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# GLOSSARY OF REFERENCE,

ON  
SUBJECTS CONNECTED WITH THE FAR EAST.

BY  
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OF H.M.'S CHINA CONSULAR SERVICE.

ISTIT. UNIV. ORIENTALE

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*"Why, he's a griffin! He doesn't know a tepo from a tepoy."*

OLD CHINA SAYING.

HONGKONG:—MESSRS. LANE, CRAWFORD & Co.  
SHANGHAI & YOKOHAMA:—MESSRS. KELLY & WALSH.  
LONDON:—MESSRS. TRÜBNER & Co.

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1878.

## PREFACE.

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THREE years and a half ago, the writer began to note down in a species of commonplace book all kinds of terms, titles, slang, miscellaneous phraseology, etc., etc., gathered from conversation, newspapers, and similar sources, and specially connected in some way or other with the Far East. It then became an agreeable task to arrange these alphabetically for convenience of reference, and to add under each heading an all too brief entry recording some one or more points which it was thought might prove of general interest. This collection is now published in the hope that it will be of use to many among the residents out here, who often wish to know the meaning or application of a word or phrase, but who have not leisure for anything like extended research; also to new arrivals, and to travellers, the number of whom increases visibly every year; and finally, even to those friends at home who devote any part of their time and attention to the affairs of such remote regions.

No efforts have been spared to ensure both accuracy and completeness, though it is hardly anticipated that either of these desirable objects will have been actually attained. Omissions have doubtless been made, and mistakes will probably be found out when too late; it is at any rate satisfactory to reflect that at the present era of widely-extended scholarship in Chinese matters, neither are very likely long to escape detection.\*

There remains only the pleasing duty of acknowledging assistance other than that mentioned under "List of principal authorities consulted." The writer's best thanks are here offered to his brother, A. H. Giles, of Gya; to Dr. Bieber, of Singapore; to Mr. Taro Ando, of Hongkong; to Dr. H. F. Hance, to Baron von Soden, and to Messrs. L. C. Hopkins, A. Roberts, W. H. Clayson, and J. Acheson, of Canton;—to each of whom he is indebted for many useful suggestions and other valuable help.

[NOTE.—The following curious passage occurs in an able article on *The Anglo-Indian Tongue* published in Blackwood's Magazine for May 1877:—

"No man can ever expect to be appreciated in Anglo-Indian society until he has caught up its shibboleth, no matter how great his other accomplishments may be . . . . In Madras the native domestics speak English of a purity and idiom which rival in eccentricity the famous *pidgin* English of the treaty ports in China; and the masters mechanically adopt the language of their servants. Thus an Englishman wishing to assure himself that an order has been duly executed, asks, 'Is that done gone finished, Appoo?' and Appoo

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[\* For a few additions and corrections already made the reader is referred to the *Supplement* and *Errata* at the end of the volume.]

"replies in the same elegant phraseology, 'Yes, sare, all done gone "finished whole.'"

Now it is partly as a key to the shibboleth of Anglo-Chinese society that this *Glossary* has been designed, though to judge by the opening lines of the above-quoted article, which the writer tells us would be perfectly intelligible in a Calcutta drawing-room, there is no comparison between the phraseological difficulties in the way of new arrivals in the Far East and those to be encountered by the "griffin" who wishes to be appreciated in Anglo-Indian Society. These lines run thus:—"I'm dikk'ed to death! The khansamah has got chhutti, "and the whole bangla is ulta-pulta. The khidmatghars loot "everything, and the masalehi is breaking all the surwa-basans; and "when I give a hukhm to cut their tallabs, they get magra and ask "their jawabs. And then the maistries are putting up jill-mills, and "making such a gol-mol ("pompon bobbery" in Japanese Pidgin-English), that I say darwaza band to everybody. But when all is "tik, I hope you will tiff with us." The translation of this is:—"I'm "bothered to death! The butler has got leave, and the whole house is "turned upside down. The table-servants steal everything, and the "scullion is breaking all the soup-plates; and when I order their wages "to be cut, they all grow sulky and give warning. And then the "carpenters are putting up venetians, and making such an uproar, that "I am obliged to say 'not at home' to everybody. But when all is "put to rights, I hope you will lunch with us."

For specimens of terms used in Anglo-Chinese parlance, see *Yüan-ming-yüan*.]

HERBERT A. GILES.

H. B. M.'s Consulate,

Canton: April 10th, 1878.

..... who had never seen India, nor knew the difference between a "fajir" and a "fragid", a "fuoul" and a "faisala": R. N. Cust's "Sketch of the Modern Languages of the East Indies", Preface.

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GLOSSARY OF REFERENCE.

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**A.**

ABBREVIATIONS { E. G., *exempli gratiâ*—for instance.  
I. E., *id est*—that is.  
Q. V., *quod vide*—which see.

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ABACUS. See *Swan-p'an*.

ABHIDHARMA: 論. The philosophical section of Buddhist literature. See *Tripitaka*.

AGAR-AGAR: 海菜. The Malay term for a kind of sea-weed; used in China to express edible sea-weed generally.

AIMAK. A Mongolian "tribe."

AINOS: 蝦夷—crab barbarians. The name of a tribe of aborigines, also called *Jebis*, extending from Japan to Kamschatka. "They pass their time in running up huts of leaves, planting vegetables, stitching skins and pieces of bark for clothing, and catching salmon, which they salt in huge quantities."

The above two characters are used by the Chinese, interchangeably with 毛人 "hairy people," (Jap. *mosin*), for the people of Yesso who were believed to burrow in the ground like crabs. The inhabitants of the island of Saghalien are similarly called 北鰕夷—northern crab barbarians.

"The original inhabitants, the Aino, are now only to be seen in the northern island of Yezo." *Adams*.

*cf. Sakai, Ar.* Aino is said to be a corruption of *inu* 犬 a dog.

A-LUM. The famous Hongkong baker whose bread was poisoned with arsenic by some person never discovered, in the hope of destroying all the foreign residents in the Colony. January 1857.

AMAH: 阿媽. A nurse; from the Portuguese *ama*. Used in India of *wet nurses* only. In the north of China *ma-ma* is frequently heard, meaning either mother or nurse, and may be compared with the Sanscrit *amma* which has the same signification.

Ayah, also from the Portuguese *aia*, is not common in China. *Ta-ch'ên* = a high official.

AMBAN: 大臣. A Manchu word, signifying *governor*.

AMHERST'S EMBASSY, LORD. A mission despatched from England to China in 1816, during the reign of the Emperor Chia Ch'ing, with a view to putting trade upon a more satisfactory basis. Among the Ambassador's suite were Sir G. Staunton, Dr Morrison, and Sir John Davis. Lord Amherst, however, refused to perform the *kotow*, and returned from Peking without having seen the Emperor.

AMoor or AMUR: 黑龍江—black dragon river.  
*Amoor* = great river.

~~AMoy~~ AMOY: 廈門—gate or harbour of Hsia. Also known to the Chinese as 鷺島—Egret Island—from the

Emui



large number of white egrets which annually frequent this locality. It was one of the five ports opened by Nanking Treaty of 1842, but visited by the Portuguese as early as 1544, and later on by the English until 1730, when trade there was forbidden to all nations except the Spanish, though as a matter of fact it continued much as usual. Our word is from the local pronunciation of the first two characters.

AMUY: 亞妹. Younger sister. Cantonese amahs frequently give the above as their *name*, whence results the edifying spectacle of a European mistress calling her Chinese nurse "sister." As a rule, foreigners in China who do not understand the language will do well to avoid names, and address their servants as "boy," "coolie," or "amah" as the case may be. In one well-known instance a Chinese valet said his name was Tek-koh, and his master forthwith proceeded to call him so, i.e.—brother Tek.

ANALECTS: 論語. A name chosen by Dr Legge for his translation of the third of the Four Books, containing the *discourses* of Confucius with his disciples and others. The Confucian Gospels. They were compiled, according to Chinese accounts, by the actual disciples of Confucius; but Dr Legge shews that it was more probably by *their* disciples towards the end of the fifth or beginning of the fourth century B.C.

ANCESTRAL WORSHIP. A Chinese religious ceremony performed on stated occasions before tablets inscribed with the names of deceased ancestors, and consisting of prayers, prostrations, and offerings of food to the spirits of the dead. The early Jesuit fathers (q.v.) tolerated this harmless custom among the first converts to Christianity; but the jealous rivalry of other sects brought about a direct prohibition from Clement XI. against the

established practice, a move which only resulted in the ultimate collapse of Roman Catholic influence in China and the subsequent persecution of all Catholic missionaries.

Abusive language is commonly used amongst the Chinese in jest; but the line is drawn at a man's progenitors whose persons or memories, as the case may be, are always held strictly sacred. It is only in serious brawls, when words have already given place to blows, that mutual vilification of ancestors is heard, though relatives of the same generation may be freely abused without fear of disastrous consequences.

ANDIJANI, THE. A term which has occasionally been applied in the *Peking Gazette* to the late Yakub Khan or Yacoob Beg (阿古伯), once designated Ameer of Kashgar, from Andijan 安集延 the town in Kokand whence he and many of his followers came. He has also been styled 安酋 "the An[dijani] chieftain.

AN-HUI: 安徽—"Peace and Beauty." One of the Eighteen Provinces. So called from the first characters in the names of its two largest cities, An-ch'ing Fu 安慶府 the capital, and Hui-chou Fu. Old name 皖.

"ANNA" CASE, THE. In 1875 a German schooner of this name, manned, with the exception of the captain and mate, by Chinese, cleared from Foochow. The crew then rose and massacred the above two officers, ran the ship ashore on an island between Foochow and Amoy, and made off with the plunder. For the connivance of the mandarins in the district where the vessel was beached and their marked dereliction of duty throughout the whole of this affair, the German Government exacted an indemnity of \$39,000.

ARGOLS. Cakes of dried camel's dung, used in Mongolia for fuel.

ARHÂN or ARHAT: 阿羅漢—"deserving and worthy." The term applied by Chinese Buddhists, to the 500 disciples of Shâkyamuni Buddha. Same as *Lo-han*.

ARIMAS. Japanese equivalent of "have got."

ARIMASEN. Japanese equivalent of "no got."

"ARROW" CASE, THE. In October 1856 some Chinese sailors, serving on board the British lorch "Arrow," were forcibly taken from the vessel by the native authorities. This insult to our flag led to the bombardment and capture of the city of Canton in December 1857.

BAKA: 馬鹿—horse deer. A Japanese term of abuse—*Fool!*

BAMBOO. The Malay word for a *cane*.

( A *bamboo* is the slang term for a wine-glassful of sherry and vermouth in equal proportions.

The bamboo is the common instrument for flogging criminals in China, and consists of a strip of split bamboo planed down smooth. Strictly speaking, there are two kinds, the *heavy* and the *light*; the former, however, is now hardly if ever used. Until the reign of K'ang-hsi, all strokes were given across the back; but that Emperor removed the *locus operandi* lower down, for fear of injuring the liver or the lungs—a curious fact when taken in conjunction with the recent statement by Dr. Ayres, Colonial Surgeon at Hongkong, that flogging Chinese on the back is apt to bring about congestion of the lungs or other pulmonary complaints.

BAMBOO BOOKS, THE: 竹書紀. A collection of ancient writings inscribed in the lesser seal character on slips of bamboo, and said to have been discovered A.D. 279. Among the rest was a copy of the Book of Changes (q.v.). Bamboo tablets were commonly used in China before the invention of paper. X

or 3 or 4 little altar placed at the stem of Chinese junk

Ayyah! —

BAMBOO CHOW-CHOW. "Stick food." The pidgin term for a thrashing, an idiom not altogether unknown either in English or in the elegant book language of China:—  
不然脛股當有椎喫 "If you don't, you'll *have a taste* of the stick."

BANGLE. A bracelet or anklet. From the Hindee word *bangree* a bracelet of glass.

BANIAN. The *ficus indica*. "Banian day" at sea is when rice is served out instead of flour.

BANNERS, THE EIGHT: 八旗. The eight divisions under which the Manchus are marshalled. The banners are red, yellow, white, and blue; four being plain (正), and four bordered (鑲) with a margin of another colour. Hence Manchus are often spoken of as Bannermen. [There are also eight Mongol and eight Chinese "banners," the latter being descendants of those natives who assisted in consolidating the Manchu dynasty.]

BARBARIANS. The common Chinese designation for all foreigners. By Treaty of Tientsin, 1858, it was agreed that thenceforward one of the worst characters 夷 *i* should "not be applied to the government or subjects of Her Britannic Majesty, in any Chinese official document issued by the Chinese authorities either in the capital or in the provinces." *Art. LI*. The use of this term has now almost disappeared amongst the people as well; but only to be replaced by such synonymous words as 番 *fan* and 彝 *i*, by 毛子 *mao-tzu* (q.v.), by 鬼子 *kuei-tzu* "devils," etc, etc. The character 番 *fan*, which is quite as disrespectful as the Treaty-tabooed 夷 *i*, may still be seen in use all over Hongkong, and is often publicly placarded before the shops of Chinese tradesmen, washermen and others. Another term is "red-haired barbarians" 紅毛番, explained in the History of the Ming dynasty  
*Hung-mao-fan*

(明史) to be a common name for the Dutch (和蘭). But the most curious title of all is that frequently bestowed by the people of Swatow and its neighbourhood upon the various foreign Consular officers residing there. They are called "Jesus mandarins" 耶穌官, shewing, in this instance at any rate, how intimately the masses of China connect the presence of foreigners among them with other objects than that of legitimate trade alone.

Of the term 洋人 *yang jen* "men from beyond the sea," now generally accepted on all sides as the best equivalent for "foreigners," it is only necessary to say that, as far as mere phraseology goes, these words by no means place us on an equality with 中國人 "the men of the Middle Kingdom," though infinitely superior to 外國人 "outside nation men," an expression which should never be tolerated in conversation with Chinese. 西國人 "men of the western nations" is the least objectionable of all, though as a general term it can hardly be held to include the United States.

BARBARIAN EYE: 夷目. An opprobrious epithet applied by the Chinese authorities to Lord Napier, on his arrival at Canton as Superintendent of Trade, 1834.

BARBER BOAT. A small kind of paddle boat, something like a canoe and occasionally called a *dugout*, is known to foreigners under this name at Canton. The Chinese call them simply *sampans*, in common with the more usual form that passes under that designation. The word "barber" has no particular *raison d'être*, except that formerly the barbers who attended the shipping at Whampoa during the palmy days of that now deserted port, were in the habit of using the kind of boat that now goes by this name.

BARGAIN-CHOPS. Are scrip used by opium merchants

and issued to persons buying the drug "to arrive" on time. A deposit of money is given in return, and the transaction becomes favourable or unfavourable to the holder of the scrip according to the difference (more or less) between the price named on the scrip and the actual market rate on the date fixed for delivery of the drug. For instance, if in the interval opium goes up in price, the holder has to pay to the issuer of the scrip the difference between the original rate and the market rate on the day named for delivery of the purchase, and *vice versâ*. But there was very frequently no opium whatever present in the transaction, the drug being merely used as an imaginary basis for this kind of gambling; though the buyer had always the right to demand delivery of his consignment, and by doing so was not unusually able to place the speculative seller in a very awkward position.

"If history repeats itself, why will not the days of *bargain-chops* do likewise?" *The China Mail*: 27 Oct., 1877.

**BARRIERS**: 子口. Lesser or subordinate Customs' stations, placed along the inland trade routes for the collection of duties on passing goods.

**BATS**. Five bats (五蝠 *wufu*) are frequently seen painted on Chinese plates. They stand for the Five Blessings (五福 *wufu*) longevity, wealth, *mens sana in corpore sano*, love of virtue, and a peaceful end—the character for *bat* being identical in sound with that for  *blessing*.

**BATTA**. A Hindee word, correctly written *bhātā*, meaning an extra allowance to troops on service.

**BAT'URU**: 巴圖魯. A Manchu word meaning "brave." Instituted as a kind of order by the Emperor Shun-Chih 順治 for rewarding military prowess.

**BAYAN:** 伯顏. The famous Mongol general whose prowess so greatly assisted Kublai Khan in his conquest of China. The name is sometimes written 百眼 *pai yen* or *poh yen*—"hundred eyes," from the extreme vigilance for which he was noted. Marco Polo speaks of him as "a Baron whose name was Bayan Chingsan, which is as much as to say 'Bayan, hundred eyes,'" and Col. Yule adds, "Bayan (signifying *great* or *noble*) is a name of very old renown among the Nomade nations."

**BAZAAR.** From the Persian *bāzār* a market, in which sense it is commonly employed in China.

**BEAN-CAKE:** 豆餅 or 豆石. The refuse of the bean after all the oil has been expressed. Largely exported from Newchwang and Chefoo to Swatow for manuring the sugar plantations in that neighbourhood.

**BEAN-CURD:** 豆腐. A thick jelly made from beans, and much eaten in the north of China. Yamên runners (q.v.) are sometimes called "bean-curd officials" 豆腐官.

**BEG:** 佰克. A title, equivalent to chieftain, in use among the Chinese Mahommedans of Turkestan, etc.

**BEGUM.** A Persian word meaning *Queen*.

**BEILÊH:** 貝勒. The Manchu title bestowed on the sons of the Imperial Princes of China.

**BEITSZE:** 貝子. The Manchu title bestowed on the sons of a beilêh.

**BETEL-NUT:** 檳榔 *pin lang*—an imitation of the Malay word *penang*. The leaf of the betel-pepper and the nut of the areca palm, chewed together by the Chinese and other eastern nations.

**BETTO.** A Japanese horse-boy or groom.

**BEZOAR:** 牛黃. A valuable substance found in the stomachs of ruminant animals. Used by the Chinese as a paint and a drug.

BICHO-DA-MAR or BÊCHE-DE-MER: 海參. A large kind of sea-slug much relished by the Chinese. Found in the Pacific and Indian Archipelagos.

BIKSHU: 比丘 (*fem.* bikshuni 比丘尼). A wandering Buddhist mendicant, generally credited with the power of performing miracles.

BIRDS'-NESTS: 燕窩. The gelatinous nests of a kind of swallow found in the Malay archipelago, from which is made the celebrated "birds' nest soup."

BITESHI or BITGHESHI: 筆帖式. A Manchu word meaning scholar or clerk, the sound of which is imitated by the above three Chinese characters. Those Manchus who have passed the examination for *biteshi* are employed as scribes in the public offices at Peking.

BLACK-HAIRED PEOPLE: 黎民. A name for the Chinese people, because of their black hair. This is the explanation given in K'ang Hsi's dictionary, but its accuracy has been questioned by some European scholars. Occurs in the *Great Learning* (q.v.) ch. x, 14: 保我子孫黎民 "preserve my sons and grandsons, and *black-haired* people." The name 黔首 "black heads" was given to the Chinese by 始皇帝 Shih Huang-ti, some 200 years before the Christian era.

BLOCKADE, THE HONGKONG. The establishment, by the Chinese Superintendent of Customs at Canton, of a system for the protection of his revenue from the great loss entailed thereon by the smuggling of dutiable goods into China in junks by native merchants from the neighbouring island of Hongkong. Customs' stations have accordingly been placed at 佛頭洲, 長洲, and 汲水門 and when once a junk is well outside the Hongkong port limits, she is chased and seized by one of the Revenue Cruisers employed, and vessel and cargo confiscated.



## BLUE-CAP MAHOMMEDANS, THE: 藍帽回子.

A name applied to the Jews, most of whom came to China from Persia.

## BOARDS, THE SIX: 六部. The Government offices at Peking, nearly equivalent to our Admiralty, Treasury, etc. They are—

1. 吏部—*Li pu*, Board of Civil Office, which manages the civil service of the empire.
2. 戶部—*Hu pu*, Board of Revenue, which collects duties and taxes, and superintends fiscal arrangements generally.
3. 禮部—*Li pu*, Board of Rites, which directs the ceremonial observances, literary distinctions, etc. etc.
4. 兵部—*Ping pu*, Board of War.
5. 刑部—*Hsing pu*, Board of Punishments, which is entrusted with the due administration of the laws.
6. 工部—*Kung pu*, Board of Works.

BOBBERY. From the Cantonese 吧蔽 *a noise*. Commonly used in pidgin-English; e.g. "What for you bobbery my?" i.e., scold or abuse.

[The term *bobbery* is generally believed in India to be a corruption of the Hindee *Bāp re* "O father!"]

BÔDHISATVA: 菩提薩埵, or more frequently 菩薩—*P'u-sa*. He whose essence has become intelligence. A being that has only once more to pass through human existence before it attains to Buddhahood. One who has fulfilled all the conditions necessary to the attainment of Buddhahood (and its consequent Nirvāna), but from charity continues voluntarily subject to re-incorporation for the benefit of mankind.BOGUE, THE: 虎門—"Tiger's Gate," otherwise called Bocca Tigris. The principal embouchure of the Canton river, near which may still be seen traces of the celebrated

*Hu* = tiger  
*mên* = mouth - cant. Mun

forts captured 26 Feb. 1842 by the British forces under Commodore Sir Gordon Bremer. *Bogue* is a corruption of the Portuguese rendering—*boca tigre*—of the Chinese term. BOHEA: 武彝. Two ranges of hills in the province of Fokien, from which the celebrated tea (q.v.) is procured. Formerly, all tea was called *bohea*, which is an imitation of the sounds of the above two characters.

“To part her time ’twixt reading and *bohea*,  
“To muse and spill her solitary tea.”  
Pope.

“As some frail cup of China’s fairest mould,  
“The tumults of the boiling *bohea* braves,  
“And holds secure the coffee’s sable waves.”  
Tickell.

“For if my pure libations exceed three,  
“I feel my heart become so sympathetic,  
“That I must have recourse to black *Bohea*:  
“’Tis pity wine should be so deleterious,  
“For tea and coffee leave us much more serious.”  
Byron.

BOMBAY DUCKS. A small fish which, after being dried and salted, is toasted and eaten hot with curry, etc. The *Saurus ophiodon* Hongkong name for them is 乾魚肚 “dried fish bellies” but of the European term we are unable to give any explanation. In India, the fish is known as *bummela*. *bummela*

BONJI: 梵字. Pali. The sacred characters of the Buddhist scriptures. [Japanese.]

BONZE: From the Japanese *bonso* 凡僧 a Buddhist priest, generally used contemptuously.

BO TREE, THE: 菩提樹 or 道樹—the *bôdhi* or intelligence tree. The Indian *peepul* (*ficus religiosa*) is so called by Singhalese Buddhists. Beneath its shade Shâkyamuni Buddha sat in penance for seven years, and there obtained his Buddhahip. One celebrated specimen at Anurâdha Anaragpoora is said to have been planted B.C. 288, and is therefore probably the oldest tree in the world.

**BOY.** The common term in China for a servant, such as a house-boy, office-boy, etc. It has been suggested that this is a mere corruption of the Hindustani "bhaiee," which means a servant; but it seems almost equally probable that the English word has been adopted in the sense of the French *garçon*.

**BRAVES:** 勇. Chinese soldiers. So-called because they wear the above character which means "brave" upon their backs. "Braves" are strictly speaking irregular levies, called into existence and disbanded as occasion may require; but among foreigners the word has come to be used in the general sense given above.

**BRICK TEA:** 茶磚. A common kind of tea prepared in the tea districts of Central China by softening refuse leaves, twigs, and dust with boiling water, and then pressing the compound into large slabs like bricks. Sub-divided into (1) Large Green, (2) Small Green, and (3) Black. Is consumed in great quantities in Siberia and Mongolia, where it is also used as a medium of exchange.

"The Mongol tests the soundness of tea by placing a brick on his head, and pulling the extremities downwards with both hands; if the brick does not break or give, it is sound; if it breaks or bends it is comparatively worthless."—*C. M. Grant*.

**BRINJAL:** 茄子 or 苦瓜. A kind of egg-plant found all over China. A<sup>1</sup>  
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**BU:** 分. A Japanese silver coin equal to about 1/4d, now no longer in circulation. 4 *bu* were equal to 1 *riō* or tael.

**BUBBLING WELL:** 海眼—eye of the sea. A well about 3 miles from Shanghai, the water of which is mere drainage, the "bubbling" being caused by the passage of carburetted hydrogen.

**BUDDHA:** 佛陀 or 浮度 or 佛嚧. Literally, one

who knows or is awake. Every intelligent being who has thrown off the bondage of sense, perception, and self; and knows the utter unreality of all phenomena, and is ready to enter into Nirvâna. The first person of the Buddhist Trinity.

The great founder of Buddhism, Shâkyamuni Gâutama Buddha, is supposed to have died about B.C. 543. He was the son of a king; but renounced the pomps and vanities of this wicked world to devote himself to the great task of overthrowing Brahmanism, the religion of caste.

BUDDHA'S FINGERS: 佛手. A kind of citron, almost all rind, found on the 緣 tree. One end of it terminates like a hand, with fingers. Used by the Chinese for scenting rooms, at religious sacrifices, etc.

BUDMASHES. An Indian term for rowdies or professional bullies, occasionally used in China.

“ . . . a local outbreak in the district of P'u-ch'êng, where a band of budmashes under the leadership of a man heretofore . . . ”—*N. C. Herald*, 25th Oct. 1877.

BUND. The common term in China for a quay, such as those along the banks of the Seine in Paris, less the parapet. That part alone of the *bund* at Shanghai which fronts the British Settlement is some 3,500 feet in length by sixty-five in breadth.

BUNDER. Any startling story or rumour which turns out to be untrue. From *bund* (q.v.). French, canard. A volume of “Bunders” was published some years ago in Shanghai, containing several amusing skits upon local celebrities, its forthcoming appearance being heralded by an “express”—THE BUNDERS ARE COMING!

The ponies for hire on the bund at Tientsin are also called *bunders*.

BUNGALOW. From the Hindee bungala. Strictly

speaking a one-storeyed, thatched house, generally surrounded by a verandah.

**BURLINGHAME MISSION.** A Chinese Embassy to foreign States in 1869, under the leadership of Mr. Anson Burlingame, then American Minister at Peking, as chief Ambassador, with Mr. McLeavy Brown, then of H. M. Consular Service, as secretary of Legation and interpreter to the mission; the other important members being two associate Chinese Envoys, Sun and Chih, both men of a certain rank and position. This embassy is commonly supposed to have been sent to Europe and America to bring to the notice of foreign governments China's right, as an independent power, to manage her internal affairs without undue interference from without. It was then that Mr. Burlingame spoke of China as longing only to cement friendly relations with Foreign countries, and declared, in a now celebrated phrase, that within some few short years we should be gratified by the sight of "a shining cross on every hill" in the Middle Kingdom.

**BURNING OF THE BOOKS.** The first Emperor of the Ch'in (秦) dynasty issued instructions, at the suggestion of his prime minister, that all records of previous dynasties and all copies of all existing books, with the exception of such as treated of medicine, divination, and husbandry, should be forthwith burned. The advice was given partly out of flattery to the Emperor from whose reign literature would take a fresh start, and partly with a view of strengthening the recently-established dynasty of Ch'in. At any rate it was immediately put into force as law; and subsequently several hundred scholars were buried alive for their disobedience in concealing forbidden volumes. Thus perished many valuable works, and it was only by accident that the prohibited portions of the Chinese

Classics, hidden away by devoted enthusiasts, were subsequently discovered and preserved for future ages. The Burning of the Books took place about B. C. 212.

Epiles'  
dictionary  
p. 1355.

**BUTTONS:** 頂子 or 頂戴. The knobs adopted by the Manchu dynasty to indicate rank and worn at the top of the official hat. They are:—

- |    |                   |                    |
|----|-------------------|--------------------|
| 1. | Transparent red   | button—ruby.       |
| 2. | Opaque            | do. do. —coral.    |
| 3. | Transparent blue  | do. do. —sapphire. |
| 4. | Opaque            | do. do. —stone.    |
| 5. | Transparent white | do. do. —crystal.  |
| 6. | Opaque            | do. do. —stone.    |
| 7. | Plain gold        | do.                |
| 8. | Worked gold       | do.                |
| 9. | do.               | do.                |

[No. 8 has the character for “old age” (see *Show*) engraved upon it; No. 9 has *two* of these characters, and is the button which every one who has taken his first or bachelor’s degree is forthwith entitled to wear.]

**CAMBALUC.** See *Khambalu*.

**CAMOENS’ GROTTTO.** The celebrated spot at Macao which is said to have been a favourite resort of the great Portuguese poet of that name, author of the *Lusiad*.

**CAMPOI:** 揀焙—carefully fired, or selected for firing. A selected variety of Congou tea. From the Cantonese pronunciation of the above two characters.

**CAMPONG.** A Malay word meaning enclosure. Generally used for a village.

**CANDAREEN:** 分. The hundredth part of an ounce of pure silver. From the Malayan “kondrin.”

**CANFU:** 澈浦. The old port of Hang-chou, visited by two Arabian travellers in the 9th century, and Marco Polo in 1290, but now washed away or submerged.

**CANGO.** See *Kago*.

CANGUE. The heavy square wooden collar—*necktie* 木風領, as the Chinese humourously call it—worn by criminals for such offences as petty larceny, etc. Its maximum weight is regulated by law, as also the limit of time for which it may be imposed. It is generally taken off at night; but during the day the wearer must be fed by his friends, not being able to reach his mouth himself. (1)

From the Portuguese *canga*, a yoke.

CANTON. A corruption of Kuang-tung 廣東, from the Portuguese method of writing it—*kantom*. The capital city of the province of Kuang-tung, said to date back to the fourth century B.C. First visited by the British in 1637, but not formally opened to trade until 1842, under the Treaty of Nanking. The Portuguese had arrived a century earlier (1517); they were followed by the Dutch, but by the end of the 17th century the trade was almost entirely in the hands of British merchants. Canton was captured by the allied forces of England and France in December 1857, and was held for about four years. The city wall dates from the 11th century, and has a circuit of somewhat over six miles.

CAPOOR CUTCHERY: 三蕚 or 三奈. A root found in Fokien and Szechuen, and powdered for making plasters. The Indian name means root of camphor.

CARAMBOLA: 楊桃. The curious polyagonal "Canton gooseberry" is so called.

"CARISBROOKE" CASE, THE. In 1875 a British steamer of this name cleared from Singapore to Hainan and Hong-kong before any port on the former island was formally opened to trade. Accordingly, while discharging passengers and cargo there, she was seized by the Customs' Revenue Cruiser *Peng-chao-hai*, and on the promise of the captain to follow, an officer was put on board to bring her

(1) This punishment is thought by some to be the same as the *kyphonism* (from *kyphon* = a kind of cangue) frequently resorted to by the ancients.

to Canton. Shortly afterwards the captain of the "Carisbrooke" went back on his promise and altered his vessel's course towards Hongkong; and the *Pêng-chao-hai*, finding all signals useless, fired, under the direction of Mr Marsh Brown who was on board, four shots at her with such effect as to carry away the rudder and do other damage. The C. was then towed to Canton as a prize.

*shien*  
*Karja* CASH: 錢. From *caixa*, the Moorish name of the tin coin found at Malacca by the Portuguese in 1511 and brought there from the Malabar coast. Now used of the only coin cast in China, some twenty odd of which are equal to one penny. Each cash has a square hole in the middle for convenience in carrying a large quantity; hence the expression "strings of cash." Hence, too, the *jeu-de-mots* that a man should resemble a cash and be 志 (or 智) 圓行方 *round in disposition, square in action*, or, by reading the first character 質—then, *round in shape, convenient for use*.

Rare specimens are frequently worn as charms by children and even by adults.

CATECHU. See Cutch.

*pron.* CATHAY. China. Said to be a Persian corruption of 契丹, i. e. the Kitans who ruled northern China from A.D. 1118 to 1235 under the name of the Golden Dynasty 金朝, and were so called from their tattooing. Marco Polo always speaks of China as Kitai, and Tennyson writes—"Better fifty years of Europe than a cycle of Cathay." In reference to which it has, however, been somewhat waggishly remarked that a Chinese cycle consists of only 61 years.

60/ CATTY: 觔 or 斤. The Chinese pound =  $1\frac{1}{3}$  lb. avoirdupois, is so called. Catty, or kati, is the Malayan word for a pound.

*Koti = treasure, 10 millions*



CAVAN or CABAN. A grain measure used in the Philippine islands= $3\frac{47}{100}$  cubic feet.

CELESTIAL EMPIRE. A common name for China, taken probably from the phrase 天朝 Heavenly Dynasty, which has been for many centuries in use amongst the Chinese themselves.

CENSOR: 御史 or 都老爺. A member of the Censorate 都察院, which is a body of men stationed at Peking under two presidents, one Chinese and the other Manchu, the officers of which are sent to various parts of the empire as imperial inspectors. They are privileged to censure the Emperor for any act which they consider illegal, extravagant or unjust, without risk of losing their lives, though they are sometimes degraded for unpalatable advice. Also called "the ears and eyes" of the Emperor 耳目官.

CHAAM FA: 蠶花. Cocoons produced from eggs which have been kept over from the preceding year. They are thin, and worth much less than others.

CHAA-SZE: 茶師—tea expert. A tea-taster; or more irreverently, a *tea-gobber*, from their habit of spitting out the tea they taste.

CHAI MUI: 猜枚. A game played by two persons at a Chinese dinner-party or on any other festive occasion. The players look each other steadily in the face, and simultaneously extend one hand showing all, some, or none of the five fingers stretched out, at the same time crying out what each thinks will be the sum total of the two sets of fingers thus exhibited. When either succeeds in guessing aright, his opponent has to swallow a cup of wine as a forfeit. Many fanciful formulas, varying in different parts of the Empire, have been substituted for

the mere numerals which would sound harsh to a Chinese ear. The following is an example of one of these:—

一	心	.	.	.	one heart.
二	好	.	.	.	two friends.
三	元	.	.	.	three firsts. <sup>a</sup>
四	季	.	.	.	four seasons.
五	子	.	.	.	five sons. <sup>b</sup>
六	合	.	.	.	six cardinals. <sup>c</sup>
七	巧	.	.	.	seven changeables. <sup>d</sup>
八	仙	.	.	.	eight genii. <sup>e</sup>
九	長	.	.	.	nine long. <sup>f</sup>
十	全	.	.	.	ten complete.

And

對手 . . . hands opposite;

the latter being used when one player holds out his closed fist and expects his adversary to do the same.

“Every Person shall be liable to a penalty not exceeding Ten Dollars who shall utter Shouts or Cries or make other Noises while playing the Game known as *Chai Mui*, between the Hours of 11 P.M. and 6 A.M., within any District or Place not permitted by some Regulation of the Governor in Council.”—*Hongkong Ordinance*, No. 2 of 1872.

- [a. First on the list at the three great public examinations.
- b. Alluding to the five sons of Tou Yen-shan who all took high degrees.
- c. The six cardinal points;—north, south, east, west, above, and below.
- d. The seven pieces of the Chinese puzzle.
- e. The eight Immortals of the Taoist religion.
- f. 九 *nine* here stands for 久 *long*, in the sense of a long life.]

