

There are left sheaves, and here are straggling ears of corn,—these are the widow's portion, 彼有遺秉 此有滯穗 伊寡婦之利 pe yew e ping, tsze yew che suy, e kwa foo che le. (She-king.)

GLISTER, or elyster, to administer a, 以藥硬納便道中 e yü gǎng nǎ pēen taou chung.

GLITTER to gleam forth lustre, 其光透出 ke kwang tow chūh.

GLOBE, 球體 kew te; some write 毬 kew; 圓毬 yuen kew.

Terrestrial globe, 地球 te kew.

Celestial globe, 渾天球 hwan tēn kew.

Large glass globes, 大玻璃球 ta po le kew.

Globe flattened at the poles, 瓜樣 kua yang, 'Melon fashion.'

GLOOMY weather, 朦朧天 mung lung tēn; Mung-lung is also applied to a gloomy person.

GLORY, light and splendour, 榮 yung; 光榮 kwang yung.

A circle of light round the heads of idols, 神光 shin kwang.

GLORY, or divine light fills the house, 神光滿室 shin kwang mwan shih; this is said to be the case, 大洞經所在 ta tung king so tsae, where the sacred book Ta-tung is.

Victory (in drunken squabbles) is not enough to glory in, 勝不足榮 shing pūh tsuh yung.

GLOSS over, to disguise the truth is expressed by 飾 shih, and by 彌

縫 me fung, closing a seam; filling up an interstice; 掩飾 yen shih, screening and adorning.

Gloss faults and adorn errors (by specious apologies), 飾非文過 shih fei wǎn kwo.

Glossy and not parched, 光澤不燥 kwang ts'ih pūh tsau.

GLOVES of leather, 皮手套 pe show taou.

GLOW-WORM, 蠋 keuen, and 螢蛆 yung tsoo. The fire fly, 螢火 yung ho; and 飛螢 fei yung.

GLUE, 膠 keaou.

Fish glue, 魚膠 yu keaou.

Cow skin glue, 牛皮膠 new pe keaou.

Glue of asses, a famous Chinese medicine, 阿膠 o keaou.

Glue of the tortoise, 龜膠 kwei keaou; looks like a piece of chocolate cake.

Glue made from fish, 鰾 peaou.

To glue it with glue, 用鰾鰾之 yung peaou, peaou che.

GLUTTON, 饕食之人 haou shih che jin.

GLYCYRRHIZA, 甘艸 kan tsaou.

GNOMON of a dial, 晷表 kwei peaou.

GO, to walk, 行 hing; 走 tsow; to remove from a place, 去 keu.

To go to, 去到 keu taou.

To go into the streets or from home, 出街 chūh keae.

To go and come, 往來 wang lae.

Unable to go, 去不得 keu pūh tih, 不能去 pūh nǎng keu.

I must go with him, 我必要跟了他去 wo peih yaou kǎu leaou

ta keu. You may go, 你去罷 ne keu pa.

Just as he was thinking of going up, 他就想上去 ta tsow seang shang keu.

Let him go, 任他去 jin ta keu.

Do you let him go then, 你們的由他去罷 ne mun tēh yew ta keu pa.

Cannot go to, 走不到 tsow pūh taou.

Don't go to trouble your friend, 不要去叨擾親友 pūh yaou keu taou jaou tain yew.

He is going to-morrow to *Chaou-king* to purchase goods, 明日他要到肇慶置貨 ming jih ta yaou taou Chaou-king che ho.

Not know which road to go, 不識去路 pūh shih keu loo.

Many native Chinese also go to the Mahomedan frontiers to trade, 民人亦多至回疆貿易 min jin yih to che hwuy keang mow yih

GO-BETWEEN, 中間的人 chung keen tēh jin; in arranging marriages, 媒人 mei jin.

An old woman, 媒婆 mei po.

GOAD, with which oxen are urged, 催牛之刺 tsuy new che taze. To stimulate and urge people, 逼迫 peih pih.

