Dictionary

of the
most useful words of
the
Chinese language.

Containing in all about
5000 characters.

Macao. 1815.
Biographical Sketch of Sir John Davis:

- Born on 16 July 1795
- Educated at the College of Hertford
- Arrived Canton in 1813
- Showed marked linguistic and diplomatic aptitude.
- Accompanied Lord Amherst to Peking in 1817
- Became President of the Selected Committee of East India Co. in Canton in 1832
- Chief Superintendent of Trade at Canton in 1834
- Resigned and returned to England in 1835
- Appointed as second Governor of Hong Kong on 23 February 1844
- Secured a baronet in 1845
- First President of the Hong Kong Branch of the Royal Asiatic Society
- Departed Hong Kong in March 1848
- Received the K.C.B. in 1854
- Oxford University created a D.C.L. for him in 1876
- Died on 13 November 1890 at the age 95
Sir John Davis’s publications:

- A Chinese tale – San Yu Low 三與樓 or the Three Delicated Rooms, 1815
- A Chinese drama – Laou Seng Urh 鳥聲喧 or An Heir in His Old Age, 1817
- Chinese Novels, 1822
- Hsien Wun Shoo 賢文書 or Chinese Moral Maxims, 1823
- A Vocabulary containing Chinese words & phrases peculiar to Canton and Macao,… & c. & c.” 1824
- A Chinese romance – The Fortunate Union 好逑傳, 1829
- A Chinese tragedy - Han Koon Tsew 漢宮愁 or The Sorrow of Han, 1829
- *Poesis sinicae commentarii* 漢文詩解 or The Poetry of the Chinese, 1834
- The Chinese: A general description of the Empire of China, and its Inhabitants, 1836
- Sketches of China, 1841
- China: during the war and since the peace, 1852
- Chinese miscellanies : a collection of essays and notes, 1865
- Shueypingsin : a story made from the Chinese romance Haoukewchuen, 1899
SAN-YU-LOW:

OR THE

THREE DEDICATED ROOMS.

A TALE,

TRANSLATED FROM THE CHINESE.

BY J. F. DAVIS, ESQ.

OF THE HONBLE. COMPANY'S CHINA ESTABLISHMENT.

CANTON, CHINA

PRINTED BY ORDER OF THE SELECT COMMITTEE;

At the Honorable East India Company's Press;

BY P. P. THOMAS.

1815.
LAOU-SENG-URH,

OR,

"AN HEIR IN HIS OLD AGE."

A CHINESE DRAMA.

LONDON

JOHN MURRAY, ALBEMARLE-STREET.

1817.
CHINESE NOVELS,
TRANSLATED FROM THE ORIGINALS;
TO WHICH ARE ADDED
PROVERBS AND MORAL MAXIMS,
COLLECTED FROM
THEIR CLASSICAL BOOKS AND OTHER SOURCES.
THE WHOLE PREPARED BY
OBSERVATIONS
ON THE
LANGUAGE AND LITERATURE OF CHINA.

BY JOHN FRANCIS DAVIS, F.R.S.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1822.
A ROMANCE,
TRANSLATED FROM THE CHINESE ORIGITAL,
WITH NOTES AND ILLUSTRATIONS.
TO WHICH IS ADDED,
A CHINESE TRAGEDY

BY JOHN FRANCIS DAVIS, F.R.S.,
MEMBER OF THE ROYAL ASIATIC SOCIETY, AND OF THE
ORIENTAL TRANSLATION COMMITTEE &c.

IN TWO VOLUMES.
VOL. I.

LONDON:
PRINTED FOR THE ORIENTAL TRANSLATION FUND,
And Sold by
P. SHERWIN, ALBEMARLE STREET;
Parbury, Allen, & Co., Leadenhall Street,
And Howell & Stuart, Holborn.
1829.
Dictionary of the most useful words of the Chinese Language containing in all about 5000 characters.

Macao 1815.
DICTIONARY

CA
To mean; mind.
To clear by rubbing.
To examine, enquire.
Gentleman, master, companion.
Circuit, revolution; year.
One month's revolution.

CAY
Catastrophe. Suffer.
To plant; sow.
To grope, conjecture.
Materials, ingredients.
To cut cloth, a piece tailor.
To groan, to wail.
A year, Character to be used with.
Color, countenance, ornament.
To gather.
Vegetable.
A son, son-in-law.
Vagabond.
Navigated.
Wealth.