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*chian-tzu* C. *Kien-tzu*
 —CHAIRS (SEDAN): 轎子. The Emperor alone is entitled to employ 16 bearers for carrying his chair; a prince of the blood 8; the highest provincial authorities also 8—a privilege of which, however, they never avail themselves except on occasions of religious or state ceremonial; all other officials down to a Prefect 4, including a District Magistrate if in office but not if merely expectant; below this grade 2. A bridal chair is red; that of all officials down to and inclusive of the Commissioners of Justice, Finance, and the Salt Gabelle (三司)—green; below this, blue, with slight variations of detail. A Taot'ai's chair would strictly speaking be blue; but he usually has brevet rank as Commissioner of Justice, on the strength of which he changes the colour to green. Foreign Consuls in China use green chairs, as being by Treaty of equal rank with Taot'ais. Chinese etiquette makes it necessary to get out of a chair to speak with a passing acquaintance. When two or more officials travel together, the highest in rank takes the foremost chair; were they on horseback the same official would be the second of the file, a servant always riding in front to clear the way. Within the city of Peking only princes of the blood and some of the highest officials are permitted to use chairs.

CHAM. A mediæval corruption of *Khan* (可汗 or 汗); the title Great *Cham* of Tartary having been first applied to Genghis Khan (q.v.). In the *Saturday Review* of 20th October 1877, Dr. Johnson is spoken of as that "grim Cham of literature." Has occasionally been written *Chane*.

CHAMBER OF HORRORS: 地獄 or 陰間—purgatory. That section of every municipal temple (城隍廟) which contains models of sinners undergoing the

various punishments of the Taoist purgatory. For a full account of the ten courts into which it is divided, with a description of the tortures therein inflicted, see *Celestial Empire* for 5th Oct. 1876 *et seq.* Our term is a fanciful one, in imitation of the celebrated Chamber at Madame Tussaud's wax-work exhibition.

CHANG: 丈. A Chinese measure = to 141 English inches.

CHANGES, BOOK OF: 易經. Contains a fanciful system of philosophy deduced from the combinations of the Eight Diagrams (q. v.). Composed B. C. 1150 by Wên-Wang 文王.

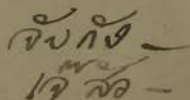
CHEFOO: 芝罘 or 之罘頭. A small headland on the coast of the Shantung province, which has given its name to the celebrated watering-place and sanitarium of China; though as the foreign settlement lies close to the hill and village of Yen-t'ai (燕臺—Swallow Terrace), this would be its more appropriate designation. Was occupied instead of 登州 Têng-chou, which was opened to trade by Treaty of Tientsin 1858 but possessed no suitable harbour.

CHEFOO AGREEMENT, THE. A settlement of the Yunnan outrage (q. v.) arranged at Chefoo between Sir Thomas Wade, K. C. B., and H. E. The Grand Secretary, Li Hung-chang, in September 1876. Popularly known as the *Chefoo Convention*.

CHEKIANG: 浙江—crooked river. One of the Eighteen Provinces. So called from the *Chê* river which traverses its southern part. Capital city Hang-chou 杭州府. Old name 越 *Yüeh = Chê-kiang*

CHETTIES. The usurers or money-lending section of the Klings (q. v.).

CH'I. See *Doctrine of the Ch'i*.


  
 12 20 -

Chê, 552  
 "fore"

CH'ÏEN: 錢. (1) A mace, or tenth part of a Chinese ounce. (2) *cash*; money.

CH'ÏEN LUNG: 乾隆—enduring glory. The style of reign adopted by the great Emperor who ruled China from 1736 to 1796. Fourth of the present or Manchu dynasty. Received Lord Macartney's embassy 1794. Same as the Kien Long mentioned in De Quincey's magnificent essay—The Revolt of the Tartars—and elsewhere.

CH'ÏEN-LUNG: 錢龍—cash dragon. The harmless "hundred legs," so common in northern China; not to be confounded with the centipede 蜈蚣. Called "cash dragon" by the Chinese because supposed to resemble a string of cash, and therefore regarded as rather an auspicious visitor.

CHIH-FU OR CHÈ-FOO: 知府—he who knows the *fu* or prefecture. The Prefect. [See *Fu*.] Has the general supervision of the civil business of his own prefecture.

CHIH-HSIEN, CHI-HEEN, OR CHEHIEN: 知縣—he who knows the *hsien* or District. The District Magistrate. Familiarly called the "father and mother" of the people, because of his close relations with them. Is responsible for the peace and order of his District. Has summary jurisdiction in civil and criminal cases; and as Coroner is bound to hold an inquest in all instances of death under unusual circumstances. Is directly subordinate to the Prefect [See Chih-fu]. All transfers of land must be stamped with his seal.

CHIH-LI: 直隸—direct rule. The most important of the *Eighteen Provinces*. So called because from this province (i.e. from Peking) emanates the supreme power which governs the empire. Capital city Pao-ting Fu 保定府.

CHINA. The Chinese themselves have no term for their

country which can be identified with this word. It is probably derived from the name of a dynasty—Ch'in or Ts'in 秦—which flourished B.C. 255-209, and became widely known in India, Persia, and other Asiatic countries.

? The final a was added by the Portuguese.!! The Chinese write the Indian name 支那 *Chih-na*; also 震旦

? *Chên-tan*.

CHINA'S SORROW. The Yellow river or Hoang Ho (q.v.) So named by the Emperor Tao Kuang because of the devastation caused by its oft-recurring floods. Has frequently been known to change its bed: the last time in 1856, when instead of emptying itself into the Yellow Sea about lat. 34°, this huge river turned off at right angles near the city of K'ai-fêng Fu, the capital of Honan, and found its issue in the gulf of Peichili, lat. 38°.

CHIN-CHIN. A corruption of the Chinese salutation *ch'ing ch'ing* 請請, which answers to our good-bye, etc. To "chin-chin Joss" is to perform religious worship of any kind. The Chinese, however, regard the expression as purely foreign, and are quite unaware that it is a mere imitation of their own term.

CHINESE GORDON: See *Tai-ping*.

CHING: 經. (1) The Buddhist *sûtras*. (2) The classical books of China, of which only five are recognised as such under the present dynasty, namely:—

- 1—Book of Changes, 易經.
- 2— do. History, 書經.
- 3— do. Poetry, 詩經.
- 4— do. Rites, 禮記.
- 5—Spring & Autumn 春秋.

CHINKIANG: 鎮江—guard the river. A treaty port, and prefectural city in the province of Kiang-su, near the junction of the Grand Canal and Yang-tsze. Opened by

Tientsin Treaty 1858. Was captured by the British forces in 1842, and by the Taiping rebels in 1853, from whom it was retaken in 1857.

6112 - CHIN-SHIH: 進士—the entering scholar. Graduate of the third or doctor's degree, the examination for which is held once in every three years at Peking, whither intending candidates proceed from all parts of the empire. Only *chü-jen* (q.v.), who have not already taken office, are allowed to compete.

CHIT. From the Indian word chitti a letter, as specially used of letters of recommendation given to servants. Used in China for all kinds of letters, notes, pencil scraps, I. O. U's, etc., etc.

CHIT-BOOK. The book which in China invariably accompanies letters or parcels sent, in order that the receiver may sign his initials against the entry relating to himself, as a proof to the sender of due delivery.

CHOO HE or CHU-FU-TZÜ: 朱熹. The great critic, and commentator on the Chinese Classics. A.D. 1130—1200. It is related that after death his coffin was seen suspended in the air, three feet from the ground, until at length his son-in-law approached, and kneeling down cried out “Master! the holy doctrines of Confucius should “be paramount—” (夫子當以聖教爲重)—; implying that supernatural manifestations ill befitted a disciple of the materialistic Sage. The coffin then descended, and resumed its original position.

CHOP: 號 or 字號. A mark, number, or brand. Hence, a *chop* of tea means a certain number of chests of tea all bearing the same brand. Anything is said to be first chop when it is of first-rate quality. Put your *chop* on it=put your seal or stamp on it. Also see *Bargain-chop*.

CHOP. A hulk, in which in the old days foreigners used to reside.

“The Australian mail steamer *Brisbane*, which has been anchored a little westward of the Police *Chop*, in getting up her anchor last evening to leave the port, found it foul of the chop moorings.” *Hongkong Daily Press*, 9 Oct. 1877.

CHOP-BOATS: 西瓜編. Lighters or cargo-boats. Literally, “water-melon boats,” from the resemblance of the roof to half a water-melon. The last character is sometimes wrongly written 扁.

CHOP CHOP. The *pidgin* equivalent of “make haste.” From the Cantonese pronunciation of 急急—*cup cup*, “quick, quick!”

CHOP-DOLLAR. A dollar chopped or stamped with a private mark as a guarantee of its genuineness. Many dollars are quite defaced by the repetition of this process; hence the phrase *chop-dollar face* for a man deeply pitted with small-pox. A stand has recently been made in Hongkong against this practice which is confined to Chinese firms in the south of China only.

CHOP-HOUSES. Customs' stations between Whampoa and Canton were formerly so called, from the chops or seals there used.

CHOP-STICKS: 快子—hasteners. Often written 筷子: in books, 箸. The bamboo or ivory sticks which take the place of knives and forks among the Chinese. See *chop chop*.

CHOP, THE GRAND: 紅單 or 紅牌. The port clearance granted by the Chinese Customs when all duties have been paid is so called, because formerly it was the most important of the *chops* (q.v.) known to foreigners. It is, literally, *red chop*, from the large vermilion official



seal upon it; and this name is sometimes used by merchant captains and others.

CHOSÈN: 朝鮮. The Japanese-English transliteration of the two characters which form the Chinese official name of Korea.

CHOTA HAZRI. The "small breakfast," or the early tea and toast. Recently extended to 12 o'clock breakfast, as commonly taken in China. Corrupted form of the Hindee and Persian *chhota hāziri*.

CHOW: 周. A celebrated dynasty which lasted from B.C. 1122 to B.C. 255. The *Chow le* 周禮, or "Chow Ritual," an elaborate detail of the various officers of the Chow dynasty with their respective duties, is assigned to this period.

CHOW or CHOW-CHOW. Food of any kind. Pidgin term invented by Europeans probably in imitation of Chinese sounds.

CHOW-CHOW. A preserve in syrup, made up of odds and ends of orange-peel, ginger, pumelo-rind, and leavings generally from the preparation of other preserves. Hence *chow-chow* pickle, which means nothing more than "miscellaneous" or "assorted."

CHOW-CHOW (OF CARGO). Miscellaneous, as opposed to staples. "He's a *chow-chow* man"—a dealer in all kinds of goods, such as matches, musical-boxes, photographs, etc., etc.

CHOW-CHOW WATER. Same as our nautical term *race*. An overfall of water produced by strong currents: dangerous to small boats. Also used of eddying water. Origin of phrase unknown.

CH'OW-FANG: 籌防—take measures for defence. The "defence tax." Originally known as *Hui-fang* 會防—join in defending. Was first imposed, in the shape of a

voluntary capitation tax, for the recovery of the city of Su-chow, taken by the Taiping rebels May 1860; and subsequently continued, under its changed name, as a tax upon inland trade, chiefly in the neighbourhood of Shanghai.

**CHOWRY:** 麈尾 or 麈土拂. A Hindee word meaning fly-brush. Specially applied to the Buddhistic emblem, which is generally a yak's tail and is commonly used in China as a fly-flapper 拂蠅.

**CHUANG YÜAN:** 狀元. The first on the list at the final contest for admission to the Han-lin Academy (q.v.) between candidates successful at the great triennial examination for the *chin-shih* or doctor's degree. This examination is called 殿試, because held within the palace at Peking; and the position of a *chuang-yüan* may be compared with that of a Senior Wrangler, as being the first man of his year.

**CHÜ-JÊN:** 舉人—the raised man. A graduate of the second or master's degree, the examination for which is held triennially at all the provincial capitals.

**CHUNAM.** A Sanserit word meaning *lime*. A mixture of lime, oil, and sand, used in China for paving yards, paths, racquet-courts, etc.

**CHUTNEY.** A Hindee word (*chutni*), meaning a kind of pickle.

> **CHUSAN:** 舟山—boat island. So called because it was thought to resemble a boat. Occupied by the British forces in 1842. Lies off the mouth of the Ningpo river. Towards the end of the 17th century the East India Company established a factory here, but met with no commercial success, and abandoned it only a few years afterwards.

**CLOISSONNÉ.** The French term for *enamel* (q.v.); so

2 or  
728 2 -

Civil Wars Period B.C. 481-255

called because of the *cloisons* or partitions of metal by which the colours are divided.

COCHIN CHINA. (1). "Concerning the origin of the word Cochin and its meaning, I may state that the name was given to the place on account of the various sorts of pigs found in Cochin, on the Malabar coast and that of Annam"—(i.e., from the French *cochon*.) G. Minchin.

Another writer in *Notes & Queries* suggests the Portuguese *cochino* a pig.

(2). From Kowchin 九眞, a name for Annam and Cambodia.

CO-HONG. See *Hong merchants*.

COIR: 椶. The fibre of cocoa-nut; also prepared from the bark of the hemp palm. Much used in China for ropes, brooms, mats, fly-brushes, etc.

COLANSOO. See *Ku-lang-su*.

COLAO: 閣老—cabinet elder. A Secretary of State under the Ming dynasty. Thus written by the Jesuit missionaries.

COLOURS:—

*Yellow*: the Imperial colour. Princes of the blood have yellow ropes for their sedan chairs. (See *Girdle*.)

*Red*: the emblem of *joy*. The colour of ordinary visiting cards, mandarin seals, bride's dress, bridal chair, etc.

*White*: emblem of mourning. White hats and white shoes are never worn except as mourning.

*Blue*: At the death of an Emperor all official seals are stamped in this colour, and the paper of scrolls etc. on doorposts is also changed to blue (or black and white). The ordinary colour of the chair (q.v.) of a mandarin below a certain rank.

*Green*: The colour of the chair of a mandarin above a certain rank. *Light Brown*: Colour of visiting

cards when in mourning. After some time has elapsed, a small piece of paper of this colour, with the name inscribed, is pasted in the middle of the usual red card.

**COMPOUND.** The common term for a walled enclosure such as those in which stand the dwelling-houses and offices of foreigners in China. The etymology of this word is unknown; it is said, however, to be a corruption of some member of the Portuguese word-family derived from *campo* a plain.

**COMPRADORE:** 買辦—negotiator of purchases. From the Portuguese *comprar* to buy. The name given to the Chinese agent through whose means foreign merchants in China effect their purchases and sales. Chinese store-keepers and ship-chandlers are also thus designated.

**COMPRADORE'S ORDER.** A draft payable by the compradore, in whose hands a sum of money is usually placed to meet the current expenses of a firm.

**CONFUCIAN PENCIL:** 文筆. Stone columns and small pagodas in the form of the ordinary Chinese writing-brush or pencil are frequently erected to improve the Fêng-Shui (q.v.) of a locality. One of the former kind may be seen at Ningpo; the small pagodas of that shape are common all over the south of China. Two may be seen close to Whampoa.

**CONFUCIUS:** 孔夫子—K'ung the Master. The Jesuit missionaries took the Chinese sounds of these three characters—Kung fu tzü—and Latinized them into their present form.

The great ethical, not religious, teacher of China. Flourished B.C. 551—479. For short account of life and teachings, see Mayers' *Chinese Reader's Manual*. Also see *Analects* and *Spring and Autumn* in the present volume.

- CONGEE: 粥 or 糜粥. A thickened decoction made of rice or millet boiled very soft. From the Hindee *kānji* "rice-gruel."
- CONGOU: 工夫—labour. A kind of tea; said to be thus named from the labour of preparing it. From the Amoy pronunciation of the above two characters.
- CONSOO HOUSE. The public building belonging to the old hong-merchants (q.v.) at Canton. From the local pronunciation of 公司 *company*.
- The *Consoo fund* was originally started to defray the debts of bankrupt Chinese hongts at Canton, dealing with foreigners under the old monopoly system. It was the proceeds of a tax of about 3 per cent. on all foreign exports and imports.
- COOLIE. The menial of the east. Two etymologies are given:—(1) *Kholees* or *Kolis*, the Hindee name of a degenerate race of Rajpoots in Guzerat. (2) A Tamil word *Kūli*, meaning wages. The Chinese write the word in various ways without reference to its meaning; though we have seen 苦 *K'u*, "bitterness," and 力 *li*, "strength."
- COOLIE CHINESE. A term used for the distorted Chinese employed by compradores, shroffs, and servants generally, with reference to their foreign masters and mistresses; e.g., the use of 末士 *mo-shih* for *Mr.* instead of the proper Chinese equivalent; 兵頭 *ping t'ao* "soldier boss" for H. E. the Governor of Hongkong; 江臣 *Kong-shān* in imitation of the word "Consul," etc., etc.
- COOLIE ORANGE: 橙. The *citrus aurantium* or common orange. Coolie here=common, just as *mandarin* (q.v.) often signifies *superior kind of* anything.
- COREA. See *Korea*.
- COURT DIALECT, THE. The dialect spoken in Peking and its neighbourhood.

COVID. The Chinese foot measure of ten inches=14.1 inches English. [Portuguese *côvado*, the Flemish ell.]

COWRY. A shell used as money, 200 being equal to one *ānā* or about three half pence; but the value varies in different localities. The word is Hindee.

COXINGA. See *Koxinga*.

*Koyan*-CAYAN. A Malay measure of 40 Chinese piculs (q.v.).

CRACKLE: 遍裂文. A peculiar kind of chinaware covered with innumerable cracks; hence the name, which is the same both in English and Chinese.

CRORE. Corrupt form of the Hindee word *kror* = 10,000,000.

CUDBEAR: 紫粉. A red dye prepared from a kind of lichen found in France and Sweden, and an article of import into China. The name was invented by Dr. Cuthbert Gordon, who obtained a patent for this powder, in order to connect it inseparably with his own.

CUE: 辨子. The tail of hair worn by every Chinaman. Introduced into China by the present (Manchu) dynasty, and long resisted by the natives of the Amoy and Swatow districts, who, when finally compelled to adopt the distasteful fashion, concealed the badge of slavery beneath cotton turbans, the use of which has survived to the present day.

CUMMERBUND. A sash worn round the waist instead of braces. From kamar the loins, and *band* a fastening. [Persian compound.]

*in*- CUMQUAT: 金橘—golden orange. A kind of small orange. The *citrus madurensis*. Found in the South of China, and so-called in imitation of the Cantonese sounds. The Chinese term is used metaphorically in the sense of *darling*, much as *chou* "cabbage" in French.

CUMSHAW. A present of any kind. From the Amoy

pronunciation of 感謝—grateful thanks. Often used by Chinese beggars to foreigners in the same sense as “baksheesh,” which word is unknown to the phraseology of the Far East.

**CURIO.** Abbreviation for *curiosity*, as applied to bronzes, netsukés, specimens of old China, etc., etc. The word is now commonly used on sign-boards exhibited outside the shops of Chinese tradesmen in this particular line who desire to attract foreign customers.

“The vendor of small and second-hand curios, exposes upon some door-steps his brass trinkets, his vases, his little snuff bottles, and a multitude of trifling articles difficult to guard from thieves, with no other protection than eternal vigilance.” *Bits of Chinese Travel.*

**CURRY.** A corrupted form of the Hindee word kārhi. Usually written *karick* by the French.

**CUSPIDOR.** From the Portuguese *cuspir* to spit. The ornamental Chinese vases used as spittoons are usually so called.

**CUSTARD APPLE:** 番荔枝—the foreign lichee. The fruit of the *anona squamosa*. Is a native, according to Dr. H. F. Hance, of the West Indies and of Brazil; but was introduced into Asia more than a hundred years ago. So called because the pulp has a white, custard-like appearance.

**CUTCH:** 兒茶. An extract obtained by boiling the brown heartwood of the *Acacia catechu*. So called from the Runn of Cutch, near which the tree grows. Used by the Chinese as a dye and a medicine.

Otherwise known as Terra Japonica, from the old belief that it was an earth.

**DÁBÁN.** A Mongol word signifying *mountain pass*; e. g., Yanghi Dábán. 6726

DAGOBA OR DHAGOBA. The Singhalese form of *Stūpa* (q.v.).

DAI-BUTZ OR DAIBOOTS: 大佛—great Buddha. Specially of the huge bronze idol, 45 feet in height, at Kamakura in Japan, the former capital of the Tycoons; but may be used of any image of Buddha.

7 DAIMIO: 大名—great name. A Japanese feudal chief or prince. Now called *kwazoku* 華族, the other two classes of Japanese society being the *shizoku* 士族 or vassals, formerly known as *samurai*, and the *hei-min* 平民 or people, including manufacturers, agriculturalists, artisans, and citizens generally.

DAISAKAN: 大屬. The old term for Japanese Government clerks of the 1st grade; now changed to *Itto-zoku* (一等屬).

DALAI LAMA: 達賴喇嘛. One of the two popes of the yellow or reformed church of the Lamas. Resides at Lhassa, the capital of Tibet. The other is the Lama Panchhan Rinbochhi of Tashilunpo. Also called Teshulama or Banchin erdeni. *Dalai* is a Mongol word signifying the "Ocean."

DAMAR: 吧嗎油. The sap of a certain tree found in Borneo and Sumatra, and used by the Chinese for caulking boats.

DEATH-BLOW TO CORRUPT DOCTRINES. A scurrilous and disgusting Chinese pamphlet published about 1870, and directed against the propagation of Christianity in China. Translated into English by Dr Nevius of Chefoo.

DEER'S HORNS: 鹿茸. Imported into China in large quantities, and used as a stimulant medicine, the only explanation for which seems to be the quantity of ammonia therein contained.



DENGUE. The Indian name of a kind of fever. Pronounced in various ways, but generally *dengue* with a hard *g*.

*Kuei* - DEVILS: 鬼. Strictly speaking, the disembodied spirits of dead people, but popularly applied to all kinds of ghosts, bogies, the denizens of the Chinese infernal regions, and, last though not least, to foreigners (see *Fanqui*) because of their blue eyes and shrill voices. Devils often mingle with the living in order to work some mischief; but they may always be detected by their want of appetite, their dislike to the smell of sulphur, and the fact that their bodies throw no shadow. They too suffer death and become 孽.

DHOBY. The Hindee word (*dhobi*) for a washerman. Used in Hongkong, but seldom heard in the north of China.

DIAGRAMS, THE EIGHT: 八卦. Eight combinations or arrangements of a line and a divided line, either one or other of which is repeated twice, and in two cases three times, in the same combination. Thus there may be three lines, or three divided lines, a divided line above or below two lines, a divided line between two lines, and so on, eight in all. These diagrams are said to have been invented two thousand years and more B.C. by the monarch Fuh-hi who copied them from the back of a tortoise. He subsequently increased the above simple combinations to sixty-four double ones, on the permutations of which are based the philosophical speculations of the Book of Changes (q.v.). Each diagram represents some power in nature, either active or passive, such as fire, water, thunder, earth, etc., etc.

“Whoever the author of the Diagrams may have been, he seems to have arrived, whether by inspiration or ob-

“servation, induction, deduction, or whatever process, at  
 “the simple conclusion that all things visible are but the  
 “phenomena consequent on the action of certain forces.”  
*Alabaster.* See *Yin and Yang*. The following are  
 specimens of these Diagrams:—☰, ☷, etc.

DICE. Chinese dice are peculiar in that the ace and four are invariably red, while the other points are black. That the ace should be thus marked is easily intelligible, both on account of the Chinese fancy for a dab of the auspicious colour on every available object, and also because the ace is in many cases the highest throw; but it is not generally known why the four should be distinguished in like manner to the exclusion of the rest. One day the Emperor 元宗 Hsüan Tsung of the T'ang dynasty was playing a game with his favourite concubine Yang (楊貴妃), and wanted three fours to win. As the dice rolled out, one of them settled down at once shewing the desired number, while the others went on spinning round and round. “Four! four! four!” cried out His Majesty much excited, and the dice immediately settled in obedience to the Imperial call. A eunuch standing by suggested that something should be done to mark this extraordinary event, and orders were consequently issued that in future the four should be coloured red.

DOCTRINE OF THE CHI (氣). [Before perusing the following quotation from Mr. Alabaster's exposition of this difficult subject, the reader is requested to refer to (1) *Diagrams* and (2) *Yin and Yang*.] “To class  
 “phenomena was his next thought, but ere he could con-  
 “veniently do so, he needed now a name not only for his  
 “symbol but for its parts; and from the sound of the  
 “wind which had breathed the dead waters before him  
 “into life and motion, he called the Initial Force *Chi*,

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"adding thereto the word by which they already expressed grandeur, T'ai Ch'i, the Great Breath, the life, the soul, the spirit of the Living Universe."

DOCTRINE OF THE MEAN: 中庸—invariable medium. One of the Four Books. A philosophical work, ascribed to K'ung Chi, otherwise known as Tzū Ssū, the grandson of Confucius. Traces the ruling motives of human conduct from their psychological source.

DOLLAR. From the German *thaler*, which word was taken from the name of the place "Joachims-thal," where, in the 15th century, the Counts of Schlick coined the silver extracted from their mines into one-ounce pieces. The symbol \$ has been supposed to be the monogram of U. S.—United States; but others maintain that it is an imitation of the pillars and scroll on the Spanish Carolus or "pillar" dollar (q.v.).

DOTCHIN: 度秤 *tu ch'êng*, to weigh. A steel-yard.

DRAGON BOATS: 龍船. The long boats used for racing at the Dragon Festival.

DRAGON FESTIVAL: 端陽 or 端午. A river festival, annually celebrated with boat racing on the 5th of the 5th moon in memory of Wu Yün 伍員, a soldier and statesman who lived some centuries before the Christian era, and was sentenced to die by his own hand for outspokenness to his sovereign. His body was then sewn up in a sack and cast into the river near the present city of Soochow; and the people of all parts of the empire make a yearly "search" for it to this day.

DRAGON THRONE: 龍位. So called because the dragon is the Chinese emblem of Imperial power.

DUTCH WIFE. A light frame, either of rattan or lacquered wood, used in bed as a kind of leg and arm rest, with a view to coolness, by persons who sleep badly in

hot weather. Those in use among the Chinese are hollow cylindrical frames of bamboo, and are called, by a curious coincidence, 竹夫人 "bamboo wives." Also mentioned by 陸龜蒙 Lu Kuei-méng, the celebrated poet of the T'ang dynasty, under the name of 竹夾膝 "bamboo leg-rests."

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DYAKS: 里猫柔. More correctly *Dayaks*. Used by the Malays as a generic term for all the wild races of Sumatra and Celebes, but now especially of Borneo, where they are most numerous, in which sense it is equivalent to our word "savages."

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EARTH, TEMPLE OF: 地壇—altar of Earth. A large enclosure within the walls of the Chinese or outer portion of the city of Peking, dedicated to the worship of Earth as one of the Three Forces 三才, i.e., Heaven, Earth, and Man. It is here that the Emperor, ploughing with his own hand, annually turns the first sod of the year, desiring by his example to glorify Agriculture, the mainstay of the Chinese people.

EAST INDIA COMPANY. First established a factory (q.v.) at Canton in 1684. Monopoly terminated 1834. The character 公, for 公司 *company*, as prefixed to opium (公烟 *company opium*) and other goods, is a survival of the old days when the name of the celebrated "Kumpani" was sufficient guarantee for the quality of its goods.

ENAMEL: 發藍 or 珐琅. The English name for that kind of Chinese ornamental ware which is produced by fixing colours on a copper basis by the application of heat. French, *cloisonné* (q.v.)

ETIQUETTE. (Chinese.) Never sit down while your visitor is standing, nor pass before him through a door. Never speak to an equal from a chair or from on horse-

back, but dismount; nor without first removing your spectacles. Always place a visitor on your left; and in handing anything to him, invariably use both hands. When he takes his leave, accompany him to the front door.

X Chinese servants should not (strictly speaking) appear before their masters in short clothes, nor without socks, nor with shoes down at heel, nor with the tail tied round the head. They should not loll about, but stand in a respectful attitude with their hands down; and on meeting their employers in the street, they should stand aside and yield the path. They should not wear gaudy clothes, nor blue socks; and should be shaved regularly at short intervals.

EURASIAN. The offspring of a European father and an Asiatic mother. There is a Eurasian school in Shanghai.

EVER VICTORIOUS ARMY. The Imperial army which ultimately, under the leadership of Colonel Gordon (otherwise known as "Chinese Gordon"), put an end to the Tai-p'ing (q.v.) rebellion. So named because never defeated.

EXPRESS, AN. A public notification or advertisement of any kind, generally printed and circulated by one of the printing-offices in Shanghai on behalf of those concerned. In an article on *Old Expresses* recently published in the *North-China Daily News*, the writer says, "They commemorate occurrences that were important at the time to somebody, and they contain the names of many persons who have passed away." See *Bunder*.

EXTRA-TERRITORIALITY. The exemption of foreigners residing in China and Japan from trial and punishment according to the laws of these countries.

"British subjects who may commit any crime in China,

“shall be tried and punished by the Consul, or other public functionary authorized thereto, according to the laws of Great Britain.” *Treaty of Tientsin: Art. XVI.*

This word is often written *ex-territorial*; but from the sense it is clearly a similar compound to *extra-parochial*, *extra-provincial*, and such words, and should be spelt accordingly.

**FACTORIES, THE.** So called from their being the residence of *factors*, or agents of the East India Company, and not because anything was manufactured there. The former residences of foreigners in the western suburbs of Canton, to which they were strictly confined. “The factories were a series of 13 *hongs* (q.v.). They were placed side by side of each other, forming as it were a row or terrace fronting the river, but each Hong consisted of a series of buildings placed one behind the other from the river backwards, for a depth of from 550 to 600 feet to the first street running parallel with the river.” *S. W. Williams.*

**FAI TEE:** 快的—*make haste!* [Cantonese.]

**FAI-T'ING:** 快艇—*fast boat.* A small passenger boat in use at Canton.

**FA-KEE or FA-KI:** 花旗—the flowery flag. A common Chinese name for the United States, alluding to the “stars and stripes” of the national standard.

**FANQUI or FAN KUEI-TZÜ:** 番鬼—*foreign devils, i.e., foreigners.* An absurd attempt was once made to shew that the epithet “devils” was applied to foreigners more as a “term of endearment” than anything else, on the ground that the Chinese have good devils as well as bad in their unseen universe, and that there is no reason to believe they necessarily connect us with the latter.

Mr. Ng Choy, the well-known barrister, thinks that the term *fan-qui* has now lost much of its insulting significance, and that the common word *fan* (see *Barbarians*) is used by the Chinese without the slightest reference to its original meaning; but although there may be much truth in his latter proposition, it is none the less desirable that both these expressions should disappear. The same gentleman informed us that the Cantonese slang term for missionaries is *Yah-soo kwai*, "Jesus devils."

The following story, bearing out the view that the Chinese often term us "devils" without reference to the meaning of the word, is vouched for by Mr. Mongan, H. M. Consul at Tientsin. Shortly after the opening of the Tientsin Consulate, a Chinaman presented himself before Mr. Mongan with a present of some kind, which he said he had brought from his home, several hundred *li* distant, in obedience to the command of his dying father who had formerly been cured of ophthalmia by a foreign doctor at Canton, and who had told him, upon his death-bed, "never to forget the English." Yet this present was addressed to 大英國鬼子孟大人—"To His Excellency the Great English Devil, Mongan." See *Devils*.

FANS: 扇子. Are used by the Chinese, men and women alike, from the highest officials down to the lowest coolie, and even by the very soldiers in the ranks. Different kinds are used at different seasons by all who can afford to pay for this form of luxury; and it is considered ridiculous to be seen with a fan either too early or too late in the year. They are made to serve the same purpose as an album among friends of a literary turn, who paint flowers upon them for each other and inscribe verses in what is sometimes called the "fan language." They are also used to circulate the news of any important event

among the people at large; e.g., the Tientsin Massacre, the brutalities of which were depicted in glowing colours upon cheap paper fans and sold in large quantities until prohibited by the officials. At Canton, and probably elsewhere, fans may be purchased having on one side a plan of the city with the names of the principal streets, temples, Yaméns, etc., printed in small Chinese characters. Mr. Stent published the Index to his vocabulary on photographed slips pasted on to the frame of a common fan. A deserted wife is spoken of metaphorically as "an autumn fan," 秋後扇.

**FAN-T'AI:** 藩臺. The treasurer of a province, known to foreigners as the Commissioner of Finance or Provincial Treasurer. Is charged with the fiscal or financial administration of a province.

**FANTAN:** 番攤. The celebrated method of gambling with cash (q.v.) common in China. A pile of the coin is covered with a bowl, and the players stake on what the remainder will be when the heap has been divided by 4—namely 1, 2, 3, or nothing. The croupier then counts the whole rapidly out, deducting eight per cent from the winnings of each player for the good of the house. *Fan* here means "number of times," and *'an* "to apportion," in allusion to the payment of stakes so many times the original amount according to circumstances.

**FA TÍ:** 花地—flower grounds. The well-known Chinese gardens on the opposite bank of the river to the city of Canton are so called.

**FAVOURED-NATION CLAUSE.** The article in a Treaty—e.g., the Treaty concluded at Tientsin, 1858, between the British and Chinese Governments—by which it is stipulated that "the British Government and its "subjects will be allowed free and equal participation in

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“all privileges, immunities, and advantages that may have been, or may be hereafter, granted by his Majesty the Emperor of China to the government or subjects of any other nation.” *Art. LIV.*

The term originated from the frequent occurrence in such clauses of the actual words “favoured nation.” See Treaty between Russia and China, English version, *Art. XII.*

**FAWCETT CASE, THE.** In the summer of 1874, while the new light-house was in course of erection on the Shantung promontory, the people of the neighbourhood, who had frequently shown themselves opposed to the building on the score of Fêng-shui (q.v.), attacked a party of Ningpo coolies who were employed there as masons. The engineer in charge, named Fawcett, ran up to the scene of action with a loaded revolver, which went off in the scuffle and killed a Chinaman. Fawcett was then seized and put in chains (contrary to Treaty) at the Magistrate’s yamén, being subsequently handed over to H. M. Consul at Chefoo, who dismissed the case for want of evidence. Fawcett then left for Shanghai and Japan, where he was afterwards arrested on a warrant issued by Sir E. Hornby, Judge of the Supreme Court, and brought back to Chefoo for trial. The jury, however, were unanimous in their verdict of “not guilty,” and Fawcett was discharged. One curious feature of the case was that the Chinese authorities never volunteered to produce the body, though without this important adjunct no charge of murder can, according to Chinese law, be for a moment entertained; and it was gravely suspected that the man whom Fawcett had shot was nothing more than severely wounded.

**FEAST OF LANTERNS: 燈節.** Held annually on the 15th of the first Chinese moon, i.e., at the first full moon of

the year, when coloured lanterns are hung at every door.

Origin unknown.

No respectable Chinaman is ever seen out after dark without a lantern.

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 FÈNG-HUANG or FUNG-HWANG: 鳳凰. A fabulous bird of good omen. Said to appear in times of national prosperity. Generally translated by *phoenix*.

FÈNG-SHUI or FUNG-SHWUY: 風水 — wind and water, or that which cannot be seen, and that which cannot be grasped. The great *geomantic* system of the Chinese, by the *science* of which it is possible to determine the desirability of sites whether of tombs, houses, or cities, from the configuration of such natural objects as rivers, trees, and hills, and to foretell with certainty the fortunes of any family, community, or individual, according to the spot selected; by the *art* of which it is in the power of the geomancer to counteract evil influences by good ones, to transform straight and noxious outlines into undulating and propitious curves, rescue whole districts from the devastations of flood or pestilence, and “scatter plenty o’er a smiling land” which might otherwise have known the blight of poverty and the pangs of want.

