

ANALYSIS
OF
CHINESE CHARACTERS

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1919

ANALYSIS OF CHINESE CHARACTERS, FROM BALLER'S MANDARIN PRIMER.

BASED MAINLY ON DR. L. WIEGER'S ETYMOLOGICAL
LESSONS AND THE SHUO WEN.

(W. with a number and letter refers to these lessons. A comma after the Romanization in the first column means that it is a colloquial character. The form given at the right is the seal writing of 100 A.D.)

BALLER, LESSON I.

1 字, 𠄎

*tzu*⁴, To have children 子 *tzu*³ under one's roof
→ *mien*². Logical composition, to shelter,
to nurse, to bear. By extension it refers
to the characters produced or born by
combining the simple 文 *wen*², into com-
pound characters, 字, either by logical
composition 會意 or phonetic combination,
諧聲 (See introduction, Page 6, in Wieger ;
also W. 94 A.)

子, 𠄎 *tzu*³, The radical of the character, a picture of a
newborn child swathed so that its legs
are not visible. In an ancient form it has
the hair. By extension it means disciple,
then sage or teacher because the emperors
honored the sages by calling them *tzu*³ or
sons. It is the 39th radical, relating to
children. (W. 94 A.)

𠄎, 𠄎 *mien*² Picture of a roof, a shelter, a house. It
is the 40th radical of characters relating to
dwellings. (W. 36 A.) Called 寶蓋 *pao*³
*kai*⁴.

² 我, 我, 我 *wo*³, I, me. Two spears, 戈 *ko*¹, pointing towards each other, two rights opposing each other, and by extension my right, me. (W. 71 Q.) 戈 is the radical.

Williams says it is a hand 手 grasping a spear, defending my rights, therefore I.

戈, 戈 *ko*¹, Picture of a spear with a hook or crescent on top, a crosspiece below and a sword knot at the handle; the 62nd radical, of characters relating to spears and weapons generally. (W. 71 F.)

³ 你

*ni*³, You. 人 *jen*², man (picture) 9th radical, is the radical of *ni*³.

尔, 尔, 尔 *erh*³ you, is a contraction of 爾 the classic character for you. It is final expletive equivalent to a full stop, or "There now!" (At the end of a phrase the voice is drawn in 入 *ju*⁴, and the reserve of breath 丿 is separated, 丿 *pa*¹, sent forth. The character is borrowed for you.) (W. 18 O, and 35 L.)

⁴ 他

*t'a*¹, He, the other, she, it. 人 *jen*², man is the radical, combined with *yeh*³, also; therefore the other man, he. (Man 人 also 也.)

也, 也 *yeh*³, This character is a picture of an ancient utensil, either a funnel or a drinking vessel; borrowed for the conjunction, also. (W. 107 B.)

⁵ 們

*men*², Sign of plural in pronouns and other words indicating persons. The radical is 人, called 立人兒 or standing man when written 亻 at the left of a character.

門, 門 *men*², gate, radical 169, is a picture of a two-leaved gate turning on pivots (*hu*⁴ 戶 being a one-leaved door). (W. 129 C.) This may have been taken to form the sign of the plural because it is a door with two leaves.

6 的 *tí*⁴, Target, mark; clear, true. Adjectival particle, sign of possessive.

白, 白 *pai*², white, is the radical, No. 106. The sun just appearing and making white daylight, cf. 白天 *pai*² *t'ien*¹. (W. 88 A.) Chalmers says it is the white cocoon.

勺, 勺 *shao*², A ladle, a spoon. 勺 is a primitive picture of a kind of spoon, and the — is something in it. (W. 54 H.)

7 筆 *pí*³, Pen, (made of bamboo and a hair brush).
竹, 竹 *chu*², bamboo is the radical, No. 118. The seal writing represents the drooping whorl of leaves, 卩 the inverse of 艸 *ch'e*⁴, a sprouting plant. When written above another character in composition it is 竹, called 竹字頭. (W. 77 B.)

聿, 聿 *yü*⁴ A stylus, = a 手 hand holding a | pen writing — lines on a — tablet.

8 紙 *chih*³, Paper. From 糸 *ssu*¹, silk, the radical, and 氏 *shih*⁴, a flat floating plant, the phonetic.

糸, 糸 *ssu*¹, Silk, a strong thread. The upper part represents two cocoons, 幺 *yao*¹; the lower part, 小 is a primitive representing the twisting of several threads into a big one, —the threads from two or more cocoons twisted. It is the 120th radical of char-

acters relating to textile matters. (W. 92 A.)

氏, 氏 *shih*⁴, A surname. A family, clan, sect. Used in married women's surnames. Originally a floating plant, that ramifies and branches and finally fixes itself by a root to the bottom and develops greatly. Therefore by extension, development, multiplication; a wandering horde of primitive times, a clan, family. It is the 83rd radical, here used as a pure phonetic. (W. 114 A.)

