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ON

SOME TRANSLATIONS

AND

MISTRANSLATIONS

IN

DR. WILLIAMS'

SYLLABIC DICTIONARY OF THE CHINESE LANGUAGE.

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NOTE.

DURING the five years' interval which has elapsed since the publication of Dr. WILLIAMS' *Syllabic Dictionary of the Chinese Language*, its merits and demerits have had every opportunity of being very fairly tested. The fatal mistake, committed upon the threshold, of introducing a new and complicated orthography, not only for Mandarin but even for the Peking dialect; the numerous etymological blunders exposed by Mr. CHALMERS in Vol. IV of the *China Review*; Mr. GROENEVELDT'S scathing critique in Vol. III of the same periodical; and the frequent inaccuracies both of sound and tone pointed out by an anonymous writer in twelve columns of the *China Mail*,—have all combined to show that Dr. WILLIAMS' dictionary, though in many ways an improvement upon its predecessors, is still unlikely to hold the fort for any indefinitely long period. It is indeed already felt by many that something more systematic in arrangement, and more accurate in detail is wanted to meet the present extension of Chinese studies over a daily increasing area; and the following pages are intended to aid in establishing more widely this conviction, dealing as they do with the translations of a large number of entries, the greater or less erroneous-ness of which has hitherto been left unnoticed. These entries have not, however, been searched out for this purpose, but are simply such as have come under observation within the past eighteen months; neither does the list, unfortunately for the sake of this dictionary, pretend to be exhaustive, as may be readily proved by the student who will take the trouble to run carefully through almost any page of Dr. WILLIAMS' work.

H. A. GILES.

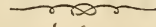
H. M.'s Consulate, Amoy,
17th August, 1879.

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ABSOLUTE

On some Translations and Mistranslations in

Dr. WILLIAMS'

Syllabic Dictionary of the Chinese Language.



	<i>Page</i>	<i>Column</i>	
<i>When suddenly thrown into perilous straits.</i>	2	b	急若 窘隘 之中 Should be "distressed as if in perilous stra- its."
<i>I happened to see it; I just saw it.</i>	4	b	乍 見 Should be "To meet suddenly; to come upon for the first time."
<i>To delude, to trump up.</i>	4	b	奸 詐 This phrase is invari- ably used as an adjec- tive, meaning "deceit- ful; treacherous etc."
<i>Report of a cannon.</i>	4	c	炮 炮 The first character is often written for 炸; and the phrase given ap- parently means "a mortar."
<i>Mischievous sprites which roam at night.</i>	5	a	夜 叉 (1). Cannibal ogres. See the story of the 夜 叉國 in the 聊齋. (2). The yakchas of Buddhism. This entry is given partially cor- rect on p. 1080 c.

- The name of the minister of Yuh Wang, who rules the demons.* 6c 哪陀 On p. 611, the same term is explained by “a phantom man; one story makes him to have been foster brother of the third son of Wān Wang, and to have destroyed Tanki’s (? T’a-ki’s) spirit when she returned to heaven.” The 封神, sect. 3, makes this favourite god the son of a military commander, named Li; and states that after a gestation of 3 years 6 months he was born in the form of a ball which was cloyen open by his father’s sword.
- I beg you to look into this, said by petitioners.* 9a 監察 The same phrase is translated on p. 387 b “to behold or examine, “as the gods do.”
- To implicate one by leaving something with him.* 9c 插賊 This phrase is commonly understood “to secretly place something in another person’s box or elsewhere, and then accuse him of theft.
- Is a name sometimes given to the spirit of a son who died before he could recompense his parents.* 10b 討債鬼 An unpaid creditor who after death is born again as the son of his debtor. Bad sons are believed to belong to this category.
- A fabulous monster etc.; provincial judges and censors wear it as their official embroidery whence they are sometimes designated 多史 by synecdoche.* 10c 多 As their “badges,” civil officials wear birds, animals being confined to the military. The term 多史 is however defined in the 幼學 by “a title of respect applied to a District Magistrate.”

- I have nothing to trade with.* 13c 沒有賺
Should be "I have made no profit."
- Heaven, as a power.* 15a 眞宰
A Mahommedan term for *God*.
- To lift etc. it answers to the Grecian game of throwing the cestus.* 16b 袖砧
The cestus being a leather covering for the fist, used much in the same way as a boxing-glove, we must conclude that Dr. Williams was thinking of something else—perhaps of the *discus*.
- Exactly opposite, like two needles; i. e., their ideas are just the same.* 15c 針對
Various explanations are given of this phrase. (1) As like as two needles, or, as we say, peas. (2) The needle opposite [the N. of a compass]; i. e., exactly to point. (3) "Diamond cut diamond," the two characters being elliptical for 針尖對麥芒兒. See page 578, under 芒.
- To give custom to; to assist etc.* 22a 帮襯
In a slang sense, to toady; in the sense of *to give strength to* the phrase will be found fully explained at the opening of Book VI of the *今古奇觀*.
- A faggot; a bundle of sticks tied up.* 30c 拮
Should be "A thorn." ?

