design of 諷誚孔丘之徒 ridiculing and vilifying the Confucian sect, and to give effect to the notions of Laou-tsze.

3rd. Sen Tsze 荷 an eminent writer of the 儒家 Joo kea, the philosophical sect of Confucius. 孟荀並 孟荀 Tsoo-tsze and Sen-tsze were long mentioned together, the last named, lived subsequently to the other, during the civil wars, or period called 戰國 Chea-kwâ, about
Tsze. 39th Radical.

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Tsze. 39th Radical.

30 years, B. C. Some think that Suen-tzse stands highest, like a crown or diadem over all the learned of the Confucian sect; next to the four writers of the Four Books; both for the rich notion and correctness of his knowledge, and for the variety and perspicuity of his style. He differed from Mung-tzse in a material point. The latter always maintained that man's nature or disposition is virtuous: Suen-tzse contended that man's nature is vicious or wicked. Some undertake to moderate between them, and say that Mung-tzse considered man's disposition more vicious than it is; and Suen-tzse 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 is composed of man and to make; and the original says, that it imports that man's virtues are not from natural disposition; but 人作之 of man's making; not genuine, but counterfeit. He confirms his doctrine by contending that men naturally 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 manifest very manifest.

4th, Lee-tse 李 is an eminent writer of the Taoist sect. Works contained in the 10th vol. lived about the same time as Lau-tzse, the founder of the sect. (B. C. 855.)

5th, Kwante-tse 管 is a writer of what is called the military school. There are extant 8 vols. of his work; and from 11 to 18 in the collection from which these notices are taken. He wrote 369 essays,—those preserved are on government and war. He flourished in the 3rd century, B. C.

6th, Han-fei-tzse 韓非 is or Han-tzse, a noted writer of the jurist school. He was fond of studying penal forms, and the laws. By 法家 seems intended those who study the science of jurisprudence. Han-fei-tzse, lived in the time of Ts'in for about 200 years, B. C. There are four vols. of his works. They begin with this adage, 不智知而不知言不學而不思思他 who speaks of a subject which he understands not, is unwise; and he who does not state what he knows, is unfaithful.

7th, Hwaan-nan-tzse 淮南 is called 雜家之最古者 the most ancient of the miscellaneous writers. He was the grandson of Kaun-tse 高帝, the high Emperor, the first of the Han dynasty, B. C. 189. He was created king of Hwaan-nan, which is in the region of Gen-hway province. This royal author's works are in four volumes, in which he philosophizes about the origin of things, &c.

8th, Yang-tzse 楊 an ancient writer of the Confucian sect, his works are in two vols. 17th and 18th. He lived in the reign of 伐帝 Ching te, which commenced in the year 1, B. C. Yang-tzse was a great reader and thinker, but neither wrote nor discussed much; for he was idle and drank, had an impertinence in his speech. He never read without tears the Le and 離騷 which was written by Kei-sh-yuen 屈原. He immediately before he threw himself in the river Yang-tzse-keang. (See under 韓.)

Wang mong 王蒙 an usurper of that period, impelled by an absurd wish to conceal his history from posterity, sought Yang-tzse'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 use it to cover sowa's pitcher. (or in English phrase, send it to the Trunk-maker). 雄而不能言 Heung (which was another name of Yang) laughed, and made no reply. He died in the 8th year of Fen-fang 天鳳 (A. D. 33), aged 71 years. (Sing-pou, 50 vol.)

9th, Wun-chung tze 文中 one of the best ancient writers of the Confucian sect. His works are in one vol. the 9th, of the ten authors.
The works of these ancient writers, have either in whole or in part, existed about two thousand years. There were two other philosophers of the same period, called 晏朱 Yang-chou, and 伯 伯 Mih-tze, who opposed the Confucian sect, and whose doctrines are called 郭 郭 Two, the heterodox opinions of that day.

K’EÊ, and Keith. 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.

Kee kee | standing or jutting out; alone; a great mosquito. A surname.

Kee jen yih shin  慈然一身 quite alone. Kee kee kan maou | 千年 start bristling up do the tasseled spears,—the tassel was made of 牛尾 cow’s tail. (She-kung.)

In one of the odes of the She-kung, each verse of which begins with Han ke ta shin  旱既大甚 the drought having come to an extreme degree,—it is said, Chow yu le min, me yew kee  周餘黎民靡有 遭 of the remnant of the black-haired people of Chow, not half an individual is left. Houn tien Shang te, tsh pih wo  天上帝則 不我題 therefore let not the glorious heavens, the most high ruler, spare me! Show sze.kee yen  授帥 以 gave lances to the military,—these lances were also called Kow kee  釱 looked spear; having both a point and a hook. (Tso-chuen, 2 vol § 3, page 1.)

KEEÊ, and Keith. Wanting the left arm.

Kee kee  短; these two characters are otherwise read Kee-kung, and defined Tsang chung scam chung  井中小蟲 small insects in a well.

39th Radical. 1. Tsze 子

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  interfaces in the mountains. Kung hee 穴 an open place; a hole; a cavern. Kung foo-tsze 子 Confinus. Kung tsze pih yu kwei  子不語 Confucius did not speak of the strange or marvellous.

Kung shing  皇 Kung (Confucius) the sage. Kung tsou  道 a throughfare; a road not stopped at either end; a high way. Kung tsu:  嘌 the peacock.

Kung shiu tung  水洞 the aqueduct cave—name of a romantic spot on the 太房山 Tse fung-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. 745) 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. 地理 6th section, 18 page.)

Wo yew kea pin, tih yin kung chao  有有嘉賓,德言  聞 I have a worthy guest of virtuous fame most illustrious. (She-kung.)

Kung  丘 meaning in a great degree, is exemplified in the account of Yu-kung 禹 the works of the ancient Yu, when draining off the waters of the deluge. Kwo keang kung yin  九江  丘 the waters of the nine rivers are most regular. (Sheo-kung.) There have been various opinions about the situation of these ancient Kew-keang, or nine rivers; and dif-
ferent names in *nines* have been supplied by commentators. They are now supposed to be nine streams running into the Tun-tung lake, situated in Pa-ling 巴陵, in the province of Hoo-nan. The modern Kew-keang foo 九江府 is in Keang-se province.

The Kung-tse 鴻 or Peacock, is so called from its being large; quasi diict, the large bird; it is otherwise called Yu-tse or Prosperous. Kung-keä 甲 a king of the Hea 夏 dynasty. (B. C. 1821.)

Ta he kung she chee shoo 大學 一 氏之遺書 the Ta-hsä, is a posthumous work of Confucius, or Kung foo shing jin 一 夫聖人 Confucius the sage. Kung tih che yung 一 德之容 an open and liberal feeling and conduct. Kung-kēen 一間 an aperture; an interstice. Maun-kung 毛 the pores of the skin. Kung-taou 一 道 a thoroughfare; an open road. Ta kung tau 大道 the prime viae. Ken yin kung chang 嘉言 一 輔 excellent speech; highly adorned. Tī yin kung chau 虛音 一 昭 virtuous fame, eminently illustrious. (She-king.) Kung kung neä 一 公贅 and Kung kung shih 一 公石 or Tung-shih 遶石 a medicinal mineral mentioned in the Pun-taou, 12 vol. § 9, page 38, said to be Kung kaeou kung tung 窺空通 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 tayu 一 最 the region about two inches below the head of the arm, at the elbow, in the front of the cubitus.

Kung tse 鴻 一 子 or Kung foo-tse 鴻夫子 which latinized by Europeans, has become Confucius, was a bastard son of Shih-hsüe-hsüe 吳 桁 顏氏 and Yen she neun 顏氏女 a daughter of the family of Yen; these Yen hü urbä 稲 Kung tse 鴻合生子 一 a child of Kung tse 鴻合生子, who was a son of the family of Yen. (Urb-hsü-heh She, 8 vol.)

The Hsing-tan shih 鳳 側 鳳聖跡 sacred vestiges of the Confucian school of Hsing-ten, which is entirely laudatory, affirms that the father of Kung tse 鴻, Tsoo yih ta foo 騰邑大夫 a magistrate of the city Tsoo, in the state Luo 魯 had by his first wife nine daughters, and no son; by a concubine he had a son named Kung-tse 鴻 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-tse 雍 in 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, Taou yu ne kew tih kung tse 彌於 尼丘得一子 prayed to the Ne-kew mountain, and obtained Confucius. When he was born, he had Show shang 彌上 a hollow indentation on the top of his head, resembling a lake on the top of a mountain, which is in Chinese called 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 坡 page 430.) His Ts'ye 字 or marriage epithet (see p. 58); was Chung ne 仲尼 the first word meaning 'an old man in the middle,' was used in reference to his decrepit elder brother, to whom he ranked second; the word Ne 老 being used still in allusion to the mountain. Confucius was born on the 27th of the 10th moon, of the 21st year of Chow-ling-wang 周靈王 king 亜 of the Chow dynasty. The 10th moon of that period, answers to the 8th of the present day (B. C. 558.)

Kung tse 鴻 chang kew chih yew lew taun 一 子長九尺有六寸 Confucius was in height 9 cubits 6 tenths, and whatever may have been the cubit of that day, Jin kene wéi che chang jin 一 皆謂之長人 every body called him the tall man. He is said to have had 島 of the forehead of Yauo, the 隻背 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 nose 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 beamed sixty-four
Confucius was but three years old when his father died, and in his youth, Kung-tsze pin ts'éc tscéen 子貢 the state of Honan, called Kae-fung-foo 開封府 this was a proverbially small state.

5th, Tsou 孫 to the south-west of Loo.

6th, Ching 旗 was in Honan province.

7th, Wù 吳 near the modern Soo-chow 蘇州 in Kiang-nan.

8th, Yen 蠅 near the site of the modern Peking.

9th, Chin 陳 near the borders of Kiang-se, on the north side of the river Yang-tze Keang.

10th, Sung 宋 in Honan, about the site of the modern Kwei-tch 周 武德 N. L. 34. 29.

11th, Tse 齊 to the N. E. of Loo, on the coast of the gulf of Chih-ble, near the modern Tsing-chow 青 州 N. L. 36. 42.

13th, Tszo 謝 in the province of Hoo-kwang 湖廣 near the Tung-t'ing 洞庭 lake.

14th, Tszin 史 in the province of Shén-se 陝西 at Fung-tsang 凤翔 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 Chun-t'zu 春秋 such as Kwei 周 and Pa 巴 and Shih 蜀 in the province of Sze-chou 四川．

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Confucius, about this time, left Loo, and became an adventurer amongst some of the other states.

He visited Tso, and Sung, and Wei, and

The state Woo attacked Chin; Tsoo came forward in defence of the latter, and sent an invitation to Confucius, which he was about to comply with, when Chin and Tsoe fearing that he would do them a dis-service, sent people to cut him off. They surrounded him in a wilderness seven days, and had nearly strangled him to death, which would soon have occurred, had not Tsoo sent a military force to rescue him. After this narrow escape, he returned to his native country, where the governor or prince of Loo gave him a carriage, two horses, and a servant: with these, he set off for Chow wang kee, where he, in 7th year, visited the royal domain of Chow, which was the Imperial court, and which was at first in the region of King-yang in Kanh-fu province, N. L. 30; 8 degrees W. of Peking.

The object of his visit to Chow, was to see Laou-tsze. The former of the Taou sect, and to ask his opinions about propriety, decorum, ceremony, and etiquette. Their conversation is not narrated in the She-ke, but the speech that Laou-tsze made to Confucius on parting, is inserted. Laou-tsze said, "I have heard that the rich send away their friends with valuable presents; and the virtuous send away pespie with a word of advice. I am not rich, added be, but I humbly deem myself entitled to the character, virtue. His advice seemed directed against a too inquisitive philosophy; and against making too free in discussing the characters of men, chiefly from the danger brought upon a man's self by so doing; but in serving one's parents or one's prince, he commanded mine to he a man which he.

After the visit, Kung-tsze returned again to Loo, and he, shao yih tsoh yen yen, and the disciples or scholars gradually began to come to him in greater numbers. These things took place before Kung-tsze's thirtieth year; after he had, according to his own account, directed his mind closely to study during the space of fifteen years, he says in the Lu-ye, "At fifteen I was resolved on applying to philosophy, and at thirty my resolution was immovably fixed. The year before this, at Urh shih kew say win Sse-seang shen kin say shih tsin hee the, 二十九歳聞師襄善琴遂適晉學之, the age of twenty-nine he heard that Sse-seang played skillfully on the sin 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.

The shouts to kow loo choon kang by some trivial cockfighting squabble offended the prince of Loo, Chau-kung, who had recourse to arms, and was defeated, which obliged Confucius to flee to Tsce. Between his fiftieth and seventieth year, he was absent from Loo fourteen years at once. In his sixty-six year, his wife died, and for her, his only son Phu-yu kept a whole year, till he overheard his father say, E ke shin e, "Heaven! it is carried too far, when he immediately dried up his tears. Shing-tsze Phu-yu had the sage's son died in his father's sixty-ninth year.

At the age of seventy, the prince of Loo, Gao-kung, and others, allowed Confucius to sit in their presence, whilst they asked his opinions about government.

In the same year, a favorite pupil Yen-hwuy died. Kung-tsze was now much concerned for the propagation and continuance of his doctrine, and had great hopes from Yen-hwuy, and therefore on this occasion, the aged philosopher 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, he went to his staff. Confucius uttered about the door, and sang.

大山崩乎 Ta shan hwaee hoo! The great mountain is broken!
梁木摧乎 Leang miih toun hoo! The strong beams are thrown down!
哲人萎乎 Ch'ee jin wei hoo! The wise man, is a dying plant!
He then with tears running down his aged cheeks, addressed himself to Tsze-kung, 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 he had dreamt the preceding evening; and which he considered as a presage of his death. And it appeared indeed so it came to pass; that after being seven days confined to bed by sickness, he died. The 18th day of the 2nd moon is considered the anniversary of Kung-tzse'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 Tsze-zech granted honors for the whole 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, one of his pupils, proposed to pray for him; but he declined it, saying, 當之禱矣夫 lain, (or as they now read it, Mo, 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 尔公 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, the most holy wise and virtuous ancient teacher, Kung-tzse; 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 independance 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 ceremonies, and in apparently trivial forms of mere etiquette. And probably it is this feature of Kung-tzse'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 in 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-teh 乙思任, 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-tzse was born. The heads of the family have enjoyed the rank of nobility, and are now called Yen-shing-kung 衛聖公 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 Hsien district of the empire, there is a temple dedicated to Kung-tzse. The Emperor, kings, nobles, and the learned of the land do him service,—pay a sort of religious worship, for as the seat 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, Téen sín t'ih yu yu, hwan t'uy ke joo yu ho 天 生 德 于 桓 鄭 其 如 于 何 as Heaven has produced such a degree of virtue in me; what can Hwan t'uy do to me? On conceiving himself a successor to Wán-wang, as a preacher of righteousness in the world, he said in time of danger 天 之 未 喪 斯 文 也 匡人 其 如 于 何 if 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, 童 子 见 门 人 惑他 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 northern parts of China, represent him as of a dark swarthy colour.

Kung-míng 諸葛亮 lived in the close of the reign of Héen-te 献帝 (A. D. 220), the last Emperor of the Han dynasty; and he took a conspicuous part in the civil wars of the San-kwó 西域 which succeeded the overthrow of that family, after swaying the sceptre of China 400 years. Kung-míng was a native of the Lang-yà 郎琊 綱 目 發 明 Kang-míng fà ming asserts, that, from the period of the original three dynasties called San tae 三代 Wei han t'în hea wei chieh 惟漢 得 天下 爲 正 the Han dynasty alone obtained the empire in a correct manner, and held it 踦四百 年 more than four hundred years. Chih te 七十 min, m. f. Han yew 尺 地 一 人 莫 非 汉 有 not a cubit of ground, nor a single plebeian but was possessed by the Han family.

The Emperor Hwan 桓 and Liang 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-chó 董 卓 who possessed 才 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 燃 火 英 雄 蓄 起 fanned the flame and raised in a flock all the heroes of the day. The eunuchs obtained and trilled with the imperial authority; and it is said, that about this time 9 eclipses of the sun are recorded; 7 overthrows of cities or deserted mountains; 11 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. (Leih-t'ien-t'ung ke-paoou, 3 vol. § 4, page 55.)

Tung-chó attained a high office in which he abused his authority most cruelly, and at an early period of the then continuations, lost his life. Of his conduct, this is a specimen. Having 欲 誘 道 by a feast inveigled a few hundred insurgents to surrender, he had them overpowered whilst seated at the table, and of some 斷 其 舌 he cut out their tongues,—of some 斬手 足 he cut off the hands and feet,—of others he 瞪 眼 chiselled out their eyes; and some 鍊 煮之 he boiled in caldrons; and the poor victors 未 死 半 倒 假轉杯案間 lay or rolled about amongst the dishes on the table. The affrighted guests dropped the spoons and chopsticks from their hands; but 欲 立 自 若 Mr Chó drank and ate with perfect self composure. The poor wretch met his fate in an early stage of the business. Léu-p'ou 呂 布 murdered him in a gate-way of the palace, and, as was the horrid custom of the times 傳 三 族 exterminated all his kindred within three degrees of consanguinity. (Ursh-shih yih She, 38 vol. 西 國 大 5 page.)

About this time 黃 布 費 張 角 等 起 the yellow capped rebels, Chang-ké and his associates arose. This man pretended to cure diseases by 吏 符 水 imprecations and water charms; and under this pretext, associated with himself several hundred thousands of followers, whom he organised, and placed generals over them. The troubles of this period brought forward Tsao-tsun 曹 操, a Spanish priest, who had read his exploits in the original, has called the Bonaparte of China.
On the side of the Imperial family, were, 1st, Leu-po, who descended from royal ancestors, but reduced to be a seller of mats or of straw sandals. 2nd, Kwan-yu, who rose from being a seller of sowins, to such eminence at that time, as to be now worshipped as the Mars of China, under the name of Kwan-tu-tse. 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, 1 明 the 謀士, or 軍師將軍's secretary at war, who accompanied the armies. They had also Yuen shao, 袁紹 Leu po 吕布 and others. This party finally formed 蜀國 the kingdom Shu.

Tsao-tsun 孫操 headed the party who established 魏國 the kingdom Wei; and Sun-kwos 孫權 was he who raised himself to the throne of 吳國 the kingdom Woo. The secretary, Kung-ming, was eight cubits in stature; and deemed very highly of himself; always comparing himself to Kwong-chung 管仲 and 樂毅 Yüe, persons famous in their day.

Kung-ming was sincerely devoted to Leu-po, who became the Chou li shines 昭烈帝 of the 后漢 latter Han. He excelled greatly in what was much valued at that time, and has been much admired in China ever since, stratagems in war. He was an astrologer and versed in the doctrines of the 八卦 eight diagrams of Fú-hi; to correspond to these, he invented a form of encamping an army in a sort of battle array, called Pá-chin too 八陣圖 the eight regiment figure. (San-tse Too-hwuy, 917th vol.) He began with five men whom he called 伍 wu, he formed ten wuo into a company, which he called 隊 tui; eight-tuy he formed in a 陣 Chin, or regiment, consisting of 410 men. Eight 軍 陣 constituted a Poo 甫 consisting of 3,320 men. These he called 小成 small division; eight of these Poo, or 26,600 men had a Tsang 將 or general; eight of these divisions formed a 軍 or army 283,820 men, which he called 大成 a large division. (For a full detail accompanied by a print, see the above reference to the Chinese Encyclopedia.)

In allusion to the far-famed Pa-chin-tse of Kung-ming, some medical writers in China, arrange their remedies by the same phraseology, when they profess to attack disease.

The Sun-kwos-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 handkerchief 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-ma-e 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-ma-e, 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 用祈 禱之法挽回其命 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,

(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. I now apprehend my life is drawing to a close; and therefore I have reverently written a short prayer 上告穹蒼, to announce these things to
heaven's azure canopy; and prostrate hope that Heaven will graciously bow down, look and listen, and rescue his people, and render the house of Han perpetual. I presume not to offer irreverent unreasonable prayers—\( I \) am impelled by the most sente and sincere feelings.

Having finished his prayer, he remained prostrate on the earth till morning; when \( I \) spitted blood cease, or a constant spitting of blood came on, of which he died in the 34th year of his age. Notwithstanding Kung-ming's ill success in praying to have his days protracted; and its being the popular belief of Chinese, that \( I \) the number of days which shall precede death, is a fixed number: the arrangement of lamps corresponding to the stars of heaven, and spells, and incantations, in imitation of Kung-ming, are still practiced in China.

Kung-ming is famous for having invented wooden bullocks and go-horses which were a sort of vehicle for transporting provisions, and forage; with these two advantages that the men were not much fatigued; and such bullocks and horses did not eat.

The son of Leuw-pe who was committed to Kung-ming's care, and who succeeded his father on the throne of the Han han, which ended with his life, was, as a child, called O-tow the general. When millions of men were fighting, still carried in his bosom the boy O-tow, who often slept amidst the crash of arms, and all the din of battle; hence the saying: O-tow was never to awake all his life; he proved a resolute debauchee; and the name O-tow applied in raillery or anger to any boy, is still equivalent to "stupid blockhead."

Kung-gan-kwei, a commentator on the Wooking.

Kung-he, a descendant of Confucius, of the 19th generation, who lived in the time of Chang-te (B. C. 100). Kung-he having given his opinions freely respecting Woo-te, a former emperor of the Han dynasty, was accused by an informer, of having Fei pang seen to, tse le tang the 謂諫先帝刺諫常世 libelled a former Emperor; and satirized the present times. Kung-te 自 諫 Tsze-tsung, defended himself, by arguing, that truth is no libel; his words are 凡為誡諫者誡實無此事而虛加誡之也 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 misuse of Woo-te, history has recorded it, and 天下不知 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, the Imperial reply was, do not enquire into it (歷代名臣言行錄). Leph tae ming chin yen hing 18th, 6 vol.

Kung-tao-foo, a descendant of Confucius of the 25th generation.

Kung-che-kwei, a descendant of Tih-chang, lived under the 胞朝 Tı dynasty, in the time of Yung-ming, A. D. 477. He began his career by a spirited paper against the judges of his time, and the numerous false imprisonments which prevailed. He quoted Luon-tsze, 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 clemency, he quoted from the Shoo king these words, 與其殺不辜, 宁失不經 rather than put to death an innocent person, better-fail in punishing the guilty.

Kung-che-kwei 好文詠不樂世務 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 frogs croak there, he replied, 我以此當兩部鼓吹 I consider these as good as a mandarin's two bands of music placed at the gate. (Leiph-tae-ting-chin, 11 vol. § 9, page 59)

For a collection of Biographies of eminent persons of the surname  only Kung, see Sing-poo 姓譜 7th vol.)
Kung-yong also named Shou-wan. A native of Chiang-chou, Kiang-nan province. He distinguished himself much as a magistrate in Kwang-se by his benevolence to the people, and his intrepidity in opposing or winning over the banditti, who, about A. D. 1504, infested that part of China. He was called to court to be promoted after 30 years service in unhealthy situations, but Tsoh died on the road. (Lefh-tae-mieg chin, vol. 24, p. 21.)

SUN. From son and vice. A son's son. An ancient form of sun, a grandson, a descendant.

From a child standing supported in its dress. An ancient form of Paou, or rather Paou, a child's dress or swaddling clothes.

Pregnant: with child; applied also to brute animals. Seng ying, a pregnant victim is not eaten. Ying foo, a pregnant woman.

Tae ying chei ying, the Ying character which denotes a pregnant woman. Foo jin howe tsze yueh ying, a woman being with child is called Ying. Foo ying p'eh yeh, a woman conceiving but not bringing forth. (Yih-kung.) Foo jin p'eh ying, a woman not conceiving, the causes of which are detailed at considerable length in the 1st vol. of a Medical work called Neu ko king-lun. Female medical practice is discussed in this volume. The medical writers use Ying for the first period of conception; and Jiu shin, for the subseque tent 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 Fu-ke, keu, said Leu keu to Tchueh, the child to have trod in a large footstep, and in consequence, became pregnant. (San-tseh-loo-hwuy, vol. 30.) The mother of Chow, keu, said Fu-keu to have conceived in a similar manner: She, Chiah, keu, keu yin jin, suen, the child to have grown, and saw a large human footstep, and trod in it, when instantly she felt a motion in her body like that of pregnancy. (Urh-shih-yih she, vol. 1.) The son born was deemed, from the above circumstance, Fuh tseang, unlucky, and was named Ke, cast out upon the ice by his mother; but the birds sheltered him and brooded over him with their wings, in illustration to this, he took the name Ke cast-out.

Another instance recorded is that of Keen-tchih, who吞卵而生, swallowed the Yin bird's egg, and bore a son named Sea.

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 shows, and such like sights. They do not seem to have a term corresponding to the longing of a pregnant woman, but remark, that she has generally a voracious appetite.

An ancient form of Tsze, a child or son.

TSZE. Two children born at the same time.

Twins; to grow and increase. Canton people read it Ma.

From a child under 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.
子 Tsze. 111. 39th Radical. 718
tum. Letters; a letter or written character of any kind, originally
called 隹 Miang. A surname, or designation. The name
collected on youths at twenty, and on females when presented
in marriage. Miang is 名 a name. Pin tsze 匹 a female. Tsze tsze pao han e le 一 1 包含 義理
every word contains important principles of equity. Tsze kih
格 black letters put below the paper, as a pattern to be copied.
Tsze che 之 deal tenderly with them. Tsze haon 1 號 a mark or denomination given to a thing. Yih
ko tsze haon 一個 1 號 a number of chests of tea, varying from two to six hundred, marked in the same manner,
in the jargon of Canton called a chop 茶.
Tuh shooy seen tsze 讀書寫 1 to read and write.
Yih tsze chih tsen kiu 一 1 個千金 one letter, or
character, is worth a thousand pieces of gold. Ta haon tsze
hwa 他好 1 畫 he writes and draws well. Yih fah
tsze 一幅 a scroll of characters. Haon wăn tsze 好文 1
good composition. Lin tsze tch 錦 1 簡 to imitate
a good copy head; or the hand of some eminent master.
Tsze te twan ching 體端正 the body of the
character square and regular. Seang leen 連 間
connected characters—those that are used together, to make one idea. Jin tih haou to ko tsze, pih hway seay tsze 認
good many個 1 不會寫 1 knows a great many
characters, but does not know how to write characters.
Tsze mih che jin 1 墨之 1 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 Sing. (Page 897.)
Tsze heu kea yay 許嫁也 Tsze means a woman's
promising marriage. Nen tsze ching pih tsze; shih oen me
tsz Woman貞不 1 十年乃 a correct female will
not (hastily) promise marriage; ten years will elapse before she
promise marriage. (Yih-king.) Nen tsze heu kea, ke urh tsze
女子許嫁然後 1 when a woman promises
marriage, she braids up her hair and receives a new name. Tsze
a tsun ming 1 以尊名 she is named with an honorable
epithet. Nan kwun, neu ke, kee jing jin urh tsze 男冠
女斧皆成人而 1 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-shang ching ti shoo
The foreigner has a given name. Tsze 汝 sze fang 外史掌達書 1 于四方 the
Wae-shang manage despatches which are sent with information
is every direction. (周禮 Chow-le, 50th vol.)
Kenn foo che tsen ching ming; ta jin tih ching tsze
君父之名稱, 他人則稱 1 before a prince or
magistrate, and before one's father, a man calls himself
by his Miang name; other people address him by his Tsze name.
Chîh che pin chy ng ying tsze, koo wei pin yû tsze
富之牝者能孕 1 故謂牡曰 1 the female
of domestic animals, possess the power of conceiving
and rearing offspring; and hence the female is called Tsze.
Tsze pin 1 匹 a female animal. Yew ma ching keun, urh
shing tsze pin chy 有馬成羣而乘 1 匹者
horses collect in herds and mount the mares. (She-ke.) Ke
kung tsze wu hoo 乞其肯 1 乎 how will he be willing
to cherish kind feelings to me; his 心與我異豈肯
愛我乎 heart does not accord with mine—how will
he consent to cherish and love me. (Tsé chuen, 5 vol. 22 page.)
Foo pih yûng tsze kei tsze 父不能 1 係子
a father is unable to nurture his child. Seau kwâ kung king,
tsze che yu 之也 when a small state sends tribute of little value, deal tenderly with it: Tsze
tsze kelb jin; tsze yew keh chwang 自 1 而 自
prematurely and further: from conception till the formation of the fetus;
from childhood till maturity years. (信心錄 Sin-sin-luh,
4 vol.)
Tsze têen 肆 the name of the Chinese Dictionary,
which is the foundation of the present work, in 39 vols. (See
the Introduction, page 8.) Tsze-hwuy 歲 a Chinese Dic-
tionary, in 14 vol. published during the Ming Ming
Tsze liiou tung tung kowu 1 林異同通義 1 forest
of letters, containing a thorough examination of their differences
and sameness; 2 vol.
If a letter, Lat. Litera, be from Logo and iter qu；egera；ce
good legentibus iter present; or from lineatus, et γαράμια
and γαράμιε, a line drawn; the allusions are different,
from the Chinese字 Tsze. The Hebrew רדנ to tell, count,
or number; which the LXX translate by γαράμια and the
vulgate by Literus, is also different from the Chinese allusion;
or does the Greek φαγαξ ιν 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 ne4 y3 y1 著 母 Tzse denotes springing from, or being produced in uninterrupted succession, as with plants and animals; for Tzse letters or characters are by the Loh-e seung king woo keung 六義相生無窮矣 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 kingdom; 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, 黃帝臣沮誦倉頡體卦畫筆鳥 處引伸觸類 之形始立 Hwang-te chin, Tzen-sung, Tzang-hai, te kwa hwa, moo noen tseh, yin shin chih buy tsze che hing the leih, Hwang te's (B.C. 2692) historiographers, Tzen-sung and Tzang-hai, imitated the lines of the Kwa diagrams, and copied the impressed foot-steps of birds, then introduced explanations, and divided them into classes, and from this time the forms of characters originated.

Tzse moo 著 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 san shih lih tsze wei moo 以三十六 三著 thirty-six characters were constituted mothers.

Fan Mung-koo, se y3 yh, yang wae, choo kw8, to tsung tze moo 凡蒙古西域洋外諸國多從 著 all the Mogul tribes, the occidental regions; and most of the countries beyond seas, follow the alphabetic system. Han joo pih shih tsze moo 漢儒不識 著 the literati of the Han dynasty, (which continued till A.D. 229,) were unacquainted with the syllabic alphabet. Their system was that of 著 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-haou 報 or 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 Tzse chops, as they are called: Ho yuen 和源 springs of concord. King hing 景興 cheering prospects. Kwang shing 廣れ extensive abundance. Yuen ke 源記 memorial of the fountain. Hing chang 恒昌 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 全文計二十萬一 that in the Five (ancient books) called King, there are 200,000 characters; and it is added, that Choo e kœen yu sze shoo chay, chung chih chay lîh urb tsyen sze pih tze 除已見於四書者重出者得 乙千四百 一 exclusive of what have appeared in the Four Books, and those which are reiteratd, an amount is obtained of 2,400 characters.

In a manner similar to this, the number of characters or words contained in the Shing-ya 王著 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. 著 手

From a child and hand, or talent. To watch over; to take.
Mäng-tsze 孟子 in endeavouring to prove that human nature is virtuous, brings to the simile of a beautiful forest on the brow of the New-shan 牛山 hill, situated near a populous town. The original beauty of the forest he says, none can deny, but when Foo Kin 福金 the e wai mei hoo 納斧伐之可以爲美乎 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. Say tsun hoo jin chay ke woe jino e. the sin tse 雖 乎人者豈無仁義之心哉 amongst the principles, resident in man (by nature) how can there be a destination of a heart of benevolence and justice? But its 所以放其良心者 his letting go his conseasonious virtuous scruples, is destructive to natural virtue as the axes are to the forest.

Piang-tao, every morning natural virtue endeavours to bud forth; but bad associates, etc. are like the beasts let 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 夜氣不足以一則其違禽獸不遠矣 Yuy ke püh tōh e tsun, tāh ke woi kin show jīh 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 brutes: still the man's natural disposition must not be blamed—he has brutised himself.

Mäng-tsze to confirm his own opinion, quotes Confucius, as saying of the heart, or mind, Tsin chī tōh tsun, shay tāh wang 操則一含則庈 if held fast it will be present, and be preserved, if let go, it will wander and be lost. (Compare with Sem-tsze, page 703.)

One of the books of the Le-king, is entitled 王制, Wangche, Royal Regulations; the fourth section directs how the prince shall treat an aged statesman. Tsieh shih, tūh sze 章, püh sze chaos, püh shih, yāa kau tsun; kew shih jih yew chih 七十不俟朝八十八月告 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 alliance. Read Foo, To hatch, to nourish, to breed up. The colours of a stone. Ching foo 中 一 one of the 卦 Kua. Foo kea 甲 the outer coat of a bud, which it bursts at the time of blossoming. Sin foo 信 一 trust, dependance or reliance on.

Nenou che foo Iwan, kae joo ke ke pah shih sin yay 鳥卵皆如期不失信也 birds in hatching eggs, all observe the appointed time, and do not break faith.

Sze shang, sze hea chyu, kese pih ching e ke sfoo 事使上者皆必誠意交 一 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 一 the truth or faithfulness 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, hea too che shih 成王之 一 the truth of Ching-wang was a pattern to inferior places—meaning that he who filled the thronse set an example to the people; and adds, that She tih tse kew 世德作求 he sought to imitate the virtues of his ancestors, viz. 夫王 Tso-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 tien in 天 are in heaven. To a European reader, to say that persons dead were in heaven, would convey the idea of the soul’s separate existence, 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 individuality 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 如云文王降在帝左右 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, 若說文 王真管在上帝之左右,真管有上帝 如世間所塑之像 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-ting-wou-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 Len-king 則 on the ancient penal code, where this expression occurs, 成而 一 如 一 when sentence is past, the contending parties, or the criminal submits, believing its justice; when reported 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 一 occurs read Foo, when speaking figuratively of stones; Foo yin pang ts, sin yay 一 尹旁 達信也 the varied colours of the stone, exhibited on its sides, denotes truth or fidelity. (Kin-ting-le-ke, 8th vol.)
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 сост P'HEI, and P'hoh. (Chun-)

Plants shooting up luxuriantly and widely; a sudden change of countenance; disobedient, opposed to just control. A surname. Shib pei jou yaf色如也 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, pih yu ta shin 冬有星于大辰 in winter a star brushed as a comet through Ta shin.—(Chun-tsew.) To the question, Ta-shin chay ho 大辰者何 what is Ta-shin? it is replied, Ta he yay 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 balm star, it receives away the old and makes all things new. (Kin-t'ing-shin-shoo, 9th vol.)

The original form of the preceding.

The original form of the preceding.

TSZE. From to jut out, or from a child and to strike. Strenuous; sincere attachment to; diligent; unweary effort. SYN. with the two preceding. Tsze tsze 力行 indefatigable attention to; completely denied to ease and indulgence.

The Shang-shoo shu contains a section or 節ность Yih-tselh, after 二入佐禹有功 Urh jin tso yu yew kung, Two men who assisted meritoriously (the Chinese Noah) Yu. This section is disjoined from the preceding ly a circumstance which was not intended to mark any division of a subject, but only for convenience,—for 古者 DIR 以竹為之 in ancient times records were made of bamboo—but as not much matter could be written on a bundle of them tied together 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-tselh section, Yu 禹 in reply to the emperor 禹申 says, 于思日 力行 Yu sze jih tsze tsze, I think to exert daily strenuous and unweary effort.

Tsze tsze chay. mien leih pih tae che wei 力行不怠之謂 Tsze-tzse expresses strenuous and indefatigable exertion.

Urh shang shih she Chow-kung che yew heun, weh jih tsze Chow wu kan yih yu 羲和式时周公之歎 言 惟月于无故遳 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-t'ing-shin-shoo, 29 vol.)

HEAOU. 闻于彦字

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 filial conduct. Heaou king 敬 filial and respectful. Heaou king 经 name of a book, well known in China. Heaou foo moo 父母 to perform one's duty to father and mother. Heaou shun 顺 filial and submissive. Heaou te 之 duty to one's parents and to one's elder brother. Heaou tsze 子 a dutiful son. Heaou sin 心 a dutiful mind.

Heaou yang 養 to procure food and the comforts of life for parents in a dutiful manner. Kean jen leh heaou king la tung se 見人來 the sight of a person saw a person come and present something respectfully to him; this has no allusion to parents, Shen sze foo noo wei heaou 慎事父母 之 to serve well one's father and mother constitutes heaou. Heaou yu kwei shin 于鬼神 in the gods.

Koo-tsze, foo wan noo yin, seang goux kih kee heaou 昔子,父頒母並象傲克譅以 the blind man's son (viz. 舜, the ancient monarch, although his father was perverse, his step-mother a termagant scold, and his younger brother proud and insolent, he still was able to harmonize them all by his filial piety. (Shoo-kung.)

Hwang kao yang she kih heaou 皇考在世克
the late king (Woo-wang 武王) was enabled to practice the utmost filial piety all his life; thus some define Yang she 永世 which literally means, eternal ages; but others, instead of understanding the expression as merely implying that Woo-wang 終身能 was able to exercise filial piety all his life; they conceive it denotes that the virtue of filial piety, which was in his predecessor Wan-wang 文王 was also in him, and would be continued in their posterity forever. (She-king.)

In the 諸子間. 子曰無違 Mäng-o-tsze 諸子間. 子曰無違 wên heou; Tsze yüé, woo wei, Mäng-o-tsze asked the import of filial duty, or the word heou; Confucius answered, it means an absence of all opposition. This however they explain by these words 不背於理 no opposition to (or turning the back on) right principles. And Confucius told Pan-che 梁 that, he meant that, in reference to parents 生事之 以禮死葬之以禮祭之以禮 in life they should be served with decorum which good principles prescribe; when dead they should be interred with decorum; and sacrifices should afterwards be offered to their manes with decorum. (Lun-yu.)

Confucius gave different answers to the same question, when put by different people, according to what he conceived to be the moral defects of the enquirers, thus when 孟武伯 Mäng-wù phē asked the meaning of 亨 heou, Confucius expressed himself in these words;

Foo moo, we ke tēch che yew 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 父 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 undutifulness, if his sickness should grieve his parents.

When 子游問 Tse-yew enquired about heou, Confucius replied, 今之 1 者是謂能養至 於犬馬,皆能有養,不敬何以別乎 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 Tse-hea asked about filial duty, Confucius replied, 色難.有事弟子服其勞. 子食于先生,曾是以為 色難 which 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; 曾 the old explanation of the text was, that 色之以身當之色為難 to receive obediently the expression of a parent's (will from his) countenance was difficult ; which idea of it, Choo-fou-tsze 亦通 says is also intelligible. (四書詁 2 vol. 1 § page 11.)

On a saying of Tâng-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 非 non 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, 父母所受之 sometimes 父母不敢毁傷之 is 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-tîng-le-ke 欽定禮記 72 vol. 11 § page 29.

Kenou houn tsêl shâ 勸 is 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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Tsze.  天

人矩議。Tsuen jin keu hwo, detailing at great length, how parents are to be served during their life time, at their interimment; during the period of mourning and subsequently by annual sacrifices at their tombs; or to a tablet dedicated to their memory, for 慎重不見於經 Moo tse pohon yu king, Tomb-sacrifices do not appear in the ancient classics.

Keau heau wun 勤孝文 admonitions to the practice of filial piety; is the title of a tract given away at the temples of Buddha in China. The head line is 百善 | 爲先 Peh then heau wei seen, of all virtues filial piety is the first. And the essay begins with this sentence, Keau wei pih hing che-kân 1 爲百行之根 filial duty is the root of all good actions. It winds up by urging children to beware of procrastination in performing their duty to their parents, for 有限光陰 the light and shade is but for a limited term, i. e. time is short.

Keau-king 1 聖 the classic on filial duty—is a small essay attributed to Confucius;—it begins thus. 仲尼居曾子侍子曰 when father Chung-uee (see under 孔 Kung) was sitting at leisure, and Tsang-tsze sitting by him, Confucius said, 先王有至德要道以致天下民民和陸上下無怨女知之乎 the former kings possessed supreme virtue, and important principles of righteousness, by the use of which they made obedient the people of the world, and kept in peace and harmony superiors and inferiors, without resentment—Do you know these things? 曾子避席曰參不敏 何足以知之 Tsang-tsze rose from his seat and replied; 1, Tsan, am not clever, how should I be competent to understand these things? After which,子曰夫德之本也 Confucius said, Behold! filial duty is the fundamental part of virtue, &c. (Vide 小學體註 1st vol.)

Urb shih se heau 二十四 | twenty-four (remarkable) cases of filial duty. The twenty-four cases are commented on in various popular tracts; and to illustrate them there are drawings cut in stone, from which fac-similes are taken for the use of schools. The First is entitled,

孝感動天

Heau keu tung têo, filial piety influences and moves heaven. This tale refers to Yu-shun 虞舜 who is noticed under Kwei, page 687, and immediately above.

2nd. 親賢湯藥

Tsan-ning tung yu, he himself tasted every medicine.

This is said of the Emperor Han-wan-te 漢文帝 (B.C. 151) during his mother's illness, 三年帝目不交睫衣不解帶 for three years, the Emperor never closed his eyes; nor ever loosenest the girdle of his raiment. The 善義, or posthumous title of honor, is Heau 爲 possessed of filial piety.

3rd. 脈按痛心

Keau che tung sin, biting her finger pained his heart.

This is a fable to show the invisible influence that subsists between a mother and a dutiful son. Tsan 参 a disciple of Confucius was amongst the hills cutting fuel, when a friend called, his mother bit her finger to arouse 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 he stated it as above. Tsan, or as he is otherwise called 曾子 Tsang-tsze, is the person who divorced his wife because she gave a pear insufficiently boiled to his mother.

4th. 舍衣順母

Tsan e shan moo, clad in a single garment, he obeyed his mother. This refers to Min-keuen 閔损 also called Tsze-kêun 子损 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 以蘋花衣 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 Keuen would not vindicate himself—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:
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were on the point of shooting him with an arrow, which risk raised the reputation of his filial piety.

8th, 賣身奉父

Mae shin ling foo, he sold himself to bury his father.—This is affirmed of Tung-yang 董永 who lived during the Han dynasty. When his father died, his family was so poor that they could not defray the expense of interring him. Tung-yang 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-yang, 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-yang, and disappeared; from which it is believed that his孝感動天 he was moved heaven to permit a angel to appear as a female, and weave the silk to redeem his filial heart.

9th, 汗庸供母

Hing yung kung moo, he hired himself to labour, that he might supply every convenience to his mother.—This is said of Keang-kih 由革 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 was only 10th, nine years of age, he stood 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-seen 裸跣 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, 扇枕温衾

Shen chin wan kin, he warmed the pillow, and warmed the coverlet. This is said of Hwang-heang, 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 以身履 由 the heat of his own body he warmed in winter. He obtained from the Emperor a 表 Tsin-peaou, or honorary banner, and every body 異之 considered him uncommon.

11th. 澎泉躍鰲
Yung tsuen y8 le, the gushing fountain, and the leaping fish. This tale refers to 妾诗 Keang-she. See the story under Keang, page 630.

12th. 陁木事親
Kih with sze 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 K6-kee 郭巨 who had a child of three years, and an aged mother,—from the poverty of the family his mother often suffered want of food. Keeu 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 to the death of her child, and K6u forthwith dug a grave three cubits deep, when he suddenly saw a mass of yellow gold, on which was this inscription.天賜黃金副巨 子官不得奪民不得取 Heaven confers this yellow gold on K6-kee 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 1760, is inserted. The query is, Whether in cases of extreme distress, such as that of K6-kee, a parent or a child shall have the preference? We have seen that K6-kee 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. 掘寶救父
Gih hoo kew foo, he grasped a tiger and rescued his father. This refers to Yang-heang 杨香 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 惟知有父而不知有身跡躍 向前捫虎頸 regarding only his father, and forgetting himself, sprung 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 Tsue-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 eyehrowed robbers; and they were interrogated about what he was doing. The lad replied 赤眉者奉母黃者自食 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 一鰲 a cow’s foot.

16th. 嬰橘逞親
Hwae keoth tisin, he put in his breast the keth orange, to keep it for his mother. This is said of 陸續 Lih-tséh, who lived under the Han dynasty, about A.D. 220. When six years of age, he happened to be brought into the presence of a great captain of that age, Yuen-shih, who was at 九江 the nine streams on the Yang-tsze-keang. The general gave the boy some of the keth 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, 我母性之所爱欲衷归以遗母 the keith 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. 行大奇之 general Shôh was very much surprised at this instance of filial piety in a child.