Silk was used for writing on before paper was invented; hence the radical 糸. The plant spreads out flat on the water; hence the fitness of this element 氏 to form the character for paper.

⁹ 書, 書 *shu*¹, To write, a writing, a book.

日, 日 *yüeh*¹ to speak, is the radical, No. 73. The mouth 口 *k'ou*³ exhaling a breath — or a word; therefore by extension, emanation, exhalation. A more ancient form exhibits the breath as forming a cloud over the mouth (W. 73 A.)

聿 *yü*⁴ A stylus (see No. 7).

While *yüeh* is given as the radical by Kang Hsi, yet the seal form shows that historically it is but a contraction for 者 *che*³, phrase speech, document. (See No. 270. W. 159 B.) A book 書 is the emanation or speech 日 of a pen 聿.

¹⁰ 這 *che*⁴, This, here, now. This 這 word 言 goes 辵.

辵, 走, 止, 辵
止, 辵
*cho*⁴ is the radical, No. 162, to run and to stop; from 彳 *ch'e*⁴, to step with the left foot, and 止 *chih*³, to stop, which is a representation of a foot standing, heel at the left, toes at the right, and ankle above. (W. 112 A and E.) In combination 辵 written 辵, is called 走 辵 兒.

言, 音 *yen*², Words. The 口 *k'ou*³, mouth with words 音 issuing from, lit. 149th radical (W. 73 C.)

11 那 *na*³⁴, Where? in third tone; there, in fourth tone.

阝, 邑, 邑, 邑 *i*⁴, A city. The radical, No. 163, in combination written 阝 and always at the right. The 口 seat of 邑 *chieh*² authority. The 口 represents the walled town, and the 邑 is a seal or stamp of authority. (W. 74 C.)

那, 那 *na*³⁴, The 那 is a modification of 邑 by the scribes. The whole character 那 was the name of a city west of Szuchuan, whose inhabitants wore furs 那. It also means weak, and was borrowed for the meaning there, that. (W. 116 B.)

12 是, 是 *shih*⁴, Right, exact, to be, yes.
日, 日 *jih*⁴, the sun, is the radical, No. 72,—a picture.
正, 正 *cheng*⁴, from — 一 *i*¹, one, limit and 止 *chih*³ to stop. Stopping only at the proper limit set beforehand, upright, correct. (W. 112 I.)
The sun 日 exactly 正 on the meridian, right, straight = 是.

13 錢 *ch'ien*², Money.

金, 金 *chin*¹, metal, is the radical, No. 167. 今 *chin*¹, “now, present,” is phonetic. (See No. 18.) 土 *t'u*³, earth, bearing in its bosom two nuggets 丷 of gold or metal. In earth 土 there are present 今 two nuggets 丷 of gold 金.

土 *t'u*³, earth, is the 32nd radical. The earth 土 that produces all things. The top line represents the surface, the lower line the rock or subsoil, and | the upright, the things that it produces. (W. 81 A and 14 K. T.)

戕 *chien*¹ To exterminate, to destroy. The common work of two or many spears 戈. (W. 71 R.) Most of the characters of which this forms a part have the sense of small, mean or to ruin, as 賤 *chien*⁴ cheap, 踐 *chien*⁴ trample, 淺 *ch'ien*³ shallow.

14 外

*wai*⁴, Outside, foreign.

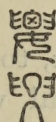
夕 *hsi*¹ Evening. The radical, No. 36; represents the half moon which appears in the evening. One line is left out of 月 *yüeh*, the moon.

卜 *pu*³, A soothsayer, to divine. The 25th radical. (W. 56 A and F.) The divination is by looking at the veins appearing in a heated tortoise shell, and the 卜 *pu*³ represents a perpendicular and horizontal vein. 外 outside, is a diviner, 卜 in the evening 夕 i. e., a person must consult the diviner outside of working hours, before a new day.

15 生, 生

*sheng*¹, Grow, beget, produce. Radical No. 100.

A plant that grows more and more. A whorl was added to 艸之. (W. 79 B, F.) Others make it a combination of 土 *t'u*³ (earth) and 艸 *ch'e*⁴ (grass). That is, the earth 土 produces 生 grass 艸.

16 要, 

*yao*⁴, (Loins, waist), to want, to wish.

Originally written as a picture of a woman, with face 𠤎, two hands 𠤎, and figure with enlarged bust 𠤎. It was taken for waist, that part being more marked in woman's figure than in man's; but in this sense it is now written with the 月肉 *jou*⁴ radical added 腰. The primitive meaning is now lost, and the character is borrowed for the meaning to want. (W. 50 M.)

西 *hsi*¹, West (radical No. 146) was taken arbitrarily by Kang Hsi as the radical for classification of the character in his dictionary. (See No. 26.)