To goad people to insurrection or revolution, 逼變 peih pēen.

GOAT, 黃羊 hwang yang.

GOD or the Deus of the Chinese was originally, and is still most generally 神 Shin; in the plural, Dii,

神鬼 Shin kwei, and 神祇 Shin ke.

A sort of Supreme God, is in the ancient books expressed by 上帝 Shang-te.

Genii of particular places are also expressed by 神 Shin, as 河神 ho shan, God of the river; 山神 shan shin, god of the hill, &c. All these gods are in Chinese notions inferior to 天 T'een, Heaven.

The Dii indigetes, vel Dii ex hominibus facti, are also called 神 shin; the Emperor of China creates and promotes Dii at his pleasure. The semones (quasi semihomines, minores diis and majores hominibus) seem to correspond to the 仙 S'een, or 神仙 shin s'een of the Chinese.

The Lares and Penates are expressed by the various 土地 to te, at the ends of streets; at the gates; and doors of the houses; where swine are kept, &c.

Gods in the language of the Budh sect, are called 菩薩 Po sa.

Gods numerous as the sands of the Ganges assembled at the place where Budh delivered his instructions, 恒沙菩薩來聚道場 h'ang sha poo sa lae tseu taou chang.

The God Budh, 神佛 Shin Füh, always refers to 阿彌佗佛 O-me-to Füh, Amida Budh.

Gods have their abodes in lofty hills, 高山爲神靈之宅 kaou shan wei shin ling che tsih.

In hades there is emptiness and no retribution, but over-head three

cubits there are gods, 冥道虛空無報應舉頭三尺有神祇 ming taou heu kung woo paou ying; keu tow san chih yew shia ke.

God of the furnace, 竈神 tsaou shin, reports all domestic sins.

I fear God, and dare not refrain from reducing them to order, (said by a prince about to subjugate another people,) 予畏上帝不敢不征 yu wei Shang-te, püh kan püh ching.

I have hitherto hated extremely those vulgar people, who knowing nothing, stupidly serve the gods, and stupidly build temples, 我素日最恨俗人不知原故混供神混蓋廟 wo soo jih tsuy h'än süh jin, püh che yuen koo, hwän kung shin, hwän kae meaou.

God by the Jesuits at one time was called 上帝 Shang-te; they seem also to have used 天 t'een, heaven, in this sense; but subsequently the Latin church has ordered 天主 T'een Choo, "The Lord of Heaven," to be used for the True God. By a phrase they also say 天地萬物之主 t'een te wan wü che Choo, the Lord of heaven, earth, and all things; or instead of the last word Choo, they say 大宰主 ta tsac choo, Great Sovereign ruler.

God by the Mahomedans is expressed by 主 Choo, a Lord; they say, 真主尊名 chin Choo t'un ming, the true Lord's honored name.

I know not what God they worship?

不知供奉何神 püh che kung fung hoo shin? said, by a Chinese statesman, of the Mahomedans, whose religion, mosques, and customs, he requested the emperor Yung-ching to suppress.

God is one alone, 主獨一 choo tüh yih: One alone, is a separate and distinct one; not the one in numbers (or the first of a series), 獨一者乃單另之一非數中之一 tüh yih chay, nae tan ling che yih; fei soo chung che yih.

There is none to compare or like him; there is none equal or of the same kind, 無比似無等類也 woo pe tsze, woo t'ing luy yay. (Mahom. expression)

The Chinese Mahomedans say, 我誠信無似像無如何之主 wo ching sin woo sze seang, woo joo ho che choo, I sincerely believe one Lord, without likeness; without manner or mode. And they say, 主獨一知一信一也 Choo tüh yih, che yih, sin yih yay, the Lord is one alone, knowledge one, and faith one. This, 包總之歸信 paou tsung che kwei sin, includes the sum of what one who returns to the faith is to believe.