17th, 哭竹生笋
Wân lûy keô-moo, on hearing thunder he wept at the tomb. This is said of 王哀 Wang-fow, who lived in the time of 魏 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-fow whenever he heard the noise of thunder, immediately ran to the grave of his deceased parent, knelt down, and with tears 哀吊 Б勇在此母亲才不畏, addressing her said, Few is here, mother, don't be afraid! Alas, what ignorance of "life and immortality" is implied in this tale!

18th, 哭竹生笋
Kûh chîh sîng sun, he wept to the bamboo, and shoots sprung up. This refers to 楊子孟 Fáng-tsûng, who lived under the 秦 Chêng dynasty, in the beginning of the 4th century. Fáng-tsûng's father died when he was young; and in winter his sick mother took a fancy to have bamboo sprouts boiled in her soup. Her son, however, was unable to procure any 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 influenced heaven and earth—or nature—and immediately, a fissure in the ground opened, and several bamboo shoots sprung up. He took them home, made the soup and presented it to his mother, who 病 愈 recovered from her sickness.

19th, 餘水鉤鯉
Go ping keô-le, he lay on the ice, being desirous to procure a fish. This is said of 王泰王祥 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 his father against him, in which she finally succeeded. It happened that in winter, when fish were not to be procured, Wang-tsêng'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 慶以為之感所致 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 wân, woo-mâng fed the mosquitoes.—This tale also is placed under the Chêng 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, 華翼憂心
Chang fun, yew sin, he tasted ordure and his heart was grieved. This refers to 余五倫 Yu-kêng-lôn, who lived under the 曹 Tsê 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-kêng-lôn tried the experiment, and they were sweet; filled with grief he 華翼求以身代父 禮北辰 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, 乳姑不怠
Joo koo piû tae, suckled her husband's grandmother unweariedly. This is an instance of what in Europe is called
the Roman charity. During the Tang dynasty, the grandmother of 田山南 Tung-shan-nan, whose name was 田夫人 Tung-fu-jin, 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-fu-jin, as dutifully as she had served their great-grandmother; this added she, is all the reward I can give her.

23rd, 慶官尋母 Ke kwin sin moo, he renounced his place in the government, and went in search of his mother. This is said of Cho-o-show-chang 朱壽昌 who lived under the Sung 宋 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, 緬親溺器 Teh ti sin nean-ke, he washed his mother's chamber pot. This is attributed to 黃庭堅 Hwang-t'ing-keen, who held the office of Ta-ke 太史 under one of the Emperor's of the Sung 宋 dynasty. 身雖貴顯 although his station was noble and illustrious—he stooped to menial offices for an aged parent.

(Neeen-sze-heau-too-san 十四孝圖贊 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 lending 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 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 1 父母 自盡分别有無觸忤 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.

Heau Tsze saa 1 子老 a dutiful son's garments, which has been made of hemp, in as article in the obsolete Chinese materia medica. Heau neau 1 鳥 the dutiful bird; a species of corvus, which when young, is fed by its parents 60 days; and in return feeds its parent 80 days. Syn. with Tsze neau 滅鴉 the compassionate bird; Tsze ya 慢鴉 and Han ya 鴉 they abounded 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 鴉 which is also a species of corvus. The dutiful bird is probably the glan- darius or jay, the young of which keep with the old ones till the next pairing time in spring. (Pun-tsou, 34 vol, 49 § 10 p.)

Heau 1 新 forms the Meau-hau, or temple designation, of most of the emperors of the Han dynasty.

Heau-wan-te 文帝 emperor, B. C. 174.
Heau-ming-te 明帝 emperor, A. D. 63.
Heau-ho-te 和帝 A. D. 94.
Heau-chang-te 昌帝 A. D. 81.
Heau-ching-te 成帝 B. C. 27.
Heau-gae-te 祝帝 B. C. 1.
Heau-ping-te 平帝 A. D. 5.
Heau-yuen-te 元帝 B. C. 43.
Heau-seuen-te 延帝 B. C. 68.
Heau-chau-te 昭帝 B. C. 81.
Heau-kings-te 景帝 B. C. 151.
Heau-wang 王宗 B. C. 899.
Heau-tsung 王宗 A. D. 1163 and 1486.
KEAOU. 父

From to imitate and a child. To imitate as a child; to accord with precedent.

Same as 孫 Hae, A child.

KEAOU. 父

To induce; to lead. Same as 孝

Hesou, Duty to parents.

SEU. 名 of a fish.

FIVE STROKES.

MANG. 祖

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. 明 chou 1 猪 the name of a lake. 明 chung 1 春 the first month of spring quarter. 明 hea 1 夏 the first month of summer. 明 taw 1 秋 the first month of autumn. 明 tung 1 冬 the first month of winter quarter. 明 how 1 侯 the son of the Emperor at the age of eighteen. 明 lang 1 浪 great in one’s own esteem; ungrateful and discourteous 明 tzee 1 子 Menelius, 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.

Teih chang yueh shen shou chang yueh măng 嫡長日伯 庶長曰 1 a senior child by the principal wife is called 弟 a senior child by a concubine is called 明. 錢-tzee che tsze neen shih pih chung 明-chou 1 yeu neen tsze che heung, yêh yuê 明 天子之子年十八稱 1

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侯又子女之兄亦曰! an Emperor’s son at the age of 18 is called 明, a daughter’s elder brother is also called 明. Tsze she she show yuê yuê măng yuê 四時之首月曰 1 月 the first month of each of the four quarters of the year is called 明 month. The 1st, 2nd, and 3rd months of each season are called 明 chung ke 1 仲季 and the order of things that are sorted by these is marked by the same words being applied to them.

King-shih 康叔 the son of Wăn-wang 文王 was thus addressed by his elder brother 武王 Woon-wang. 明 how chin ke te, son of tsze fang 1 侯 朕其弟. 小子封 senior of all the nobles—you are my younger brother, and (to be such) little child, 1 this day appoint you. 明 (Shoo-king.) The expression little child has puzzled some commentators, but they now agree in considering it親愛之辭 the language of familiarity and endearment, for even the language of familiarity and endearment, for even 今陕右之俗 now the custom on the right hand side of Shen-se province is that 明率命 聲命 賢 離 長且老亦以小子呼之 whenever superiors order inferiors, or people of rank order plebeians, although they be seniors and even old men, they are yet hailed little boy. The same absurd custom of calling an old person, in an inferior station, 伯, is found in other places beside Shen-se province.

Of Yu 涼 it is said, Taou ho tsib yah măng chou 導荷澤彼 a pig he led the Ho lake into 明-chou.—The scene of this is supposed to have been in the neighbourhood of 齊州 Tsao-chou, in Shaa-tung province. (Shoo-king.) Kaou yen, 明 hing 高言 1 行 loud talking and violent action. (骨子 Kwan-tsze.) 明 lang che yen 1 浪之言 violent and incoherent meaningless talk, the allusion is to the roaring of waves. (骨子 Chwang-tsze.)

Măng-chou 1 州 Măng-tsin 1 泽 and Măng-hên 1 省 the names of places in Ho ran, about N. L. 54, 43. 明 tsin 1 之 occur in the sense of Mêng-tsin 勉進 advancing with strenuous effort. 明 neung tsze 1 娘菜 lady Măng’s vegetable, a table vegetable eaten with meat in Käng-nan.

Măng-shé 1 氏 the name Măng was taken by Chung-sun 仲孫 of the posterity of 耒 Ke. Chung-sun having in some other person’s quarrel committed 武君之罪 the crime
In olden times Māng's mother,
Selected a proper abode;
The boy's neglect to learn,
Made her rend assunder 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
Māng-she 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 嬉戱爲貴術 made mock buying
and selling his play; which was still abhorrent to the widow's
wishes; and she moved again, and 合學宮之傍, housed
herself by the side of a public school; then the boy made 搏
c豆 採釣 进退 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 Māng said, "此真可以居子矣" this
indeed 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 Māng 自若之 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 them. Young Māng-tsze took the hint; set to 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 Māng, 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

of murdering his prince, 更爲比 changed his name to
Māng.

Māng-kung chō 公綽 was a magistrate
in the state Lou, under the Chow dynasty. He was Līn tsing
kwa yā, urh twan yu tsæ chay yæ 諸靜寡欲而短
於才者也 uncorrupted by ambition or avarice, but
deficient in talent; and hence 孔聖曰 Confucius, the
sage, always said of him 爲趙魏老則優.不可
以為席裴大夫 to be a domestic officer in the large
states Chao or Wei, he is more than sufficient; but he is not
fit to be a magistrate in the small states Tăng or Sê. (四
書注 3 vol. § 7, page 22.)

Māng-tsze 子也 also called Tsæ chy 之子 or Tsze-
yu 子與 and Tsze-ko 魏子 related to a noble family in the state 魏 Lou. He is
commonly called 封人 a native of Tsow, and is entitled
亞聖子 the second rate sage, Māng-tsze, or in Latin, Mencius. This person was the writer of the last two of the
Sze shoo 四書 which are called from him Shang-māng
上 and Heng māng 下 meaning the first and the
second books of Mencius.

At the time of Māng-tsze's birth, his mother Chang-sha
僑氏 dreamt that she saw a man a divine person mounted
on the cloud and leading a dragon and the Fung 鳳
bird from the Ta-shan 泰山 mountain to the the Yih hill, where
she lived. Having gazed at it a long time, 瞻祝久之 a portion of the cloud seemed to fall suddenly, and she instantly
awoke; and the neighbours all saw a variegated cloud 覆
氏居覆 over Māng'she's house, when the boy Māng-tsze
子 was born.

The father of Māng-tsze died, when the boy was only three
years old, but 有賢德 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,
昔之母 Seh Māng moo,
擇隣處 Ts'hīn ch'oo;
子不學 Tsze p'ah hes,
斷機杼 Tw'ǎn ke ch'oo.
therefore he immediately went and bought some pork and gave it to him, that her conduct might agree with what she had uttered; the Chinese add, 此賢母也 this showed her a mother of excellent virtue.

Mencius once put this question to the grandson of Confucius, Tse-te-tsze-yo, and Woo the son of a merchant. 枭異文武之道力致乎 is the science of the kings Yao and Shun, and Woo and Yu, be by effort attained? To which question he received this reply, 彼人也義人也, 稱其言履行其意之書行之汲汲焉如農之 趄時商之義有不至者乎 they were men, and we are men; if we speak their language, tread in their steps, meditate on these things by night, and practice them by day, indefinitely as drawing water from a well, like the husbandman's availing himself of the seasons; and like the merchant's pursuit; after gain, why should we not attain their science? But further, said he, 自大而不 修其所以大不大矣自異而不知其 所以異不異矣 the man who conceives himself great, and does not cultivate the means of being so, will never be great; he who conceives himself an extraordinary person; but does not even know the means of becoming so, will never be extraordinary. A 1st paraphrase on the Four Books adds to this, 今學者皆知自大 而不知自異而 究其所以大所以異者何在 is the learned now-a-days all conceive themselves to be great men, and also think themselves extraordinary men; but when it is enquired, what constitutes their greatness? and what is it that makes them extraordinary?—where are such things to be found? He finishes by exclaiming, 隱無惑乎庸眾之侮也 ah! there is no mis-apprehension in the insults poured on us by the common multitude—w e deserve them.

Mæng-tsze remained without any particular marks of honor till Shên-tsung, an Emperor of the Sung 宋 dynasty, about A. D. 1085, 鍘加他, gave him a patent constituting him Duke of the kingdom 所. and立廟 he reared a temple to him on the south side of T'ou-hèn 鄴縣 in Shang-tung province, where the remains of Mæng-tsze were interred. He then got for his efigy a niche in the temple of Confucius; next in place, to Yen-tsze "顔子 who was the first or favorite disciple of the sage.

Wên-tsung 文宗 an emperor of the Tartar dynasty Yuen 元 A. D. 1338, 謂亞聖公 conferred the title Duke, the second-rate sage; sacrifices also were appointed to him.

Hung-won 洪武 the founder of the Ming 明 dynasty 罷祝 abolished the sacrifices. The occasion of his doing so is thus related; Mæng-tsze, who, like Confucius, dabbled much in political ethics 告齊宣王曰 told Shên-wang 時 the king of Ts'e, 君之視臣如手足則臣視君如腹心, 君之視臣如犬馬則臣視君如國人. 君之視臣如土芥則臣視君如寇讎 If the prince views his minister, as hands and feet, then the minister will view his prince as his mind and heart.
If the prince views his minister as a dog or a horse, then the minister will view his prince as a common man.
If the prince view his minister as the stubble on the ground, then the minister will view his prince as an enemy. (四書白文 5th vol. 11th p.)

The mention of ǎntl t roused the anger of the Emperor Hung-won, 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 Mæng-tsze’s efigy—this is the passage:

天將降大任於斯人也必先苦其 心志；勞其筋 骨 飢其體 骨 空乏其 身，行拂亂其所為所以動心忍性曾 益其所不能
when heaven is about to confer a great trust on any man, it is sure first to embitter his heart and mind, till his sinews and bones; starve his body; make him destitute; thwart and throw into disorder what he does; and
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 respecting him.

Kea-tsung 嘉靖 a subsequent Emperor of the same dynasty, changed the philosopher's designation to Ya shing Mang-tsze 亞聖 之子 which is explained at the beginning of this article; and Mang-tsze's descendant Ie-hwăn 伊簡 of the 6th 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 莊惠王 king Hwuy of the state Leang. His Majesty had usurped the title of king and 招賢 invited the worthy, 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 kings, 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, 汝亦與仁義而已矣 benevolence and justice are all in all.

Mang-che-fan 漢百Saved a person mentioned in the Lung-yu 論語 by Confucius, with approbation, because Pi-fu 甫 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 whipped his horse and said—I was afraid to he lost, but I could not get my horse on faster. This speech was 有功者多自伐矣 most of those that have any merit, but t themselves of it. (四書白文 5th vol. § 3, 4 page, and 合論 2 vol. § 3, 5 page)

Mang-chow-tao 明朝 a statesman who lived during the reign of He-tsung 宣宗 (A.D. 1464) of the Ming dynasty. He wrote a spirited paper which reflected on the ministers, and it fell into the hands of one of them. Teen ling tsze 田令孜 who having removed Chao-tao to a situation on the Yang-tsze keang 隊官 沈之於江 sent a man who sunk him in the river. (歷代名臣言行錄 16th vol. § 12, 30 page.)

Mang-kwang 光 whose Tsze name was Hean-yuan 孝縣 a native of Lâ yang 洛陽 in Ho-nan province. He lived in the time of Yen-ho 延熹 the last remnant of the house of Han. 光博物識古無書不覽 Kueang was extensively acquainted with natural history, and had a great knowledge of antiquity, there was no book which he had not read. He. 好公羊春秋而譏呰左氏 was fond of the history Chun-tsew by Kung-yang, but ridiculed and laughed at the Tso-chuen. 年九十餘卒 at upwards of 90 years of age he died.

Mang-tsung-ching 令政 also called Th-tho 德 reflects a native of Keang-chow 銅州 in Shan-sê province. He lived under the Emperor Nîng-tsung 宁宗 when his national designation was Kue-he 開禧 (about A.D. 1200.) Mang-tsung-ching was of a bold and daring spirit in his childhood, and he subsequently became a very efficient military officer, in acting against the Kuei 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 at the town Tsun-yang, in Ho-pô 豐北 province. He was generally successful, and finally obliged the Tartars to retire. Mang was a strict discri-
plumarian, a beloved slave who violated a new order, and Măng immediately beheaded him. When the general himself died, the whole city where he was born stopped all business and wept bitterly.

**Măng-fsun** | 鳳山
He was a native of the ancient state Tsê 賽.

**Măng-chang-kueu** | 鳳昌球
He was a statesman. He was a remarkable strong man. He could pluck the horns from the head of a living bullcock.

Măng was a native of the state Tw, who was remarkable for his love of eminently good men; and when the city of the empire was 745
Ming-chou, there were at his gate 3000 guests, all of whom were called in to ornament their shoes with pearls, from which circumstance they are called the pearl shoe guests.

Măng-chang-kueu was a nobleman of the state Tw, who was remarkable for his friendship to the scholars of the empire. At his gate there were 3000 guests, all of whom were called in to ornament their shoes with pearls, from which circumstance they are called the pearl shoe guests.

This hospitality was too great for his income, and the people of Sez 香 were not punctual in paying the interest of money lent them. The nobleman sent one of his guests, Fung-keun 馮燦, 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 burned them.

Măng-hau-jen 鳳寒荊, a native of Sez-chow 香洲 in Ho-pîh province. In his youth, he showed a virtuous and liberal disposition; and while he lived 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-kew-ling 張九齡 who met him through the Mei-ling mountain, was a poet, and at court in the time of Măng-hau-jen. 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-tsung 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 he was very happy; when some one put him in mind of his engagement with the emperor, on hearing which he felt very sorry for it. He hooted and said—I have already had my drink; I have no time to compassionate him—and he did not keep his appointment, vexed the emperor, and he would have nothing more to do with the rude bard. It is said, Haou-jin 霞珍 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 the pavilion of Kim's pavilion.

The poetry of Măng-hau-jen 鳳寒荊 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 the mountain.

The evening sun has already passed yonder hills in the west, The groups of valleys all at once are beglomedawning, The pine-shaded moon, makes the night season cool, The wind and the fountains fill the car amidst stillness.

The evening sun has already passed yonder hills in the west, The groups of valleys all at once are begloomedawning, The pine-shaded moon, makes the night season cool, The wind and the fountains fill the car amidst stillness.

| Part 1 | 7 A |
The word-cutter 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-hau-jeîn, was in the habit of mounting an
ass in the midst of snow storms, and going in quest of pear
blossoms, saying

孟詩思正在風雪中驀子
背於我詩思思

my poetical musings are most active in the midst of
wind and snow, and on the back of an ass.

Mâng-tsue-jin 1 (才人 a lady in the court of the
Emperor Woo-tung 武宗 (A. D. 837) who
有由 her playing on the Sâng instrument and singing,
was a favorite with the monarch. When the Emperor became
very ill, he [ ] looked at her earnestly, and said
不誠吾何為哉

what do you mean to do? 孟指箎詠泣曰請以此
此就絶帯 Mâng pointing at the Sâng bag, weeping said, I
request permission to hang myself with this. 上憤然
the Emperor seemed very sorry; on observing which, she pro-
tested to sing him a song, to amuse him; and immediately began
to sing, but was choked by the effort. 上令醫候之
the Emperor ordered medical assistance to attend her, but
she was beyond recovery. Chang-hoo 張祜 composed some
verses in her praise. (百美新詠 Pîh mei tsin yung)

Mâng-tsue 明 a person famous for his filial piety.
See under 考 Ieau. Mâng-kung 璯 a general under
the Sung dynasty, about 1853, who was famous for his strenuous
efforts against the Tartars.

Mâng-ke 1 (鍾 a person who aided with his advice the
Yuen 完 Tartars, on their 伐 完 conquesting the house of
Sung. (A. D. 1996.)

Brief memoirs of many other persons of the surname Mâng
和 some notices of eminent women of the same name, are
contained in the 102 vol. of the 姓講 Sîng pûo.

TSZE.

The small intestines. The name of a district.
1. Ke-she (who was an officer of high rank) then I cannot do it; treat him with a degree of honor, between that shown to Ke and Mang (who was an inferior officer).

The prince added, "I am old and cannot adopt (the Confucian principles) and must, therefore, immediately went away—back again to his own state: not, the commentators say, because they treated him with too little respect; but because they would not study his philosophy: for Confucius' going to Tsé 本行道 was with the original intention of propagating his principles. (四書詁 23d vol. § 9, page 1.)

Ke-poo 1 "Ke-she 1 also called Ming Ti 明德 a commentator on the ancient classics—he lived during the Ming dynasty.

Ke-poo, 1 布 a native of Ssu-chow 徐州 in Kiang-nan province. Ke-poo lived during the civil wars which took place on the overthrow of Urh she huang 十世皇帝 the last of the house of Tsin 秦 (B.C. 900). There were no less than eight kings started up in China on the ruin of that dynasty; they 謂伏義或王自或相王者 諸君 were called kings by each other. The tyranny of Urh she huang was so insupportable, that the whole empire rose under these eight different leaders, to throw off his domination, and set up their own. These 建國 "built up nations" founded by the nation-builders referred to, were called 1; 楚 Choo; 2, 燕 Tsou; 2, 燕 Heang; 3, 趙 Chao; 4, 齊 Tse; 5, 漢 Han; 6, 燕 Yen; 7, 魏 Wei; 8, 韓 Han, and before the final settlement of the country under the sole domination of the Hau family (No 3), these eight were split into twenty different kingdoms.

Ke-poo 爲任俠有名 had the reputation of disinterested heroism, an acted as a general under Heang, the 2nd of the above-named eight leaders, he 数着漢王 had often embarrassed in his military operations the king of Han, who on his gaining the ascendency, and the ruin of his rivals 賺取布千金 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, Poo was concealed in the house of one Choo, at Pe-yang, in Shan-tung province. When Choo-hea heard the news of 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, 即不能願先自到 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. "By the way, Poo, promised him that he would comply. Choo forthwith 髮髻 1, 衣褳衣置廣柳車中 at a few hundred miles distant, a mounted 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, 賣之朱家 and sold him to the Choo family.

朱心知是布 Choo knew in his own mind it was Poo; 敷之而置之田 but yet he bought him and placed him on his farm; and having 誠其子曰田事 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 Lo-yang 洛陽 in Honan province, to use his influence in favour of his slave. He waited on T'ang-kung 摳公 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 crime has Ke-poo committed, that the Emperor seeks him so vehemently?

The nobleman replied, Ke-poo often embarrassed the emperor in the late wars, and the emperor hates him, and is resolved to find him. To which Choo-kea 君視 1布何如人也 said: what sort of man do you look on Ke-poo to be? 日賢者也 it was responded, an eminently good man. The friend of Ke-poo then argued that 三者為其主用 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
独以己之私怨求一人 simply on account of
his private resentment, seek the life of an individual; that it
was 天下之不區也不吉 also shewing 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 Pin, 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.

Tung-kung 知朱家大俠 knew that Choo-kee was
a very noble spirited man, and he 意 乃起所
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-kee had pointed out; and 上救之 his Majesty
forgave him. The slave was thus freed from danger, and many
of the nobles 多布 攻 accused Ke-poo,—i. e. spoke much
of his talents; and his friend Choo-kee 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 于 a Tartar 吕后 constantly wrote letters, treating with contempt queen
Len, the wife of the Emperor Hwuy-ke 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-kwa 樊哙 said, 臣願得十萬
衆横行匈奴之中 I desire but a hundred thousand
men, and I'll March through and through the length and
breadth of the Tartar territories. 諸將皆曰然 All
the other generals expressed their approbation, but Ke-poo,
said, Fan-kwa 可斯也 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-kwa pretends that with 100,000 he will march
where he pleases throughout Tartary,—such pretenses Ke-poo
called 面欺 and 面谀 fraud and flattery—in the queen's
presence; which evinced in the general a wish to excite commo-
tions 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 Wang-
ze 皇帝 (B. C. 154,) having heard of his virtuous charac-
ter, 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 month's 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, 臣以之
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
之譽召臣人之榮去臣 for one man's praises summoned me; and for one man's slander, discredited
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, 上默蘇良人 His Majesty
blushed, and remained silent a long time—then said, 河東
吾衙旋郡故特召君耳 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.

布辞之官 P'oo 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 Tsso, 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 心 was very much famed in the north-west corner of China, which they call 中 Kwan-chung. 遇人恭謹為任俠 when he met with any person he was exceedingly respectful and attentive, and full of disinterested knight erantry. 方數千里士 爭為之死皆殺人 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 吴 Woo.

當是時 心以勇布以諾若聞聞中 at that period Ke-sin for his bravery, and Foo 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. §, 46 page.)

Other memoirs of persons named 心 Ke, are contained in the 117th vol. of the 姓譜 Sing-poo.

SZE. From to manage and son. An ancient form of 眾 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 chow 舟 a single boat, not attended by any other. Koo hwan 魂 disconsolate and orphan spirits, who have no relatives to pay honors to their memory, or intercede for them.

Koo kwa 寡 an orphan and a widow. Koo sang tih sze 生獨死 to live and die alone. Koo shin 身 a person alone; a solitary individual. Koo leih woo tsoo 立無助 standing alone without assistance. Koo tih 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 wain 寡 寡 a scholar without learned society, and whose knowledge is confounded.

Koo 心 denotes 無父 also being fatherless. Yew urh woo yu 酷幼而無父日 he who is young and without a father is called Koo. Koo, koo yay, koo wang woo so chen kien yay 顧也顧望無所瞻見 也 Koo, denotes looking about; looking about wishfully, being destitute of any object to look to for support. Foo moo sze yu 酷 gae tsze 父母死曰哀子 he whose father and mother are both dead, is called Koo-gae-tsze, An orphan and destituted child. Ta wei jin koo peih, pih baike e wan jin pih huo ta teih mih 他為人不不合時宜.萬人不合他的目的 he is a man of solitary and costive 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 孩 慰窩凡人所輕聖人所重 to compassion ate the orphan, and feel for the widow, is a subject lightly treated by common men; but one that sages pay much regard to. Tih heh urh woo yew tih koo low urh kwa wan 獨學而無友則 聚而寡聞 to study alone and without a friend, makes a man an orphan rustic, and one who has heard little. (Le-ke.)

Kwan kwa koo tih 睦寡 獨 the widower, the widow, the fatherless, and the orphan or destitute person.

Seou kwa che keun tsze ching yu 酷 小國之君 自稱曰 the prince or sovereign of a small nation designates himself by the term Koo, an orphan. Keun tsze e koo pih kung ming, e koo pau kwei, pih wei foo ts6 she 君子已 不更名, 已 不暴貴不為父 作 聲 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 tsze heung fuh yu 潗 tearDown koo 其在囚服曰
married the sister of the new made king, and these were the parents of the Orphan.

夫大屠杀欲誅趙氏 a Tafoo military officer, whose name was Too-kan-foo, 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 averse to the measure, and he gave notice of the conspiracy to Chaou-sü; persuading him to fly. He, however, declined, and expressed his conviction that his informer Han-keu would not exterminate the house of Chaou. Han-keu gave his promise that he would not, and accordingly proceeded to profess sickness, and did not go out, when Too-kan-foo, and his brother officers, massacred the family of Chaou; which took place under the reign of King-kung, the prince, but without the king's knowledge or consent. The pregnant princess, Chaou-sü's wife, alone escaped by flying and concealing herself in the royal harem. It happened that Ss (as they abbreviate Chaou-sü's name), had the office of minister of the two guests called Kung-sun and Choo-kew, who addressing Ss's friend, Ching-yang, asked him, (according to the chivalrous ideas of that period,) why he did not die for his friend; to which he replied, Ss'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-kan-foo heard, and searched the palace, but

夫人置兒於中 a lady placed the infant in her drawers, and jokingly said, it was to become extinct, then cry; but if not, then be silent,—the child was silent, and escaped. Ching-yang anticipated another search for the infant, in which case it might not again escape; and therefore he addressed himself to Kung-sun and Choo-kew for advice; they said to him, and Ching-yang added which is easier, to raise up the orphan or to die? Ching-yang said, 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.
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 祐兒呼日天乎乎 趙氏 1 兒何罪請活之 獨殺梓白 可也 也 embracing the infant, he called aloud, O heaven! O heaven! what crime has the orphan child of Chao’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-woo 趙武 and now arrived at the years of manhood in these words:「昔下宮之難皆能死我非不能死 形于凌失倒了於其宫，而均系是不自苦於家；但系于家之以系於家，家而有无家之永也。」I am about to go down to announce it to (your grand-father) Chao-seun-ming, and my two friends, Kung-sun and Choo-kew. The young man 喚泣頓首 with tears and prostrations demonstrated 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, I shall have immediately killed myself!

Han-hen-tse 阮鶴 禮子論曲 Han-hen-tse in a discourse on plays, divides them into 十二科 twelve classes; 七日逐臣 1 子 the 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 悲歡離合 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. The noo 妻 1 a wife and children. Luy tso noo 累妻 1 to involve one’s wife and children. Noo luh joo 犂汝 destroy you and your children.

Noo tang tso noo | 通作 妻 語 1 is written Noo, and used in common with it. Noou wei yu noo 妻尾 1 a bird’s tail is called Noo. Noo chay se jō che ming yu jin tsh tse weaving tail we noo yu noou tsh wei yih yu ye noo 翼者 紙弱之名於人則妻子 爲 1 於鳥則 尾亦 1 Noo expresses small and weak; when man is referred to, it denotes his wife and children; when a bird is referred to, its tail is called Noo. Hwa pēn tīng tse noo 1 che tse cih shih 或偏聽妻 1 之淺識 or perhaps listen entirely to the shallow knowledge of a wife.

宜爾室家 E urh shih kea ;
樂爾妻 1 L5 urh tse noo.
Right your house and family;
Delight your wife and children.

(Chung yang 中庸 quoted from the 詩經 She-king.)

Senn-pf tsin sung ke noo, keh kē ke yang tse hwa yu tshin 句伯盡送其 1 它器用財給於秦 Senn-pf sent entirely his wife and children, and all his utensils and property to Tain. (Tsā-chuen.)

Same as 慾, or Pei, Disobedient; rebellious.

An ancient form of 使 She, To send, to employ.

CHUEN, or Ju-en.

Attentive, respectful. Orphans exposed and deserving sympathy. Otherwise written Chuen 萬 and Chuen 禺
子  Tsze. VI. 39th Radical.

Hae urh hwa 1 児花 name of a plant.  Hae urh yu 1 児鱼 Syn. with Jia yu 人鱼 and Te yu 鯨 1 a fish named from its making a noise like the cry of a child.

An ancient form of 子 Tsze.

K'EEH, or Keung.

Solitary; alone; to bow with respect; lustful.

TSZE.

An ancient form of 棚 Tsze. See under 10 strokes.

KE.

An ancient form of 子 Ke. Same as 子 P'Oh.

From children and the sun. To advance, to progress, to increase. A mode of writing 晉 Tsin. Some say 奇 Ke.

T'HE.

From child and younger brother. A little child.

CHE. A certain insect; a species of locust, said to devour the ears of corn.

SUN.  孫 Sun.

From a son and thread. Denoting continuity in a line of succession; a son's son; a grandchild; humble. Any thing that grows a second time. A surname. Tsze sun 子 posterity. Nan sun 男 1 a grandchild. Neu sun 女 1 a grand-daughter. Urh sun 耳 1 a remote descendant. Tsing sun...
Sun (name) | the name Sun was derived from the Ke family; one of the most ancient in China. (姓名略考 27-29.)
Sun-woo | a native of the state Tse, in the empire of the Chow dynasty. Sun-woo had an interview with K'ung-lu, 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-ling answered in the affirmative, 180 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 endeavoring 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,

Whenever persons enter upon the rites of sacrifice, he who attends to the internal parts is called Hoon-sun; he who attends to the external parts, is called Tse-sun.

With tse-sun, it is in the sense of going off, or ascending from. San yeh-sun jin sun ju Tse three months, her ladyship (姜氏) Chang she; 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, San yew kung shun yay | 猶恐順也 Sun is similar to respectful and obedient.

The dictionary Tse-hwuy gives the following definition of the terms joined with Sun, a grandchild: 子之子為孫 | a grandchild; 子之子為孫 | a grandson's child is called Tse-sun; a Tse-sun's child is called Hoon-sun; a Hoon-sun's child is called K'wan-sun; a K'wan-sun's child is called Jang-sun; a Jang-sun's child is called Yen-sun; a Yen-sun's child is called Hoo-sun; i.e. an ear grandchild, meaning that the person is so high and distant a descendant, his name is known only by the hearing of the ear.

Heaven sun yew kung, the kuei-fah, was shown to the king, a faithful grandson (who sacrifices devoutly to the names of his ancestors) will be beloved, and compensated with great happiness, and never ending longevity. (Sheng-king)

Fan in the tse, may see yeh sun; was see yeh Tse-sun.

| a great grandson. Hoon-sun 子 | a grandson's child. Woe sun 孫 | a daughter's child. Tse-sun 天 | a female goddess, otherwise called 慕女 Chih-nun. Palaap son 子 | a degenerate grandson—a mode of speaking used by granddaughters, when referring to themselves in the presence of their grandfather. Sun keun 子 | an ancestor who lived during the civil wars of the third century, and who with Lew-pe, king of the state Shih, opposed the growing power of the state Wei.

Tse che tse weisun yay 子之子為孫 | is a son's son, constitutes a grandson. Sun, kung sun che sun 公 | the character Sun, is that used in the expression Kung, sun, grandfather, and grandchild. Tsze tsze, sun sun 子 | children and grandchildren. How she tsze sun 後世子 | future generation of children and grandchildren—posterity. The emperor of China speaks thus: 我萬世子 | my posterity for ten thousand generations.

Urn sun mwan te 孫 | mice; children and grandchildren fill the ground or floor of the house, a complimentary expression used on birth days, and addressed to parents.

The dictionary Tse-hwuy gives the following definition of the terms joined with Sun, a grandchild;

子之子為孫 | a grandson's child is called Tse-sun; a Tse-sun's child is called Hoon-sun; a Hoon-sun's child is called K'wan-sun; a K'wan-sun's child is called Jang-sun; a Jang-sun's child is called Yen-sun; a Yen-sun's child is called Hoo-sun; i.e. an ear grandchild, meaning that the person is so high and distant a descendant, his name is known only by the hearing of the ear.

Heaven sun yew kung, the kuei-fah, was shown to the king, a faithful grandson (who sacrifices devoutly to the names of his ancestors) will be beloved, and compensated with great happiness, and never ending longevity. (Sheng-king)
receive your orders, &c. (as the memoir narrates) he immediately decapitated the king's favorite concubines.

Sung-ching-tung ¹ 承宗 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 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 ¹ 鎮 called also Wán-yung 文融 a commentator on the classics, who lived under the Ming dynasty.

Sun-shih-gaou ¹ 叔固 an eminent person mentioned by Míng-tsze, 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 seaside, till he was brought into political life by the king of Tsoo.

Sun-pia ¹ 蕃 an eminent warrior under the Hán 漢 dynasty. He was a descendant of Sun woo, mentioned above. He studied the art of war with Pang-keuen 鄧涓 who had his own school, and by treachery having got him into his power, cut both his feet off, and scarred his face with black marks. Sun-pia afterwards succeeded by stratagem to reduce Pang-keuen to such a dilemma that he cut his own throat.

Sun-sze-mî ¹ 思邈 otherwise called Sun chin-jin ¹ 見人 Sun the 'true man,' a person who lived in the time of Wán-te 文帝 (A. D. 831), of the Tang 唐 dynasty. He was at the school of Lao-tsze 老子 (see under Tzze) and 通百家説 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 small天地 microcosm, and was guided in his practice by the analogies of nature. He inculcated that to preserve health, a man 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-mî, to have some of its scales righted; and a tiger sought his aid to extract a large pin which it had swallowed.

Sun shih ¹ 翟 called also Tsung-koo 宗古 was a native of Pê-pei 博平 in Shantung province. As professor of classical literature, he lectured to the emperor Tâ-tsung 太宗 of the Sung 宋 dynasty (A. D. 880). Shih, 以經術進守道自處 was introduced to court in consequence of his knowledge of the classics, and maintained right principles, and conducted himself with propriety. 未嘗阿附取悦 he never flattered in order to please.

Somebody pretended 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-tân 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, 臣愚所聞天何言哉豈有書也 from all that I, your servant, a simpleton have heard—when did heaven ever speak?—and how could a book come from thence! 帝默然 the emperor remained silent.

His master was fond of 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 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 我死婦人之手 don't cause one to die in women's hands.

Sun fêo-jin ¹ 夫人 sister of Sun-keuen ¹ 檜 one of the principal leaders during the contests of the 三國 three
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-ja 攻打英文有諸兄之風 possessed talents and vivacity; was firm and impetuous; and had the temper or spirit of all her brothers. She was commonly armed herself, and had a hundred female servants皆執刀環立 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 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 a memoir of Sun-kenen 競 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 previous offerings sacrifices in the southern common. Sun-keuen was a man of great talents; rather cruel, and yet he could 屈身辱辱 stoop and bear an insult. He was the head of a political body, in which it is said, some were his 郧心 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 Chao 睨, nails and teeth of his employer.

Sun-fah 伐 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, 此寧哭時耶 is this a time to weep? when surrounded by enemies; and he immediately 拔令上馬 helped him on to a horse, and 使出巡軍 sent him out to review the army.

Sun-fuh-kea 伏御 a statesman of eminence in the time of Wou-fah 武德武德 the first emperor of the Tang 唐 dynasty (A. D. 631.) 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 add, he, the last emperor of the Shang 周 dynasty, 失天下者不聞其過也 lost the empire without ever hearing of his errors—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; 戶口殞耗 the number of families to waste away. Sun-fuh-kea then pointed out to his master a better course.

Such 爭臣 '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 晟 was a native of Mien-chow 密州 in Honan province, he lived during the breaking-up of the Tang 唐 dynasty (A. D. 908) when there arose ten or fifteen different 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 好學有交 詞尤長於詩 loved learning, possessed an elegant style, and excelled in poetry. He was a great admirer of Ken-hou 賈島 a poet of the Tang dynasty. Sun-ching drew his favorite poet's likenesses on the wall of his room, and 晉夕事之 worshipped it morning and evening. He was employed by one of the contending states, and fell into the hands of another, which endeavourd by feasts and flatteries, as well as threats to gain information from him, but in vain. He 正色抗辭請死 with a firm countenance strenuously refused, and begged for death. General Tsouo-han 曹翰 was commanded to obtain information from him by drinking with him and treating him kindly, still 絕不言 to the last he would not speak—on the subject.

翰乃謂曰有勤賜相公死 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 dominions, made a bow, and said,臣謹以死報國耳。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 put to rest, had regard for him because of his fidelity, and repeated that he had caused him to be put to death.

Sun fot-ting 仁堂  also called also Shih-ya百雅 a native of Tae-chow代州 in Shantung province. He lived in the time of Wun-leih萬歷 (A. D. 1619,) and was one of the last supports of the Ming明 dynasty: for when Treeu and the Ming family perished. The last time, he took the field to save himself. He conceived it to be his lot to die—and addressing his wife he said,兩若何 what will you do? She replied,丈夫報國耳毋憂我 when my husband is serving his country, let him not grieve for me. When the battle raged, and was going against the Imperial troops. Sun fot-ting躍馬大呼 而至於陣 kept 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 抱其八歲兒世寧亟遽敗 lost sent from them, the general's son, Shou-nung a boy of eight year, to make haste and escape from the rebels. The boy 端牆墮氏含中一老翁收養之 got over a wall, and fell amongst the cottages of the poor people, where an old man received him and brought him up.

MEEN. To bring forth young; to bear a child.

HWAE. From not and good. Bad. A vulgar compound. Same as 不 not long, for dwarfish; 我 not walking, for lame; 不 not large, for small.
binds and restrains these;—(the latter expression has an allusion to ropes and to a net; and again Shih ken woo sze, tuy urh bing she 居無事推而行是 who dwells unoccupied (with other things) to propel and move these in their course.) The answer given is this 意者共有机緞而不得已邪 I suppose there are springs of motion which are irresistible; 意者共運轉而不能自止邪 I suppose their rotary 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 Theen.)

K'HEEN. Firm; strong. Supposed to be an erroneous form of 柄 K'en.

NINE STROKES.

KEU. Alone; solitary. Same as 獨 Keu.

CHE. To settle or roost on.

An ancient form of 居 Che, Stay.

TSAN, Chan, or Chen.

From three children standing below a door. Weak; embarrassed; sighing. 三 is 居 weak; feeble; weak.

Tsan ling 陵 the name of a place. Tsan yen tsih tsan yen 陵即壘巖 Tsan yen are the same as Tsan yen, a rugged and precipitous path.

Noo yueh, woo wang tsan wang yay 怒曰吾王 1 王也 in anger he said our king is a weak king. Read Tien, Tsien tsih 王 esse enfeebled and embarrassed.

MING. Conception; the first stages of pregnancy.

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; pih che neen shoo che pih tsih yay; meen yen jih yew tsze tse, pe urh how e 忘身之老也.不知年数之不足也. 仛焉日有 1 1 砕而后已 forget that he is old, and he 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.

(Lt-kc.) 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-tsze 孟子 used Tze-tze 之 之 11 to express Kin nièn che 勤勉之意; the idea of diligence and strenuous effort. He says, "雉鳴而起 之 之 为善者 舜之徒也, 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, 爲利者鸚之徒也, for the sake of gain, shows himself a disciple of the robber Chih. 欲知舜與鸚之分,無他利 與善之別也 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. (四书説 6 vol. 37, 10th page.)

Neous show Tze we 鳥獸 之 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 之 ignorant, simple; without knowledge. Same as 狗 Kow-mow.

香 E, and Yih. ☞ S. C.

Appearance of plenty; abundance; many.

孵 FOO. From an egg and to hatching. To nurture; to bring up; to transform.

ELEVEN to THIRTEEN STROKES.

LE. Letzoe, shuang säng yay 之 双生 也 Lt-tsze, denotes Bearing twins.

Same as 多 Kwei, A wood of which bows are made.

A vulgar form of 超 Joo, Young and small.

Same as the preceding.

A surname. The sound of which is lost.

TSAN. Two women.

HEO, and Heau. 闌學

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.

Shou heń 数 之 the science of numbers. A surname.

Sing heń 姓 之 the study of biography. Yew heń 遊 之 to travel for the sake of learning. Heang heń 鄉 之 a country college or school. Pń heń 博 之 possessed of extensive knowledge, an universal scholar. Ta heń 大 之 Seau heń 小 之 two well known classical books. Heń ching 之 正 a teacher or learned superintendent of students in a district. Heń chih 之 殖 the growth or advances of learning. Heń see ta foo 之 大夫 learned and eminent men. Heń sze is also an official title given to statesmen. Heń
39th Radical. XIII. Tsze 子

pa song kung young gentlemen accustomed to rows and acts of violence. He said: "A learner; a pupil.
He teach a doctor or teacher. He skill or reversed, Selh is, To learn and to practice what one learns.
He wu 间 to learn and ask learning and knowledge. He yang 一 to imitate a pattern.

Choo-tsze yu, heh che wei yen heou yay 朱子曰之 wu 言 效 也 Choo-tsze said, to learn it, expressedimitating, or conforming one's practice to the prescribed rule.

The ancient dictionary 翁 wu 説文 defines He 一 by 視 new perception, an advertising, or having the attention rounded to a perception of. Kin heh haou wu 勤 一 好问 diligent in learning, and fond of asking questions. Pth heh urh nag 一 而能 without learning to be able; i.e. possessing the ability to do a thing without having previously learned. He pth he 一 不来 unable tolerate,—or acquire by learning. Heh tth lae 一 得来 able to acquire by learning. Yang-neang kenau ta chiu che, too yih heh pwen hwany 教娘 聶针 鄉都一 便會 Yang-neang taught her needle work and embroidery, all of which, as soon as she learned, she immediately understood.

Jih heh 入 一 or Tsin heh 進 一 to enter on learning, denotes attaining the degree call Sew tze 秀才 which is the lowest. Tih heh, urh woo yew, tsih hoo low kwa wu 獨 一 而無友則孤陋寡聞 to learn alone and without a friend, makes a person cold, rustic, and partially informed. Yew tseh heh 花 有才 if one possesses talents and learning. Heh she chuen tss 一 思穿鑿 in learning delights to bore and chisel out; expresses a degree of hyper-criticism. Ta heh 大 一 studies proper for adults; name of the first of the 四書 Four Books. It is by 子程子 Tsze.chiang.tsze, called 孔子之遺書而初 一 入德之門 also a posthumous work of Confucius, and to the beginner or young student of moral science—is the gate of virtue. 一 者必由是而一 也 the student must from this begin to learn. 大 一 者大人之 也 the great science, means the science proper for great men; i.e. grown men.