For many years the Chinese urged that the introduction of railways and telegraph poles would seriously injure the Fêng-shui or prosperity of the districts through which they might be carried; but this view is gradually melting away, even in the eyes of the most bigoted of Chinese statesmen “into the infinite azure of the past.”

As one example among many, we may state that the roofs of adjoining houses are never built on the same level. Hence the *Fêng-shui* of Oxford Street would in this respect be considered good; that of most Parisian thoroughfares, bad.

**FIRE-CRACKERS.** Are employed by the Chinese at all kinds of ceremonies, religious and otherwise, the idea being to frighten away devils and malicious spirits.

**FISHES, TWO.** Often seen on Chinese envelopes, from an old story of a letter having once been conveyed in a fish's belly. Also, as a fanciful shop-sign to aid customers in finding the house they want, when two tradesmen in the same line and of the same name happen to carry on their business in adjoining houses. Huge gilt cash and other ornamental designs are often suspended outside shop doors with the same object.

**FISHING CORMORANT:** 鸕鷀. Found in many parts of China and taught to catch fish, at first with a ring round the neck to prevent it from swallowing the quarry. Also called 烏鬼 the *black devil*, and 釣魚郎 *catch fish gentleman*, the latter term being a borrowed name of the kingfisher.

**FIVE CLASSICS, THE.** See *Ching*.

**FIVE RELATIONSHIPS.** See *Sacred Edict*.

**FLOWER-BOAT:** 花艇. A large ornamental barge, used by the *jeunesse dorée* of China for drinking bouts, picnics, suppers, etc. In some districts these boats are painted blue.

**FLOWERY LAND, THE:** 華國. A common Chinese name for China, equivalent to *la belle France*, and not necessarily implying the presence of flowers.

**FO or FOH:** 佛. The first of the Chinese characters employed to represent the sound *Buddha*, (q.v.) Now universally used in China for the whole word.

A resemblance has been pointed out in the composition of 佛 to the monogram of the letters I. H. S., which are vulgarly supposed to stand for *Jesus Hominum Salvator*, whereas they are really nothing more than the three first

letters of the Greek name  $\text{Ἰησοῦς}$ —Jesus. This faint similarity is of course beneath notice, and not to be compared with the startling resemblances between the instrumental and other parts of the Buddhist and Roman Catholic religions. Among the most striking points may be cited the use of candles, flowers, vestments, beads, holy water, relics, and masses for the souls in Purgatory; not to mention celibacy, fasting, the shaven heads of the priests, the robe folded over the breast in the form of a *cross*, the immaculate conception of *Mayā* 摩邪 the mother of Buddha, etc., etc.

FOKIEN or FUHKIEN: 福建—happily established. One of the Eighteen Provinces; capital city Fu-chou 福州府 on the Min 閩, which latter character is also the old name of the province.

FORBIDDEN CITY, THE: 禁城 or 內宮. The inner area of the Tartar section of Peking, upon which stands the Imperial palace, is so called by foreigners, being a translation of the first Chinese phrase given above. Also known as 紫禁城 the Purple Forbidden City.

FORMOSA. "Beautiful." The Portuguese name for the island of Taiwan (q.v.). Partly occupied in the seventeenth century by the Dutch; now, by savages 生番 on the hills in the interior, by Chinese along the eastern seaboard, and by Pepo-hwans (q.v.) between the other two.

FOUR BOOKS: 四書.

- 1.—The Great Learning.
- 2.—The Doctrine of the Mean.
- 3.—The Confucian Analects.
- 4.—The works of Mencius.

The first portion of the Chinese student's curriculum, from which are invariably taken the themes set at the

examination for the degree of *hsiu-ts'ai* (q.v.) or bachelor of arts.

**FOUR SEAS, THE:** 四海. The seas by which the Chinese believe that the Middle Kingdom (q.v.) is bounded. Now often used for the whole world; e.g.—“all within the Four Seas are brothers.”

**FU or FUH:** 福—happiness. Constantly seen on door-posts, vases, etc. The Chinese have 100 fanciful ways of writing both this and the character for *Show* (q.v.) old age. Another common character of this kind is 喜 *hsi* joy, which often occurs on tea-pots, cuspidors, etc., in a duplicated form, thus 囍.

**FUKEY or FOKEE:** Native Chinese as opposed to foreign. From the Cantonese pronunciation of 夥計 *a partner* and even *a friend*.

British sentry, during occupation of Canton, to passing Celestial:—

Q. Who goes there?

A. Fukey—(a friend).

Chinese dogs are usually called *fukey-dogs*, and foreigners may be not unfrequently heard to designate a Chinaman as a “dirty fukey.”

**FUN or FÊN:** 分—a share. The 100th part of a Chinese ounce of silver. A candareen.

**FUSANG:** 扶桑 or 佛桑. A country named after a plant so called which was seen growing there, and is said, but without foundation, to be the Mexican aloe. Identified by Klaproth with Saghalien; by Leland, with part of the American continent; and by others, with Japan. Visited by a Chinese Buddhist priest in the 5th century, to whom, were Leland's view correct, would be due the honour of the discovery of America.

**FUSIYAMA:** 富士山—the learned scholar's hill. The

celebrated mountain—an extinct volcano—of Japan. Lady Parkes was the first European lady who ever reached its summit. Last eruption took place in 1707. The following is an imitation of a Japanese ode in which the word is introduced as a pun.

“Now hid from sight are great Mt. Fusi’s fires—  
 “Mt. Fusi, said I? ’Tis myself, I mean!  
 “For the word *Fusi* signifies, I ween,  
 “*Few* see the constant flame of my desires.

B. H. CHAMBERLAIN.

**FUTAI** or FOO-YÜEN: 撫台—the tranquilliser. The Governor, or, as he is sometimes called, Lieutenant-Governor of a province. Ranks with the Governor-General or Viceroy, and exercises much the same functions in a slightly inferior degree; but in provinces where there is no Viceroy, wields the supreme power.

**GALANGAL**: 良薑—mild ginger. The root of a plant cultivated in the Eastern archipelago, and possessing stimulating properties similar to those of ginger.

**GALAW**. A meaningless term peculiar to the Cantonese dialect, employed to finish off a sentence euphoniously, at the same time adding an indefinable something to the force of the words spoken. May be compared, in some respects, with the French *allex*; e.g., “Je me moque pas mal de lui, allez!” Has been introduced into pidgin-English; e.g. “You too muchee saucy, galaw!”

**GĀUTAMA**: 喬答摩 or 瞿曇. From *gāu* earth and *tama* most victorious. The sacerdotal name of the Shakya family (q.v.), that family being said to be the most victorious on earth.

**GEISHA**: 藝者. A Japanese singing or dancing-girl.

**GENGHIS KHAN**—the “greatest” Khan. Written 成吉思汗 in the 通鑑綱目. Also known as

*Temujin* 鐵木真 or 特穆真. The great Mongol conqueror of China. A.D. 1162—1227.

GHARRY. A kind of four-wheeled carriage in use at Singapore. From the Indian *ghari*.

GIALBOS: 贊普. The descendants of the ancient kings of Tibet, who ruled that country before the Lamas (q.v.) began to usurp temporal power.

GINGALL or GINJAL. See *Jingall*.

GINSENG: 人參. The root of a plant found growing in China, Corea, America, and elsewhere, and much valued as a strengthening medicine by the Chinese. All the ginseng in China belongs by right to the Emperor, who occasionally bestows small quantities on deserving officials who may happen to be in failing health.

Popular superstition says that after three centuries the ginseng plant changes into a man with white blood, which is the veritable elixir of immortality, a few drops being sufficient to raise a dead man to life.

GIORO or GHIORO: 覺羅. The Manchu surname of the present Imperial family of China. The legendary progenitor of the Manchu chieftains who subsequently reached the Throne bore the surname of *Aisin Gioro* 愛新覺羅 or "Golden Race," and the Manchu nation was known to the Chinese at the time of the Sung (q.v.) as the 金朝 or "Golden Dynasty." All Red Girdles (q.v.) are called *Gioros*, as opposed to Yellow Girdles who are 宗室—"of the Imperial family." As to pronunciation, this word would be more accurately written *giolo*, the *g* being soft.

GIRDLE, RED: 紅帶子. A distinctive badge worn by members of the collateral branches of the present Imperial family of China in the male line for ever, dating from the Manchu chieftain now known as 天命 "By

Heaven's command," A.D. 1616. Those entitled to wear the red girdle are also called Gioros (q.v.).

**GIRDLE, YELLOW:** 黃帶子. Is worn by the direct issue of the Emperors of the present dynasty and their descendants in the male line for ever, dating from the Manchu chieftain 天命, A.D. 1616. "Each generation becomes a degree lower in rank, until they are mere members of the family with no rank whatever, though they still wear the girdle and receive a trifling allowance from the Government. Beggars and even thieves are occasionally seen with this badge of relationship to the Throne."—*G. C. Stent*.

"The imperial family wear a golden yellow sash, and the gioro a red one; when degraded, the former take a red sash, and the latter a carnation one." — *Chinese Chrestomathy*.

**GO-BANG.** The now celebrated Japanese game recently introduced into England. Called by the Japanese *gomo-ku narabé* 五目並, i.e., five eyes in a row, the book name being 畫五 "draw five."

*Go-bang* is simply 碁盤 or checker-board. The object of the game is to get five checkers or counters in a row.

**GODOWN:** 土庫 or 棧房. (1). Originally a cellar or place to which it was necessary to go down. Now, a warehouse. (2). From the Malay *go-dong*, a warehouse.

**GOL.** A Mongol word signifying river; e.g., the Ergu gol.

**GOLD, SWALLOWING:** 金吞. Metaphorically used among the Chinese for suicide by poison, chiefly in the case of high officials who have received intimation from Peking that their lives are no longer wanted. Absurdly supposed by some foreigners and many ignorant natives



to signify death from swallowing gold-leaf. This mistake has been made by most writers on Chinese subjects, such as Doolittle, Williams (*Middle Kingdom*, II. 543) and others; and has recently been perpetrated by Dr Jardine of Kiukiang in his otherwise able Medical Report published in the Customs' Gazette, No. XXXIII, January—March, 1877: — “Gold-leaf poisoning appears to be “seldom practised here as a method of committing suicide, “as I have heard of only one case during my three years’ “residence . . . . Gold-leaf, where it does not suffocate, must act simply as an irritant, and therefore “I should consider that the rational treatment would be “the continuous exhibition of alkalies, with demulcent “drinks and emetics.”

But it might just as well be argued that 賜帛 “to present silk” must necessarily mean an Imperial gift of a few bales to a deserving mandarin, instead of, as it actually does, a peremptory command to strangle himself forthwith.

**GOLDEN FOOT, THE.** Generally and wrongly used for the King of Burma. Mgr. Pallegoix, in his *Description du Royaume Thai ou Siam*, p. 260, speaking of the King of Siam says, “Il n'est pas permis de le nommer par son propre nom; il faut le désigner par les titres rapportés ci-dessus,” and then he gives a list of ten titles, the first of which is *phra-bat* or the “divine feet.” Now Rees' Encyclopædia, under the word *Prabat*, after explaining that *pra* means anything worthy of veneration and that *bat* means “foot,” refers the term to one of the famous footprints of Buddha to which the king renders homage once a year when he visits it with great pomp and parade, and which has been covered with a plate of gold. Thus it is this footprint which is the “Golden Foot,” the proper

title of the King of Siam being "Divine Feet"; but both are in Siamese called *Phra-bat*: hence the confusion. Again, Rees' says (See *Birman*) the queen and princes have the title of "*Praw*," and it is probably from the similarity of this word to *Phra* that a further confusion arose between the title of the King of Siam and that of the queen and princes of Burma. Of the Siamese, Captain James Low writes, "everything holy or magnificent is with them, as with the Burmese, golden." 2

**GOLDEN LILIES:** 金蓮. A poetical name for the cramped feet of Chinese women. From an expression used by the monarch Tung Hun Hou 東昏侯, A.D. 499—501, in admiration of his concubine P'an 潘妃, as she danced upon a stage ornamented with lilies:—"Every footstep makes a lily grow."

**GONGEN.** General designation of native Shintô (q.v.) gods in Japan.

**GONGS.** Are beaten at intervals before the cavalcade of a Mandarin to warn the people to stand aside. For the Viceroy and officials of equal rank 13 consecutive blows are given; for the Fan-t'ai, Taot'ai, etc., 11; for the Prefect 9. Officials below this rank are only entitled to use gongs beyond the limits of the capital of a province, e.g., in District cities, where 7 blows would signal the coming of the magistrate. Gongs are much used in religious ceremonies, and as salutes by passing junks belonging to the same fleet. Hence the proverb 不擂鑼 *not to beat gongs*, i.e., *not to salute*, said of persons no longer on speaking terms. As to etymology, Webster gives "Malayan (Java) gong;" but the Chinese word 更 *kêng* (the *ê* pronounced like the *u* in *sung*) the night-watch, may possibly be the true source of the term, and

2108  
kêng

5990

the origin of the Malay term. Substituted by foreigners in China for

“.. that all-softening, overpowering knell,  
“The tocsin of the soul—the dinner bell.”

GON-TENJI: 權天女. The Imperial concubines.  
[Japanese.].

“It is hereby notified that Yanigawara Ai-ko, the Gon-  
“tenji, gave birth to a son of the Mikado, at noon this 23rd  
“instant.

“SANJO SANEYOSHI,  
*Daijo Daijin.*

“23rd September, the 10th year of Meiji.”

*Gon* is an honorary prefix, almost equivalent to Her Highness.

GOOSEBERRY, THE CANTON. See *Carambola*.

GRAND CANAL: 運河—transit river or 閘河 river of locks. Extending from Tientsin to Hang-chou Fu, the capital of Chekiang, a distance of about 650 miles, and completing an almost unbroken water communication between Peking and Canton. Designed and executed by the first Mongol Emperor of China, Kublai Khan (q.v.).

GRAND EXAMINERS: 主考. Officers imperially commissioned to hold examinations at the various provincial capitals for the purpose of conferring the *chū jen's* or master's degree. These examinations take place once in every three years.

GRAND SECRETARIES: 大學士. The four principal members of the Chinese Cabinet Council. Two are Manchus and two Chinese. There are also two Assistant G. Secretaries, one Manchu and one Chinese.

GRASS CHARACTER: 草字—plant character. The Chinese running hand. So called because of its irregular

plant-like appearance. Chiefly used in business: never in official documents.

GRASS-CLOTH: 夏布—Summer cloth. A kind of linen made from the fibre of certain plants.

GREAT LEARNING: 大學. One of the Four Books (q.v.). "What the Great Learning teaches is—to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence."—*Legge's Translation*.

Its authorship is unknown. Choo He attributes a part to Confucius himself, regarding the rest as commentary; but Dr. Legge thinks it was more probably the work of K'ung Chi 孔伋, grandson of Confucius and author of the *Doctrine of the Mean*.

GREAT WALL, THE: 萬里長城—the ten thousand mile rampart. Built by the first universal monarch of China, Shih Huang-ti 始皇帝, who came to the throne B.C. 221, as a means of defence against the Mongolian hordes, and named by him the "Red Fort" 紫塞, as being an addition to the nine old frontier forts which guarded the Empire of China. Is about 1400 miles (English) in length, twenty-two feet in height, and twenty feet in thickness. At intervals of 100 yards or so are towers, some forty feet high; the whole being built of brick, except towards its western extremity, where it is barely more than a huge mud bank. Is the most noticeable work of man on the globe.

GREEN HEADS, THE: 綠頭. A *sobriquet* given to the Anglo-Chinese contingent at Ningpo, long and ably commanded by Colonel Cooke, formerly of the "Ever Victorious Army" (q.v.).

GREEN TEA. Generally believed to be prepared from the leaves of a different species of plant from that which

furnishes black tea, whereas the distinction between the two lies only in the mode of preparation.

“ . . . for I grow pathetic,  
Moved by the Chinese nymph of tears, green tea?”—*Byron*.

**GRIFFIN.** A new arrival in the East; equivalent to a “freshman” at Oxford. See title-page.

Also, a racing pony that runs for its first time.  
“The griffins are an undoubtedly good lot, probably the best that have ever been in training on the Foochow Course.”—*Foochow Herald*.

**GUILDS:** 會館—meeting houses. The trades’-unions of China, except that there is here no combination of Labour against Capital as with us, but merely a union of merchants or traders in any particular branch of commerce, with a view to facilitate and render more successful the business operations of each individual member. The buildings in which these associations meet are often very handsomely decorated, and are always provided with a stage for theatrical performances.

**GUP.** The Hindustani for gossip or scandal. A few years ago some letters were addressed to one of the Shanghai papers under this *nom de plume*, and Florence Marryat has published a novel with this title.

**HADJI.** A Mahommedan who undertakes the pilgrimage to Mecca, the name being kept for the remainder of the pilgrim’s life.

**HAIKWAN, THE:** 海關. Superintendent of Chinese Maritime Customs. Always a Chinese official, as distinguished from his European colleague, the Commissioner of Customs 稅務司. See *I. G., The*.

**HAINAN, I. OF:** 海南—South of the Sea. Commonly known to the Chinese as K’iung-chow 瓊州, being a department of the Kuang-tung province.

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**HAKKAS:** 客家—strangers. A race said to have migrated from the North of China (Kiangsu or Shantung) to the Kuang-tung province at the time of the Yüan dynasty, A.D. 1206—1368. For an elaborate account of this people, See *Notes & Queries on China and Japan*, > Vol. 1, No. 5, by Dr. Eitel.

**HAMPALANG:** 喊彭哈. A common expression in the Canton and Swatow dialects meaning “all.” Like much of the *patois* of China, it cannot, properly speaking, be written; the three characters above giving only the sound without conveying any meaning. Said by Mr. G. Minchin to be a corruption of the Cantonese 咸埋包來 “wrap up all and come,” as used by the bum-boat men at Whampoa when directing their assistants to take away whatever old clothes etc. the sailors on the foreign ships might have given them in payment for their eatables. Being subsequently imitated by the jacks themselves, their corruption “hampalang” passed into the Cantonese dialect as a convenient expression for “all.”

[Philologists will be interested to learn that, whatever may be the value of Mr. Minchin’s above explanation of a common Cantonese expression, there is no doubt that many English words and phrases are fast passing into the Chinese language; e.g., *pong* for pound, *sense* for cent or cents, *numba one* for first-rate, etc., etc. Some have even been incorporated as proverbs; e.g.—(in Cantonese)

你睇我好—Ni t'ai ö hoo

我睇你 *can do*—Ö t'ai ni *can do*.

The sense runs, “You treat me well, I’ll treat you *can do*”—*can do* being a common pidgin-English phrase meaning “well,” “enough” etc.

The following dialogue between two Cantonese gives one more illustration:

Q. "How about that affair of yours?"

A. "Oh, *sum too sik*, as the foreigners say."

Here the three italicised words are an imitation of *seven two six*, chosen because, as pronounced by a Cantonese, they are identical with the sounds of 心都息 *heart all desist*, i.e., "I have ceased to bother about it."]

HAN, SON OF: 漢子. That is, a man who lived under the Han dynasty, B.C. 206—A.D. 221, the epoch of the *Renaissance* of Chinese literature, often spoken of as the brightest page of Chinese history. The name of the dynasty came to be used as a synonym for China, in which sense it is still employed.

HANKOW: 漢口—mouth of the Han (river), which here joins its waters with those of the Yang-tsze. A port on the Yang-tze, opened by Treaty of Tientsin 1858, though not occupied until 1861. Is 582 geographical miles from Shanghai; one of the five commercial centres of China, and now the starting-post for the great annual Ocean Race (q.v.).

HAN-LIN: 翰林—forest of pencils. The Chinese National Academy in Peking, the members of which are employed in drawing up government documents, histories, etc., and in the advancement of learning generally. Admission to this body is the highest literary honour obtainable by a Chinese scholar.

HAPPY VALLEY, THE: 黃泥涌—yellow mud creek. A valley in the island of Hongkong, covering about thirty acres of ground, and used as a race-course. The term *Happy Valley* belongs originally to Dr. Johnson's *Rasselas*, the history of a prince of Abyssinia who travelled far and wide in search of true happiness.

HARA-KIRI: 腹切—belly cutting. Disembowelment:

the form of suicide formerly in vogue among the Japanese.

Familiarly known to Europeans as the "happy despatch."

HATOBA : 埠頭. A pier, or landing-place. [Japanese.]

Used much as *matow* (q.v.) in China.

HATS, CHINESE OFFICIAL. Are of two kinds, winter and summer. The latter is made of a yellow grass: the former of black cloth, velvet, and satin. Both have red tassels. The days for changing from one to the other are fixed by Imperial Edict.

HEATHEN CHINEE, THE. The title of Bret Harte's celebrated satire on the outcry against the employment of Chinese labour in the Western States of America.

T'ien—HEAVEN : 天. This term as used by the Chinese may mean either (1) the sky as seen over head which is personified into the deity, "old Bluecoat" 穿藍衣裳, or the "old gentleman of the sky" 老天爺. (2). Abstract right 理. When Confucius said, "He who offends against Heaven has none to whom he can pray," the learned commentator Choo He (q.v.) said 天即理也 "by Heaven is meant abstract right." (3). Fate, Kismet; e.g., the phrase used in deeds of sale of girls: "If she should die, both parties agree to accept such event as the will of Heaven."

In illustration of No. 1, the character 天 is often drawn with men and women leaning against it eating from the usual rice bowl, the whole forming a picture conundrum and explained by 靠天喫飯 "they rely on Heaven for their daily food."

HEAVEN, TEMPLE OF : 天壇—altar of Heaven. A large enclosure within the Chinese or outer portion of the city of Peking where the Emperor sacrifices and performs various religious ceremonies in honour of Heaven, the great unseen power which directs the affairs of men, from



which the Emperor himself holds his commission to rule over the whole world (天下), and to which he is personally responsible for the well-being of his people.

A list of all those executed during the year and of their crimes, is burned by the Emperor on the *altar of heaven* at the winter solstice; he is thus supposed to inform heaven of the manner in which he has used its delegated authority.

HËEN or HIEN. See *Hsien*.

HEIMIN: 平民. The so-called "common people" or working classes of Japan.

"The shizoku (q.v.) have ceased to carry swords, but "they retain power over the *heimin*, as they did in former "times."—*Hiogo News*.

HIBATSHI: 火鉢—fire bowl. A portable stove used in Japan for warming rooms, etc.

HIEN FUNG or HSIEN FÊNG: 咸豐—general abundance. The style of reign adopted by the Emperor who ruled China from 1851—1862. Fled from Peking at its capture by the allied forces, and died at Jehol (q.v.).

HININ: 非人—"Not humans." A class of Japanese paupers, formerly allowed to squat on waste lands.

HIRAKANA or HIRAGANA: 平假字. The Japanese running hand or simplified form of the Kana (q.v.). The common symbols used in writing the native language, resembling the Chinese "grass" character. Said to have been introduced into Japan at the beginning of the 9th century.

HIUNG-NU: 匈奴. The Chinese name for the Turkic tribes during the Ch'in and Han dynasties.

HIYAKSHO: 百姓. The Japanese "farmer" class.

HOANG-HO: 黄河—yellow river. So called from the yellowness of its water, caused by the vast quantity of

mud which is swept down by its rapid current to the sea. Pronounced *Hwong haw* in the Mandarin dialect.

*ai-k'ou* HOIHOW: 海口—sea port. The port of Kiung-chow Fu (q.v.) in Hainan.

*ai-pien* HOKLOS: 福老—the old ones of Fu, i.e. Fokien. A tribe said to have come originally from that province. Now found chiefly in the Prefecture of Hui-chou 惠州. Williams writes 學老; but this is doubtless incorrect.

HOLY CITY, THE. A title bestowed in 1585 upon the city of Macao by the Portuguese settlers residing there. Above the entrance to the Senate House may still be seen—"Cidade do Nome de Deos—*não ha outra mais leal*," i.e., "City of the Name of God—there is not another more loyal."

X HONAN: 河南—South of the (yellow) river. One of the Eighteen Provinces, capital city K'ai-fêng Fu 開封府. Old name 豫.

*opposite* HONAM. Same as preceding. Name of an island close to Canton, ~~to~~ which formerly stood the celebrated foreign "factories" (q.v.).

*102?* HONG: 行—a row, or series. Chinese warehouses were so called because consisting of a succession of rooms, and the old "factories" (q.v.) being similarly built, the Chinese called each block a *hong*. Now used of all kinds of mercantile houses.

HONG-BOAT: 三机—three oars. A Chinese sampan with a small wooden house in the middle, capable of holding about eight persons. Said to have been rowed originally by only *three* men sitting in the bow, with a fourth sculling at the stern—whence the Chinese, name; but now the number varies according to the fancy of the owner. Used by foreigners residing at Canton. Same as *Matri-monial*.

HONGKEW or HONGQUE: 虹口. The site of the American Settlement at Shanghai. From the local pronunciation of the above two characters, literally, *rainbow mouth* or *port*, the Chinese name of the place.

HONG-KONG: 香港—fragrant lagoon. There has been much controversy as to the correct interpretation of the above two characters. "Fragrant Streams" and "Incense Harbour" are among those given. The use of the term "lagoon" is based upon the fact that the inlet of water which forms the harbour of Takow, Formosa, and is unquestionably a lagoon, is written down in Chinese maps of the place as a 港. Hongkong was ceded to the English in 1841 and by Treaty of Nanking in 1842, but is still frequently spoken of by the inaccurate as being in "China," and sometimes even as a Treaty Port. Was formally erected into a British Colony 5th April 1843. Is 26 miles in circumference, and nine in length by eight in breadth. The "Peak," upon which stands the signal staff, is 1825 feet high.

Our word *Hongkong* is a corruption of the local pronunciation of the Chinese name. See *Petticoat-string*.

HONG MERCHANTS. The security merchants of former days, who, for the privilege of trading with foreigners coming to Canton, became security to the mandarins for their payment of duties and their good behaviour while on shore. Monopoly broken up by Treaty of Nanking 1842.

HOO-SZE: 湖師. Abbreviation for 湖絲師 "silk expert" or "silk toucher." Compare *chaa-sze*. Known in Canton as 絲師 or 湖絲客, 湖絲 standing for raw silk from Hu-chou Fu in Chekiang.

HOPPO, THE. The Haikwan (q.v.) or Superintendent of Customs at Canton, has been so called for many years. The term is said to be a corruption of *Hoo poo* 戶部—

the Board of Revenue, with which office the Hoppo, as collector of duties, is in direct communication.

*ai* Ho-t'ou HOTOV: 河頭—head of the river. Name of a large kind of boat used by foreigners at Canton for going up country, picnics, etc. So called from the name of the place at which they are built. Are usually distinguished by three or four red doors, called 馬門, on each side.

HOUSE-BOAT. The common name among foreigners in China for small sailing boats housed over and fitted up with sleeping bunks, cook's galley, and other European appliances. Are much used on the river Yang-tsze by the "shootists" of Shanghai, Chinkiang etc.

HSIN CHING LU: 尋津錄. The *Book of Experiments*, or first handbook of the Court Dialect published by Sir T. Wade. Was wittily travestied into 新京路 "the new road to Peking," the sounds of the two sets of characters being sufficiently near, for a foreign ear, to admit of such a pun.

HSIU-TS'AI: 秀才—cultivated talents. A graduate of the lowest rank. Generally translated *bachelor of arts*.

HSIEN: 縣. A district under the immediate control of a magistrate called a *chih-hsien* (q.v.), or simply a *Hsien*.

HU-KUANG: 湖廣. The old name of a province now divided into Hu-pei and Hu-nan (q.v.), but still used collectively of the two. Also called the Two Hu.

7 HUNAN: 湖南—South of the (Tung-t'ing 洞庭) lake. One of the Eighteen Provinces. Capital city Ch'ang-sha Fu 長沙府. Old name 楚.

HUNG-LOU-MÊNG: 紅樓夢. Dream of the Red Chamber. A famous Chinese novel in the Peking dialect, dealing chiefly with events of domestic life which are very graphically described. Many Chinese are said to have died for love of the heroine, Miss Lin, so exquisitely

has that young lady been portrayed by the author, whose name is not known; but the book being considered a dangerous one to fall into the hands of youth was accordingly placed in the *Index Expurgatorius* of China, though at present its sale is carried on much the same as that of any other work.

9-12 250 HUNG-MÓ or HUNG-MAO: 紅毛—the red-haired. A term first applied by the Chinese to the Dutch, in the 17th century, and now to all white foreigners. Is slyly used to a great extent, as also *fan* 番 barbarian, among the Chinese of Hongkong. Only recently the writer received a letter from his washerman addressed 紅毛二江臣 *The red-haired Vice Consul*, though even this will hardly bear comparison with a title he once obtained in Swatow, where it is commonly used, namely 耶穌官 *The Jesus Mandarin*—an appellation which tells its own tale. See *Barbarians*.

HUPEH or HU-PEI: 湖北—North of the (Tung t'ing 洞庭) lake. One of the Eighteen Provinces. Capital city Wu-ch'ang Fu 武昌府. Old name 鄂.

HUTUKHTU: 呼圖克圖. The cardinals, or second order in the hierarchy of Lamaism (q.v.). The three chief Hutukhtus reside at Urga, Kuku Khoto, and Peking; the latter representing Lamaism at the Court. In Tibet they wield temporal as well as spiritual power, the administration being entirely in their hands.

“Derived from a Mongolian word which is interpreted “in Chinese as signifying *tsai lai jên* 再來人—i.e. one “who returns again, an Avatar.”—*Mayers*.

HWANG-POO or WANG-PU: 黃埔—yellow reach. The river whereon, at a distance of about 12 miles from the Yang-tsze into which it flows, stand the town and the foreign settlement of Shanghai.

HWEI-HWEI or HUI-HUI: 回回. Generally used of all classes of *Mohammedans* found in China. The character 回 is sometimes written with *dog* by the side 狗.

HYSON: 熙春—flourishing spring. A kind of tea.

HYSON, YOUNG: 雨前—before the rains. A kind of tea so called because it was picked early. Formerly called *uchain*.

IBN BATUTA. An Arabian traveller who visited China in the fourteenth century, and whose narrative corroborates several of the statements of Marco Polo.

ICHANG: 宜昌. A port in the province of Hu-peï on the upper Yang-tsze, opened to trade by Chefoo Convention of 1876.

ICHIBU: 一分—one *bu* (q.v.).

ICHI-ROKU: 一六—one six. All days of the month which contain one or other or both of these numbers; e.g., the 1st, 6th, 11th, 19th, etc. These days were adopted as official holidays on the establishment of the present Government in Japan, but recently Sundays have been substituted.

“Our readers have doubtless been unaware that their majesties the Emperor and Empress, desirous of instructing themselves in European science, were accustomed to take lessons regularly every day, excepting those of *ichi-roku*.”—*Echo du Japon*.

The Japanese also use the expressions *ni-hitchi* 二七 2nd and 7th, *sam patchi* 三八 3rd and 8th, *shi-ku* 四九 4th and 9th, and *go-juh* 五十 5th and 10th in the same manner. The same kind of phraseology is also common in China.

I. G., THE. Abbreviation for *Inspector General* of the foreign department of the Chinese Customs. During the occupation of the native city of Shanghai by the Tai-p'ing

rebels 1853—55, the collection of the Customs' revenue was temporarily placed in the hands of three foreign officials deputed by the British, French, and American Consuls; and this system was found to answer so well that it was continued even after the evacuation under the guidance of Mr Horatio Nelson Lay at the head of a small staff of European assistants. The arrangement was finally extended to all the Treaty Ports, and has developed into what is now known as the Chinese Customs' Service—one of the most ably conducted organisations in the world. The present I. G. is Mr. Robert Hart, resident at Peking.

INDIAN INK. A misnomer for the slabs of *Chinese ink*, prepared from soot and glue, and used all over the empire since the third century of our era. From their habit of putting the writing brush or pencil into the mouth in order to give a fine point, the Chinese have come to employ the phrase "eating ink" as a metaphorical equivalent for study.

INLAND SEA, THE. The sea which is almost surrounded by the three southernmost islands—Nipon, Sikok, and Kiusiu—of the Japanese empire. Is about 250 miles in length, and contains some fine pieces of scenery.

INNER LAND, THE. See *Nui ti*.

I-RO-HA KANA. A form of Japanese writing said to have been invented by Kūkai, a Buddhist priest who died A.D. 835, in order to assimilate the letters as much as possible to the Bonji (i.e. Pali) used in the sacred books of the Buddhists.

ISHI-DŌRŌ: 石燈籠. A stone lamp. [Japanese].

JADE: 玉. A species of nephrite, the green and white kind of which (翡翠 *fei ts'ui* kingfisher plumes) is highly valued by the Chinese. Rings, bracelets, vases, and

various other ornaments are made of this stone, which is also largely imitated. The Chinese word is extensively employed in ceremonious language; e.g., 玉體 “your jade (i.e., honourable) person” and 勿吝玉趾 “do not spare your jade footsteps,” i.e., “come and see me,” etc., etc.

**JAMBARREE.** A festive party, involving much noise.

[Slang.] Recently analysed by a wag at Swatow:—

Alcohol.....	75	parts.
Vox humana.....	24	”
Water.....	1	”

**JAPAN:** 日本—sun root. Hence it is called “Land of the Rising Sun,” the extreme Orient. Our word is from *Jeh-pun*, the Dutch orthography of the Japanese *Ni-pon*, as represented by the above two Chinese characters.

Formerly known to the Chinese as Wo 倭, which character was altered by the Japanese to 和. Also called 神國 the nation of gods, and 皇國 the Imperial nation. [See *Nipon* and *Yamato*.]

**JEHOL:** 熱河 hot river. A summer residence of the Emperors of China, lying about 100 miles north of Peking, beyond the Great Wall, and built in 1780 on the model of the residence of the Panshen Erdeni (q.v.) at Tashilumbo in Tibet, when that functionary proceeded to Peking to be present on the seventieth anniversary of the Emperor Ch'ien Lung's birthday. It was here that the Emperor Hsien Fêng died in 1862, subsequent to the capture of Peking by the British and French forces. Our name is an imitation of the Chinese sounds.

**JESUITS, THE.** The highly-educated Romish missionaries of that particular sect who resided at Peking during the seventeenth and part of the eighteenth centuries, and employed themselves chiefly in the translation of scientific



works, in teaching astronomy, etc., etc. Matteo Ricci and Adam Schaal are among the most famous.

JIGGY JIGGY or JIKI JIKI: 直直. Japanese equivalent for "make haste!"

JINGALL. The Chinese blunderbuss. From the Hindustani *jangal*, a swivel, a large musket. Generally fired in China from a swivel fixed on a wall or in a wooden post, but sometimes with the barrel resting on a second man's shoulder.

"There is very little recoil with these weapons, as they weigh about twenty pounds, and the charge is not rammed home, but just dropped down the muzzle."—*Shanghai Courier*.

JINRICKSHA or JINRIKISHA: 人力車—the man's strength cart. A two-wheeled chair, constructed to carry one or more persons, drawn by a coolie in front and sometimes pushed by another from behind. From the Japanese pronunciation of the above three characters. Now largely used in Shanghai.

JOHN TUCK. A slang name for the Viceroy at Canton, being the corruption of *Tsung-tok* 總督, Governor General, as pronounced by the sailors of H. B. M.'s fleet during the occupation of Canton.