- To take the fee at gaming.* 50a 抽頭 The term may be generally used of any kind of "commission."
- To ask aid, as by sending a present, and hoping a large return.* 50a 打抽封 The same phrase is given on p. 157, 打抽豐, where it is explained "to scheme how to get a good return; as to present a peach and get a dollar."
- To strike the hours, as a watchman.* 51a 更籌 The Chinese clepsydra or water-clock is so called.
- i. e. a patriot statesman.* 57b 中流砥柱 Should be "i. e., a man who remains unmoved in the midst of trying circumstances." He is not necessarily a patriot. Another account places this rock in the Ch'ang-kuo District and explains the term by 望之如人拱立.
- The register of the tsinsz' graduates of one examination.* 65c 齒錄 "Register" hardly explains that the *genealogy* of each successful candidate is given in full. The term is also used in quite another sense; e. g., 不入人齒錄 "he doesn't lay himself open to be talked about."

Those who have nothing to do with the cortège. 67a

其無執事人員

Those officers and others who have no retinue. See p. 225 c.

The officer who has the seal or really holds the post. 75b

正印官

The regular constitutional officers of China. They use square seals as opposed to oblong ones 條印, such as are held by special officers

appointed for special purposes. This arrangement dates from the agreement made by the founder of the present dynasty that the constitutional Government of the country should remain unchanged; and though many officials have in some sort gradually usurped the functions of the regular tribunals, it is by usance and not of right. See page 472a where Williams explains the term differently from his own explanation here quoted, giving a list of the officers included. It may be worth recording that H. E. the present Viceroy of Canton, to whom the question was referred, declared Taot'ais, Prefects, and Magistrates to be the 正印官.

The first month of the year was so named etc., and confirmed by Ts'in Chi Hwang-ti, B.C. 221. 75c

正月

We do not understand the value of Dr. Williams' "confirmed." What happened at the beginning of the reign of 始皇帝 was that the tone of 正 was changed from 去 to 上平, because His Majesty's personal name happened to be 政 chéng. ⁴

- An ancient place in Lu etc.* 81a 舞勺 To which should be added the commoner classical explanation 歌勺爲節而舞也。
- The beast unlike four others (in allusion to the Elephurus Davidii).* 88b 四不象 Should be "unlike all other (kinds)," 四 being an ellipsis for 四方. Another explanation of the term is "differing in four particulars (from other deer)," namely, as to its tail, feet, colour, and ears.
The technical name is correctly written *Elephurus davidianus*. See page 836 c, where the same mistake is made.
- To converse while whisking away the flies.* 88b 拂塵而談 This phrase should be explained as referring to the celebrated conversationalists of the 晉 dynasty who were distinguished by horse-hair or yak's-tail whisks which they held in the hand while talking.
- A scarecrow, a straw man.* 92a 芻靈 For "scarecrow" we should hardly like to vouch; and "a straw man" is barely sufficient to explain that the term is specially applied to the figures that are burnt by the relatives of a deceased man to be his servants in the nether world.

- To judge of one's abilities for a post by trial.* 94c 處分 Should be "the punishment [of civil or military officials according to a graduated scale of offences, is so called.]"
- A long bamboo pillow.* 95b 竹夫人 Literally, a bamboo wife. A hollow cylindrical leg-rest, made of bamboo. Commonly known to Europeans as a "Dutch wife."
- Carefully attend to those gone, and follow departed — ancestors.* 100a 慎終追遠 Dr. Legge (*Analects I*) translates "Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice."
Mr. Alabaster gives a third version in his Chapter from the Chinese Gospel.
- May your parents both be vigorous.* 104b 椿萱並茂 The optative use of this expression is rare, even if it may be said to exist. Should be "my parents are both alive."
- Wise in council, ingenious etc.* 116c 專對 This phrase occurs in Book XIII of the *Lun Yü*, and is explained by Dr. Legge "to give replies unassisted (*sc.* by the individuals of his suite.)"

- At present styled.* 118a 署篆 Should be "to hold an acting appointment."
- Few ministered to his wants.* 123a 乏人照應 Should be "no one to minister etc."
- Contented with his lot.* 131c 安分 To mind one's own business; to do one's duty in that state of life etc.
- Cold cannot be avoided; i. e., who could have guarded against it? suddenly, unforeseen.* 134b 冷不防 Without criticising Williams' analysis by which he here reaches the correct meaning viz "unexpectedly," we will draw attention to the same phrase, p. 506 c, where it is translated "he does not know who is watching him."
- Nothing worse than a little gossip.* 136b 一場是非 The meaning is allied to that of 是非場, a place where everybody is trying to be "down" on one, rightly or wrongly.
- He could not speak out, and the other therefore did not learn it.* 138b 不悻不發 Legge says, "not to help out any one who is not anxious to explain himself." Anal. VII 8.

To echo or adopt another's views. 148a 附會 Exaggeration in its primitive sense of piling together, like the gradual increments which a story derives from repetition. Also, simply "to add," e.g. 其書本無文章我不欲附會

Gaiety, folly, vice, dissipation. 155b 風流 Used much oftener in a good sense, of the accomplishments and general tone of refined scholars &c. The term for a *roué* is 風月子弟.