Ta heh che taou, tsae ming ming tih tseh tshin min tseh shang yu che shen 大 之道在明明德在親民 in 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.heh)

Seseo heh 小 一 the little instructor; i.e. the studies adapted to youth. 朱子小 一 Choo-tsze composed the Seseo-heh. Seseo heh te choo 小 一 體 計 a paraphrase on the Seseo-heh. 4 vols. The writer of the Seseo heh is considered, in China, the brightest ornament of the Sung 宋 dynasty, and second only to Confucius. It is he of whom the story is told, that his father 指天示之對 日天也 pointing to heaven, and shewing it (to the boy) cried out to him—heaven in order to teach him the word. The lad 即問曰天之向上 何物 immediately asked, What is there above heaven? A proper answer to this question, the philosopher does not appear to have ever discovered all his life.

The first sentence in the Seseo-heh contains the ground work of Chinese ethics. 古者小 一 教人以瀆 掃應對進退之節愛親敬長師親友之道皆所以為修身齊家治國平天下之本 in ancient times the Seseo-heh 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 tranquillizing the world.

Tsze yu, heh urh she seih che, pih yih yu hoo 子曰 一 而時習之不亦誦乎 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 成王 the second of the Chow 周 dynasty (B.C. 1068) says of himself, Wei Yu seseo tsze, pih tsung, king che, jih tsew yu tsing, heh yew tsieh he yu kwang ming; foh she seze keen, she wo beeh tih hing 維子小
子不聼敬止。日就月將。有竝熈于光明。佛時仔肩，示我顔德行，

Heö see yen 士岩 the scholar's precipe, name of the

Heö wän tsze tien 文資典 2 vol. Price 5 cand.
Heö wän hway tien 文彙典 4 vol. Price 1 m. 6 cand.
Heö ching sin sho 文心書 4 vol. Price 2 m. 8 cand.
Heö ching tsuen sho 政全書 2 vol. Price 2¾ dols.
Heö yang she chang 政示掌 2 vol. Price 2 m. 1 cand.
Heö yang shwang sin 政爽心 3 vol. Price 8 cand.
Heö yang keü e chih che 梁戾疑直指 1 vol.

Heö t'ung 统 12 vols, a general view of learning or rather

Heö t'ung 18 vols, a general view of learning or rather

Heö t'ung 18 vols, a general view of learning or rather

devoted to the subject of education; it is called 記 Heö-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 Christian era, it speaks of 古之教者 the ancient mode of instruction, requiring that a few families should have a school room called Shih by the side of the gate; 黨術有序 a neighbourhood should have a Sung school; or a whole village a Shu school; and 國有 1 nation or principality, should have an institution called Heö.

The Chinese inculcate the necessity and importance of

Choo-fou t'zse 朱夫子 also recommends 習之於 小 1 to practice them till familiar with the Shun-hö (or juvenile learning), to lay a foundation for the Ta-heö, or many 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 Tsze aing shih sé, keou e yew show 子能飡救以右手 as soon as children can eat food, to teach them to use the right hand, and to nurse the virtuous dispositions of children. In his enumeration of occupations he always begins with sprinkling and sweeping.
the floor. The Chinese are taught to esteem highly school
masters or teachers, and 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 amongst the Chinese employ private tutors
for their children, and other relatives. The national
district colleges for Seow-tae graduates, called Heo
kung 官 or Hien heo 侯, and Foo heo 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 see 老师, sometimes let out their
situations to others.

The private schools called Heo kwan 箏 are attended
by poor children chiefly; the master or Seen sang 先生
expresses his duties by the phrase Kenon-kwan
教館 teaching a school. Boys pay an entrance on first seeing a
master; they call it Che e 資儀 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 5th, and
the other in the 8th moon, when scholars pay a small sum, in
the same manner as entrance money; this they call 篁儀
Tece e. 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 heo 荣, 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-heo 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 months.
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,

PART I.

or domestic monitor, by Tchen-ke-shih-ching-kin 天基石
成金 of Yang-chow 揚州 in Keang-nan 江南
province, 2nd vol. 12th page, there are 堂條約
rules for a school, 计一百條 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, 進館先揖孔聖人及先先生 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 regu-
larity in them.

9th, 每晚放一時或歌詩一章 every evening
when about to break up school, let there either be an ode
recited, or a piece of ancient or modern history narrated;
and let the most easily understood, and the most affecting,
or a piece connected with important consequences be select-
ed.— forbids all frothy talk, and lewd expressions.

10th, 放一時 when the school is broken up, bow to Con-
fi'cious and the master, the same as in the morning; 雖
極長 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.不許在路聚頑 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 house-
hold gods; to their ancestors, and next bow to their father
and mother, and uncles and aunts.

13th, If at home there be any 隨客在堂 visitors in the
hall, after bowing to the household gods, and the tablets
of ancestors, the boy must 即徃各站立下首 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
張張躲避 in a frightened manner try to hide himself.
14th. Requires that a boy at home should read in the evening at a lamp, except when it is hot; then he may stop, but in autumn, when it becomes cool, he must read the ink-stone resume as before his night reading.

15th. Book lovers must love his book, and take pains to preserve it from injury.

21st. Of him who reads in order to learn memoriter, there is required that three things come to the work; viz. his eyes, his mind, and his mouth. He must carefully avoid repeating with the mouth, whilst the heart is thinking about something else.

22nd. Requires them to read with a low voice, and for bids their high voices, halting aloud, lest they should injure their lungs, and be unable to go on.

26th. If there be any scholars, they must not crowd about the master.

28th to the 38th, 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 these passages of the lessons which the master explains; and to apply the warnings or good examples to their own case; this a useful exercise both to body and mind.

They express the duty of the scholar thus, 1

向自己身心上體貼。let the scholar, to himself, make a personal application;—and say to himself, 這句話與你相干不相干。does this sentence concern you or not? 這篇書你能不　仍將可法可戒的故事。still and say, and teach, with two examples. Then (let the master) take the circumstances of the ancient occurrence narrated, or of the maxim, and discuss it in two parts; what should be imitated and what should be avoided; and cause (the scholar) to note it, and to feel a serious im-

pression. And, 他日違犯即以所講之書責之。on another day, if he offends, reprove him, by the principles explained to him from the book.

41st. 聽講要存細緒 when listening to the master's explanations; the scholar must keep his soul or spirit from wandering, and pay minute attention.

43rd. 書上有 講不明白的義旨就來細問不許含混 if in the book (where the lesson of the day is) the sense and scope be not clearly explained, come immediately (to the master) and enquire particularly— you are not allowed to suppress your having a confused and indistinct understanding of the passage.

45th. 做對要分門別類要知平仄虛實死活不許錯恨 in composing parallel lines, it is required to divide subjects; and separate them into classes; and there must appear a knowledge of the even and oblique tones (or accents), of expletives and of significant words; and of nouns and verbs.—errors and mistakes will not be admitted.

49th. 放茶放飯各自去各自去不許等伴相約同飲 when let out of school to take tea or to take food, every scholar must go and come by himself,—they are not allowed to form parties, and make agreements to go and play together.

61st. 教童子 in teaching boys, first learn cleanliness. 禁無積垢 their ink-stone be accumulated, 禁無宿墨 on their pencils or over-night ink. let the pencil be washed clean every evening. 書要離身三寸 the book must be held or lie three inches distant from the body. 不許磨損 they are not allowed to rub and spoil it; nor 捲角 to turn up the corners—and make dog's ears, nor are they allowed to dot or write upon their hook.

63rd. 詞中所用 the things used in school are only the books and their appendages; 筆墨硯 pencils, ink, and ink-stones. 凡一切開書有妨正業 all, and every sort of miscellaneous light books are a hindrance to correct pursuits, they must not be brought into school—nor any overplus money, nor play things; 一樂俱
not to allow all and every one of these are disallowed from being brought.

49th. 諸生——言——動俱要端方 all the scholars are required in every word and every action to observe decorum and correctness. They must not 市井下滑舌 utter the low language of market places, and public wells; nor must they 市井下流事 learn the low practices of market places and public wells; or what they see in the streets.

60th. A boy's 氣質要馴雅 temper and manner must be tractable, and genteel; 不許粗心浮气 neither coarseness, nor turbulence are permitted.

61th. A boy 坐定要端嚴持重 when sitting still must be grave and serious, 不許其開股岸稽足亦不許偏倚 he must not sit across legged, nor lay the foot upon the knee, nor lean on one side. He must not in the streets 打罵掇瓦 throw bricks, nor chuck tiles. 喧嘩不禁止 and must not hop and frisk about; but walk 安詳稳重 calmly and steadily. They must not 交頭接耳扯衣蹋足 lay their heads together, and whisper; nor pull each other's clothes, nor kick with their feet. They must not 肩搭背指東望西 walk with their shoulders together, and the arm placed across each other's back, nor point to the east and stare at the west; nor must they on the road 講文講武 prate about letters, and chatter about fighting.

62th. Requires that when a boy meets on the road a 尊長親戚 or a relation, he should immediately 端正站立 stand still, in a composed regular posture; 金首垂手 bowing down his head, make a salutation with his hands; or make a low bow. Boys must 朝上奉揖 make their obeisance respectfully to their superior, and neither 亂恭 bow in a hurried manner, nor 亂躲 in a fluttered manner avoid the person. If asked any question by the person passing by, they must 從容回答 answer in a composed easy manner; and 謂伊先行 讓他 pass on before, by no means presuming to walk first.

71st. Requires a lad if walking with a boy of the same age 居路有 to keep 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 說話要從容真實 conversation must be carried on in an easy composed manner, according to the truth and reality of things. He must not 大聲下氣 in a low voice and meek temper; and not 進爭論 dispute violently: i.e. converse in a noisy boisterous manner. Nor may he 謙大笑 brag of great things, and crack laughing jokes.

73rd. Directs a boy how to 奉揖 to make a bow. He must do it 舒徐深固 leisurely, orderly, deeply, and roundly, not in a 淅促促 shallow, standing, fluttered, hasty manner.

74th. 侍立要莊嚴靜定 must be held, grave, still, and steady. He must 窮斜 lounges not on one side, like a lame man.

77th. A boy's 衣服帽鞋 clothes and cap and shoes must be 朴實 plain and simple; but 鄙雅 neat as a literary man. No 浮華 flowery finery is to be admitted.

79th. In 冬月 the winter months, when the boys 携爐入校 bring 'fire furnaces' into the school; they must 不玩火玩灰 play with the fire, nor play with the ashes—nor crowd round the fire.

80th. In school, the boys must 長幼為序 be arranged in order according to seniority.

81st. Teaches that 有賓客到校 when a visitor comes to the school, 諸生即下位照班次奉揖 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, nor Heun-hwa 喧嘩 noise and clamour are allowed.

82nd. If 先生 the master 遇 東家邀請 happens to be invited by a boy's father, or 有事出門 goes abroad on any business; all the boys in school must 奉守規
39th Fl.

83rd, Boys 凡無益之事俱不許習 are prohibited from learning any thing useless, such as Tow paa 團牌 playing at cards; Teih tow 挑骰 throwing dice, Teih kēn 踢毽 kicking the shuttle-cock; 踢毬 playing at foot-ball; Ta ma teau 打馬รอง or playing at the cards invented by the prostitutes. Ma seang Ian 馬 賣蘭 or Hea seang 何 下象棋 playing at chess; Fang feng tsang 放風箏 flying kites. Yang kiu show 習五農養禽獸魚虫 breeding birds, or beasts, or fish, or insects; cede 張絃弦箏彈唱之類 and such amusements as playing on the wind instruments Sāng and Sēn, or on stringed instruments, or singing, and so forth; 皆作無益 these things are all useless. 若或親習 if it happen, that a person practice these in his own person,不但有妨正業 they not only are a hindrance to his regular and correct pursuits. 抑且淫蕩心志 but they also revelize and dissipate the heart and mind. 當深戒之 they ought to be guarded against with the deepest attention.

84th, 博奕乃諸生之首戒 gaming is a vice which all the scholars must guard against, above everything else, it 潦心 fatigues the mind. 動器 excites anger; 廢時 waste time; 失事 neglects business. 英過於此 nothing does so in a greater degree; 小時不戒大來破家誤產總由此 if not guarded against in youth, in manhood, the breaking up of the family, the squandering of the patrimony. will all arise from this.

85th, 淫詞穢曲小說俚唱 obscene tales; licentious plays; novels and vulgar songs 皆分心害事 dissipate the mind, and are injurious in the highest degree. 總不許入目 they should altogether be prohibited from meeting the eye.

86th, 詩詞 所詩 poetry, consists of 诗人名成寄興之事 metaphors suggested by famous literary men, but
and 伊寫得安 write their copies well; the master
can boast of them in the language
of commendation, or 賜以善墨 confer upon them
pencils and ink, and 奖励其功 encourage and
stimulate them to meritorious efforts, 且可誇進餘
上 and may thus entice the rest of the boys to advance.

97th. Boys who do not learn, and are disobedient to the
rules, whose 書生字醜 lessons are not by heart, and
whose writing is ugly, must first 鑒誠兩三次
be admonished and persuaded two or three times; if they
do not reform, then 當之 first punish them by causing them to kneel at
their own seat, to disgrace them; if that does not succeed, then
make them kneel 門口 at the door, and 大辱之
greatly disgrace them—the time is measured by a stick
of incense burning. If these means do not make them
alter their conduct, then 責之, stigmatising them; but 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. 先生校課期 the master’s fee must
be presented at the proper time—there must be no 推托
以慢師長, evasive excuses, which indicate disre-
spectful treatment of the teacher.

99th. 子弟讀書 the education of sons and younger bro-
thers, 世間第一好事 compares with every good
in the world, ranks the first; but 舊時愚父母有
子不能教讀 there is a class of foolish parents
who have children, and do not teach them to read; and
there is a class of 愚子孫 foolish children and grand-
children, who have books, but will not 用之; apply their
minds to them; and thus 邪心野性 depraved hearts
and uncultivated dispositions, are formed;—these are they
who 大學非作 in manhood commit wrongs,
and practice vice, which brings them at last to violate the
laws, and subject themselves to public punishments.

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 advices 读书
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 is valuable in proportion as it is firm and persevering; when it is so 其 1必成 the man must become learned. He says, if this resolution is stimulated by 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 Yin (under the 周 Chow dynasty) who revenged himself on the Wei state. Second, the case of 張良之報韓恥 Chang-leung, who revenged the cause of Han, which was overrun by 秦 Emperor the Emperor Tsin-che-hwang-te; and the third case, was that of the statesman 狄仁傑 Teih-jin-kel, who 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 the object on which a determined resolution rests, must succeed.

He calls it 祕訣 the true secret of prosecuting studies to 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-हि子 夏 in the Lun-yu calls 日知其所亡月無忘其所能也 daily acquiring knowledge not before possessed; and monthly preserving 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, 魯書之功無踰於此 amongst the good plans of study, there are none that exceed this.

11. The student who 不發憤 does not rouse all his energies, should consider how he is to get through his task when locked up 考場之内 in the court of examination; when 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 著客聚集時 when a party of friends meet; and other people are conversing 何等粗俗 out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 all abroad, and cannot perceive either the meaning or 意 of it.

vii. Our author Mr 石成金 stone-turned-gold advises that 不精熟此篇又不復讀他篇 till this section of a book be essentially decocted in the mind, you shall not read that section. In this way 胃中始能 醴餼精純 a man in his own breast will begin to be able to distil the pure essence of knowledge; But, 若 東讀西讀 這篇不熟那篇不精豈 不枉費工夫 if a man reads on the east, and reads on the west; this section is not decocted; and that section is not essentialized—does he not thus waste his time to no purpose? He 須置書案誦欲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 何精熟了這一本竟換第二本 he must wait till he has decocted 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 害雜而不純 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.

viii. 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. 切不可讀著這篇又想着那篇 He must not, on any account, whilst reading this section, be
thinking about that section:譬如例如一锅水煮許多時自然滚热, a cauldron of water after having fire applied to it for a long time, will as matter of course, at last boil; but if water were not hot,又換水另煮, then, ere the water be hot, you change it, and put in other water to boil, which煮了許多水, though you may heat a great deal of water, you’ll never make any of it boiling hot.

in cases like this, those men who are fond of overcoming other people, and sim at universal knowledge, constantly become ill of this disease, viz. that of expending a great deal of heat, but never maturing any thing.

viii. 每见贪多之人 I have always seen that a man who covets much, and who 在某，伸展广博, devotes himself to universal knowledge; when he reads, he 自恃才敏捷, presumes on the quickness and celerity of his genius and perceptions, and 與日竞卷, 從目中口中流水竟过 section after section, and volumes in concatenated succession, pass before his eyes, and issue from his mouth, flently as water that rolls away; but 其實何曾用心精研 when does he ever really apply his mind to rub and educe the essence of a subject. In this manner 雖多亦不以 精勿多而粗, better little and fine, than much and coarse. 昔兵法有云 the ancient military rule said, 兵在精而不在多 the power of an army consists in it's perfect training, not in its mere numbers.

予於讀書亦然 I deem the same true, in reference to reading or study.

ix. In reading, 先要除了雜念 the first thing required is to get rid of mixed thoughts; and 能達透徹, 記得久遠 then one is able to mature and understand a subject thoroughly, and to remember it a long time. Pe jou 譬如 suppose 人腹中先將蜜 藹菜蔬吃飽了行來 a man's stomach has first been filled by eating greens and other vegetables, 虽有珍餚美味也不能下咽 although the most precious dainties, with exquisite tastes, should be given him, he cannot swallow them, he must first 消去幾分 digest 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 雜念 mixed thoughts, which occupy the mind, and these thoughts 不獨是塵俗是事件 are not only about the dusty affairs of a vulgar world, but even in books 亦有不要緊的 there are also contained things of no importance.

x. To make progress in learning, an important qualification is, that which is called 運用 transporting and using, 善能解悟 which consists in a good capability of explaining and comprehending, a whole subject in all its bearings, so that 間此知彼 on hearing this, one knows that; which is done by 觸類旁通 thrusting every subject into its proper class; and understanding 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. 但有等人 there is a class of men, who although they have read a great many books, 不懂守定字句 still, in a foolish silly manner, they adhere stiffly to mere words and sentences, they are not only incapable of 運用 transporting, or transferring and using the stores which they have laid up; but they don't even know 何處用着 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 volume containing modern composition, and 置案頭眼前 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 畫閑 are entirely at leisure for several months, since 人事冗雜 human affairs are so numerous and so mixed, this complete leisure is likely never to arrive. But 光陰似箭 time flies like an arrow,
瞬息間一月—月又了 in the twinkling of an eye, a month and again a month is gone 却一年矣 and behold the year is at an end! 勿不懼因等待殆害乎然而 does not this loss and detritum arise entirely from procrastination?

xi. In prosecuting one's studies, 最忌者有二件 most dread things are two; 記性日拙 a memory daily worse, and 家事日多 domestic affairs daily increasing. 人之一生虚度 人的一生虚度 相首無成 a man's life spent in vain, and a heavy head without any work being perfect; 識於此 all arise from these cause; 深可歎惜也 it is with sighs to be deeply regreted.

xii. Studies 行於五更清晨時用功 ought to commence during the 4th watch (from 3 to 5) and exertion be employed early in the morning. These hours 時辰己以後幾倍有益 compared with those from seven to eleven in the forenoon, and the subsequent part of the day, are several times more advantages.

xiii. In reading, 人應振起精神 raise up his animal spirits; 明日細心 brighten his eyes, and be minutely attentive, 如將軍在陣 as a general in battle array; or 如刑官在廷 as a criminal judge in a court. 若絲毫昏沉 忽然不得 he must not allow himself to become in the least possible degree either drowsy or careless.

xiv. A student ought 最忌話閑話皆閑事 to dread extremely idler talk, and meddling with trivial affairs—or those which don't concern him—for such talking and meddling 令人心散神飛 causes a man's mind to be dissipated; and his spirit to fly away from its proper place; talking and meddling 無益而有損也 are of no advantage, but do harm.

xv. In one's studies 切不可間斷 there should not on any account be breaks or intermissions—for five or ten days.

xvi. In learning, 不怕少不怕緩 Pōu pa shou, pōu pa hwan; 只怕一暴十寒 Chih pa yih pōu, shih han. 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, 駛路的人 persons prosecuting a journey on a road; 他是 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 諺 the proverb says,

不怕慢 Pōh pa man 只怕站 Chih pa chan.

Don't fear being slow.

Only fear standing still.

信哉 信哉, Sin tse, How true!

xviii. When a person 謀多時 has read a long time, and 覺有疲倦 he feels himself weary and languid, he must 抛卷 throw down the book, and must 繼步再故 蒸蒸舞舞 saunter about, and take a little amusement, 願養 his animal spirits, his mind, and his eyes, 方有機 he 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, 而體弱之人疾疾但 a bodily weak man will become ill.

xix. Choo-wăn-kung 朱文公, or Choo-foo-tsze gave this caution 勿謂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 exclai ms 嗟呼老矣是誰之咎哉 is and whose fault is it? Aha, I am now old—whose fault is it? very true, are these words!

And, 子謂我曰時習字二 the two words always practice, express the only rule that will enable one to succeed in a life of learning; whereas 姑待明日字 the four words wait till to-morrow, will
the pursuits of a whole life. These considerations make it infinitely necessary to use the more vehement efforts to awaken—
to a sense of the value of time.

xx. 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 applied to one's own person and heart. Daily diligence in those principles may be strenuously carried into effect; and then study may be said to be really advantageous. If the ambition be merely to run over subjects like a hunter, to be esteemed as having extensive information; and the sole intention to supply subjects for prate and conversation; it is by no means what is right. Or, if with this eminence of knowledge, a person avails himself of these studies, to cheat himself into a literary reputation, and to obtain riches and honors; but the moment they attain eminence in the world, they put the right principles they have attained from books out of their minds—and practise what is quite the contrary. This is a great error. The pedantry here condemned they sometimes call

xxi. Although study should not be intermitted nor delayed, 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, he will be unable to continue, and readers will become sick.

xxii. When you are not reading or are unemployed, let down both your eyelids, and shut your eyes; and by this means you will preserve your animal spirits, and after this, when you want to read or do any thing you will be able to do it without any fatigue. In consequence of

PART 1. 76
The Scholar's Decalogue.

1st.莫分志 don't divide attention.
2nd.莫牵事 don't induce business.
3rd.莫懈惰 don't be idle.
4th.莫間斷 don't make intermissions.
5th.莫妄想 don't vainly hope.
6th.莫恬守 don't be bigotted.
7th.莫多言 don't talk much.
8th.莫少言 don't saunter abroad.
9th.莫高誇 don't recite aloud.
10th.莫高詠 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...
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 "Jookeau" or "Chow" men, 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), 理科士之科 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 他 Chin to挑选 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 考試 Kaou she, or literary examinations, are so frequently referred to in Chinese conversation and books, as to make a brief outline of the 政 He8 ching government of learning desirable to the Chinese student.

The Ko chang tesou le 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. 1815. 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 郡會試 the times of provincial, and of general examinations. The Heang-shen 舒試 is a triennial examination of those who have attained the lowest degree, which is called 秀才 Sew-tsz. The Hway-shen 會試 is an examination at Peking of the Keu jin 举人 from every province in the empire.

凡鄉試以子午卯酉年八月 all provincial examinations, are to be in the 8th moon of the years Tsze, Woo, Moou, Yew, which answer to the 1st and 7th, the 4th and 9th of every twelve years. The 謡試以辰戌丑未年三月 general examination at Peking must be in the 3rd moon of the years Shin, Sew, 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 she, or provincial examinations, none but those who have Tun hea 進學 advanced in learning to the first degree, are admissible. The examinations for the first or Sew-tsz 秀才 degree, are at the district colleges, called 縣學 Hieun hea; or 府學 Foo hea; and so on, and the degree is conferred by the resident provincial principal, called 學院 He9-yuen, or 學政 He9-ching, and the 省 He9-tsz. The triennial examinations of the whole province are conducted by two Imperial commissioners, sent into every province from court, called 主考 Choo-kaou; distinguished into first and second, by the epithets 正 Ching and 副 Foo.

The provincial and general national examinations are distinguished into Ching-kao 正科 which means the regular periods of examination; and Kea-kao 加科, extra-ex-
Examinations, otherwise called Gia-k'o 恩 科 examinations, conferred by an act of grace, immediately from the throne, for they must be by special Imperial order.

As to the times of these 考試 the regular examination may be made sooner or later; but when that is the case, the alteration must not be tenaciously adhered to, and become a law.

宗室人員鄉試 the provincial and general examination of the official members of the imperial kindred: These must all be examined in the Kung-yuen or public hall, after all士子 all the literary candidates having finished their three examinations, 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 examination, by request of the Emperor 鈞派一員 to appoint an officer 阿場彈壓 to go into the examination court, and attend to repress any improper behaviour.

科舉 科舉 denotes an examination of all those not of the first and second classes, who have attained the degree of Seu-tsae 秀才 to ascertain how many of them shall be admitted to the next examination called Seu or 考試 the degree 舉人 Ken-jin. The whole number of Seu-tsae 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 T'ai-
In Canton province, the number of candidates admitted to the Ko-ken 科舉 must be 4,800 persons, and in other provinces a similar proportion, 各省文選 and the candidates for the examination in each province, most of the three classes of inferior graduates, called säng-yuen, Kung-säng, and Kēe-säng, inclining 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 Fū-hiá-kién, and the island of Formosa, are not restricted to a fixed number to attend as candidates for the Keu-jin degree. The Hsé-ch'ing 會試 (as a provincial principal is sometimes called) wrote from Formosa to the Emperor K'ēen-lung, saying, that any limitation of numbers, would, 彼阻士子之志氣 fear the spirit of becoming devoted to letters, Che-ling hwen 澈令嫠 so as to cause its entire failure on the island.

Of the 一二三等儒童 first, second, and third classes, of literary students, or Tung säng 童生 as those without any degree are called, there was a considerable number on Formosa; and those who wished to attend the Hsüen shù 鄕試 were five hundred; but he could, according to existing laws, admit only two hundred, and 額中舉人二名 was limited to conferring two Keu-jin degrees.

When生監科舉 the Säng-yuen, and the Kēen-säng, that is, those who have obtained the lowest degree, either by merit or by purchase, attend the examinations for the Keu-jin degree, 各省文選 the Hsé-ch'ing in each province of 餘額定額外 shall (not including the fixed number of that class called Lō-hē, that is persons whose names are taken down after the first selection, and whose tales 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 酬量僉取若干名 deliberate on the number of supplementary names to be provided with. Then 傷投卷後 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, 抵補不盡者仍行扣除 if they are not all required to fill up the deficiency, the surplus must still be rejected.

The Kœn-juan 卷 or stamped theme papers, are bought for about a quarter of a dollar, at the Foo-ch'ing 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 撫筦 or Vice Governor) and the 萬試官 officers who assist in the management of the examination, the Tung-taí 達士 and others, shall inspect 卷數, the number of theme papers, and see that they correspond exactly to the number allowed by law, or 有無逾逾, 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 實呈聞 immediately make a report to the Emperor agreeably to the facts of the case.

The Hsê-ch'ing, or principal of Formosa, pleased with the Emperor K'ēen-lung for the indulgence he requested, on the ground of Formosa being 孤懸海外 an orphan suspended beyond seas, and because 其情形與內地不同 its circumstances 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 澄其文理 清通 select persons whose study was pure and perspicuous, and not take 文理荒謬之人 those people whose style of writing was wild as a wilderness and loose and incoherent; nor must
The interior of China, draw this case in as a precedent. The evil the government seems to guard against is, what they call Muou-laowei, or being inundated by pretenders to literature; and therefore it requires of the Hsü-chin |
official visitors, that they |
be very strict in the |
examinations, and that they pass only those who |
精通三所者 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 |
circumstances 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 che (A. D. 1645), |
the province of Chih-le was |
limited to one Keu-jin degree; and only |
Thirty persons were allowed to attend as candidates at the examination. 隆 正四年 in the 4th |
year of Yung-ching (A. D. 1726), that Emperor stopped |
entirely all literary examinations in Chê-keang province, |
on account of two of the literati having censured, or as he |
says, slandered the Emperor Kang-ke. In the edict published |
on that occasion, Yung-ching says, the object of government |
in supporting the literati, is to cause people to know |
和父之尊, to know, or to recognise the superiority |
of princes and fathers; and by no means, simply to elicit skill in letters. For |
more literature, he affirms, is useless, thus |
甲於天下 Chê-keang province in elegance of style |
surpasses the whole empire; and风俗度漢故遊 |
already but the manners of the people are ungentlemanly and |
ungrateful; and they are vile to an extreme degree, which |
he exemplifies by instancing the case of Ch'a-ta-tse-tiang |
查圖庭 and Wang-king-ke, who 自矜 |
其私智小慧 vain of their partial knowledge, and |
petty genius, 明 懦一切輕薄天下人 being |
prudently insolent, looked askance on all others, and treated |
with contempt and insult every body in the empire, till |
途至喪心恥義誅誅君上 finally, their |
hearts being dead to all right feeling; and opposed to |
righteousness and equity, they slandered and vilified sove |
reign princes. He argues, that 十人雖分 although |
the learned and the people be separated; and 其實則 |
they are really but one. However, the 士 
privileged sons of letters, generally treat the 百姓 |
common people with much scorn.

生員科舉 the Sung-jun, (or Sew-tsze graduates,) |
attending at examinations for a Keu-jin degree. 由各省 |
正取必须 are enrolled and selected by |
the provincial principal of each province; and |
只許應科試 they will be permitted to attend only |
the provincial examinations in their own province. 其 |
任官子弟 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 Kien-sun attending the examinations for |
the Keu-jin degree. The Kien-sun, are those who |
purchase the lowest degree. The Kung-sun, are Sew-tsze, |
who get a step higher, but which yet leaves them short of |
the Keu-jin rank. There are six ways in which this step is obtained: 1, 良恩 by an act of favor from the |
sovereign. 2, 腓拔 one chosen for superior merit out |
of a Hcen, once in 12 years. 3, 新政 by a certain rule |
in a given number of years. 4, 賴 为 a class of Sew-tsæ, |
placed next to Keu-jin. 5, 正不 by a good character |
given from the Lien-sæ teacher or district tutor, which |
is a piece of patronage granted him, once in three years. |
6, 身例 by-law, which means, by paying certain fees |
required by law. The obtaining these degrees by money |
is called 指授 監 Keen, the Kung and Kien degrees.
who is recommended for his excellent conduct, may become
a Kuen-sing. And those who have been students of
military cadets, purchase the Kuen-singing degree.
In accordance with the regulations, all enter the gate of
letters, and attend the examinations; but those who
may not enter
武門, they cannot again change and enter the military
gate or school.

After having passed certain examinations, some of
these Kung-sing and Kuen-sing, are admitted into
the Peking college, called Kwâ-tzu-kéen 國子監 and may
attend the provincial examinations at Shun-tên-fu, which is in the Peking district.

In 山東及各省 Shih-le and every other pro-
vince, those who have shown promise from pos-
sessing eminent talents, but without a degree, purchase
the Kung-sing and Kwen-sing degrees, and successful
students attend the provincial examinations, at Shun-
tên-fu, 無論官職民卷由國子監錄科 whether the theme papers be those of the sons of
people in office; or of people under the Tartar banner; or
of the common people, all must be enrolled for the ex-
amination at the Kwâ-tzu-kéen college. And the original
卷送部局 in the original theme paper must be for-
with presented and laid up in the treasury of the
Le-pou. 凡由俊秀名監中式者 all who
from being eminent without a degree, purchase a Kung-sing
or Kwen-sing degree, and succeed in obtaining the Kwen-sing
degree, on the磨勘日 day of re-examining their
themes; 查出錄科原卷 their original theme given
in when enrolled for the examination, shall be sought
out, and 視對文理筆跡 the style and handwriting be carefully compared.

The 八旗及監生員 the Kung-sing, Kwen-sing and
Seal-seal of the eight Tartar banners, the 修纂式 secretaries, and 小京官 petty officers in Peking 庶
順天鄙試 shall attend the provincial examinations
at Shun-tên-fu.

12. The 荒頹人員 officers of miscellaneous character;
such as 武英殿校錄 the revisers of papers, and
writers in the Wù-jin-tâen, or palace of martial glory—

all those 各寺院 劃 who are exercising themselves on trial in the several Sze and Yuen offices, at
Peking; and all those 各營 警衛人员 officers
who transcribe and write, at the various public rooms at
Peking 俱應順天鄙試 may all attend the
provincial examinations at Shun-tên-fu.

Those Shun-tên graduates, who 充樂舞生 act
as musicians, on great festivals, may also attend the same
examinations.

x. When the Shun-tên provincial examinations are about to
come on: the Hot-ching, or provincial principal of Shun-
tên, the 國子監 Kuo-tzu-kêen college principal,
and the 奉天府丞 Fang-tan-fou ching, or deputy
magistrate of Mong den shall 於定期十日以前於
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 the names of the persons who want to be entered on the list, shall be presented to superiors authorities
(probably the victor). But the most important
者一面騷回, let such lists as may be presented
in continuation after the limited period, be, at once rejected,
and sent back, 一面將逢例送考名員奏
同安議處, 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 nation, place and the lineage of the persons. And in the provinces, the Kwen Lwan
教官 or professors, are required 每逢歲科兩
whenever the annual and triennial examinations occur;
照格限同 to imitate the list called memoranda of
attainments, and 另造一本膝送地方官 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 Sze-hua 賞考 annual examinations, (as the
term implies) occurs only once in two years; at these, all
the Sew-taoe are required to attend, on pain of
having their names obliterated, and losing their rank. This
may be avoided by reporting themselves as Sew-haoe
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 資考 supplementary examination.

Leave of absence from two of the Suy-kaoi may be obtained by applying to the Hea-shao; who is a sort of secretary at the college; the fee is about 2 dollars. To enquire after absences, the Mun-tao, a kind of official messenger is despatched.

xi. Sew-taoe graduates belonging to the new territories in Western Tartary, when attending the provincial examinations shall 俱准馳騁 all be allowed post horses, at the expense of government. The same indulgence is granted to the Ken-jin graduates, of the provinces on the south west corner of China, when they attend the general national examinations at Peking.

xii. When purposing to attend the 會試 general examination at Peking, the Ken-jin of each province, must 山本籍地方官具結 through the medium of the local magistrate in their native place present a certificate, which 申送布政使 must be transmitted to the Poo-ching-sei, or provincial judge; and which must 由司職明詳院 by the judge, having fully examined into it, be hid before the Poo-yuen, 請容發司 requesting from him that a document, (addressed to the 禮部 Le-poo) may be given, which the said judge 轉發各州縣 transmits to the several Chow, or Heen magistrates, and 給舉人親 賣赴部投遞 they give it to the particular Ken-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 Ken-jin, whether successful or unsuccessful at the general examination.

Those 新舉人 new-made Ken-jin, who happen to be at Peking, and have not time to return to their native place, may procure 印結 a sealed certificate, from any 同鄉六品以上京官 townsman who is at Peking in the government, and of the 6th, or any superior rank: and this certificate being accepted, must by the 禮部先期 命知國子監順 天府尊行 Le-poo (or board of rites and usages) be, previously to the day of examination, notified to the Kwâ-tsee-ken college; and the magistrate of Shun-teen-foo, that they may act in obedience thereto: 並出示 昭諭 and also issue a proclamation, making the circumstance publicly known.

A Ken-jin graduate, who 欠糧 owes any land-tax, or who 緣事 議處未結 on account of some occurrence, is subjected to a court of enquiry, which has not yet decided; or who 丁憂 is mourning for the death of a parent, is not permitted to attend a Hway-she or general examination.

xvi. Section, makes arrangements for 給發舉人盤 餐 giving to Ken-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 Ken-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 500 dollars.

xvii. 雲南貴州舉人會試一路許給 驛馬 The Ken-jin graduates from Yun-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 遠省 distant provinces.

xviii. Concerning the 順天鄉試 考官 the examining officers of the Shun-tsin provincial examinations; it is decreed that, 除順天直隸籍貴人用 迴避外 exclusive of the officers whose native place or lineal connexion is Shun-tsin foo, or the province of Chih-le, and who (on these accounts) are required to keep back; let 開列由進士出身之協辦大 士尚書以下副都御史以上衙
the responsibility, and now 各房止用一人 in each room, they only employ one person; thus, 其責既 the responsibility being concentrated, 其功罪亦難推譴 it becomes also difficult, to remove the merit or demerit (of whatever is done) from one person to another.

xiii Section is concerning 郎試試執事官員 the managing officers at the provincial and general examinations.

1st, Kern lin 監臨 a supervisor or visitor.

2nd, Te teou kwan 提調官 a general manager.

3rd, Nuy lien koon she 內監監試 a superintendent of the examination inside the curtain; i.e., in the inner apartments.

4th, Wae chung seun châ 外場巡視 patrols in the outer part of the court.

5th, Keih tsung wae seun 凱特に巡視 patrols outside the wall, or fence, besides these, they have Wang-fong 望烽 look-out stands, in which watchmen are placed. Also officers appointed 稽查風門以內及至 the officers to examine whatever is going on at the dragon gate (or first entrance), and inside to the perfectly just hall, (or outer court) otherwise called Ta-tang 大堂 the great hall.

6th, There shall be Nuy shou kwan 内收掌 官 officers inside to receive and take care of theme papers, and the same in the outer apartments. Also shou keun so kwan 受卷所官 officers at the place where the theme papers are received; Meung so kwan 彌封所 官 officers at the place where the corners of the theme papers are pasted down and sealed. This is done to hide the number which refers to the writer's name, till the character of his composition shall be determined. Fâng-luh so kwan 譯錄所 官 officers at the place where the essays are transcribed. This is done to prevent the examiners recognizing the hand-writing. Tuy êh so kwan 對譯所 官 officers at the place where the copies and original are compared. These officers amount altogether to 三十員 30, whose names are 密題 secretly communicated to the principal examiners, and they all 同日入場 enter the court of examination on the same
...Further, the principal and assisting examiners, in proclaiming the imperial will to confer a banquet on the graduates, &c., and the superintendents or visitors, in the court, shall unite with these persons, and all of them acting together, shall manage the affair.

7th, Officers shall be appointed to examine the brick gate, which means the gate of the fence or outer wall, and there shall be officers to search the students. At court this duty devolves on the kings and great statesmen who are near the person of the sovereign, and in whom he confides. The object of the search is to prevent the illegality of smuggling in precomposed essays.

6th, At Shun-teen-foo, there shall be three themes from the Four-books, requiring the meaning and scope of the same; and five of the Eight-verse poems, 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-yn, and the next from the Chung-ying, and the last from Meng-tsze. If the first theme be from the Ta-he, the second shall be from the Luen-yn, and the last as before, from Meng-tsze.

8th, At Shun-teen-foo, of the readers and comparers of the theme papers, one thousand persons; from the transcribers, the fixed number is one thousand persons. Of the presses, twenty-four persons; of the printers are required to print the themes which are to be distributed to the students, and every work must be performed inside the court yard, after the gates are locked. There must be of the founders of theme paper corners, four; of the masters of pasters, two; of the smiths, two; of the tinners or pewters, one; of the bricklayers, six; of the drummers, four; &c., &c. In Canton, it is said, there are about ten thousand people, consisting of students and attendants, and...
to contain in each square, one character; and all 添註 墜之字 characters added or explanatory as well as 改之字 characters blotted out and altered, must be numbered by the student, and noted down agreeable to a prescribed form; which is given with great minuteness under this section.

At the close of every paper, containing versed; elegant composition; answers to questions; or discussions (which last form of essay is now discontinued) 撰寫添註字 it shall be inserted in writing, that there are added so many characters; or 墜改字 that there are blotted out and altered so many characters. This insertion must follow the closing sentence in each case; and the student must 用小字行寫 employ a smaller character, in a single column, and written by the side of the column, not in the middle; 不得另行寫 it must not be written on a different column. 亦不得作雙行 nor may a double column be written,—in the same space as the large column of characters. And 跨格 the lines or squares must not be passed over; nor may the student 擠寫 crowd the letters together. 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 貼出 Téé chih, posted out; which means that 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 題紙進呈 theme paper (issued by the examiners) be subsequently presented to the Emperor.

The theme papers are printed with perpendicular and horizontal lines, which divide them into squares, intended
2. Amongst the essays, none are permitted to be formed in one large knot; i.e. without the usual divisions.

3. The writers of the first day's composition, must consider the text of the Four-Books, as settled by imperial authority, the standard. Compositions characterized as 較之作 formed of levity and depravity, must not be accepted; if they should be, the revising officers are required to report the same to the Emperor.

4. If there be any plagiarism; heterodox opinions, or depraved expressions; the writer must aim at perspicuity, truth, elegance, and correctness. He is not allowed to depart from, or put aside the sense of the theme: nor may he introduce any new ideas, to give his composition a novel and extraordinary aspect.

5. If in any composition, quotations, distorted characters not found in the five classics—i.e. shall not be accepted. The Emperor Shun-che required the literati 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. As this Imperial order constitutes these books the established literature of Chian, I insert their titles: First, the Tang; second, the Han; third, the Hsing; fourth, the Shang; fifth, the Yen; sixth, the Tsin; seventh, the Hsi; eighth, the Chou; ninth, the Shang.

Yung-ching seems to have thought the students too much restricted, or as they express it, 綴手綴脚 bound hand and foot and therefore he published an edict saying, 务期各展心思 every one must aim at expanding the musings of his mind, and 獨抒眾論 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 從前避忌之習一概掃除 the former habit of avoidance and dread, should be entirely swept away, yet he forbade altogether the examinations in Ch'ieh-keang province, because an individual or two did not avoid what gave him offence.

xxx. Section contains the prescribed form of the theme-papers, marked with red and black lines. They must be 雷一尺 a cubit long, and 寬四寸 four puncti broad. 前空自七頁草起 at the beginning of the folded scroll, there shall 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 紅格十四頁十四十四 fourteen pages containing red-lined divisions, on which to make out a (true or) fair copy. 每頁十五行 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 黑格 black lined papers are for the copy. The front of the (black-lined) papers, and the joinings of the several sheets, must have the K'uei-siu official seal impressed on them. The red-lined papers must be impressed with an 土紅色關防 earthy red coloured Kwang-sung seal. And the end of the black-lined papers must be impressed with a 紫色徵記 purple coloured Ch'ia-sea seal.
XXXI. Let 令提調置 the superintending officer called Te-teean be ordered to provide—the theme papers; and do not 招立卷戸 issue proposals for; nor establish a theme paper shop. 其卷價 the theme paper price shall be fixed at 一錢二分 one mace two candareens for each. The Te-teean 官 kwan, or 職用堅厚細紙 must employ a firm, 厚ик, fine paper: if he use a 薄 thin paper, his conduct must be reported. If the 士子有污損錯誤 不准換易 students soil or tear the papers; or write erroneously on them, they shall not be allowed to change them.

XXXII. Contains regulations concerning 士子投卷 throwing (that is giving, or rather selling) theme papers to the students. The papers must 由 一 政送布 政使衙 由 the provincial principal to the Pao-ching 宦 or treasurer's court; and 交該 收卷官 delivered to the officer appointed to receive them. 於投卷時 at the time of giving out these papers to the students, they shall take with them a certificate describing their persons, their age, whether they have or have not beards, &c., 偏年否不即收卷 if the appearance does not correspond with the description, they will not be allowed to receive the papers.

XXXIII. When 内廉閱卷 inside the screen, looking over the essays—which have been written by the candidates for degrees; the examining officers must 同 堂校閱 sit together in the same hall, to compare and look over the essays.

The 主考與各房同坐一堂 chief examiner, and all the subordinate ones called Fung-see 號 shall sit together, in the same hall. The 內監試與主 考並坐 supervisor of the inner apartments at the examination, and the chief examiner shall sit opposite to each other. 至日晚 on the evening of the day, 查所閱試卷入箱 let the red theme papers which have been looked over, be examined and put into a box, and then 正副主考 同監試親加封鎖 the chief and assistant examiner, with the supervisor, must in person seal and lock it; 以次日公則開 open the next day when publicly, and jointly, they shall open and again look over the papers.

XXXIV. When the 考官循閱三場 examining officers have looked over the three day's productions, they must 先錄其全瑜者 first record the most perfect compositions. 首場雖佳而後場率者 須取中 although the first day's performance be excellent, if the subsequent day's works be careless and hasty, the composition must not be accepted.

If the first day's exercise be merely 平通 plain and intelligible; and the subsequent one's be 明確通達 lucid, substantial and intelligent, the person 亦得取 中 may yet obtain a degree: But 如頭場批謬 if the first day's exercise be faulty and false in sentiment, 雖三場可採仍不准取中 although the second and third day's work may be worthy of acceptance, still it is not allowed to receive it, and give a degree. 但 此項此 class of compositions be accepted, the 主考 聲究 chief examiner, must 將取中 體於卷中 explain in writing on the theme paper the reasons of his accepting the composition ; and 聽候誦完 wait for the re-examiner's decision. He 不得遺漏 聲明 must not allow any notice of the occurrence to transpire 致滋弊害 which by the disclosure might occasion nefarious proceedings.