JON-NUKÉ. The famous, but immoral, "forfeit dance," as performed by Japanese girls, who pay forfeit for any breach of certain regulations connected with the game by throwing off one article of clothing each time, until nothing remains, when they disappear behind a curtain at the back. Part of the performance consists of singing a song, beginning with the words "Jon-kino, jon-kino."

JOO-EE or JU-I: 如意—as you desire. A kind of sceptre often given as a present among the Chinese, and

signifying that the recipient will attain his wishes. To be seen in the hands of idols at Chinese temples.

The Buddhist Mani 摩尼, a gem which was said to remain always brilliant, was called the Ju-i Pearl. It is enumerated as one of the Seven Precious Things.

**JOSS.** A Chinese idol; also applied to the Christian God. The word is a corruption of the Portuguese *deus*, God.

**JOSS-HOUSE.** A Chinese temple; e.g., the "Treaty Joss-house" where the Treaty of Tientsin was signed. Also used by the natives to designate all foreign churches and chapels.

**JOSS-HOUSE MEN.** Missionaries are so called by pidgin-English speaking Chinese.

**JOSS-PAPER.** Pieces of gold and silver paper worked into the form of shoes of sycee (q.v.) and burnt by the Chinese at masses for the dead, before the shrine of the God of Wealth (財神) etc., etc.

**JOSS-PIDGIN.** Any form of religious ceremony, foreign or native, including cracker-firing, processions, etc. etc.

**JOSS-STICK.** The sticks of incense made from the dust of various scented woods mixed with a little clay, and used in temples for worship, in houses for lighting pipes, etc. Some of the latter are prepared so as to hang over a wire frame in a spiral form; and being lighted at the bottom, burn slowly upwards and last for many hours. Carefully regulated joss-sticks for marking the time are sold at the famous "Water Clock" in the city of Canton.

**JUDY.** Slang term for a Chinese courtesan.

**JUNK.** According to Ibn Batuta, only the larger kind of Chinese sailing-vessels should be so called; but the term is now used of all sea-going boats and of the more bulky of the river craft. It is a notable fact that single junks are rarely seen at sea; they generally sail in pairs, even

down to the small fishing-junks which ply their trade along the coast, the object being no doubt that of mutually rendering assistance. Probably from the Javanese *jung*, which means a large boat.

KAGO: 駕籠—riding basket. A bamboo palanquin formerly used in Japan, but now superseded by the *jinrikisha* (q.v.)

KALPA: 却波. [Sanskrit.]. An immense period of time. A "great" Kalpa = 1,344,000,000 years, or 80 small kalpas.

KALMUCK TARTARS. See *Tartars*.

KAMI: 神. A god or spirit of the ancient religion (*Sintoo*) of Japan.

KANA: 假字—borrowed words. Contraction for *Karina*. Chinese characters used phonetically to represent Japanese sounds.

KANG or K'ANG: 炕. A brick bed, with a fire underneath it. Used all over the more northern parts of China.

KANG HI or K'ANG HSI: 康熙—lasting and prosperous. The style of reign adopted by the second monarch of the present dynasty, A.D. 1662—1723. It was under the auspices of this Emperor that the great Chinese lexicon was compiled which is known as the *K'ang Hsi Tzu Tien*. Twenty specimens of the cash (q.v.) cast by this Emperor have each a different character on the reverse, which, read in the proper order, form a poetical quatrain. Complete sets of these are now rather rare. [See *Lohan*.]

KANSUH: 甘肅—voluntary reverence. One of the Eighteen Provinces, Capital city Lan-chou Fu 蘭州府. Old name 隴.

KAO-LIANG: 高粱—tall millet. The *Sorghum vulgare* or Barbadoes millet.

*nyawa*

KATAKANA: 片假字—side-borrowed words. (See *Kana*.) A form of Japanese writing derived from the Chinese, only a part of each character being taken. By some said to be more ancient than the Hirakana (q.v.); by others, to have been introduced simultaneously, towards the beginning of the 9th century. Little used except in dictionaries and to spell foreign names.

*antchews*  
*u p. 72.* KEIBU: 警部. A Japanese sergeant of police.

KELUNG: 岐龍. Subsidiary port to Tamsui at the north end of Formosa, opened to trade by Treaty of Tientsin 1858. Was once a Spanish and subsequently a Dutch settlement. Coal is found in the neighbourhood.

160/226 KEN: 縣. Japanese term for a "district." Equivalent to Chinese *Hsien* (q.v.).

KENCHO: 縣廳. A Japanese magistrate's office.

KENREI: 縣令. A Japanese District Magistrate.

KHAMBALU. From *Khampalik* or *Khan baligh*, the city of the Khan. The Mongol name for what is now the Tartar portion of the city of Peking. Mentioned by Marco Polo as *Cambaluc*.

KHAN: 可汗. A Mongolian term for "prince."

KHATA or KHADAK. Ceremonial scarves interchanged between a Mongol host and guest.

KHUTUKHTU. See *Hutukhtu*.

KIANGNAN. The old name of Anhui and Kiangsu. See *Two Kiang*.

KIANGSI: 江西—west of the river. One of the Eighteen Provinces. Capital city Nan-ch'ang Fu 南昌府. Old name 吳.

KIANG-SU: 江蘇. One of the Eighteen Provinces. From the first syllables of Kiang-ning Fu 江寧府, the capital, and Su-chou Fu 蘇州府, the celebrated city of beautiful women. Old name 吳.

KIEN LUNG. See *Ch'ien Lung*.

KILIN OR CH'I-LIN (in Japanese *Kirin*): 麒麟. One of the four fabulous creatures of China. Said to have appeared at the birth of Confucius.

KIN: 斤. A catty (q.v.)

KING, THE. See *Ching*.

KINSATZ: 金札. Japanese bank notes.

KINSAY or QUINSAY: 京師—capital. The modern city of Hang-chou Fu, the capital of the empire at the time of the Sung dynasty. *Kinsay* is a corruption of the sounds of the above two characters. ?

KITTYSOL. The Chinese bamboo-made umbrella is so called. From the Portuguese *quitasol*.

KIUKIANG: 九江—(1) nine rivers; (2) crooked river, from the shape of the character 九. One of the ports on the Yang-tsze, opened to trade by Treaty of Tientsin, 1858, though not occupied until 1861. It lies near the outlet of the Poyang 鄱陽 lake, with which certain Chinese commentators have wrongly identified the "nine rivers" mentioned in the Book of History (禹貢—Tribute of Yü). These were believed by the scholars of the Sung dynasty to refer to the Tung-t'ing lake, a view fully confirmed by Baron von Riechthofen in his recent work on China. [Etymology No. 2 is of course absurd.]

K'UUNG-CHOW: 瓊州—red marble region. A port in the I. of Hainan, opened to trade by Treaty of Tientsin 1858, but not formally occupied until 1876. It was proposed in Sir R. Alcock's unratified Convention of 1869 to substitute Wénchow (q.v.) as more likely to be a profitable centre of trade.

KLINGS, THE. The common term in the Straits' Settlements for all Indians. (See *Chetties*.) The German traveller, Jagar, suggested Telinga, a part of the Coromandel

coast, as the original word of which *Kling* may be a corruption.

*pay. 70* KAUTCHEWS. The people from <sup>(old name, Kao-liang-fu)</sup> 高州 *Kau-tchew* (mandarin, *Kao-chow*) to the south-west of the Kuang-tung province. They emigrate in large numbers to the Straits' Settlements. *11.17*

*a* *e* KNIFE MONEY: 刀錢. Some of the earliest Chinese coins, dating as far back as 2,000 and more years before Christ, were cast in the shape of a razor blade; hence the name. Genuine specimens of "knife money" are exceedingly rare and much prized by Chinese numismatists; but the market is flooded with spurious imitations of all kinds.

KOBANG: 小判 — small division. A Japanese gold coin equal to 4 *bus* (q.v.).

KO-CHŌ: 戶長. The superintendent of a street or block in a Japanese town. (Cf. Chinese *ti-pao*).

KODSKI: 小使. A servant. [Japanese.]

KOKU: 斛 or 石. A Japanese grain measure = 5.13 bushels.

KOKUSHI: 國司. The title of the eighteen principal *Daimios* (q.v.) of Japan.

KO-LAO SOCIETY: 哥老會 — elder brother society. one of the numerous secret fraternities of China, membership to which is strictly forbidden by the Government and is punished on discovery by death. *Penal Code*, Bk. II., Sect. 162.

The arrest and execution of an individual found guilty of connection with the secret Brotherhood known as the *Ko Lao Hwei*. — *Peking Gazette*, 8 Sep. 1877.

*not* KONG: 缸. A large glazed earthen jar for holding water.

KONGSI or KONGSEE: 公司. Company or guild.

An association of Chinese formed for purposes of mutual protection, etc.

*Kung - 12*  
*6168 - 10250*

“There are many societies in the Straits which go by the name of Kongsis; those that worship the five ancestors are the Tien Ti Hwui, San Ho Hwui, Siao taou Hwui, etc.”—*G. Min Chin.*

KOREA. An imitation of the sounds *Kao li* 高麗—lofty and beautiful—which is the common Chinese name for this country. [高 was formerly written 藁 *a quiver.*] Otherwise known as 朝鮮國.

It is incorrect to speak of *the* Korea, which is merely a word-for-word rendering of the French *La Korée*, just in the same way as it is strictly-speaking wrong to say *the* Tyrol.

KOTOW or KOW-TOW or KOTOO: 磕頭 and 叩頭—knock the head. The ceremony of prostration common in China. Chiefly performed (1) before the Emperor (three kneelings, nine knockings 三跪九叩), (2) before any mandarin as H. I. M.'s representative, (3) in religious ceremonies, (4) to friends and relatives seen for the first time after the death of one's father or mother, (5) by inferiors to superiors as a humble apology, and in some other cases. Our word is an imitation of the Chinese sounds. See *Macao*.

KOU-LAN HU-T'UNG: 勾欄衢衢—enclosure street, or houses of ill fame street. The name of a street in Peking, part of which is now occupied by the Inspector-General of Maritime Customs and his staff. For the meaning of this term, as commonly understood by all educated Chinese, see the 南宋市肆. Mr Mayers has kindly favoured us with the following remarks:—“The correct form is 勾欄, and I think there can be little if any doubt that the name is a vestige of the Yoshiwara (q.v.) of the Mongol period.” With this term may be compared the signification of Shameen (q.v.), it being

worthy of note that both localities have been set apart for the use of foreigners.

**KOUMISS**: 馬乳酒 or 酥酪. An ardent spirit distilled chiefly from mare's milk, and largely consumed by the Mongols. Said to be beneficial for some forms of phthisis.

**KOXINGA** or **KOSHINGA**: 國姓爺—Lord of the country's families. The celebrated chieftain 鄭成功, who expelled the Dutch from Formosa in 1662. *Koxinga* is derived from the Portuguese method of writing the first three characters given, a title by which this leader was commonly known.

**KRIS**. A Malayan knife or short sword. Pronounced *krees*.

**KUANG-HSI**: 廣西—broad west. One of the Eighteen Provinces. Capital city Kuei-lin Fu 桂林府, or Cassia-forest; so called from the cassia which grows in the neighbourhood. Old name 粵.

**KUANG HSÜ** or **KWANG SÜ**: 光緒—brilliant succession. The style of reign adopted by the present Emperor of China, who came to the throne in 1875, aged four. His name is *Tsai Tien* 載湉, and he is the son of the Prince of Ch'un 醇, familiarly known as the "seventh Prince," seventh son of the Emperor Hsien Fêng.

**KUANG-TUNG**: 廣東—broad east. One of the Eighteen Provinces. Capital city Kuang-chou Fu 廣州府 (Canton). Old name 粵.

**KUBLAI KHAN**: 忽必烈汗. The founder of the Mongol dynasty in China, A.D. 1280. Grandson of Genghis Khan.

**KU-CHÔ**: 區長. The superintendent of one of the



"quarters" or parishes (區) into which all Japanese towns and cities are divided.

KUGE: 公家—noble family. The name of the ancient nobility of Japan, residing at Kiyoto and attached to the Court of the Mikado, as opposed to the territorial nobles or Daimios (q.v.).

KÜ-JEN See *chü-jên*.

KU-LANG-SU: 鼓浪嶼—drum wave island. A small island to the west of the harbour of Amoy, nearly 3 miles in circumference, and about 1 mile in length by  $\frac{3}{4}$  mile in breadth, upon which stands the foreign settlement of merchants and others connected with the trade of the above port.

KUMQUOT. See *Cumquat*.

KUNG: 貢. Tribute. — *貢*

KUWAZOKU: 華族—noble class. The modern name of the Daimios (q.v.).

"A public-spirited *kuwazoku* is said to have set on foot a project for uniting Yedo bay with the inlet east of Mito."—*Hongkong Daily Press*, 8 Nov. 1877.

KWAN TI: 關帝. The Chinese Mars or God of War. A celebrated warrior, named Kuan Yü 關羽, who lived at the close of the second and beginning of the third centuries of our era. Was finally taken prisoner and beheaded, after which he was canonized, and subsequently (A.D. 1594) raised to the rank of a God. A particular cash, struck during the reign of the Emperor Ch'ien Lung, is called "Kwan Ti's knife" from its supposed resemblance to that weapon.

KWAN-YIN: 觀音. She who observes or pays attention to sounds; i.e., she who hears prayers. The Chinese Goddess of Mercy. Sometimes represented in white clothes with a child in her arms, and worshipped by those

*Kwan = 關羽?*  
*Kung-shih = tribute lions from Siam - Dict. s. v. 6560*

who desire offspring. Corresponds to the *Avalokites'vara* of Buddhism, and in some respects to the *Lucina* of the Romans.

KWEI-CHOW or KUEI-CHOU: 貴州—noble region. One of the Eighteen Provinces. Capital city Kuei-yang Fu 貴陽府. Old name 黔.

KWEI-TSZE or KUEI-TZŪ: 鬼子—devils. A Chinese term for foreigners. Sometimes used in ignorance, and for want of a better expression; but usually, as an insult. Mr Alabaster reports that once when travelling in the interior he was politely saluted as 鬼子大人—His Excellency the Devil. See *Devils* and *Barbarians*.

K·WI·K·WI or K·UAI·K·UAI. 快快. *Make haste!* [Mandarin.]

KYFONG: 街方—neighbourhood. Any portion of a Chinese town, even the whole of it, as in Hongkong, may be called a *Kyfong*.

“A *Kyfong* meeting took place to-day.”—*China Mail*, 16 Jan. 1878.

LAC or LAKH. A Hindoo word, meaning 100,000. Correctly written *lakh*.

LADRONES, THE; i.e. “The Pirates.” The group of islands which includes Hongkong has been so called, in imitation of the more celebrated group discovered by the Portuguese-Spanish voyager Magalhaens in 1521, and for precisely the same reason—the piratical disposition of their inhabitants.

LAI-OK: 黎岳. A fast-sailing, heavily-armed boat, built expressly for smuggling purposes, at *Lai-ok* near Canton; whence the name. The smugglers were protected by shields, from behind which they could work their guns; and this made them very difficult of capture. These boats have

now disappeared, their very existence being prohibited by the authorities.

LALLY-LUNG or LA-LI-LOONG. Pidgin term for a thief. Said to be a corruption of the Portuguese *Ladrão*. See *Ladrones*.

LAMA: 喇嘛. A priest of the Tibetan form of Buddhism. This word, "according to the Chinese, has the meaning of *wu shang* 無上, *i.e.* 'unsurpassed' or "'without a superior.'"—*Mayers*. Colonel Yule, on the other hand, says it means "spiritual teacher."

LAMAISM. The form of Buddhism prevailing in Mongolia and Tibet. "Is the Romanism of the Buddhist church."—*Koeppen*.

LAO-TZŪ: 老子—old boy. The founder of Taoism (q.v.). So called because he was born with white hair and eyebrows. Author of the *Tao Tê Ching* 道德經. Born 604 B.C. Had an interview with Confucius who remarked afterwards that he could understand the flight of birds and the movement of fishes, but could not comprehend Lao-tzŭ; concluding by saying that he could only compare him with the dragon. "Three precious things I prize and hold fast," said Lao-tzŭ; "Humility, Compassion, and Economy."

LAO-YEH: 老爺—Old gentleman. The title of Chinese officials of certain grades; equivalent to "His Honour."

LARN-PIDGIN, A. An apprentice "boy," who attaches himself to a household with a view of learning the pidgin (q.v.) required of a servant by foreign masters, receiving little or no wages for the services he is able to render.

LASCAR. A general denomination for Indian sailors. Used among the Malays in the sense of servant or slave, contemptuously spoken. Said to be derived originally from a Persian word meaning *army*, and correctly written

*Lashkar*. But the *Pioneer* of 11th December 1877 says this term "is probably slang for Anglo-Indians."

LEKIN. See *Likin*.

LÉLANG. The Amoy form of *yé-lang* (q.v.). = *auction sale*

LI: 里. About  $\frac{1}{3}$  of a mile English.  $27\frac{1}{3}$  li = 10 miles.

This word occurs in (Count) Palikao, which is *Pa-li-ch'iao* 八里橋 "eight li bridge," the name of a village near which that general gained a victory over the Chinese in the campaign of 1860.

LI: 理. Abstract right. The phrase "I don't see the li (i.e. the force) of doing so and so" is not unfrequently heard among foreigners in China.

LI: 禮. Etiquette; politeness.

LIANG or LEANG: 兩. A Chinese ounce. A tael.

LICHEE or LYCHEE: 荔枝. A fruit found in the south of China, and eaten both in its fresh and dried forms.

LI-FAN YÜAN: 理藩院—the manage feudatory (states) office. The Chinese "Colonial Office," now replaced, as far as western nations are concerned, by the Tsung-li Yamên (q.v.) Has general supervision over the nomad tribes of Mongolia and other dependencies of the Chinese Empire.

The Russian Treaty, signed at Tientsin in 1858, contains (Art. II.) the following words:—"Dorénavant les communications entre le Gouvernement Suprême de Russie, et le Gouvernement Suprême de Chine, ne se feront plus comme cela était jusqu' à présent, par le Sénat d'une part et le Tribunal *Li-fan-yuan* de l'autre, "mais . . . ."

LIKIN or LEKIN: 釐金—thousandth or cash money; from li the thousandth part of a tael (q.v.) which is nominally one *cash* (q.v.), and *kin* metal, here used for

money. [Also written 釐捐—cash contribution.] An arbitrary tax, originally of one cash per tael on all kinds of produce, imposed with a view of making up the deficiency in the land-tax of China caused by the T'aiping and Nienfei troubles. It was to be set apart for military purposes only—hence its common name “war tax”; and was said by the Tsung-li Yamên to be adopted merely as a temporary measure. Is now collected at rates differing in different provinces and at different times. The Chefoo Agreement makes the area of the Foreign Concessions at the various Treaty ports exempt from the levy of *likin*.

“Instead of abolishing the tax, the Chinese, through the kind offices of Sir Thomas Wade, are endeavouring to legalize it.”—*Shanghai Courier*.

LIN, COMMISSIONER: 林則徐. The special Commissioner sent by the Emperor to Canton in 1839 to put an end to the opium trade. These orders he attempted to carry out by seizing and destroying some 20,000 chests of the drug, owned by foreigners, an act which led to the so-called “Opium War” of 1841-42. While in office he despatched a long letter to Queen Victoria, calling upon her to prohibit the export of opium from her dominions to China.

LING CHE or LING CH'IH: 凌遲. The so-called “lingering death,” which should, strictly speaking, consist in a fearful mutilation of the limbs before giving the *coup de grace*, but which is now generally modified into a few cuts on the body just before decapitation. Is the punishment for parricide and similar heinous crimes. X

LINGUISTS: 通事. English-speaking Chinese, of more or less capabilities, employed as interpreters for the local dialects.

LIP'S LAMBS. A satirical term applied by foreigners to

the soldiers under the command of Li Hung-chang, Viceroy of Chihli, and expressive of their ferocity towards innocent tradesmen rather than of any signal prowess on the battle-field. Of late years, however, Li has kept his "lambs" in better order, and has prohibited the old system of plundering shop-keepers, etc., forbidding even opium-smoking, and punishing the first offence by branding, the second by death.

LI T'AI-POH: 李太白. A celebrated poet, the "Byron" of China, who flourished A.D. 669—762.

LITERARY CHANCELLOR. 學臺. A high provincial official, specially appointed by the Emperor to superintend the advancement of learning in his particular province. Holds annual examinations at each of the chief towns therein for the purpose of bestowing the degree of *Hsiu-ts'ai* or B.A.

LITERATI, THE. This term, while really including all literary men of no matter what rank or standing, is more usually confined to that large section of unemployed scholarship made up of (1) those who are waiting to get started in an official career, (2) those who have taken one or more degrees and are preparing for the next, (3) those who have failed to distinguish themselves at the public examinations and prefer to eke out a small patrimony by taking pupils rather than engage in the pettifoggings of trade, and (4) those who, though possessed of sufficiently high qualifications, have no taste for official life, and are in a position to pass their time in the enviable seclusion of "retired scholars" 隱士.

LOCKS, THE RIVER OF: 閘河. A translation of a Chinese name for the Grand Canal (q.v.) upon which there are a considerable number of large *locks*, each being under the control of an official appointed for that purpose.

LOHAN. Same as *Arhan*. "Lohan cash" were cast in the reign of the Emperor K'ang Hsi, and were thus honourably named because believed to contain gold. The character for Hsi appears upon them in its proper form 熙 and not 熙 as it was subsequently written. The change is said to have been made in order to mark the reign of this truly great Emperor.

LOKSOY: 緣水—green water. A green dye. From the Cantonese pronunciation of the two Chinese characters.

LOLOS: 猓猓 or 羅羅. Wild hill tribes of Szechuan and Yünnan.

LONIN. See *Rōnin*.

LOQUAT: 蘆橘—rush orange. A fruit found in the south of China. Our word is the Cantonese pronunciation of the above two characters, the sound of the first of which is identical in that dialect with the sound of 驢 a donkey, and was chosen because of the supposed resemblance of the loquat leaves to a donkey's ear.

LORCHA: 划艇. A vessel of about 100 tons burthen, having a hull of European build, and generally commanded by a European captain; but rigged with Chinese masts and sails, and manned by Chinese sailors. The word *lorcha* is said to have been introduced from South America by the Portuguese.

LO-TI SHUI: 落地稅—arrive at destination duty. A duty originally levied by Chinese officials on foreign-owned goods sent into the interior under Transit Pass, *after the said goods had passed into native hands* at their place of destination. Now irregularly levied at some ports on goods brought from the interior by natives for sale to foreign merchants.

LOUVRE or LOUVER. The half-doors, common in the East, which prevent people from seeing into bedrooms as

they pass by, while at the same time admitting the necessary current of air. Used chiefly in the south of China. From the French *l'ouvert*, part. of *ouvrir* to open.

*lowdah*  
*lowdah* } **LOWDAH: 老大**—the old great one. Captain of a junk. Foreigners call their head boatmen *lowdahs*; chiefly in Shanghai and at the Yangtze ports, *tai-kong* (q.v.) being heard more frequently in the south.

*nocardia*  
*odorata* } **LUCRABAU SEEDS: 大楓子**. Brought from Siam and used as a medicine by the Chinese. *see Giles' dictionary, p. v.*

**LUKONG or LOKONG: 老更**—old watchman. The Hongkong native constables are so called.

**LÜ LI: 律例**. The Penal Code of China.

**LUNGAN or LUNG-NGAN: 龍眼**—dragon's eyes. A fruit found in southern China, and sometimes called the

*nilu* } **wild lichee.** = *Nephelium longanum*

**LU-PAN. 魯班**. The Archimedes of China.

“Wonderful stories are related of his ingenuity; among others it is said that his father having been put to death by the men of Wu 吳, he carved an effigy in wood of a genie whose hand pointed in the direction of Wu, where, in consequence, a drought prevailed for the space of three years.”—*Mayers*.

He is now regarded as the patron saint of carpenters; and the expression **魯班門前弄斧子** “to brandish a hatchet at Lu-pan's door” is the exact equivalent of “teach your grandmother to suck eggs.”

**LUZON or LUÇON: 呂宋**. The native name for the Philippine Islands. From the fact of these islands being in the possession of the Spanish, the Chinese came to apply this name to Spain itself.

**MACAO: 澳門**. A small peninsula to the extreme south-west of the Kuang-tung province, first occupied by



the Portuguese trading with China in 1557, but now held as a Portuguese colony in spite of the remonstrances of the Chinese Government. It is believed that the inability of Portugal to negotiate a Treaty with China is due solely to the fact that the former refuses to surrender Macao. The Portuguese name is said to be derived from *A-ma-ngao* 亞媽澳 — the port of the goddess A-ma. Is sometimes called the Holy City (q.v.).

*P. M. Y. Shi.* “The birthday of the King of Portugal was celebrated yesterday in the usual way, a goodly number of Chinese merchants assembling to make the customary *kotau* (See *kotow*) to the effigy of the King.” — *The China Mail*, 1st Nov. 1877.

The term *ma-ku* as applied to tobacco (孖姑烟) and seen in Canton at shops and stalls where cigarettes are sold, is probably a reproduction of the European word Macao, especially as cigarettes are so commonly smoked by the Portuguese. Mr Mayers however believes it to be a corruption of *tombaku*, the name for tobacco in the Mongolian and Turkish dialects. *Notes and Queries*, Vol. I. p. 62. Compare 呂宋烟.

MACARTNEY'S EMBASSY, LORD. A mission despatched from England to China in 1792, at the close of the glorious reign of the Emperor Ch'ien Lung, for the purpose of placing mercantile relations between the two countries on a better footing. Sir G. Staunton, who had picked up a knowledge of Chinese in Italy, was a page in Lord Macartney's suite and was specially noticed by His Imperial Majesty who patted him on the head and gave him an ornamental purse from his own person.

MACE: 錢. The tenth part of a Chinese tael or ounce.

From the Hindoo *masha*, through the Malayan word *mas*.

MAGISTRATE, DISTRICT. See *Che-hien*.

MAHARAJAH. A Sanscrit compound, meaning Great King. Maharani=Great Queen.

MAI-PAN. See *Compradore*.

MA-KWA or MAGWA: 馬褂—horse jacket. The short outer jacket, chiefly worn by the northern Chinese. A yellow *ma-kwa* is a distinction conferred by the Emperor on high officials; sometimes called the *Yellow Jacket*. It is supposed to bring the wearer into close proximity with the Emperor and Imperial interests. Hence, in Cantonese slang, a Yellow Jacket is a person chosen from among the near relatives of a merchant or shop-keeper to exercise certain responsible functions connected with the business that could hardly be delegated to a stranger.

MÂITRÊYA BUDDHA: 彌勒佛. The coming Buddha. Is often depicted as a laughing god in Chinese temples.

MALOO, THE: 馬路—horse road. Name of a street running east and west through the middle of the British Settlement at Shanghai. From the Mandarin pronunciation of the above two characters.

Hence the term "Maloo mixture"—a medley of used tea-leaves, the leaves of various other plants, and rubbish of all kinds, manufactured in Shanghai and shipped to England as tea.

MAMEY: 妹妹. Little sister. A common Chinese term, learnt by European children in the north of China from native nurses, and applied to their younger sisters.

MANCHU: 滿州. A native of Manchuria, whence came the conquerors of China and the founders (1644) of the present dynasty. Manchu garrisons are stationed at the most important points in the Empire, such as Canton, Foochow, etc.

MANDARIN. Any Chinese official, civil or military, who wears a button (q.v.) may be so called. From the Portu-

guese *mandar* to command. A comparison has also been suggested with the Sanscrit *mandtrim*.

“ ‘I am an old friend of the family: his son is now a “major.’ The little boy did not know what was meant by a *major*, so the trader told him it was the title of a Chinese mandarin (官). ‘And what is a *mandarin*?’ asked the boy. ‘A mandarin,’ replied the trader, ‘is “one who rides out in a sedan-chair or on a horse; who when at home sits in a lofty hall; whose summons is answered by a hundred voices; who is looked at only with sidelong eyes, and in whose presence all people stand aslant:—this is to be a mandarin.’” — 聊齋, vol. v. p. 65.

**MANDARIN DIALECT:** 官話. The common language spoken by educated persons all over the Chinese Empire, as opposed to the various local dialects. Pekingese, shorn of its *patois*, may now be considered as the standard “Mandarin” which it is most desirable for foreigners to acquire. Southern Mandarin is based upon the Nankingese pronunciation; and differs from the northern dialect in the substitution of *k* and *ts* for *ch*, e.g., *kin* for *chin* “gold,” *ts’ien* for *ch’ien* “a thousand,” and other similar letter-changes. Strictly speaking, “Mandarin” is a mistranslation of 官, which is here equivalent to 公 “public” or “common to all”—the vulgar tongue.

**MANDARIN DUCK:** 鴛鴦. A beautiful species of duck, so called because of its superiority over other kinds of ducks, and not because it is set apart for mandarins. Emblem of conjugal fidelity.

**MANDARIN ORANGE:** (1) 柑 (2) 硃砂橘 The loose-skinned orange of China. The first kind is sometimes called the “coolie-mandarin,” because resembling the coolie orange (q.v.) in colour and having a rather tighter

skin than the latter which is also of a much deeper hue. The slang phraseology of Europeans at Canton divides the two species into "tight" and "loose" mandarins.

MANDOLIN. The Chinese guitar is sometimes so called. From the Italian *mandolino*.

MANDOR. A Malay corruption of the Portuguese *mandador*. A superintendent; an inspector of workmen; a headman or "boss," etc., etc. "Yesterday afternoon, "the Mandor, who is a Hadji (q.v.), applied for his own "and the other coolies' wages . . . ."—*Hongkong Daily Press* of 22 Sep. 1877 (from the *Straits' Times*).

MANILA LOTTERY. A lottery held once every month at Manila under the sole management and proprietorship of the Hispano-Philippine Administration. The number of tickets (which are at \$5.00 each, but subdivisible into ten parts at \$0.50 apiece) is 12,000 monthly. The highest prize for ten months of the year is \$16,000; the total amount of the monthly prizes being \$45,000, divided between 487 tickets, the rest being blanks. But in June and December the price of a ticket is \$20, and \$180,000 is divided between 453 winning tickets, the highest being \$60,000, the next \$25,000, the five next \$5,000 each, etc., etc. The profits of the Government are 4 per cent. Some say the drawings are fairly conducted; others maintain a contrary opinion.

MANJI or MANZI. Old name for that part of China south of the Hoang Ho. From 蠻子 *man tsü*, the savages of the south.

MAN-MAN: 慢慢—go slowly. A common phrase in use all over China. To go slowly; to wait—e.g., tell my chair-coolies to *man-man*, i.e., to wait for me.

MAO-TZÜ: 毛子—hairy ones. A common term for foreigners among the Chinese at Tientsin. Mr. Swinhoe

is said to have translated this expression by "hats" (帽子), from the identity in sound, but not in tone (q.v.), of the two characters 毛 and 帽.

MAQUI or MA-K'UAI: 馬快 — swift as a horse. A kind of detective policeman employed at all Magistrates' Yaméns in China. Sometimes used for the constable of a foreign Consulate.

MARCO POLO: 博羅. The celebrated Venetian traveller who visited China in 1274, bearing letters from Pope Gregory X to Kublai Khan (q.v.), and who spent 24 years in the East. During three years of this time he held high civil office in Chekiang, and was also sent on a mission to the king of Annam under the title of 樞密副使博羅 — Privy Councillor, Assistant Envoy, Polo. Was afterwards known to his countrymen as Messer Marco *Millione*, from his frequent use of the word million as applied to the wealth etc., of the Great Khan.

MASKEE. Pidgin term for "never mind," "no matter," etc. Possibly from the Portuguese disjunctive *mas*.

MASTER OF HEAVEN: 天師. The Taoist pope, in whose body is supposed to reside the soul of a celebrated Taoist, an ancestor of his, who actually discovered the elixir of life and became forthwith an immortal, some eighteen hundred years ago. The people believe him competent to effect marvellous cures and work other miracles; and from the proceeds of an extensive business in charms etc., he manages to derive a not inconsiderable income. At his death, the precious soul above mentioned will take up its abode in the body of some youthful member of the family who will be hereafter revealed.

MATA-MATA. A policeman. From the Malayan *mata* an "eye."

"In any case I can allege from personal knowledge that

"bribery is an every-day matter in Singapore from the lowest *mata-mata* to the highest—(better not say what, "perhaps)."—*China Mail* (copied from *Straits' Times*).

MATE MATE. Japanese for "wait a little"; equivalent to the Chinese *man man*.

MATOW: 馬頭—horse's head. The Chinese for jetty or pier, in common use among foreigners. No satisfactory explanation of this term has been found hitherto. The execution ground at Canton is called 天字馬頭, probably from the name of a jetty or landing place at no great distance. 天字 here means *chief*, this being the point at which all high officials land, and near which their boats may be seen anchored in large numbers.

MATRIMONIAL. Another name for the hong-boat (q.v.) in use at Canton. So called because well adapted for ladies.

MĀ YĀ: 摩耶. The immaculate mother of Shākya-muni Buddha, whose name is strikingly similar to that of Mary the mother of Jesus. Among other similarities existing between the Roman Catholic and Buddhist churches may be mentioned celibacy, fasting, use of candles and flowers on the altar, incense, holy water, and ceremonies generally. See *Fo*.

MENCIUS: 孟子—the philosopher Mêng. The Chinese sounds *mêng-tzū* were latinized by the Jesuit missionaries into their present form. His works form one of the Four Books (q.v.). Flourished B.C. 372—289.

MEXICANS. Abbreviation for Mexican dollars.

MIAO-TZŪ: 苗子—shoots *or* sons of the soil. The aboriginal tribes of certain mountainous districts in the south and south-west provinces of China.

MIDDLE KINGDOM, THE: 中國. A translation of the common Chinese name for China; it being generally

*Mekhalat*—see *Queen of Heaven*, p. 115. 112' 2' 2579

believed that China is situated at the centre of the earth, surrounded by the Four Seas, beyond which lie a number of small islands inhabited by the red-haired barbarians who come to the Middle Kingdom to trade.

MIH-HO-LOONG: 滅火龍 — extinguish fire dragon.

The celebrated European volunteer fire brigade of Shanghai. [A Chinese fire-engine is called a "water dragon."]

MIKADO: (1) 御門 Imperial gate. The ruler who, as spiritual Emperor, formerly shared the sovereignty of Japan with the Tycoon or temporal Emperor; and who at death became a *kami* 神 or god. Since 1867, when the Tycoon submitted and retired into private life, he has been sole Emperor of Japan. The first Mikado is said to have sprung from the sun. (2). Also derived from *mika* great, and *to* (*do* in composition) a place.

MIKOTO: 尊. An honorific epithet of a *kami* (q.v.). Has been wrongly believed to be a title of the Mikado.

MING DYNASTY or THE MINGS: 明 *ming* bright.

A dynasty which ruled China from 1368 to 1628 and was noted for the severity of its laws. A piece of pottery or a curio of that date is often spoken of as "a Ming;" at the same time, not one tenth of the China stamped with the 大明 *great Ming* brand really belongs to that epoch; in fact, it is roundly asserted that the presence of the stamp is now conclusive evidence of a spurious imitation.

MING TOMBS: 明陵. The tombs of the Emperors of the Ming dynasty. Some of these are near Nanking; the rest, and by far the finest, about one day's journey from Peking, whither the Emperor Yung Lê transferred his court in 1411. The chief objects of interest at these tombs are the avenues of enormous animals and human figures carved in stone.