The cattle have gone to roam. 155c 馬牛 風 From a famous sentence in the *Tso Chuan* which runs 君處北海,

寡人處南海, 唯是風馬牛不相及也, has been adopted the now common phrase of 風馬牛, said of two persons who either purposely avoid each other or are kept apart by the force of circumstances. The above quotation was part of a message sent by the Viscount of Ch'u to the Marquis of Ch'i who was invading his territory, and may be rendered thus:—"Your lands, Sir Marquis, are by the northern sea, and mine are by the southern sea; so that even our horses and oxen at the breeding season would not be brought together." A popular explanation current among natives who miss the point of 風, is that horses like moving against the wind, oxen with the wind; consequently they take different ways in life.

..... *i. e. the persons are no more connected than the wind and a horse.* 155c 風馬無關 But here 牛 has simply been omitted after 馬, according to a well-known license in Chinese composition.

“...said by Tao-kuang
in reference to foreigners’
demand.”

162c

臥榻之下豈容他人鼾息

Which addition by Dr. Williams to an otherwise correct translation would naturally lead the student to believe that the phrase originated with the Emperor Tao Kuang; whereas the credit of it is due to the first Emperor of the Sung dynasty, and was addressed by him to his general 曹彬 Ts‘ao Pin in reference to the pretender 李煜.

The full time for, the
period of.

176a

氣候

The 二十四氣候 are the twenty-four solar terms. This term is also used in the sense of “season” or “weather;” e. g. 氣候猶寒

The consequence of ef-
fort; effectual, prevailing;
results of earnestness;
verified.

194a

效驗

These identical words are explained on p. 1091 c to mean “a satisfactory proof of; an examination approved by a superior.”

This term could be used in the sense of medicine having taken effect according to the doctors’s prediction, &c. &c.

- A very suspicious affair.* 197a 事
避
嫌
疑 On page 675 *b* we find the last three, *i. e.* the essential characters of this sentence translated "avoid the appearance of evil." "To avoid (arousing) jealous suspicions," would perhaps be nearer the mark.
- Is well, I will be pleased;—a phrase used by shopmen in a bill.* 208c 是
幸 Which might lead a beginner to believe that such was the only use of this common phrase.
- When traveling.....* 217a 寓
眠 Should be "when sleeping at an inn ..."
- A tiger's shoulder, denotes the right side of a grave.* 224c 虎
臂 Metaphorically, and more commonly, "hidden rocks and boulders in a rapid."
- soft, pliable; flexible wood, easily bent.* 228c 栩
柔 Mr. Chalmers pointed out this entry, which arose from misreading 柔 as if it had been 柔.
- See 說文; and compare Williams' analysis of 杼, p. 91 *c.*
- An ill-omened fellow.* 236c 晦
氣 Should be "bad luck."
- To bathe &c.; a decade, because in the T'ang dynasty this bath took place thrice a month.* 247b 浣 The 唐制, however, gives a more accurate explanation; namely, that under the T'ang dynasty the Court officials received their pay thrice a month, and that pay was called 浣沐之資.

- Useless for making ashes.* 260a 死灰 Dead ashes, cinders. Compare Chuang-tzū's well-known phrase 槁木死灰.
- It would make even an expert laugh —* 275b 貽笑大方 The word "even" makes nonsense of the sentence. For a full explanation of 大方, see Wade's *Ten Dialogues*, Dial. X, § 76.
- Courteous and sincere.* 294b 溫柔敦厚 The first two characters are used in Chinese versions of the Bible as the equivalent of "meek." Legge translates them by "benign and mild." Williams himself translates the last two (see page 927a) by "liberal, honest, considerate."
- If you have it, that's better than being without it.* 297b 雖有不如無 Should be almost the exact opposite "Though you have it, you would be better without it."
- The pan is ready heated.* 308b 鍋開了 Should be, "The pot is boiling."
- For killing mosquitoes.* 309c 佛蚊嘍 (This sentence, as a translation, we give up.)

- I sent him a present of dried fruits, cakes &c.* 311c 送 乾 禮
Should be, "to send a present of money." Dried fruits, cakes &c. come under the head of 水 禮.
- To follow a father's occupation. (Also on p. 434 a.)* 313b 幹 父 之 蠱
This is explained in the 幼學 by 蓋 父 之 愆 to hide a father's faults.
-Very brusque and stern.* 315a 侃 侃 如 也
Legge translates it "free and straight forward."
- My bran wife cannot come into the parlor.* 320a 遭 糠 之 妻 不 下 堂
Dr. Williams can never have met this phrase. It is "The wife of one's husk days (sc. poverty) should not be put away in prosperity: literally, "should not go down from the hall." The first character should be 糟
- To appeal to the higher court.* 326b 上 告
OR
控 告
Only the first of the two phrases given bears this signification. The second is simply to bring a charge against anyone.
- Girls (can) be married at fifteen.* 335c 十 五 而 笄
Should be, "at fifteen, she should gather up her hair." The next sentence being 二十而嫁 "at twenty, she should be married." See the 小學, chap. I.

One who depends on cultivating the corners for his living. 336a 畸 Turning to p. 588 a, we find 畸於人而侔於天 translated by “the unequal pertains to man, but Heaven has things in harmony.”

A friend, who is translating Chuang-tzū's works from which the above passage is taken, informs me that these seven characters form only the predicate of a sentence of which the subject has been omitted by Dr. Williams, and that the sentence should read “(The exceptional man is) exceptional quoad mankind, but in harmony quoad Heaven.” It must be patent indeed to every student who takes the trouble to verify such quotations that Dr. Williams has got them from anywhere rather than from the original source.