A Fang-kaou 房考 i. e. any of the ten local inferior examiners, 不得與別房 cannot interfere with any other local examiner. To 飲食寢宿 They must not return to his own room; they are 不許 往來私訪聚談 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 不得爭執 must not debate obstinately—for or against any paper, with the chief examiner. 违者指名 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 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 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
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, and are not to 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 successful essays, the assistant examiner, commissioned from court, shall write the word Tscu, taken; and the chief examiner, shall write the word Chung, hit the mark, and hence the term Chung keu denoting the attainment of the Keu-jin degree.

The rejected essays, which have been slurred to denote their rejection, and have been thrown into the basket, may by the chief examiner be again sought out, and if found to contain good composition, be accepted. If the inferior examiner candidly confesses his error, no further notice need be taken of the circumstance; but if he has an opinion his own, the chief examiner may take his own way, only writing on the front of the essay, his reasons, and referring the final decision to the revisors of the papers at court.

On all the rejected essays, the inferior examiners must write down the reasons why they do not present the paper to the chief examiner; and after the names of the successful candidates are publicly exhibited, the original candidate shall receive back his original essay, to view it; and if it appear that the examining officer has unjustly slurred a good essay, the candidate may appeal to Peking; but if the decision be again given against him, he shall not only be expelled from the order of literati, but also be delivered to the penal board, which shall punish his crime; of making an unjust complaint.

As a trial of a person's having been the real author of his papers, the students are sometimes required to write from memory the first day's verses and essay, if they are ten characters or fewer, the degree may still be granted; but in those cases where the two papers be ten characters or fewer, the degree may not be granted; no person presenting such papers shall be allowed a degree.

xxv. 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 南省卷, the southern platter of papers, which the southern men who happened to be examiners were required to withdraw from. The essays of candidates from the northern provinces were called the 北省卷, northern platter of papers. The men of frontier provinces were not allowed to examine papers marked 中字卷, the middle platter of papers. The 满字卷, the Man-chow character papers. The Hau-kuin 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 中卷 棄房 alloting to the rooms, the accepted papers. The reasoning runs thus; 各房佳 排多者 in all the rooms; i.e. under the superintendence of each assistant examiner, where the excellent, or deserving essays exceed the required number, 准其 盜數 呈碱如無佳卷. it is allowed that they all be presented; and if there are no meritorious essays, belonging to a room, 不得 濫取充額 the fixed number must not be made up by carelessly adopting whatever presents itself, (as a flood carries every thing before it); But when the 主考综阅通场之 巷 chief examiner has looked over all the essays of every examination day, he must 於取中選 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 俟取中後 將佳卷多者 撥給 佳卷少者之房 take those rooms which have an excess of excellent essays, and distribute them to those rooms which have too few excellent essays.

XXXVII. Contains 各省試定額 the fixed number of Keu-jin degrees to be granted in each province, at their triennial examinations; the whole amount is about 1256 persons.

XXXVIII. 官卷中額 the fixed number of government officer's essays that shall be accepted. 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-sing.

XXXIX. 商籍中額 fixed number of candidates to be accepted of those enrolled as (salt) merchants. The salt merchants being those who conduct the government monopoly, receive in consequence this mark of distinction: their essays form the bundle marked 芝字號 Loo-tze-hao.

XLI. The first class of accepted candidates is called 正榜 Ching-pang; besides which there is a 副榜中額 fixed number accepted, who are called Foo-pang, and who form a second class.

XLII. The number of Tsin-sze 進士 degrees conferred at the 會試 general examination, in Peking, is decided by the immediate will of the Emperor, and has varied from one hundred and fifty, to four hundred.

XXXI. Section contains regulations concerning 因事加 恩廣額 the extension of the fixed number, (degrees conferred) by special favor, on account of some occurrence. The sovereign decides on the occasion, and it is specified 不為常例 that such decision shall not be considered a constant law.

XXXIII. Section 設立 establishes 官卷限制 the limitations, 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.

XLV. Details the several relations of the examiners who must 違避 withdraw from the examination where they preside.

XLVI. Directs how to 關防 貢院 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 the 無上色鬆浮埋藏文字 there be no 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 檢查 all be searched.

XLVII. 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 規規 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 college gates to insert one’s name, the law which guides the
present practice, requires that if it be discovered, a student has
employed any person to compose the examination essay for
him, or any such illegality; then the employer, and the
employed, shall be taken and punished according to law.

若有名冊內姓名錯寫 if in the list of names, the surname and name be erroneously written,
then the officer superintending the list in which the name referred to is inserted shall be delivered
over to the board and subjected to a court of inquiry.

XLVIII. Section is respecting searching the students, or literary candidates, on their entering the examination court; and if it happen that 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 tsze before possessed—this sentence includes also an entire incapacity from ever after standing as a candidate for literary honors.

父師一份究治 the father and tutor of the delinquent shall also be prosecuted and punished.

If a student after a student has obtained his degree, it be discovered that he took him precomposed papers; not only is he punished, by the loss of his unjustly acquired rank, but the officers who failed to discover it, shall also be implicated.

XLIX. Section requires that there should be a search of the things supplied and arranged for necessary uses; and of the servants, employed.

The porters who remove and carry things inside, must also be examined, and the things on

men at the first gate, who were unable to discover (the concealed papers) and punish them.

III. Section prescribes 內外染筆 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 ink-pencils, i.e. black ink, for to no other material used in writing is the word Mth applied singly. The assistant examining officers must use a blue ink; the examiners inside visitors at the examination must employ a purple ink; the examiners outside and all use a blue ink. The examiners outside the papers must employ a vermilion ink.

The 對讀用鉛筆 comparators of papers must employ an ink composed of red and yellow. The names of these inks are 黑墨 Li-mi; 藍靛 Lin-téan; 紫銅 Tsze-téen; 銀硯 Yin-choo; and 黃 Chay hwing.

IV. Here commence the 禁令 prohibitory commands.

The first 严禁黃緑諸弊 strictly forbids underhand influence, and all the nefarious practices connected with it. Those who give bribes, and form a medium of inter-communication, and employ marks of connexion must be severely punished. The 父兄為子弟作弊 fathers and elder brothers who, on account of their sons or younger brothers, act nefariously—as well as the examiners who take a part in such transactions, will all be punished.

There are sometimes 棍徒 impostors or sharers, who 假姓偽語 make false pretexts and defraud people, by intimating that they have influence with the examiners, and thus 污辱考官 defile the character, and involve the persons of examining officers. There are 生等 literary candidates who 間竊求求致被誣騷 make requests, and go about to supplicate the aid of influence) which leads to their being imposed on: And there are some candidates who 作弊誣騷 cherish resentment and make up false accusations against the examiners, and who 誣謗冒名揭帖 make and spread abroad false reports, or paste up anonymous libels. And there are 下第士子 unsuccessful candidates 誣謗冒名揭帖 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 該都衙監查 the proper superintendent of the court, make search and seize the parties.

And for breaking the laws and punishing all of them according to law.

If a 士子 literary candidate 於榜前抄錄 報嫌作文 should, previously to an official announcement of the degrees conferred, copy essays which have been composed inside the court gate, and 送人批點 present them to any body to criticise and mark them with dots; then, 榜後漫生怨望 after the official announcement of the degrees, should be filled with resentment for disappointed hopes, and immediately print the fallen essay—with a view of appealing to the world for their judgement on the rejected paper, both 該生 the said student, and 加批之員 the officer who added the criticism (to the paper), shall be delivered to a court of enquiry.

V. Section declares it to be the will of the sovereign 不准臨場抄籤 not to allow any report to be made to him when about to enter on an examination; nor does he allow any of the 訪親事件 ordinary occurrences during the examination to be stated to him; but only such as regard 仲選理枉迫不及待者 the righting of wrongs, and the clearing up of oppressive calamities, which are so urgent as not to admit of delay: all other concerns 概不準屆期具進 are wholly disallowed from being reported to the emperor, when the period of examination has arrived. The intention of this law is to prevent 擾其心志 disturbing the minds of the 士子 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? 何必待期期以己為　陳奏 what necessity for waiting till the approach of the period of examination, and then crowding in representations to the Emperor? LIV. This section 禁止刊販經時移書 prohibits printing and selling abridged copies of the ancient Five Classics; and Essays on the Political Economy of the present times. In the shops where the classics are printed and sold, 务在全經 the complete work must be employed; and the 革本刻板 engraved blocks of the abridged copies must be condemned to be 销燬 burnt and destroyed, by the local magistrates: and those copies which are already 印刷 preservative must not be allowed to be preserved nor 售賣 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, 解送 then sent to Peking and there be burnt and destroyed. It is likewise ordered that the governors of the provinces do send to the Emperor a triennial report, giving information of the 梟習之處 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.以致擾及坊肆閭閱 so as to distress the shopmen, or cause disturbance in lanes and private dwellings. The booksellers are further forbidden 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.

LV. 子科試 literary candidates attending examina-

tions 俱由原籍送考 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 驚此 with its 欺和 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 該生 the said candidate be so punished, but the 科試 who is 進保 for the candidate, shall also 併罰革 together with him be expelled and degraded. If 因而中正其革去舉人 in consequence (of the false pretences made) the person should have obtained a 鎮進 degree, it shall be taken from him, and 照例治罪 be punished according to law. LVI. 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 profound 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 Tsze-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 内 in the Tsze-tsze-wên, or king, 如天元帝皇等字 such characters as Heaven, origin, potentate, emperor, 及亞聖名 and the name of the secondary sage, Mang-tsze; and 數目字 numerals 並當等 nicht 字樣 together with, famine, funeral, mourning, and such other inauspicious words 俱不得 編列坐號 shall one of them be arranged to form the names or marks of seats.
It is said, that notwithstanding this law, the word Heaven is used to mark the first seat, as it is the first of the thousand characters.

The officers of the four places (mentioned below) impressed the marks on the seats, and then took the seals with the marks engraved on them, and connect them by a string. Each 40 seals shall be put on one string, and still further, there shall be employed a book or list containing the marks, in which the candidates 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, 3, 5, and so on, sometimes as far as 50.

Lxi. Respects a class of persons formerly taken from those who had been transported and compelled to fill up or enter the army—a sort of military convicts. A certain number of these were selected to enter the court, in order to attend upon the candidates, and were called 絲官 Haou-keun. The law requires that those in the army; and not the candidates, 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 superintendent officers, or their servants.

Lxiii. This section contains the laws respecting the four places mentioned above, the officers of which are designated by a general expression, the officers of the places outside the curtain.

1st, 受卷所 the place for giving out the theme papers.

2nd, 職封所 the place for putting down the corners of the theme-papers, over the mark or number.

3rd, 職錄所 the place for transcribing.

4th, 對讀所 the place for comparing and reading the original and the transcript.

Lxix. Contains some regulations for the officers who attend at the place where the theme papers are received by the students.

Lxx. Section contains rules to prevent violating the form prescribed, that a person may reverence the sacred temple of the late Emperors: 彼名 the name of the reigning Emperor's name, 至聖謳 and the sacred name of the most wise and holy Sage Confucius.

One manner of doing this is respectfully omitting one or more strokes of the pencil; thus, the characters composing the reigning Emperor K'ae-king's name Yung-yen 顒琰 'a dignified benignant look, and a luminous resplendent gem,' must be abbreviated when they occur in common use in this way 顒琰 Yung-yen.

One name of Confucius is K'ew 丘 in common use it must be written 丘 K'ew, not altered, as some do into K'ew丘 however when there is occasion to write K'âu 顒 an altar dedicated to heaven,' the word K'ew may be written without any addition or abbreviation.

Those candidates who violate these rules must be suspended from three examinations, which includes a period of nine years of inutility. On the outside of the court, there is a list of characters which are to be treated with reverence, and the manner of abbreviating or adding to them explained in large characters, for the information of all who attend the examinations.

Lxxi. 擡寫格式 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
单 擡 Tan tae; two places by 雙 擡 Shwang tae, and
three places by 三 擡 San tae; thus,

貢 尋列
等 聖德恩
字 意 肅
應 朝
三 擡
字 应 擡
響 単 擡

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;
Gracians, (Imperial) favors, Virtuous purpose, (of His
Majesty), and such like expressions, ought to be raised two
places above the head-line, constituted, (Imperial) Sages;
the sub eolo sacrifice; the Temple of (Imperial) an-
cestors, 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
文内茲谬例 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 擡 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, 俱係雙 擡 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 擡 字 様 all of which are to be raised one
place above the head-line; 其 餘 可 以 調 推 as to
the rest, they may be inferred by their several classes.
Some of those however given as examples, such as Kung
宮 a harum; Guo 閣 the gate of the palace 等字
and such other characters or forms used if they be used
on general occasions 不指我朝者 and do not
point to our (Tartar) dynasty 不必 擡 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 be 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 雜項 違式 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,
制藝 近七百字 framing an essay consisting of
more than 700 words; 應不滿三百字 plans of
government, or an essay on political economy not amount-
ing to 300 characters. 頭目句 錯落 an error or
omission in the words of the theme, &c.

LXXII. Fixes the number of years in which the Emperor 頒
發條例 promulges (new) 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 環缺不 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 給發料物 giving the Toow-füh robe to
Keu-jin graduates, when they attend the general examina-
tions at Peking.

LXXVI. Keü-heou 揭曉 denotes issuing an official procla-
mation 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-yüeh 撫院 or deputy governor's palace.
He himself comes out accompanying the paper, at which
moment three guns are fired; it is then pasted 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 xxxii section contains the fixed periods within which these proclamations must be issued; 由主考官酌定 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 5th day of the 9th moon; and at the Hwuy-shi, or general examination at Peking, the proclamation must be issued on or before the 15th of the 4th moon.

xxvi. This section treats of 頭榜大臣官員 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, 頭用府尹印 to make the impression, the seal of the Keu-jin is to be used: and in all the provinces 封撫関防 the deputy governor's Keu-fang seal must be used. At the general examinations at Peking, the 禮部堂印 hall seal of the board of rites must be used. 榜上年月及接縫處 in the proclamation, the year and month (or the date) and the joinings of the several sheets of paper, 頭鈐印 must all be sealed. On this proclamation the characters are all written very large.

xxxvii. Contains rules respecting 拆號 the 報榜 breaking open the corners of the successful theme papers, to ascertain the names, and write them down on the list to be proclaimed.

xxxviii. Directs the proper persons 進呈題名錄 to present to the Emperor a list of the names of the new-made Keu-jin; and also 輯寫三場題目 to write out fairly the themes given at the three days examinations; and taking ten copies of the names 頭鈐印信 with seals affixed, 一同送部以憑應勒 to present them altogether to the board at Peking, to afford authentic material to the revisors of the essays.

xxxix. Concerns the 謝宴 feast, or banquet given to the new-made Keu-jin graduates. The 升試宴賞 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 童子 boys, dressed up as wood-land naiads, holding in their hands branches of the Oica Fragrans, chant the following ancient verse out of the She-king.

呦呦鹿鳴 Yew yew lih ming,
食野之芩 Shib yai che ping;
我有嘉賓 Wo yew kea pin,
鼓瑟吹笙 Kea shi choy sing.
The deer cry in tuneful response
Whilst nibbling the wild-growing herbs;
Here we have excellent guests,
Strike the harp, blow the cheerful reed.

吹笙鼓瑟 Choy sing koo hwuy,
承筐是將 Ching kwang she tseng;
人之好我 Jin che haou wo,
示我周行 She wo chow hang.

Blow the cheerful reed, sound the hwuy,
Present the loaded basket, a pledge of welcome;
O ye men who love me,
Show me the great path of virtue!

In allusion to this verse, the provincial banquet is called 鹿鳴宴 the deer-cry feast.

lxxi. The 會試宴賞 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 禮部 board of rites and ceremonies.

Should any of the 大祀中統齋戒日 fast days, accompanied by the great or the middle-rate
sacrifices occur, these feasts are to be stopped for that day, but for

At the general examination in Peking, there are officers and soldiers appointed as a guard to the banquet, and to display a solemn dignity.

Wei with gate ink, which is the general head of a few sections, means the compositions written inside the college gate. The first division under this head, directs the manner in which the first ten accepted essays at the Peking examination, are to be presented to the Emperor, that he may mark three out of the ten for the first literary honors, of which the foremost is called Chwang yuen (the ornamented head), his head is on the day of his appointment decorated with flowers; the second is called Pang-yen (the eye of the accepted graduates); and the third is called Tan-hwa (the flower seeker). In allusion to his not being allowed flowers, but his obtaining some from the two first named persons, with which to decorate his head; these three graduates are called San keh te san jie (the three who have attained the highest rank).

Forbids persons unauthorised by the chief examiner to engrave the names of the graduates distinguished by the titles Yuen and Kwei. The Yuen is the first announced graduate on the list, at the respective examinations; and the Kwei, 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 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 trustworthy officers and men, who, at the general examination, on the day that the proclamation of the graduated names is issued, shall commence their journey to Peking to deliver these documents to the board. At different distances from court, different days are appointed for despatching these documents, and this section is entitled 拜卷限期 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; and those that are near, one month. They are required to repair to the proper board, and to write before witnesses, an account of themselves and one generation 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 hand-writing 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 Paun-he, assured harmony.

This section contains the proprieties—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-jin and Tsin-see degrees, to their places...
in the government. From these it will be proper to appoint forty officers, to fill the situation of examiners.

lxix. The rules to direct the revisors are contained under the head 我勘處分 the revisors places—which contain specimens of the errors or faults in the themes or essays, which they must notice and punish in different ways.

lxx. Contains rules for 選取監錄 the selection of transcribers for the use of government, from amongst the good writers at the provincial examinations.

lxxi. 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 二等 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 Tsii-sze degree, but who still have great merit. This selection, it is said is made only once in nine years.

lxxii. It is provided that 年老舉人給優 nominal rank be conferred on aged Ken-jin graduates—who may have 在籍七十以上 remained at their native place till they have reached the age of seventy or more years.

lxxiii. There is a 水牌銀兩 sum for travelling expenses given to 下第舉人回籍 the unsuccessful Ken-jin, when they return to their native place, from the Peking examination.

lxxiv. This section begins the regulations concerning the 八公 palace examinations, for those who at the 會試 general examinations have attained the Tsii-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 翰林 and the three first in order are called 三及第 San-ke i.e. (See above.)

lxxv. The introduction given to these persons to give thanks to the Emperor, is expressed by 進謝恩 Chueh-foo-ssay-gan.

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 Châ kân penon shih 看案 an investigation of the notes,—of the previous examination.

lxxvi. The highest pinnacle of this series of examinations is called 朝考 the presence examination; importing its being performed in the Emperor's presence chamber; this is likewise an examination of the Tsii-sze graduates, and is of no greater antiquity than the first year of the Emperor Yung-ching 禎正 (A. D. 1722.)

lxxvii. Concerns the 题名 record of the names of the Tsii-sze graduates, preserved at the Kwe-tsze-ken 國子監 college.

lxxviii. The last is an examination of Fu-shih 編譯 or translators: of the Manchow Tartar translators, sixty are to be taken at the first examination, and nine of Mungkoo translators. Of these examinations there are three divisions, the 1st is called 童試 Tung-she, and the other two 會試 Hwuy-she. The terms Ken-jin, Tsii-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.

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Of Chinese Composition—

There are at the examinations, three species called,

1. Wân chang 文章 Fine writing;

2. She 詩 Verses,

3. Tsîh 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
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) 先破意後點題面, either first opening up the idea, and afterwards noting (or employing) the words of the theme; (6) 或先破題面後足題意 or, first opening up the surface or phraseology of the theme, and afterwards filling up the idea; (7) 或先破後斷 or, 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 破題法.

2nd, 稱題 Ching te, receiving the theme, i.e. 接破題未盡之意而成明之也 resuming the yet imperfectly opened up idea of the theme, and clearly explaining it.

When 正破則反承, 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 反破則正承, 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, 起講 Kueh, beginning to discuss the proposed topic; this is called 文章入題處 the place where the composition enters on the head, or principal scope of the subject; and here 須得頭腦議論 it is necessary to discuss the brain (or narrow) of the subject 破題透徹 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 然然雖要含蓄 yet there must be a 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 借補法 '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; 續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.' or 前虚則後實 sometimes first taking a general view of the subject, and afterwards a substantial point of view of it—and sometimes the reverse of this order. 題之實字固要 預 the substantially significant words in the theme must unquestionably be opened out, 而虛字亦要作 the particles also require to have their force 題之精神多在虛字也 for the essence and spirit of the composition often (or much) consist in the particles.

第 7th, Mô koo 累股 '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 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. 或反正 or giving the reverse, and the obvious sense; or 交互 or blending the several ideas of the theme; 或足乎 or filling up the preceding; or 起下 or introducing what is to follow; 揀思與前重複 always being careful not to repeat again what was before said.

第 8th, Shih koo 結股 'the winding up division.' consists of 敘語收拾之 a few expressions to gather up the subject 如物之亂而用繩以束之也 as when things are in disorder, a string is used to bind them together.

The preceding right, are the divisions of an essay.

PART II. 7 N
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 Ke-koo, The exordium.
2. 中股 Chung koo, The middle division.
3. 末股 Ma koo, The latter division.

The composition, a composite, consists of the four divisions: when these four are Tuy-ta 整作 or Ching-ta 整作 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-ta 整作 and San-twan 整段 verbally 'a scattered composition,' denote an essay in which the above distinctions are disregarded, and which employs merely 起.trans. 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 Tsao ts'eh ke moung 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 four four rules expressed thus:

1st, Jin te 認. understand the theme 題申精 神血脈處 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.

2d, Poo she 布勢 is verbally 'spreading the power,' the word She, or Power, is defined 一篇呼吸之 概 also 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 Fêh kaon 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 要勢者 百戰百 權, obtain the favorable position, a hundred conflicts will end in a hundred victories; i.e. he will be always successful.

3rd, Lien shib 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 100) there was an 奒鈎 entire falling off or declension. During 唐 三百年 the three hundred years of the Tang dynasty (5th to the 8th centuries) 僅 一二人 there were obtained only one or two persons, who excelled in composition, viz. Han-chang-le 韓昌黎 Lew-lieh-ch'ê 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-kow 中殫 '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 篫 a guest; the principal and subsidiary parts in composition, are figuratively denominated Cho 主 a host, and Pin 篫 a guest. There is an old distinction called 四賓主 the four cases of guest and host, or subsidiary and principal ideas : 1, 主中主 a principal; 2, 賓中賓 a subsidiary within a subsidiary; 3,
giving an opposite turn to some fact or sentiment, by the
exposure of some slight flaw, similar to the practice in
the Sadducean school, which is a good example of the
method of discrediting the authority of the ancients.

(9). A departure from a certain course of action is
denoted by the phrase 'to take a turn' or 'to turn one's
head.' This is an allusion to the ancient practice of
turning the head to express surprise or attention.

(10). To indicate a departure from a precedent or
precedent tendency, the phrase 'to break new ground'
is used. This is a common expression used in
literature to denote the introduction of something
new or different.

(11). The phrase 'to break new ground' is also
used to indicate the introduction of something
new or different in literature. This is a common
expression used in literature to denote the
introduction of something new or different.

(12). The phrase 'to break new ground' is also
used to indicate the introduction of something
new or different in literature. This is a common
expression used in literature to denote the
introduction of something new or different.
the thought, and 散能合之 in being able when (the theme is) diffuse or scattered, to compress or unite it; and 合能散之 when compressed to expand it, &c.

Remarks on themes.

K’ao-ting-lo 郭青螺 in a 論文 discourse on composition, speaks first of,

1. Tan-te 論題 ‘a theme with a single idea,’ such as 臣事君以忠 ‘a statesman should serve his prince with fidelity,’ such themes are very difficult: when writing on them 貴前不突後不竭 excellence consists in avoiding abruptness at first, and afterwards exhaustion,—the composition ought to be 如溪堂之水入江河 like streams from the mountains, gradually entering the great rivers Hwang and Hwae; and like the waters of those rivers 渐入河海 其中激濤沿傾疊厚出始稱奇觀 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. 若突然起鬱然濤 使前不邃後不竭 若不 佳矣; it has not then any excellence.

2. Leung-shen te 兩篇題 ‘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 天地萬物 見 之以安 heaven and earth preserve their places, and all creatures are nourished; ‘(Chung-yung.) This is the example given of a two leaved theme.

3. 三篇題 San-shen-te, A theme containing three propositions.

4. 四篇題 Sze shen te, A theme containing four propositions.

5. 長題 Chang te, ‘Long themes,’—consisting of a whole paragraph or section, such themes are common from 孟子 Mên-Î-sze.

6. 一個分兩截題 a theme in which one sentence is divided into two portions.

7. 前後照應題 a theme in which the first and last expressions or sentiments have a bearing upon each other.

8. 串題 Chun-te, A string theme; i.e. one in which two sentences are joined together in one; this may be considered the same as the first mentioned.

9. 反題 Fan te, ‘A reversed theme,’ one in which the negative side of the proposition is expressed.

Chin-hung-te 沈虹臺 in a discourse on composition,

1st. 交要布置 in good composition there should be an orderly arrangement of the several parts.

2nd. 有開合 the correspondent opening and joining, which seems to mean, an expatiating, and a summing up:—a varied manner of viewing the subject.

3rd. 有照應 a mutual bearing upon each other, throughout all the parts; 交要謹嚴 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 tripping allowed.

4th. 有交錯 a mixed variety, the writer should 用 服 長 短 相間 employ long and short divisions intermixed, and 用 用句偶相生 use sentences in pairs, and diffuse paragraphs alternately producing each other.

5th. A composition should possess 清新 Tsing sin, Purity and freshness; should be unmixed with extraneous matter, and yet have something new in it, the mercantile maxim, may be applied to writing, viz. 人棄我取 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
embodying of you and me. The subject should be placed in opposite points of view.

8th. Composition should appear flowery to the view, like the rival glories and varied hues of the wood-land flower, &c.

9th. There should be a few expressions of admiration, a sort of sighing out what words cannot express—a gradual softening off, like 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. 文章硬逐只是不熟 a composition which is called stiff and rough, is the same thing as not ripe or smooth. This not ripeness 由于不多做 arises from (a person) not writing much. He 做多則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 全新詩如 彈丸 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 much 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 材料 materials of elegant composition were provided in the six ancient classics; and 泰漢以下作者代興 during the dynasties of Tain, of Han, and onward, writers arose in every age; and 文體遞變 the form of composition was successively altered.

Those papers however were never collected together till...
Kung tsze yuē chín nèe 公子曰臣 1 a prince born of a concubine is called Chín-nèe,以其自本旁出 若木之有 l 故也 on account of his issuing from a side branch of the family, as sprouts shoot up side ways from the stock of a tree. (Le-king.)

Koo chín nèe tsze 孤臣 1 an orphan minister; (i. e. one distant from his sovereign), and a concubine's son—are mentioned by Măng-tsze 了子 as persons likely to excel in knowledge: it being elicited by the difficulty of their situations.

A vulgar form of the preceding.

Keaou. From 聯 Che, An animal resembling a deer with one horn, and 教 Keaou, 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 Keaou 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.
FORTIETH RADICAL.

MEEN.

A transverse covering, forming a deep dwelling. (Shwé-wén.)

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 heuék keu yau choo 古者穴居野處 the ancient dwell in dens ia wild places; and We yew kung shih 未有宮室 had no houses: but they Sseen yew meen, urh how yew heuék 先有 1 而後有穴 first had hovels, and afterwards had dens. Mieen tang seang shang fow koán tith 當象上阜高凸 the character Mien, a hovel, represents the elevated cumulus of earth; Ke hea yew nê ké tang shin che hung 其下有四可藏身之形 below which there is represented a hollow place, where a human body may be combined; 故穴字从此 and therefore the character Heueék, A den, is derived from this character under consideration, and 用 家宮室之制 are in the formation of the words Shih kau kung choo (which severally signify a dwelling place) this part is always retained. The half of 虎 makes 者 Yen. A covering or shelter, as beneath the side of an over-hanging mountain, open on one side; and Ching tsé-tung gives 這 this character, without any pronunciation as the opposite side.

CHOO.

The Shwé-wên defines this word by Pan tael with yau 辨積物也 things piled or heaped up; and the character is, Seung shang lung seé chow che hung 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 1 1立 to stand inside the door, but outside of the screen.

JUNG.

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 茭 le 1 官 le 官 兵 官 來 the who governor should put away the three extra extra-officers; extra-soldiers; and extra-expenditure. (Soo-shih.) Wo séa cho yué jie yun 無事之員 an officer without business is called a Jung-yuen.

Shé jung ke shin 俗 瞭身 a multiplicity of vulgar affairs enthrall my person, Ke cho kaou yu keu jing tâ, chung fuh, pih nang ming the ke e 共其稿語句 on重復不能明晰其意 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 流 1 unsettled, confused state of society, when 民無定居 the people have no fixed place of abode.

THO.

Yu to tung 與佗同 the same as To 佗 meaning To bear; to carry; carried by beasts of burden. Tâ to 棄 1 the camel, now commonly written 駱 1 羚 to.
surname. Occurs in the sense of 他 Ta. Also read To, To charge, or blame with. Wei wei to to 委委 | elegant gait, and an easy genteel appearance. To 佊 | to adjust or dress the hair. To 佊 | to carry on the back. As a Noun, Humpbacked, like the camel.

To shay ming | 蛇名 To, is the name of a serpent. Read Shay, 革蛇 also it is the same as Shay, A serpent.

究 KWEI.

Traitorous plots, as of banditti, originating from without: when arising from within the court or country, they are expressed by 竊 Keen. Keen kwei 賊 | traitorous banditti. Kow tsih kên kwei 叛賊姦 | robbers and banditti acting traitorously; traitorous banditti. Wûh ming kên kwei 勿萌姦 | do not suffer traitorous plots to arise.

乃有蜂 | 不法之徒 徒好常_| 舞文詐諜 | 肆毒 | but there are traitorous and lawless vagabonds; bussy-bodies, who play tricks by the aid of literature, and clandestine 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 TSIIH, or Chih.

From a covering; and to cast 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 tsiih 深 | a house in which are apartments far removed from the front. Tsiih chaou | a grove or park. Tsiih pla | 植 | a tomb or grave. Tsiih fang | 房 | a family mansion. Tsiih wei kuu choo che 誠居處之所 | Tsiih, is a dwelling place. Koa tsiih pieg gao | 家 | 便 | is your family well? Wo ming tsiih | 明早 | 持 | 恭賀 | 明早往潘 | 明日往潘 | 恭賀 | to-morrow morning I shall go to Pwan’s house to pay my respects to him. Tsiih têng ming 天命 | to fix the decree of heaven, to act so that it shall be settled in one’s favor. Tsiih te 青's mansion; a house; an apartment.

他往在深大院怎知外面事情若 since he lives in deeply retired chambers, surrounded by large court yards, how does he know such a great deal about affairs outside?

Tien tsiih keh tsiih 田 | 之 | this is the word Tsiih, which forms the expression Tien tsiih, Field and house. She tsiih phu kwei 使 | 百揆 | cause him to occupy an office with a hundred departments. (Shoo-king.)

San tsiih wei keu san wei 三 | 謂居三位 | three, (in the Sho-king) denotes, occupying three offices.

Tsang tsiih 相 | 一 and Pûk tsiih 卜 | 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 goou ke tsiih 四隴基 | the banks forming channels, being every where reoccupied by the waters. (Shoo-king.)

Shang tsiih keu keen se kou, tsze wei yu tsiih 上帝乃眷顧此維新 | the most high Ruler turned a glance to the west, intimating, this is the proper place for your habitation.—Said of the Tso wang 王 | grand sire of 天王 Wan-wang. The west referred to, was the N. W. corner of China, where the court resided during the Chow dynasty. (She-king.)

痊 KEW.

From a shelter and a long 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 宇 K’Hung.

宇 YU. 了

From a cover or a concave and air expanding. To cover,
or spread over and shelter, as the wings of a fowl, or as a house. Wide; extensive, extending to every point above and below; the canopy of heaven. Mei yu the arch made by the eyebrows—its expansion denotes joy. Yu chow an over-shadowing canopy, and a containing space below; the universe. Yu hea under the canopy of heaven. Yu nay in the world; in the universe.

Ta pe Yu hea 托庇 1 下 1 throw myself for protection under heavenly canopy. This expression is used by inferiors when claiming the protection of superiors. The same idea is conveyed by 托身 1 下 Ts shih yu hea.

Uh che chen pien wei yu 屋之落邊為 the over-hanging roof, or eves by the side of a house, constitute Yu. Yu, yu yay 羽也. Yu denotes wings—like the wings of a bird overshadowing and protecting.

Yih lae seu yu 卒來侍 1 then came to examine a place for a mansion. (Che-king.)

Some caves in high antiquity caves were human dwellings, but 聖人易之以宮室 signs exchanged them for houses of various kinds; Shang tung hea yu 下 for the upper part were pillars; and below was shelter to待風雨 to be prepared against wind and rain. (Yih-king.)

Of certain insects it is said 七月在野八月在 during the 7th moon they remain in the wilderness; and in the 8th moon, they stay below the eyes. (She-king.)

1 余之江山不改 古今之稱謂各殊 Yu chow kee keang shan pih hea, Koo kin che ching wei k& shoo.

The rivers and hills of the universe alter not; but the names of them in ancient and modern times are all different. (Koo-sze-keung-lin.)

Yu luen tsoon 薏苡 the name of a medicinal plant.

YU-WAN-HEAOU-PIH 文孝伯 was an old (C.

諒好直言 a man of a sedate, correct character, trustworthy, and a lover of plain speaking. His Tse name or marriage name was 胡玉 Hoo-y&. He was a descendant of the royal family of Chou, 與武帝同日生

and was born on the same day as the Emperor Woo-te, who closed his reign (R. C. 81). He, and the Emperor 長而 同學 long studied together. When Woo-te ascended the throne欲引置左右 he was desirous of placing his boyish companion Heaou-pih near his person; which he eventually did, and 朝政得失外閨細事無 不以聞 the success or failure of every measure in the court, and every particular of the government outside in the provinces, were all fully communicated to him. 護誅頒有謹焉 what persons were to be preserved or destroyed, was all previously deliberated about with him.

The Emperor's son Pe-la 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 太子不善 the prince was vicious; on which occurrence, he 召孝伯 summoned Heaou-pih to re-preheb him, for not telling him about his son's conduct. The royal tutor 再拜日 made repeated bows, and said, 臣聞父子之際人所難言 ‘I have heard that it is a hard matter to speak between father and son: 臣知陛下不能慈懇愛遂爾結舌 I knew 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.

上默然久之 the Emperor remained a long time silent,乃曰朕已委公公其勉之 then said, ‘I have deputed you, Sir; do you Sir coerce him.'

帝崩以後事付孝伯 after the emperor's demise, the affairs (of government) devolved on Heaou-pih. In the course of a few years 宣帝即位 Seuen-te ascended the throne; and 帝恐齊王憲欲除之 having long felt a hatred to Tse-wang-hen, wished to take him off. In pursuance of this wicked project, he addressed himself to his great grand father's minister Heaou-pih, in these words, 公能圖之當以其官位相授 ‘if you, Sir can do for him, I shall give his place to you.'

Heaou-pih 頓首日 bowing his head, said 先帝遺 訴不許濫誅骨肉 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. Tse-wang is your majes-
Méen. III. 4th Radical.

Ty's uncle, a man of eminent merit, and flourishing virtue; he is an important statesman to support the altars of the land and of the grain; i.e. of the throne itself. If I injure him with untimely and mad my judgement and conscience to comply with your will, then I shall be an unfaithful servant; hence, for the sake of my majesty and your majesty will be an undutiful son. If I do not obey your majesty, the emperor was displeased, and from this time and circumstance, kept the minister at a distance.

Wei che yun who held the office of Kung-ching in the palace, repeatedly sent remonstrances which were not attended to, and which led him to say to Hsiao-pih, 'We must not avoid the calamity, but what is to be done about it?' Hsiao-pih replied, 'There is an aged mother in the hall there is yet an aged mother (the empress), below the earth (in hiding) is the emperor Wou-te; he who is the minister, or a son, although he knew of approaching calamity, whither would he desire to go? Why should he flee from death? If your plans refer to your personal safety, it will be proper for you to go to a distance from him.'

To jih he said, 'As you, Sir, know that Tse-wang was plotting rebellion, why did you not mention it?' to jih (Hsiao-pih) replied, 'I know that Tse-wang is faithful to the altars of his country; and that he is calumniated by a herd of petty bad men; admonition is sure to be rejected (by you); and therefore no admonition was given.'

令輔導陛下 'But further, the late emperor, when giving instructions to one, your flaccid servant, expressly ordered me to assist and guide your majesty'; 'I was in no manner to have had this charge committed to me; and I was unfaithful to your majesty to the great shame, and said nothing—but you ordered that death should be conferred (on Hsiao-pih) in his own house!' From a covering and lost under it.

An ancient form of 固 Wang, A net.

From Kwan, a government officer, abbreviated, and 且 Tsun, a law. To hold fast; to keep; to maintain; to guard; to defend; to protect; to supervise. Ching show a garrison, or rather the commandant. Show tsh show 得 to maintain firmly; to hold fast; as the patrinity left one. Show ching 1 賢 or Show tsh 1 節 to maintain chastity inviolate. Show peen 1 還 to guard the frontier. Show fa 1 法 to keep or obey the laws. Show hou 1 候 to wait for. Show kung 1 宮 the defender of the palace, the Lacerta Bullaris, a lizard. Show pei 1 省 a military officer, about the rank of a Major. Show saw 1 喜 watching for the year, i.e. making all night waiting for the commencement of the new year. Show saw 1 喜 to sit on the ground around a corpse. Show ting 1 定 to maintain firmly, either physically or morally.

Ming-tze made some remarks on the conduct of Che-wa 齊王, for declining a situation at Ling-kew 羅 and getting himself appointed Sze-sze 土的 as 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 諫 of 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, 'I hold no office, I am not in duty required to speak.' (Ming-tze.

Kwan show, Yen ti shu 官言貴 holding office and being charged to speak—are 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 有為有 拥 possess activity and self-control. They remark that active bustling people seldom Yew show 有 possess self-control; so as simply to maintain their ground, and act only on the defensive.

He show yu jin, hou tsen jin yu tse 何以 何以 位日仁.何以不能言口財 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 shi he 皇帝 show ke kwok 王公設險以 its kings and princes appoint stations, (or build cities) at dangerous passes to defend their country. (Yih-king.)

Show che 之 to defend it, or them. Kung show 攻 to attack and to defend. Seun show 廢 denotes the Emperor's taking a tour amongst the districts held by princes or governors of the empire; viz. the Chou-hou 諸侯 who 為天子 土 for the Emperor defend the lands—entrusted to them. Kuen tsao show 職太 太 was a title of a governor during the Han dynasty.

Show kung tsa too 株待兲 '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 由不得親近時賢反荷先施 罪甚罪甚 1 your 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.

Show wang weng too 望相助 to watch and help each other. (Ming-tze.)

Show che tien leang 支錢糧 to take care of, and to give out money and grain. This is the title of a section of the Leih le 律例 (7th vol. § 12, page 1.) Officers, and men attached to them who have government property delivered to them, Show how 1 候 to take care of, cannot leave it, until 支放盡絕 it is entirely distributed—and accounted for, an inferior officer, to whose charge anything has been committed, is sometimes kept in confinement, to prevent his going away till accounts are made up.

In the same volume of the laws, above referred to, there is an article on Show chang tsao kwang tse with 1 掌在 官財物 those who have the immediate charge of property in the hands of officers of government,—in its transit from the treasury or granary of the government to the people, or contrariwise, all Tsin ke 侵欺 embezzlement, and Tsin yang 將用 appropriation to one's own use, is punished as a theft of government property; if Kuen show 監 the superintendent tae tao 自盗 plunders it himself, a special punishment is inflicted.

守正沈氏 Show ching chin she,
1 陈氏 Show chin yang she;
1 仁氏 Show jin wang she.

are names of writers on the 五經 Woo-king.

安 GAN. 懷 near

From woman below a shelter. Stillness, repose; rest tranquility. To rest satisfied in; to remain in the sphere allotted one. Fixed; settled; safe. An interrogative particle. How? what? Name of a district; a surname. Chang gan 長安 long perpetual repose; denotes the region where the court is situated. Pong gan 平 tranquil and comfortable. Gan lü chang 樂中 in the midst of care and pleasure. Gan fun 分 to rest satisfied in one's own sphere or department. Gan sii hieang 憩香 Benjini, or Benzoin. Gan heang 享 to enjoy tranquility; to rest in enjoyment.
of. Gan-hway 甲 a southern division of the province of
Keang-nan, which is now established into another province.
Gan heé 甲 to rest from labour; to sleep; to repose.
Gan keu 居 to dwell at ease and quiet. Gan lsh kung
樂公 a term of contempt for a mere man of pleasure.
Gan-nan-kwé 南國 Cochin-China. Gan jin 人
title of the wives of officers of the sixth rank. Gan pin lsh ton
貧樂道 to repose in poverty, and take pleasure in
wisdom and virtue. Gan tsin 人 to sleep comfortably.

Gan is used as an Active Verb, To tranquillize; to fix;
to settle; as Gan min 人 to tranquillize the people.
Gan pang ting kwé 邦定國 to tranquillize the country,
and settle the nation. Gan che 置 to place in a quiet
state. Gan shin 人 to dedicate a new idol, or to con-
secrate an old one when set up in a new place—as, on removing
to another house. Priests are employed to perform the
ceremony; and friends invited to a feast.

Gan jen woo sze 一然無事 in a state of repose,
without any thing to disturb or give annoyance. A good
statesman, Gan lsh yew hwan she tung yjh kea 悠然
患視同一家 in peace and in joy; in mourning, and in
affliction, views the people as one family (of which he is his-
self a part.)

Yih che püh gan 一指不一 not a finger at ease—
one’s whole body suffering pain. Shin tsze püh gan 身子
不一 the body discomposed; a general feeling of indisposi-
tion. Shang hea tseng gün 上下相 人 superiors and in-
feliers enjoying mutual repose; this state of things is expres-
sed by 兩 人 a dual repose, both parties enjoying tranqui-
llity.

Gan kan iwan tsé 甲 敢亂作 how dare I act
irregularly or disorderly! Gan wung urh püh tsze tih
往而不自得 whither go and not feel self-posse-
sion—at home everywhere. Tse kee jin tsae gan min 在
知人在人 the thing is to know men, and to
tranquillize the people. 一民仁之事也 to tranquil-
lize the people is the business of benevolent virtue. (Shoo-king.)

Yu yuē gan yu che 語曰 yu said (to the
Emperor Shun,) be steady in the place you possess—mean-
ing the imperial throne. 子曰 Confucius said 君子莊

敬日強 a virtuous man, by a strict self-control, and
self-respect, becomes daily stronger (in his principles and habits):
but he who 一肆日偷 yields to ease and self-indulgence,
finds a carelessness and weakness daily steal upon him. 君子
不以一日使其躬缨焉 a virtuous man does not
for a single day cause himself to be the object of disre-
spectful levity; but the 小人 petty man 壬矢終一
day appears as if he could not sustain a serious self-respect for
the space of a whole-day. (Le-ke.) 華敬於禮
一肆於欲 self-control and self-respect emanate
from principles of decorum; the love of ease and self-indul-
gence emanate from sensual passions.

Woo tsang gan yang 甲吾將一仰 to whom shall we
look up! Woo tsang gan fang 甲吾將一放 whom shall we
imitate! said by Tse-kung 子貢 in allusion to the
death of Confucius. (Le-ke.)

In the Shoo-king 甲11 Gan-gan occurs denoting 不輕
暴也 not 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 姜 said to her husband when advising him to
hostilities 懷與一實敗名 a haukering after ease,
will assuredly ruin (a man’s) fame. (Tso-chuen.)

The following eight words are expressed by pictures draw-
on the wall, which stands opposite the gates of public
offices,

1. Ping 平 tranquility, is represented by Ping 瓶 a vase.
2. Gan 安 repose, 瓶 a saddle.
4. King 君 gratulations, 伽 a musical stone.
5. Tse 聖 office, 瓶 a bird.
7. Fung 财 imp. appointment 伽 a bee.
8. How 昔 nobility, 瓶 a monkey.