MIXED COURT, THE: 會審衙門. A tribunal, in-

stituted at Shanghai in 1869, for the hearing of cases between (1) Chinese resident within the settlements, (2) between Chinese and foreign residents, in cases where Chinese are the defendants, and (3) where foreigners are the defendants, provided always they are unrepresented by a Consul on the spot. All suits to be tried by a Chinese official having the rank of sub-Prefect, with the assistance, in cases where foreigners are concerned, of an assessor of the same nationality.

**MODEL SETTLEMENT, THE.** A local name for Shanghai, once characterised by the Duke of Somerset in Parliament as a "sink of iniquity," this generous estimate having been based, as the duke himself explained, upon the reports of *naval officers and others who had visited the place.*

"I am not burning to return to the *Model Sink.*"—  
Letter from E. C. Baber in *North-China Herald.*

**MOGUL, THE GREAT.** The Persian corruption of Mongol (q.v.). The title of the Emperors who, after the conquest of Hindustan, ruled at Delhi from A.D. 1526 to 1803. The first occupant of the Imperial Throne was Baber, and among his most illustrious successors may be mentioned Akbah and Aurungzeb.

**MO-LI-HWA:** 茉莉花. The jasmine. Name of a celebrated tune.

**MONGOL:** 蒙古. Said to be an imitation of *moengel* or celestial. The great Turanian stock, whence have come at different epochs of the world's history, the Scythians, the Huns, the conquerors of China (see *Genghis Khan*), and of India (see *Mogul*).

**MONSOON.** From the Arabic *mausim* "season;" the season winds.

"Monsoons are shifting trade winds in the East Indian



“ocean, which blow periodically; some for half a year one way, others but for three months, and then shift and blow for six or three months directly contrary.”—Harris. These winds are constant and periodical, as far as the 30° of latitude, all round the globe.

MOON. The Chinese is a *lunar* year of 12 months, with an intercalary month in every third year to rectify the calendar. Chinese servants struggled at first against the payment of their wages according to the European year, as it appeared to them that they thus lost a month (i.e. the intercalary) once in every three years.

MOORMEN (Corrupted to Morramen); 白頭人—white head men. A common term in Canton for the miscellaneous natives of India who go there to trade. The Chinese name is taken from the turban worn by Mahomedans and others; while our word has been fancifully derived from 貌陋 *mao lou* men, or “ugly face” people. The Parsees, formerly called 波斯, a name now used for Persia, are included in this category.

MOSQUITO. From the Latin *musca* a fly, through the Italian, Spanish, or Portuguese, *mosca*. The English orthography should therefore be *muskit*. Mosquito bites are said to be an admirable febrifuge, for “the sting which itches and burns so cruelly consists of the concentrated essence of quinine, and this is one reason why fever-patients may be bitten by mosquitoes and not suffer any apparent inconvenience.” Dr. Macgowan recommends “Penny Royal” as the best antidote for mosquito bites.

MOUKDEN. The Manchu name of Fêng-t'ien Fu 奉天府, the capital of Manchuria.

MOURNING. On the death of a parent the Chinese child refrains from shaving for one hundred days, and dresses in complete white, even down to the silk with which he

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finishes off his queue. It is only the white hat and white shoes, however, which infallibly betoken mourning, white jackets being commonly worn by the people. The duration of this period is from a nominal three years for a father or mother, down to three months for more distant relatives.

MOW OR MOU: 畝. The Chinese acre. About  $\frac{1}{3}$  of an English acre; but varies in different places.

MUNDOO. A Mongolian form of salutation=How d'ye do?

MÛSMEE: 嬢. A waitress at a Japanese tea-house.

NAI-MAH: 奶媽. A wet-nurse. [North China].

NAMAH (in Pali "namo") AMITABBHA: 南無阿彌陀佛. A formula of adoration used by Chinese Buddhists in their liturgies, at the invocation of the Trinity etc.; also frequently seen written on walls or cut on stone tablets both in town and country. (See *Ome-to fu*).

NANKEEN. Cloth made at Nanking from unbleached cotton.

NANKING: 南京—Southern capital. Now known as *Chiang-ning* Kiang-ning Fu, the capital city of Kiangsu. Until 1411 the residence of the Court; hence the name.

NESTORIAN CHRISTIANS. The church which first introduced Christianity into China under the title of 景教 "luminous teaching," towards the close of the 6th century A.D. The "Nestorian tablet" discovered at Si-ngan Fu in the province of Shensi, gives a general idea of the object and scope of the Christian religion.

NETSUKÉ or NETSZKE: 根附. Small Japanese carved figures, of wood or ivory, used as buttons for suspending the tobacco pouch to the belt. Known colloquially as 小止.

NEWCHWANG or NIUCHUANG: 牛莊 — cow town.

The inland town to the extreme N.E. of China, opened by the Tientsin Treaty of 1858; but which, from the silting up of the river, was unfit for trade, and was exchanged for Ying-tzū 營子 five miles from the mouth of the river. The present port, however, is still called *Newchwang* by foreigners.

NIEN-FEI: 捻匪. Mounted banditti who for several years committed much havoc in the northern provinces of China. In 1868 they approached within a few miles of Tientsin; and Mr Burlingame, then proceeding with his family as Chinese Ambassador to foreign nations, had a narrow escape from falling into their hands.

NINGPO: 寧波 — tranquil waves. One of the five ports opened by the Nanking Treaty of 1842. Also known to the Chinese as 四明. Was occupied by the Portuguese for purposes of trade as early as 1522.

NIPON or NIPHON: 日本 — sun root. The land where the sun rises. A Japanese name for Japan, from the name of the largest island of the group. Was long held to be a Chinese term for that country; but the balance of evidence appears to be in favour of its Japanese origin.

“This island, by the way, is generally called Nippon or Nihon by foreigners, and no greater mistake can be made, as that word in reality denotes the whole territory of Japan . . . . What is generally termed Nippon by foreigners may be designated as the *main island*.” — Adams.

NIRVĀNA: 泥洹 OR 涅槃. The *summum bonum* of the Buddhists, consisting in (1) separation from life and death, i.e. from the circle of transmigration; (2) absolute freedom from passion; and (3) the highest state of spiritual liberty and bliss. Popularly speaking, “to enter

Nirvâna" corresponds with our "going to heaven." [See *Contemporary Review* for 1877.]

NONYA. The daughter of a Malay mother and a European father is so called in Java, in imitation of the Spanish *noña*, whence the French *nonne* and English *nun*.

13422 - NOR or NUR. A Mongol word signifying *lake*, e.g., Dolo-nor.

NORIMON: 乗物. A Japanese sedan or palanquin.

NUI TI or NEI TI: 內地—the inner land. China as opposed to the "outside nations" 外國; or, in a more restricted sense, the interior of China as opposed to the sea-board. Hence *nui ti shui* "inland duties."

OBANG: 大判—great division. A Japanese gold coin worth 30 ounces of silver.

OBO. The sacred cairn, or grave-mound, of the Lamas.

OCEAN RACE, THE. An annual contest—formerly, between tea-clippers sailing from Foochow round the Cape; now, between steamers from Hankow and Foochow, passing through the Suez Canal—to be the first to deliver in London a cargo of the new season's teas. The chief interest of the public centres in the race between the steamers which leave Hankow generally about the beginning of June.

ODES, BOOK OF THE: 詩經. One of the Five Classics, and perhaps the most valued of all by the literati of China. Is a collection of irregular lyrics in vogue among the people many centuries before the Christian era, collected and arranged, to the number of 311, by Confucius himself. "Have you learned the Odes?" inquired the Master of his son; and on receiving an answer in the negative, immediately reminded him that unless he did so he would be unfit for the society of intellectual men.

Nobility (Chinese)-grades: 1<sup>st</sup> - kung = duke.  
 2<sup>nd</sup> - hou, = marquis  
 3<sup>rd</sup> - po = earl  
 4<sup>th</sup> - tzü - tsz = viscount  
 5<sup>th</sup> - nan = baron

**OK GUE:** 菱玉. A kind of fig, from the fruit of which is prepared the well-known jelly of that name.

**OKRAS:** 毛茄. A kind of vegetable common in the south of China.

**OMETO FO OR O-MI-T'O-FO:** 阿彌陀佛. Amitábha, i.e. boundless light; or Amida Buddha. The abbreviated form of *namah amitábha*, the formula in use among Chinese Buddhists, equivalent to the *ave* of Roman Catholics. "The very name of Buddha," says a sacred text, "if pronounced by a devout heart 1,000 or 5,000 times, will effectually dispel all harassing thoughts, all fightings within and fears without." This phrase is frequently prefixed in conversation to exclamatory sentences; e.g., 阿彌陀佛不要打他—"For God's sake don't strike him!" and is often exchanged between guest and host as the former passes into the house, in which case it answers somewhat to our *Pax vobiscum!* See next entry.

**OM MANI PADME HUM or OMMANY PEMMINY:** 唵摩呢叭彌吽—"O the jewel in the lotus! Amen." A magic formula much used in Mongolia and Tibet as a charm against evil influences etc. The primeval six syllables, as the Lamas (q.v.) say. The only prayer known to Tibetans and Mongols; the first words spoken by every child, the last by every dying man. In China, *namah amitábha* 南無阿彌陀佛 is the more common of the two. See last entry.

**OOLONG:** 烏龍—black dragon. A kind of tea.

**OONAM.** Same as *Hu-nan* (q.v.).

**OOPAK.** Same as *Hu-pei* (q.v.).

**OPIUM.** From the Greek *ὄπιοι*: "juice." It is the dried juice of the unripe capsules of the *Papaver Somniferum* or Common Poppy, and is known to the Chinese under

the following designations:—鴉片 (said to be derived from 阿芙蓉, itself an imitation of the Arabic name U-fyun); 罌粟; 御米; 膏; 烏烟; 烟土; 黑土; 洋藥 etc., etc.

“It is acknowledged beyond doubt, that long before the English had intercourse with China, or had anything to do with the cultivation of opium, the drug used to be carried in quantities overland from India by way of Burma, Yunan, etc. Later on the Portuguese trading vessels were in the habit of importing it into Macao and Canton. The Chinese gradually ~~became~~ coming to relish the opium-smoking it took its place as an article of regular trade. When Bombay passed into the hands of the British Government opium continued to be shipped in small sized sailing vessels which used to take three or four months to perform the voyage to Whampoa. . . . .

“The production of opium in India has naturally increased in sympathy with the demand from 33,616 chests in 1834 to 77,379 chests in 1854. Since then, it is a remarkable fact that the importation of Indian opium remained stationary, whilst the import of other commodities, such as manufactured goods, has increased tenfold. As it is admitted on all sides that the use of the drug has been widely spread, it is reasonable to suppose that during this period Indian opium has been labouring under keen competition with increasing growth of native opium.

“There are two descriptions of opium imported from India—under the denomination of Bengal and Malwa opium.

“Of Bengal opium, the growth is monopolised by the Indian Government in this way. They advance the growers, who are named “Ryots,” money annually for the

cultivation of the poppy, on the distinct understanding that the produce is to be sold to the Government at a given rate. The product is then manipulated, formed into cakes and packed into chests of 40 Balls each, under government supervision, brought down to Calcutta, and a stated quantity offered monthly by Public auction at the upset price of Rs. 400 per chest, being the actual cost of production. But the competition amongst the buyers to supply the China Markets is so great, that a chest generally realizes about Rs. 1300—it therefore leaves a surplus Rs. 900 per chest for the benefit of the Indian government exchequer.

“ On the other side of India, however, the government has nothing whatever to do with the cultivation of the poppy, or with its manipulation. It is grown in native states, principally in Malwa and Indore. The Government levies a tax of Rs. 600 per chest when brought from the interior for exportation to China, which forms all the profit or interest of the Government in the trade of Malwa Opium. This is why Bengal opium always turns out of good and even quality and is never inspected by the Chinese dealers; the Government ticket which is placed on each chest being accepted as sufficient guarantee for the quality of the drug. In Malwa opium there is always an admixture of qualities whose touch varies from 50 to 75 per cent. It has to undergo a process of boiling and testing through the pipe before a bargain can be made with Chinese.

“ From these two sources it is estimated that the British Indian Government derives an annual revenue of about Seven Million pounds Sterling. . . . .

“ The native drug is much adulterated with linseed and other stuff. Indian opium is confessedly far superior in

every respect to the indigenous, and the Chinese show their appreciation of it, by paying for it double the price of the native opium. The comparative quotations are Tls. 500 for a picul of Malwa against Tls. 250 to 300 for native product. The touch of native opium is from 50 per cent downwards.

“ . . . . . It may not be generally known that consumption of Indian opium is mainly confined to the coast ports of China and does not penetrate far enough into the interior to bring it within the reach of the middle class of people as it is subjected to such heavy taxes when passing from one barrier (q.v.) to the other, that before it has reached 400 to 500 miles from the open ports duty to the amount of nearly double the value of the opium is exacted. . . . . The cultivation of the poppy has of late years increased all over China, more especially in the province of Szechuen, in the north of Shensi and Honan, and in Manchuria. . . .

“ . . . . . The total weight of all descriptions of opium imported into China is computed at say 45,000 chests of Bengal of 160 lbs. each, 43,000 chests of Malwa of 135 lbs. each, total weight 13,105,100 lbs., which at 62 per cent gives 812,500 lbs. of smokable extract. A very moderate smoker consumes about one mace weight of pure opium per day. One mace is equal to  $\frac{1}{120}$  lbs. avoirdupois, therefore, the total quantity of imported opium is barely sufficient to provide for the wants of 2,684,400 people, or about one per cent of the whole population of China, taking it at the moderate estimate of 250,000,000. . . . . It (Opium) tends to preserve the balance of our trade with China, without which the British merchants would have to import ten million of sterling of silver annually to pay



for their silk and tea purchases; and it is a trade which brings in a revenue of seven million sterling per annum for India."—*Shanghai Courier*, 11 Feb., 1878.

OPIUM WAR, THE. See *Lin*.

ORANG. The Malay word for *man*. Commonly used by foreigners in the Straits when calling to Malay coolies etc. Hence the *orang-outang*, or man of the woods.

ORTHOGRAPHY. A term commonly employed in China to denote the transliteration of Chinese characters. The orthographies for the mandarin dialect are specially perplexing, there being as many as five or six different systems in vogue among English writers alone; and thus we have Soo-chow, Su-chow, Su-chou, and Su-cheu, all representing the two Chinese characters for the city of 蘇州. For many years Morrison's orthography, which represented the sounds of the Mandarin dialect as heard at Nanking, was accepted without protest, except on the part of Edkins who tried unsuccessfully to introduce one of his own. Wade then appeared on the scene with his elementary handbooks for students of the Court Dialect, in which many of the old Nanking *k's* were turned into *ch's*, besides other changes, in accordance with the sounds heard in the city of Peking; and as students of Mandarin now invariably begin with Wade's *Txü-êrh-chi* (q.v.), it is no longer a question which is the best orthography but which is in general use and most likely to continue so. Sir T. Wade's system may not be the best, and it certainly is not perfect, no difference being made for instance in the vowel sounds of 王 and 廣, though the distinction between them is almost as clearly defined as that between the a and o in the French words *manger* and *plonger*. The chief objection to it is

that the great majority of Mandarins speak the Nanking form; but, on the other hand, a slightly modified Pekingese is intelligible to all. As to names of places, it would be impossible to make any beneficial change. "Kiu-kiang" must be always thus spelt, and not altered to the Pekingese "Chiu-chiang;" and so with other well-known proper names. It was, however, a grave error of judgment on the part of Dr. Williams, when publishing in 1874 his valuable Syllabic Dictionary, to reject both Morrison's and Wade's orthographies alike, merely for the sake of giving to the world one of his own invention, and which viewed on its own merits is equally inconsistent and confusing. One proof of this lies in the fact that while we are writing these words a member of H. I. M. Customs' Service is engaged in preparing a key, by means of which Williams' Dictionary may be readily used by students of Mandarin acquainted only with Wade's orthography. Mr. Douglas, too, has given us a catalogue of the Chinese books in the British Museum written in Morrison's orthography, because, we presume, this was the system he himself learnt; quite forgetting that those who now know that system are comparatively few, and will eventually disappear altogether, leaving their places blank. It is as though Mr. Douglas were to insist on spelling all English words exactly as Johnson spelt them, ignoring alike the changes of time and the labours of Latham in giving to the world the forms accepted by modern writers. Yet a Mr. Ross of Newchwang is even now struggling to add one more system to the already bewildering list. He writes *Manjow* for *Manchu*, and *waigwo* for *wai kuo* 外國, etc., etc. The best compromise between pure Pekingese and the Mandarin dialect as generally spoken in China is unquestionably to be found in the orthography

adopted by Mr. Mayers in his *Chinese Reader's Manual* and elsewhere.

**OUIGOURS** or **UIGOURS**: 僞彝 or 僞胡. A tribe of Turks which settled A.D. 640 under a King of their own near Turfan. They had an alphabet of their own subsequently adopted by Genghis Khan and introduced among the Mongols. These characters are now called by the Chinese 畏語兒字. The Ouirours are also known to them as 回黑.

**PADDY**: 粟. Rice in the husk; from the Malayan pādi. Also used of rice as it grows in the paddy-fields.

**PADDY-BIRD**: 白鷺. The white egret. So called because frequently seen wading in paddy-fields.

**PAGODA**: 寶塔—precious *ta* or pile. A circular or octagonal building always of an odd number of storeys, originally raised over relics of Buddha, bones of Buddhist saints etc., but now built chiefly in connexion with Fêng-shui (q.v.). The word has been derived from the Portuguese *pagão*=Latin *paganus*; also from the Portuguese pronunciation of the Indian *dagoba*, in addition to which we commend to our readers a common term in use among the Chinese themselves, viz: 白骨塔—white bones tower, pronounced *poh-kuh-t'a*. See *Stāpa*.

**PAGODA ANCHORAGE**: 羅星. The anchorage for foreign ships at the port of Foochow, from which city it is about ten miles distant. Pagoda Anchorage and Island are both so called from the existence of a small pagoda on the latter. The Chinese have named the island after a star— $\gamma$  in Capricorn.

**PAILOW**: 牌樓. An ornamental gateway or arch, put up in memory of some deceased person of transcendent loyalty, filial piety, chastity, and similar virtues.

**PAKHOI**: 北海—North sea. A port on the extreme

*Péi-hai*

*A. that = chaitya*

*Lo-*

*Tow-i*



southern coast of the Kuang-tung province, opened to trade by Chefoo Agreement of 1876. Is sometimes wrongly written 白海—white sea.

**PAKKA.** Genuine; proper. Used in India as an antithesis to *raw*. "The application of this word in Anglo-Indian parlance is practically unlimited, ranging from the ripeness of a mango or plantain to the possession of all the virtues possible to humanity." *Blackwood's Mag.*, May 1877. The above paragraph may stand for China as well; but in the latter country the word is by no means so frequently employed.

**PALAMPORES:** 棉皮胎. The chintz coverlets used by the Chinese. From the town of that name in the province of Guzerat, where these counterpanes are manufactured.

**PANSHEN ERDENI:** 班禪額爾德尼—"The Precious Teacher." The spiritual ruler of Tibet, the Dalai Lama (q.v.) being entrusted with the management of secular affairs. The two are often spoken of together as the Tibetan "popes."

**PANTHAYS.** Mahommedan Chinese who, after a brutal massacre of 14,000 of their fellow-religionists at Yunnan Fu in 1856, revolted against the yoke of China, and made an attempt to establish a separate kingdom in the province of Yün-nan, with their capital at Ta-li Fu. Ambassadors were sent to England in 1872, but failed to interest the British Government in their behalf, and the rebellion was shortly afterwards crushed with immense slaughter of the insurgents. The word *Panthay*, or *Pan-si*, is the name by which the Burmese at Bhamo designate Mahommedans, and has no connection, as sometimes stated, with 本地, the term itself being quite unknown to the Chinese.

PAO-TAH OR PAU-TAH. A pagoda (q.v.).

PAPER-BOAT: 客船—passenger boat. A large roomy boat used on the rivers in the neighbourhood of Swatow for the conveyance both of passengers and cargoes of paper—whence the foreign term has been derived.

PAPICO: 白屁股—white stern. A small junk, of the fishing-boat class, seen at Ningpo and in the Chusan archipelago. Has a white stern; hence the Chinese name of which *papico* is an imitation.

PARANG. A large Malay knife for cutting wood; a snikker snee. “. . . whereupon the Mandor (q.v.) drew “his *parang* and chased him round the monkey-house, “but Mr. Murton got away.”—*Hongkong Daily Press* (from *Straits' Times*), 22 Sep., 1877.

PARIAH. A corruption of the Indian word *parāya* “strange.” Pariah dogs, i.e., dogs with no owners, are not uncommon in large Chinese towns.

PA-T'U-LU. See *Bat'uru*.

PEACOCK'S FEATHERS. A badge of merit conferred by the Emperor. The highest grade, or 花翎 “flower feather,” is actually from the peacock's tail and has either one, two, or three eyes, according to the merit of the wearer. The other kind, or 藍翎—blue feather, is from the raven's tail; but both are equally known to foreigners under the above name. Introduced only since the beginning of the present dynasty.

PEACOCK, TO. Slang term for “calling on ladies,” as implying a more elegant costume than usual. Brought to China from India where it is much used; see *John Neville*, vol. i., p. 246.

PECUL or PICUL: 擔 or 石. The Chinese hundred-weight=133½ lbs. avoirdupois. From the Malay “*piknul*,”

a load or burden. Coolies are classed, according to their weight-carrying capabilities, as one-, two-, and even three-pieul men.

PEKING: 北京—northern capital. The Mongol conqueror Kublai Khan (q.v.) first established his court here. -1280  
Has been the capital of the empire since the reign of Yung Lê, the third emperor of the Ming dynasty. Is divided into the so-called Tartar and Chinese cities, each surrounded by a wall, the dimensions of the former of which surpass (except in length) those of the Great Wall itself.

PEKING GAZETTE: 京報 or 邸抄. The small official record, issued daily throughout the year (every other day during the annual New Year's festival) at Peking, and containing the court movements, lists of promotions, *selected* memorials from high officials, Imperial Rescripts, Edicts, and so on; but no news of any kind. Is known to have existed as far back as the Tang dynasty A.D. 618—907.

PEKOE: 白毫 — white hair. A kind of tea, so called because the leaves are picked very young, with the down or "hair" on them. From the Cantonese pronunciation of the above two characters.

PENANG LAWYER. A large heavy walking-stick with a big knob, sold at Penang and in the Straits generally. So called because (1) the strength of lawyers lies in their *nobs*; (2), because formerly there was little or no law in Penang, and people were forced to "take it into their own hands."

PEON. One who serves on foot. A Singapore native constable.

PEPO-HWAN: 平埔番—barbarians of the plain. "The name Pepo-hwan is applied to all the civilized aborigines

“living near the mountains in the southern part of the island (of Formosa). The one name includes a number of ancient tribes which were formerly distinct and spoke separate dialects. At the present time, however, Chinese is the language used by all.”—*T. L. Bullock*.  
See *Formosa*.

PESANG. The Malay word for *banana*, in common use among foreigners in the Straits.

PETITIONS: 稟帖. Should be written in very small characters, as a mark of the petitioner's respect; and should be handed in in duplicate, one on red paper for the perusal of the official addressed and to be kept on record, the other on white paper, to be returned with the reply written in bold characters at the end and stamped with the seal of office. Petitions from the people to Mandarins should have nine columns of characters on every page; from subordinates to their superior officers, only five. The following mnemonic line is well known to all scribes and clerks employed in Chinese Yaméns:—五稟六摺四照會: “five for a petition, six for an enclosure, four for a despatch.”

PETTICOAT-STRING ROAD: 裙帶路. A common Chinese name for Hongkong, especially in use among the Hakkas (q.v.). The Cantonese proverb says

好女不到裙帶路  
好兒不下佛山渡

“Decent girls don't go to Hongkong, nor do respectable youths travel by the Fatshan boats;”—the sailors on the passenger-boats between Canton and Fatshan being a very disreputable set.

PĒ-YEN. See *Bayan*.

PHONETICS, THE. That part of a Chinese character

which, in many cases—but by no means always—guides the reader to its *sound*, though he may never have seen the character before. E.g.—登 *têng*, to ascend; and 燈 *têng*, a lamp. The analysis of Callery gave 1040 phonetics, under one or other of which all Chinese characters could be arranged; but unfortunately exceptions and deviations are so numerous as to render this system of only comparative value.

PIDGIN. Business of any kind, from which the term *pidgin* is said to be derived, through the Chinese imitation of our word, i.e., business, bizzin, pishin, pidgin. By others, from the latter half of the Portuguese *ocupação*. Also, from the Hebrew word meaning ransom or redemption, from a ritual observance still found among pious Jews; viz., *pidjañn* or the redemption of the first-born from the priesthood, to which they have been held to be specially devoted ever since the act of grace by which the first-born of Israel were spared. This word passed into the common language, and Jewish merchants in Poland may even now be heard to ask about the “pidgin,” i.e. business; and as Polish Jews emigrated in large numbers to England it is believed that they may have carried this slang term with them. A further etymology has been suggested in the Sanscrit *pīche*, to pursue.

Commonly used as an affix—amah-pidgin, coolie-pidgin etc. Any servant called upon to perform another's work will reply “no belong my pidgin.”

“A second man had to be flogged, and a different officer had to flog him. This second officer's physique was not by any means equal to that of the first, and the blows came down with far less force. He was consequently voted not up to his pidgin.”—Hongkong *Daily Press*, 4 Oct. 1877.

Whence came the word “Pidgin?”—On looking over



an old number of the Dublin *University Magazine*, April 1865, I found the following note to an article entitled "China two hundred years ago." "This is the natural decadence of the above word Pidgeon; English, "Business;" Intelligent Chinaman, "Pidgeners;" China—"man less intelligent, "Pigeons;" Vulgarian Chinaman, "Pidgeon."—*North-China Herald*, 25 Oct. 1877.

[As we go to press, we receive a curious letter from our half-educated "boy," recommending a cousin "to come stop here and work for you as do the second cooly busy," the italicised word being evidently his own emendation for *pidgin*.]

**PIDGIN-CHINESE.** The Chinese spoken by foreigners who have not the gift of tongues, and persist in arranging their sentences according to the idiom of their native land. See *Coolie-Chinese*.

**PIDGIN-ENGLISH.** The *lingua franca* of China, used by foreigners of all nationalities, who do not talk Chinese, in speaking to native servants, shop-keepers, chair-coolies, sailors, etc. Also frequently spoken to each other by Chinamen of different parts of the Empire, whose dialects are mutually unfamiliar and who do not understand their own common medium—Mandarin. The following is a specimen, by an anonymous author, of a celebrated English poem translated into this strange jargon.

"EXCELSIOR!"

That nightey time begin chop-chop,  
One young man walkey—no can stop.  
Maskee snow! maskee ice!  
He carry flag wid chop so nice—

"Topside-galow!"

He too muchey sorry, one piecey eye  
Looksee sharp—so—all same my.  
Him talkey largey, talkey strong,  
Too muchey curio—all same gong—

"Topside-galow!"

Inside that house he look-see light,  
 And every room got fire all right,  
 He look-see plenty ice more high,  
 Inside he mouth he plenty cry—

“Topside-galow!”

Olo man talkey “no can walk!”  
 By'm by rain come—welly dark,  
 “Have got water, welly wide.”  
 “Maskee! My wantthey go topside.”

“Topside-galow!”

“Man-man!” One girley talkey he,  
 “What for you go topside looksee?”  
 And one time more he plenty cry,  
 But all time walkey plenty high.

“Topside-galow!”

“Take care! that spoil'um tree, young man.  
 “Take care that ice! He want man-man!”  
 That coolie chin-chin he good night,  
 He talkey “My can go all right.”

“Topside-galow!”

Joss-pidgin man he soon begin,  
 Morning-time that Joss chin-chin;  
 He no man see—he plenty fear,  
 Cos some man talkey—he can hear!

“Topside-galow!”

That young man die, one large dog see,  
 Too muchey bobbery findey he;  
 He hand belong colo—all same ice,  
 Have got that flag, with chop so nice.

“Topside-galow!”

*Moral.*

You too muchey laugh! What for sing?  
 I think so you no savey what thing!  
 Supposey you no b'long clever inside,  
 More better you go walk topside!

“Topside-galow!”

There is also—

“My name belong Norval; topsi that Grampian hill  
 “My father catchee chow-chow pay he sheep—!”

but the reader will probably be quite satisfied with what  
 has been already quoted.

**PIDGIN-JAPANESE.** A species of hybrid, ungrammatical Japanese, spoken by foreigners who do not learn the language accurately; e. g. *Omi taksan pompom bobbery, watarksi pumguts*: "If you continue to make so much noise in hammering those nails into that wall, I shall be reluctantly compelled to correct you by the administration of severe corporal chastisement." Here *pompom bobbery*=the noise made by hammering nails into a wall.

**PIGEON.** Incorrect form of *Pidgin*.

*my piggi* **PIGGI.** Pidgin-Japanese equivalent for *wailo* "go away!"

**PIGTAIL.** See *Cue*.

**"PILLAR" DOLLAR.** The Spanish Carolus dollar is so called from the design on the reverse—the two pillars of Hercules,\* joined by a scroll inscribed with the legend *ne plus ultra* "nothing beyond," and supporting the arms and crown of Spain. Known to the Chinese, in common with many other foreign coins, as 鬼頭 "devil's head" money, from the royal head on the obverse. Dollars of Carolus IV. are called 四工 "the four *kung*," the old way of writing IV., viz. IIII., being mistaken by the Chinese for their own character 工 *labour* four times repeated.

**PLUM CASH.** Pidgin-English imitation of "prime cost."

*本機* **PONGEE:** 本機—own loom. A kind of silk, similar to the Tussore silk of India. The above two characters, pronounced *pun chee*, are commonly seen on pieces of all kinds of silk, preceded by the name of the house which guarantees that the silk in question was made on its "own looms." Hence our term, now confined to one particular sort. 本織 *home woven* is sometimes written, but the other phrase is more usual. We cannot endorse the

[\* The two rocks at the entrance to the Mediterranean sea were known to the ancients by this name.]

following:—"The name of the wheel upon which the "cocoon thread is reeled is (繅車) 'Pang-chih;' in "Cantonese 'Pung-ch'e.' This is most likely the "origin of the word Pongee, in French *Pongée*."—*A. Fauvel: China Review*, vol. vi., p. 103.

POO-SA or P'U-SA. 菩薩. Commonly used in China for all kinds of gods and idols. From the first and third syllables of Bodhisatva (q.v.).

POOTOO: 普陀. A sacred island in the Chusan archipelago, between Shanghai and Ningpo, where Kwan-yin (q.v.) is said to have resided for nine years. Inhabited by Buddhist priests, who do not permit any living thing to be killed upon the island. Neither are women allowed to live there, nor in fact any one unconnected with the priesthood.

POO-TUNG: 浦東—east of the Poo river. The eastern bank of the Hwang-p'u at a point opposite the British Settlement of Shanghai.

PORCELAIN TOWER, THE: 報恩寺. The celebrated nine-storeyed octagonal pagoda at Nanking, destroyed by the Tai-p'ing (q.v.) rebels. Bells hung from every corner of the roof of each storey, and part of the roofing is said to have been inlaid with gold. Built A.D. 1411, on the site of former structures.

POUCHONG: 包種—folded sort. A kind of tea, so called from the method of packing it. [Cantonese.]

POW: 跑—to run; to gallop. A native word in use amongst the foreign racing communities of China.

"The course, especially at the Foochow-road corner, "is in a miserable condition, and "powing" is only possible for the quarter-mile distance."—*Foochow Herald*.

Also used as a substantive; e.g., "Come and have a *pow*;" and sometimes of a match between two ponies.

PRAYA. A quay or esplanade. From the Portuguese *praia* a shore or beach.

PRAYING-WHEEL: 胡龍洞—Mongolian dragon cave. A machine into which written prayers are thrown in great numbers and then worked round by the hand. The efficacy of these churned prayers is the same as if each were repeated, with the additional advantage of speed.

“Hundreds of Thibetan priests idling away their lives turning prayer cylinders, and reciting the everlasting ‘Hung-mani, Peh-man Hung.’\* The prayer cylinders are called Koh-loh, and some of them are turned by ‘water-wheels.’—*Shanghai Courier*, 7 Nov., 1877.

PRECIOUS ONES, THE THREE: 三寶. The Buddha, Dharma, and Saṃgha, or Buddha, the Law, and the Priesthood, 佛法僧. Sanscrit *Triratna*.

“The philosophical atheistic schools now place *Dharma* in the first rank as the first person in their trinity and explain it as the unconditioned underived entity, combining in itself the spiritual and material principles of the universe. From *Dharma* proceeded *Buddha* by emanation, as the creative energy, and produced in conjunction with *Dharma* the 3rd constituent of the trinity, viz. *Samgha*, which is the comprehensive summa of all actual life or existence. The common people however know little or nothing of this esoteric view of a trinity; they speak of and worship a triad of images which they regard as 3 different divinities, totally ignoring their unity and the fact that the ‘three precious one’ they worship are but logical abstractions,—a mere philosophical myth.”—*Eitel*.

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\* Om mani padme hum (q.v.).

The Taoists (q.v.) have a so-called Trinity as well as the Buddhists, consisting of the Three Primordial Powers 三元 or Heaven, Earth, and Water, otherwise known as the Three Regions 三界.

PREFECT. See *Chih-fu*.

PRESENTS: 禮儀. Are of two kinds:—(1) 乾禮 *dry* presents, i.e., money and other valuables, given as bribes to Mandarins or as *douceurs* from subordinates to their superior officers; in the latter case, five times every year, 三節兩壽—“on the three festivals and two birthdays,” the birthdays being those of the Mandarin and his wife. (2) 水禮 *fresh* presents, such as fruit, cakes, and other eatables. The latter generally consist of eight sorts, and, where practicable, of *two* of each sort. A list should accompany them for the recipient to mark off with a ○ such as he wishes to accept. It is not etiquette to take too many, or too few, or an odd number of sorts. A gratuity for the sender's servants should then be placed in a red envelope 封 marked with 代茶 “Instead of tea” at the top, the amount being stated in small characters at the bottom. This sum is divided among all the sender's servants, and is held to represent what should have been expended in treating those who brought the presents. An ordinary Chinese visiting-card must also be sent with the above-mentioned envelope, bearing the following words:—謹領 \* \* 餘珍璧謝; i.e., “So-and-so has reverently received \* \*: the “rest of the pearls declined with thanks.” If none are accepted, in which case no gratuity is given, the formula is changed to—心領璧謝, or “Received in spirit, the presents are declined.”

PRESTER JOHN. The ruler of a tribe in Central Asia who was converted to Christianity by the Nestorian mis-

sionaries. Was overcome by Genghis Khan in A.D. 1202, and his skull set in silver as a trophy. Mentioned by Marco Polo, ch. xcii., as "Il Preste Giovanni." Our name, sometimes written *Presbyter John*, is a corruption of the Mongol term "Prestar Khan," by which title he was commonly known. Gibbon calls him "a Khan of the Keraites."