God's mercy and peace be upon the prophet, 主之恩慈與安寧到在欽差上 Choo che gan tsze yu gan ning taou tsae Kin chae shang. (Mahom. expression.) Venerate and serve the Most High

Ruler, 敬事上帝 *king sze Shang-te.*

To survey man belongs to the heart of the most High Ruler, 惟簡在上帝之心 *wei t'ien-tsae shang te che sin.*

皇上帝其命不忒 *hwang hwang shang te, ke ming p'ih t'ih, The Most High Ruler, the king of kings, his commands err not. (Compare with the word Heaven.)*

GODDESS *Kwan-yin, 觀音菩薩 Kwan-yin poo-sā: much worshipped; she is also called 白衣菩薩 Pih e Poo-sā.*

The Queen of heaven, 天后 *T'een how, is another famous goddess of the Chinese; she is often styled, 娘娘 Neang-neang, her Ladyship.*

GODLIKE, 似神然 *sze shin jen.*

GODLY, 敬畏神的 *king wei shin t'ih; 虔神的 k'ea shin t'ih.*

GOING and coming, 往來 *wang lae, reciprocal intercourse.*

Just going off, 臨去 *lin keu; 臨行 lin hing.*

GOITRES. People inhabiting hills are much afflicted with goitres, 山居之民多瘰腫疾 *shan keu che min to ying chung tse'ih.*

GOLD, 金 *kin; 黃金 hwang kin.*

True gold does not fear the fire, 真金不怕火 *chin kin p'ih pa ho.*

To overlay with gold, 鍍金 *too kin. Gold washed down by rivers, 水金 shw'üy kin. Gold from mines, 山金 shan kin.*

Gold lace, 金線帶 *kin s'een tae.*

Gold satin from abroad, 洋金緞 *yang kin twan.*

Gold and silver thread, 金銀線 *kin yin s'een.*

Gold dust, although it be valuable, if it enters the eyes it will obscure the vision, 金屑雖貴入眼成翳 *kin s'ee suy kwei, j'ih yen ching e.*

View gold and precious stones, as dirt or sand, 視金玉如泥沙 *she kin y'oh, joo ne sha.*

To put aside the sand and pick out the gold, 披沙揀金 *pe sha k'een kin: this phrase is used figuratively for putting aside the rubbish of human mediocrity and selecting sterling talents to serve the government.*

GOLDSMITH, 金匠 *kin ts'ang; this is also included in the expression, 銀匠 yin ts'ang, silversmith.*

GONE, 去了 *keu leaou.*

GONG of the Chinese, 鑼 *lo. To beat the gong. 打鑼 ta lo.*

Middle sized one-used in bands of music; softened sound, 蘇鑼 *soo lo. Stick to beat it, 鑼槌 lo chuy.*

A small gong, three or four inches in diameter, 斗鑼 *tow lo; 鎗鑼 tang lo.*

Gong or sounding copper, is made of Ts' se'ih (mixed tin) combined with red copper, 赤銅以雜錫鍊為响銅 *ch'ih tung e ts' se'ih, l'een wei h'ang tung.*

GONORRHOEA, 白濁 *p'ih ch'oh.*

GOOD, in the most general sense of the

word, whether physical or moral, 好 *haou. Moral good, chiefly, 善 shen.*

A good man, 好人 *haou jin; 善人 shen jin; 有德行之人 yew t'ih hing che jin.*

A good action or affair, 好事 *haou sze.*

They all said, this is extremely good, 都說這也上好的了 *too shw'ü chay yay shang haou t'eh leaou.*

It is difficult to be a good man, 難做好人 *nan tso haou jin.*

Not very good, 不妙 *p'uh meau.*

He who determines to be good, it does not follow that he forthwith becomes so; but those who determine to be bad, never fail of being so, 立心為善未必就善立心為惡未有不惡者 *le'ih sin wei shen, we pe'ih tsew shen; le'ih sin wei gö, we yew p'uh gö chay.*

Both good and bad (men) amongst them, 其中良莠不一 *ke chung leang sew p'uh yih.*

Good! expressive of great approbation, 善哉 *shen tsae!*

Good man is respectful and humble and does not wrangle with people, 君子恭遜不與人爭 *keun tsze kung sun, p'uh yu jin tsang.*

Good men, on the day that life is closed are received to life, 善人壽終之日有接引往生 *shen jin show chung che jih, yew tse'ü yin wang sang.*

Good men obtain no happiness, but contrariwise, perhaps receive some

CHOCOLATE, some write, 知古辣
che-koo-lá.