Ripened, wavering. To be advanced by health.
To shame, to blush.
Civil; to injure.
Temporary, by degree.
Gradual.
Participate, in.
Inferior civil. No. 3.
To degrade.
To swallow; a meal.
Piece, fabric.
Arrows.
To be examined, ascertained.
To freeze.
% Discover, or unmask, our artificers.
To lack.
A sup, commodity.
To be graced, angry.
Dishonest, erroneous.
To gulp greedily.
To amount.
Weak, infirm.
To take with the hand.
To stick together; a unity.
To press.
Quick, to accelerate.
Perfect virtue; to exist.
The text on the page is not legible due to the quality of the image and the handwriting style.
CHUN.

This beginning to treat.

To mix, to mix.
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HAO.

HANG.

HEN.

HAY.

HE.
LIEN.

Ling.

LIAN.

LING.

LIVE.
MU.
拿．
To take, get, catch.

NA.
拿．
To receive, a. to take, get, catch.

NAY.
dangerous, serious.

NAYEN.
to touch, feel.

NAYEN.
to screw.</p>
PAO

PEU

PY

PÊ

PENG

PAPO

PIAO
Early Dictionaries of Chinese Languages:

- Ricci Matteo [利瑪竇] (1552-1610) translated bibles into Chinese language.
- Ferdinand Verbiest [南懷仁] (1623-1688) was the first Jesuit, who worked on the outline of Manchu grammar and language into French/Latin.
- Robert Morrison, Antonio Montucci and Joshua Marshman competed in the publication of the first Chinese-English dictionary.
- Robert Morrison [馬禮遜] (1782-1834) was gained the financial support from the E.I.C. in 1814.
- Morrison’s first volume of “a dictionary of the Chinese language in three parts” was published in 1815.
- Jesuits were working on the Latin-Chinese, Chinese-Latin-French dictionary.
CHINESE NOVELS,
TRANSLATED FROM THE ORIGINALS;
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1822.
OBSERVATIONS
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CHINA.

Amidst the general progress which has been made by our countrymen in knowledge, their advancement in subjects connected with the Chinese empire, and its literature, has been very inconsiderable. One is at a loss to account for the almost total ignorance, which previous to the embassy of Lord Macartney prevailed in this country, respecting a people with whom we carried on such large dealings, while the French, for nearly a century before,
cause that tends to perpetuate it; for most persons find it more convenient to avail themselves of such an imperfect and confined medium, than put themselves to the trouble of acquiring the language of the country. The natives themselves hand it down from generation to generation in a printed vocabulary, wherein the sounds of our words are imitated, as nearly as they can contrive it, by their own characters.

Thus it was that little or no addition was made for years to our general stock of information regarding China; and until the embassy of Lord Macartney, an imperfect translation of a novel was the only specimen of Chinese literature for which we had to thank our own countrymen. That embassy, however, had its full effect in clearing away much of the obscurity which involved the subject, not only immediately, through the personal observations of those who composed it, but also by its more remote tendency to awaken a general curiosity, and a desire to know something concerning so singular a people. It is to the embassy, perhaps, that we may consider ourselves indebted for that valuable translation of the Penal Code of China, whose author has an undisputed claim to the honour of being the first Englishman, who ever gave to his country a genuine specimen of the most interesting province of Chinese literature.

The first thing needful in our inquiries was to divest the picture of all that false colouring, which had been so plentifully bestowed on it by the Romish missionaries, who for certain good reasons, stated by Sir Geo. Staunton in his elegant preface to the Penal Code, modified their most authentic accounts of China in such a way, as tended rather to mislead, than to inform; and it
remained for the English to give the first correct account of a nation, whom they discovered to be neither perfectly wise, nor perfectly virtuous, but who were occasionally reduced to the necessity of flogging integrity into their magistrates, and valour into their generals.