Boreas. 336c 箕伯 Should be “Æolus.”

A record office. 340c 記室 Commonly used for “a secretary.”

To imitate another, to ape his dress or gait. 348c 習氣 Should be, “habit, custom, manner, temper, habitual conduct; and of land=nature.”

To imbibe energy, as by gulping morning air according to the Taoists. 348c 鍊氣 For the correct explanation of these characters, see our subsequent remarks on 導引 p. 1102 b.

To abandon business, to retire to one's home. 349a 棄市 This phrase occurs as a synonym of “decapitation,” the 市 probably standing for execution-ground. Cf. 菜市口.

- A young rascal, a street Arab.* 369c 狡獪 Also used in the sense of "a clever lad."
- To tell of one's faults &c.* 379b 告訐 Generally used in the same sense as the next entry but one.
- Parasites, unscrupulous retainers; a camarilla.* 391a 繾繾 Commonly used as a euphemism for 交合.
- To yawn and stretch.* 391c 欠伸 The common phrase for "to yawn" is 打欠; we know this one also as "to bow assent." See p. 736 *b*, where Williams renders it "To stretch when tired."
- A name for Chihli.* 398c 金臺 Should be "for Peking."
- Starting, convulsed; fits, such as children have.* 403a 驚風 Also commonly used in a primary sense of "to fear the wind"; e.g. 腰細驚風 "her waist seemed as though a breath of wind would snap it."
- To hang one's self and be thrown into a ditch;—a disgraceful end.* 404c 自經于溝瀆 To commit suicide in a sewer or moat. 自經 has not necessarily anything to do with hanging.
- The Bible;—a foreign term.* 404c 聖經 It is, however, only "the Bible" which we can consider as "foreign," since 聖經 is a well-known Chinese term for their own sacred books.

- To maintain the reputation of the family.* 416c 勉紹箕 This is explained in the 幼學 by 承父業 “to carry on one’s father’s trade.”
- A whore, a kept mistress.* 429b 清客 A person engaged for the performance of certain duties something between those of a secretary and aide-de-camp. He acts as companion to his employer, receives guests, entertains them, and makes himself generally agreeable. The phrase occurs several times in Book 78 of the 紅樓夢.
- Man’s heart does not grow old;—we cannot tell all its ways.* 433a 人心不古 Should be “man’s heart is not what it was of old.”
- The papers concerning a case in court.* 450c 案卷 Usually “archives.”
- The cautious man will keep himself out of wrong—but he will never effect anything.* 451c 猥者有所不爲也 Legge gives, “The cautiously-decided would keep themselves from certain things.” It is of course needless to say that the conclusion drawn by Dr. Williams, accurate as it may be of itself, is not concealed in the Chinese text.

- An archer; applied too to a tidewaiter who measures vessels for tonnage-dues.* 461b 弓手 The common term all over China for the underlings of a magistrate's yamên who use the so called "bow" or forked instrument by which land measurements are made.
- He is very ignorant and yet he refuses to believe.* 465b 慳慳而不信 Legge translates, "simple and yet not sincere."
- There is some connection between them; I have an understanding with him.* 466a 有瓜葛 This phrase is specially used of a connection by marriage. Also, of the connection between debtor and creditor.
- A rushing blast arose.* 470b 颯起風來 Should be, "It begins to blow."
- "Nimble lads," i. e. chopsticks.* 471b 快子 The absurdity of this translation has been well exposed by a writer in the *China Review*, vol. III, p. 64, who shewed that the term meant if anything "hasteners." A corroboration of this view is furnished by 蔡葛山, formerly a Minister of State. He pointed out that the classical word was 箸 which was identical in sound and tone with 住 "to remain stationary"; and that by travellers and others who did not wish "to remain stationary" abroad this term came to be regarded as one of bad omen, in consequence of which 快

“speedy” was substituted, the idea being to secure a speedy return. Thus 筊子 would actually, signify “hasteners.” Chinese philological discoveries are proverbially worthless; but to anyone who has studied the superstitious side of Chinese character this explanation may not seem wholly frivolous. To which may be added the curious fact that 筊 which would appear to be the older word in use for “chopsticks,” is composed of 竹 *bamboo* and 助 *to assist, sc. “assist-ers.”*

To look about. 474a 觀 望 Generally used in the sense of “looking on” instead of “acting,” and often tacked to the end of an advertisement, e. g. 幸勿觀望 = “make haste to avail yourselves of the above.”

There were no vagabonds without. 480c 外 無 曠 夫 Dr. Legge says “no unmarried men.”

Unconformable, aberrant, irregular. 483c 不 軌 But specially of “seditious” people.

It cannot equal this. 484a 不 貴 乎 此 Not to value, or set store by, this.

..... *i. e. complete a work before praising it.* 488b 爲 山 九 仞 功 虧 一 簣 Dr. Williams has here missed the “application,” which is rather to be compared with that of our own saying, “Don’t sink the ship for a ha’porth of tar.”