CHOKER, 哽 kǎng.

Choked to death, 哽死 kǎng sze.

Mind choked up with weeds, 心地
茅塞 sin te maou sǐh.

CHOLERA MORBUS, a species of, 霍
亂 hō lwan; said to be caused by
eating 鮮蓮肉帶青心
sēn lēn jow tao tsing sin, fresh
seeds of the water lily, when the
centre of them is bluish.

CHOLIC, 心腹絞痛 sin fūh keaou
tung; 絞腸疼 keaou chang
tǎng.

CHOOSE, to, 擇 tsǐh; 揀擇 kēn
tsǐh; 揀選 kēn seuen.

To choose a lucky day, 擇個好
日子 tsǐh ko haou yǐh tze.

To choose from amongst, as in draw-
ing lots, 拈闈 nēn kew.

Choose or select, 撰 seuen; 簡擇
kēn tsǐh.

CHOP, or cut wood, 劈 pēih.

Mutton chop, 羊排骨 yang pae
kǎh.

Chop, is a word of very common use
in the jargon spoken by foreigners
in Canton. Chop-boat, 大艇 ta
ting; 西瓜扁船 se kwa pēn
chuen.

To give one's chop or agreement on
making a bargain, 劄單 chǎ tan;
Chǎ, is in the provincial dialect pro-
nounced Chap; and it is probably
from this word that *Chop* is applied
to any writing whatever.

Grand chop or clearance, 紅牌 hung
pae; 大牌 ta pae.

A chop, or promising note, agreeing

to pay a certain interest, 洋利
紙 yang le che.

Chop-house, custom-house, 關口
kwan kow.

Mandarin chop, or permit for an empty
boat to go down to Whang-poo, 插
旗單 cha ke tan.

Chop for goods contained in the boat,
掛號單 kwa haou tan.

Chow-chow-chop, or the last boat load
of goods sent down to a ship, 掃
船 saou tsang.

Chop of tea, a certain quantity sup-
posed to be of the same quality, 字
號 tze haou.

How many chops? 多少字號
to shaou tze haou?

CHOPPING HATCHET, 斫斧 chō
foo, the northern people use it to
prune mulberry trees, from which
it is also called 桑斧 sang foo,
mulberry hatchet.

CHORD of an instrument, 弦 hēn.

Chord, or right line joining the ends
of an arc is called hēn-sēu, 一
直線橫分圓之兩界
謂之弦線 yǐh chǐh sēn, hung
fun hwan che leang keae, wei che
hēn sēn.

Chords, tangents, and secants, 正弦
ching hēn; 正切線 ching tsēh
sēn; 正割線 ching kō sēn.

CHOSEN, 選過的 seuen kwo tēh.

Chosen persons, 選輩 seuen pei.

CHOUSA silk, 縐紗 Chow sha.
Pauneh, a sort of silk, 縐綉
chow chow.

CHRIST. The characters used to form
this sacred name, are usually 基

利斯督 Ke-le-sze-tāh. Chris-
tian, the Roman Catholics sometimes
say, 基利斯當 Ke-le-sze-tang.
They say also, 教友 keaou yew;
which is a phrase made use of by
the Chinese. Again, they say, 奉
教的 fung keaou tēh.

CHRISTIANITY they have called 天
主教 tēn choo keaou, the Chi-
nese know it by this name; they how-
ever also call it 十字教 shǐh
tze keaou, the religion of the cross.