If, however, the particular situation and prejudices of the Jesuits occasioned the information, which they transmitted to Europe, to be on some points both scanty and unfaithful, they must still have their due praise for being the first who told us any thing on the subject. We seem, indeed, to be particularly indebted, for our knowledge of China, to that zeal for spreading Christianity through the world, which has prompted so many to devote their lives to the cause; and it must be allowed, that to men who have such a purpose in view, there is at first sight something peculiarly encouraging in the character of the Chinese. The bulk of the people have all that ignorance of devoted attachment to old, and that indifference with regard to the introduction of new, religious doctrines, which usually attends a spirit of Polytheism, where the priesthood have little influence.*

The general depravation of their moral character may be attributed to their total want of any thing like religious feeling. If it were left to their own choice, they would probably adopt the mere outward forms of Christianity with as much readiness, as the Romans enlisted the German deities among the gods of the Republic; and the rapidity with which the missionaries advanced, as long as they were unmolested by the government (though they, of

*In India, the Priesthood have the greatest influence, and their jealousy is unbounded.
course, made the total abandonment of old superstitions a sine qua non,) afforded abundant proof of this. At the same time, the acquisition of such blind and ignorant converts could hardly be considered as a gain to the cause of Christianity. When, however, the jealousy of the ruling power was once excited, the 十字教 or "Religion of the Cross," experienced the same persecution in the Chinese empire, that it had formerly met with in that of Rome, and was prohibited among the unlawful doctrines. There is the following mention of it in the seventh section of the Shing-yu, a book composed by the Emperor Yung-ching for the instruction of the people.

The religion of the Western ocean, which reverences the Tien-chu, or Lord of Heaven, also appertains to the number of those which are not to be found in the ancient books; but as its followers are thoroughly acquainted with astronomical science, the government on that account employs them.” The late unsettled state of the empire has greatly added to the rigour of the prohibitions against introducing Christianity, and it may be questioned whether any success would just now attend a violation of them. Several catholic priests have recently obtained the crown of martyrdom in the interior, and lost their heads in their zeal to make proselytes.

But to return to our subject. One of the most effectual means of gaining an intimate knowledge of China, is by translations from its popular literature, consisting principally of drama and novels. With reference to the former, the writer of this perfectly coincides in opinion with Sir G. Staunton, that “the dramatic works of the
the motives and consequences of their moral actions.

If it be true, that "the excellence of aphorisms consists, not so much in the expression of some rare or abstruse sentiment, as in the comprehension of some obvious and useful truth in a few words," the language of the Chinese may be considered as admirably fitted for being manufactured into proverbs. It possesses from its peculiar structure a brevity and pointedness of expression, which no degree of care or pains can convey into a "Translation," and which those only can feel who understand the original. A great deal of the beauty of a sentence arises often from the selection of the words, or from their mere collocation; and if the influence of such apparent trifles be allowed in a syllabic language, how much more in one which speaks, as the Chinese does, to the eye.

Of some particular notions contained in the following collection, it will readily be perceived that they are absurdly erroneous; and of others, that they are altogether repugnant to our ideas of religion, and of the administration of the universe. Indeed the government itself of China preaches to the people nothing better than a system of the most gross atheism; and though it certainly tolerates the superstitions of Fo, and of Taou, (as a means, perhaps, of amusing, and engaging the attention of its subjects,) the tenets of those superstitions are stigmatized among the "impure doctrines," against the belief of which the nation is warned to guard itself, with especial caution, no less than against the belief of Christianity.

The most popular modern work on practical morality, among the Chinese, is the Shing-yu.* In it the maxims of their an-

* Lately translated by the Rev. Mr. Milne of Macao.
finest poetry, painting, and sculpture; and Lord Bacon calls it, "a soft whisper, from the Traditions of more ancient nations, conveyed through the flutes of the Grecians," who possessed a wonderful power of giving a mould of elegance and grace to whatever passed through their hands. Chinese taste, on the contrary, is what most of us would pronounce vile and unseemly. It is regulated by principles diametrically opposite: for, with them, distortion is preferred to symmetry, and the tricks of art to the graces of nature; witness their small-footed women, their fat josses, their stunted garden plants—and a tremendous et cetera of monsters.