*have scale*  
**PRICKLY HEAT.** A severe form of the skin-disease known as *lichen*, which begins to show itself as soon as the thermometer rises much above 80° Fahr. The appearance of *prickly heat* is said to indicate free action of the skin, and consequently a good state of health. Warm water baths, with a few handfuls of bran thrown in, are sometimes found to allay the irritation; but unquestionably the best remedy is a lotion of 15 or 20 grains sulphate of zinc to 4 oz. of water, applied night and morning to the parts inflamed. "Sponging with toilet vinegar and water, or dusting with ordinary toilet powder, will probably be found more beneficial than anything else."—*Diseases of Anglo-Indians*, by R. Mair.

The *Lancet* gives the following remedy, declared by Dr. J. R. Somerville of Foochow to be very efficacious:—

Sublimed Sulphur 80 per cent.

Magnesia.....15 ,,

Oxide of zinc..... 5 ,,

"The skin is first to be bathed with warm water and a little soap; some of the powder is then placed in a saucer, and a squeezed sponge pressed on the powder. A portion of the powder will adhere to the sponge; this is to be rubbed carefully in all the patches of prickly heat, and the process is to be repeated morning and evening."

**PRINCE OF KUNG, THE:** 恭親王. Sixth son of

the Emperor Tao Kuang, uncle of the present Emperor, and President of the Tsung-li Yamên (q.v.).

PUCKA or PUKKA. See *Pakka*.

PUCKEROW, TO. Slang term, common in China, signifying to appropriate other people's property.

PUGGREE. A sash worn round the hat, generally with its ends falling over the back of the neck, to prevent sun-stroke. It is a Hindee word meaning turban; correctly written pagri.

PULO. The Malay word for *island*; e.g., Pulo Nias, Pulo Penang, etc. It is not uncommon, however, to find this word considered as part of the name; e.g., "the island of Pulo Condor." *Chambers' Encyclopædia*.

PUMELO: 柚子. A species of shaddock; \* also known as the *pompelmoos*. Is mentioned in the *Shoo King* (q.v.)—厥包柚橘 "the bundles contained small oranges and pummeloes." *Legge's Chinese Classics*, vol. iii., pt. 1., p. 112. Etymology unknown.

PUNGTAI SEEDS: 大海子. The fruits of a tree found in Cambodia, and eaten as a delicacy by the Chinese.

PUNJUM. Inferior silk made from the outside layer of the cocoon. From the Indian name for a kind of raw silk.

PUNKAH. A Sanscrit word (*pankha*) meaning "a fan." Introduced into China by Europeans, and now known to the Chinese as 風扇 "wind fan," but rarely seen even in the wealthiest native establishments, where servants with large feather fans still continue to perform this function at their master's dinner-table. For the afternoon nap, small slave-girls are often employed in a similar way.

[\* So called because introduced into the West Indies by a Captain Shaddock.]



"*Punkah* says that in its own country it is pulled by a string, and is used to ventilate a room."—*The Pioneer*.

"The Pankha, or large common fan, is a leaf of the *Corypha umbraculifera*, with the petiole cut to the length of about five feet, pared round the edges and painted to look pretty. It is waved by the servant standing behind a chair."—*R. F. Burton*.

**PUN-TSAO**: 本草綱目. The Chinese *Herbal*, an extensive work in many volumes on botany, natural history, etc. Composed during the Ming dynasty.

**PUNTI**: 本地 — of the soil. Native as opposed to foreign; the Chinese of the Kuang-tung province as distinguished from immigrant Chinese (see *Hakkas*) from other provinces. Local, as applied to dialects, etc.; e.g., "with the *Punti* and Mandarin pronunciations."

**PURGATORY**. See *Chamber of Horrors* and *Devils*.

**PUTCHUCK**: 木香. The root of a species of thistle found in Cashmere. Used by the Chinese as a medicine, and also in the preparation of incense. Putchuck is the term in use at Calcutta.

**PWANKU** or P'AN KU: 盤古. The Chinese Adam.

**PYJAMAS**. Large baggy trousers made of flannel, silk, or cotton, and worn at night with a jacket called a "sleep-shirt" by residents all over the East. From the Persian *pāe leg* and *jāmā* cloth. Also known in India as "pyjands."

**PYLONG**: 惡人 — a bad man. A pirate, or any desperado. From the Amoy pronunciation of the above characters—*phai lang* or *p'ai lang*.

Another, but less likely, etymology is 扒龍 *pa lung*, a kind of boat used by river pirates.

**QUEEN OF HEAVEN**: 天后. The guardian divinity of sailors; formerly, a young lady named 林 *Lin*, of the <sup>T'ien-hou</sup> <sub>18/11/27</sub>

— *sp.* 天后 林氏 — *Mekhalā*  
— the Taoist Queen of Heaven — the sailor's goddess,  
to whom he prays, or sacrifices for fine weather and  
safe conduct. The Buddhist goddess *Maritchi*, represented  
with eight arms, two of which are holding aloft emblems  
of the sea and moon. — *Dict.* — v. 4027

Fokien Province. Temples and small joss-houses in honour of this goddess may be seen at short intervals along all the lines of water communication throughout the empire.

*hin-mien* QUEMOY: 金門 — golden gate. A small island to the E. of the island of Amoy.

QUINSAI. See *Kinsay*.

QUINTAL. The Spanish hundred-weight, as used in the Philippine islands.

RADICALS or PRIMITIVES. That part of a Chinese character which often gives a clue to its *meaning*, has been thus named by foreigners. It is under these radicals, or keys, that most native dictionaries have been arranged; all characters having the same radical being put together, and then sub-divided according to the number of strokes in the remaining part or phonetic (q.v.). Originally 540, the radicals were subsequently reduced to 214, the number in K'ang Hsi's (q.v.) lexicon. For example, 登 *teng* is "to ascend;" put the radical 火 *kuo* "fire" by its side, thus 燈, and the meaning is "lamp," the sound and tone (q.v.) remaining unchanged. Substitute 目 *mu* "eye" for "fire," thus 瞪, and we have *teng* "to stare at"; but though the sound is still unchanged, the tone is altered from 1st to 4th, a difference which an ordinarily cultivated ear detects at once.

RAGS. The slang term in China for piece goods. "There is no silk at Hankow; only tea and rags."

RAJAH. A Sanscrit word meaning *King*.

*Yang-ch'eng* RAMS, CITY OF: 羊城. Canton. Five immortals are said to have entered this city during the Chou dynasty, riding on five rams and each holding an ear of grain. When they dismounted, the rams were changed into stone, and may be seen to this day on an altar in the Five Genii

Ram = yang (Cant. yǎng) — Ch'eng (Cant. ch'ing, she)  
= sheep or goat. = city = 羊城

shrine. Hence Canton is sometimes called the City of the Genii, and also the City of Grain.

RATTAN. The common cane is so called. From the Malay *rotang*.

RED BOOK, THE: 紅紳錄. A Chinese civil, military, and naval list, published quarterly and bound in *red*, in which are given the names, standing etc., of all Government servants holding actual appointments. Expectant officials are not included. Four volumes are devoted to the civil service, one to the army, and one to the navy, From an analysis of a recent issue of this work, we learn that, exclusive of Tartar Generals, there are in the Eighteen Provinces 1757 officials holding seals, of whom 1585 are Chinese, 117 Manchus, 23 Mongol Bannermen, and 32 Chinese Bannermen. See *China Review*, vol. vi., p. 137.

RESIDENT. The officer appointed by the Chinese Government to reside—e.g. in Tibet, 駐藏大臣 — and look after Imperial interests.

RI: 里. Japanese land measure—about  $2\frac{1}{2}$  miles English.

RICE-BIRDS: 禾花雀. A species of *ortolan*, found in the paddy-fields of southern China, and regarded by epicures as a very delicate morsel.

RICE-PAPER: 籊紙. The so called "paper" used by the Chinese for pictures and artificial flowers. It is the pith of the plant called *Aralia papyrifera*. This pith can be obtained from the stems in beautiful cylinders, from one to two inches in diameter and several inches in length. The Chinese workmen apply the blade of a sharp straight knife to these cylinders of pith, and, turning them around dexterously, pare them from the circumference to the centre, making a rolled layer of equal thickness throughout. This is unrolled and weights are placed upon it until it is

rendered perfectly smooth and flat. Sometimes a number are joined together to increase the size of the sheets.

Also known by the fancy name 菩提紗 "Bôdhi Crape," or, (by synecdoche) the crape of Buddha.

RITES, BOOK OF: 禮記. See *Ching*. Contains a number of rules for the performance of ceremonies and "the guidance of individual conduct under a great variety of conditions and circumstances."

RIYÔ or RIÔ: 兩—a tael. An ounce of silver [Japanese]. *From Portuguese, real.*

RÔNIN or LÔNIN: 浪人—wave man. A samurai who for some offence to his superior has been dispossessed of his estate, revenue, or pay, and dismissed from service. An outcast. [The Chinese character meaning *wave* is always used of persons in a bad sense.] The "Forty-seven Rônins" were the retainers of a certain Daimio who had tried to slay a brother Daimio, but, failing in his attempt, was compelled to perform the *harakiri* (q.v.). The "forty-seven" then bound themselves by an oath to avenge their master's death, and carried out the programme by penetrating into the castle of his old enemy, where, after routing some three hundred adversaries, they discovered and slew their victim, and then proceeded to disembowel themselves upon the spot. Their graves are shewn at Tokio to this day.

In 1861, four officers of the Prince of Mito made themselves *rônins*, and left behind them the following letter:—"We become lonins now, since the foreigner "gains more and more influence in the country, unable "tranquilly to see the antient law violated; we become "all four lonins with the intention of compelling the "foreigner to depart."

RUNNERS: 差役. The unpaid servants at a Chinese

*Yamèn.* They live upon squeezes extorted from all who are unlucky enough to get entangled in the meshes of the law; e.g. a warrant being issued against any one, they will report, on receipt of a bribe, that he has "absconded."

Another class of "runners" exists at Canton, namely, rowdies who smuggle ashore opium and other goods from the river steamers on their arrival from Hongkong. As soon as the steamer comes alongside the wharf, balls of the drug, etc., etc., are thrown out by accomplices on board to these men who are waiting in readiness to receive them, and who immediately make a bolt through the crowd with their booty. The converse of this practice is not unknown—throwing dutiable goods on board a departing steamer just as she is well clear of the wharf.

SACRED CITY, THE. H'lassa or Lhassa 拉薩 the capital of Tibet, otherwise known as Budala 布達拉 from the hill of that name on which stands the palace of the Dalai-lama. "The Thibetans having made up their minds to prevent us going to the Sacred City peaceably . . . ."—*Shanghai Courier Correspondent*, Nov. 1877.

SACRED EDICT: 聖諭. Sixteen moral maxims delivered in the form of an Edict by the Emperor K'ang Hsi (q.v.) and amplified into the form of moral essays by his son and successor Yung Chêng. They are held to contain the very essence of Chinese ethics, and should be publicly read on the 1st and 15th of every moon in all towns and cities of the empire. The following two maxims may be taken as examples:—

No. 1.—*Pay just regard to filial and fraternal duties, in order to give due importance to the relationships of life.* [These relationships are five:—(1) between sovereign and subject, (2) husband and wife, (3) father and child, (4) elder and younger brothers, (5) friends.]

No. 7.—*Degrade strange religions in order to exalt the orthodox teaching.* [Among the strange religions mentioned in the accompanying paraphrase are Taoism, Buddhism, and Christianity. The orthodox teaching is of course Confucianism, which is quite free from any superstitious taint whatever.]

SAIBANSHO: 裁判所—place of decision. A Japanese District Magistrate.

SAIHAI. A Japanese field-marshal's bâton.

SAKÉ or SAKI: 酒. (1). A fermented liquor made from rice and largely consumed in Japan. (2). A wine made from white grapes.

Some of the inhabitants of Takasaki in Joshiu met together lately in order to see who could succeed in drinking the most *saké*. Those who could drink but one sho (about two imperial quarts) were considered to have “very poor and unhappy brains” and were not permitted to enter the ranks of the competitors. Several drank from two to three sho, but the one who bore away the prize, namely a roll of silk, was he who succeeded in putting down five sho in the short space of thirty minutes.  
—*Hongkong Daily Press.*

SALAAM. An Arabic term meaning “Peace be with you!”

SALT COMMISSIONER: 鹽運司. Salt is a Government monopoly in China, and the Commissioner is a high official charged with the collection of the revenue accruing therefrom, together with the strict repression of smuggling, which is however carried on to a very great extent. A curious custom connected with the sale of salt obtains in Canton. Old and infirm persons are permitted to hawk it about the streets without the necessary license,

which enables them to accept a somewhat lower rate than the ordinary shopkeeper.

**SALUTES, CHINESE.** For the highest officials, three guns are given as the visitor passes through the entrance to the Yamên, followed, after an almost inappreciable interval, by three more as the great gates close behind him. The salute is repeated at his departure. Lower officials receive only three guns each way.

**SAMISEN:** 三絃—three strings. The Japanese guitar.

**SAMLIE:** 鮭魚—season fish. A member of the *salmonia*, of fine flavour but full of pitch-fork bones. The character 鮭 is explained by the Chinese to signify the periodical appearance of this fish, which enters the rivers in May and returns to the sea in September. Is caught in great quantities in the Yang-tsze. An inferior kind is common at Canton, where it is known as 三鰲 or 三鱓—not “三犁 *three plow-shares*” as Dr. Williams says—; and it is from the Cantonese pronunciation of these characters that our word is taken.

**SAMOVAR.** A Russian tea-urn, much used in Mongolia and Siberia for keeping hot large quantities of the favourite beverage.

**SAMPA.** The Chinese sounds of the characters 三机 *three oars=hong-boat* (q.v.).

1726—**SAMPAN.** A Chinese boat of any kind, short of a junk, may be so called. From the Malay *sampan* = three boards, according to which it is written in Chinese 三板; but also 杉板, 舢舨 etc. *ch'uan*—

**SAMSENG:** 三生—three lives. A term commonly applied in Singapore to certain roughs or bullies who hang about processions and sacrificial feasts, and are always ready for any mischief. They are spoken of in the *China Mail* of 6th April 1877 as “fighting men.” The “three

lives" refers originally to the slaughter on various occasions of a duck, a fowl, and a pig; but now these rowdies are called "three life men" from the recklessness with which they expose themselves to danger.

**SAMSHOO:** 三燒 — thrice fired. A general name for Chinese fermented liquors of all kinds, but specially applied to the ardent spirit known as 燒酒 — spirit that will burn.

**SAMURAI:** 士. A general name for all Japanese entitled to wear two swords. Now called *shizoku* (q.v.).

**SANG-KO-LIN-SIN'S FOLLY.** The mud wall built during the last war to keep off the Allied Forces from the city of Tientsin by the celebrated Manchu General of that name 僧格林沁, who was familiarly known to the British sailor of the same period as "Sam Collinson."

*Sankok*  
*三國志*  
- **SAN KUO CHIH:** 三國志 — History of the Three Kingdoms or rival States, 蜀 *Shu*, 魏 *Wei*, and 吳 *Wu*, into which the empire was split up at the conclusion of the Han dynasty. In the form of an historical romance, the above work describes at great length the various events of a whole century of strife and bloodshed, which period has been aptly compared by Mr. Mayers with our own Wars of the Roses.

**SAPAN-WOOD:** 蘇木. A wood brought from Siam, Manila, and elsewhere, and used by the Chinese as a dye.

**SAPEQUE.** The French equivalent of the word *cash* (q.v.) as used in China. From *sapek*, a coin found in Tonquin and Cochin-China, and equal to about half a pfennig (1/200 Thaler), or about one-sixth of a South-German kreuzer.

**SARANG.** Literally, a cover or wrap. The Malay sleeping dress; occasionally adopted by Europeans.

*i, n, y*  
**SATBON.** Soap; from the Portuguese *sabão*. This term is heard among the Chinese in Fokien.



SATSU. Same as *Kin-satz*.

SAVVY or SABE. From the Portuguese *saber* to know. "My savvy" = "I understand" or "I know." "That boy got plenty savvy" = "That boy is no fool." See *Pidgin-English*.

SAYONARA. Goodbye! [Japanese.] Used by foreigners in Japan much as *chin chin* in China. One event on the programme of the Yokohama Races is the "Sayonara Stakes."

SEAL CHARACTER: 篆字. Certain elaborate forms of Chinese writing which prevailed from B.C. 800 to about A.D. 200, and are known to foreigners as the Greater and Lesser Seal character, the latter having been introduced about B.C. 200 as a simplified form of the other. The Chinese employ these styles on their *seals*, both public and private; hence our term. See *Shuo Wen*.

SEALS, MANDARIN. Every Chinese official of any standing has a seal of office. The Imperial signet is called 玉璽 and is made of jade. | The seals of the highest provincial officials are oblong and made of silver, and the impression is stamped in a mauve colour, in the preparation of which no oil is used. These are often torn by the people from Proclamations and such documents, being held to be good for sore places, ulcers, etc. | Officials such as the Salt Commissioner and Taot'ai have also oblong seals made of copper, all of which are called 關防; but they use vermilion moistened with oil. Below them come the Prefects and Magistrates with square seals 印, also red; below them again are the petty police magistrates with wooden seals 鈐記; and last of all the *ti-paos*, also with wooden seals called 戳子. A mandarin's seal of office is invariably placed in his wife's keeping, as very serious consequences, entail-

*P. hic* - ancient official seal in two halves

1548 *Lu-hsi* - a seal in two parts, one of which would be used to stamp an important State missive, and the other, by the person to whom it had been confided, & returned by the person to whom it had been confided.

078  
jessel-knob  
silver-gilt  
Lo-to

- ing even dismissal from office, might result from its accidental loss. All despatches, title-deeds, and such public documents, must bear a seal, or they will not be accepted as authentic. During national mourning the colour of all seals is changed to blue.
- SEAO HAO: 小號. A tax levied upon all junks trading on the coast of the province of Kuang-tung, as a compromise for their being excused from going to the provincial city to pay their duties.
- SEA-SLUGS. See Bicho-da-mar.
- SÈEN-SANG or HSIEN-SHÈNG: 先生—elder born. Foreigners call their “teachers” of Chinese by this title, which as an affix to a name is equivalent to our prefix *Mr.*
- SEN: 錢. The modern Japanese term for a cent.
- SENDÔ: 船頭. The captain of a vessel. Generally used for sailors and boatmen (Japanese).
- SENG-K'OI: 新客—newly-arrived strangers. The Chinese in Java call themselves, and are generally known, by this name.
- SENYO. The son of a Malay mother and European father is so called in Java, in imitation of the Spanish *señor*.
- SEPOY. A corrupted form of the Hindee word *sipahi* “a soldier.”
- SERANG. A Persian word (correctly written *sarhang*) signifying “commander,” “overseer,” “boatswain,” and used on the coast of China for the head or foreman of a crew of Malay sailors, through whom all negotiations with the crew are conducted. Also sometimes applied to Malay boarding-house keepers and others, in the sense of the American “boss.”
- SERES. “It seems sufficiently clear that the *Seres* men-

“tioned by Horace, and other Latin writers, were not the Chinese.”

*Sir John Davis.*

“The Tsins (秦) of modern Chinese are to be identified with the Sères of the Greeks and Romans . . . The Sers are first found in history as a tribe of nomads who settled along the upper waters of the Wei (渭) about the ninth century before Christ . . . . They soon contrived to expel the decadent Kings of Djow (周) . . . . This force of character culminated in King Ching (政), who bearing down all opposition was able to confer on himself the title of First Supreme Emperor (始皇帝) of Tsin or Sèr, B.C. 221 . . . with the death of his incapable son, the Second Emperor, the fabric so laboriously raised fell to the ground ; and Sèr for the future became a mere geographical expression.”

*T. W. Kingsmill.*

SERICANA. An old name for China. See last entry.

“But in his way lights on the barren plains

“Of Sericana, where Chinese drive

“With sails and wind their cany waggons light.

*Paradise Lost*, iii., 437.

“Barren plains” is somewhat a libel on the fertile acres of China proper ; neither would any one who had ever seen a heavy Chinese wheel-barrow under sail be likely to call it a “cany waggon light.”

SEVEN ACCUSATIONS, THE: 七大恨 or 七大憾.

The seven causes of hatred against the Mings, published in the third year of the Manchu chieftain 天命 (1618) in vindication of the war waged against that dynasty, which resulted in its final overthrow and the establishment of the Manchu power. They comprise charges of frontier disturbances, violation of territory, breaches of faith, etc., etc., and will be found in the first chapter of the 東華錄.

SEW-TSAI or SIU-TS'AI. See *Hsiu-ts'ai*.

SHAKU: 尺. The Japanese foot of 10 inches =  $11\frac{3}{4}$  inches English.

SHĀKYAMUNI: 釋迦牟尼. From *Shākya* (one who is) mighty in charity, and *muni* (one who dwells in) seclusion and silence. The favourite name among the Chinese for the great founder of Buddhism. See *Buddha*.

SHAMAN: 沙門. A Buddhist monk. Also used of Brahmins and other ascetics.

SHAMEEN: 沙面—Sand flat. Formerly a mere mud-bank in the river close to the city of Canton, but leased from the Chinese after the capture of that place in 1857, and formed into an artificial island with an embankment of granite all round; the expense of this (\$325,000) being borne by the British and French Governments in the proportion of four to one, according to which the whole area was subsequently divided between the two countries. The one-fifth which forms the French Settlement is still without buildings of any kind. Is 2,850 feet in length by 959 greatest breadth.

Shameen was originally the great rendezvous of flower-boats (q.v.), and the adjacent quarter of the city was chiefly occupied by houses of ill fame;—a fact which probably did not escape the notice of the Chinese authorities when the island was conceded to the “outer barbarians.” Hence the bad sense in which the words *shameen* are still used in the colloquial of Canton and its neighbourhood. Compare *Kou-lan hu-t'ung*.

Shang-hai SHANGHAI: 上海—the higher sea; as distinguished from another, the 下洋 or “lower sea.” One of the five Ports opened by Nanking Treaty of 1842. Also known as the *Model Settlement* (q.v.). Book name 滬江 or 滬.

SHANG-TE or SHANG TI: 上帝—the Supreme Ruler. God. [See *Term Question*.]

*an-hsi* SHANSI: 山西—west of the hills. One of the Eighteen Provinces. Said to be the original home of the Chinese people. Capital city T'ai-yüan Fu 太原府. Old name 晉.

SHANTUNG: 山東—east of the hills. One of the Eighteen Provinces. Capital city Chi-(or Tsi-) nan Fu 濟南府. Old name 魯.

SHĀSTRAS: 論. Discourses, or the philosophical section of Buddhist literature.

SHEEDZAI: 事仔. Cantonese term for a "boy" (q.v.) or valet. Sometimes written 細崽.

*-hsi* SHENSI: 陝西—west of the passes. One of the Eighteen Provinces. The first syllable is written *shen* to distinguish it from Shansi, though in Mandarin the two sounds are identical except in tone (q.v.). Capital city Hsi-an Fu (or Si-ngnan Fu) 西安府. Old name 秦.

SHIMBUN: 新文. Japanese newspapers are so called; e.g.—*Choya Shimbun*.

SHIN: 神—gods; idols. [See *Term Question*.] According to Mr. Kingsmill "Shin represented philologically "the Asuri of the older Indian pantheon."

SHING: 升. A Chinese measure equal to about one pint English.

The Japanese *sho* (same character) is equal to nearly two imperial quarts. See *Saké*.

SHIZOKU: 士族. A Japanese clan. All who bear the same surname. The vassals of the old feudal system of Japan. "The *shizoku*, who used to be supported with "rice without cultivating the land, and dressed without "working a loom, and who drank the valuable sweat and

“ate the flesh of the common labourer, have been deposed  
 “from their station by the changes of time. Their pen-  
 “sions have been decreased through gradual alterations,  
 “and have at length been converted into government  
 “bonds . . . . The *shizoku*'s families number more  
 “than 500,000 . . . . Nine-tenths of the Govern-  
 “ment employes consist of *shizoku* . . . .”—*Choya*  
*Shimbun*: Sept., 1877.

Formerly known as *samurai*.

**SHOES (OF SILVER):** 元寶. The common name among foreigners for the Chinese silver ingot which bears some resemblance to a native shoe. May be of any weight from 1 oz., and even less, to 50 and sometimes 100 oz.; and is always stamped by the assayer and banker in evidence of purity. Tiny shoes are made for sale to Europeans as charms for the watch-chain. See *Sycee*.

**SHŌGUN or SHIOGOON:** 將軍—Commander-in-chief. Same as *Tycoon* (q.v.).

**SHOO KING:** 書經—the Book of History. This work embraces a period extending from the middle of the 24th century B.C. to B.C. 721. It is said to have been edited by Confucius himself from then existing documents which came into his hands. See *Ching*.

**SHŌ-RŌ-DO:** 鐘樓. A drum tower (Japanese).

**SHO-SAKAN:** 小屬. The old term for Japanese Government clerks of the 2nd grade; now changed to *Ni-to-zoku* (二等屬).

**SHOW or SHOU:** 壽—old age. The character commonly seen, under its seal (q.v.) form, thus (壽), on Chinese saucers, vases, doors, windows, fans, shoes, and any available object. Compare *Fu*. Old age and offspring are to a Chinaman the highest of earthly blessings, ranking far above power, fame, or even wealth.

SHRIMP BOATS: 蝦狗艇. Fast-sailing boats with two masts, now chiefly used by Hongkong pilots, but formerly employed by Chinese engaged in the kidnapping trade round Macao.

SHROFF: 銀師 or 看銀先生—silver expert. Chinese employed at banks and large mercantile establishments to check all dollars which pass through the hands of the firm, and eliminate the bad ones. These men pretend to distinguish three classes of good dollars, of first, second, and third qualities; but this "mystery" of the art has been exposed over and over again by their rejection of certain dollars as first class which had been paid out as such perhaps on the previous day. Shroffing schools are common in Canton, where teachers of the art keep bad dollars for the purpose of exercising their pupils; and several works on the subject have been published there, with numerous illustrations of dollars and various other foreign coins, the methods of scooping out silver and filling up with copper or lead, comparisons between genuine and counterfeit dollars, the difference between native and foreign milling, etc. etc. The best of these is the 新增銀論.—See *Pillar Dollar*.

SHU: 銖. A Japanese coin equal to one fourth of a *bu*. No longer in circulation.

SHUO WEN: 說文. The celebrated dictionary of the Lesser Seal (q.v.) character, published A.D. 100 by Hsü Shên 許慎. It is a collection of all the Chinese characters then in existence, amounting to about 10,000, analysed by the author into their original picture elements, with a view of showing the hieroglyphic origin of the Chinese language. It was the first lexicon arranged according to radicals (q.v.), for which purpose 540 were called into use.

The following table shews some of the few characters wherein any resemblance may be traced to the objects meant to be expressed:—

<i>Shuo Wên.</i>		<i>Modern.</i>	
日	—	日	<i>jih</i> , the sun.
山	—	山	<i>shan</i> , hills.
口	—	口	<i>k'ou</i> , mouth.
鳥	—	鳥	<i>niao</i> , bird.
目	—	目	<i>mu</i> , eye.
左	—	左	<i>tso</i> , left hand.
右	—	右	<i>yu</i> , right hand.
木	—	木	<i>mu</i> , tree.

Unfortunately we are soon at the end of these comparatively simple hieroglyphs and have to fall back upon more far-fetched specimens, such as—

月	—	月	<i>yüeh</i> , moon.
車	—	車	<i>ch'é</i> , cart.
水	—	水	<i>shui</i> , water.
火	—	火	<i>huo</i> , fire.
牛	—	牛	<i>niu</i> , ox.
井	—	井	<i>ching</i> , a well.
臣	—	臣	<i>ch'éen</i> , a minister.
人	—	人	<i>jèn</i> , man.
犬	—	犬	<i>ch'üan</i> , a dog.

The explanations given by the author of the *Shuo Wên* of many of these characters are worth noting; for instance, where he shews in 木 *a tree* that the upper curve denotes the branches, the lower curve the roots; that 牛 is like an ox's head because it has a curve which would do for the horns; that the dot in the middle of 井 *a well* is the cover; and that 臣 admirably represents the *bending body* of an



officer of state in the presence of his Imperial master. So in the last instance, where he mentions that Confucius says "to look on the character for *dog* is like looking on "a picture."

SHUPAN: 書班. The Chinese term for the copying clerks employed at Yaméns and other public buildings. Is in use at the offices of the Imperial Maritime Customs, to express the Chinese employés whose business it is to copy Chinese documents, as opposed to the linguists (q.v.) who speak and write English.

SHUN CHIH: 順治—favourable sway. The style of reign adopted by the first actual Emperor of the present dynasty. A.D. 1644—1662.

SHUN-PAO or SHÊN-PAO: 申報—Shanghai announcements, 申江 being a name for the Shanghai district. A Chinese newspaper published in Shanghai under the editorship of Mr. E. Major. The character 報 is fancifully written 帖寫 in the heading with a stroke too much, merely because some celebrated calligraphist took it into his head to form it in that way. Only the other day we saw 叻 for 以, and 𠂇 for 人, there being in each case an authority for such variation.

SICAWEI or SI-KA-WEI: 徐家匯. A place near Shanghai, where there is now a Roman Catholic establishment, named after the celebrated statesman and scholar 徐光啟, (A.D. 1562—1633) who was formerly a supporter of the Catholic Missionaries at Peking.

SILKEN CORD, THE. See *Gold, Swallowing*.

SINGAPORE. Of this name two etymologies are given:—

- (1) *Singgha* to call at, and *poorah* a place—port of call.
- (2) *Singa* a lion, and *poorah* royal residence—abode of the Lion; so called because a prince of Palimbang (Suma-

(tra) is said to have seen a lion at this spot and to have built a city in honour of the royal beast.

SING-SONG. The pidgin-English term for Chinese theatricals, which consist chiefly of recitative.

SINIM, THE LAND OF. It is only a conjecture that by this term, used in Isaiah xlix., 12, is meant China; such conjecture being founded on a resemblance of the first syllable *Sin* to the name of the Chinese feudal State *Ts'in* 秦 on the north-west of the empire, the existence of which dates back as far as B.C. 847.

SINOLOGUE. An advanced scholar of the Chinese language, literature, etc. From the Latin *Sinæ*, called by Ptolemy the most eastern nation of the world. These people were said to dwell beyond the river (Meinam) (Serus), and were probably Cochin-Chinese. It has recently been objected that this compound wears a French dress, and that to preserve uniformity English people should say "Sinologist"; but it is highly improbable that such a change will ever be successfully introduced.

SINTOO or SHINTO: 神道. The ancient religion of Japan, i.e., worship of the Kami, or gods and spirits of all kinds.

SLEEVE DOGS. 哈巴狗. Tiny dogs, usually of the Peking lap-dog breed (獅子狗 lion dog) small enough to be carried in the wide sleeves of a Chinese gentleman's or lady's dress.

The Chinese classics are often printed in what are called *sleeve editions*, i.e., in 32mo., for the use of dishonest candidates at the public examinations.

SLIPPER-BOAT: 仔船艇 *ma-leng teng*. A small, covered, passenger-boat, very sharp-pointed at the bow,

used at Canton, and somewhat resembling a Chinese slipper.

The story goes that when an application was made to the Emperor for a boat design, the Empress, who was sitting by, kicked off her slipper and bade the petitioners take that.

**SMALL FEET.** The practice among Chinese women of cramping the feet is said by some to have originated about A.D. 970 with Yao Niang 宵娘, concubine of the pretender Li Yü 李煜 who was overthrown at Nanking previous to the establishment of the Sung dynasty. The lady wished to make her feet like the "new moon." Others assert that the custom was introduced by P'an Fei 潘妃, the favourite concubine of the last monarch of the Ch'i 齊 dynasty, A.D. 501. Well-cramped feet are considered a great beauty by the Chinese: there seems to be no foundation for the generally received opinion that their object in thus laming the women was to keep them from gadding about. The Manchu or Tartar ladies have not adopted this custom, and therefore the Empresses of modern times have feet of the natural size; neither is it in force among the Hakkas or the hill tribes of China and Formosa. The practice was forbidden in 1664 by the Emperor K'ang Hsi; but four years afterwards the prohibition was withdrawn. Poetical name "Golden lilies" (q.v.).

**SMALL KNIFE REBELS:** 小刀會. A band of insurgents who in 1853 captured the city of Amoy and held it for some months. The *Small Knife Society* was said to have been a branch of the *Triad Society* (q.v.), and was introduced into Amoy by a Singapore Chinaman in 1848. See a paper by G. Hughes in the *China Review*, vol. I., p. 244.

SMELLUM WATER. Pidgin-English for *scent* of any kind.

SNAKE-BOAT: 長龍—long dragon. A long narrow boat, of great speed, in use among smugglers and pirates in the Canton waters. Propelled by short paddles, like a canoe.

SOAP-STONE: 滑石 or 粉石. Steatite. So called because it looks like soap and is so easily cut. Commonly used by the Chinese for seals.

SOHODZŪ or TZOWDZA: 車子. A Shanghai wheelbarrow, formerly used for carrying passengers, but now almost entirely superseded by the *jinrikisha* (q.v.).

SON OF HEAVEN: 天子; sometimes translated "God's Lieutenant upon earth." The title *par excellence* of the Emperor of China, who is supposed to hold his commission direct from on high. "It is plain, that the Emperors of China, like the popes of Rome, regard themselves as "the exponents of the will of heaven."—*Middle Kingdom*. An attempt was recently made to show that 子 is only an old nominal ending, and has nothing to do with *son*; one writer going even as far as to say 天子 means "Little Heaven" or "Our Heaven," i.e., the Heaven we have to do with; but Mr. Satow has since appeared in the opposition ranks with the following quotation from the 佩文韻府:—天子尊無爲上故以爲子 *the Son-of-Heaven is worthy of esteem beyond all others; therefore Heaven makes him its son*. "Brother of the sun and moon," and other similar titles are probably the inventions of Europeans, in spite of the very curious passage in the 記事珠—"The Lord of Mankind [calls] "the sun his brother and the moon his sister" 人主兄日姊月,—such terms being quite unknown to the people at large.

SOOCHOW CREEK: 吳淞江—Woosung river. An affluent of the Hwang-p'u, dividing the British and American Concessions at Shanghai. So called by foreigners because it leads to Soochow. The Chinese say that it is the real source of the Hwang-p'u (q.v.).

*Siao-* SOUCHONG: 小種—small kind. A species of tea, of many varieties. [Cantonese.]

SOY. This word is from the Japanese *shōyu* 醬油 a kind of sauce made from fermented wheat and beans. Has been wrongly derived by some from the first syllable of Soyer, the great gastronomer of that name.

SPARK TRAGEDY. A murderous attack made 22nd August 1874 by a body of armed ruffians on the passengers and crew of the river steamer "*Spark*" plying between Canton and Macao. The "pirates" took passage from Canton in the usual way; and then seizing a favourable opportunity, killed the captain, chief officer, and purser, transferred their plunder to a junk that came alongside, and made off. The only European passenger, Mr. Mundy, escaped with frightful wounds, and subsequently published an account of the affair under the title of "Canton and the Bogue," in which he took occasion to deal with other questions equally beyond the scope of his work and the narrow limit of his experiences in China. Since that event, the hatches leading down to the quarters occupied by Chinese passengers on all the Canton river steamers are carefully padlocked soon after the vessel starts, and a quarter-master watches with a drawn sword for any repetition of such an attack. Loaded rifles are also placed in the saloon for the use of European passengers.