CHURCH, body of christians, the Ro-
man Catholics have expressed by
聖會 shing hwuy; 天主會
tēn choo hwuy. Hwuy is a com-
mon word for sect or association
amongst the Chinese; and they have
various brotherhoods and religious
associations which they call hwuy.

Church, a place of assembling, the
Roman Catholics, call 天主堂
tēn choo tang.

The churches or temples for worship
in China are called 廟 meao.

CHRYSALIS mode of generation, 化
生 hwa sǎng.

CHRYSANTHEMUM, 菊花 keǎh
hwa; the Chinese have some hundred
varieties of this flower.

CRYSTAL, 水晶 shwǐy tsing;
chrysal ware, 水晶器 shwǐy
tsing ke.

Crystals of Amethystine spar, 紫石
英 tze shǐh ying.

CICADA, 蟬 chen, or shen; 蚱蟬
cha shen. Cicada plebeia, 荔枝
蟬 le che shen. Another species
of Cicada, body reddish, 紅娘子
hung neang tze.

神天新遺詔書第一本

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馬竇書

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Of some parts of the S. S. several thousand copies have been printed; which use has worn the blocks, and injured the impression.

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救世 我

主耶穌新遺詔書

俱從本文譯述

RELIGION AND MYTHOLOGY.

儒 Joo, 釋 Shih, 道 Taou,

ARE THE NAMES OF THE THREE ACKNOWLEDGED SECTS OR RELIGIONS. THE FOLLOWERS OF CONFUCIUS, OF BUDDAH; AND OF 老子 LAOU-TSZE.

OF THE SECT CALLED JOO-KEAOU.

The divinities acknowledged by the Government in its official capacity, are chiefly these, 天 T'héen, and 地 Te, 'the Heavens and the Earth,' which they worship on the first and fifteenth of each moon.

社稷 Shay Tselh, the Gods of the Land and of the Grain, worshipped by all the officers of Government in Provincial towns, at 立春 and 立秋 Spring and Autumn.

山川風火各神 The Spirits of the Hills, Rivers, Winds, and Fire.

龍王 Lung Wang, the Dragon king, or the 海神 god of the Sea; the Neptune of China. Of this divinity the officers of Government supplicate rain. Temples dedicated to him are numerous on the banks of the Great Canal.

During the second and eighth moons, they 祭孔夫子 sacrifice to Confucius. The word sacrifice is used by the Writer of this, in preference to offering or oblation, because the worshippers use victims which they have previously deprived of life.

天后 T'héen-how, the Queen of Heaven.

關帝 Kwan-te, a deified Warrior of the dynasty Han. Worshipped by the military chiefly. Highly honored by the reigning family for various alledged interpositions in the Imperial cause.

文昌 Wán-chang, the god of Letters, honored by the literati. In the temple of this god, is the idol 魁星 Kwei-sing, worshipped by the literati.

OF THE SECT CALLED SHĪH OR FŪH-KEAOU.

THE MOST NOTED DIVINITIES ARE,

1. 三寶佛 San-paou-fuh, the Three Precious Fuh,—Past, Present, and to Come.
2. 準提 Chin-te, a goddess with numerous arms, indicating her power to save.
3. 觀音 Kwan-yin, a merciful goddess, much spoken of, and frequently represented.
4. 天花聖母 T'hëen hwa Shin-moo, the Sacred Mother who superintends children ill of the small pox.
5. 惠福夫人 Hwü-füh Foo-jin, the patroness of barren women. Worshipped by those who desire children. Always represented with a child in her arms.
6. 財神 Tsac shin, the god of wealth, &c. &c. to the number of many thousands.

OF THE SECT CALLED TAOU-KEAOU.

THE DIVINITIES ARE

1. 三清 San ts'hing, the Three Pure Ones, are first in dignity.
2. 玉皇 Yüh-hwang, or 上帝 Shang-te, the Most Honorable in Heaven.
3. 北帝 Pih-te, the Northern Emperor.
4. 華光 Hwa-kwang, a god of fire.
5. 送生司馬 Sung säng sze ma, Who preside over the birth of children.