The writer proceeds to conclude these general observations, by an examination of the aids, which have recently been afforded to the attainment of the Chinese language. Until very lately, the chief obstacle to this study has been the want of a good dictionary. In the Chinese and Latin dictionaries of the Jesuits, the characters, or words, are certainly well selected, and consist of such as are in most common use. At the same time, these compilations are incomplete, as may be proved by the experience of any one who has had frequently to consult them. The few phrases and quotations, too, which are there inserted, from merely the sounds of the characters being written down in European orthography, instead of the characters themselves, are rendered almost useless, until the student has attained a considerable degree of proficiency. These dictionaries have also been very scarce and expensive, as they were entirely manuscript, until M. de Guignes published his printed copy in France. His work is extremely well executed, and the characters, which were prepared by Fourmont more than half a cen-
tury ago, distinctly and neatly cut. M. de Guignes has done very little more, however, than to compile into one volume the contents of all the manuscript dictionaries which he could collect together, and as far as he has adhered strictly to them, his labours have been highly useful. A mistake, at the end of the Introduction, concerning 乾隆大皇帝 proves that he was liable to error when he trusted to his own resources.

It is not at first, perhaps, very easy to decide, what plan of a Chinese dictionary is the most desirable; but the project of a mere Translation of that of Kang-hy would be quite absurd. At the same time, the idea of a complete dictionary seems to require, that almost all the characters or words, contained in that national work of China, should be inserted. In their ancient Books, great numbers of words may be found, which are now obsolete, or which exist nowhere except in those Books: but yet it seems necessary that these should be noticed in a dictionary of the language. The Chinese value themselves not a little on the mere antiquity of their literature, and are disposed to look down with great contempt on the learning of all other nations. They have some books, such as the Yë-king, which are not now intelligible, without a verbal comment, to natives themselves. If that may be applied to a nation which is told of an individual, they may be compared to the man who wept in his old age, because he could not comprehend the productions of his youth: but if we should be inclined to laugh at them on this score, they may still assume grounds of superiority over us, with as much right, at least, as he who proudly said to his audience, "Gentlemen, I have forgotten more than you ever knew!" A student of Chinese should be somewhat
acquainted with these Books, because there are frequent allusions to them in modern writings: but to confine himself exclusively to them appears to be a downright loss of time. There are many excellent works of a later date, which may not only serve as better models of the style of the present day, but likewise convey far more information with regard to the present state of the Empire, and the character of the people; and, as has been before observed, multitudes of amusing Dramas and Novels, from which may be selected much curious matter. What we now want is a little practical knowledge of Chinese Literature, instead of speculative dissertations on the nature of the language.

That great desideratum, a complete Chinese dictionary, is at length in progress. In 1814, the Court of Directors of the East India Company, with their wonted liberality, supplied Dr. Morrison at Canton with every facility for carrying on this most desirable work. The Imperial Dictionary of Kang-hy contains groundwork, and it contains every word to be found in the body of that great compilation. Instead, however, of being a mere translation of the same, a plan equally useless and absurd, with a reference to the use of the European student, this dictionary comprises, not only the definition of each word as given in Kang-hy and other dictionaries, but also quotations, in the Chinese character, from all the best ancient and modern works: as well as colloquial phrases, showing the sense of the more common words, as adopted in conversation. The first, and most voluminous part, consists of the Chinese words first, according to their arrangement in Kang-hy, under the roots. In the second part (which is now completed) they likewise precede the English, but the arrange-
ment is different, being according to their pronunciation in the European alphabetic system. The third, and last part, will be
English and Chinese.

In conveying the sounds of the characters, or words, one could have wished that Dr. Morrison had retained the old system of the Jesuits, or as Fourmont calls it, the "Lusitanam, id est, receptam apud omnes pronunciationem." With all its defects, this system had the advantage of being generally understood by those who had turned their attention to Chinese subjects. But after all, this is a matter of secondary importance; for by attending to the short rules at the commencement, for pronouncing the characters, all difficulty is done away. What seems to be particularly deserving of notice, next to the learning and industry displayed in the work itself, is the excellence of the Chinese metal types—the

beauty of the principal characters, and the clearness and accuracy of the smaller ones employed in the illustrative phrases. The dictionary of Dr. Morrison has a powerful claim on the attention, not only of those who have a particular interest in the subject, but likewise of all such as possess minds sufficiently enlarged to feel a gratification in the advancement of literature and knowledge in general.

Another work of importance on the language of China, is the Olavina Sinica, or Chinese grammar of Dr. Marshman, published in Bengal in 1814. As the Preliminary Dissertation to the work involves some questions, on which the writer of this has a little to remark, it may be as well to consider it separately in the first place, and then to proceed to the grammar.