Gan-wang 安王 title of a king under the Chow dynasty, B.
C. 313.
Gan-te 帝 title of an Emperor under the Tsin dynasty,
A. D. 413.
Gan-tsêh-êen | 聚延 | name of a place in N. L. 37, and.
   W. of Peking, 40.
Gan-chow | 州 | a district in Chih-le province.
Gan-hên | 燕 | a district in Szechuen.
Gan-yê-hên | 肆縣 | in Shan-tung.
Gan-ê-hên | 義縣 | in Keang-se.
Gan-fê-hên | 福縣 | in Keang-se, and another place of
   the same name in Hon-nan province.
Gan-heang-hên | 鄉縣 | a district in Hoo-nan.
Gan-jî-hên | 仁縣 | in Keang-se, and a place of the
   same name in Hoo-nan.
Gan-hwa-hên | 化縣 | in Hoo-nan province, also a place
   in Kan-sîh province; and one in Kwei-chow province.
Gan-kang-hên | 康縣 | in Se-gan; on the N. W. frontier.
Gan-ke-hên | 溪縣 | in Fêh-kêen province, from whence
   comes the tea called Ankêy, which is a corrupted pronun-
   ciation of Gan-ke.
Gan-keî-hên | 吉縣 | in Chê-keang.
Gan-kwê-hên | 邱縣 | in Shan-tung.
Gan-kîng-fô | 慶府 | the capital of Gan-hwuy province.
Gan-lîh-fô | 陸府 | a district in Hon-pih.
Gan-nan-lêen | 南縣 | in Kwei-chow.
Gan-ping-chow | 平州 | a district in Yun-nan.
Gan-pîng-lêen | 平縣 | in Chih-le province; and a place
   of the same name in Kwei-chow.
Gan-pîng-chow | 平州 | in Keang-se.
Gan-to | 西 | in Kan-sîh.
Gan-sîh-hên | 肅縣 | in Chih-le.
Gan-shun-fô | 通府 | in Kwei-chow.
Gan-tîh-hên | 塞縣 | in Se-gan.
Gan-tîng-hên | 定縣 | in Se-gan, and another place in
   Kan-sîh.
Gan-tung-hên | 東縣 | in Keang-nan.
Gan-yang-hên | 楊縣 | in Hoo-nan.
Gan-yî-hên | 岳縣 | in Szechuen.
Gan-yên-hên | 遠縣 | in Keang-se.

PART II. 79

Gan-lâ-shan | 烏山 | 'the hills of repose and pleasure,'—
certain rocky hills in 合江縣 Hê-keang-hên, a district
situated in 四川 Szechuen province. There are 三峰
three peaks extraordinarily beautiful. 隋劉真
八登仙於此 the true man Leu, who lived during
the Sung dynasty, (A. D. 620.), 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
才圖會 San-tsê-tsoo-hwuy.

In the same work, there is a map of 南國 Nan-kwô, Cochinchina; which place 木古南交趾地
originally, in ancient times, was called the country of Nan-
kean-che. The Sung dynasty, during the 15th century
封其子丁雄 appointed Ting-lêen, son of the late
monarch, to be 交趾郡王 king of the principality
Kean-che.

After that time, there were several usurpations, till the
4th year of 永樂 Yong-lâ of the Ming dynasty, when
China 遣兵平之 sent troops to reduce it (Cochinchina,
and 建交趾布政司) established a Poo-ching-sze
(collector and political agent) over Cochinchina. 領府十
seven he received the command of seventeen Poo
districts; 州
five of five Chow districts, 能州四十一 forty-one
dependant Chow districts; and of 縣一百五十七
one hundred and fifty seven Hêen districts. However, in the
second year of 宣德 Seuen-tîh, (A. D. 1426.) the Cochinchines
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-she might he estab-
lished on the throne. 朝廷許之 his Majesty permitted it;
因罷郡縣 and consequently the division of the country
into districts was cut end to, or given up by the
Chinese. However, 立陳自立 Le usurped the place
of Chin, and set himself up as king. In 1526, a military
officer, Mô-tsing-yung 莫登庸 availed himself of a rebel-
liom against his king, murdered him, and 自立 set himself
on the throne; and having 傑國號曰大越 assumed the
national title, T^u-yê, he invaded Chîna. In 1538 the
Emperor 嘉靖 Kea-tsing 遣兵討之 sent an army.
to bring him to an account; he professed submission, and reigned the conquered territory, but as to his crime of usurpation, he did as he liked.

(San-tsung hauy, 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 江南右 the right side of Keang-nan was employed by them, referring 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 northern part was called 江南省 Keang-soo province, and the southern part was called 徽省, Hau-chow province. From the circumstances probably of Hau-chow-fou in the province being a principal part of the region so denominated. The names of the Ming dynasty, which appear in the maps of the San-tsung hauy, viz. Nan-king 南京 and Nan-chih-lee 南直隄 are discontinued; and the capital Keang-ning, is now called Keang-nan 南京, which name it also had during the Ming dynasty. Keang-ning 建 is the present capital of Gan-hwuy province, was first so denominated in the beginning of the 13th century, by Shou-hing of the Sung dynasty.

There is a Tang-tih 總督 or governor general resides at Keang-ning, who has the control of Keang-se 江西 province, as well as Keang-soo and Gan-hwuy, which are yet both included in the term 江南 Keang-nan; and on this account the governor is styled the Two Jiang 總督 of the Two Keang. At Gan-hwuy and Keang se, are stationed two deputy, or vice-governors, called 越撫 Seun-fuo.

Hwuy-chow is the 鄭郡 Chang-keu of the 戰國 period of civil wars, 200 years B. C. It is the Tan yang keun 丹陽郡 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. Keang-king, the capital of Gan-hwuy province, belonged under the Tsin dynasty to Kew-keang-keu, a very famous region, in every period of Chinese history. During the time of Han, it belonged to 江郡 Luo-keang-keu.

In Hwuy-chow, the 山水幽奇 hills and the water form deep sombre ravines, of an extraordinary appearance; and of the territory, there are beautiful landscapes. 地險 階土驅剛 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 綠茶, which grow on the 松羅山 Sung-lo hill, and other places belonging to it. In the Ta-ming-yih-tang-che 大明一統志 complete statistical account of the Empire of the great Ming dynasty, 16 vol. page 7, it is said, under the title 風俗 'the manners of the people,' that the inhabitants of Hwuy-chow 虛為當行奇節 aim at lofty conduct, and extraordinary virtue, that they are ashamed of any unrighteous deed; that unusual talent is sometimes produced there, and that they have steel temper, and are fond of fighting.

The green-tea men, (as the original manufacturers of the 綠茶 are called in Canton) come mostly from the two districts called Heih-ben 黑縣 and Woo-yeen-ben 娘源縣 which are situated on the south border of the province; the first joining 浙江 Ch'eo-keang, and the last named Jiang 縣 the frontier of Keang-se province. They lie between the 29th and 30th degrees of N. L. and between 1 and 24 degrees east of Peking; being about 830 miles distant from Canton.

According to the above named statistical work, the 土產 Too tsan, or natural productions of Hwuy-chow, are 銀 silver, 金 Tin; 現 ink-stones, used by the Chinese to rub their ink on; 黃連 Hwang-leen, a medicinal plant affording "an agreeable bitter, and of the nature of gentian" (Mr Livingstone.) Pape; 茶 tea; 林木 黑木 the wood, having a black heart, of "a species of disopyrus," Lacker, Fe-teze "fructus pisiacis fère similis—supero nostras avellanas imitantes," (P. Basile.) In the Tsun-tsao, this is called Fe-shih 紅 or Yei 紅杉 wild fir tree, and described, vol. 22, page 10. Probably it is the fruit of the Taxus Nocifera, of Kämpler, a Japan plant. (Mr Reece) 王面 石面 faced foxes.

Amongst the productions of Gan-king 貢 the capital district of Gan-hwuy province, the medicinal tuberous root
Gan-hwa-cha 化茶 a certain sort of tea produced in the district Gan-hwa, in Hoo-nan province; there is however a place of the same name in Kan-sah, and also in Kwei-chow.

(Pulchuck,)

In the 110 vol. of Ping-tze-chü-pên 頻字類編 there are 23 leaves, containing phrases of two Characters each, beginning always with Gan, and supported by short quotations from classical authorities. Thus Gan-jiu 仁 feeling perfect complacency in the benevolent virtues. 仁者 仁知者利仁 the virtuous have perfect complacency in virtue; the wise consider it the greatest gain. (Lun-yu § 2. 10 p.) The first proposition expresses a purer and more uniform virtue, where it is loved for its own sake, and not for the benefits resulting from it.

Gan yu 遇 to feel quiet, whatever one meets with—to feel happy under all circumstances—to feel happy everywhere at home.

Gan-poo 步 a steady step, a quiet walk. During the civil wars, B. C. 200, a politician who retired from public affairs to an obscure poverty, said 晚食以當肉 步以當車 for a leisure meal, I forego the flesh meat; for a quiet walk, I forego a carriage.

Gan wei 慰 to soothe: to console. Gan pei 陪 to set in order: to arrange things as on a table. Gan fang 放 to put in a safe position or place. Gan tu 頓 to set down in a safe place; to arrange what may be necessary.

Gan-chang-wang-shing 昌王盛 a statesman who lived under the Han dynasty, about A. D. 111. 盛少時不好讀書 when Shing was young, he disliked reading; 惟誦孝經論語 he learned by heart only the "Teaching of Kindness," and the "Tao-shu" saying 诵此能行足矣 this much learning, with an ability for action, is quite sufficient 用多誦而不為乎 what is the use of a great deal of reading without practical action.

The emperor Ho-te 性猜忌無恩 was of a suspicious and ungracious disposition, which led him 納左右之謁 to receive the eulogistic reports of people about him. On one occasion of this kind he 將書詔王 was going to destroy all the kings—his royal brothers, and 夜召盛告之 during the night called Shing to tell him. Shing, said, 陛下勿信讒以疑兄弟 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 安校 jane his plans he 諸為聰所刺 was forthwith murdered by Tsung.

Gan-kin-tsang 金藏 a statesman who lived under the reign of the empress Woo-ho 武后 A. D. 680. Her son Ju-yu-tsung 隱宗 was 皇嗣 the 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 坐私謁高 皇嗣皆死 were convicted of having seen the heir apparently privately, 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 accused falsely of 異謀 plotting a change of circumstances; and the empress 遠來俊臣問貌 ordered Lue-tsau-chen to try the persons accused. This Lue-tsau-chen, was the judge Jeffreys of China: 性酷烈 of a cruel fierce disposition; 每顧 因以醋注其鼻中 whenever he examined a prisoner, he tortured him by pouring vinegar into the prisoner's nostril. The people implicated 畏懼楚 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-tsang 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; 胖忈 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; 昼夕而蘇 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-ku-ts'ang, 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 水印 in that ground, which was originally high and dry, 湖忽渕流 a spring suddenly gushed up, and flowed in a stream; 李冬有花 the pear trees blossomed in winter; and 犬鹿相班 the dogs and the deer fed and gambolled together. (Leth-tae-ming-chin, 14 vol).

Writers on the 五經 Five Classics.

Gan-shih-wang-shé 安石王氏
Gan-shé-lew-shé 世劉氏
Gan-shé-hang-shé 世項氏
Gan kwéh-hoo-shé 國胡氏

Names of Books.

Gan ting shoo yuen 定書院 five sections. Price 3 mace.
Gan hwuy tsuen tséh 徽全集 ten sections. Price 6 mace.
Gan hwuy the tih 徽試願 four sections. Price 1 mace, 8 cand.
Gan chow tze shoo keåe 舟四書解 eight vol.

Price 1½ dol. The explanatory remarks are on the 上論 and 下論. The author a K'ueh-jin graduate, belonging to 順德縣 Shun-t'ih-chén, in Canton province.

Plants.

Gan-shih-kew 1 石榴 a species of pomegranate; in the 23rd vol. of Kwang-keu-fang-poo, there are 18 pages containing verses, &c. on the pomegranate.

Gan-shih-heang shoo 1 肇香樹 a tree foreign to China, from which a resinous perfume (Gum Brunéj, or Benzoin) exudes in the 6th and 7th months of the year; said to grow to the height of 30 cubits; the bark a darkish yellow, and 葉有四角 the leaf four cornered; 經冬不凋 it remains over winter without fading. (Kwang-keu-fan-poo, 38 vol)

Gan kwei 1 柤 or Gan-nan-yh-kwei 1 南玉桂 Cochinchinese thick cinnamon The Yih is, some say, properly Jou kwei肉桂 the fleshy cinnamon; species highly valued in China.

An ancient form of 烦 Tüh, Rushing forth abruptly.

An ancient form of 輝 Chung. The end or termination of.

FIVE STROKES.

T'hu. From a dog issuing from beneath a covering. Coming into view suddenly, issuing forth abruptly. T'hu yang keé; yú t'hôt 卦相見曰 I seeing each other suddenly, is expressed by Tüh.

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 chaon 朝 the name of two Chinese dynasties, the first ending A.D. 273, distinguished by the term P'uhung 北 the latter ending 281, distinguished by 朝 Nan-sung, and 大 Ta-sung.

Sung-kuo 朝 the nation Sung, (see under 孔 Kung,) arise from a person named Tsze 子 who was created a公 Kung-te, or nobleman of the first rank, by Won-wang, B.C. 1100, with the title Wei-tsze-ke. The territory attached to the title was the modern Shang-kew-hsin 南邱縣 in Ho-nan: which region was then called雎陽 Tzuen-yang. The prince of Sung 子周为客而不臣 was considered a guest, at the court of Chow, and not a servant of the empire. The prince of this family reigned 30 generations, during a space of 873 years, when at last 齊魏楚滅之 the principalities or kingdom was exterminated by the states Tse wei, and Tsou, in the 22 year of Wei-leé-wang 周烈王 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 at the period called by Chinese historians Nan-pih chaon 南北朝, the southern and northern empires, which was the Yang-tsze-kang. The southern empire commenced from the time of Tsin, and passed from Tso to 朝 Sung, from Sung to 齊 Ts'ing, from Ts'ing to 黃 Leang, from Leang to 陳 Chin, during a period of about 168 years; ending A.D. 581. The capital of this empire was K'ao-kung 建康 afterwards called 南京 Nan-king.

The 北朝自諸國 or 北魏 northern empire commenced from the time that Wei united together all the other nations; this Wei was 后分為西魏東魏 后wards divided into the western Wei; and the eastern Wei which became 北齊 the northern Tsin; and the western Wei 優周 became the How chow, or latter Chow dynasty; the Latter Chow 并 united the northern Tsin with itself. 而傳 之隋 and transmitted the dominion to Tsin; then Tsin 陳 destroyed the independence of Chia. 然後南北混 爲 — after which the southern and northern empires were blended in one.

Kauw tsung Woo-te 高祖武帝 the martial emperor, who founded this Sung dynasty, was an officer under the preceding Imperial family; and for some public service was 處 朝 Ta-sung. His 姓 姓 Liu surname was Lew, and his name 余 Yu; his 小字 寄奴 familiar name was Ke-nun, a dependant slave. As he advanced in military power, his ambition increased, till at last he 朝自称皇帝 called himself emperor; and 廢帝 for 齊王以 以兵之 deposeing the emperor (Kung-te 謹帝) made him king of Ling-hing, 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 令張倡使 令張倡使 肆 ordered Chang-wei to give poison—to the king. Chang-wei said with a sigh 肆君以求生不如死 "it is better to die than poison my sovereign for the sake of my own life;" 乃自飲而卒 then drank the poison himself, and died. A common soldier was next ordered to administer the poison, but 王不食 the king would not drink it.— However, 兵入以被掩殺之 the soldier having covered him with a sheet, murdered him.

劉朱南圖 a map of the southern empire of Sung, founded by Lew. (San-nèi T'ou-hwén, 27 vol.)

Sung chaon 朝 or Nan sung 南 the southern Sung or Ta-sung 大 the great Sung, was founded by the generals of the army, who set Chao-kwang-yin 劍臣胤 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 Chao sung to distinguish it. In the Twenty-one Historians, the affairs of the first nine emperors are treated of under the head-line Tung-too-sze hō 東都事畧; the affairs of the eastern court: on account of their court being at Tsou, and 濱 P'o, in 山東 Shang-tung province; which Imperial residence was called 東京, or 東都 Tung-too. It was under the reign of 高 in Kaou-sung, when 金粘沒喝 突厥西京而去 the Kin Tartars, burnt the western capital, that Kaou-sung made Ying-chen-goo 應天府 or the modern Kiang-nung 江寧 his Imperial residence, under
the name Nan-king 南京 that the dynasty was first called 南朝 Nan-sung.

Under this dynasty the affairs of the nations 連金元 Sung, Leoun, Kim, and Yuen, are much blended. To the Chinese, the Tartars were a perpetual annoyance. In the Sung-chung-tang, 28th vol. there are three maps of the territories of the Sung dynasty, at different periods.

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Names of Books.

Sung-she-pip-tae | 譯別裁 4 vols. Price, 1 mace, 8 cand.
Sung-she-chaoon | 詩抄 24 vols, 3 dollars.
Sung-pe-lu-chiao | 傳類抄 6 vols, $1.20.
Sung-chen-hing-tsh | 言行錄 6 vols, 4 mace, 2 candareena.
Sung-chen-kuau | 湘稿 3 vols, 1 mace, 3 candareena.
Sung-chen-ke-tse | 元紀 40 vols, 7 dollars.
Sung-chen-kuau-sehen | 四六選 14 vols, $14.
Sung-chen-ke-tse | 四家佚 4 vols, 3 mace, 6 cand.
Sung-pun-yih-pien | 本王篇 8 vol. a dictionary.
Sung-chung-ting | 一書典 1 vol. ancient characters.

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The surname 宋 Sung was derived from the person mentioned above of the name 子 Tse, 商之裔也 of the posterity of the Shang family, who was by Woo-wang 武王 of the Chow dynasty created prince of Sung; and hence 以國为氏 the name of the country was made the family name.

Sung-chung | 昌 a statesman who lived under the empress Leu-how 呂后, B. C. 174. When the great military officers proposed to raise the young prince to the throne, 張武等曰 Chang-wu, and others, said, 漢大臣習兵多詬 the great officers of the Han dynasty, in the employment of the soldiers, abound in deceitful stratagems; 請稱疾往 we would rather (the prince) professed sickness and would not go; 以觀 其變 that we may (by protracting business) observe their motions.

Sung-chung took quite another view of the subject, and argued that since 除秦苛政 the tyranny of Tain (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-p8 Zhou 周勃 one of the chief leaders soon after 開上大子璽符 knelt down and presented to the emperor, the signet. Who及即位 as soon as he had ascended the throne appointed Sung-chung 爲衛將軍 to command his body guard.

Sung-hwang | 宏 a statesman who lived 亱帝時 in the time of Gaete, (A. D. 1.) 少而溫順 In youth he was of a kind mild temper; but shewed an austere spirit in the subsequent part of his life. When at Chang-gau 長安 in Shen-se province, acting against banditti called 長等 the Red eye-brows, he was so hard pressed by them, that 不得已行至渭橋自及於水 unable to help himself, he went to the bridge over the river Wei, and threw himself into the water. However, his 家人救得出 at the house of an officer saved him out of the river, and he 佯死 獲免 was escaping being murdered.

After his return to court, he recommended a person named Tan 譚 to the emperor, who became a favorite, and amused the monarch with voluble music. When 他聞之不 恨悔於藉癐 Sung heard it, he was displeased, and repeated that he had introduced him. He sent for his friend Tan, and Sang 不與席而譴之 without giving him a seat, scolded and reproved him, saying, '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 譚鄭 琴 introduced the music of Ching, that volupptuous state; 非忠正者也 you are not a faithful and correct man.

Tan, bowed his head and returned thanks.

後大會群臣 afterwards at a grand assembly of the courtiers 帝使譚鼓琴 the emperor having ordered Tan to play on the harp, 見宏失其常態 observed Hwang lost his usual manner, at which 帝怪問之 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 uprightness, be a guide to his sovereign; but he had 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 當謹見 whilst at an interview, was holding a private chat with the emperor, who sat before a new screen on which were painted beautiful women; and the emperor 歸顧視之 several times turned aside his head to gaze at them; when Hwang 以容 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 the princess Hsüan-yang's mother the emperor's elder sister, the princess Hsüan-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.

主曰 conciliation the princess said, 'Sung (who was called Kung by compliment) possesses dignity of manner, and virtuous principles 稽臣莫及 unqualified by any of all 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 言富易貴易妻: the proverb says,—the rich easily get acquantances; and the noble easily get wives to marry them; 人情 is not this human nature.' Sung-hwáng replied, 臣聞貧賤之交不可忘 惟貴之妻不可忘; 'I 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 we ate with us 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, 事不論矣 the affair cannot be made agreeable.' Hwang retained his place five years; after which 奉誌 his services were dispensed with, and he returned home.

Sung-käng | 晉 otherwise called Hsing 新 lived in the time of Seuen-wang 宣王. B.C. 771. Having 闡照子之風而悅之 heard of the manners and spirit of Mih-tzê (a philosopher of that period, deputed erroneously by the Confucian sect), he was pleased with them—and became an itinerant preacher of peace, amongst the 當國 contending states, or clans of that age. Sung-käng 作 作華山之冠 made 'a flowery hill of caps,' to typify some of his opinions. When he 見倫不辱 was insulted he deemed it no disgrace. He endeavoured 救民之難 to save the people from fighting; 禁兵 to prohibit attacks on each other; 禁兵 to make military operations cease; and 當世之战役 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 舊天下不取強 勝不倫 although the world would not receive his advice, he vehemently importuned people, and would not leave them. 其為人淳其自為太少 he concerned himself too much about others; and too little about himself.

In Mêng-tsê 孟子 there is recorded a conversation between that philosopher and Sung-käng, in which the former blames the motive which the other proposed to urge, with certain kings in favor of peace. Sung-käng argued that war was 不利; profitless: Mêng tsê preferred arguing that it was 不仁義; aassocial and unrighteous. (Sing-poo, 91 vol. in which there is a collection of short Biographies of persons named 木 Sung.)

Sung-Keun | 坤 lived in time of Kên-woo 建武 (A.D. 69). He attended upon his father, who was in the service of government; and at the age of fifteen the best books of classical reading 每休沐日 whenever leave of absence on a bathing day occurred, he 著著博士 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 Chin-yang-shang, where its 俗少學者而信巫鬼 was the custom to read but little, and to believe in sorcerers and demons. Keun established schools, and 禁絕淫祀 prohibited.
IV.

entirely excess of sacrifices; or what he deemed superstitious.

He was once sent against some mountaineers, where he attacked them with little success, and the greater part of his own troops died from sickness, and the rest were fast 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-kang 九江 on the banks of the Yang-tsze-keang river, in those days 多虎暴 there were many fierce attacks from tigers which greatly distressed the inhabitants. He affirmed that 若在残死 the fault lay with a worthless magistracy, who distressed the people by hunting the tigers; when they ought to rule with kindness. He maintained a doctrine which frequently appears in Chinese story, namely, that nature is influenced by the virtues or vices of men; that a good magistracy, that 退姦食進忠善 putting back the intriguing and aviricious; and bringing forward at the same time the faithful and the virtuous—will, ipso facto, expel the noxious creatures; hence when the whole surrounding country was afflicted by 多蝗 multitudes of locusts, the moment they 飛至九江界者 轉東西散去 fled to the boundary of Kew-kang (where Sung-keon was) they immediately passed to the east and west, and dispersed. 由是名稱遠近 From this circumstance his name became famous far and near.

Sung-keon showed his address in checking superstition on another occasion, at 潛山縣 Tsung-yew hien, there were 唐后二山 two hills called Tang-yew, and 民共祠之 the people generally sacrificed to them. The 夫巫收百姓男女—以至公祠 a 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 易易 were to be exchanged annually; but 既而不敢倭娶 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 Kewn 下令曰自今以後為山娶者皆 取巫家勿受民民 sent down an order saying, Hereafter all persons married to the hills, must be taken from the families of the sorcerers; and 於是遂絕 their custom was entirely put an end to; the sorcerers did not choose to dedicate members of their own families.

Sung-yew 玉 a poet of eminence belonging to the state 楚 who lived in the time of Seang-wang 殿王 B. C. 930. He 好詩 expressed himself well—and was smart in retorting sarcasms; but 其賦見稱 was famed for that species of poetry called Tsou.

Sung-keon 織 lived under the Tsin 晉 dynasty, in the 4th century. He was a native of Tun-hwang 敦煌 in the province of Kan-sih. 少有遠識 in his youth he grasped at distant things; 沈靖不與世交 was contemplative and still, and would have no intercourse with the world. He 隱居酒泉南山 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. 年八十衰學不倦 at the age of 80 he was indefatigable in severe studies. He 註論語 wrote a comment on the Lun-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 or 太子友 the prince's friend—but Sung-keon 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 聖疾不見 pleased sickness and would not see him; and 賜遣一無所受 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 offer he replied in writing thus, 臣受生方外心慕 太古生不喜存没不悲死 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 let a will desiring his acquaintances to let his body be cast aside wherever he might happen to be at death; and 遂不食而卒 he eventually declined to eat, and died at the age of 89 years. (Leh-tea-ming chin, 9 vol.)

Sung-khiu 燉 a native of Nan-ho 那 in Chih-le
province, was an intrepid statesman during the reign of Chou-tung 中宗 (A. D. 700). There were several brothers at court of the name Chang 張 who had great sway with the empress; and who studied the ruin of every one who would not become their creatures. They sought the life of Wei Yuan-chung, and Chang-yü 張說 使誼之 offered a bribe to Chang-yü to be a witness against him, but Sung-k'ing 楊絳 disowned him from accepting it, by urging that a fair fame and justice were supremely important; and that鬼神難欺 demons and gods could not possibly be imposed on; and he confirmed his advice, by promises to support the other man till they 同死 died together, if it were necessary. (Leih-tae-ming-chin, 14 vol.)

Sung-Lien 涞 an eminent scholar during the Ming dynasty.

Sung-ke 禽 of the Sung dynasty, were commentators on the ancient classics.

A few of the Sung-shih-mi 石墨 Sung dynasty Inscriptions are given in the twenty-fourth vol. of 知不足齋 Che pih tshih choo, An imperial collection, in 84 volumes. There is one inscription to commemorate the circumstance of 譯三藏聖教 the Sung dynasty having translated the holy religion of Thibet into Chinese. The Translator was the 見天息災 priest called heaven-terminating judgements; and the emperor 太宗 王 said, Ta-chung wrote the preface. (A. D. 990.)

Sung-le 禮 a native of Hu-nan province, who lived in the time of Hung-won 洪武 the founder of the Ming dynasty, A. D. 1390. In his time, a part of the grand canal called Hwuy-tung 會通 in Shun-tung province, became so impassable, that they, and previously 終元世海軍為多 during the last age, of the Yuen dynasty, the coasting passage by sea was mostly used.

It was Sung-le who 用汶上老人白英策 adopted the plan of Il-y'ing, an old man, resident on the river Wän to concentrate the waters of that river and the surrounding streams, and bring them down upon the canal, as they now do at the point where the canal begins to flow, to the north, and to the south. Le employed 民三十萬 800,000 people to carry the plan into effect; and there were
ing external things disturb or harrass the mind. Ta-shih
wan tseu 大叔 1 聚 Ta-shih repaired the city and col-
clected the people. (Tsung-chen.)

In the She-ke 史記 10th vol. Wan 1 occurs in the
sense of 保守 to protect and maintain entire possession of.

Wan-yan-ching hui 1 颜承晖 a famous
statesman who lived under the 金 Kin dynasty, about the
beginning of the 18th century. He was remarkable through-
out life for his intrepidity. Having failed in some of his mil-
nitary expeditions, he withdrew; after arranging the affairs of
his family 他是 and preserving his spirits and composure in
the whole family lamented and wept, he at last leaned back and
dragged himself to death.

Wan-yan-sae-puk 1 颜赛不 a person 狸貌魁
偉 of large stature and commanding appearance, was a
general officer under the 金 Kin dynasty, and was engaged
in the wars designed to 伐宋 subjugate Sung. At Sin-
yang 信陽 in the Han province, and the neighbouring
places, he fought 六 战皆捷 six battles, in all of which
he was victorious; and had the thanks of 金主 the
sovereign of Kin. About A. D. 1220 the fortunes of the
Kin family were fast declining, and when
迫於蒙古兵 必赛不
deliberations were going on about surrendering;
恐被執 投河寻求
fearing he should be seized, and delivered up he
died threw himself into the river seeking for death: from this
mode of self-destruction, he was rescued by the soldiers, but
finally 自縊死 自縊死
hanged himself. In the same biography it is
remarked, that a Tsun-sae graduate Yang-ken-jin 杨居
仁 when 北渡 going northward, 狂家 with his whole
family 投黄河死 threw themselves into the Yellow
river and perished.

Wan-yan-ching-ho-shang 1 颜陈和尚 a person of
desperate volur, who fought against the Mung-koo Tartars
under the 金 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, 我死乱军中 人将为我负国家
had I died in the midst of a confused army, in battle,
men would have said that I deserted my country. 今
日明白死天下必有知我者 but to
day, dying openly, the whole world must know of me. 因
cause he would not submit 乃所足折歟割口吻
至耳 they cut off his feet, broke his legs, and slit the sides
of his mouth to his ears; whilst he 喂血而呼至死 不屈
spurting the blood' from his mouth called out; ' till
I die I'll not stoop.' The great generals 之義之 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 誠死不 以
inecessantly entreated to be put to death. (Leih-tya-ting-chin, 26 vol.)

Wan-yan-hui-sae-ho 1 颜忽斜虎 a state-
man under the 金 Kin dynasty, about A. D. 1230. He
有文武才 possessed both civil and military talent; 事無巨細率親為之
and managed personally all affairs whether great or small. His sovereign was much
disposed to 容忍 forbearance and lenity; whilst the minister
insisted on the necessity of severity. However, when the
蒙古兵入蔡州 Mung-koo troops entered Tsan-chow
金主自經死 the sovereign of Kin hanged himself;
and his minister 起水死 went into the water, and died;
after he had said — since 我不能死於亂兵之手
I cannot die by the hands of revolutionizing soldiers, 吾赴
汝水從吾君矣 I'll walk into the river Joo, and
follow my prince. (Leih-tya-ting-chin, 26 vol.)

An ancient form of 箔 Pin, Poor.

KEAE. Alone; single; to wait.

An ancient form of 肉 Jow, Flesh.

An ancient form of 先 Kew, Cabals, plots.
| 宏 | From a covering and general or public. An ancient form of 宏 Yung. To contain much; manner; appearance. |
| 宥 | 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 tao too 宏大度 broad, extensive, great measure—is a phrase applied to an enlarged and liberal mind. Kue chang hwang tao 開張廣 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 宏 an official title in ancient times: Occurs in the Shoo-king referring to the preparation of wine. Yung hwang tsze pe 用之貢 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. |

| 畢 | TSING. From a covering and a well. A well belonging to a house. |
| 畢 | FIVE STROKES. |
| 必 | MEIH. |
| 必 | At rest; repose; still; silent; secret. A man’s name. Read Fuh, in the sense of 伏 Fuh, Subjected; hidden. Melh 必 is otherwise written 密 Meih, and 密 Mei. Fuh-tse 必子 a disciple of Confucius. |
| 宠 | PAOU. Stored up, as anything valuable is. |
| 宠 | Otherwise written 寶 Paou. |
| 窗 | WÁ. From a shelter and bricks. A mud house composed of clay and bricks. |
| 室 | TSEIH. |
| 室 | A place where no human voice is heard; solitary; still. |
| 室 | CHOO. A stone tablet erected with a kind of border around it, or in a case, on which the name of the deceased is written, otherwise called 神 Shin-choo. |
| 室 | T'ANG. |
| 室 | From a covert and a hill of 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 飄 denotes Expatiating on a subject. Téé tang 頻 denotes Varying the style. |
HUNG, or Hwang.

The echo in a large wide house. Rest; repose.

PAOU.

Drunken, and rising up; awakening from a drunken fit.

TSUNG. 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 晋 an ancient school. Chih tsung 秋 a certain office. Chih tsung 祝 prayers offered in the temples of ancestors. Tsung meou 廟 or Tsung sze 廟 temples dedicated to ancestors. Tsung shih 室 or Tsung kce 家 the Imperial house, family, or kindred. Tsung tsung 祖 ancestors, the most remote and those who succeeded them. Tsung he 史 school or college for the Imperial kindred. Pih yih tsung 不一 not of one kind or sort.

Tsung-kih 祖 kindred generally. 說 and 打 call 祖 what then is it which is called Tsung? Tsung toh 祖 my highest progenitor is called Loa-tseou, 再人親近些 打 and those kindred who are again a little nearer are called Tsung. (Shing-yu 聖語). Tung-tsung 同 of the same kindred.

Tung sing yue Hwa-tsung 同姓日華 people of the same surname are called Hwa-tsung, 'A flowery, or flourishing kindred.' Yin he 猴 koo tsung 猴學日 聖 the school of (the ancient) Yin family was called Koo-tsung.

This business is a good one; it will be well for you to come and enter into, and I also will enter into it.

Tsung tsiun yah 尊也 Tsung denotes honorable; deserving of respect and veneration; 貴德可 尊 also possessing virtues that deserve respect; that which is honored and respected.

Lih tsung 六 the six Tsung; 貴所尊者於 其十 to six expressions that there were six things sacrificed to, as a mark of veneration; viz. 寒暑 cold and heat; the sun; the moon; the stars; and water and drought. Some say, 天 三 is heaven there are three objects of worship, the sun, moon, and stars, and and 地 三 on earth three things are worshipped 河海皆 the rivers, seas, and the great mountain Tae-shan.

Pih chuen e hae wei tsung yah 百川以海為 一 also all rivers regard the sea as their supreme head.

懷德維寧 Hwa-ting wei ning, 爲子維城 Tsung tsewei ching.

To cherish virtuous principles will give tranquility; An extensive kindred forms a walled city.

(Sho-king.)

In the Shun-tien 聖典 of the Shoo-king, the different objects of worship are noticed thus, Sze huyu Shang te 肆類于上帝 forthwith offer the 遠 dio sacrifice to the Most high Ruler; Yin yu lih tsung 至于六 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; 四月第四, the moon. 五星 fifth, the stars; 六水旱 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 keun shin 彼于 神 go round to the multitude of gods. (五經句解 2 vol. 4 page) It appears in this passage that the Shin 神 or 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 Senon-tsung.

The word Tsung 這 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 Lueh-lo律例 there is a clause concerning 室覺羅以上被戮 the Imperial kindred; the Kwo-lo branch, and those higher, being assaulted; whoever strikes them 鬧無傷 although no wound be inflicted, shall 杖六十 be flogged with sixty blows.

Tso-hsin | 詴 an ancient military officer during the Sung 宋 dynasty; after many exploits in opposition to the 金 Jin 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 無一語及家事 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. (Leih-tae-ming-chin, 22 vol.)

Tso-hsin | 詴 was a person of considerable reputation during the Wun-tae 五代 period, in the beginning of the 10th century. He was greatly emamoured of a rural life, and 下入廬山 went to live amongst the Loo-shan mountains on the border of the Po-yang lake, in Kiang- 聖; he 好山水 liked hills and water, and 親朋僚友 loved long rambles; and 古潭絕境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, and 龍日 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; 應當這裡尋即亦以遂之 I must now only cleanse my thoughts, and gaze on the path of virtue, and lying down to sleep, ramble (in dreams) amongst them. (Leih-tae-ming-chin, 11th vol.)

Kwan. 官

A covering, under which many are assembled. An officer of the government, whether civil or military, great or small, the word translated by the Portuguese Mandarin, 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. Tsoo kwan 許天 may the rulers of heaven confer happiness. Jih kwan 吉 or Kwei-kwan 歲 to revert to the mandarins; to be confiscated to government. Kwan chih 任 an official appointment. Kwan-foo 傳 a general term for an officer of the government, answering to the word Mandarin. Kwan hwa 詴 the general language of China, called the Mandarin. Kwan hwan jin kea 官家 a gentleman's family. Kwan loo 陸 a government road. Kwan to 體 the respectability becoming a magistrate. Kwan yang 権 the air and manner of a magistrate; magisterial— not used in a good sense.

Kwan mei 媽 female police officers to whom slight female offenders are delivered.

Wun-kwan 官 a civil officer; a civilian. Woo kwan 武 a military officer. Hoen-kwan 頒 once denoted 天子 the emperor, it now means the magi-trate of a Hoen district. Tso kwan 做 to hold an official situation under government. Shin kwan 身居 to be a government officer, or mandarin.

Noy chin 見 the inner servants, (i.e. the officers at court) are called Chaou-kwan, ’officers of the presence, and King- kwan, metropolitan officers.’ Wae chin 見 the outer servants, i.e. those at a distance from court are called Wae-kwan, ’Outsid- officers.’ Ta kwan 大 great officers; Senou kwan 小 petty officers.

Kwan shay 見 an officer’s house is called Kwan, ’An office.’ Hoo kwan; hoo chin so hee the kwan yah學 the school; 者者所學之 the school; Hoo kwan means an office, or official school, where students study; Kwan, a school is commonly written thus.

Shin yew 見 the body has five Kwan; ’quinque sensus corporalum;’ (MS. Dictionary) does not give a correct idea of the Chinese expression, for one of
the Kwan is the eyebrows. In the 80th vol. of the San-tsae-too-hwuy there is a picture representing the five Kwan: 1. Ears are the directors, which are long; 2. The eyes are the examiners; 3. The nose is the judge and discriminator; and 4. The mouth is the issuing and receiving officer.

The Koo-sze-keung-jin calms the Kwan, for they are called the judges of Heaven and are deemed to have the power of Heaven to give us. The difference between the five Kwan is called the Heavenly prince.

Kung-too-tse 公都子 asked 孟子 Māng-tze respecting what constituted the difference between a great man, and a petty man. Māng-tze answered thus: "Not the ears, for they do not hear, and are deafened by external things, but the ears which hear may be distinguished from other material things, and are that which hear the heart. If the heart cannot hear, then he can hear, and only he who does not hear, and hears all the virtuous, approves, refusing subjectively to the senses, is the great man. (Māng-tze, 6, p. 15.)

Kwan-tōo 路 a government officer's road, means either literally, the king's high way, or figuratively the path of influence, interest, and intrigue. Pēh jīh 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 kau 官家 a mandarin's family; i.e. a gentleman's family; or one whose ancestors have been officers of the government. Tsān sou kwan yu slow 大小 a great and small officer of the government. Tsān nēi kwee kwan 產業歸 the patrimony (or houses and lands inclusively) was confiscated to government. San she tsu kwan, tsāe haou thih chyen e, kēih fan 三世做官 who has served as mandarins for three generations, they may then know how to dress, and to eat—genteelly.

A or Ya kwan tsāe 亞任 secondary gentleman's sons, means, the sons of the rich, who are ignorant of the business and difficulties of life; 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. 到紅打司 'To go to the magisterial director's means—to litigate a question before the magistrate; to bring a question before a court of justice. Kaou kwan chuy chang 向追賬 to accuse before a magistrate and prosecute for a debt.

Jin kwan kui hēen kūn 任一惟賢材 place in official situations only virtuous talent. (Shoo-king, 1916, a section.)

凡君召在官不俟雇在外不俟車 Fan kuan chou, kuan kwan pēh sze kuan, kuan wai pēh sze kuy. 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. (Lo-ke.) Lo yu ming pei, tséen te kwan c 礼樂明備天地 The rules of decorum and music being illustrated completely, Heaven and earth are both served in their proper places—decorum refers to earth, and music to heaven.


Kwan sze chūh jīh jin tsoy 司出入人罪 a magistrate exculpating people from or implicating them in crime—unjustly; is punishable by law. According to the addition or diminution of alleged guilt, brought about by the unfair means he may have used, the dead shall be judged guilty of a capital o. (Ta-ting Lēih-ke, 22 vol.)

Kwan ma pēh tsoo nūl thī 马不調習 government horses which are not exercised by the officers of the government. The officers who pasture the horses—subject, for each horse, the keepers to 種二十 twenty bowls with a stick; if the soldiers take government horses and 私行跑馬 run races without permission—they shall either 擔五十 receive fifty
lashes with a whip; or 網責四十棍 be bound and chastised with forty blows of a cudgel. (Leibn-le, 11th vol.)

Kwan le tsze tsung kea jin sóo  l史词訟家入訴 when government officers have any (private) litigation, a domestic must make the complaint—and conduct the trial for his master, so he will be disreputable for litigations in a certain degree. But whilst 聽令家人告 l史受vid 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., not許公文行移 they are not permitted to transmit any public document on the subject. This prohibition is intended 所以抑其私也 to check their selfish feelings. (Leibn-le, 17th vol.)

Kwan le săh chang chuy chang lih shih  l史宿娼者杖六十 a government officer who passes the night with prostitutes shall be flogged with sixty blows. (Leibn-le, 19th vol.)

Kwan le show tsae chuy, ke tsung ku twan  l史受財者計贓科斷 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. l迫奪除名 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; 賊止一兩用不 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 lib jin; i.e., those who receive monthly 一石以上者 one measure or more of rice, as their income, who 贪法獲 receive a bribe to pervert the laws, to the amount of 一兩以下杖七十 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 Woo lib jin. 無祿人 i.e., whose 月俸不及一石者 monthly income does not amount to one measure of rice, the law permits the law, to obtain a bribe of a hundred and twenty taels, the crime is death by strangling. The perversion consists either in 扶同騷行 lending support and permitting an illegality; or 故縱之類 intentionally conniving at it—and such like cases. For  l史受許財物 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. (Leibn-le, 18 vol.)

The fourth vol. of the Leibn-le contains some rules concerning 乙年庚癸 Kwan yen seh yin, the order of succession to hereditary official honors: the general rule is that 婦長子孫 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: in that 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 composite's eldest son or grandson may be allowed to succeed. In case of a failure of such person 許令弟侄 it is allowed to direct a younger brother or a nephew to succeed—if any more distant relative attempts to succeed, he shall be 杖一百徒三年 punished with a hundred blows and transported three years.

In the same volume is contained the law concerning 乙赴任過限 an officer of the government, exceeding the time limited for reporting to office; and also the law respecting 文書稽程 delays in conveying government despatches.

In the 諸錄類函 Yuen-kién-hu-han, there are eighteen volumes, (from the 21st to 37th inclusive) containing 設 一部分 see kwan poo, a collection of notices on the appointment of government officers. This division of the work gives an account of all the various appellations 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-hsia, 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
During the dynasty of 秦 Ts'in, and 漢初 and the beginning of Han, there were no persons who bore the office of Tae-sze. 至平帝 till the reign of Ping-te, (A.D. 10) when 孔光 was made Tae-sze, and subsequently promoted to be Tae-foo.

During 漢東京 the residence of the Han dynasty at the eastern capital, (the Tae-sze office) was again laid aside; till 献帝 the beginning of the reign of 恭帝 (A.D. 200) when Tung-chê 董卓 was made a Tae-sze, and became a most turbulent bad character, during the civil wars which then commenced. After 卓誅卓 董卓 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 by some Emperors called 三師 酔-sze and three inferior officers were called San-kung. The dynasties 金 and 宋 had these officers. During the 明 Ming dynasty, they were once abolished and again established; and under the present reigning Tartar family, they are apparently 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) San-shau 三少 called also 三孤 San koo, were the three officers intended to second or assist the three Kung, mentioned under the second paragraph. These officers were first appointed under the 周 Zhou dynasty, and were called,

1. 少師 Shao-sze.
2. 少傅 Shao-foo.
3. 少保 Shao-pou.

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 said to be 卑於公 inferior to the 公 Kung, and more honorable than the 郎, a class of officers who will be mentioned below. At other times these

student in reading Chinese books: to remove this difficulty in some degree, the following brief analysis of the Shih-kwan-poo is given.

(1) The Antediluvian personage 伏羲 Füh-he, (B.C. 3250) 以龍紀 E-lung-ke, ruled under the auspices of a dragon; and 故為龍師名 Koo 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-kung-sze 君工氏 the next personage in the fabulous ages, ruled under the auspices of water, and all his officers received a designation in reference to water.

Shin-kung 神農 ruled under the auspices of fire, and therefore he called his officers Ho-sze, fire rulers.

Hwang-te 黃帝 named his officers in allusion to a 雲 cloud, which appeared when he attained the dominion; and, Shaoou-hauo 少昊 named them in reference to a Pung-nenou bird, which appeared when he ascended the throne.

(2) Passing over this antediluvian age, the account is carried forward to the post-diluvian period;—the ages of 虢夏 商 Yu, Hea, and Shang, when the 四輔及三公 there were appointed four Foo officers, and three Kung.