SPRING AND AUTUMN: 春秋. One of the *Five Chün-chi Classics*, consisting of the annals of the petty kingdom of Lu from 722 to 484 B.C., and written by Confucius

himself. A dry and uninteresting record, dealing chiefly with names and dates; yet it was the work by which Confucius said men would know him.

**SQUEEZE.** Originally, the *commission* which Chinese servants, fully in accordance with Chinese custom, charged their European masters on all articles purchased. Now extensively applied both as a verb and substantive to peculation of any kind.

“Formosa has long been viewed by native officials as a “fat field for the practice of what is vulgarly known as “squeezing, though politely termed taxation.”—*Hongkong Daily Press*, 10 Oct., 1877.

**STONE DRUMS OF THE CHOU DYNASTY:**

**周石鼓.** Ten irregular-shaped blocks of stone discovered at Fêng-hsiang Fu in Shensi in the early part of the seventh century, which now stand inside the Confucian temple at Peking, where they were placed at the beginning of the fourteenth century. Each bears an inscription in the Greater Seal character (q.v.) on some subject connected either with hunting or fishing. These drums are referred to the Chou dynasty which commenced B.C. 1122; the characters, which are now much defaced, were once filled with gold to preserve them from injury, but that was extracted on their removal to their present site. See article by Dr. S. W. Bushell in *Journal of N. C. B. R. A. S.*, No. VIII.

**STÛPA: 藪斗婆.** A raised mound or tower for containing relics—originally, the various parts (84,000 in all) of Buddha's body. The modern pagoda.

**SUNG DYNASTY, THE: 宋紀.** A.D. 960—1280.

**SUNRISE KINGDOM.** Japan (q.v.).

“Neither opium-smoking nor feet-binding are known in “the Sunrise Kingdom, a fact which differentiates them

“strongly from the people of the Middle Kingdom.”—*Rev. W. E. Griffiths.*

**SUPERINTENDENT OF TRADE: 通商大臣.** A title given, since 1861, to (1) the Viceroy of Chihli, who who is Superintendent of foreign trade at the northern ports of Tientsin, Newchwang, and Chefoo; and (2) to the Viceroy of the Two Kiang, who holds the same position with regard to the remaining Treaty ports on the Yang-tsze and in the south.

**SÛTRA: 經.** That part of the Buddhist canon which contains the actual sayings of Shâkyamuni Buddha. Each begins with **如是我聞** *this is what I have heard.* See *Tripitaka.*

**SVASTIKA: 卐.** A mystic symbol of great antiquity, considered by the Chinese as equivalent to **萬** *wan* ten thousand (blessings). Also regarded as the symbol of Buddha's heart **佛心印**. Known among the Teutonic nations as “**Thor's Hammer.**”

**SWAN-PAN: 算盤.** The **abacus** or calculating board. A wooden frame in which are fixed a number of beads strung upon parallel wires, and used by the Chinese for all kinds of arithmetical calculations. The system is one of decimals, and the beads are divided into two sections; the lower containing five beads each representing 1 or unit, and the upper only two, but each representing 5. Thus to write down 1, one of the beads on the lower half of the frame is pushed up to the division between the sections, and so on up to four; five is written down by bringing down a bead from the top section to the other side of the division; nine by pushing four up from below and bringing down a five from above; and ten by pushing up one of the lower beads on the nearest left-hand wire to that on which the calculator first chose to represent his units, and so on.

Very intricate calculations can be performed by an expert on the *swan-p'an*, and quite as rapidly as with pen and ink, but with the signal disadvantage of not being able to work backwards in search of a fault, each step disappearing as the work proceeds.

*á, swa - dan*  
*an - t'ou*  
*su - mu*  
*skot - head*

**SWATOW**: 汕頭. *shan, a wicker basket for catching fish* One of the thirteen ports opened by Treaty of Tientsin 1858. Originally a small fishing village, it is now a bustling town with a large export trade in sugar. All business was formerly carried on at "Double Island" 馬嶼 *Mah-soo*, horse island, where may still be seen the ruins of mercantile houses, godowns, etc., and which is still inhabited by foreign pilots and their families; but in 1862 the British Consulate was opened at Kak-chio 角石 on the opposite side of the harbour to the town of Swatow. Our word is the local pronunciation of the Chinese characters.

*Ma - hsü*

**SWORD-WRACK**. An absurd name for a rowdy gang of Chinese who some years ago gave great trouble at Newchwang. The term is 刀匠兒 *sword-smith*, which was evidently misinterpreted as 刀架兒 *sword-rack*, the two Chinese expressions being identical in sound. The *w* was probably added by the "devil."

**SYCEE**: 細絲—*fine silk*. Chinese lump silver is so called, because, if pure, it may be drawn out under the application of heat into *fine silk* threads. See *Shoe*.

A wag has remarked—

"Some ask me what the cause may be  
"That Chinese silver 's called *sycee*.  
" 'Tis probable they call it so  
"Because they *sigh* to see it go.

Must not be confounded with the Indian word *syce*, which means "a groom."

**SZECHUEN** or **SSÜ-CH'UAN**: 四川—four streams.



The largest of the Eighteen Provinces. Capital city 成都府 Ch'eng-tu Fu. Old name 蜀.

TA! TA! 打打—strike! strike! A common Chinese cry in a riot or other disturbance, when violence is intended. Foreign travellers and sportsmen have not unfrequently heard this threat directed against themselves; and on the occasion of the Tientsin Massacre it is said that the whole street in which stood the establishment of the Catholic sisters resounded with the ominous word.

TABASHEER. A siliceous concretion found inside the joints of the bamboo and employed by the Chinese as a medicine.

TABLET OF YÜ: 岫巖石—the Kou-lou stone, i.e., the stone which formerly stood on the Kou-lou peak of Mount Hêng 衡 in the modern province of Hu-peï. It is said that when the Great Yü 大禹 (B.C. 2278) rested from his labours of draining off the waters of the Chinese deluge (洪水), he recorded the event upon a tablet of stone and placed it upon the Kou-lou peak, where it was discovered 1212 A.D., more than three thousand years afterwards. Imitations of this tablet are to be seen at Wu-ch'ang Fu opposite Hankow, and in the Yu-lin temple near Shao-hsing Fu in Chekiang; but the inscription on the original stone, which has long since disappeared, is believed by many to have been nothing more or less than a gross forgery of modern times. For translations by Dr. Legge and Ch. Gardner, see *China Review*, vol. II., p. 300.

It may perhaps be worth noting that the identification of the so-called "tadpole" characters [see next entry,] in which this famous inscription is written has not been carried out with perfect consistency. In the original there are no duplicates; yet in the modern transcription

Ta-ch'ên - used in imitation of "dozen" - Giles' Dict., p. 1037.

大臣

we find 嶽 twice over, and 承 once by itself and once in composition where it would be quite impossible for any except an enthusiast to detect the identity of the two.

TADPOLE CHARACTER: 蝌蚪字. The ancient form of Chinese characters as seen, for instance, on the Tablet of Yü (q.v.). So called by the Chinese from their resemblance to tadpoles swimming about in water. Supposed to have been in use 2,200 years and more B.C.; but regarded by many as the invention of a later age.

T A E L: 兩—an ounce (of silver). From the Hindu "tola," through the Malayan word "tail." A *tael* is merely an ounce weight of pure silver; there is no such coin.

TAGAL or TAGALO. One of the aboriginal dialects of the Philippine Islands, of essentially a Malayan character but differing considerably from the Malay language as heard in the Straits' Settlements. Is spoken in Manila.

TAH. A Pagoda (q.v.).

TAIFOO: 大夫. The Chinese term in the north of China for a medical man, and thus commonly used among foreigners.

TAIFOO: 大副—great assistant. The name in use among Chinese sailors employed on foreign coasting-vessels to designate the Chief Officer.

TAIKONG: 舵工—steersman. A head boatman. Used in the south of China, and equivalent to lowdah (q.v.) in the north.

TAIPAN: 大班 — great manager. The head of or partner in a foreign house of business. The beggars and little boys all over the south of China shout "Taipan!" "Taipan!" to any foreigner from whom they wish to extract a gratuity, so general is the belief that every foreigner in China must necessarily be engaged in trade. Formerly the title applied to all foreign Consuls.

TAI-PING or TAE-PING: 太平 — great peace. The name chosen by the so-called Long-haired Rebels 長毛賊 for the new dynasty which, but for the assistance rendered by Colonel Gordon to the Imperial side, would in all probability have been established. The rebellion that goes by this name broke out in the South of China in 1850, under the leadership of Hung Hsiu-ch'üan 洪秀全, who pretended that he had a mission from God and called himself the Heavenly Prince 天王. As it spread northwards, various large cities fell into the hands of the rebels, among others Nanking, which the Heavenly Prince at once consecrated as his capital. These, however, were gradually recovered by the exertions of the Ever Victorious Army (q.v.), and the rebellion was finally crushed by the re-capture of Nanking in July 1864, a day or two before which the Heavenly Prince put an end to his life by poison.

T'AI-T'AI: 太太. The title given to the wife of any official who wears a button. We have heard of a missionary lady who always insisted on being thus addressed by her servants, to the no small amusement of the latter. One of the proper Chinese designations for a lady, whose husband does not happen to be an official, is 娘娘 *niang-niang*.

T'AIWAN: 臺灣—(1) Extensive bay; (2) Terraced bay. The island of Formosa (q.v.). "The Chinese name of it, "Taiwan, or Bay of the Raised Terrace, probably refers "to the square flat-roofed block house, Fort Zelandia, "built by the Dutch when they were in possession of the "island, and which is now a mark for vessels making the "anchorage at the capital, Taiwan-fu."—*Herbert J. Allen*.

T'aiwan Fu was one of the thirteen ports open to trade by Treaty of Tientsin, 1858.

TA-JEN: 大人—great man. The title of Chinese officials of certain grades; equivalent to “His Excellency.”

TAKOW: 打狗—beat the dog. The port to the city of Taiwan Fu, at the south end of Formosa. Opened to trade by Treaty of Tientsin 1858, but not formally occupied until 1864.

TAKU: 大沽. A small village at the mouth of the Peiho or northern river, near which were situated the celebrated forts passed by the allied forces in 1858 and taken in 1860, a severe repulse having been sustained there in 1859. The new forts now erected on the spot are armed with Krupp's guns. *Taken July 1900.*

TALAPOIN. A Siamese Buddhist priest. — *any Buddhist Priest*

TAMĀSHĀ. An Arabic word meaning “entertainment,” “show,” “spectacle,” etc. etc.

TAMERLANE. See *Timour*.

TAMSUI: 淡水 fresh water. A port at the northern end of the island of Formosa, opened to trade by Treaty of Tientsin 1858. “It is an uninteresting place.”—*Chronicle & Directory for China, Japan, etc: 1877.*

T'ANG DYNASTY: 唐朝. A.D. 618 — 907. The Elizabethan age of Chinese literature. Chinamen in the south of China still call themselves “men of T'ang.” See *Tōjin*.

TANGRAM. A very uncommon name for the familiar Chinese puzzle in seven pieces (七巧)—five triangles, a square, and a lozenge.

TANKA: 蛋家 — egg people. The boat population of Canton, so called from the name of a tribe, and not from the shape of their boats, now known as “egg-boats.”

TAOISM: 道教. The religion of *Tao*; or as it is sometimes called *Rationalism*. Founded by Lao-tzū (q.v.) some six centuries before the Christian era. A severe

struggle followed upon the subsequent introduction of Buddhism, but the two religions soon began to flourish peaceably side by side, and even to borrow from each other, so that at the present day many dogmas and ceremonies are preached and practised promiscuously by priests of either faith. Both are really under the ban of the law; and both are professedly despised by disciples of the purer ethics of Confucius. As to the word Tao, *Path, 255A* "no English word is its exact equivalent. Three terms "suggest themselves—the Way, Reason, and the Word; "but they are all liable to objection."—*Chalmers*.

TAO-SZE or TAO-SSŪ: 道士. A Taoist priest. [See last entry.] The celebrated "Zadkiel," who publishes an annual almanac in which the principal events of the coming year are foretold, calls himself a "Tao sze" of the "Most Ancient Order of the Svastika" (q.v.). Taoist priests are generally considered by the Chinese to be able to perform miracles and work cures.

TAO-T'AI: 道台. Called by foreigners the Intendant of a Circuit (of Prefectures), into a number of which each province is subdivided, and wherein he usually has general control over all affairs civil and military, subject of course to the approval of the *Tsung-tu* (q.v.).

TARTARS or TATARS: 達子 or 達達兒 or 韃靼, etc., etc. Vaguely applied to the various tribes inhabiting the steppes of Central Asia, and to the Manchus, the founders of the present dynasty, that portion of Peking in which the latter reside being known as the Tartar city. "The Revolt of the Tartars" is a magnificent essay by De Quincey, describing the flight in A.D. 1771 of a whole Tartar nation from Russia to China, where, after endless sufferings on the way, the remnant of their host was

received back into the fold by the Emperor Ch'ien Lung himself. These Kalmuck Tartars had been incorporated into the Russian Empire in 1616. The Chinese names are pronounced *Tahdza* or *Tah-tar*; not *Tartar*.

TARTAR-GENERAL: 將軍 — Commander-in-chief. The Manchu (q.v.) commanders of Manchu garrisons, stationed at certain of the most important points of the Chinese Empire, are so called. Their presence is meant as a check upon the action of the civil authorities. Ranks with the Viceroy.

TA-TSING or TA-CH'ING DYNASTY: 大清朝 — the Great Pure dynasty. The name of the present, or Manchu, dynasty. Actually established 1644. Is considered remarkable amongst the Chinese for the mildness of its Penal Code.

TAU-KWANG or TAO-KUANG: 道光 — glory of reason. The style of reign adopted by the Emperor who ruled China from 1821 to 1851.

TEA: 茶 (book name 茗). Introduced into Europe towards the close of the 16th century under the name tea (which is still retained in the Portuguese language, less the initial *t—cha*) or *chaw*, the former being the Cantonese pronunciation of the Chinese term. First taken to England in 1666: see *Bohea*. The word *tea* is from the Amoy and Swatow readings of the character, 茶, namely tay; and thus it was originally pronounced:—

“ Here thou, great ANNA ! whom three realms obey,  
“ Dost sometimes counsel take—and sometimes *tea*.”

Pope.

[China was also formerly pronounced cheyney by the purists of the day.]

By degrees, the word came to be used in England of

any infusion; e.g., cowslip tea, linseed tea, beef tea, and—

“Why will Delia thus retire?  
 “Why so languish, live away?  
 “Whilst the sighing crews admire,  
 “’Tis too late for hartshorn tea.”

Cowper, in his *Task*, alludes to tea as—

“ . . . the cups  
 “That cheer but not inebriate . . . .”

and Churchill, in *The Ghost*, thus refers to the old custom of foretelling events by tea-leaves:—

“Matrons, who toss the cup, and see  
 “The grounds of Fate in grounds of Tea.”

The best pun on the word is contained in a line from Virgil's eighth *Eclogue*—

“Te veniente die, te decedente canebat,”

(Te mon. Ti)

quoted in this sense, if we recollect rightly, by Dr. Johnson.

TEA-BOAT. Another name for the *hotow* (q.v.).

TEA-CLIPPER. A fast-sailing ship, built to carry tea from China to London, with special reference to the great annual Ocean Race (q.v.). No passengers were taken, every available space being filled with tea and all the energies of the crew concentrated upon the race, the prize for which consisted in a high premium paid upon the tea carried by the winning vessel.

TEA-GOBBERS. A slang name for tea-tasters or Chaszes (q.v.).

TEA-POY or TEPOY: 茶几. A small table, light and handy, convenient for tea or other drinks. From *tea* and the Latin *podium*, through the French *appui* (compare *hodie* and *aujourd'hui*), or the Spanish *apoyo* a support. The form “tepy” is common, but of course incorrect.

“A nest of four tea-poy costs from \$5 to \$12.”—*Treaty Ports*. [Tea-poy are always made in sets or nests of so many different sizes, the smaller fitting closely inside the larger.]

TEE-TAI or T·I-T·AI: 提台. A high provincial official in charge of the military administration of his province as regards native troops, the Manchu force being under the exclusive command of the Tartar General (q.v.).

TEMPLES. The general name in use for all kinds of Chinese places of worship. May be roughly distinguished as follows:—

寺—Buddhist: always monasteries.

庵— do. generally nunneries.

堂— do. either monasteries or nunneries.

觀—Taoist: \* do. do.

宮—(1) Taoist: always monasteries. (2) Spiritual shrines of Emperors 萬壽宮, of Confucius 學宮, and of other deceased worthies.

廟—(1) generic term; (2) large Buddhist temples dedicated to various deities and *uninhabited by priests*, roadside shrines, etc., etc.

祠—the ancestral halls of private individuals.

Buddhist monasteries are also known as 蘭若, 僧迦藍, 林, etc., etc. All temples, of no matter what denomination, must exhibit on the altar a tablet inscribed with the words 萬萬歲爺 “Lord of ten thousand times ten thousand years,” i.e., the Emperor, as a proof that religious convictions are not allowed to interfere with political fidelity. Buddhist priests shave the entire head; Taoist priests do not. Red walls imply that the temple was founded by Imperial sanction. The huge figures at

[\* Occasionally occupied by Buddhist priests, having passed into their hands by sale or by the expulsion of the Taoists.]



the gates of an ordinary Buddhist monastery are two door-keepers, one on either side; and further on the four Heavenly Kings, who are set there to guard the place from evil demons. The first shrine contains images of the Three Precious Ones, the Buddhas past, present, and to come, otherwise known as the Buddhist Trinity (q.v.); the second contains a dagoba which covers some relic of Buddha; and the last a figure of Kwan-yin, the Chinese goddess of mercy.

TEMPO: 天保.— may Heaven protect. A Japanese brass coin, sixteen and a fraction being equal to 1 *bu*. No longer in circulation.

TENNO: 天皇—heavenly ruler. A title of the Mikado (q.v.).

TENSHI: 天子—Son of Heaven. A title of the Mikado (q.v.).

TEPO. See *Ti-pao*. = *village headman*

TEPOY. See *Tea-poy*

TERM QUESTION, THE. A bitter controversy which has raged for many years past among the various sects of missionaries as to the correct rendering of “God” into Chinese. The first difficulty arose between the Jesuits (q.v.) on the one side and the Dominicans and Franciscans on the other, the latter objecting to the use of such terms as 天 *T'ien* “Heaven” and 上帝 “Supreme Ruler” as representing the material heavens etc. and not the true God. The question was referred first to the Emperor K'ang Hsi, whose decision favoured the idea that 天 was a Supreme Being; and then to the Pope, the final result being that Clement XI published in 1704 a decree to the effect that 天主 *T'ien Chu* “Lord of Heaven” was henceforth to be the Catholic term for God, and such it has remained to the present day. ✕  
/ *Chu*  
= 17

As regards the Protestant difficulties on this point, Dr. Morrison gave his preference to 神 *Shin*, the common name for the numerous gods and P'u-sas (q.v.) of the modern Chinese Pantheon, in the hope of convincing the Chinese "that their ideas of *Shin* are erroneous." In this he has been followed by many, the most distinguished being Dr. Williams, who objects to the use of *Shang-ti* on the ground that "the early sovereigns of the Chinese "worshipped the spirits of their deified ancestors" under this term. Dr. Bowring suggested ε, the first letter of the Greek εὐς; "God," and some Protestants have agreed to adopt the Roman Catholic *T'ien Chu*; but at the present day, the learning of the missionary phalanx (Legge, Chalmers, Eitel, Edkins) is chiefly arrayed on the side of *Shang-ti*.

To outsiders, the discussion presents at least one feature of absurdity; namely, that every newly-arrived missionary *adopts* whatever term may be in force with his own party on the mere assumption that it is the right one—an assumption too that he rarely if ever departs from in after life. In fact, to parody the words of a great teacher, mere accident has decided which of these terms is the object of his reliance; and the same causes which make him a *Shinist* in Ningpo, would have made him a *Shang-ti-ite* in Canton or Peking.

[At a prayer-meeting where missionaries of different sects were collected, the minister at whose house the gathering took place thanked God for the abundant blessing which had everywhere followed on the use of the term *Shang-ti*. His brethren—those at least of the number who used *Shin*—though prevented by decorum from rising from their knees, testified their disapproval by audible coughs.—*Edinburgh Review*, No. 300.]

TERRA JAPONICA. See *Cutch*.

THOUSAND CHARACTER ESSAY: 千字文. A piece of composition, containing exactly 1000 *different* words arranged in intelligible though disconnected sentences. Was put together in a single night by Chou Hsing-ssü 周興嗣, a distinguished scholar of the 6th century A.D., his hair turning white under the effort. Is the second primer put into the hands of a Chinese schoolboy [See *Trimetrical Classic*], and is studied more for the sake of gaining a knowledge of its 1000 characters than for any useful information to be found therein. The following is a specimen:—

“ Like arrows, years fly swiftly by ;  
 “ The sun shines brightly in the sky ;  
 “ The starry firmament goes round ;  
 “ The changing moon is constant found.  
 “ The heat remains, the fuel spent—  
 “ Be then on time to come intent.  
 “ A dignity of mien maintain,  
 “ As if within some sacred fane.  
 “ Adjust your dress with equal care  
 “ For private as for public wear ;  
 “ For all men love to crack a joke  
 “ At ignorant and vulgar folk.  
 “ Four words which give a sentence force  
 “ Are really, so, indeed, of course.”

[There is also a *Thousand Character Essay* for girls. See *China Review*, vol. II., p. 182.]

THREE TEACHINGS, THE, or THE THREE KIAO: 三教. A collective term for Confucianism, Buddhism, and Taoism; that is, the ethics of Confucius, and the unorthodox religions of Buddha and Lao-tzū (q.v.).

A wit has remarked that the Chinese have in reality 四教 or four *kiao*, the fourth being 睡覺 “sleep,” 覺 in this expression having precisely the same sound (in Mandarin) as 教.

THUG. A Hindee word (pronounced *Tug*) signifying one

of a gang of bandits who first murder and then rob their victims.

**TIAO**: 吊. Properly speaking a string of 1000 cash= about one dollar, but varying in different places. In Peking seven or eight *tiao* of large cash go to the dollar; in Tientsin 1 *tiao* and a fraction of large cash, 2 *tiao* and a fraction of small. In Canton the *tiao*=1000 cash.

*Tsi-* **TIBET**: 西藏, or under the Ming dynasty 烏斯國. "The name Tibet, by which, since the days of Marco Polo, the country has been known in European geography, "is represented in Chinese by the characters *T'u-pêh-t'êh* "圖伯特 (*T'ubod*), intended probably to reproduce the "sound of the appellation given to it among the Mongols."—*Mayers*.

*country of the Bot, Shutas.* Dr. Williams says the word is derived from *Tu po*, country of the Tu, a race which overran that part of the world in the 6th century.

**TICAL**. A Siamese silver coin equal to about 60 cents. The new *tical* has a triple umbrella on one side and an elephant on the other.

**TIC-A-TAC**. A kind of boat [Chinese].

**TIENTSIN**: 天津—Heaven's ford. One of the thirteen ports opened by the Treaty signed there in 1858. The foreign settlement, situated on the bank of the Peiho, at the outskirts of the town, is called 紫竹林 *Tsü-chu-lin*, grove of red bamboos, and was described in the *Shanghai Courier* of 15 Oct. 1877 as "a very frequented "spot, to which sailors are in the habit of resorting to get "drunk."

**TIENTSIN MASSACRE**. On the 21st June 1870, the Roman Catholic cathedral and the establishment of sisters of mercy at Tientsin, the French Consulate and other buildings, were pillaged and burnt by a mob composed

partly of the rowdies of the place and partly of soldiers who happened to be temporarily quartered there. All the priests and sisters were brutally murdered, as also the French Consul and his chancellor, another French official and his wife, besides several other foreigners. For this outrage a large indemnity was exacted, the Prefect and Magistrate were banished, and the then Superintendent of Trade, Ch'ung-hou, was sent to France with a letter of apology from the Emperor.

The Chinese at Tientsin had been previously irritated beyond measure by the height to which, contrary to their own custom, the cathedral towers had been carried; and rumours were afloat that behind the lofty walls and dark mysterious portals of the Catholic Foundling Hospital, childrens' eyes and hearts were extracted from still warm corpses to furnish medicines for the barbarian pharmacopœia.

TIFFIN. The mid-day meal; luncheon. Generally supposed to be an Indian word, but really derived from the north-country tiffing, which means to take a snack at any odd hour between regular meals.

Hw - 虎 - TIGERS. Chinese soldiers are sometimes so called from the tiger's head on their shields, painted with a huge gaping mouth and eyes, and intended to strike terror into the hearts of their enemies. The tiger is the Chinese "King of beasts," as shown by the markings of the forehead which run into a very close imitation of the character 王 wang a king. This character is also reproduced on the shields above-mentioned. The soldiers are occasionally dressed in imitation tiger-skins, with tails and all complete; and yell as they advance to battle, in the hope that their cries will be mistaken for the tiger's roar.

TIMOUR: 鐵木兒. The great Mongol conqueror, fifth

in descent from Genghis Khan. Was called Timurlenc, Timour the lame, from a defect in his gait caused by a wound received in battle. Hence the corrupted form of his name, Tamerlane. Timur, in a Turkish dialect, means iron, which sense is preserved in the first Chinese character employed as above. Born A.D. 1336; died 1405, on his way to invade China.

TINCAL: 硼沙. Borax of a more or less impure quality. [Persian.]

T'ING-CH'AI: 聽差—one who *waits* to be sent on *official business*. Messengers employed at Chinese Yamen and at Consulates in China are so called.

TI-PAO: 地保. A headman of the people, elected by the local Mandarins and responsible for the district over which he is set. The post is considered an honourable one; it is occasionally lucrative, but very often burdensome and trying in the extreme. For instance, if a *ti-pao* fails to produce any offenders belonging to his district, he is liable to be bamboed or otherwise severely punished. All petitions presented to the authorities should bear the *ti-pao's* stamp (戳), as a guarantee of good faith.

Besides the above officer, the people have a custom of themselves electing a private *ti-pao*, who is called 值事 *chih shih* manager of affairs, because small local quarrels and other little difficulties are referred to him for arbitration.

TO: 斗. The tenth part of a *koku* (q.v.)=about half an imperial bushel. [Japanese.]

TŌJIN: 唐人—a man of T'ang (q.v.). Originally, a Chinaman; but now contemptuously used for all foreigners. [Japanese.]

TOKAIDO: 東海道—the road of the eastern sea. The

great highway of Japan extending from Yedo to Kiyoto, along the eastern coast.

TOKIO: 東京—eastern capital. Until recently known to foreigners as Yedo—the capital of Japan. Pronounced with the accent on the first syllable.

TOK-I-TOK. The celebrated chief of a southern tribe of Formosan savages, with whom General C. W. Le Gendre, then U. S. Consul at Amoy, negotiated a Treaty for the protection of sailors shipwrecked on the coast. General Le Gendre was accompanied by Captain Man of H. I. C. M. Customs' Service, and Mr. Pickering, now Protector of Chinese emigrants to Singapore; subsequent to which Tok-i-tok was again visited by Mr. T. F. Hughes, also of the Customs' Service, an account of which trip was published in the *Customs' Gazette*.

TOM-TOM or TAM-TAM. A Hindee word, meaning *drum or tambourine*.

“These night watchmen, with their small gongs (q.v.) and tom-toms, remind us very much of what we have read of the watchmen who by night guarded the streets of ancient Rome.”—*Walks in the City of Canton*. X

TONES. The modulations of the voice by which Chinese words of different meaning but of the same phonetic value are distinguished one from the other. Thus, in the Pekingese dialect, *a corpse, time, to send, and business* are all pronounced *shih*; but with the aid of the four tones these words are as unlike to the ear as if they were *shah, shih, shoh, and shuh*. The number of tones varies with the dialect, some possessing as many as eight or nine; Pekingese only four. Even then there are a great number of words pronounced exactly alike both in tone and otherwise, though written differently; and it is often only by

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the requirements of the subject that the hearer is enabled to judge of the sense.

The tones have given rise to a still-unsettled controversy, many declaring that it is possible to speak Chinese thoroughly well without any knowledge of these tones, while others hold an exactly contrary opinion. The fallacy here involved is obvious. A person need have no *mnemonic knowledge of the tones*, i.e., he need not *know* a word to be of any special tone; but unless in speaking he utters the word in its proper tone, or approximately so, he will almost infallibly be misunderstood. [See *Mao-tzu*.] It is a common error to believe that a musical ear is an aid towards distinguishing and reproducing the tones of the various dialects, for many of the best speakers are very deficient in that respect, and *vice versa*. With regard to Cantonese Dr. Eitel says, "scarcely any of the tones used in speaking can be called musical tones."

TOPE: 兜婆. See *Stüpa*.

TOPEE, SOLA. A pith helmet, worn as a precaution against sunstroke. From the Hindee *shola* a pithy reed, and *topee* a hat. Wrongly written *solar*, because supposed to have some connexion with the sun.

TOPOSZE: 鮑浦司. The Chinese name for certain petty Police Magistrates.

TORI-I: 鳥居 — bird's dwelling. An arch or similar structure of wood or stone, erected before the gates of Sintoo (q.v.) temples in Japan.

TORTOISE: 龜. One of the four sacred animals of China. The origin of Chinese writing has been fancifully traced to the marks on its shell. See *Eight Diagrams*. Is an emblem of longevity.

TORTURES. Of these a long list might be given; they exist, however, rather in name than in practice, the more



severe forms being absolutely prohibited, though Chinese prisoners are *occasionally* subjected to very barbarous treatment. To extort evidence from a man, the bamboo is applied; women are slapped on the cheeks with a flat piece of hard leather (皮掌嘴). Men are also made to kneel, with their hands tied behind and their tails above them to a long plank (背板橈), until exhaustion forces them to yield. Such tortures as "finger squeezing," "kneeling on chains," etc., are known, but rarely used, few Chinese prisoners needing more than the majesty of the law to frighten them into either telling the truth or swearing to a falsehood as the presiding magistrate may require. The real tortures of a Chinese prison are the filthy dens in which the unfortunate victims are confined, the stench in which they have to draw breath, the fetters and manacles by which they are secured, the absolute insufficiency even of the disgusting rations doled out to them, and above all the mental agony which must ensue upon imprisonment in a country with no *Habeas corpus* to protect the lives and fortunes of its citizens.

In all cases of rendition of prisoners from the colony of Hongkong to the Chinese authorities, a guarantee is required from the latter that at the ensuing trial no tortures will be applied.

TOW or TOU or TU: 斗. A Chinese peck.

TOWKAY: 頭家—head of the house. The common term in the Swatow district for *master*, whether of a family or shop. The leading Chinese merchants, or employers of immigrant Chinese labour in the Straits, are called *Towkays*.

TRANSIT PASSES. In consequence of the heavy inland exactions to which both foreign imports and native produce for export had been subjected by the Chinese

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Customs' authorities, it was agreed by the Treaties of Nanking and Tientsin that foreign merchants should be allowed to commute such duties by a single payment of about 2½ per cent *ad valorem* on such goods when imported into or exported from China. *Transit Passes* are the documents which accompany such foreign-owned goods, as a proof to the officials *en route* that the proper duties have been paid. The Chinese call them (1) 三聯單 *triplicate certificates*, to cover native produce for export, and (2) 稅單 *duty certificates*, to cover foreign imports going up country. The system has not been found to work satisfactorily, many foreign merchants having taken out Passes for goods owned by Chinese and thus inflicted great injury upon the native Customs' revenue. In the case of imports, it may be argued that by Treaty British manufactures should be allowed to penetrate China free of all prohibitive exactions, without reference to mere ownership. It is worthy of note that Transit Passes have never yet been issued in the Kwang-tung province.

TRIAD SOCIETY, THE: 三合會. A Secret Society, still existing in China, though strictly forbidden by the Government. The name chosen signifies the union of Heaven, Earth and Man, as symbolised in the character 王 *wang* a king or prince, the three horizontal lines of which are joined together by a third. In the reign of Hsien Fêng, the Society actually went so far as to produce a cash (q.v.), now known to collectors under the name of the "Triad." On the reverse it has 合 above the hole and ⊙ below, besides two Manchu characters. The name of this sect is sometimes written 三河 *three rivers*, from the place where it is said to have originated. Also known as the Heaven and Earth Society 天地會. Dates from the reign Yung Chêng, 1723—36.

**TRIMETRICAL CLASSIC: 三字經**—Three character classic. The first book put into the hands of a Chinese school-boy, being a short guide to ethics, history, science, biography, etc., all in one. So called because arranged in rhyming sentences of *three* words to each. Composed during the Sung dynasty by Wang Po-hou, and consequently about six hundred years old. The following is a specimen:—

“The little Hsiang at nine years' old could warm his parents' bed—  
 “Ah, would that all of us were by like filial precepts led!  
 “The baby Jung when only four resigned the envied pear:  
 “Deference to elder brothers then should be our early care.”

[An imitation *Trimetrical Classic*, embodying the leading doctrines of Christianity, has been published by some of the missionaries in China.]

**TRINITY, THE BUDDHIST.** See *Precious Ones, The Three.*

**TRIPANG.** Bicho-da-mar (q.v.).

**TRIPITAKA or TEPITAKA: 三藏**—three baskets, or collections. The triple canon of the Buddhist scriptures, consisting of (1) the Sûtras, (2) the Shâstras, and (3) the Vinaya (q.v.).

**TSATLEE: 七里**—seven *li*. A kind of silk, so called from the place where it is made.

**TSIEN.** See *Ch'ien*.

**TSIN-SZE.** See *Chin-shih*.

**TSUBO or TSZBO: 坪.** Japanese land measure of 6 feet square.

**TSUNG-LI YAMÊN: 總理衙門**—general managing bureau. The modern Chinese Foreign Office, established only since the capture of Peking by the allied forces in 1860. Is now composed of eleven members, who consult together under the presidency of the Prince of Kung, and

forms the channel of communication between foreign Ministers and the Throne.

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TSUNG-TUH: 總督. Viceroy or Governor-General of one or more provinces, within which he has the general control of all affairs civil and military, subject only to the approval of the Throne.

TUNG-CHE or T'UNG CHIH: 同治—united rule. The style adopted by the Emperor who reigned over China from 1862 to 1875.

T'UNG-P'AN: 通判. A "third Prefect"—三府, or deputy sub-Prefect.

T'UNG-CHIH: 同知. A sub-Prefect (q.v.), often called "second Prefect"—二府.

TUNG WAH HOSPITAL, THE. A hospital at Hongkong where sick Chinese are treated upon native pathological principles and under the superintendence of their own doctors. The influence of this institution has been brought to bear in more than one instance on matters quite beyond its proper sphere of action; hence it is regarded with no favourable eye by many European residents in Hongkong, who object to the association with such an establishment of any political or commercial significance whatever. The name *Tung Wah* 東華 signifies "for Chinese of the Kuang-tung province."

"The Colony has been established now for about 36 years and this Hospital for 9 years, but we believe it is the first instance in the history of Hongkong of a Governor making a formal call on the Chinese on the occasion of their new year."—*Chinese Address to His Excellency J. Pope Hennessy, on the occasion of his visit, 8th February 1878.*

T'UNG-WÉN-KUAN: 同文館. Otherwise known as the "Peking College," an establishment at the capital for

the instruction of Chinese students in the languages, literatures, and sciences of the West, under the guidance of foreign masters. The pupils, whose ages have been known to vary from fifteen to fifty, receive a small monthly allowance from the Chinese Government to induce them to attend regularly the classes and lectures provided for their benefit. A similar institution on a small scale exists at Canton under the same Chinese name; otherwise known as the "Chinese Government School."