The dissertation commences with observations on the characters, and Dr. Marsh-
man very justly says, "The specific difference between the Chinese, and other languages, lies wholly in the principle on which the characters or words are formed; these being formed in the latter by the union of the letters of the alphabet; in the former, by the union of certain elementary characters, intended to represent the principal objects of sense." These elements he calls formatives, but proceeds, a little further on, to mention certain other characters, which he denominates primitives, but of which, as far as the writer knows, the Chinese have no idea whatever.

A considerable portion of the dissertation, which treats of the origin of the characters and the progress of the language, was published in a former work of Dr. Marshman.* He mentions in it the six well known divi-

* The Lun-gnee.
lated to facilitate its acquisition. Let us proceed, however, to examine the grounds on which our author builds the reality and importance of his discovery.

He says he long suspected the existence of Primitives, "which, like the Greek Primitives, and the Sungsrit Dhatoos, form the bulk of the language by associating to themselves certain of the elements." He adds, that he observed in a manuscript Latin-Chinese (probably meaning to say Chinese-Latin) dictionary, which classed the characters according to their names, that in numerous instances one character was the root of ten or twelve others, each of which was formed from it by the addition of a single element." Now one would have supposed that this single element, as our author calls it, was itself the root, or radical part of the character, and it is certain that the Chinese have this idea.* Dr. Marshman observed farther, that "the character thus formed generally took the name of the Primitive with some slight variation." If he means to say, that the portion of a character which is added to the root, (and which is generally to the right, as the root is generally to the left,) often gives its sound to the character which it contributes to form, he is indisputably right. An instance may be given in the word 河 he "a river," which the Chinese themselves produce as a specimen of that class of characters, (one of the six above-mentioned) which they denominate 諧聲 "corresponding in sound." Here the root, which is 河 "water," evidently imparts its meaning to the compound, and 可 kho (which uncompounded is simply a particle) its sound. Noting this

* In writing the same character variously, they never alter the root, but frequently the other parts.
circumstance, as far as it sometimes enables one to form a near guess at the sound of a character, is occasionally useful; but even in this respect it is very fallacious, being by no means a general rule. For instance, in the common word 读 tōh "to read," (root 言 "a word") what resemblance is there between its sound, and that of 買 mae, which Dr. Marshman would call its Primitive? In another common word 爱 gae, "to love," (of which the root 心 "heart" is in the middle) where is the resemblance between its sound, and the sound of its primitive, even if Dr. Marshman can show that it has any primitive, according to his own system?

Not satisfied, however, that these primitives shall merely give their sounds to the characters of the Chinese language, our author endeavours to prove that they impart their meaning also. Now though the writer of this is sensible that the other component parts are sometimes combined with the root in giving its meaning to a character, he must enter his protest against this as a general rule. One of the principal proofs which Dr. Marshman has brought forward in favour of his position, is a list of compounds, which, in addition to their proper roots, have the character 世 in their composition. He observes, "in perhaps the greater part of these, were the idea suggested by the primitive, (that of something current or freely flowing,) added to their various formatives, the meaning of the derivative would be nearly indicated; as a man living freely may suggest the idea of a prodigal; a tree's flourishing, that of a leaf; a flowing mouth, that of verbosity," &c. To say nothing of the manner in which the sense of the words is here distorted, it is quite certain that 世 does not
mean "something current or freely flowing;" but a *generation*, or an *age of 30 years*, being originally derived from 甲 "ten," thrice repeated, though classed in the Imperial Dictionary under 一 "one." Other instances are produced equally inconclusive, and in particular a list of words in which 我 "I myself," is a component part. Dr. Marshman thinks that "the general idea suggested by this primitive seems to be, that partial preference which the human mind naturally feels for itself, its own exertions, its own property," &c. though he is obliged to acknowledge that in many cases "the chain of connexion is scarcely discernible."

The second part of the dissertation is on the *sounds* of the language, or the colloquial medium, in contradistinction to the *characters*. Dr. Marshman, perhaps, takes unnecessary pains to prove that this part of the language existed previously to the invention of the characters, since nations, as well as individuals, must obviously talk before they can write. He likewise observes, that it is not likely the compilers of the Imperial Dictionary should have introduced into the language, and given "as the true pronunciation of characters well known throughout the Empire, sounds never before heard by a Chinese ear." This, indeed, is evident: they merely gave what they thought to be an improved method of expressing sounds which already existed. He then proceeds to lay down in detail the tables of initials and finals, as they are found in the first volume of the Imperial Dictionary; as well as those wherein the said initials and finals are combined, to form all the monosyllables in the language.