- I was quite mistaken.* 490c 過意不去 Should be, "I am very much obliged."
- Or 戰國.* 491c 列國 The student might here be led to believe that these two terms are synonymous and that the use of either is optional.
- The whistling of the wind.* 500c 天籟自鳴 Should be "the music of Heaven sounds spontaneously;" unlike "the music of Earth" which requires the intervention of a performer. The phrase will be found in Chuang-tzū's works.
- An unlooked for event; a sudden mishap.* 506c 抽冷子 Should be, "all of a sudden."
- Afraid of one's steps.* 542b 吝步 Should be "chary of one's steps;" e. g. 萬勿吝步..... "be sure and come."
- He has no tact.* 543a 無靈變 For "tact" read "versatility."

- A forfeit in drinking.* 546c 酒令 Should be "any restriction of a fanciful kind imposed upon themselves by the members of a festive party, breaches of which incur the penalty or forfeit of a cup of wine to be drunk by the defaulter." Literally, "wine law" or "wine rule." 酒令嚴如軍令 "our wine law as strict as martial law."
- Unselfish, guileless.* 547c 不留情 On page 996 our readers will find 留情 translated "to remember a kindness." "Uninfluenced by feeling" seems to give a fair idea of the many shades of meaning which this term may have.
- The job is done.* 553c 落成 Thus we have 急與落成 "hurried on with the job."
- Order of the emperor's traveling equipage.* 556b 鹵簿 Commonly applied to the 執事 bearers in the retinue of any mandarin.
- This phrase refers to an anecdote of Ts'ao Ts'ao, who asked his servants whether the stag was a horse or not, in order &c. &c.* 562b 指鹿爲馬 The whole of this is inaccurate. The phrase in question had passed into history four hundred years before the time of the great general to whom it is attributed by Dr. Williams, having originated with 趙高 Chao kao. See *Reader's Manual*, No. 43.

- Valiant.* 575b 蠻悍 Over bearing; rowdy.
- Why are you so set to doing it?* 575b 這麼顛頑 Should be "so shilly-shallying or "indecisive."
- Exaggeration; to boast and vapor about.* 580c 孟浪 The following phrase is in common use:—勿嫌孟浪 "don't think me rude."
- They think fondly of their wives.* 586c 思媚其婦 Should be "wishing to humour (or coax) their wives."
- A man who sorns, a hanger-on, a lackey.* 593b 篋片的客 A sponge; a parasite.
- Think it over and you will understand it.* 605b 默而識之 Legge gives, "the silent treasuring up of knowledge."
- A phantom man &c.* 611b 哪咤 The name of a favourite god (那咤), said to have been born after three years and six months gestation in a kind of ball which was cloven open by his father's sword. The full story is given in the 封神, section 3.

- You must (do or) bear it.* 613b 奈不
過 Should be "unable to bear it."
- An orphan.* 619a 哀子 A child whose mother only is dead.
- Though muddy, I am not black.* 633b 湮而不
緇 "May be steeped in a dark fluid without being made black." *Legge.* See *Lun-yü*, xvii, 7, where the full sense of the phrase is brought out.
- To clean the hands with sand.* 639a 接沙 Evidently a mistake for the common 接莎 "to crumple up."
- Instrumental music; a band.* 647a 八音 After enumerating eight particular substances, the *San Tzū Ching* says "These are the 八音" and the commentary explains that from them are made the various kinds of musical instruments distinguished as 八音. To use this term for "a band" is certainly a trifle forced.
- An octagonal table.* 647a 八仙
桌 Should be "a square table, capable of holding eight persons. The name is derived from the number of the Taoist immortals."
- To gamble, to bet.* 649c 打牌 Should be "to play at cards or dominoes (as the case may be); hence, to gamble &c."

- To return with the troops after a victory.* 650b 班師 To withdraw troops, generally with a view of avoiding an engagement.
- In great doubt.* 651c 半信半疑 Should be "Half believing, half doubting."
- When the snipe and the oyster &c.* 657c 鷓蚌相持 On p. 1140 the character 鷓 is translated "lapwing" and "oyster-catcher."
- You have been gazing at the sky through a little tube;—met. you talk big.* 665c 管中窺豹 Why Dr. Williams should have rendered 豹 by "the sky," we are unable to say. Should be "(Like) looking at a leopard through a tube;" i. e., you will only see one of its spots, and not the whole animal. Is used of a partial acquaintance with any subject.
- The angry bluster of officials in the Yamén.* 666c 咆哮公堂 To behave in a disorderly manner in a public court.
- Hour for two guns, fired at noon in a governor's office.* 667c 二砲候 The two gun signal is fired at Amoy at the beginning of the second watch of the night, after which no one may be abroad without a light.

- The cannonier in chess, whose powers are like those of a knight.* 667c 礮 Dr. Williams was clearly ignorant of the game. For *knight* read *castle*.
- To see one to his chair.* 684a 送別 Should be “to see a person off.”
- To lay aside one's robe.* 688b 便衣 Should be “undress,” i. e. the usual dress of an official when not wearing his robes. 便 can hardly be taken as a verb.
- To read a piece straight through.* 693a 筆氣壯勁 Should be (1) “a bold hand-writing” or (2) “a vigorous style,” the latter being the most common.
- No wonder he is poor.* 697a 怪貧的 In common parlance, this phrase equals our “devilish poor.” A synonymous term is 奇窮.
- Filled; vast, as the atmosphere.* 706c 磅礴 Add 石 to the first character, and then we know the phrase in the sense of “unconstrained,” “familiar,” “easy” etc.
- A high officer has gone over the prairies and streams.* 709c 大夫跋涉 On p. 750 c we read 跋涉勿動 “I am too tired to stir.” The two characters common to both are explained in the 幼學 by “land-travel” and “water-travel” respectively.