These Sze-foo and San-kung were statesmen of the first rank, who assisted the monarch. When成王作周 1 king Chi 위 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-pau.

The first was so called because he was 天子所師法 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 保安天子惟德義者也 to protect and fix the Emperor in the steady practice of virtue and justice. Ke-tze 羦子 who affected madness to save his life, was a Tae-sze to Chow-kwang.
three officers, and the three Kung are called 六卿, the six King. The terms 三省 San-sing, and 六省 Lô̂h-sing (sing, meaning watchful, care, and attention) were also applied to certain of these powerful counsellors, 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.) Tsae-seang 宰相, "assistant rulers,"—ministers of state, called also simply 相 Seung, assistant; 相相 Chieh-seang, 相国 Seung-kwâ, and 拜相 Tsae-seang. It is said, 黄帝得 六相而天地治神明至 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 and Tsao-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 Chung-seang, and 以三公綜理服務 governed all affairs by the San-kung. The last emperor of the Han dynasty revived the title, and placed in the office Taou-tsou 曹操 the most celebrated rebel of Chinese history. The terms 機衡 Ke-hâng; 司徒 Sse-tóo; 中書監令 Chung-shoo-kâi-lîng; 常機密 Chang-ke-mêi, and 駕機 Choo-ke, were all at different times used for the principal ministers of state: 太尉 Tae-wei, and 冀相 Chung-seang were also used. Shin-sung 神宗 (A. D. 1069) 以左右僕射 爲宰相 made the left and right Pôh-shay officers, his ministers of state. Under the same reign, the officer called Maou-hea-shang-shoo 門下尚書 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 Lenou Tartars, there were 北宰相 north Tsae-seang, and Nan 南 south Tsae 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 敷命 knô̂e-sêe 總知軍國事 or Ping-chang-sce 平章事 or Tsan che ching sze 參知政事 applicable to the principal ministers of state. The Yuan 元 Tartars, the Chinese Ming 明 dynasty, and the reigning Manchow Tartars, have all retained the term Tsae-seang, to denote their six principal statesmen.

(5.) Tsae-hea-sze 大學士, "a great learned scholar;" The title Hea-sze 學士 originated with the second Emperor of the Tang dynasty Ching-kwan 艦觀 (A. D. 640). The duty 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-yew 皇極 of the Sung dynasty (A. D. 1063), the emperor 置觀文殿 established a literary hall, which he called Kuang-wân-têen, the members of which were called Taou-hea-sze; after which the宰相 ministers of state began to be token 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 Têen-hea-sze; 閻學士 Kô-hea-sze; 雜學士 Teih-hea-sze; and soon. At the commencement of the Ming 明 dynasty, the title of Taou-hea-sze was discontinued for a while, and subsequently revived. The reigning Tartar family now gives the title Taou-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.) Tsae-tsâ 太尉 was an ancient title, equivalent to 家宰 Chung-tsâ, and 大家宰 Ta-chung-tsâ; denoting the principal ministers of state, who 掌邦之治 directed the government of the country. The title Tsae-tsâ was often discontinued and revived again. Tung ning 崇寧 of the Sung dynasty (A. D. 1100), was the last emperor who employed it; on having it represented to him that the then title Pôh-shay 僕射 a servant archer, was too mean an epithet for a minister of state; he called his second minister 少宰 Shôu-tsâ. 遂金元明俱無是 1 neither the Tartar dynasties, Lenou, King, and Yuan, nor the Chinese dynasty Min, had any officer of government so denominated. Nor does the title exist at this day.

(7.) Tae-wei 太尉, "the great tranquilizer,"—a high military office of the 蛮 Tsin dynasty, and which was continued by the Han family. The Tae-wei was a sort of Commander-in-chief who ranked with the ministers of state.
(8) Ta-sze-ma 太司馬 'a great horse controller,' 古 i 也掌武事 an ancient officer, who had the direction of military affairs. Ze 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 元秀 of the Han dynasty (B.C. 135), adopted this title to add to the appellation Tsang-keun, a leader of an army. 自隋而無 from the time of the Suy dynasty, this title has been entirely discontinued.

(9) Ta-sze-too 太司徒 an ancient office, the duty of which was 掌邦教 to superintend the instruction of the people; Ze, meaning to direct or control; and Tou, denoting 众 also the multitude. In the time of Tsin 秦 the office became more political, and the ministers were called Ching-seang-sing-sze-too 丞相司徒. The Han dynasty (A.D. 5), abolished the term Ching-seang, and adopted Ta-sze-too. During the 賽 Tse dynasty, (A.D. 490) 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.

(10) Chung-shoo-shay-jin 中書舍人 an office of the 7th degree of rank, first established in the beginning of the Ming dynasty. The persons who hold this office are a sort of secretaries.

(11) Teih hên têen heh sze 集賢殿學士 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. 740). The duties of this office, in the time of the Ming dynasty, merged in the Han-lin 翰林 college.

(12) She-kwan 史官 a sort of historiographers, or recorders of Imperial transactions and national occurrences; the origin of such an appointment is dated from the time of Hwang-te 黃帝 (B.C. 270). The duty of the She-kwan, was修國史 to compose the history of the country.

(13) King yen kwan 經筵 1 the officers who serve up (to the emperor) 'a feast of classic lore.' It was the Emperor 宣帝 Scuen-tei, of the Han dynasty (B.C. 50,) who first詣諸儒講五經同異 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-tung 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. 侍讀 elected daily one aged scholar, to stand and read to him. Whenever 侍讀 無量 Choo-woo-leang, and 馬懷素 Ma-hwa-soo, went in to read with the emperor, he would direct them to be carried in chairs on men's shoulders, when they 升階門 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) She-ênth 侍讀 'to stand and read,' denotes the office of readers to the emperor. It 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. Kao-tsung 高宗 who reigned, A.D. 680, appointed 蕭德 Seou-üh, an eminent scholar of that day, to the office of She-keang. This Seou-üh 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 有欲開五經 whenever he wished to open the Woo-king (which contains the sacred scriptures of the Chinese) 必來屬硬危坐對之 'he made it a point of duty, to bind 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 敬先聖之言豈不 'How can any one dislike acting thus, who feels a veneration for the words of the Sages of past times.'

The Hie-sze 学士 learned scholar: is now added to the two preceding titles. In consequence of many lecturers endeavouring to make allusion to the sovereign's conduct,
their services have often been dispensed with; and their appointment been entirely a sinecure. The late Tartar emperor K'leen-lung, declined listening to them; and Kees-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 yuen 翰林院, the hall of a pencil forest, is a college of learned men founded about A.D. 740, by元宗 Yuen-tsung, 以文學言語備顧問 to be ready when the emperor should condescend to interrogate them on literature and language. The hall is described as待詔之所 in the place of waiting for an imperial summons. Tae-tsung 太宗, 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 heô sze ching che 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 Heô-sze.

(19.) Chih heô sze yuen 直學士院 denotes a particular class of the members of the Han-lin college.

(20.) Sew-chan 修撰 is an appellation of a few members of the Han-lin college, who have charge of the composition of the history of the country, or other books.

(21.) Peen sew 編修 is applied to the members of the college who compile the books published.

(22.) K'leen taon 檢討 members of the college who compare documents, and collect materials for the compilers.

(23.) Shoo k'iel sze 庶吉士 members of the college who have never stood any examination for a department in the college.

(24.) Han-lin-yuen kwan shôh 翰林院官屬 of officers attached to the Han-lin college, are called 賦籍 T'ien ts'eh. 待詔 Tae chao, and 孔目 Kung mîh.

(25.) Shang-shoo 備書 is the title of an office that originated in the time of Tsin (B.C. 100). Four officers were appointed in the place to superintend the issue of papers; 賦籍主側 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 賦 Shan (B.C. 2176), and called in history 領司天下事 the receiver and recorder of the affairs of the empire, which duty the Chow dynasty called 司會 Sze-hwoy. Han-woo-ye 漢武帝 (B.C. 100),始用宦者主中書 began 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-tseên to the office. This person had undergone the punishment called Kung-hing 宮刑 which consisted in the excision of the genitals.

(26.) Lôh shang shoo 錄尚書 in 和帝時 the time of the emperor Ho-te, were officers whose place in the government was superior to the Sun-kung, whose rank has been described above. The 將軍並領尚書事 generals united with their own business of the Shang-shoo office in the beginning of the Han dynasty; and the 太傅錄尚書事 duties of the Tae-fou-lôh-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. 620.)

In the 4th year of K'een-che 建始 of the emperor Ching-te 成帝 (B.C. 23), 罷中書官者又置尚書 five men 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 Pôh-shay 僕射 and the other four were called 四曹 Sze-tsac.

The power of the Shang-shoo officers varied under different dynasties. Under the latter Han dynasty, they were the first ministers of state 蓋政令之所由宣 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 罪賞之由所正 they were the persons by whom crimes and rewards were adjusted. In the beginning of the Han dynasty, they were called 尚書省 Shang-shoo-tsing, and 中臺 Chung-tae. 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 Tsia dynasty (B.C. 900.) Woo-te 武帝 of the Han dynasty, employed 鳥者 chun-ching, and called them Chung-shoo-yu-chi-ling 中書諫者令 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 Yuan, had ministers called Shang-shoo-ling 尚書令 and of that number 尚書令一人正一員 one person held the 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 尚書僕射 was a military title given by the Tsia 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 skilful 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.

The Tang dynasty 以三省之長 employed the senior of the San sing officers; with a 中書令 Chung-shoo-ling; a 侍中 She-chung; and a 尚書令 Shang-shoo-ling, to deliberate together on the government of the country. Afterwards that dynasty 以僕射為尚書省長 employed a Pih-shay, to be senior of the Shang-shoo-ling, who 與侍中 with a She-chung, and a 中書令 Chung-shoo-ling, were called "宰相 Tsae-seang. This 品位既崇 rank and place being the highest in the state, those Emperors 不欲輕授人 did not like to give it lightly to any body; but were in the habit of employ-

ing other public servants in the Tsae-seang’s office, and calling them by other names. The Tartar dynasty Yuan, in the 15th century, discontinued the title Pih-shay, and it has not since been revived.

(29.) Choo tsao shang shoo 諸曹尚書. The use of the word Tsao 曹 was first introduced by the Emperor 成帝 Ching-te (B. C. 10.) He appointed five ministers; the first he called Pih-shay 僕射 and the other four he called 四曹 Sze-tsao. These four Tsao had different departments in the government, and took appropriate titles.

1st. The 常侍曹 Chang she tsao, who 主公卿 controlled the higher officers called Kung-king.

2nd. Urih tsao 明史 tsao, 二千石曹 who controlled the principalities of the empire.

3rd. Min tsao 民曹 who managed 雅亙 that concerned the people immediately.

4th. Kih tsao 客曹 he was the minister who super-intended foreigners in China. Afterwards there was appointed a

5th. San kung tsao 三公曹 who decided criminal cases, and at a subsequent period there were six ministers called Tsao; and to these six were added by the emperor 光武 Kwan-woo 一令一僕射 a Ling and a Pih-shay. These eight officers altogether were spoken of under P'ii 八座 the eight thrones.

(30.) Shang shoo tsao yu-ching 尚書左右丞 or Ching-seang 丞相 were two ministers of state, one supposed to stand on the right hand of the sovereign, and the other on the left. The Ming 明 dynasty discontinued the title.

(31.) Choo tsao lang kwan 諸曹郎官 were appointed first under the Han dynasty. There were four of them originally with each a leading department in the state. Two were for foreign, and two for domestic affairs. Under the latter Han dynasty, there were thirty-six of the Lang-kwan, or She-lang 侍郎 who were divided into six departments, containing six persons in each. Besides these, were 郎中 Lang-chung; 員外郎 Yuen-wae-lang, and 司郎中 Sze-lang-chung, all of whom were secretaries, or clerks, in the
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, too see 侍郎 事 and Shang-shoo- 侍郎 職 were appointments at court, which required a considerable knowledge of letters, both of which were discontinued by Ming, the last Chinese dynasty.

(33) Hsing-tae-sing 行省 省 an office which originated with the Ch’in dynasty, in the fifth century. The officials were civilians who accompanied the army, or were stationed in distant provinces, with extensive powers; they corresponded to the Poo-ching-shu 有司 司 of the present day, who is provincial treasurer, and promulges. 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 吏部 侍郎 president of the Le-poo, which has the control of the magistracy throughout the empire.

The expression 6u-poo 六部 ‘six supreme courts,’ was not used till the Sung dynasty, in the beginning of the seventh century. The ancient Chou 周 dynasty, used the term ‘six supreme courts’ for six courts to assist the king to rule the nations and countries. In the first century, the emperor Wang-woo 五帝 made the courts called Tsaou 六曹 as six in number, and these 6u-tsao 六曹 were as stated above, in the seventh century, new-modelled and denominated 6u-poo. This appellation has continued to the present day. To correspond with ancient phraseology, the members of the 侍郎 Le-poo, were called 天官 heaven officers; of the 戶部 Hoo-poo, were called 地官 earth officers; of the 禮部 Le-poo, 春官 spring officers; of the 兵部 Ping-poo, 夏官 summer officers; of the 刑部 Hing-poo, 秋官 autumn officers; of the 工部 Kung-poo, 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

The word 郎 Lang, was the name of an ancient 亭 or pavilion; and persons who were received into the superior offices about court, as secretaries and superintendents of departments, were called 郎官 Lang 官 officers of the pavilion; and the term Lang-chung 吏 中 ‘in the pavilion’ came to denote, a manager or superintendent; in the sense that the word 司, is now used.

(36) Besides the well known 侍郎 吏 郎 mentioned above, there have been other offices called Poo; as, 全部 Tsang-poo, having the care of the Imperial treasury; 倉部 Tsang-poo, having charge of the granaries about court; 祠部 Tsze-poo, to direct the rites of sacrifice; 監部 Shen-poo, to superintend the Imperial table; 稽部 Koo-poo, to take care of the armoury; 稽部 Kea-poo, to attend to the Imperial carriages and horses; 服部 Pe-poo, to keep accounts; 虞部 Yu-poo, to superintend the imperial grounds, gardens, parks, &c. 水部 Shway-poo, to superintend the waters, the rivers, and canals.

The Le-poo, or six courts, had a Klien-man 監門 keeper of the gate; a Kan-ko 架閣 superintendent of the papers belonging to the court; and a Sze-woo 司務 who had a general superintendence of the transcribing of documents, and also receiving and issuing them.

(37) Too che lang chung 度支郎中 an officer who superintended the disbursements of the court.

(38) Choo khe lang chung 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, 中書侍郎 Chung-shoo-keen; 2, 中書令 Chung-shoo-lang; 3, Chung-shoo-she-lang 中書侍郎 and 中書舍人 Chung-shoo-shay-keen.
(40.) Choo shoo 主書 was an officer who superintended the Chung-shoo, mentioned in the preceding paragraph; he was sometimes a military officer.

(41.) Tung sze shay jin 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; these persons being employed in the reception of foreign envoys, the term Tung sze came to mean the interpreters and translators, employed to communicate with foreigners.

(42.) Man-hen-sing 門下省 'watchers at the (palace) gate.' By the latter Han dynasty they were called 侍中寺 She-chung-sze. 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 took care of the medicine intended for 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.) Keih-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 散騎常侍 San ke chang she; some 員外散騎常侍 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 Chow dynasty, this officer was called Tso-yew-shue-ke 左右史記. In the time of the Han dynasty, the Ke-keu-choo 在宮中 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 補闕 'to supply a deficiency,' and 拾遺 Shee-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-she-keen 左右司諫 and the title of the last to 左右正言 Tso-yew-ching yen.

(49.) Foo paou lang 符寶郎 a keeper of the signet; this officer, under the Chow dynasty, was called Teen suy chang tséh 典瑞掌節 during the Tsin Ts'ai and Han dynasties, he was called 符節令 Foo tséh ling; and 丞領符璽郎 Ching ling foo se lang. When the emperor Chiao-te 晁帝 (B.C. 81) was in his minority, the minister Chung-ho-kwang 沖霍光 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 亭頭可得璽不可得也 '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 修文館 which was afterwards changed to Sew-wan-ts'in 修文録 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-meih-yuen 樞密院 was originally a court of eunuchs appointed in the time of the emperor Tae-tsung 代宗 about A.D. 760. They gradually endeavored to grasp the authority of the ministers, and change the character of the original appointment. Under the Yuen dynasty, the Choo-meih-yuen, was a military board that had the complete control of the whole military force of the empire. The individual members were called Choo-meih-yuen 樞密使 and there were certain other officers connected with the board called Che choo meih yuen 知樞密院 and 簽書樞密院 Ts'en shoo choo meih yuen.

(53.) Yu-shé 御史 imperial or royal historiographer, is a title of office that existed under the Chow dynasty; but the duties were different from those of the Yu-shé 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-foo; and also Yu-she-ta-foo-sze. 

Yu-she-tai at that time their duty began to be of the same nature as it now is: viz. 札察之任 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 Yen kwan, '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-king, denied their right to interfere in his domestic concerns.

These Yu-she, according to the different departments they took, were denominated differently; as 1. 御史臺, 2. 御史大夫 Yu-she-ta-foo; 3. 御史中丞 Yu-she-chung-ching; 4. 治書侍御史 Che-shoo-she-yu-she; 5. 侍御史 She-yu-she; 6. 廷中侍御史 T'een-chung-she-yu-she; 7. 監察侍御史 Kwoen-ching-she-yu-she; 8. 御史主簿 Yu-she-choo-foo-pau; and 9. 蘭臺令史 Lan-ta-ling-she.

The second of these names, was by Ching-te 成帝 (B. C. 10) changed to Ta-sze kung 大司空, which has been mentioned above. His successor Gae-te 悼帝 changed the title back again to Yu-she-ta-foo, and considered them as pi-hiang she-wae 百僚 闓 leaders of the whole body of government officers; which was in fact 胎相之任 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, 以藏祕書圖記 in which were stored up secret archives, maps, and prognostics. The Tartars of the Leau and Kin dynasties, in contradistinction from these resident Yu-she, had a class of them called 行御史臺 Hing-yu-she-tae, 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 Chow dynasty, were called Choo-hea she 柱下史 probably from their being stationed at the posts or pillars of the palace. It is said that 老聃會之 Lao-tan, (the founder of the Taou sect) commonly officiated in this capacity. The Ming dynasty at 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 Wei. The Ming dynasty discontinued these officers also.

The seventh class, were appointed first by the 隋宋 dynasty, in the beginning of the seventh century; these strictly, are the spies and Censors, spoken of by Du Haid.

(34) Choo-king 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 Han 夏 dynasty, which was the first in the Chinese series, 九卿 九卿 established the Kew king, nine officers called King. Under the Chow dynasty, the nine greatest officers in the empire were the Kew-king. 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 king became little less than a complimentary term superadded to other official titles. The Tang 唐 dynasty had Kew-sze 九寺 who were equivalent to the Kew-king.

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. 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. 光祿卿 Kwang-lip-king.

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
domination.

The second class, or Tae-chang-shaou-king, assisted in pre-
senting incense, lights, and so on, at the performance of
the ceremony. Connected with these officers were others called
Tae-chang-chang, and Tae-chang-pš-sze, who directed how the various rites were to be
observed; Tae-shaou-ling Tae-chang-chang, who had the care of the calendar; and pointed out the days on which to sacrifice, to
inter, to marry, &c. Tae-yš-ling Tae-chang-chang was a master of the
band, sometimes called 

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
Chow dynasty. Some dynasties added 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
Leou Tartars, called an office of this sort 仁順 Yin. The Ming
dynasty changed the name of the office where these people met, from 太宗正院 Tae-tsung-ching-yuen to
大宗府 宗人府. Their duty was 九族六親之屬籍 to keep a list of and control
the Imperial kindred included under the terms Kew-tsūb and
Lūhs-tsin: 以時修其玉牒 occasionally revise and
correct the Gem Tablets, or the imperial genealogy.

The fourth division, Ta-le-king, was a board of law-officers to
Chang-hing-pelh 掌刑師 to control punishments and executions; a kind of court of equity. The Tsin 秦 dynasty
called these officers Ting-wei 廷尉, 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
第四品 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 chou
pou, and 大理司直 Ta le sze chih; 廷尉平 Ting-
wei-ping; 廷尉監 Ting-wei-kēn.

The sixth class, Wei-wei-king, were officers first appointed

by the Tsin 秦 dynasty, to guard the palace gate; inferior officers in the same department were called
衛尉少卿 Wei-wei-shaou-king. They had also attached to them a 公
車令 Kung-chay-ling, and a 司馬令 Sze-na-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.

(33.) 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 四 sorts of domestic animals.

So early as the period ascribed to Shaou-hau-shell 少皞氏 (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 Tsin 秦 dynasty denominated the officers Cheh
少穀 羅内史 the Sung 宋 dynasty called them 司農司 Sze-nung-sze. The Lin Tartar dynasty called them Keuen nung sze. The 力 勳使司 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.

(36.) Tae-pih king 大僕卿 were officers who attended to the royal or imperial carriages, horses, and stables. The title Tae-pih, under the Chow dynasty denoted 大僕之長 the senior or first of all the royal domestics. The Tsin 秦 dynasty applied the title to the superintendants of the carriages and horses. The Han dynasty had a 太僕牧師 Tae-pih-mā-sze, 'a head grazer,' placed over thirty-six parks, in which were 百萬三千 cattle, male and female slaves, to take care of 三萬牛羊三萬數 牛羊無數 cattle, of which three hundred thousand horses; and cows and sheep innumerable, intended to furnish a supply for sacrifices.

There were under these 諸牧監 superintendants of all the pastors or shepherds, and other assistant officers; a 車府令 Chay-foo-ling, and so on.

(37.) Hung-lou-king 鴻臚卿 were officers who 掌大
Connected with these government papers, were officers having different departments, called Pe-shoo-chung 祕書監 or Pe-shoo-hing 祕書令 and Pe-shoo-lang 祕書郎.

The Choo-tso-lang 奉書郎 and Choo-tso-ken-lang 奉書佐郎 were composers of the annals of the country.

(60) Teen chung kēn 趙中監, '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 overseer of the wardrobe.

(61) San laon, woo kōng 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 上壽 Shang show; 中壽 Chung show; and 下壽 Hea show, 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 面 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 鸾 Kew dove, intimating thereby a wish that the old man's deification 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 thirde old man received this answer.

Wood by the application of the plummet is regularly squared; he who receives and listens to reproof, will become a perfect man.

自古明王聖主皆虛心納諫以知
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 三老言畢 three old men had finished speaking, the emperor made a bow; the old man 答拜 returned the act of reverence, and took his leave.

(62.) Kwá tsze tsew 國子祭酒 ‘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 Tse-wt, is taken from an ancient practice at Chinese feasts, when the eldest 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 Kwá tsze-tsé-wt was introduced; the two terms Kwá tsze and Tse-wt, were however known long before. This college was first named Kwá tsze-kên 國子監 in the time of Yang-te (A.D. 610). It has sometimes been called Kwá tsze-heô 國子學 and omitting the middle word, been named Kwá-heô. And the superior mentioned above was called Kwá-sze 国師 ‘the nation’s teacher.’

The Yuen 元 dynasty called the 朝官子孫 courtiers sons and grandsons, who were students here, by the name 國子生 Kwá-tse-sâng; and 凡民之俊秀 all subjects of talents and accomplishments, who entered the college, were called Pei-tang-sâng 陪堂生 and then the Kwá tsze-heô was a college apart from the Kwá tsze-kên.

Some of the other titles of office in this institution were Sze-nê司業; Kêen-ching 監丞; Tsoo-kreuou 助敎 assistant tutors; Pâ-sze 博士 who had a general knowledge of ancient and modern history. There were also Leûn-hô-pô-sze 律學博士 for the department of music; Shoo-heô-pô-sze 書學博士 for general literature; Swan-heô-pô-sze 算學博士 for the science of numbers.

In the time of the emperor Tse-tsew 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.) Shaou foo kên 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. 大司農 ‘great superintendent of husbandry,’ was to supply the wants of the army and the state; the Shaou-foo 少府 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 Shaou-foo were the 六卿 Lîh-king. Those people were occasionally eunuchs, and had the care of the emperor’s silks and rables, &c. and also of his swords and other weapons; his jewels, &c. The same officers were subsequently called 内府監 Nuy-foo-kên.

(64.) Tsêang-tsê-kên 將作監 were officers who had charge of the various mechanics employed about the imperial domain.

(65.) Kêun-kêkên 軍器監 ‘overseer of the armory.’

(66.) Tsoo-shûi-ô-sze-chay 都水使者 a keeper of the imperial waters and parks.

(67.) Nuy-foo-ting Ín-tí-sha 蒙内侍省 were a class of domestic servants who controlled 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; as: 皇后局 superintendent of the sleeping apartment; and 掌燈女使二人 two women servants having charge of the lights; there are sweepers; and taylors, and keepers of crows, 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 大長秋 were officers who 掌皇後家 managed the Queen’s house.

(69.) Nuy ye chay kên 內諸者監 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 e tung san sze 開府儀同三司 and Kae foo e tung ta tsang keun 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
thrones, or supported them when in possession of it. The
Ming dynasty discontinued the title.

(71.) Tung-lang 通議郎, \textit{especial entrance;}, a mark of
distinction granted to eminent governors—they took their
seats next to the Sun-kung 三公 mentioned above.

(72.) Ta-foo 大夫 a title commonly added to other
applications, which has continued from ancient times to the
present day. It was the custom for the emperor when 夫
致仕賜之几杖 a Ta-foo resigned the service (in his
old age) to confer on him a stool and a staff.

(73.) Kwang lüh ta foo 光祿大夫 a title of meri-
torous 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 shew 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. 正奉大夫 Ching-fung-ta-foo; 5. 正奉
Tung-fung-ta-foo; 6. 正奉大夫 Ching-fung-ta-foo;
7. 正議大夫 Ching-chi-ta-foo; 8. 通奉大夫
Tung-fung t-ta-foo; 9. 正議大夫 Ching-chi-foo, 11.
嘉議大夫 Ken-ta-foo.

(74.) Tae-chung-ta-foo 太中大夫 a title of office
originated by the Tsin dynasty; they 堂議議 attended
to discussions on government affairs; not regularly, apparently,
but when their opinions were asked for.

The Kee-en-ta-foo 謹議大夫 appointed about the
same time, were for a similar purpose. The following titles
were all at different periods applicable to this class of officers;
1. 中大夫 Chung-ta-foo; 2. 亞中大夫 Yu chung-
ta-foo; 3. 中散大夫 Chung-san-ta-foo; 4. 中議大夫
Chung-chi-ta-foo; 5. 中憲大夫 Chung-kên-ta-foo;
6. 中順大夫 Chung shun-ta-foo; 7. 朝議大夫
Chao-e-ta-foo; 8. 朝議大夫 Chao-tsing-ta-foo; 9.
朝散大夫 Chao-shan-ta-foo; 10. 朝列大夫
Chao-lee-ta-foo; 11. 奉正大夫 Fang-chi-ta-foo; 12.
奉議大夫 Fang-e-ta-foo; 13. 奉直大夫

(75.) Tung-c-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 散官, "dispersed officers,
\textit{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
youngest sons of the higher officers about court; and Sze士
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 Tae-tse-lüh-foo 太子六傳
six guardians and teachers of the prince. 2. Tae-tse-jin-kih
太子賓客 were four old grey-headed men who
were about the person of the prince; 3. 太子詹事
Tae-tse-chen-ze, who 掌皇后太子家 controlled
the empress and 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 Chaun-yun, an officer attached
to the preceding, and who attended to the prince's manners;
6. 諫德中允某善 Yu-tih-chung yen-tsien-shen;
persons to aid the virtues of the prince; 7. 中舎人
Chaun-chai-jin, who 管文翰 managed the literature and
writing department; 8. 太子洗馬 Tae-tse-se-an,
the prince's horse-washer, was 前駕導威儀者
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 Tae-tsze shay-foo; and 10. 賜文
館學士 Tsing-wan-kwan-he-sze; 11. 太子家令
Tae tsze kia-ling, who was a sort of steward, and purveyor
the prince; 12. 太子奉使 Tae-tsze-sūn-ze-kung,
the keeper of the princes, celpcadria; 13. 太子僕 Tae-
tse-püh, a special servant of the princes, discontinued by the
Ming dynasty; 14. there were also 太子左
右衛率 Tae-tse-tse-yew-chi-sih; 15. 太子左右
司舅率 Tae-tse-tse-yew-sze-yu-sih, who were personal
attendants on the prince; 16. 太子左右清道率
Tae-tse-tse-yew-tsing-tau-sih, who appear to have been
persons to clean the way. The Ke'in and subsequent
dynasties discontinued the appointment. 17. 太子左

819 40th Radical. V. 聲母
The Han dynasty introduced the titles "general of the fleet cavalry" (Pien-ke-tseng-keun), "general of the chariots and cavalry" (Keu-ke-tseng-keun), and "general of the surrounding guard" (Wei-yeu-wei-tseng-keun). Other titles included "left and right generals of the guard" (Tso-yew-teung-keun), "nation-supporting general" (Foo-kw-tseng-keun), and "general of the armies" (Wei-wei-tseng-keun).

Some of the other titles were these: "Woo-wei-tseng-keun" (disciplinary officer), "Foo-kw-tseng-keun" (principal minister), "Hoo-keun-tseng-keun" (advisor), and "liang-keun-tseng-keun" (adviser). A few titles were "general of the state" (Yang-sze-kung-keun), "sabre-sword general" (Shi-choh-keun), and "general of the character" (Yueh-ta-keun-tseng-keun). The functions of the latter three titles, however, are not known.

The last two syllables "a thousand bullocks" is the name of a sword worn by the emperors during the seventh century. From that period, the term was used to denote certain swordsmen of the bodyguard. A.D. 410, the statesman Fu Hsiang-fu (Tso-yew-teung-keun) was given the title of the sovereign's sword. Later, when Fu Hsiang-fu 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 Paou-tseung (Paou-fu) who understood the anatomy of bullocks so well, that he used only 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. Paou-tseung'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 鎮尉 was a title of military rank, connected with other distinctive appellations. The emperor Woo-te 武帝 (B. C. 81) divided these Keaou-wei into eight classes: called, 1. ivity 1 fu Chung-luy, "inside a mound; 2. 浸騎 Tou-ke, 'stationary cavalry; 3. 步兵 Poo-ping, 'infantry; 4. 越騎 Yu-ke, 'over-passing (light) cavalry; 5. 長水 Chang-shewy, 'skilled in the water; 6. 海騎 Nau-ke, 'bakeriders,'— persons who fought in the water, supported by a kind of wooden horse; 7. 射師 Shay-shin, 'the arrow's sound,' 8. 虎責 Hoo-punt, 'the tiger's impetuosity; 督掌 宿衛兵 all of these managed nightly resident guards.

(81)eing-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 金 dynasty called this officer 殿前都黑椝司 Téen-teen too éen kén sze, 'The general inspector in front of the palace.' The Yuen 殿 dynasty called him 殿將軍 Ching-teen tsang kén, The repressing palace general.

(82) She wei ma guen sze 侍衛馬軍司 'commanders of the cavalry guard.' There was a Ma guen too 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 Tshèh-tshoo-sze 築度使 there was also a Tshoo too che hway sze 軍都指揮使 who was an adjutant to the first mentioned; and a Tsoo-yu-hou 部虞侯 whose duties referred to the chase.

(83) The wei pou guen sze 侍衛步軍司 'commanders of the infantry guard.' The Kin 金 dynasty called this guard the 虎步軍 113 infantry; which was commanded by a 'pointer-out of their movements,' as in the preceding paragraph. The Ming 明 dynasty called the imperial guard Kin e wei 錦衣衛 'the embroidered-clad guard.' Some of whom had red helmets, and some wore 明甲 polished armour.

(84) Tso yew shin tsh kuen 左右神策軍 'the right and left army of divine strategems,' appellation of an army which distinguished itself on the western frontier of China, about A. D. 750. It continued an honorary appellation till the time of the 武 Kin dynasty; Pih-yub 伯玉 was the first 田度使 or commanding officer of it. The appellation was once changed to 神威軍 Shin wek-ken, 'The army of divine majesty.'

(85) Ciéh-kín-woo 支全吾 was an officer of the rank of general, who had charge of the palace, and of the metropolis.

(86) Kin-e-wei 錦衣衛 an imperial guard dressed up in a peculiar manner.

(87) Woo-kuo-ling 武國令 was a title of officers who had charge of all the military stores; they were very variously designated under various dynasties.

(88) Yu lin kín 羽林監 an officer over a body of troops compared to a ring, 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. 父死子繼 when the father died the son succeeded.

(89) Lung-woo-kén 龍武軍 'the dragon military army,' was an appellation subsequently applied to that division of the army, mentioned in the preceding paragraph.

(90) Yu chay-pih-shay 赤者傑射 was an officer who presided at imperial audiences; making reports to the emperor; directing the etiquette at funereal rites, and so on.

(91) Woo kún-chung-lang-teng 五官中郞将 and the San shoo lung kwan 三署郎官 were officers of the Ts'in 秦 dynasty, who appear to have formed a part of the imperial guard, and who were occasionally consulted in times of difficulty.

(92) Hoo-pun-chung-lang-teng 虎賀中郞將 the commanding officer of a detachment of troops, named in allusion to a tiger, for fierceness and impetuosity.

(93) Chung-lang-teng 中郞將 a military title, first used in reference to the 處奴 Houng-nau Tartars.

(94) Jung-ung-pih-shay 冀從傑射 an officer who presided in archery and in hunting.

(95) Hing-jin sze 行人司 an officer who presided at the reception of guests of great rank.

(96) Fung-chua-tung 奉朝清 was a title given to those of the imperial kindred, who were eligible to be summoned to an imperial audience.

(97) Fuu-ja-wo 驚馬都尉 was originally the title of those officers who had charge of the imperial horses.
on the outside of his carriage, it subsequently became a title of those who married the princesses; and in allusion to this, the people when speaking jocosely, call their sons-in-law Foo-ma-yy;

(92.) Foo-wei 都尉. "all-simthing," was a title appended to various other appellations, such as 都尉, or the officer who had control over the imperial gardens and watering places.

(93.) Han dynasty, to the 西域三十六國, protect the western regions where there were thirty-six nations. This office was always 加官 an additional, one given to a 隼尉 or some other officer.

(100.) Kee-wu 顯宦. "inspector of the army." Sometimes called 常军使之使 and the 顯宦 the same. It appears to have been a civilion of high rank, who corresponded with the court, but who was yet inferior to the commander-in-chief. 荃顓 Chiang Kung, a favorite minister of the king of Tse, was the first who held this appointment.

(101.) Che-chung foo 折衝府. was a sort of court martial.

(102.) Szele kenou wei 司隸校尉 was a sort of inspector-general, both at court and in the provinces. The Kim dynasty appointed a person with similar duties, whom they called 常秀臣 in the court of King Seun yun sze.

(103.) Yuen-shwae 元帅, a military title applied to a sort of Field marshal in the army. These words were not used as an official title in ancient times. The 明 dynasty, in the seventh century, put the royal princes in the office. There were other distinctive epithets joined with Yuen-shwae, such as Yuen-heping 元元, the leader of all the infantry and cavalry of the empire; there were also Yuen-yu-shwae 部元帅, an assistant leader.

The Ching dynasty, at its commencement, had a board of generals, which was called Yuen-shwae foo 部帅府. There were also 部帅府元帅 Yuen-shwae; 部帅府, and so on; and the General of the latter changed the name of the board to Yuen-shwae foo 部帅府, and 太元帅之職. The office of Yuen-shwae. The reigning Tartar family has not revived the title.

(104.) Too-tih 都总 "all-rule," Tsung kwaw 總管 "general governor," Too tih 都統 "all-director," and Tsung-pin 總兵 "all-commander," were titles of different general officers in the army, with different degrees of authority, diminishing from that of Too-tih, in the order in which they are. These were: 都统, 太元帅, and the Tsung-ping 總兵, a general officer, who was associated with other general officers in one place, or in one city, was called the 總兵. The Tang dynasty called a military commander, who had the general command of a whole region, a 總兵, Tsung-ping, the officer who had the care only of one road, or a part of the region, was called the 總守. The same was the case with the 三司, three cities, and the 三輔, three officers, in one city, was called the 三輔. The Tung-ping, mentioned above, had subordinate to him, a 司馬 Foo-tsun-ping, a 將 Tuan-teang, and a 頭 Shy-teh, and so on.

The Tung-ping, gave his orders to an officer called 都統, the Tung-heping; and the Tsung-chi-chi, the Tung-chi-chi was the order to Tsung-chi-chi, and the Tung-heping, as their order to the Pih-ho. The Pih-ho, or the captain of a hundred, had the general standard banners, and he again to the 小旗, the leaders of the small banners, and these finally passed the word to the 军士, or men in the ranks.

(105.) Tse-tsou-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 總度使, from which they were called Tse-tsou-sze. There were eight of these officers in the time of 總度使 Kuan-yuen (A. D. 750), and one of them was placed in the region of Canton. They were subse-
eventually increased to twenty, and their name changed to 防撫使 Fang-yu-sze. The Ming dynasty discontinued the Ts'ê-fou-sze title.

(106.) Ts'ang-ti (總督) "general governor," is a title of office now held by the governors of provinces in China, no term corresponding to viceroy is employed. The emperor King-tse (Ce), A.D. 1598, when 北兵入進京城 the northern (Ts'ar-ta) soldiers entered and pressed upon the capital made this appointment. The title however was first employed by 永樂 Yung-lo, in 1410. The emperor 聖宗 King-tse, in 1418, first appointed the 邊nod總督 Leang-kwang-tang-tun, governor general of Canton and Kwang-sze, which is still continued. The appointment arose from a rebellion in Canton, conducted by 黃維養 Huang-seou-yang, and a similar commotion in Kwang-sze headed by a person called 童萬秀 Wei-wan-sze. After these disturbances ceased, the appointment was laid aside for a time.

(107.) Shan-fou (巡撫) "to travel about and soothe," is a title now given to the Deputy, or Vice-governors of provinces. The term originated with the emperor 余 gê-kê, mentioned in the preceding paragraph. In consequence of existing disturbances, he made this a temporary appointment, to 安撫軍民考察官吏 compose and soothe the army and the people; as well as to examine into the conduct of government officers and clergies. When one governor general is placed over two or more provinces, there is usually a Shan-fou in each province. This officer is otherwise called 促臺 Foo-tse, and 翰院 Fong-yen.

(108.) Sew e chih chieh 素衣直指, 'the emb ordered clad straight-pointers,' were a class of favorite advisors and spies, which originated under the Han dynasty. They were otherwise called 藤安御史 Sean-gan-yu-sze. The embroidered garments were in token that they were honored and beloved.

(109.) Chiang-tsun-sze 招討使 a high military title given to persons employed to suppress rebellion. The Kin and 元 Yuen dynasties, called a similar officer 招討司 Chiang-tsun-sze, and the Ming 明 dynasty called the office 招討軍民 Chiang-tsun-kun-min.

'""110.) Che che sze 制置使 a title of a military officer introduced by the Tang dynasty, appears to have commanded a sort of armed police.

(111.) Seun foo-sze 宣撫使 was the title of an officer, who was sent to soothe the people, where they were suffering under any natural calamity. The emperor 大德 Ta-ti (A.D. 1300), sent one of these officers 布行説道 to make a tour through every part of the empire, to ascertain by personal observation the state of the people, and of the provincial governments. There were that year dismissed by the imperial commissioner, 18,473 officers of government, under the charge of bribery and corruption, and there were delivered by him from unjust imprisonment, 5,176 persons.

The Ming 明 dynasty, made the office of 宣撫司 Seun foo-sze, (meant to be the same as the preceding), a士官 local office; and 世襲 hereditary, in the persons of country gentleman of the literary class. Under that dynasty, it is said, the 禮人 Keu-jin graduates, were allowed to examine witnesses in their own houses, and report respecting local occurrences. The mountain-dwellers, called 俗于 Monaou-tse, are governed by a hereditary magistracy.

(112.) King leh sze 經略使 was a sort of imperial commissioner with extensive powers, sent to disturbed districts, this officer was otherwise called 經略安撫使 King leh-gan foo-sze, he 掌一路兵民之事 managed the affairs both of the army, and of the people in one road,—which means one division of the empire.

The latter part of the preceding appellation was also a title of itself, and the 安撫大使 An-fu-tse-sze, was often an additional office given to the military commanders, e. lled 節度使 Tse-ê-fou-sze. The Ming 明 dynasty modified the appellation, and gave assistant officers, 豐條土官 Yuen-keun, all of whom were resident officers (inhabitants of the particular region) and filling the office by hereditary succession. The reigning Tartar family has made several offices hereditary as a reward for eminent services to the state.

(113.) Seun foo-sze 宣諭使 this is an old appointment, entirely for the purpose of 宣諭德意 preaching authoritatively virtuous sentiments. It is 與軍事 had nothing to do with the army. There are no notices of this class of officers since the 金 Kin dynasty.
40th Radical

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 李惺, who 陳平羅之法 contrived a method to equalize the price of grain; and hence also arose the public granary called Chang ping tsang 常平倉 "the ever even granary," which was set on foot by the emperor Shun-hua 神化 (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 Chuyen-te-ken 萬田提舉, who was superintendent of tea and salt. The 金元 明 Kin, Yuen, and Ming dynasties employed the epithet Te-ken, meaning a sort of superintendent, in connexion with many other distinctive terms for different officers, one part of the duty required of these officers seems to have been to collect revenue.

Too ta te-ken ehn 茶馬 a general superintendent of tea and horses. This appointment originated with the emperor Hsia-ning 熙寧 (A. D. 1060) when a bartering of horses for tea, which had already commenced under the Tang dynasty, was carried on between the Hunan Tartars and the Chinese, on the N.W. frontier. There were originally Cha-sze 茶司 directors of the tea department, and Ma-sze 馬司 directors of the horse department. It was however found that 馬司 不兼賤 馬 茶的 茶司, the tea directors, not having connected 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 Cha-ma-sze. Under the Ming 明 dynasty, in the reign of Hungeche 弘治 (A. D. 1490) the barter of tea for horses was a government monopoly, both at Szechuen 四川 province, and at 陝西 西安-se. The persons authorized by government to buy, had a 證牌信符 gold medal to authenticate their commission. For 1馬 the best horses, they gave 茶百斤 a peck of tea; for the middling horses, 70 catties; and for the inferior one's, 50 catties.

Ching seven foo ching chye 承宣布政使 a receiver and promulgator of the decisions of the supreme government—in 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 four boards, and keep on record, a list of the population. There were appointed occasionally a Tsan-ching 參政 and a Tsan-pan 參議 to confer with him, and form a board on public questions. At this time the three officers called Sun-sze 三司 viz. the Pao-ching-sze, of whom we are speaking, the Gan-cha-sze 灰總司 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.

Te-ken the pib 提舉市舶 a commissioner to take cognizance of, and exact revenue from, trading vessels; first established during the Tang dynasty.

Kwan chia-sze 觀察使 "observing and examining commissioners." The emperor Ching-kwan 真觀 (A. D. 650) 初置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 Kin 趙光 寇孟節度使 connected this appointment with that of Tsao-tou-sze, and the 元 Yuen dynasty, put the duties of this office on the Seven-foo 宣傳 mentioned above. The 明 Ming dynasty, appointed the permanent office Gan-cha-sze, 按察司 or resident judge, to include also the duties of above named office.

Te-hing gan-cha-sze 提刑按察使 were circuit judges first appointed by the emperor Tao-tsing 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 Yuen 元 dynasty appointed 四道 four roads i.e. circuits, and with the office 押刑按察司, Te-hing-gan-cha-sze 提刑按察使 was directed that of Kueen-nung-sze or an encourager of agriculture. By the 明 Ming dynasty, the Gan-cha-sze 按察使 was directed to 掌一省刑 名 controul the criminal decisions of a whole province, and in that form the office still continues.

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 Tsao-yen-sze 渣運使 appointed by the Yuen 元 dynasty to attend to the transport of grain from Shan-tung 山東 and other provinces to the capital.

(121) Yen-te-k-sze 盐鐵使 was an officer appointed under the Han dynasty, to superintend the making of salt and the smelting of iron. One statesman said that 盐鐵
國之大寶 were the great treasures of the country.