It certainly is an extraordinary fact that the Chinese should ever have adopted such
a roundabout method of expressing the sounds of their monosyllabic characters, as this of giving *two*, in order to enable the student to get at the sound of a *third*; when they had previously been accustomed to the much more obvious and simple plan of adducing a single character, of exactly the same sound as the one to be explained. Besides, one is naturally inclined to ask where they could have got a system of syllabic spelling, of which nearly one third is evidently redundant; a system, too, so anomalous to the general character and genius of the language, as to be scarcely understood at this day by numbers of well educated Chinese. That the Chinese did not invent it themselves might at any time have been considered as morally certain; but from which of the neighbouring countries, or when they got it, has not hitherto been quite so clear. Dr. Morrison, in the

Introduction to his Dictionary, seems now to have answered both these questions in a manner perfectly satisfactory, and the following is a short abstract of the interesting information which he gives on the subject, the whole of it derived from original Chinese works, and substantiated by quotations.

These works say, that the "The system of the tones and that of the syllabic spelling," were not known to the 漢儒 or literati of the Dynasty of Han. The mode of distinguishing the four tones was first brought into general notice about the fifth century of our era, in a work published by a man named 沈約. The syllabic spelling, or the system of initials and finals, was derived from the country 梵, in the west, whence came the religion of Fō or Buddha, and was at first employed 以通釋氏之書於中國
come to any decisive conclusion; though it is probable that having read Dr. Morrison’s Introduction, he will by this time have been satisfactorily assured on the subject.

The above observations are what chiefly occurred to the writer in his perusal of Dr. Marshman’s Preliminary Dissertation. He shall conclude his remarks by a brief consideration of the Grammar. With respect to the general plan of the work, it is much to be regretted that Dr. Marshman should have adopted the measure of confining his observations and examples almost exclusively to the ancient books, and thus have rendered his work incomplete by neglecting the modern language of China. It is fair, however, to state his own reasons for so doing. Although he mentions Fourmont’s Grammar among the sources whence he derived his information, he observes that Fourmont’s “supporting the grammatical positions which he has laid down, by sentences formed by himself, has greatly injured his work. Had he allowed himself to examine the best Chinese works for authorities, and stopped where he found himself unsupported by these, he would have obtained a far more accurate idea of the language, and would have added exceedingly to the value of his work.”

Was Dr. Marshman not aware that Fourmont merely compiled the materials which were sent to him by the French missionaries, and that he himself knew little or nothing of Chinese? The colloquial ex-

* When Fourmont received from Father Pommere his Translation of the Orphan of Chauh, it was accompanied by the following dispensation from acknowledgment.

“Si vous le jugez digne de paraître, vous pourriez le faire imprimer sous votre nom, sans craindre qu’on vous accuse de larcin; puisque entre amis tout est commun, puisque je vous le donne, et puisque vous y aurrez la
amples were not made by him, but by the missionaries, and they surely were sufficiently good judges of correct Chinese. In fact, the only errors in Fourmont's grammar consist, not in the phraseology of the examples, for they are correct enough, but in the insertion, in many instances, of one character for another of the same sound, a mistake the most likely to be made by a man who did not understand the language. Dr. Marshman afterwards says—"if con-

melle part, si vous vous donnez la peine de le revoir." Three excellent reasons, indeed!—It is worth while to give what Fourmont himself adds, after he has quoted this portion of his obliging friend's letter, as it seems to prove that Da Halde acted rather dishonestly in publishing the Orphan of Chao in his own compilation respecting China. "Timuitne hoc Duhaldius? Scilicet, epistolā subdolē interceptā, Librum suum lācece meī, et ad me destinātā Tragico-comedī, omne non dubitāvit. Atqui cam, si à me petisset, dedisset altrō: et si me de lingūa Sinicīa interrogāset, mēnissēm quoque, neque imaginarīs, ac omnīnō falsī notis, pulchrum illud et nobile volumen conspurcari essēm passu."
superlative adverb, signifying "extremely, very," and 差不多 "about, about so much," used as an expression of doubt or uncertainty. These are phrases which are constantly occurring both in conversation and in books, phrases so perfectly idiomatic, that it is not easy to translate them literally, and which it is the business of a grammar, therefore, to put down and explain.