Elegant; clever, poetic talent.

726a 風騷 As far as we know this phrase is generally, if not always, used in a bad sense on which it is unnecessary to enlarge.

If you love the child greatly, yet he is another's; if you feel that he is a ruined child, still he is my own.

732a 好殺了是他人壞殺了是自己 Sir Thomas Wade, in his *Hsin Ching Lu*, translates "It may be well to kill another; it is perdition to kill oneself." For those who may not have seen our previous dissection of this phrase, we may add that it means, "Good as those may be, they are strangers; bad as these may be, they are (part of) oneself."

A hermit.

733a 山人 Generally "a priest." Temples are often spoken of as 山門, the proper sites for them being among the hills.

A mortal wound.

740a 重傷 Should be "a severe wound."

It can be done for this time, but not allowed as a regular thing.

740b 可暫不可常 This is better translated on p. 946 *a* by "it will only do temporarily."

The god who cuts the thread of life, the Chinese Atropos. 740b 無常鬼 By referring to page 1059*a*, the reader will find 無常 thus translated:—"A demon regarded as the messenger of Yen-lo Wang,—as in 無常到 death has come. Dr. Williams had evidently not investigated the subject. A 無常鬼 is the spirit of a living man employed to arrest wicked spirits on earth and convey them to Purgatory, the ordinary lictors of the Infernal Regions not being able to stand the 陽氣 (light etc.) of the upper world. Meanwhile, the body of the man remains inanimate; which phenomenon is of course easily explained by the one word *catalepsy*.

Splendid but fading. 746a 韶華 If "but fading" is to be inserted at all, it should be within brackets, inasmuch as no such sense can be got out of the text. Dr. Williams was doubtless alluding to the well-known 韶華不再.

A fan-case. 753b 扇墜 Should be "a pendant from a fan-case."

To talk with the fingers. 754c 手談 It is news to us that the Chinese are able to talk (in our sense of the term) with their fingers. At any rate this well-known phrase is metaphorical, and means to play at chess, at *wei-ch'i*, or at any similar game.

- there are seven classes of them. 758a 師爺 There are three classes commonly known in yamêns, employed as follows:—
 1. 刑名: administration of justice.
 2. 錢穀: taxes.
 3. 書稟: correspondence.
- To get people's goodwill. 763a 市恩 Should be "to be ungrateful for kindness;" e. g. 辜恩市義.
- Such are the dead,..... as flowing water. 764b 逝者如斯 This sentence is from the 論語 and is correctly translated by Dr. Legge (page 86), "It passes away like this stream," the reference being probably to *Life*.
- To help one's parents. 764c 事父母 For "help" read "serve" or "wait upon."
- A trickster; people who practice sleight of hand. 778b 術家 Should be "a soothsayer or magician; a geomancer; a *Fêng-shui* expert, &c."
- Never let down your self-respect. 779b 不自檢束 Not to put restrictions on one's conduct; to lead a dissolute life.

- I think there may be five times as many.* 789c 或相倍蓰 The words are from Mencius, and are translated by Legge (p. 132), "some twice, some five times."
- Shun renounced the empire.....* 789c 猶棄敝屣 Read "Shun would have renounced....."
- Small, petty.* 790c 細小 A common term for a wife, in which sense the following entry 細君 is more properly used than for "a concubine" as given by Dr. Williams.
- The bamboo of Shun's wife, which became speckled from his tears for her death.* 791b 湘妃竹 Read "the bamboo over Shun's grave, which became speckled by his wives' tears for his loss."
-several things.* 799a 先後 This seems a singular translation. The common meaning "to assist" might have been given with the others.
- Strong with wide horns.* 809b 騂且角 Correctly translated by Legge, *Analects* page 50, "red and horned."
- The good man will not join secret doings.* 858b 君子不黨 "The superior man is not a partizan." Legge.

- Fortuitously; a thing which unexpectedly came to hand.* 861c 儻來之物 We have authority for this phrase only as "something which comes by a wrong road;" e. g. "ill-gotten gain."
- No cause for action, it is a doubtful case.* 876a 無頭公案 A charge against some person or persons unknown.
- To agree with in opinion, to coincide with, to bear the same testimony.* 876b 說話投機 To speak suitably to the occasion, or to the point. [See next entry.]
- Half a sentence is too much to say to one whom we dislike.* 876c 話不投機半句多 Half a sentence (or better, a word) is too much if not spoken to the point.
- No other way, no help for it.* 876b 無想頭 Should be "no hope," i. e. of attaining a desired object.
- Not pleased with.* 876b 不投緣 To be unsuited, as persons; unsuitable, as things.
- The location of a dago-ba.* 883a 招提 According to a Chinese authority "a temple built by a private person," as opposed to a 寺. But see *China Review*, Vol II. p. 61.