(122) Yen-yun-sze 監運使 a title of office introduced by the Yuen 元 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-chuen 四川 province, there was an officer called Cha-yen-chuen-yun-sze 監鹽轉運司 who had charge of the tea as well as of the salt pits in that province, of which there were about Chung too 成都 the capital 監井 九十五處 ninety-five. Yen-chieh 監政 is a general director of the salt concerns, superior to the Yen-yun-sze.

(123) Fung-yu-sze 防禦使 was a military officer first appointed by the Tang dynasty, in parts of the country liable to attacks from enemies. 守使 Show tsu-h sze, was a similar appointment, and Tuan k'an-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 ma 行軍司馬 a general officer who took the command of a division of an army under the superior officer called Tsao-te-loo-sze 節度使 or 節
镇方岳 Tsao-te-chin-fang-ye. Those who assisted him were called his Mō-kuang 呉僉 which formed a sort of staff. In addition to the Hing-kouen-sze-ma, there was a Pwan-kwun 剖官 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 Chao-shih 書記 military secretary; and a Tseu-mow 參議 with a Tseu 參議 who formed a sort of council. There were others of the staff called Che-sze; Che-sze; Che-sze; Che-sze; Che-sze; Che-sze, and so on.

(125) Tsze she 軒史 this title of office was first adopted by Wăn-to 美帝 (A.D. 160) in consequence of the 軒史 Yen-she officers, being 不奉法 disobedient to the laws, the Emperor 遣派崇明刺史並督相州御史 sent forth a minister of state, in the capacity of Tsze-she, and with powers to rule the officers called K'en-chá-yu-she. In the time of K'éen-woo 建武 (A.D. 60), the empire was divided into Shih-urh-chow 十二州 twelve departments called Chow, (a word which has much varied its signification, as to the extent of territory of which it was the designation) and over each of the Chow 十州 departments, or provinces, a Tsze she 軒史 was appointed. Respecting these officers there was a remarkable deviation from common usage 諸父
時之不有禮 to their office.

During the reign of Kíng-te 靈帝 (A.D. 190) the appellation Tsze-she, given to these governors of departments, was changed to Chow-mú 州牧 'the Chow's shepherd.' Wœ-tao 外臺 was another name for the Tsze-she governor. Those of them who were not related to the imperial family, and had not military commands, were called 令車刺史 Tsang-keu-tze-she.

The Chow departments of the country were divided into 上中下三等 three degrees, superior, middle, and inferior; and 自上州 至下州凡九等 from the highest of the superior degrees, to the lowest of the inferior degrees, there were in all nine distinctions. In the reign of Kæ-hwong 獻皇 (A.D. 584), a different division of the empire took place, and the name Tsze-she, although retained, did not denote the same high office as before. The geographical terms Keun 縣 and Chow 州 changed places, backwards and forwards several times. The Yuen dynasty made the 刺史不 the Chow inferior to the Keun, and the 軒史不 did not appoint a Tsze-she; and the Ming 明 dynasty besides discontinuing this office, altered again the relative place of the Chow districts, making the 州刺史府 Chow inferior to the Foo districts. This arrangement, the Tsing dynasty has continued.

(126) Fêe-keu 別駕 'another carriage,' denoted an assistant officer, who accompanied the Tsze-she, mentioned in
the preceding paragraph. The Shu and Tang dynasties called this and other officers 郎官 Keun-kwan.

(127) Che-chung 统中, '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 Keun-kwan, the same as the preceding, and the Tang dynasty called him 司馬 Sze ma.

(128) Choo poo 主簿, 'master of the records,' a head clerk attached to many of the higher officers; another clerk was called 功曹書佐 Kung-tsou-shoo-foo, who kept a record of meritorious services, as a guide to select proper persons for promotion. The Twin dynasty called this officer 西曹書佐 Se-foo-shoo-foo. The Sung dynasty had a 西曹主吏 Senen-keun-lung, who performed the same duties as the Kung-tsou-shoo-foo, of the Han dynasty. Other officers of the staff were 從事史 Tsung-sze-she; 典郡書佐 Tceun keun-shoo-foo; 祭酒從事 Tae-tsho-tung-she.

(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 统治京師 governed the metropolis of the empire, has been very variously denominated in different periods of Chinese history. Under the 周 Chow dynasty, he was called 内史 Nuy-she. The Han dynasty called him 京兆尹 Ling-chao-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 Yeun-nuy-she of a former period, and the 左內史 Tsun-nuy-she, was made 左廂 Tso-fung-she, denoting to help; and Yin to surround as a guard. 魏 Wei and 晋 Jin, used the appellation 京兆太守 King-chao-ta-shoo, the Tang dynasty over the metropolis 置牧一人 placed one person called a shepherd; and 以親王為之元元 the 都總管 Too-tung-kwan, the governor general of the metropolis.' The last two dynasties have denominated him 京尹 Foo-yin.

On the staff of the Foo-yin, were officers called 京府判府 King-foo-pwan-kwan; 京府推官 King-foo-luy-kwan; 司錄事 Sze-foo-shih-she; 處中 Che-chung; 腹官 Seang-kwan, and 市令 She-ling.

(131) Tae-show 太守 'A great keeper,' the governor of a province or district. When Tsin 泰 conquered the whole of China, he 虧諸侯 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 太守丞副各一人 a Show, a Ching, and a Wei. The Show ruled the people; the Chin 佐之 assisted him; and the Wei 昇兵 commanded the military. King-te景帝 (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 Tsin 大尹; during the San-kwo 三國 period, the title was 郡守郡相 Tae-show keun-tso, 窺巢 nuy-she.

Under the Tsin 唐 dynasty, the Keun-show governors 皆加將軍 all had the word general added to their titles: 無者爲恥 those who had not this military appellation considered the want of it a disgrace.

The founder of the Tang dynasty, Woo-ih 武德 (A. D. 923), 改郡爲州 changed the Keun into Chow, turned Tae-show into 衝史 Tse-she 加號持節 with the super added title, 'holder of the seal.' After this, he made another addition to their title, and called these governors She che tsæ choen-keun 賜節諸軍 'envoys, holders of the seals of all the armies,' 但 they really had no seal, but merely a Tung-yu-foo 銅魚符 'copper fish credential.'

(132) The Sung dynasty changed the title Tse-she of the Tang dynasty, into Che-kuen-she 知軍事 meaning one who knew military affairs.

The Yuen 元 dynasty divided China into districts, or provinces, which they called Loo 路 'a road,' and called the governors of them 總管府 Taung-kwao-fu. A department of the empire containing more than 十萬戶 a hundred thousand families, they called a Shang-loo 上路 or, if it were
a part of the country which was deemed important, although it had not so 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 ranked with the first degree of the third order. 元路州縣各自立長官 over each of the Loo, Chow, and Hieen districts, of the Yuen dynasty, there was appointed a superior officer, whom they called in their Tartar language, a Tsi-loo-kwa-chih 達魯花赤 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 而路 路 put an end to all the divisions of territory called Loo, and at two Loo the capitals 置直隸府 置直隸府 警治府 了 the empire into four districts independent of larger divisions of the country, and they divided the rest of the empire into four districts called Foo, Chow, and Hieen; provinces containing districts called Foo, Chow, and Hieen; which is the geographical division of China that now obtains. The governor of a 省省 通治 警治府 省督 Governor General; the governors of the other three divisions, are expressed by the word Che 知府‘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.

(135.) The Kean-tso 郡佐 or assistant officer of the Kean divisions of territory, once amounted to 三百一人

(136.) Kean-ching 郡丞 was an officer, whom 之佐守 Tain appointed to assist the keeper 郡丞 (governor); but the Han dynasty continued, and did not change the office.

(137.) Tsi-loo-kwa-chih was an officer who went through much of the official business of the Kean. 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 pasturing of horses. Other subordinate officers to the Kean-ching, were long

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(136.) Tshih-yew 督邮 officers of the Han dynasty, who superintended the attached Heen districts. 督郵督郵 督郵 and the fishing of these officers denominated the east, west, north, and centre courts. 唐以後無 They ceased to be, in the time of Tang, and ever since.

(137.) Kung tsoo she 功曹 史 an officer of the Han dynasty, who superintended the merits or demerits of other officers, in order to guide their promotion and selection for particular purposes. This office was also called Kung tsoo 功曹 tsun keun 司功 司功 曹 and Sze kung shoo too 司功 曹 which by the Tang dynasty was changed to 司功 曹. Sze kung tsun keun. The Sung dynasty discontinued the appointment, and the Yuen dynasty employed the last title of office, with rather different duties.

(138.) Liih sze tsun keun 錄事 軍 secretaries and clerks who had authority to give opinions respecting the conduct of government officers.

(139.) Choo tsoo tsun keun 諸曹 參軍 included Sze tsoo tsun keun 司倉 參軍 who had charge of public granaries; Sze hoo tsun keun 司倉 參軍 who took an account of the population, lands, roads, marriages, and other things which had an immediate reference to the people; Sze-ping-tsung keun 司兵 參軍 who had a certain control in military concerns, and Sze f3 tsun keun 司法 參軍 who were law officers, sometimes called Tshih-tsoo 司法 之曹 and also 墨曹. The Sung dynasty had similar officers whom they called Sze le tsun keun 司理 參軍 and otherwise 馬步院 Ma poo yuen.

(140.) Woon-kwan-yuen 五官 探 were subordinate officers, who formed a sort of staff to their superiors.

(141.) King-he8-pa-sze 結學博士 were teachers of the Chinese classical and sacred books, appointed by government.

(142.) Honou-lichen 孝廉 was a title of persons recommended by the people to serve in the government; after being recommended by their immediate neighbours,
on account of their virtues; from this appellation arose the modern literary degree called 舉人 Kuei-jin.

(143.) 河南 縣令 denotes the magistrate of a Hsien district. In ancient times, under the Chow dynasty, a Hsien district extended 400 le, and the chief magistrate was called 河南正 Hsien-ching. During the civil wars, at the close of that dynasty, many of the 国 constituting states or nations, as they were before called, were turned into Hsien districts and the 縣令 of the Hsien city, was called variously by the names 汉 Lie, 唐 Yin, 汉 Ling, and 夫 Tsao. The Yuan 元 dynasty first made a district containing 千戶之上 upwards of six thousand families a Hsien of the first degree; but subsequently in the southern provinces required a population of 30,000 families to constitute one of the first Hsien. The Ming 明 dynasty determined the relative rank of the Hsien, not by the population, but by the quantity of revenue expressed in measures of grain, from 十萬石以下 to六萬石, a hundred thousand Shih measures down to sixty thousand, constituted a Hsien of the first rank. Subordinate officers were 縣丞 Hsien-ching, a deputy 主簿 Chou-poo, a secretary 縣尉 Hsien-wei, who was at the head of an armed police, and 典史 Tien-shu, or 捕廵 Poo-ting, who was also a police officer. The Ming dynasty had not the Hsien-wei, but appointed these last named officers, who is yet continued.

(144.) 陣-shou-kwan-shi-kwan 阵守市官 was a sort of armed patrols; to guard against banditti, robbers, fires, and other causes of disturbing the peace. The Yuan dynasty, in this department, had officers called 阵守 Shou-show, and 萬戶府 Wan-hoo-foo. The Ming dynasty rejected these names, and called those patrolling justices of the peace, 陣-poo-kwan 巡捕官 and 陣-کwan 巡捕官, which terms are still retained.

(145.) 阵-kwan 阵官 were village officers in ancient times, called 阵-si 阵師, the master of the village; 阵-l 阵老, the old man of the village; 阵-ta-foo 阵大夫, the great man of the village, and so on. The village was estimated at 19,500 houses or families; the Chow 州 was reckoned to contain 8,500 houses, and the head-man was called 州長 Chow-chang.

The 滕-ching 氏正 was over 500 houses; the Ts'hsu-ze 部氏 was over 100 houses; the Leu-se 開脊 over 25 houses; the P'ei-ze 部師 was over 20 lanes; the T'wan-chang 鄉長 was over 4 miles or lanes, the Leu-tse 里宰 was over 5 里, the Ts'ou-chang 鄉長 was over 5 houses. All these offices were 不命之士為之 filled by non-commissioned officers.

On the overthrow of the Chow dynasty, Ts'in 西秦 the conqueror 郭不古 did not consider antiquity a master, 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 郡, over which was a 三老 三老, very old man to teach the people, a 罹-foo 罹夫 to adjutant disputes, and a 葉-foo 類遊 to guard against thieves. The Han dynasty, continued this arrangement; and added a 侯侯 to leih 趙, a 老 老, a chief officer, whose duty was to encourage domestic virtues and husbandry. At this time the custom of giving 百表 honorary tablets, to place over the doors of virtuous individuals, commenced.

The Sung 宋 dynasty altered these regulations, and made a Woo-chang 伍長 superior over five houses 主之 to rule them; a 義-chang 什長 ruled ten houses, a Leu-kwei 里魁 ruled a hundred; a Ting-chang 亭長 ruled a thousand; and a 國-foo 郷佐 ruled ten thousand. The Tang 唐 dynasty, made a Leu-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 A general account of the letters-patent nobility of China.

The Yin-ze 瑏爵 nobles of the Yin period, were 三等 of three degrees; by which it was intended to 習 the three glorious lights of nature, the sun, the moon, and the stars. The Chow-ze 瑏爵 nobles of the Chow period, were 五等 of five degrees, by which it was intended.
500 le was 衣服 E-fūh; 500 le farther was Chin-fūh, 鎮服  and the most remote was Fan-fūh, a term still employed to denote remote territorial possessions.

The 諸侯世子 Choo-how prince's sons 世國 reigned over their states by hereditary right; but the Ta-foo 大夫 statesmen 不世 賜 頓 did not enjoy their rank by hereditary succession.

(147) 賜 秦 the conqueror of China 制爵二十 等以賞功勞 instituted twenty degrees of nobility, to reward the meritorious services of his officers. He made twenty nobles called 徙侯 Chhê-how; and nineteen at his court who were called, from the region of Shen-foo, 開內 侯 國 Kwan-nuy-how. These latter nobles or princes had no nations or cities given to them; they had titles by patent, but no cities to supply them with food,—no territorial revenue.

(148) When 漢 the Han dynasty arose, it 設爵二等 instituted two degrees of nobility; viz. 王 and 侯 How. The 皇子封為王 Emperor's sons were created Wang, or kings 其實古諸侯也 who were indeed the Choo-how of antiquity. The 羣臣異姓以功封者謂之徙侯 statesmen generally, 誰 were not of the imperial name, and who were created nobles on account of their merit, were called Chhê-how: 大者不為萬家 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. 古分國而無分民 in ancient times, land was shared out to the nobles, but not the people. 自漢始分民而諸 王國皆封域數十 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 別加美號 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 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 翕諸侯 denoted those who were related to the imperial family, although their rank was small.

(149.) When the princes or kings called 王 Wang were created, they received a reed and some earth, which they 常以立社 repaired 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, Tsze and Nan. The sons of the 王 Wang bore the title 鄉公 Heng kung; the 侯侯侯子子 sons of the heir apparent, bore the title of 鄉公 Heng how. The sons of the 王 Kung nobles bore the title 伯 Ting-pih, a noble of the pih-union. The word 亭 Ting, or pavilion was first employed as a title in the famous 曹操 Tsao-tsun’s case, who was created by his master 費亭侯 Fei-ting-hou, at this time many other distinctions amongst the Chinese nobility existed 以賞軍功 to reward military services, but many of them were without any revenue attached to them; and it is said 處封爵自魏始 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, 以郡為國 with a Kung 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 pursued 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 開國公 Heng-kung 開國郡公 which had a reference to the aid given in acquiring the dominion.

The Sung 隋 dynasty had the titles 王 King 王 Kwang-kung; 郡王 Keun-wang; 爵公 Heng-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 Tsun-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 惟崇文事不 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 Kwang-kung, whereas 漢法加軍功不侯 by the laws of the Han dynasty, no man could be ennobled without military merit. 古今異變不可以聚論 also, the differences and changes which have taken place in ancient and modern times, cannot be discussed 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 郡君 Keun-chou; 省主 親王 Keun-kung; 親君 Heng-keun, and so on.

(153.) These titles, and all honors conferred by the government, are called 明教名器 fame utensils, which by some of the Chinese dynasties, have been given more sparingly than by others, on the principle that 易得則民不貴 a nobility which is easily obtained is not valued by the people.

(154.) Further remarks on 封爵 Fung-tse. 'The creating nobility' in China, are arranged under these several heads: 1. 親戚封 Tsun-tsuei fung, The ennobling the kindred—of the emperor. 2. 功臣封 Kung-chin-fung, The ennobling of meritorious servants of the crown. 3. 死 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-kung-chin-how, ennobling the posterity of meritorious statesmen. B.C. 180, the queen Kaunhow 高后 ordered certain temple honors to be continued 世世勿絕 age after age interminably; and that 貞子各襲其功位
the heirs of the person should every one inherit his rank.

5. 德行封 Th'ing-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 Nobles, are so called from a generous regard to the public or general good, in opposition to all selfishness; hence considered the highest virtue.

Second, the 侯 How nobles, are those who being expelled 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 季 Tsze nobles, are those who are capable of nurturing or training up other persons in virtuous conduct.

Fifth, the 廣 Nau nobles, are those who are capable of sustaining the burden of important offices manfully, and thereby giving repose to others.

(155.) Tsun-hsien-ke-te-te-fung 頌賢節絕封’ Nobility granted to honor former worthies, and prevent their becoming extinct. 7. Chih-tsung-fung 憲澤封’ Nobility conferred as a mere expression of the gracious favor of the prince.

8. Woe-chieh-fung 外戚封 ‘Nobility conferred on distant relations, or those on the female side,' in the imperial family.

9. Chiu-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. Sefung 送封 ‘Transferring titles of nobility,'—not to another person, but changing the title. 11. 異域降附封 離域降附封 ‘Nobility granted to persons in foreign territories who have submitted and attached themselves' to China. 12. 婦人封 Foon-fung ‘Nobility granted to women.' 13. Tse-fung 褒封 ‘This is the title to a section on selling possessions, or granting the title of Tze-tseo, nobility to the Min, or common people; one of the appellations given them, was 良士 Kung-sze. This practice was introduced in the second year of the Han dynasty (B. C. 98), as an incentive to the people to put away the altars of the Tsin dynasty, and erect those of Han. These loyalists, who had the rank of noblesse, were granted a pardon: a strange privilege!

This account of Chinese nobility closes with a few examples of those who have Sun-jang-fung 遁讓封 ‘humbly declined being ennobled.'

(156.) The Yuen-k'een-luy-han 潛鑑類函 having gone through an historical account of ancient offices and titles of nobility, passes to

政術部 ‘collect an area 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.) Kwan-taou 君道 ‘the principles of desposition,'—or the received principles concerning an absolute sovereign prince. The etymology of the word 君 Kuan, is first noticed; it is from ruler and mouth, meaning that his word is law.

It is further said of the 掌 pot, in that 得得天地者稱皇帝 his virtue equals heaven and earth (the god nature); he is styled Hwang-tsze, in that 天統而子之稱天子, heaven helps him, and treats him as a son, he is called Tseun-tsze, the son of heaven. Again 天子者繼天 the Son of Heaven, comes next after Heaven, in ruling the universe, and 一家之得其宜 leading every thing to its proper place; this is the supremely honorable dignity employed by 父天母地父夫上天 the Father heaven, and mother earth; by 養人 to take care of human beings.'

Still however they make the despot subordinate to the people 立天子為天下也 the Son of Heaven is established for the sake of the world, 立天下為天子 the world was not established for the sake of Heaven's son. An ancient writer compares the despot to a fish in water—he says, 魚失水則死水失魚猶為水也 'if the fish lose the water, it will die; but if the water lose the fish, it is still water.' And again 汨舟也席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 government from the argument concerning government itself. The word 直 government from right and a slight stroke, is defined by 正 Ching, 'To rectify,' or 'what is right which inferior rectify themselves.'

An ancient maxim in the Le ke is that in order to rule the world, five things are of supreme importance: 1st, that the ruler should govern well his own kindred: 2nd, that he should reward merit; 3rd, that he should elevate the virtuous; 4th, that he should employ men of talents; and 5th, that he should 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 内史 Nai-shih, as well as 太史 Tae-she, are his hands to and right hands; 以法為衡勒 the laws are a bit—in the people's minds; 以官為鞭 the government officers are the 弓 , and 以刑為策 the punishments are the spur, 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 tze 管子 called 管子 the 齊的喜爱 the courtesy and decorums of life; justice and equity, or righteousness, moderation and uncorrupted integrity; a feeling of shame or a sense of honor—these four cords of society which is endangered by the breaking of any of the first three; but destroyed by the breaking of the last named.

One says, 故蜀張琴瑟政府 is like stretching the string of a harp 大絃急則小絃絶矣 if the large strings he 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 官者治下以小 those who hold great offices, should not rule little things; 民皆者政 不可以苛 where there is an extensive population the government should not be vexatious. Those officers 有大
略者不可問其所短 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 emininated for small faults.

牧民之道 The way to guide the people as a shepherd, is食之以仁 to feed them with benevolence; 救之以禮 to teach them with civility; or rather teach them to know the decencies and civilities of life. 因其所欲而與之 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; 罰之疑者從輕 when punishing, if any doubt, do it lightly.

(135) Another approved opinion on government is this,善政者 those who are skilled in government 見網 綁 the net rope 而網寛 but have a wide net. By raising the net rope 所無者廣 those included in the net are many; and by having a wide net 小必漏 the small escape, by this means 政不苛 government is not vexations 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, Kēn, 寬簡 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 Leō 累略 政事弛廢 政不苛 政政府acts to become null and void; therefore another definition is given, thus, 寬者不可急苛 liberality, fords being vexations and oppressive; 簡者不為碎繁耳 a sparing interference is that which is not troublesome in some minute.

(154) The following are received as maxims, 禮 审禮 judge of rites and ceremonies; 恤事 treat 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 除苛虐 put away all minute annoyances— or unfeeling vexations, to 稽三政 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, 從時 to conform to the seasons. It is said, 何以守位曰仁 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; insculating 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; 不實遠物則近人格 do not esteem as precious far-fetched commodities, and people from a distance will submit themselves—from feeling themselves of no importance.

治國不以禮 稱無而耕 To rule a nation without the ceremonies and proprieties of life, is like ploughing without a coulter. 四民用則國家安 when the people in all quarters have a sufficiency, the nation will enjoy tranquility. 政寬則姦易禁 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. 稱無益之巧 Put an end to useless ingenuity and 弊難得之貨 reject commodities which are hard to be obtained.

(154) Some of the other terms used in reference to government, are these Leē-ching 立政 on establishing government; Shen-ching 善政 on good government; Jīn-ching 仁政 on benevolent government, Kwan-ching 寬政 on liberal government; Le-kēw-téng-ching 屠政 on officers remaining long in office; Kin-lé 規禁 on prohibitions, and strictly inflicting the penalty. Tēn-fēi 典法 ritual and ceremonial laws; Poo-shō 簿書 accounts of finance and population; Yüé-yuán 月會 a monthly account; Sū-hwé 畿會 an annual account; Yéen-hwé 要會 a general statistical account of the empire; Tī-hwa 德化 reformation of men, caused by the influence of virtue;
instastiously avaricious. Tan poon 食 贪暴 greedy and violent. Tan-lan 食婪

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 allages, 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; undetermined what to do. Sze shih wu ting 事屬未 | the affair yet remains in a state of uncertainty; it is not yet fixed how it will be. Kwo win 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 言 a calm firm (decision of mind.)

In the She-king | 持 occurs as the name of 北方之宿 a constellation in the northern regions. 震澤底 | Ching-ts'eh to ting, 'The Chin-ts'eh, or agitated lakes, were settled' (Shoo-king.) Wang yue, kung ting yu wang e 王曰公子往己 the king (Ching-wang) said to (Chow-kung,) when you, Sir, are settled in (洛京.) I will go also.' (Shoo-king.) Ting ke lun 1 其議 'to confirm (by the king's authority) the deliberations (of the ministers.) Lun ting, jen how kwan cho 信 | 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 luh che 位 | 然後祿之 after his rank is fixed then give him emolument. (Le-king.) E jun yue ting sce she 1 以閏月1四時 '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 to ting wei shan ts'eh ting ke 天地1位山澤通氣 when heaven and earth were fixed in their places the hills and lakes had an intercommunion of aerial vapours. (Yih-king.) Peh team houe ten, Iwan me yew ting 不弔昊天亂靡 有1 'uplitied by resplendent heaven; confusion cannot be brought to settled order.' (She-king.) Che che urh how ting 知止而後1 when the mind knows that virtuous state in which it ought to rest; the purpose will become fixed. (Ta-he6.) The king Seang-wan 棄主 said to 孟子 Mäng-tsze. 天下惡乎1 'how is the world (in which war and strife now prevail) to be fixed in a tranquil state? The philosopher recommended an universal monarchy in these words, Ting yu yih 1 子一 'it must be fixed by uniting it under one sovereign.' (Mäng-tsze.)

Shang hea se fung yue yu 上下四方曰字 the zenith and nadir; and the four points of the compass are called Yu. Wang koo le chin yue chow 往古來曰今 | past antiquity onward to the present, is called Choo. Yu chow che keang shan, püh koe; koo khe ching wei kō shoo 字 之江山不改今之稱謂各殊 the rivers and hills in the world change not, but the ancient and modern apppellations are all different. Yu-chow 宇宙 the universe.

Yu chow che keann wei teen te che keen 字 之間 謂天地之間 in the midst of the Yu-chow, expresses in the midst of heaven and earth. Taou tae ho che yu chow 保太和之字 1 to secure the harmony of the universe.

定 TING.

From a foot under a cover or shed in a tranquil place of rest. Settled; in a fixed state; tranquil; steady. To fix; to decide. Fixed; settled; certain; a fixed trance-like state. To stop. Name of a district and of a hill. Peh ting 必 if it must be. Gan ting 安 at rest; in a fixed-tranquil state. Yih ting 1 positively; assuredly. Ting e 1 拟 to fix; to determine; to decide on, as in a case of law. Ting gih 1 a fixed quantity or number. Ting jen 1 然 absolutely certain, positively. Ting ke 1 a fixed time. Ting sing 1省 to enquire respectfully about the health of one's parents. Peh ting 1 or We ting 未 uncertain, either referring to the past or the future. Ting yin 1 銀 or Ting tan yin 1 單銀 an advance given to fix a bargain; earnest money.

Yew yih ting che le 有一1之理 it is a fixed principle. Yu ting 1 順 to settle previously. Jinn se ho chang tong 必 of human affairs ever fixed. Hwa ting she sing 1晨省 in the evening enquire about (a parent's) rest, and in the morning, enquire about their waking.

Ta ting 打1帖 to strike a bargain; to make out a written agreement. Juh ting keen leon 1去了 entered into a trance. Tōn te ting wei 天地1位 heaven and earth being fixed in their places. (Yih-king.)
宜 E, or Ne.  

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 仪. E hoo, puh e 乎 is it proper. E jin 人 title of the wives of officers of the fifth rank. E jen 然 suitable; proper; fitting. E ke yew tsze sze 共有此事 either affirms that an affair is proper, or in an interrogative tone, implies the contrary.

Yew she e yu tsze; urh puh 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 seang e 有彼此相 there is a reciprocal expediency both for that and this;—or, for you and me. Jin te seang 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 e 因時制 乎 to do or make what is suitable or proper; according to times and circumstances. Tsze tio tit e 賞罰得 乎 the plan and arrangement is suitable or proper. Shang fik tit e 賞罰得 乎 rewards conferred and punishments inflicted, according to what is suitable and proper. Tan pien e 貪便 乎 to covet what is expedient for, and suits one's self. Tou e 土不合時 乎 unsuitable to the times. E ke yew tsze sze 共有此事 he deserved what happened to him—said in reference to some calamity or affliction falling upon a person.

E nan tsao u 南草 E nan tsao u 南草 names of plants. E hing cha hoo 兴茶壶 a tea pot made at E-hing, in Keang-nan.

In the She-king it is said of Seuen-keang 宣姜 the queen of the 宣公 Seuen-keing.—She ought.

君子偕老 Keun tsze kene hou;

副斧六卿 Foo ke lew kea,

宛 YUEN, and Wan.

From a line denoting 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 宛轉 yielding 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 Yuän. A small appearance. Yuen yó 若 or Yuen jen 然 as if; according to.

在水中央 Wan tsze shway chung yang, 'appeared as if in the midst of the water.' (She-king) Wan pe ming kew 彼鳴鳧 'a small dove.' (She-king)
Names of places.

E-chang 昌 name of a district in Hoo-pih.
E-chang 昌 a Hooii district in Hoo-nan.
E-ching 城 a district in Hoo-pih.

From a covering and old. An ancient form of Keu, A dwelling.

From a covering, hill, and strength. An ancient form of Kea, a house. See under seven strokes.

SIX STROKES.

From earth raised on earth, and a covering. An upper story or loft.

K‘IIO. From to unite and covered. Joined; united.

From shelter and every. A person sheltered by an inn or common hall. A guest, one who comes to a place to make a temporary stay; any person that comes from outside; a stranger; a dealer from another part of the country; a customer. Banditti are also called Kib, when they come from a foreign
VI. 40th Radical.

state. A surname. Yew jin kih 又人 | or Yew kih jin 又人  he has a visitor. Pin kih 宾 a visitor: a guest. Yuen kih 远 a stranger from remote parts. Chiu kih 主 a host and a guest. Tsing kih 聘 to invite a friend or visitor: to invite a party. A customer; a 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 tea.

Kih shang 商 a traveling merchant, one who goes to a place to purchase commodities and leave it again. Chang ta kih 行 to conduct the ceremonial on receiving great (state) visitors. Kin jib yew kih lae 今日有來 visitor has come to day. Sung yu chow wei kih 宋于周之 Suong was a guest at Chow's court—which intimates that the two states were equal and recognised a reciprocity of civility. Pih yao tu kih taon 不要做 a don't adopt the formalities of a visitor, be at home. Kih lae chou pih kow 來主不顧 when the visitor came, the host took no notice of him. Kih chou jin urh hen 主人之 to an anatomical phrase. Fan tsze woe che chay koea yuē kih 凡自外至者皆曰 all those who approach from outside are called Kih, and Fan woe kow yl yuē kih 凡外寇亦曰 all robbers or banditti who come from outside are also called Kih: hence Paou kih 暴 cruel visitors; viz. robbers. Tsze kih 刺 an assassin. Kwan kih 款 to treat a guest well. Kih keu chou jin gan 去主人安 when guests go, the host enjoins repose. Nau se yuē keou kih 女婿曰婿 a daughter's husband is called Keou-kih.

Chung man keih tè tae paou kih 重門擊柝以待暴 double the gates, and strike the tocin, to be on the watch against ferocious banditti. (Yih-kung.) Yu yen keu kih 於燕嘉 thus I shall have a worthy guest. (She-kung.) Yew pih yao che kih san jin lae 有不速之 | 三人来 there are three unimportuned guests come. Kih te 地 a place of general resort, such as a great mart to which merchants come from various quarters. Kih say 1 岁 the last year; the year that is now gone.

An ancient form of 宅 Ts'ih, A house or dwelling.

Some say an obsolete form of 度 Ts'ih, To measure.

An ancient form of Kwei 客 Traitorous.

HWANG.

Some say, Wide; spacious; extensive; to dwell.

KWEI. From a covering and in danger.

宜 SEUEN. 宜 日 田

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 proclaim, 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 know 1 該 to proclaim: an imperial proclamation. Seuen shih 室 an Imperial mansion. Seuen yang 1 招 to spread or proclaim.

Ching seuen Poou-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 1 蕞 a propagator of lewdness—an expression applied to dissipated princes. Seuen che 旨 to proclaim the will—of a sovereign. Fung che seuen chaon 奉旨 to receive the imperial will and proclaim it.

Ke shun nae seuen 既順 | being at repose, the same was widely extended—among all ranks. (She-kung.) Seuen pêen 普 to extend everywhere. Seuen chê wei jin 普維人 a man of a comprehensive and discerning
mind, said of Wăn-wang 文王 by his son, and successor, 
Woo-wang. (She-king) Sheen shih 宫 to be 
dispersed; to issue forth and disperse. Jh shen san shih 
1三德 
目 to daily exhibit the three virtues; show them 
in action as is also expressed by Sheen low 露 to expose 
to view. (She-king) Sheen-ho 宮 ; or Sheen-tsung 
1宗 ; or Sheen-shih 1德 ; and Sheen-te 1帝 are 
imperial titles which occur in Chinese history. In the She-fa 
謹法 or rules of elegant composition; Persons, Sheen wăn 
chow ts'eu shen 善開周逢曰 of good fame and 
great celebrity are denominated Sheen; or as it is otherwise 
expressed, persons who are Shing shen chow wăn 圣善周 
聞 renouned for wisdom and goodness.

Sheen-hwa Fou-jin 华夫人 was the daughter of 
1帝 Sheen-te, of the 陳 Chin dynasty. When 陳亡 
the Chin dynasty perished; the conqueror Wăn-te of the 
隋文帝 Sui dynasty 遠入宮 selected this lady to 
enter the harem. That emperor on his dying bed was attended 
by sheen-hwa Fou-jin, and on going out to other apartments 
to change her raiment 爲太子所逼 she was assailed 
by the prince who was heir apparent, but she 拒而得免 
resisted and escaped. On her return to the chamber of the 
dying monarch 上怪其神色有異 the Emperor 
was surprised at the change of her countenance from what 
was usual, and 開之 asked about it. 夫人泫然曰 
太子無禮 the lady in a flood of tears, said, the prince 
has been rude. 上惡甚 The emperor was greatly enraged 
and said 留生何足重大事 brute! bow fit to have 
committed to him the great affair of the sovereignty; and he 
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 同心結 two hearts joined in one, 
患而却 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. (Pih-mei-sin-yung.)

Sheen fā 髮 the hair of the head turning gray and 
falling out. Sheen shih 宫 a chamber occupied by the 
emperor when fasting.

宫

Original form of 府 Yaou. See the following.

YAOU.

From a cover and laid transversely. The south-east corner 
of a room or house; the creaking of the hinge of a door. Read 
Yaou, Deep; sombre.

宗

The same as Ts'ei 寂 a place where no human 
voice is heard. Stillness.

室 Shi. 室屋内

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. Tsh shih 
側 a concubine. Kung shih 宮 a house; a dwelling, 
sometimes means the Imperial apartments. Ts'ên shih 箭 
a quiver. Ying shih 營 a northern constellation. 
San shih yew shih 三十有 at thirty marry. Show 
shih 受 to take a wife for one's self or one's son. She 
shih 世 a temple or hall dedicated to ancestors.

Ts'ung shih 宗 the imperial kindred. Shi hih 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 poli-
gamy prevails, the addition of a concubine requires only an 
additional chamber; but when a woman marries a husband, a 
new house is formed. Shi hih 1 家 and Kea shih 家 
are used to denote a household or a family. Hoo yew che 
ney wei shih 戶牖之內為 1 inside a door and a 
window constitutes a shih. Shi shih urh jin hia 邂人迥 
the house is near, but the man is far off, this is Sze yew che
tise 思友之詞 an expression used when thinking of an absent friend; the same idea is otherwise thus expressed.

Shih, see the 30th vol of Ping-tsze-huy pien 駿字類編 under Ken choo mun 居處門 the section concerning dwelling places.

San shih yu'ch wang yew shih 三十日三 to give quarter; a woman of 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 used together, to denote any human abode; thus Shang koo henq keen yay choo, how she shing jin yih che e 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 caves changed these for houses. Shih is used for the grave; Pih siew che hou; kwei yu ke shih 百歲之後 归於其  one hundred years (ann) to return to his home. Ping shih 水 an ice-house.

A copious collection of quotations in which the word Shih 三 occurs may be found in Pei wan, lit vol, 86 page.

官 HWAN: S. C.

From a minister or servant under a cover. One who serves another, particularly a servant of the crown; a surname. Hwan, heo yu' chih sze yew kwan yu 三學士學職事 爲官 also hwans denotes to learn, to learn official duties in order to act as a magistrate. Yew fun sze jin chay kene yu' hwan 又凡事人者皆曰 further, all those who serve other men are called Hwan. Heng hwans 胡 a country gentleman. Hwan sze san yu' jin 百人 three hundred officers of government.

Sze hwans or Kwan hwans 官 a government officer. Hwan kwan 官 Yew hwans 侍 or Chung kwan 侍 an eunuch of the imperial palace. Hwan neung 領 a mandarin purse—the money made in office; generally implies bribery.

and excused. San yew the fú wang 之法 the law of three causes of exculation; Yih yew yu' pih shih 一 日不識 one ground of forgiveness is ignorance; Tsie yew yu' kwo shih 再日過失 the second ground of forgiveness is mistake; San yew yu' wei wang 三日 遺忘 the third ground of forgiveness is having forgot. New yu' kew wu; pao chang; hwan shih; san se pih yew

雅于矣不完敗常亂俗三細不 to combine with traitorous cabals; to infringe constant principles; to anachrise public manners—these three crimes, though committed to a small extent, cannot be forgiven. Ko yu' kew 可否見 1 may it be excused or not? She yu' kew 是否是 1 is it excused or not? E to nang hws chung leih so pib yew 以左道暗附律所不 to seduce the multitude by heterodox opinions, is what the laws will not forgive. Yew melh 密 denotes the same as, Tsing melh 秘密 still and secret; retired, close.

Yew 1 occurs in the sense of Tsoo kewen yu' 助勸 to assist, and encourage; or is synonymous with Yew. Wang ta shih san yew 王大臣 三 the king at great repasts is aided (or stimulated) by three pieces of music—which are struck up during the repast.
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 輕佻 levity and dissipation, profligacy;—
this sense is controverted.

Same as 宁 Paou, To secret; to hide.

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.

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. 雉 cha 1. a wanton lascivi-
os manner; an affected air of tenderness.
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 ts'eu men shen jü 1 當門 擅入 entering without leave the palace gate; and Kung ts'eu ts'ao p'o jü chüeh 1 當造作罷不出 on persons doing work in the palace, not going after the work is over; are contained in the 10th vol. of Ta-tsing-leoh-leh.

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. 黃帝作室以避風雨 Hwang-te ts'ao kung shih e pe fung yu. The emperor Hwang-te (B. C. 2622) made houses to retire to from the wind and rain.

古人貴賤所居皆得稱 當 至帝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. 300), when it became the name of his dwelling who was supreme in honor,—viz. the emperor. Tsaang mean yih yu kung 宗廟亦曰 the temple of ancestors is also called Kung. Kung beo 1 祠 a particular school at court during the time of the Sung dynasty. Kung tsin 1 禁 a bed-chamber for women. Kung fang 1 廟 a private apartment in the harem. Loon kung 老 an eunuch. Kung mun 1 門 the gate of the imperial palace. Shih kung 苦 the palace of Buddha. Che kung shang 征 商 correspond to A B C in the natural gamut. Kung 1 俎 is said to denote 'in the middle of; and Kung shing 1 節 is called 中音 Chung yin, The middle sound or note.

害 WOO.

Synonimous with 謂 Woo, To awaken from sleep.

害 HEAOU. Vapour, steam or smoke ascending.

UNG, or Yung. Harmony; concord.

宰 TSAE. 領鼐鼎宗

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 tsae 制 1 to form; to make. Yih tsae 邑 1 the ruler of a city. Che tsae 主 1 a sovereign ruler, applied to nature to an Emperor, and to the Heart of man. Ta or Tae tsae 大 1 one who has the supreme command of many other officers.

Season tsae 小 1 an inferior ruler. Pääng tsae 蒸 1 to boil and dress food. Tseen te chay wan with the choo tsae 天地 萬物之主 1 heaven and earth are the sovereign rulers of all things. Chooh tsae 諸 1 or Kea tsae 家 1 an officer placed over the household of princes and men of rank. Shen tsae 聖 1 or Paou tsae 保 1 officers who provide for the table. Too tsae 屠 1 to butcher; to kill. Tsee seang 1 相 ministers of state—commonly called in Europe Colas, from 閩老 Kš-laun. Tsee new 1 牛 to kill a cow. Tsee seang che yung 1 相之榮 the high honors of a minister of state.

Ke kew yu tsih; kin che too tsae 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. Tsaeg new shi yang 1 牛殺羊 to slay kine, and kill sheep. Sëen hên tsae tsze 先賢子 Tsee tsze a worthy person of former times; a disciple of Confucius, and a native of Kenh-fow-hën 曲阜縣 the birth place of Confucius himself.

To season yih tsae 大小邑 1 governors of great and small cities. Chung tsae chang pang che; tang pih kwan, keun tsae han 家 1 掌邦治絘百官均四海 the Chung-tsae 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-tsae che chih chang kéen pang che lew tïen 太之職掌邦 之六典 the duty of the Tae tsae consists in managing the six great state ceremonies, which build up, or edify the country. Nuy tsae chang shao pan too che fà 內 1 掌書 印圖之法 the Nuy-tsae attend to the rules for drawing maps, or surveys of the country for the use of government.
Other quotations containing the word Tsae | may be seen in § 40, page 13 of the 56th vol. of 佩文.

Tsae shā ma new | 虐馬牛 to kill horses and cows which have been used in husbandry or as beasts of burden, is by the 21 ㎞ of Ts'ao-ting-lèh-le declared illegal. 凡私

| 自己馬牛者杖一百 all who privately kill their own horses and cows shall be beaten with one hundred blows; for, since those animals 皎盡其力又殺其身非仁也 have exerted their strength to the utmost, to kill them is cruel. Tsae foo | 夫 a cook.

家

KEW. From to seek and under a cover. To search for; to seek to attain.

家

CHA. Broad; wide; full; solid.

家

HEA. An interstice, an aperture; and to fill an interstice or opening.

家

An ancient form of 寳 Shih. To fill; full; substantial; solid.

害

HAE. 周宅

From a covering denoting a house, confusion, and a mouth; because calamities often arise from domestic broils. To injure; to hurt; to be injurious or hurtful; calamitous; detrimental; the effect produced on the mind by injuries or calamities. Read 仇, or Hēi, as an interrogative particle. Who? what? why? 便 the hae 利 advantageous and hurtful, are used as opposites; when taken together they denote Sharp and injurious; formidable; severe. Shang hae 傷 to wound and hurt; to injure. Fang hae 妨 to cause some detriment. Hae ke 己 to injure one's self. Hae chung 畜 to injure many persons; to injure people generally.

Hae sze 人 to injure a person so as to cause death. Hae jin 人 to injure another person.

Hae pa | 害 to feel afraid. Hae sze | 畜 to feel ashamed. Hae ping 病 to become sick. Hae jin chung hae ke 人終国 he who injures another man, will finally injure himself. Hae sze hae kung, fei chung yay 以私

公非忠也 for private ends to injure public ones; is a want of fidelity—in government officers.

Hae | is used to express natural calamities, and also moral evils. Tēn hae 天 a calamity sent by heaven. Shui hae 水 a flood or inundation. Pāh fung tēn hae; pāh yu jin hae, wei chi 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 off what is injurious, and to raise up what is advantageous. Cho-hae 除 to 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 | in Pei-wān 佩文 89th vol. § 68, page 74. Na hae tze mo yo urh, shew urh, too hao, tswu she tsuy tow le hae seny 那孩子模樣兒手兒都好就是嘴頭利 些 that child's figure and hands are all good; only her lips are a little severe. Pāh pa joo le hae 不怕汝利 I am not afraid of your severity. Wei hae pāh tseen 至不淺 not a slight evil or injury.

宴

YEN. 會

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 ló 樂 to be merry and joyful.

Kin jīh wū kʰà juen chung ta pae yen yen; jē mao fei chang 今日午刻園中大排筵 這裡非常 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 Tze yen 賜 express the emperor's
conferring an entertainment on statesmen, or embassadors.

Kea or shao yen | music, singing, wine and feasting. Jäh heö yin yen | obtaining the out.

Kea yin lâh ming yen | on obtaining the Kea-jin degree, the graduates partake of the Deer-ery Feast. Chung kea yin keung lin yen | those who attain the Tsin-she degree, partake of the immortal gen forest feast. Yen | and Yen-yan are used as synonymous, in the Pei-wän, 96 vol., § 76, page 12.

KEUE. Not daring to stretch out straight.

SEAOU. | From a covering and obscurity below. Observe; night; fully set in; small. Yuen seaou | the night of the 15th of the 1st moon. Senou hing | the name of an insect which emits a light. Yuen seaou ta fang hwa têng | on the 15th of the first moon, the flower painted lanterns shine through the whole night. Tsing seaou | a clear night. Leang seaou | a fine night. Chung seaou | the whole night. Tung seaou | a winter’s night. Shu seaou | morning and night. Shoo seaou | a hot night. Han seaou | a cold night.