The following are some of the mis-translations of Chinese sentences, and other slight errors, which occur among the examples given in the grammar.

On the subject of comparison (p. 279.) Dr. Marshman quotes this sentence from the Lee-Khee 其受罪益寡 and translates it thus: "He continually regards his own defects with less indulgence." He seems here to have mistaken the sense of the passage, which might have been rendered almost verbatim by, "He incurs faults more rarely." It would still have answered his purpose as an example of comparison.

In giving the following quotation from the Lun-yu, as an instance of the adverb determining the past tense of the verb to which it is joined, Dr. Marshman has made a considerable error. 声乎吾見 其進也未見其止也. Our author translates it thus, "Formerly I saw him strenuously pressing forward, I never saw him stop." He has mistaken the first word of the sentence, which signifies sorrow, and is the exclamation of Confucius on the loss of one of his disciples by death, for "formerly, in old times." In fact there is no adverb of past time in the whole sentence, and the sense of the verb is here determined entirely by the context: it is therefore no example of his rule.

The following insertion of one character
for another of the same sound, is not noticed in the table of errata.

荀至於仁矣無惡也  "If a man's desire be really towards virtue, he indulges in no vice:" for 至 read 志.

The following quotation (p. 263.) from the Four Books 其間必有名世者 Dr. Marshman renders thus, "In this period there may possibly arise a man eminent for virtue and wisdom." The word 必, instead of may possibly, means must positively.

Under the head of Relatives (p. 334.) there is quoted a sentence from the Lun-yu, which is translated in this manner; "Observe that which a man does, mark that which he pursues; narrowly scrutinize that in which he delights." Here 視其所由 does not mean "mark that which he pursues," but—"observe the sources of his conduct."

In the following quotation (p. 396.) from the Shoo-king, Dr. Marshman seems to misapprehend the meaning of 誰. 誰敢不譲 should be translated thus: "Who could presume to decline yielding, or acknowledging inferiority, to thee?" and not "Who dares not imitate thee?" as our author has it.

In page 347, Dr. Marshman calls 我自己 and 你自己 ("I myself," and "thou thyself") possessive pronouns; but surely these must be personal pronouns: for, if we are to be directed by the analogy of other languages, ego ipse was never classed in a Latin grammar among the possessives.

Of such expressions as 親戚 "relations," and 恐懼 "to fear," where two words or characters of the same import are joined together to convey one meaning,
Dr. Marshman says (p. 515.) that "the reader must be left to form his own opinion; the Chinese unite the characters, but of the principle on which they are formed they say little more than that one of the characters is often euphonic." It has always appeared to the writer of this, that in a monosyllabic language like the Chinese, it was found necessary in the above manner to combine two words together, conveying the same sense, and thus to form a disyllable, with a view to being more readily understood in discourse. Hence these compound words are found to be more used in books, in proportion as the language of those books draws nearer to that of common conversation.

The Grammar is followed by an Appendix, containing a translation of the Ta-heō, (the first of the Four Books) with the original text. This is extremely well done, and highly creditable to Dr. Marshman’s son, who, it appears, was the author. The only error seems to be in the translation of the title. Ta-heō does not mean "The important doctrine," but "The study for grown persons." The Jesuits rendered it very well by "The school of adults." This translation is one of the best and most useful parts of the whole book, and it is to be hoped that productions similar to it will again issue from the press at Serampore.

In the foregoing Observations, the writer begs to declaim any intention of violating those proper limits of candour and freedom, which are generally allowed, and ought always to be observed, in the investigation of such subjects; and if his remarks have sometimes proceeded to minuteness, it is only because the importance of Dr. Marsh-
man's book, as a grammatical work, seemed to give it a peculiar claim to such a consideration.

Portland Place,
15th January, 1822.

THE SHADOW IN THE WATER:

A TALE.

TRANSLATED FROM THE CHINESE.

"Finsus est pars domini communis utrique:
Hoc vitum —— primi sensisti amantes,
Ex voce factis, utrique per filio
Marmore blanditium mithalo transcisse solebant."

Ovid, Metam.