- To befriend.* 884b 體恤 Better "To compassionate; to sympathise with."
- The five social relations.* 895a 五典 Read "the five virtues belonging to the five social relations." Mr. Mayers in his *Reader's Manual* also makes them "identical with the 五倫."
- The country is now quiet.* 896c 奠定 Should be "to settle, to secure;" e. g. 奠定民生最爲要政 "to secure the welfare of the people is one of the great objects of government."
- The ground of virtue and happiness.* 898c 心田福地 There would appear to be some confusion here. 心田 the "cultivable land of the heart" which properly cultivated according to the orthodox morality becomes a 福地 or a happy land" is a figurative expression commonly known to the Chinese; but the combination as given by Dr. Williams is both incongruous and (in the translation) unintelligible. The following scroll inscription will be familiar to many:—心田存一點子種孫耕.
- I can assure you it is not fixed.* 905b 保不定 Should be "can't guarantee it."

- He who has seen little and exaggerates in describing it, is like the man who saw a camel, and said it was a horse with a double back.* 911c 少所見多所怪見駱駝以爲馬背重 Should be, "He who has seen little is astonished at much; and beholding a camel, takes it for a horse with a swelled back." Dr. Williams has 重 for 腫, whereby the whole point of the proverb is destroyed.
- The five poisonous reptiles.* 922b 五毒 We only know "the five punishments (of the Ming dynasty.)"
- A very small job of work.* 928b 無一頓飯工夫 Should be "a short time;" lit. "not the time of a meal." Cf. 半炊 etc.
- To swallow gold-leaf; it is a mode of suicide.* 929a 吞金 "Infandum regina jubes &c." A metaphor for suicide by poison. See *Celestial Empire* of 21st September, 1878.
- Not much experience.* 937a 短見 A metaphor for "suicide."
- Half a month.* 941b 半載 Read "half a year."

- To decide for oneself.* 943b 自裁 Also, a common euphemism for suicide.
- To give a present.* 951c 贈送 Should be explained as the present of a departing friend."
- The raft collided with the ship.* 962c 木排 蹭動 船 For "collided with" read "scraped along."
- To present to an inferior.* 964a 賚送 Should be "to forward (to an equal or superior.)"
- Towel and comb; whence a concubine is called etc.* 975b 巾櫛 Also commonly applied, as well as 奉裳衣, to a wife.
- A female officer in the time of the Han, whose duties were to direct the ceremonies, and oversee the palace hareem.* 976a 媵好 This term appears to have been an honorary designation conferred on that one of the Imperial concubines most distinguished for her literary abilities. As to the duties of this lady,
- Dr. Williams would be correct enough but for the further explanation, on page 1120 *b*, of these same characters in the following words:—"In the T'ang dynasty, a kind of chamberlain housekeeper."
- To hold the official tablet.* 990a 摺笏 Should be "To stick one's tablet into one's girdle;" being elliptical for 摺笏於紳.

- The apartments behind the hall.* 992a 正寢 We know this phrase only as the death-chamber of a man. For a woman 內寢 is used.
- To dig a grave.* 994a 開金井 Perhaps some reader might be able to confirm this entry. The phrase 金井 is common enough, though never, to our knowledge, used for a grave. It is explained by 金人以杵撞地輒便成井, which reads almost like an allusion to the *cunnius diaboli* of Europe.
- Brought the punishment on yourself.* 1002c 坐罪于你 Should be "you will get the punishment."
- The princely man having wine ever thinks to ask others to pledge him in it.* 1006a 君子有酒酌言酢之 Legge correctly translates:—[But] from the spirits of the superior man, [His guests] fill the cup, and present it to him. *Odes*, p. 421.
- To untie the tassel etc.* 1007b 解組 For "tassel" read "girdle."
- The decease of a feudal prince.* 1008b 殂 Omit "feudal." The word is used of the death of the great Yao. See *Mencius*, quoting the *Shu King*.
-; to take a wife.* 1010c 取 Also "to take a husband."

- To get the fish and forget the trap; ungrateful.* 1013a 得魚忘筌 Scarborough wrongly translates this (*Proverbs* No. 627) "To catch a fish and forget to take away the basket." Williams is unquestionably right in his rendering of 忘.
- A reformed or married prostitute.* 1024b 從良 Should be "to reform; specially of a p. who marries." Eight motives for this step are enumerated in the 今古奇觀, 賣油郎.
- In good health or spirits.* 1032a 自若 It is almost impossible to give a translation of this phrase such as would be generally applicable. We have for instance 績自若 "she went on with her spinning as before (or, without taking any notice of him)" &c., &c.
- To walk arm in arm.* 1039a 挽手同行 Should be "to lead away by the hand."
- Japan; a term used by themselves, as the equivalent of Yamato.* 1057a 倭國 As far as we know, this term being contemptuously applied by the Chinese to the Japanese (never used by themselves), the latter changed it to 大和.