Pei-wän, Pei-wän, vol. 29, page 17, contains classical quotations including the word seaou. Seaou ming seaou | grass the night shining plant.

KEA. | 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 | the sect of the learned. A part or particular region of the human body; as, Pe wei leung kea | the two regions—the Pe and Wei; domestic, or domesticated animals. Hway kea | to return home. Téen kea | the Emperor. Jin kea | a man; a person. Chih kea | to go from home; to be devoted to the priesthood. Kea ching | great officers of the court; domestic officers of the Emperor, kings, and princes. Kea ching | the head of the family. Kea ching | the rules or government of a family. Kea jin | a domestic; also name of one of the diagrams. Kea shing | the genealogy of a family, on account of its rise. Kea she | the life of a person; a written biography of the affairs of a family. Kea she pih haou | not; the worldly concerns of the family, prosperous. She kea | a family of ages—an ancient family. Kea taou | the ways or circumstances of a family. Kea kung tsze | our young master.

Kea chan tsin teuë | to give up the whole of one’s property to creditors, or to government; furniture, slaves, and everything is included.

Foo foo ho uhr how kea taou ching | husband and wife must agree, and then domestic principles will be perfected.

Kea | is often used for My, when speaking of one’s own relations; as Kea foo, kea moo | father and mother. Kea heung | elder brother. Ta kea | the whole body or number of persons concerned; looking at the whole body. Ta kea | the whole body; when he was on the carriage and set off, the whole of them, then all walked in.

Tse kea pin yih haou | leaving home. Tse kea | is often used for one’s self. Kea chy | one’s self. Kea chy | all the time at seaou. Kea seaou | a family is the pattern of a nation. Chin say, urh how kea tee; kea tee, urh how kwo | when individuals possess virtuous accomplishments; families will be correct and orderly; and when families are correct and orderly, the nation will be properly regulated. (Ta-hcö).
The ken shuo 謝, a discourse on regulating a family
well,—to prevent lewdness. (Tsuen jin ken hwo 全人
居 we vol. § 2nd, page 97.) The great rule is suspicion.
expressed in two words, "Shun suspicion"; i. e. whatever excites suspicion, "shame every appearance of evil." Let every person in the family be occupied in their proper duties, and aim at personal correctness. 謝之道不外是矣 the way to regulate well a family includes nothing more than these few rules.

Yuen kea 獸, 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 Pih kea choo tsze 百 1 諸子 denotes all the writers of eminence, in every period of Chinese history. Ken 1 means also a particular profession, as E kea 医 the medical profession. Fæ kea 法, the legal profession—writers on law; for the Chinese do not admit of the profession of law in the same sense as in Europe. Nung kea 農, an agriculturist. Kwâ kea 國, Ten kea 天, Tsib kea 宅, and Kwan kea 官, are epithets, denoting an imperial or royal family—the last expression now only denotes a family, the head of which is in the government. Tsib kea tsze 宅 1 子 a princess of the imperial family.

Tao kea 道, the Tao sect—or that founded by Lao kea 道, Shih kea 靖, the Buddha sect. Suen kea 諧, the genii or superhuman hermits spoken of by the Chinese.

Kun-chëm-ung 鍔翁, a statesman of the Sung 宋 dynasty, devotedly attached to the fortunes of that family, and who refused to accept an high office under the Tartar conquerors of the Yuen 元 dynasty. When he 聲宋亡旦夕哭泣 heard of the fall of the Sung family, he shed tears from morning to night, and 不食飲食數月 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.

Ken pu ewen tsao 賈全集 a complete collection of domestic j-webs—consisting of miscellaneous moralities; general instructions and advice proper for families. Under the head 笑得好 good jokes—are some indecent stories. In 32
vol., published in the reign of 康熙 Kang-he, by 天基石先生 Tien-k'e-shih Shên shung.

Pih-san-king-kea 百三名 one hundred and three famous writers—during the period called 六朝 Lôh-chou, "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-wân 佩文 § 21.

An ancient form of 謝 Shin, To judge; to examine into. From a covering, denoting To brood over a claw and wood. Read Pêen, To separate; to distinguish.

Shin. 帝宸

An apartment; the Imperial apartments, in allusion to the Emperor being like the polar star.

Ching to keu yuè-shia 稱帝居曰宸 to compliment the imperial residence, the word Shin is employed. Te keu pih shin kung 帝居北宮 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-wân, 103rd page.

Yung. 喜容

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 喜容 the various attitudes, bows, &c. which court ceremony requires. Tsung yung 從 easy, graceful carriage. King yung 輕 thin light silk. Yung che 止 a person's carriage; demeanour; address. Yung chow 狳 a little perfume bag, worn by ladies. Yung jin che kwo 人之過 to bear with people's faults. Yung maou 布 the
an old proud carriage. Tsō new urh yung 作女

Shih yung 4 to lose countenance—to appear disconcerted. Yuenn maou tsuè she | 貌絶世 a countenance that exceeds (in beauty) all the world. He yung 喜 2 pleased countenance. Chin yung 3 a true countenance

—are terms by which a painted likeness is expressed. Wei foo nen yu kēn e kws che jin yu yen kīng pō yung, hās yew yung che 惟婦女偶見異國之人語言輕薄

or 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 vicerey of Canton, speaking of the opprobrious epithets applied by the Chinese to foreigners.)

Yung 1 occurs in the sense of 防 Fang, To guard against; to ward off. Yung kiiem 1 深 a district in Kwang-se province. Yung ching 1 城 a h-en d strict in Chih-le.

Yung chae say poth 1 齊隨筆 or Yung chae woo poth 1 齊五筆 is a collection of criticisms, reflections, anecdotes, remarks on history, &c. written at the spur of the moment, by 洪景盧 Hung-king-foo, a statesman of the Sung 余 dynasty. To a Chinese reader, the fourteen volumes of this work form a rather instructive miscellany.

Classical quotations including the word Yung 1 are found in the 2nd vol. of 佩文 Pei wín, 29th page.

An ancient form of E 宜 right, fit.

An ancient form of Heang 响 sound, noise.

SEUEN.

Original form of Seuen 宣 to circulate to every part.

Yung ying 容 a good countenance. Tsō yung 恭 a majestic commanding countenance. Foo yung 婦 a feminine department—the manner becoming a woman. Keu gōu yung 傶

An ancient form of Haou 毫 the down of plants.
YIN.

An ancient form of 黒 Yin, a horary character.

The same as 皮 K'en, Veneration; respect; devotion.

EIGHT STROKES.

KEU. To store or lay up; to house. One says, To sell.

GOW, or Yu. To affect to sleep.

SÜH, and Sew. 宿 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 Sih 凌 early in the morning. Urh siih pì siih 二十八 1 the twenty-eight constellations of the Chinese. See Morrison's View of China, page 102.

He Ş h 休 1 to stop and rest. Low siih 留 1 to detain to pass the night. Siih chang 長 1 to spend the night with prostitutes. Siih sing 星 1 stars.

Tse yün yih siih 借 1 to borrow a lodging for a night, that is to request a lodging for the night. Pih e tse wae men hwa, siih lew 不宜在外眠花 1 is improper to remain outside to sleep amongst flowers, and pass the night amongst willows; i. e. amongst the panders of licentious pleasures.

Neou yew tse siih 鳥有棲 1 birds have roosts to pass the night. San siih le yew siih, siih yew lee siih 三十里有 1 有路室 1 at the distance of thirty le there is a resting place, and the resting place has a road-house—an inn.

Laou sze siih joo 老師 1 師 an aged teacher and a scholar of long standing: The Latin Dictionaries translate Sih-joo by 'Sapientissimus.' Sih jih 度 1 in past days. Sih siih 留 formerly; in olden times. Pe tse yew siih yuen 彼此有 1 原 an old resentment existed between the two.

In case of Sih wei joo 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 other people to stand for them—they shall be punished with forty blows. In those who Sih show 1 守 keep guard at night, 私替之罪反重於不 直 the crime of clandestinely putting a person to stand for one is greater than not standing one's turn. Chih siih 直 1 to pass the night (as on guard) when it comes to one's turn. Fan siih wei jin ping chang siih le shih; wei chay che sze siih 凡 衛人兵卒不離身遠者咎四 十 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-leh-le, 10th vol.)

Tzse loo wii siih nô 子路無諾 Tzse-loo did not delay fulfilment of a promise. Siih nô 诺 1 to delay fulfilling, or to break one's promise. Kwe siih 門 1 to turn to the constellation—denotes keeping the object in view, it is applied to composition.

Classical quotations including the word Sih 1 occur in Pei wän 佩文 tsütâ vol. § 91, page 35.

宿 宿

An ancient form of the preceding.

SEII. Evening; night.

TSAN, or Tsä. With haste; celerity; speedily.
A sort of local fellow officer. A local magistrate. Leasou tse  an officer of government. Classical quotations including the word Tse are contained in the 56th vol. of Pei wän. 40 4, 108th page.

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. Tseih tseh woo jio 1 無人 silent and solitary. Tseih jen pîh tung 1 無不動 in a state of inactivity. Tseih mā woo leuou 1 無無聊 lonely and without the support of friends.

Yuen chang yao shin, tseih tsing woo 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.

An erroneous form of 寂 Tse, issuing forth from a cover.

Yuen. From a rabbit or hare beneath a cover. A vulgar form of竊 Yuen. To oppress; to injure; to accuse falsely. Yuen wang ts jin 1 殴他人 to accuse falsely another person. Yuen kea ko kea, pêh ko kê 1 家可解不可結 enmities should be unloosed (removed) not knotted, formed. Yuen keâh woon shin 1 居無伸 a grievance or wrong unredressed. Yuen hwa pôh san 1 魂不 敢 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... Tseê foo che yuen 切膿之 1 an injury, or cause of resentment that is intimately connected with one's self. Yuen shineu 1 切香 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.

Classical quotations including the word Yuen 1 occur in the 13th vol. of Pei wän, 80th page.

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 xîng 生 a parasitic plant;—also one who attaches himself by mean flattery to the rich or powerful. Ke shou sin 1 北信 and Ke sin 信 to send a letter by a person. Ke yu 宴 an inn, or temporary abode for travellers. Ke ke ting, too tsing keang pîo 疊寄亭 in Qingchou, Keang-se (San-tsae too-hwuy, 14th vol. 61 page.)

Ke hae 來 to send hither; Ke keu 來 to send thither. Tung fang yu ê Ke 東方曰 the eastern region is called 1 Ke. (Le-kr.) Tsing ke woon so ting 請 1 無所 聽 when requested to exert his influence, he would listen to nothing, said of Chih-too 鄭都 a statesman of great reputed devotedness during the reign of 明帝 King-te (B. C. 111.)

Ke tsing yu shan shwûy 情于山水 to addict one's self entirely to the admiration of rural scenery. Ke tsing yu tsew 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 tsuen 奴草 or Lew ke noo tsou 劉 奴草 name of a medicinal plant, described as Koo wän 苦懶 bitter and warm, applied externally to wounds. Ke keu chung 居蟲 Cancer Bernhardus, Japanicê, Kamin, (Klaproth's supplement.) Ke êê 1 居 name of a plant. Sang ke sêng 桑 1 生 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 chae tâe che | 閒齋雜志 | miscellaneous tales to amuse a leisure hour. 4 vols. colloquial.

Classical quotations including the word Ke | | occur in the 70th vol. of 佩文 | Pei-wän, § 63, page 17.

寅 | YIN. | 春 | Spring

An ancient punishment which consisted in taking off the kuepan; a horary character denoting from three to five P.M. Bold; strong; practiced; respectful. 同寅協恭 | Tung yin hêe 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 | 君臣 | 君臣 | 賚 | 春日 | respectfully meet as a guest, the rising sun. (Shoo-king.) Yin pin chên jih | 賜年日 | respectfully meet as a guest, the rising sun. (Shoo-king.) Shh yay wei yin 凤夜惟 | morning and night only; respectful, expresses Teze tsou che moo, woo she urb pih yin 自承至暮 | 无時而不 | from morning to evening, never at any time without a feeling of respect. (Shoo-king.)

A few quotations under 寅, occur in the 5th vol. of 佩文 | Pei-wän, page 210, and in the 13th vol. 104th page. Yin chuen she | 傳氏 | name of a commentator on the ancient classics.

密 | MEI. | 密 | Secret

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 祭 | secret; hidden. Se meih 細 | small; delicate. Tsing meih 靜 | still; silent; close; secret. Ke meih | a secret spring or moving cause. Chow meih 稔 | close; thick. Kin meih 近 | intimate; familiar. Meih how | 厚 | close; intimate friendship or acquaintance. Meih shih | 室 | a secret apartment. Meih yew | 友 | an intimate friend.

Ke meih sze tsing 機 | 事情 | a secret affair or transaction. Pih che she sê mo ke meih sze 不知是什麼機 | 事 | I don't know what secret affair it is. Sze pih meih, tsâh hae ching 事不１則害成 | 未 | unless an affair be kept secret, it's success will be injured. Tso sê ke meih 做事機 | 机 | to act secretly. Mow sze yau pe meih 謀事要開 | 須 | plans are required to be kept close and secret. Kin meih 近 | 1 | and Tsin meih 親 | denote familiarly acquainted; intimate with each other.

Wang yih shou meih yeu 前亦少 | 焉 | the act also is rather close—said metaphorically of the laws. (史記 | She-ke, 4th vol. 18 | § | 1) Che leu nac meih 止旅透 | 1 | the resident strangers are thick; i.e. numerous. (She-king.)

San 散 | open, diffuse, and Meih 1 | close, hidden, are applied to sounds in the 禮記 | Le-ke.

Pih kwei meih; pih pang hek, pih tsou kew koo, pih he sî 不飭 1 | 不著 | 不著 | 不 | 不 | 飭 | 不訊 | do not pry into secrets; do not meddle with others familiarly; do not speak of people's past errors or faults; do not play and laugh—and thereby incur the contempt of others.

Meih jin pih kung 1 | 人不恭 | the men of Meih were insolent. 敢距大邦 | 越 | and presumed to oppose a great nation, therefore 文王 | Wên-wang | subjegated them. (She-king.)

Meih urb wang shih | 遭 | 王室 | near the royal domain. (Shoo-king.)

Meih yew | 禮 | a military officer under the Sung 宋 dynasty who perished by the hands of the Yuen 喪 Tartars. (姓譜 | Sing-poo, 10th vol.) the same life is given in the 25th vol. of 名臣 | Ming chin; and the name is written 佐 Meih yew.

君不１則失臣 | 臣不１則失君 | 不 | 不 | 般事不１則害成 | Keun pôh meih, tsâh shih chin; chin pih meih, tsâh shih shih; ke sê pôh meih, tsâh hae ching. If the prince do not keep secrets, he will lose his ministers; if a minister do not keep secrets he will lose his life; if plans are not kept secret, the success of the enterprise will be ruined. (Yih-king.) Shing jin e tsze se sin; tuy tsang yu meih 聖人以此洗心退藏於 | the sages by this wash
the heart, and retire to the secret recesses of the mind.
(Yih-kung.)

Meih-hêen 1 省 a district in Hon-nan province. Meih yun 1 雲 a district in Chih-le, N. L. 40.

Meih kw8 1 國 a state anciently situated on the modern 靜宁县, in 河南 Shu-nan province. Meih le kên lo 1 利迦羅 Cervus, in lingua Fan 梭 Saur-cret. (Klaproth's supplement.)

Classical quotations including the word 1 Meih, occur in 佩文 Pei-wên, 112th vol. page 14.

寝 LIN. From a forest and a covering. A deep retired house.

室 YA. Ya cha 室 索 irregular; incorrect.

寇 K'HOW. A common form of the following.

寇 K'HOW. 盗 bed

From to attack and to complete. To plunder of every thing; to pillage. A plundering attack made by a band of villains, by pirates, and by foreign marauders. Internal com-
motions are expressed by 鬼 Luan. Large numbers of destructive birds or other animals are called Kow. See kow 司 a criminal judge. Hae kow 海 pirates. Kow têh 贩 plundering banditti. Kow shâ jin 殺人 to plunder and murder.

The king should Shih gê kow nê, tsun pih wei ming 式避 1 虞植不畏明 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 gê che so wei; kow nê chay, kang gê cho so fi 謗隨者柔惡之所 1 虐者剛惡之所 to follow people in power whether right or wrong, is what soft yielding bad men do; to exercise violence and cruelty by availing one's self of the power of superiors, is what stubborn unbending wicked men effect. (Commentary on the preceding quotation.)

Under the technical appellation Shang kew 上九 of the Mung-kwa 蒙卦 it is said, Meih mung pih le wei kow; le yu kow 擊蒙不利為 1 利蒙 1 rulers who attack the stupid people, who in extreme cases are disposed to amunity, if they do it ill (by excessive severity) they themselves become cruel plunderers; if well, by a reasonable strictness, they prevent cruelty and plunder. (Yih-kung.) The ancient monarchs Shun 禹 and Chou-kung 周公 are adduced as examples of exercising just severity whilst Tsin-hwang 秦皇 a.d. Hon-woo 漢武 by their excessive severity. Wei kow 炎 became cruel plunderers. (Commentary on the preceding quotation.)

The principle of moderate severity, united with a cautious avoidance of pushing people to extremities by excessive harshness, is always incidented by Chinese writers on government; they say 擊之蒙 in attacking the ignorant and turbulent, 慾之雖甚不過蒙之 1 者而已 去其情道之心而已 riding them, although it be with a high degree of strictness, is merely for the purpose of guarding against their becoming bandits; it is merely to remove their disposition to rebel against what is reasonable, and where these ends are effected the strictness must stop. But if 擊之於太甚而我反失乎道是 擊之者反為 1 也 they are attacked with excessive severity, then this side ceases to be reasonable, and the attackers become bandits.

Ching tâi wei wang, pâ tâi wei kow 成則為王敗則為 1 in the event of succeeding he will be a king, if defeated he will be a rebel.

Chin wân che ping tâ yu nê wei Iwan ju wae wei kow 臣聞之兵作於內 1 爲亂於外 1 (your servant) have heard that military operations, originating within a country, constitutes confusion (or civil war) when from without they constitute Kow—the attack of an enemy. Kow kew 炎 an enemy. (Left 塗-chuen.) Kow tâi kên kwei 1 貉姦究 marauders, murderers,
40th Radical. IX. Meen

A sort of government office.

A woman's name.

To strike a sonorous stone in vain; or useless drums and sonorous stones.

From a covering and an ancient form of the word happiness; being sung 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贫, from to divide and wealth which makes 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 suoanee. Foo kwei (or Foo kwei pin tsen chang pin) 貴賤富貴 riches and honors commonly denotes merely, a wealthy person. Foo kwei pin tsen chang pin 貴賤富貴 riches with their honors, and poverty with its meanness, are continually fluctuating. Meen foo years rich in years, means to be young and have a great many years yet to come.

Foo yu the chay, wei che foo yay (or Foo yu the chay, wei che foo yay, 善於財者謂之富.) having abundance of wealth is expressed by the word Foo, rich. Shen jin foo chay, wei che shang; yin jin foo chay, wei che yang (or Foo yu the chay, wei che foo yay, 善於財者謂之富, and 者謂之富, a virtuous man's being rich, is a reward or a blessing; a licentious man's being rich, is a punishment or a curse.) Foo kea tze te 家子弟 the sons and younger brothers of a rich family. Foo yew sze hae 有
The four conditions which constitute happiness are these:

1. Longevity.
2. Peace.
3. Health.

These also are the four blessings, viz., the first is long life; the second is good fortune and wealth; the third is good health; the fourth is the recognition of virtue; and the fifth is natural death. (Shoo-k'ing.)

During the Yin dynasty, the philosopher K'wei foo urh shang che, "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 every thing else. For when governments make it their principal study to enrich the people—the people will know how to divide wealth and not have their property and shows their kindness.

The Shoo-k'ing says of the court of Kuang-yi, or officers of justice, that "they did not use power to enrich themselves; they did not execute the law with the utmost strictness upon the families who offended; but also executed it with the utmost strictness on the rich families;" thus they did not employ power and seduce by gain.

T'en hoo e tsze, ho shin foo, "why does heaven chastise (the king)? why do the gods not enrich him?" Fasten on the greatly powerful, for this is the consequence of the king believing what women say; i.e., hearkening to their opinions about government. (Shoo-k'ing.)

Jin che tsze shin, yin ts'eu wên kib; pe huâin pûh che,
to sleep without shutting the eyes; unsound sleep. Wo mei 窺 | to be awake, and to sleep.

Meng tsze 他子 when he heard that the state 魯, 欲使樂正子為政 desired to employ (his pupil) Yü-ch'ing-tsze in the government, said Woo wàn ehe he urh püh mei 吾聞之喜而不 | when I heard it, I could not sleep for joy. Kung-sun-chow 公孫丑 asked if Yü-ch'ing-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 Meng-tsze replied, no. Kung-sun-chow then added, Jen tsfh, he wei he urh püh 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 ci, tse! (Meng-tsze.)

Mei ye 綠 a certain fish, otherwise called 魚魚 Mei ye. Ming si püh mei 明發不 | to be unable to sleep even till day light breaks in the morning, 有懷二人 on account of anxious thoughts about one's parents — in times of anarchy. (She-king.) Suh hing yu mei 風興夜 | to rise early in the morning and sleep at night. Kea mei 假 | a fallacious sleep—a short nap which does not refresh the body.

E. Stillness; rest; quiet; repose.

An ancient form of 聒 Tsin, To sleep.

HAN. 寒 署

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 冻 | cold, frigid.

Taih han shang sin 足 | 傷心 cold 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)
40th Radical.

Han chen | 戰 cold fight, means trembling with cold.
Han shoo ke king | 春幾經 cold and heat, a few times passing—means a few years.
Shang han | 傷 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: 人之在世或與君子無異 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 可見也可 in times of severe trials, and when revolutions appear, then the adherence of the good man to his principles will be manifest. (Lun-yu.)

Jih yu yun king; yih han yih shoo 日月運行一 | — the sun and moon revolve, and a season of cold is followed by a season of heat—successively. (Yih-king.)

Shoo ching yu yu, yu ye yang, yu ye han, yu ye hung 府徵日雨,曰暘,曰晦,日風, the signs of the season are rain, a clear sky, heat, cold, and wind. (Shoo-king.)

Yih poh 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 Ming-tee 孟子 who said to 齊王 the king of Tse, 如有天下易生之物也一日暴之十日寒之未有能生者也 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 blustering company of the vicious ten days, how can he ever make progress in virtue.

Hang | 愚 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 YU.

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 族寓, one who lodges in a strange place. Ke yu 客 | to be attached to, as a sycophant plant. Yu so 一所 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 | 了 only; it is so; indeed; really; truly; used as a strong affirmation, and synonymous with 諱 Shih. Shih joo tse; the joo tse yan 如此 to, as Ke shih joo tse 然 | 如此 indeed and in truth thus. It is proverbial to say, Hen to shih shaou 虚多 | 少 unreal (vague, vain, not true) much; red (true substantial), little—said of persons, opinions, narratives, and so on.

Hen shih k'een taou 虚 | 貴 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.

Hang | 家 a house or family.
<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>軋</td>
<td>TO. A bag or sash; to carry on the back; or according to some, Lien sang 連囊 connected bags, laid across a horse's back; panniers.</td>
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<tr>
<td>寧</td>
<td>NING. The same as 寧 Ning.</td>
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<td>宦</td>
<td>KEAOU.</td>
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<tr>
<td>寧</td>
<td>MEAOU. An ancient form of 稲 Meaou, the first budding forth of plants or grain.</td>
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<tr>
<td>宁</td>
<td>HEANG. An ancient form of Heang 楊 over against; opposite to; towards.</td>
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<tr>
<td>宛</td>
<td>YIN. The original form of 宥 Yin. Experienced; respectful; a horary character.</td>
</tr>
<tr>
<td>宙</td>
<td>TSIN. 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 Woo-gan-hên 武安 縣 S. L. 36° 46'. Tsin shên 態 to cease gradually; discontinued. Tsin shuē 態 to fade or decay gradually. Tsin kea 態 by degrees; in a slow gradual manner. Considered synonymous with 宙 Tsin.</td>
</tr>
<tr>
<td>宲</td>
<td>TSIN. Another form of 宙 Tsin. To sleep, or the place where one sleeps.</td>
</tr>
<tr>
<td>索</td>
<td>SİH, and SÖ. 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 sö e 家道 東 the domestic concerns are embarrassed and in bad condition, when 北鴨司晨 Pin ke से शिन, heart-rule (crow in) the morning; i.e., when the wife is master instead of the husband. (She-king.) Sö 索 is now used.</td>
</tr>
</tbody>
</table>
| 寬 | CHIE. 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,

将恐将怯 Ts'ang kung ts'ang keu,
子于怀 Che yu yu hwa; 
将安将樂 Ts'ang gan ts'ang le,
葉子如遺 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.

貳 che 放 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 erh pih lun 之而不論 to lay aside and not speak about—a person or subject. Che pan 臧 or Che mae 買 to make purchases; to procure by purchase. Yew thu che, woo; thu 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 真 Che.

TEAOU. An erroneous form of 毛 Teau.

From a den and a long line. Deep and distant; remote from view.

K'HEE. From a covering and to raise up.

To be higher than, and overshadow; to cover over.

YU. From a covering and two melons. Lazy;

idle; lounging; lying about; like melons that grow on the ground, or are left lying under a shed. Considered an erroneous form of 毛 Yu. Lazy, depraved, a filthy kennel.

UNG. From a covering and the downy feathers of a bird's head. Gloom or darkness inside a house.

ME. To sleep much; to sleep soundly.

PAOU. From a covering, and a gem, the lowest part is intended to give sound to the character. An ancient form of 寶 Paou, Valuable, precious.

YU. From a covering and two melons. Lazy;

idle; lounging; lying about; like melons that grow on the ground, or are left lying under a shed. Considered an erroneous form of 毛 Yu. Lazy, depraved, a filthy kennel.

KOW. From a covering and rafters intermixed.

Night; darkness; a secret place. Kow che yu 窗之言 nightly conversation.

The same as 隱 Seih, denoting Night.

The same as 寶 Paou, Precious.

The same as 審 Shin, To judge.

The same as 穀 Tseun, To accumulate.

Same as 安 Wän, Safe, steady.

MANG. Talk uttered in sleep.
An ancient form of 尊 Yin, Respectable.

ELEVEN STROKES.

康

K’HANG. Kang-lang 康寳 an unoccupied house; empty; vacant. Sometimes written with穴Hen9. A den or cavern at the top of the character.

奠

TÉEN, or Téé.

A house tumbling down; to press upon; to oppress.

寞

Mœ. From a covering and not. Silent as a deserted mansion. Silence; stillness; quiet. Tsêh mœ woo shing 寂寞無聲 still and without noise; or Tsêh mœ, denotes An absence of noise.

Los mo 落 | fallen into silence—said of fallen families who have sunk from a state of prosperity into neglect and obscurity.

察

CHIH³. 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. Châ-châ, 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 châ 省 | to enquire into; to examine. Châ ts 起 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. Châ châ wei ming 為明 a reiterated scrutiny is considered a mark of intelligence: this is said
XI.  

4. Chê yaou hêa tsou tsêh | 妖獅盗賊 to enquire after any persons who may exercise demoniacal arts; be crafty knaves, or robbers, or thieves.

8. Chê mow tse e tang | 茂才異等 to enquire and find out cases of superior talent and extraordinary endowments.

6. Chê hêa le, hau tsung, kêen ping tsung paon | 吏毫卒乘乘縱暴 to enquire into cases of crafty government, officers connecting themselves with powerful families, and conniving at tyranny and violence.

Chê chê | 當 occurs in the sense of Kê tsung maon 清貌 clean; pure. Gan nange shin che chê, chê show wu che mun mun 安能以身之 | 受物之汶 how permit (my or his) pure person to be defied by external things?

Ho chê | 勤 to scrutinize in an excessively severe, minute, and tyrannical manner; inquisitorial. Ke ching chê chê; ke min keen keen 其政 | 其民兢兢 when the government is tyrannically inquisitorial, the people are spoiled and injured. (Laou-tsze.) Hung e ta keng, pêh tsun saou chê 弘以大綱不存小 | be who stretches a large net-ropes, does not attend to a petty scrutiny—applied to government, as in the preceding sentence.

瀆 TSIN. Same as 瀥 Tsin.

To instil gradually; to penetrate; to steep; to soak.

窽 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 present which etiquette requires. Gow low 貧窽 is applied to high grounds under particular circumstances. This character is also written with Heuë 孔 a den, at the top of it.

寳 KWA. 寶 寶

From a covering and to divide. Few; little; seldom, rarely; single, alone. A widow; a woman without her husband at the age of fifty: a term used by kings and princes for friend and me.

Kêa, is used also in a good sense, implying few desires, and little to say. To rhyme, read Koo and Ko. Pêh woo kwea kwa 不屑鏤雕 do not insult a widower nor a widow. Koo kwa 独 | 父less and widows. To kwa 多 | how many? Pow to yih kwa 以多盈 | to lessen the superabundant and add to the deficient—thus equalizing. Kwa foo | 婦 a widow woman. Kêa hê | 合 to unite in society rarely. Kwa jin | 兩 or Kwa keen | 君 the king, used with affected humility, implying that his virtues are small. Kwa tse | 妻 the wife, properly so called, she being but one. Kwa tih | 德 possessed of but little virtue. Kwa wân | 間 to have heard but little, to be unequalled with the world. Kêa yê | 愆 few desires.

Kwa kwea koo tûh 壽 | 孤獨 a widow; a widow; fatherless, and childless—four forms of distress commonly spoken of together. Show kwa 守 | to maintain a state of widowhood; to refuse to marry a second husband. Kwa yen | 言 to speak little. Kwa keen | 居 to live in widowhood; to live alone. Kwa urh woo gow | 而無偶 alone or single; without a companion. Keun tsze e pow to yih kwa, chêng wîh pîng she 君子以盈盈盈 | 稀物平施 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 諸卦地 | 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.

Kêh jin che tsâe kwa; tsou jin che tsêe to 吉人之言 一個 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 shih foo 至於敬 | 至於屬婦 shea a kind care for the single and friendless; and provide connexions for unprotected women:
An erroneous form of 疏 Kwa, see the preceding.

MANG. To sleep.

TS'HIN. 回夜

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 零寝 graves of Emperors, where sacrifices are offered; began in the 2nd century. Yuen tsin 盈地 name of a district. Fei tsin wang tsa 飞堂 to lose one's sleep and forget one's food—through anxiety or ardent study. Tsin shin chin kwa 保眺塊 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 seth 倩 to go to sleep and rest. Tsing gun tsin 議安 I wish you tranquil sleep, said by persons to each other when retiring for the night. Chung yau pih tsin 終夜不 I not to sleep the whole night; this was said by Confucius of himself, in a passage where he affirms also, that often 終日不食 he did not eat for a whole day; in consideration of thinking; which practice he adds 以思無益不...
lay aside. Thih, mei, woom yea; yung shih fih behen 獨 嘴
I  言永矢弗詭 alone, asleep, or awake and talking,
I swear I will never forget—the pleasure I enjoyed with that
good man. (She-king.)

寥 LEAOU, and LEFh.

Empty; vacant; wide; silent; solitary. Tseih leou 寂
silent and solitary. Leou ia che che 落之至
solitary and deserted in an extreme degree. Leou kwo 剃
shorn and vacant—like the apparent vacuum between earth
and heaven. Leou leou woon  無伴 silent
and solitary without a companion.

室 GOW. Gan gow 閣 a sort of cottage or
dwelling place; or the same as the modern 甕 Gow. An
earthen vessel.

實 SHIH.  實

From a covering over a string of pearls. Affluent; full;
stuffed; solid; real; sincere; to cram or fill; fruit; the effects;
things; that which really is. A surname. Sze shih 事實
has the name, not the reality; merely nominal. Hwa shih
華  華 flowers and fruit; specious show and reality. Chang
shih 充 filled with wealth or learning. Mwan shih 滿
a vessel filled full. Kieu shih 結 the forming of fruit
after the blossom. Chih shih 着 to set about a thing in
earnest; strenuous effort. Lou shih 老 old and honest;
simple and sincere. Shih shih lao 落落 truly;
really; safely; securely. Shih shih  屬 really pertains or
belongs to; really is. Shih shih 真 true; sincere. Shih tae 謂
in true; real; very; really.

Chih shih 誠 sincere and honest. Yin shih 殷 affluent and substantial—said of merchants. Shang we tih shih
尚未得 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 至無文
plain and sincere without any show.

Ne shih shoa yu woon ting 你  說與我聽 say the
truth and let me hear you. Tszeh mei chin shih tao le 此
乃真 道理 this is true and sound doctrine. Shih
heu seang tui 處相對 substantial and vain; or solid
and hollow, are opposites.

Ming-tsze 孟子 was asked by 浩生 Haou sâng.

何謂善何謂信 what persons could be called, Shen,
good; and Sin, true. In his reply he divided men's characters
into six distinctions.

1. Ko ysh wei shen 可欲之謂善 persons who
are desired or beloved (by men generally) are called shen, good.

2. Yew choo ke wei sin 有識己之謂信
those who have inherent virtue are called sin, true.

3. Chung shih che wei mei 行之謂美
to be full of real active virtue, is called 良, beautiful.

4. Chung shih urh ywwa kwang hwayu che wei to 充 1
而有光輝之謂大 to be inwards full of virtuous
principles, and to shine in virtuous deeds, is called 大, great.

5. Ta urh hwa che che wei shing 大而化之之謂
聖 to be great, and entirely transformed to spontaneous virtu-
ous principles and habits, is called Shing, perfect; a holy
man; a sage.

6. Shing urh püh ko che che wei shin 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 Shin 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 wei nih, ke shih 乃為麥祈  is for the
purpose of suplicating 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 kek ke hea yay 軍 之謂兵甲
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.
Ocurrea read Che, in the sense of Che 至 to a particular degree
or place.

塞 SIH. From a covering or house, and things piled up
under, or in it; filled full; stopped or closed up; the same as
Sih. Read Sage, A district on the borders of a country.

寧 NING. 宁

From heart below a shelter, and placed on necessary
utensils, below all is an aspiration. Rest; repose; tranquillity; de-
siring 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 sen-
tence. Name of a district. A surname. Kwei ning 職 denotes presents
brought by a married daughter to her parents, three days
after the nuptials. Kwei ning foo woo 福父母
to return and visit one's parents, said of a daughter. See
fang ning 四方 denotes a general tranquility all
around.

Of ages it is said, Shou chih shoo wih, wan kwah 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 nac e min ning 榮乃以民 1 be liberal
in government, and let the people have repose; which idea
is expressed in other words. Ning kwan ching nac e gan min
行寬政乃以安民 exercise a liberal rule, and
thereby tranquillize the people. (Shoo-king.)

Yu ke shah pih koo; ning shih pih king 與其殺不
宰 1 夫不經 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 宁 thus in ordinary use, that it may be different
from His Majesty's name, which is 宁. (See page 91.)

Names of places.

Ning chow 1 州 there are two places of this name, one in
Kan-sah province, and the other in Yun-nan province.

Ning-hae-heen 1 海縣 1 district in Che-keang, there is a
place of the same name in Man-chow Tartary.

Ning-hae-chow 1 海州 in Shan-tung province.

Ning-hea-foo 1 夏府 in Kan-sah.

Ning-hwa-chow 1 南 縣 in Hoo-nan; and one of the
same name in Shan-se.

Ning-hee-heen 1 河 縣 a district in Chih-le.

Ning-hwa-heen 1 化 縣 in Fih-küen.

Ning-keang-chow 1 甌州

Ning-kwah-foo 國府 in Keang-nan province, there is
also a heen district in the same province called Ning-kwah.
to keep possession of the encampment, and style himself king; said of the leader of the bandits. Leou keu chae 老鬼 a bawdy-house on shore; in contradistinction from such places built on the river side which are called 孟. Leou.

GAN.

Speaking in one's sleep; noise made in sleeping.

Same as Le 監 to subject; the small coin called cash.

CHOO.

To accumulate; to lay up in store; to forestal grain.

LOW. The name of a place.

An ancient form of 響 sound; noise.

LUNG. The figure of the heavens.

TENLEVE STROKES.

Same as 惧 Sing, Fear, apprehension.

SING. To awake from sleep.

TSANG. 大 house.
審 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 pwan 烋 to judge; judgement. Shin sin 𧑘 or Shin wân 𧑘 to try; to investigate; to examine into; a judicial inquiry.

Shin sze 𧑘 to judge or try any affair. Shin chê 𧑘 to judge and examine. Shin chih chih tsing 夭真情 to investigate and discover the real facts. Woo yung fish shin 母屠覆 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 帝舜之賢輔 god gave him a virtuous assistant—meaning a minister of state. In consequence, he 乃 門象俾以形勞求于天下 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-yü 吹述 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 also of these five, if any one be wanting, the student deserves not the name of a moral philosopher.

In the Le-king, 聲 shên shing and 音 shin yio, are used in reference to the distinguishing of musical sounds. Shin kwa kē hēng 𧍬卦吉凶 to distinguish the felicitous and infelicitous Kwa diagrams. Shin occurs in the sense of 束 Shih, a bundle of feathers; and in the sense of Pwan sen 旋 a sort of eddy.

寫 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 exclude; 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 chuen shi 𢯡傳神 to draw the figure and exhibit the spirit or animation of the original. Seay chin 𢯡真 to paint a likeness of a person. Seay hwa 𢯡畫 to draw a picture. Seay shoo 𢯡書 to write a letter. King seay 傑 to cast an image. Seay tsze 𢯡字 to write characters; a writer in a mercantile house.

Seay sin 𢯡心 to relieve or disburden the heart; to put off one's mind. Meaun seay 揮 to sketch or copy. Seay chih woo kēn kan kae 出無限感慨 to infuse into composition boundless feeling—chiefly a feeling of indignation. Taou tsze seay sǐng woo tâe meaun sho 道子生無此妙手 Taou-sze the painter does not possess such wonderful skill of hand, as this displays. Chaou seay 拷 or Tâng seay 烏 to transcribe. E seay wâu 𢯡以 I 我 to remove my sorrow. (She-king.)

Wo sin seay 𢯡我心 𢯡今 my heart is now relieved; from the unnessiness it before felt. (She-king.)

Kem tsze yu ke che kae châi hâm seay; ke yu kae seay 君賜餘器之瀝者不 𢯡其餘皆 𢯡 when the prince confers his trappings 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.

From a covering, and a wild sheep. A large house, broad, wide, large, easy, liberal, generous, kind, forgiving; to enlarge; to widen. Kwan yih 恵 kind, extensive benevolence. Kwan gân 恩 kind, extensive benevolence. Kwan kwó 淺 large and wide. Kwan yung 容 indulgent; forbearing. Kwan shou 好 to expand; to relax; to open out; to take relaxation. Kwan ta 大 large; wide; liberal; indulgent. Kwan shou 好 to excuse; in a liberal manner. Kwan tung 總 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, Benevolent. On being asked what the five were, he answered the exercise of Kung, kwan, sin, min, hwuy 勤 respect, liberality, truth, diligence and kindness. 信敏惠 1. 勤則不懶 respect, and then no man is insulted. 2. 勤則德茂 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 shown. 5. 惠則足以使人 kindness, and then you will be able to employ men—men will willingly serve you. Kwan, yu, wân, jow 穀溫柔 liberal, forbearing, kind, and mild.

In government it is said, Kwan mông scang tse 猛相濟 lenity, and severity assist each other. Kwan he ch'ê he 矜紈兮 how liberal, and how mild! (She-king.) Kwan e k'eu che 以居之 with liberality dwells in his attainments—said of the K'eu-tsze 君子 or eminently good man. Kwan urh 有制 liberal (indulgent) but yet having a fixed rule of proceeding. Yu chung e kwan 御眾以 he ruled the multitude with lenity. (Shoo-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-leaou ch'ê 同寮之友 a friend, a fellow officer. Leaou fang 窗 a public office, or a room in which the officers assemble. Leaou-tse 宦 a place where officers of the government meet; the officers of government. Tung sîh phî leaou 統率百 to lead all the officers of government,—said of the emperor or first minister. This character is used in common with 雷 Leaou.

An erroneous form of 隧 Chûy, To burrow into the ground.

An ancient form of 賊 Tsae, To rule.

An ancient form of 霹 Hâng, 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 觀宇 all the world. Hwan keu 圍 or Chin hwan 原 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 窺 Keau, An aperture.

TSEIH. A doubtful character, supposed to be the same as 題 Tsin, Near or related to.

KEUEN. A net.

NING. The resplendent heavens are called Ning.

An ancient form of 見 Kew, To investigate.

An ancient form of 窺 Pin, A guest.

FOURTEEN STROKES.

E, and Ne.

Obscure language; talking in dreams.

E.

From to cover over and a doubt. To examine; to investigate.

Same as 間 Tsein. See under eleven strokes.

An ancient form of Tsin 寝 a dormitory.

FIFTEEN to TWENTY-FOUR STROKES.

YU. In the books of the Budh sect, occurs for Yu 頭 to step or stride over.

MEE. Mee mée 窺 a house destitute of an inhabitant; not to see or perceive any person.

The same as Sih 塞 to stop or close up.

KEUH.

To exhaust; to scrutinize to the utmost.

Same as 窺 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; love; kindness. A surname. Chung-gae 龍愛 ardent affection; love. Chung 嫁 or Nuy chung 娶 a favorite concubine. Chung 便 unusual kindness. Chung 翡 the most gracious and kind treatment. Chung 自 祇 a favor or benefit bestowed in the most gracious manner. Chung 有 禮 gracious help; the assistance of grace.

Shing chung 隘 sacred favor, is used by the Catholic Missionaries for ‘gratia divina,’ but a Chinese would understand by the phrase, Imperial favor. Ti 得 to obtain the favor, or strong partiality of a person. Chung-chin 達 a favorite minister. Chung 便 a favorite royal concubine. Chung chen chuen 皇 being a favorite (concubine) to usurp entirely a husband’s attentions; a phrase used where polygamy prevails. She chung 有 私 to presume on being a favorite and behave proudly.

In the Shoo-kung, Woe-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; 惟其克上帝 享四方 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 易 敢有越厥志 I dare not presume to use my own will in determining whether men have crimes or not. Ken chung 有 非思危 when enjoying favor think of danger—intended to inspire caution. In the Shek-kung, 章 Lung occurs in sense of 便 Chung.

An ancient form of 殷 cold.

LEIH. A deep recess or retired place. Taeh 寥寂 scape; no human being.

LEAOU. Same as 禮 Leaou. Leau taou 隘 stones hanging suspended.

PAOU. 瑞瑞 From a covering or house filled with gems, porcelain and pearls. Paou 瑞物 a precious commodity. Nan 聞 the paou 隘物 a precious thing difficult to be procured. Chin paou 瑞珍 valuable pearls. Money chang- ers write up 國 資流 the national and precious circulating medium—to be had here. On tradesmen's shops these four words are written up for good luck, Chaou thie bin paou 招財進 1 to draw-in wealth, and introduce gems.

我楚國不以白琦而 1 唯以善人 爲 1 We of the Tsoo state, do not deem the white gems precious; but we deem good men precious; 不 1 金玉 而 1 善人也 do not value gold and gems, but value good men. (Ta-he.) Tenc puch gae ke tsoo, te puch gae ke pao 天不愛其道地不愛其 1 heaven does not regret yielding to man her treasures. (Le-ke.)

儒有不 1 金玉而忠信以 1 the philosopher does not value gold and gems, but values fidelity and truth. (Le-ke.)

不 1 遠物則達人格所 1 唯賢則 1 the philosopher does not value distant 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 Wou-wang, when he obtained the throne. His adviser
was Chaou-kung-slih.

FUNG. A spacious house. Originally written 豐 Fung, and vulgarly 豐 Fung.

Original form of 魂, To stop; to close.

YU. A local ancient term denoting To sleep.

MUNG. Same as 夢 Mung, To dream.

An ancient form of 寒 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. 明亮 荒谬 foolish, silly, doleful. 明 sàng 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.

SÁNG, or Tsang. 明-stång 新醒来; just roused from sleep.

END OF THE FIRST VOLUME.
莫看閒書
俚野詞曲
小說淫書
正業荒疎

莫說閒話
油談無根
嘲笑逞才
青年不來

莫做閒事
揮毫拈韵
棋局丹青
初學心分

莫走閒路
通人遊藝
不關講習
應酬滋擾

莫費閒思
專心朗誦
雜念妄緣
隨逐朋友

諸魔退矣
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