The Penates are expressed by 土地 Too-te. There are 門樓土地 Mun low too te, the gods of the door and of the upper story. 五方土地 Woo fang too te, the gods of the four corners of the house, and of the centre, &c. &c. At the dedication of the idols, certain rites are performed, and the eye is painted with animal blood, "the life is in the blood." This is called 開光 Kae kwang. The intention is, 使其靈 Sze ke ling, 'To give to it spirituality.'

Though the Chinese have imported many of their divinities from India, they seem to have left behind entirely the gross indecent parts of the Indian superstitions. Their Mythology is perhaps quite as ridiculous as those of the Greeks and Romans, though certainly not so offensive to good morals as some parts of those "elegant" systems.

Those who have acquired Classical taste enough to admire enthusiastically the very delicate and divine stories told of Jupiter, Venus, &c., have said that genuine Polytheism was highly tolerant. Without saying any thing of genuine Polytheism, as it is difficult to conceive of a corrupt or spurious one, the justness of the remark may be much questioned. They were tolerant to the principle of a multiplicity of gods, and on this principle, had no objection, when fancy struck them, to adopt divinities who would submit to a share of the worship and honors they had to offer;—they were tolerant to the principle of a multiplicity of gods; i. e. they were tolerant to their own principle. A very great stretch of toleration certainly.

But suppose their principle opposed; suppose Monotheism partially introduced amongst them, and then let their actions bear witness to their very great toleration. They also will be found to have failed in the true principle of toleration, and to have pleaded their cause by physical strength, instead of by strength of argument.

The same remark applies to those persons who cannot see distinctly the line which distinguishes truth from error, and are disposed to think that there really is no line of separation, particularly in matters of Religion and Morals; and hence give up to sceptical indifference. Towards those whose opinions differ from theirs, but who yet hold their sceptical principle, they are exceedingly good-tempered and complaisant, but towards those who oppose their principle, and think that considerable certainty may be obtained in Religion and Morals; i. e. towards the bigots and zealots, (as they are pleased occasionally to denominate such persons), they lose all patience.

OF THE PRIESTS.

IN a 廟 Meaou, or Temple of Füh. The apartment of the Superior is called 方丈 Fang-chang. The same term is applied to the Superior himself. The inferiors are called 和尚 Ho-shang.

老和尚 Laou ho shang, denotes a Superior who is out of office, the Superior holds his situation three years. 當今和尚 Tang kin ho shang, expresses those who at present act. Of the inferiors every one has his department particularly specified. The 禪師 Shen-sze, are those who engage in the religious rites. The persons who receive visitors at the temple, are called 知客大師 Che-kih-ta-sze. Of the others, some are appointed to superintend the incense matches, and some to perform the menial offices of the institution. These temples are also called 寺 Sze.

THE SECT TAOU.

Denominates its temples 觀 Kwan, and its Superior 老師 Laou-sze, or 道長 Taou-chang. The Inferiors are called 道士 Taou-sze; the 火居道士 Taou-sze, marry and have families, or as they express it, Dwell amongst the fires.

THE NUNNERIES

Are called 庵堂 Gan-tang. The Superior is called 師太 Tsz-tae, and the Nuns 尼姑 Ne-koo. Persons wearied of a life of prostitution, who can pay for their own support, are sometimes received into these houses.

The above may be called the Established Religions of China, in as much as, they are not ordinarily molested by the Government in the performance of their usual rites. The 回回教 Mohamodans also are suffered to have temples, but are not allowed to make proselytes. Besides these, there are various fraternities, whose sentiments never appear, but the bond of whose union seems to be some religious observance, or an obscure Shibboleth, as the word 教 'To instruct; the things taught' is applied to them, in common with all the others. These associations, are by the Government, called 教匪 'Religious Banditti;' and their systems 邪教 'Depraved Ethics.' When discovered, the ring-leaders are punished, sometimes capitally, and their followers compelled to recant.