- Two women servants.* 1057b 二女嫠 Read "two women to wait on him (Shun)." Mencius.
- If it be not black, it is not a crow.* 1058a 莫黑匪烏 This sentence comes from the *Odes* and should be "Nothing black but crows," the preceding line being 莫赤匪狐 "nothing red is seen but foxes."
- There cannot but be a reason.* 1059b 未免無故 Should be the exact opposite; literally, "it cannot but be (that) without reason (*e. g.* he was punished)."
- To judge by the looks.* 1065c 物色 Should be "to search for; to find." From the expression 以物色訪之 "search one (a sage) out by his appearance." 物色 here = 形貌; but it is now commonly used in the sense of the last character but one of the sentence, namely 訪.
-is a colophon or paraph.* 1068b 畫花押 Omit the words "colophon or," colophons and paraphs being as distinct as title-pages and the signatures of their authors.
- In the sun; towards the south.* 1071c 當陽 Hence its usual meaning, "On the throne."

- Not worth a scratch, of no importance.* 1073a 無關痛癢 Should be "Having no mutual interests," or literally, "not feeling each other's pains and itches."
- I have to bear it.* 1074c 奈恙何 A common phrase in the mouth of every Chinese doctor, equivalent to "I am afraid it is all up with him."
- Undecided, as one from having his plans frustrated.* 1086c 偃蹇 Should be something more like "stranded" or "thrown out;" e. g. 中歲偃蹇 found himself stranded in middle life (as a middle-aged man.)
- The paraphernalia of a bride.* 1090a 燕器 Defined in the commentary to the 小學 as 自奉之器 in contradistinction to those used for sacrificial purposes.
- To play at chess.* 1093b 奕 For chess read *wei-ch'i* 圍棋.
- A game where the men number 180 white and black men each, to represent days and nights &c.* 1093c 弈 This is of course the explanation of one who is totally ignorant of the game. For a full description see the *Temple Bar* magazine for January, 1877. The word has also been wrongly translated (see *Mencius*) by Dr. Legge as "chess," it should be *wei-ch'i*, being quite distinct from Chinese chess.

The pearly secretion; met. spring water. 1095a 玉液 (1) Dew; (2) The name of a kind of wine. See 西遊記, Book V.

He willingly remained in retirement. 1097c 遣佚而不怨 Should be "he did not complain when passed over."

To hold in the breath, as the Taoists or jugglers do. 1102b 道引 To begin with 道 is a mistake for 導. The phrase means literally "lead and prolong," and

is a particular method of breathing by which a man can learn to do without food, gradually make himself imponderable, and thus attain to immortality. In Vol. II, p. 234, of Doolittle's *Vocabulary and Handbook of the Chinese Language*, Mr. Chalmers renders the phrase 屈伸導引 by "extending and contracting the limbs," which of course refers only to the first two characters and leaves the last two untranslated.

The tassels or pendants on a bridle. 1106c 馬櫻 We know this as a flower, identical, we believe, with the 紫荊 Judas tree. [門前一樹馬櫻花]; also, as a tassel to an official hat.

Whence the blessings and emoluments come to me. 1110b 福祿攸歸 Should be "Happiness and prosperity be mine (or yours)." Also used in the sense of "Happiness prosperity will accrue in the future [for some good act performed in the present.]"

- He could not sit easy.* 1115a 坐 又 不安 The leading character 坐 is however quite ignored by such a rendering, which should be “neither could he sit easy.”
- Our Emperor.* 1120b 余 一人 The term occurs on p. 17 of Proleg. to Legge's *Shi-King*, viz. 余一人所聞, which is there simply translated by “This is what I have heard.”
- An awkward performer blowing the organ; i.e. a charlatan, one who gets paid for what he cannot do &c.* 1121a 濫 廁 吹 竽 The writer of the Chinese notes published in the *China Mail* has recently drawn attention to this phrase, his conclusion being that it should be translated “an incompetent tyro at playing upon the organ, or? shepherd's flute.” The allusion, however, is to an old story of how on a particular occasion certain absentees from the Imperial band were replaced, in order to make up the full number of performers, by some outsiders who couldn't play a note but who were instructed to *pretend to do so*, in the hope that the deception might escape notice. It should therefore be rendered “a sham performer on the — whatever instrument Yü may be.”
- He has thoroughly examined its deep meaning.* 1122c 洞 察 輿 情 Should be “to make oneself acquainted with the feelings (or state) of the people.”

- How lively (the fish) are &c.* 1126c 始舍之園圍焉 For "lively" read "embarrassed." See *Mencius*.
- What man is there whose heart does not rise at the thought of the old garden, i. e. his native place.* 1134a 何人不起故園思 Should be "What man (or Is there a man who) never thinks about the old garden &c."
- To arrange a book of punishments.* 1135b 作爰書 A 爰書 is the record of a criminal case which a magistrate, for instance, hands with the prisoner to the Prefect.
- Spare your steps!— i. e. I regret you could not have come.* 1138b 吝玉 Compare our entry 542b; also Dr. Williams' entry 542c, viz: 幸勿吝玉 which is translated "I hope you will not regret your steps" instead of "Please don't fail to come."
- A secret grief which is not divulged.* 1140a 抑鬱不伸 Should be "oppressed without remedy."

..... which Confucius 1141a
said.....

聞 Confucius never *said* this. It is simply related (論語 ch. x. 4.) that he himself never trod on the threshold.

To make an arrange- 1147b
ment for the time, &c.

通融辦理 To make an exception to a rule. The idea that it is to be temporary is not necessarily involved.

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