**TUTENAGUE.** A term first applied by the Portuguese to the spelter or zinc of China. Etymology unknown. *see Richard*

**TWANKAY.** A kind of tea from 屯溪, whence our name. The widow in the burlesque of "Aladdin" is known by this designation.

**TWO KIANG, THE: 兩江.** Formerly denoted the two provinces of Kiangnan, and Kiangsi; now stands for Kiangsi and the two provinces of Anhui and Kiangsu, into which Kiangnan has been subdivided.

**TWO KUANG, THE.** The two provinces of Kuang-tung and Kuang-si (q.v.) are jointly spoken of under the above title.

**TWO-TAILED PIG, THE.** A Chinese nickname for the Siamese national emblem, the celebrated "white elephant." This animal is really of a light mahogany colour, and is supposed to be the incarnation of some future Buddha. } ⊗

**TYCOON: 大君**—great Prince. Same as the *Shōgun* or former "temporal" Emperor of Japan. Submitted to the Mikado in 1867. Wrongly written 太官—great official. The term is said to have been coined by a preceptor of the *Shōgun* as a fitting title under which his master might be represented in the Treaty with Commodore Perry, 1854.

**TYPHOON or TYFOON.** A cyclone, or revolving storm

of immense force, the speed of rotation being all the time in an inverse ratio to that of translation, and *vice versa*. Typhoons seem to be eddies formed by the meeting of opposing currents of air, and blow in the northern hemisphere from right to left, in the southern from left to right. Derived (1) from the Chinese 大風 *tai fong* a great wind, the chief objection to which is that the Chinese have special names for the typhoon and rarely if ever speak of it vaguely as a "great wind." They say 暴風, or 風颶, or 颶風, etc. etc; but altogether the balance of evidence seems in favour of this etymology. Also (2) from the Arabic *tufan*, and (3) from the Greek *τυφών*, both meaning *whirlwind*, which words however were in all probability taken by the Greeks and Arabs from other sources.

"My coursers are fed with the lightning,  
 "They drink of the whirlwind's stream;  
 "And when the red morning is brightening,  
 "They bathe in the fresh sunbeam;  
 "I desire, and their speed makes night kindle;  
 "I fear, they outstrip the *typhoon*:  
 "Ere the cloud placed on Atlas can dwindle,  
 "We'll encircle the earth and the moon.

*Shelley.*

With regard to the term 颶風 given above, it is explained in the 越南志 as a 四方之風, literally "four quarter wind," the quarters being of course N. S. E. and W. In another work we have 颶風以四面俱至也, which has the same meaning.

TYPHOON FLY: 蜻蜓 The common dragon-fly is so called; the presence of these insects flying round and round in large numbers being considered as a sure sign of heavy weather.

TZŪ-ERH-CHI: 自邇集 — the "from near" collection. The name of Sir Thomas Wade's well-known work for

students of the Chinese (Mandarin) language. So called from a sentence in the Doctrine of the Mean (q.v.) which says that the way of the superior man may be compared with the way of one who would travel far—he must begin from what is near; the allusion being to the elementary and progressive nature of this manual.

### 辟如行遠必自邇

UCHAIN. The old name for Young Hyson (q.v.) tea.

ULA. A Mongol word signifying *mountain*; e.g. Khan-ula.

UMBRELLAS. RED. These insignia of rank are of two kinds, (1) the large red umbrella 紅傘 and (2) the smaller red sun-shade 日照, and are both found among the paraphernalia of civilians down to the sixth grade inclusive. The remaining three grades should properly use blue umbrellas; but a Chih-hsien for instance, though only of the seventh grade, has almost invariably the brevet rank of a *T'ung-chih* of the fifth grade, and is therefore entitled to use a red umbrella. The military are arranged on a slightly different scale, all below the sixth grade being only allowed a large umbrella of ordinary make to keep off the sun.

The complimentary, or Ten Thousand Names Umbrella 萬名傘 *Wan ming san*, is a large red umbrella presented by the people to any official who may have won their approbation of his rule. It is covered with the names of the subscribers in gilt characters.

URH YA, THE: 爾雅. Otherwise known to foreigners as the *Literary Expositor*. A dictionary of terms used in the classics and other writings of an early period, embellished with drawings of a great number of the objects explained.

VERMILION PENCIL: 硃筆. The Chinese Imperial sign-manual, as affixed to all state documents, etc. So

*Ursa Major, the Dipper - Pei-t'ou - the Northern Ladder*  
stars  $\alpha, \beta, \gamma, \delta$  in Ursa Major

called because red is used instead of the ordinary black ink.

VICEROY. See *Tsung-tu.* = 正帥, 帥正.

VINAYA: 律—law. One of the divisions of the Buddhist canon (see *Tripitaka*), containing the rules for ecclesiastical discipline and so on.

VINEGAR, TO CHOW-CHOW. Pidgin-English equivalent of *to be jealous*. This phrase is merely a literal translation of the Chinese metaphorical expression 喫醋, the origin of which will be found in *Chinese Sketches*, p. 68.

In the deed of gift by which a Chinese child is transferred from its parents to another person, will be generally seen an item of so many dollars or taels payable by the transferee as “ginger and vinegar money.” This phrase is used by synecdoche for the whole expenses of bringing up the child; and is derived from the fact that every Chinese mother is presented, immediately after parturition, with a draught of ginger and vinegar, the former of which is supposed to prevent her from catching cold, and the latter to increase the needful supply of milk.

VISAYA or BISAYA. The aboriginal dialect of the southern Philippines. See *Tagal*.

WAILO or WHILO. Pidgin-English for “Go away!” From the Cantonese sounds of 去咯 be off!

2870 WAI-SING or WEI-SING LOTTERY: 闈姓<sup>12540</sup>—examination names. A kind of sweepstakes, once a very popular form of gambling among the Cantonese, on the result of the public examination for the second degree; the holder of a successful candidate's name being the winner of a greater or less sum according to position on the published list. Being now strictly prohibited in Canton, the lottery is still organised in Macao, whence tickets are smuggled in large numbers to brokers in the



former city for distribution. Winning tickets are not paid unless their price has previously reached Macao.

WAI-YUN or WEI-YÜAN: 委員 — deputed officer.

An officer of any rank deputed to perform certain duties.

WAMPEE or WHAMPEE: 黃皮 — yellow skin. A fruit found in Southern China.

WĀNLI or WĒNLI: 文理. Style; composition. Read *mǎn-lì* in the south.

WAN-SHOU SHAN: 萬壽山 — hill of an old age of 10,000 years. The hill near which the palace of Yüan-ming-yüan (q.v.) once stood, *Wan-shou* being a figurative expression for the Imperial birthday. The Emperor is commonly spoken of as 萬歲爺 “Lord of 10,000 years,” i.e., of all the ages; while “Lord of 1,000 years” is a title given to the Heir Apparent.

WANG-HAI-LOU: 望海樓 — see-the-sea upper storey. A fanciful name, very commonly given by the Chinese to any ornamental building which commands a view over lake, river, or other piece of water.

WARAJIS: 草鞋. Japanese straw sandals.

WAR TAX. See *Likin*.

WEI-CH'I: 圍碁 — surrounding checkers. A complicated Chinese game played with a checker-board and counters, and said to have been invented by the Emperor Yao, two thousand years B.C. An analysis of the elements of *wei-ch'i* appeared in the *Temple Bar* magazine for January 1877.

WĒNCHOW: 温州 — warm region. A port on the coast of Chekiang, opened to trade by the Chefoo Agreement of 1876.

WHAMPOA: 黃埔 — yellow reach. Strictly speaking, the port of Canton from which it is about 12 miles distant. That foreign steamers proceed farther up the river than

this point is a privilege accorded by the Chinese authorities in the interests of trade, and might be taken away at a moment's notice by the Superintendent of Maritime Customs. [Rule IX., Special Local Regulations.] Sailing vessels still continue to discharge cargo here.

WHANGHEES: 竹竿. Canes of all kinds.

WHITE ANTS: 白蟻. The popular, but incorrect, name\* for *termites*, a genus of insect distinct from the ant, though the two are somewhat similar in their habits. Attracted by lights, they fly into houses after nightfall, and shed their wings all over the place. By putting a plate of water near the lamp, they may be caught in large numbers. The chief mischief they do is to eat up all the wood that falls in their way, getting into houses and gradually consuming the largest beams and rafters until at length the building falls with a crash. They will not, however, touch camphor wood; neither do they like the light of day; but all clothes' boxes, pianos, etc., should be raised on bricks covered with lime to prevent them crawling up, and should be carefully examined from time to time. "An American flag-staff, the pride of an Oregon forest, was soon after its erection honeycombed and prostrated by that omnivorous destroyer. It is commonly believed that wherever a poison is found growing, an antidotal plant will be found not far off. This is paralleled by noxious insects—the white ant for example has an enemy in a small black ant to which it affords support. A singular battle was observed the other day, between two columns of these insects, if that can be called a battle where all the injury that was inflicted was suffered

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\* [It is a curious fact that the Chinese name for this insect is also *white ant*.]

“by one side. The black ants seized and carried off the  
 “white ones, if not without remonstrance on the part of  
 “the latter, at any rate without resistance. Tobacco is  
 “virulent poison to the white ant. A colony lately in-  
 “vaded a box of cheroots, which on being opened showed  
 “that the cigars had proved fatal to them instantaneously,  
 “as none of them had let go their hold of the tobacco.”—

*Dr. Macgowan.*

**WHITE LILY SECT:** 白蓮教. The name of a well-known Chinese secret society, originated as early as the close of the Yüan dynasty (about A.D. 1350) by a man named 韓林兒 Han Lin-êrh, who collected a large number of followers and had actually proclaimed himself Emperor when his forces were routed and he himself sought refuge in flight. The members of this fraternity are believed to possess a knowledge of the black art.

**WIGOUR.** See *Ouigour*.

**WUHU:** 蕪湖 — weedy lake. A port on the river Yang-tsze, in the province of An-hui, opened to trade by the Chefoo Agreement of 1876.

**WU-SHIH-SHAN:** 烏石山—black rock hill. A hill within the city of Foochow, about 300 feet in height, upon which stands the residence of the British Consul.

**WU-SUNG:** 吳淞. A town at the mouth of the Hwang-pu or Shanghai river, whence has been named the celebrated “Woosung Bar,” which is said to be silting up fast and gradually closing the mouth of the river. The Chinese Government steadily refuses to dredge this bar, alleging that it would be an evil policy thus to deprive the country of one of its natural and most effectual means of defence.

**XANADU.** A corruption of *Shang-tu* 上都 “imperial ca-

pitál," the summer residence of Kublai Khan, about 180 miles north of Peking.

In Xanadu did Kubla Khan

A stately pleasure dome decree:

Where Alph, the sacred River, ran,

By caverns measureless to man,

Down to a sunless sea."

Coleridge.

XAVIER, St. FRANÇOIS. The first Roman Catholic missionary to China. Died at St. John's (Sancian island 上川山) near Macao, 1552.

YACONIN or YAKUNIN: 役人. Any official employé of the Japanese Government.

YAK'S-TAIL. The tail of the Tibetan ox 犛牛; used as a fly-flapper.

YAMATO: 大和 (formerly 大倭). The name of the province in which was situated the old capital of Japan. (Now used for the whole empire of Japan.)

YAMUN or YAMÊN: 衙門. The official and private residence of any Mandarin who holds a seal. Offices of petty mandarins who have no seals are 公所 *Kung so* public places. The isolated wall before the entrance gate (影壁 *shadow wall*) is placed there as a bar to all noxious influences, which are supposed to travel only in straight lines (see *Feng-shui*); and the huge animal painted on the inside so as to attract the attention of the mandarin every time he leaves his Yamên, is the *t'an* 貪, the accursed beast *avarice*, from which he is thus duly warned. Sometimes an enormous red sun is depicted on the shadow wall. It is typical of the pure and bright principle *yang* 陽 (see *Yin and Yang*); and daily suggests to the inmates of the place the desirability of making their administration pure likewise.

YANG-KING-PANG: 洋涇浜. A creek at Shanghai, dividing the British and French Concessions.

YANG-KWEI-TSZE: 洋鬼子—foreign devil. See *Kwei-tsze*.

YANG-TSZE KIANG: 揚子江—river of Yang-tsze, 揚子 being the old name of a district. Has been erroneously translated “Son of the Ocean,” from the first character being wrongly written 陽; and is often spoken of (*Illustrated London News*, 8 Dec., 1878) as the “Yang-tsze-kiang river.” Is also familiarly known to the Chinese as the Long River 長江. *Long ri*

YAO and SHUN: 堯舜. Two monarchs of antiquity, held up by the Chinese as models of piety and virtue. Yao came to the throne B.C. 2356 and reigned until 2280, when he abdicated in favour of Shun whom he took from the plough-tail, to the exclusion of his own profligate son, solely on account of his reputation for filial piety and brotherly affection. According to Mr. Kingsmill, Yao is the Ouranos and Varuna of Greek and Indian mythologies. *X*

YEDDO or YEDO: 江戶—river's door. Formerly written *Jeddo*, according to the Dutch orthography. Same as *Tokio* (q.v.). *Dwara*

YEH: 葉名琛. The infamous Viceroy of the two Canton provinces who was captured at the bombardment of that city in December 1857 by the Allied Forces, and banished to Calcutta where he shortly afterwards died. [See *Arrow*.] He is said to have beheaded as many as 70,000 of the Tai-p'ing rebels who fell into his hands. His father was a petty druggist at Hankow and of a very religious turn of mind.

*Lelang*  
*p. 78*  
YÉ-LANG: 噎哈. A common term in Canton for an auction. Probably from the Portuguese *leilão*, as seen more markedly in the Swatow variation 噎囉 *loy-lang*. *X*

## YELLOW CAPS, THE REVOLT OF THE: 黃巾.

A rebellion which broke out towards the close of the Han dynasty, and resulted in the final division of the empire into the Three Kingdoms. So called from the distinctive badge worn by the insurgents.

YELLOW GIRDLE. See *Girdle*.


YELLOW JACKET. See *Ma-kwa*.

YELLOW RIVER. See *Hoang-ho*.

YELLOW SEA. The sea which washes the eastern coast of China is so called, from the yellow colour of its water, "saturated with the loam of 1500 miles away" brought down by the river Yangtze.

YEN: 圓. Japanese term for a dollar.

YIH KING. See *Changes Book of shadow of light*

YIN AND YANG: 陰陽 — (male and female. The primeval forces from the interaction of which all things have been evolved. Expressed thus  by the Chinese, the dark half being the *yin* or female principle; the light, the *yang* or male. The simplest form of matter would "be the dot. . . . From the dot then all things "took their rise; the germ in the centre of the egg from "which the world had sprung. But the dot was not sufficient to express the spreading universe he saw on every "side. . . . How could it be made appear? The "answer followed, by the secret of existence: limitation. . . . The circle was the natural symbol, "(suggested perhaps by the horizon,) beginning and ending in itself simply, and equally confining all within it; "the circle round the dot expressed sufficiently the first "great thought and gave him tools to work with. . . "and the new thought struck him that if the central "germ must spread, ere it could do so it must lose its "unity: without division there could be no life. He

"altered his symbol: instead of the central spot he now  
"drew two."—*Alabaster*. See *Doctrine of the Ch'i*.

YOROSHII: 宜. Can do; good; O. K. etc. Much  
used by foreigners in Japan.

YOSHI-WARA: 吉原—the abode of joy. A large en-  
closure at Tokio (q.v.) where may be seen—

Famæ non nimium bonæ puellæ  
Quales in mediâ sedent Suburrâ.—*Martial* vi. 66. ) 吉原

YOURT. A Mongol tent or encampment.

YÜAN DYNASTY: 元朝—original dynasty. Founded  
by the Mongol conqueror Kublai Khan (q.v.) A.D.  
1280; ended 1368.

YÜAN-MING-YÜAN: 圓明園—round bright garden.  
Formerly the summer residence of the Emperors of China,  
lying about 9 miles from Peking. Destroyed by the allied  
forces in 1860, out of revenge for the ill treatment of a  
number of European prisoners captured by the Chinese.  
We need make no apology for introducing here the follow-  
ing clever verses, written by Mr. E. C. Baber in imitation  
of W. S. Gilbert's celebrated ballad "Brave Alum Bey."\*  
Flat and unintelligible to a new arrival, these lines are, to  
an older resident in the Far East, full of exquisitely-  
turned burlesque; and they constitute, moreover, an apt  
illustration of Anglo-Oriental terms in general.

In Yuen-ming-yuen, all gaily arrayed  
In malachite kirtles and slippers of jade,  
'Neath the wide-spreading tea-tree, fair damsels are seen  
All singing to Joss on the soft candareen.

[\* "Each morning he went to his garden to cull  
"A branch of zenana or sprig of bul-bul,  
"And offered the bouquet, in exquisite bloom,  
"To Bucksheesh, the daughter of Rahat Lakoum."]

But fairer by far was the small-footed maid  
Who sat by my side in the sandal-wood shade,  
A-sipping the vintage of sparkling Lychee,  
And warbling the songs of the poet Maskee.

Oh fair are the flowers in her tresses that glow,  
The sweet-scented cumshaw, the blue pummelow,  
And dearest I thought her of maids in Pekin,  
As from the pagoda she bade me chin-chin.

One eye, in the twilight, to sing she began,  
As I touched the light notes of a jewelled sampan,  
While her own jetty finger-nails, taper and long,  
Swept softly the chords of a tremulous gong.

She sang how "a princess of fair Pechelee  
" Was carried away by the cruel Sycee,  
" And married by force to that tyrant accurst,  
" That Portuguese caitiff, Pyjamah the First.

" Tho' her eyes were more bright than the yaconin's glow,  
" And whiter than bucksheesh her bosom of snow,  
" Yet alas for the maid! she is captive, and now  
" Lies caged in thy fortress, detested Macao.

" But she muffled her face in her sohotzu's fold,  
" And the gaoler she bribed with a tao-t'ai of gold,  
" And away she is fled from the traitor's hareem,  
" Tho' the punkahs may flash, and the compradores gleam."

Thus she ceased;—and a bumper of opium we took,  
And we smoked the ginseng from a coral chibouque,  
And we daintily supped upon birds' nests and snails,  
And catties, and maces, and piculs, and taels.

Then we slew a joss-pigeon in honour of Fo,  
And in praise of Fêng-shui we made a kotow;  
And soon the most beautiful girl in Pekin  
Fell asleep in the arms of her own mandarin.

YULOH, TO. To scull a boat with an oar at the stern.  
From the Shanghai pronunciation of 搖 *yao* to work 魯  
*lu* an oar. Hence the Shanghai sampan or passenger-  
boat is often called a *yuloh*.

YUNG CHÈNG: 雍正—concord and rectitude. The  
style of reign adopted by the third Emperor of the present  
dynasty. 1723—1736.



YÜNNAN: 雲南—south of the clouds. One of the Eighteen Provinces, only recently recovered from the Panthays (q.v.). Capital city Yün-nan Fu 雲南府. Old name 滇.

YUNNAN OUTRAGE, THE. The murder of Mr. Margary at Manwyne, a small town on the extreme south-west frontier of China. Mr. Margary had been deputed to meet an expedition sent by the Government of India to explore a new trade-route into China viâ Burma, and had already made a splendidly successful journey from Hankow on the Yang-tsze right across to Burma, where he actually joined the expedition; but volunteering to proceed ahead in order to ascertain the truth of some unfavourable rumours, he was set upon and murdered in February 1875. The instigators and perpetrators of this deed have hitherto escaped detection.

ZAYTON or ZAITUN or TAITUN. Col. Yule makes this city the modern Chinchew 泉州府 near Amoy, and suggests that from it is derived our word satin; but Mr. G. Phillips maintains à *outrance* that it should rather be identified with Chang-chou Fu 漳州府. / raso

ZEALANDIA, FORT. Stands on the S. E. coast of Formosa,  $2\frac{1}{2}$  milès from the capital city, Taiwan Fu. Was built by the Dutch in 1630, before their final expulsion by Koxinga (q.v.).

ZEHOL. See *Jehol*.

ZENGHIS. See *Genghis*.

ZICAWEI. See *Sicawei*.

## SUPPLEMENT.

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ALEURITES: 石栗—stone chestnuts. The fruit of the *A. triloba*, a handsome tree belonging to the *N. O. Euphorbiaceæ*, and a native of Polynesia, southern Asia, and some of the Malay islands. Is grown in the south of China, and the word frequently appears in the Hongkong market list. The seeds are said to be aphrodisiac, and yield an oil used for burning.

BITESHI. The Manchu equivalent of 書班 *shu-pan* (q.v.), *bit-hé* being the Manchu word for a book.

CAMOENS' GARDEN. Odes in the poet's honour have been composed by Sir John Bowring, Sir J. F. Davis, and others, and are now to be seen engraved on tablets outside the grotto. The following are specimen verses:—

Hic in remotis sol ubi rupibus  
Frondes per altas mollius incidit  
Fervebat in pulchram camœnam  
Ingenium Camoentis ardens.

Davis.

Gem of the orient earth and open sea,  
Macao! . . . that in thy lap and on thy breast  
Hast gathered beauties all the loveliest  
Which the sun smiles on in his majesty.

Bowring.

Patané! lieu charmant et si cher au poète,  
 Je n'oublierai jamais ton illustre retraite,  
 Ici Camoens au bruit du flot retentissant  
 Mêla l'accord plaintif de son luth gemissant.

*Anonymous.*

And one in Chinese :

奇才  
 詩德  
 大典超  
 立典人  
 碑立因  
 傳被  
 世難

"Surpassing others in genius and virtue, because of jealousy he suffered evil.

"To commemorate his marvellous poetry and his noble character, this stone is now put up."

CHŌ: 町. A Japanese measure equal to 60 *ken* (q.v.) or 360 feet English. Also, a land measure of 3,000 *tsubo* (q.v.).

According to the *Nichi Nichi Shimbun*, the length of telegraph lines constructed in Japan up to June of the ninth year of Meiji (1876), was 1904 *ri* 31 *cho* and 53 *ken*, including three sub-aqueous cables, viz., that of Shimono-seki, 28 *cho* and 13 *ken*; the river Banin, 16 *cho* and 22 *ken*; Tsugaru strait, 2 *ri* 1 *cho* and 28 *ken*. Forty-five telegraph offices had been established in Japan at the same time.

CURRY. *Kārhi*=a stew.

DICE. A slightly varying account is given in the 情史 under the heading 開元. It is also related in the 說郛 that dice were previous to the T'ang dynasty made of wood, and that then the seeds of the *abrus precatorius* were inserted into small holes, hollowed out for that purpose, to mark the various red points required.

DUTCH WIFE. Apropos of this entry, we may add that a Chinese bed-warmer is called a 湯夫人 or *hot water wife*, being generally a hollow earthenware figure, filled with hot water and used as a hot bottle with us.

EMPERORS OF THE PRESENT DYNASTY, KNOWN AS THE  
TA TS'ING (Q.V.) OR "GREAT PURE."

<i>Style of reign.</i>	<i>Accession.</i>	<i>Reigned.</i>	<i>Chinese.</i>
Shun Chih	1644 A.D.	18 years	順治
K'ang Hsi	1662 "	61 "	康熙
Yung Chêng	1723 "	13 "	雍正
Ch'ien Lung or Kien Lung	1736 "	60 "	乾隆
Chia Ch'ing or Kia K'ing	1796 "	25 "	嘉慶
Tao Kuang	1821 "	30 "	道光
Hsien Fêng	1851 "	11 "	咸豐
T'ung Chih	1862 "	13 "	同治
Kuang Hsi	1875 "		光緒

ENAMEL. Mr. Playfair informs us that the Chinese term *fa-lang* is unquestionably a corruption of *Frank*, through *Feringhi*\* 佛狼機, the name under which the early Portuguese traders were known to the Chinese.

\* [Now applied contemptuously to the Portuguese by the natives of Calcutta.]

**ETIQUETTE.** Chinese street etiquette is also quite different from our own, a fact usually ignored by blustering foreigners who march through a Chinese town as if the place belonged to them, and not unfrequently complain that coolies and others will not "get out of their way." There is, in fact, a graduated scale of Chinese street rights in this particular respect, to which, as being recognised by the Chinese themselves, it would be advisable for foreigners to pay some attention. In England it has been successfully maintained that the roadway belongs to all equally, foot-passengers, equestrians, and carriage-passengers alike. Each is bound to respect the rights of the other, and is responsible for any accident arising from disregard of this principle. Not so in China, the ordinary foot-passenger is bound to "get out of the way" of the lowest coolie who is carrying a load; that same coolie must make way, even at great inconvenience to himself, for a sedan-chair; an empty chair yields the way to a chair with somebody inside; a chair, inasmuch as being more manageable, gets out of the way of a horse; and horse, chair, coolie, and foot-passenger, all clear the road for a wedding or other procession, or for the retinue of a mandarin. Apropos of the custom of getting out of a chair or getting off a horse on meeting a friend who is walking, we have omitted to state that in such cases it is considered the duty of anyone on foot, observing the approach of an acquaintance in a chair or on horseback, to screen his face with his fan and prevent the other from catching his eye, thus saving him the trouble of dismounting.

When two high mandarins of equal rank, such as a Viceroy and Tartar General, find themselves face to face in their chairs, those attendants among their retinues

who carry the enormous wooden fans rush forward and insert them between the passing chairs, so that their masters may be presumed not to see each other, and consequently not be obliged to get out. No subordinate can ever meet a higher mandarin in this way: the former must turn down some by-street immediately on hearing the approaching gong of his superior officer.

**FEAST OF LANTERNS.** Originally a ceremonial worship in the temple of the First Cause, dating from about the time of the Han dynasty.

**FOREIGN DIRT.** A name for opium (q.v.), borrowed from the Chinese use of the word 土 *earth*.

**GALANGAL.** "Mild ginger," as a translation of 良薑, is a mistake. The correct rendering is "Liang ginger," or ginger from 高良府 Kao-liang Fu, which is the old name of the modern 高州府 Kao-chou Fu in the province of Kuang-tung. 10.72

**GOBBOON.** The cuspidor or spittoon used by tea-tasters in China is so called. [Slang.]

**HATS, CHINESE OFFICIAL.** Are distinguished as 凉 "cool," i.e. for summer, and 暖 "warm," i.e. for winter wear.

**HOPPO.** Another etymology is 河泊 *ho po*, abbreviation of 河泊所 the boat-master at Canton. Williams. 10 = ocean  
going ju

**JINRICKSHA.** The men who draw these vehicles are called *jinrikiyas*.

**JOO-EE.** Also often used as a shop-sign; e.g., 如意襪 "as you wish stockings (sold here)."

**KEN: 間.** Six Japanese feet = 71½ inches English.

**MANILA LOTTERY.** Formerly, the tickets and coupons were numbered in the ordinary way, but an attempt at forgery by the addition of a figure compelled the management to adopt the system of having all marked with *the same number of places*; hence 123 will now be found written 00123, etc., etc. Moreover, the line where the ticket is separated from the foil is wavy, not straight; holders will therefore do well not to attempt to improve the edges of their paper or they may endanger their chance.

**MOSQUITO.** For a recent valuable discovery, by Dr. P. Manson of Amoy, that the mosquito is the nurse of the *filaria sanguinis hominis*, and probably the medium of infection in elephantoid diseases, see the Chinese Customs' *Medical Reports* for the half year ended 30th September, 1877, page 10.

**MOXA, BURNING THE.** A form of cautery practised by the Chinese and Japanese. From the dried and beaten leaves of *Artemisia Moxa* are prepared pastilles, which being applied to the skin and set on fire (properly, with the aid of a burning-glass), burn slowly down and leave eschars. At one time Moxa acquired a considerable reputation amongst French physicians; but both that and acupuncture — equal favourites with Far-Eastern practitioners — are too heroic remedies to find favour with Europeans. Is employed chiefly for neuralgia, sciatica, and such complaints; and also among Buddhist priests, for branding the heads of novices when taking the usual vows on entry into a religious life.

“Moxa, præstantissima cauteriorum materia, Sinensibus Japonibusque multum usitata.”—Kaempfer's *Amamitæ exotica*, fasc. iii., obs. 12.

## NUMERALS, THE CHINESE.

	Common form. <sup>a.</sup>	Short form. <sup>b.</sup>	Lengthened form. <sup>c.</sup>	
1.	一	丨	壹	<i>a.</i> As seen in books.
2.	二	𠄎	貳	<i>b.</i> Commonly used for accounts. Are of Bactrian or Phenician origin, but are known to the Chinese as
3.	三	川	叁	蘇州字 “Soo-chow characters.”
4.	四	乂	肆	
5.	五	𠄎	伍	<i>c.</i> Adopted as being less liable to alteration of any kind, and used on drafts, pawn-tickets, etc., etc.
6.	六	上	陸	
7.	七	𠄎	柒	
8.	八	𠄎	捌	
9.	九	久	玖	
10.	十	十	拾	

OKRAS: 毛茄. Are the miniature fruit of the *Hibiscus esculentus*, much used in various parts of the world as a vegetable and for thickening soups; especially in the southern United States, where they are known as “Gumbo.” The name frequently appears in the Hongkong market list.

PERSIMMON: 柿子. The Virginian date plum, found in great quantities in China, and often called the “China fig.”

RED-CAP MAHOMMEDANS, THE: 紅帽回子.  
A name applied by the Chinese to the Mahommedan Turkomans who came from Persia and other countries



beyond the Caspian Sea, and were distinguished by the red fez caps they wore. See *Blue-cap Mahommedans*. 紅帽 "red caps" must not be confounded with 紅頭 "red heads," a name for certain rebels who gave considerable trouble in the Kwang-tung province during the early part of the reign of the Emperor Hsien Fêng.

SCRATCH-BACK. A small imitation, in either ivory or bone, of the human hand with the tips of the fingers slightly bent over. This is attached to a slender black stick, and used by the Chinese for scratching themselves, being popularly known as a 不求人 or "won't trouble you," as with its aid even the most inaccessible parts of the back are easily reached. Also known (in books) as 搔具 the "scratch implement."

SHĒ-LI or SHAY-LEE: 舍利. The Chinese transliteration of the Sanscrit *s'arira*, relics, or parts of the body of a saint, gathered together after cremation and preserved in Buddhist temples, generally beneath a handsome marble dagoba.

TOPEE, SOLA. Under this heading we omitted to state that the word *topee* or *topi* is from the Portuguese *topo* "a hat," being one of the few surviving linguistic traces of Portuguese ascendancy in India. — *Ind. dialect, caps?*

TIMES AND SEASONS. The Chinese day is divided into 12 hours of 120 minutes each. The months are lunar, and are spoken of as "moons." Twelve of them go to the year, except every third year which has thirteen, an intercalary month being inserted to make up the difference with the solar year. Some months have 29, others 30 days. There are four seasons, which begin and end on certain days; and the year is subdivided into 24 solar terms, of which the more important are:—

1. 立春—the beginning of spring. Falls about the

5th February, and is kept as a festival in honour of Agriculture, an ox being led in procession through the towns and villages. On the day before, the Prefect is carried in state to perform certain acts of worship, and every mandarin, high or low, (See Supplement, *Etiquette*,) is bound to yield the way. Consequently, the higher officials never leave their yaméns on that day.

2. 清明—clear and bright. Falls about the 5th April, and is the day on which the Chinese visit their ancestral burying-places.

3. 夏至—summer solstice. Falls about the 21st June, and is devoted by the mandarins to acts of congratulation at the spiritual shrine of the Emperor. See *Temples*.

4. 霜降—frost descends. Falls about the 23rd October, and is generally spent by the military in reviews and martial exercises.

5. 冬至—winter solstice. Falls about the 22nd December. Same as No. 3.

6. 大寒—great cold. Falls about the 21st January. On this day it is lawful for all who choose to commit to the ground their still unburied relatives, the ordinary course being to select some propitious date.

The chief Chinese festivals are the New Year, when all business is at a temporary stand-still, the Feast of Lanterns (q.v.), and the Dragon-boat festival (q.v.).

#### WEIGHTS AND MEASURES :—

		Weight.		
16	兩 <sup>liang</sup> (taels)	= 1	斤 <sup>chin</sup> (catty*)	$\frac{1}{16} = \text{gr. } 604, 53$
100	斤 <sup>chin</sup>	= 1	擔 <sup>tan</sup> (picul).	$= \text{Kg. } 60, 453$
120	斤 <sup>chin</sup>	= 1	石 <sup>shih</sup> (stone).	

\* The catty (q.v.) =  $1\frac{1}{2}$  lbs. avoirdupois.

1000 Kg. = 16.54 piculs  
 2240 lb. Avoird. = 1 ton = Kg. 1016. = 16.8 piculs

Long Measure. (not used for road distance)

- 10 分 fèn = 1 寸 ts'un (inch). =  $\frac{2\frac{1}{2}}{10}$   
 10 寸 ts'un = 1 尺 ch'ih (foot\*). - a span =  $\frac{11}{10}$  尺  
 10 尺 ch'ih = 1 丈 chang. = 10  
 10 丈 chang = 1 引 yin (measure used under Han)

Land Measure.

- 4 角 chio = 1 畝 mou = 26.73 sq. poles. =  $\frac{1}{4}$  頃  
 100 畝 mou = 1 頃 ch'ing = 16.7 acres.  
 180 mou = 1 石 (石) 10211

Capacity.

- 10 合 ho = 1 升 shêng (pint). chung = 4 tou  
 10 升 shêng = 1 斗 tou (peck). - a tou = 1 chung  
 10 斗 tou = 1 石 shih.

Money.

- 10 忽 hu = 1 絲 ssü.  
 10 絲 ssü = 1 毫 hao.  
 10 毫 hao = 1 釐 li (see likin).  
 10 釐 li = 1 分 fèn (candareen). 2826  
 10 分 fèn = 1 錢 ch'ien (mace).  $\frac{1}{10}$  (100  $\frac{1}{10}$ ) = 1 兩  
 10 錢 mace = 1 兩 liang (tael). (1000 cash)

YIN AND YANG. For "male and female" read "shadow and light," the two Chinese characters having originally denoted the north and south banks of a river, etc.

\* The Chinese foot = 14.1 inches English.

Long measure for road-distance

$2\frac{1}{2}$  ch'ih = 1 ki'wai (stride), step ( $\frac{1}{2}$  ch'ih)  
 $2$  ki'wai 跬 = 1 pu (pace)  
 $360$  pu 步 = 1 li 里  
 $10$  li 里 = 1

1 里 li = 360 步 pu (paces) or 1800 尺 ch'ih (feet) =  
1 pace = 2 跬 ki'wai steps of 2.5 ch'ih (feet) each = 1874.12 ft. Eng  
ERRATA.

- Page 8—Bats. For *wufu* read *wu fu*.  
" 32—Cue. For "Indroduced" read *Introduced*.  
" 60—Honam. For *on* read *opposite*.  
" 72—*Kautchews* should follow *Katakana*.  
" 92—*Namah* (line 4). For *cut* read *cut*.  
" 96—Line 11. For *becoming* read *coming*.  
" 112— " 19. Dele *and*.  
" 175—*Enamel*. For "inform, us" read "informs us."

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