女, 𡚦, 𡚧 *nü*³, woman, is a picture character.

The 38th radical. Originally a woman standing in respectful attitude, altered to for ease in writing! "What China wants—the Western woman" is a convenient mnemonic for 要.

17 做

*tso*⁴, To make, to act as.

亻, 人 *jen*² is the radical, No. 9.

故 *ku*⁴, Cause, purpose, old. Combined with a man, we have man as cause, that is, doing, making.

古 *ku*³, Ancient, that is, what has passed through ten + *shih*², mouths or generations, 口

*k'ou*³, (picture of a mouth, 30th radical.) (W. 24 F.).

支, 攴, 𠂔 *p'u*¹ To tap, rap. 66th radical. From a 又 *yu*⁴ (hand, 29th radical) holding a 卜 *pu*³ diviner's rod.

18 念

*nien*⁴, To read, to chant. To think, to study.
心, 𠂔 *hsin*¹, Heart, a picture in the seal writing. 61st radical. It shows the pericardium opened, the lobes and the aorta below. (W. 107 A.) In combination at the left it is written 忄.

今 *chin*¹, now, is made up of a triangle 厶, *chi* meaning union, and 匕 *chi*², an abbreviation of 及 meaning contact, up to, (W. 19 D.) (a hand 又 holding a man 人). The combination is thus tautological. (W. 14 K.) The idea of the character may be that all past time unites in the present. Therefore 念 to read or think, is to make present 今 to the mind 心.

19 不, 𠂔

*pu*¹, Not, a negative. Primitively a bird 𠂔 flying up to the sky—"not able to get there" for a mnemonic. The radical, — 冫 is often used as a limit, or the sky, at the top of a character. (W. 1 B and 133 A.)

20 些

*hsieh*¹, A little, some. Sign of comparative, several.

此 *tz'u*³, This, here. Originally it meant to turn 𠂔 on one's heel 止. "This" is a borrowed meaning. 𠂔 *pi*³ is an inverted man 人, to turn. (W. 26 A 112 A.)

二 *erh*⁴, Two. The number of the earth because it is paired with heaven. Also the number of the two principles 陰 *yin*¹ and 陽 *yang*², (W. 2 A.) The radical of 些, the 7th. The combination of 此 *t'zu*³, this, and 二 *erh*⁴, two, means pointing to this and that, sign of plurality.

21 誰

*shui*², Who? who; any one. 言 *yen*² is the radical, the 149th.

隹, 𪗇, 隹 *chui*¹ Short-tailed birds (a picture), the 172nd radical. (W. 168 A.) A phonetic combination.

22 懂

*tung*³, To understand. The radical is 心, here written 忄 and called 豎 *shu* 心 *hsin*¹, vertical heart, the 61st radical.

董 *tung*³ To lead or influence, to rule or lead people on to right ways.

With 心 heart meaning to influence the mind, or to understand.

艸 *t'sao*³, grass, a picture, the 140th radical, is its radical. It is written 艸 when standing alone, and 艹 in composition.

重 *chung*⁴, Heavy, important. Composed by superimposing *t'ing*² 壬 upon 東 *tung*¹, the two oblique strokes of the latter being reduced to a horizontal stroke.

壬, 壬 *t'ing*² is a man 人 standing at his place on the earth 土, the earth denoting the business of life, position. The positions on the east of the throne were the more important and honorable, hence the combination with 東 *tung*¹, east, to mean important or heavy. (W. 81 D.)

東 *tung*¹, The sun 日 shining through the trees, 木 *mu*⁴ i.e., on the horizon where it appears in the morning, so, east. (W. 120 K.)

木, 木 *mu*⁴, Tree, a picture of trunk, roots and branches, the 75th radical. (W. 119 A.)

23 甚 *shen*²⁴, Very, superlative, what? Before 麼 read *shen*².

甘, 甘 *kan*¹, sweet, the 99th radical is the radical, from 口 *k'ou*³, mouth, and something held in it,—i.e., agreeable to the taste, sweet, satisfaction. (W. 73 B.)

匹, 匹 *p'i*³, To pair, a pair. It is a half of the whole which is represented by 四 *ssu*⁴. A little more than half of the character is retained so as to be recognizable. (W. 42 A.)

Therefore 甚 means affection for the mate. As this is the strongest affection, the character comes to mean superlative, very.

24 麼 *ma*¹, *mo*¹, An interrogative particle, a sort; also used ironically. These are borrowed meanings. The primitive meaning is small, delicate, from 麻 *ma*² hemp fibre, and 么 *yao*¹, the finest thread. (W. 90 A.)

麻, 麻 *ma*², Hemp, hemp fibre, pockmarked; the 200th radical; it is the radical of this character. It is made up of the following:

木 *p'an*⁴ To strip hemp; from 八 *pa*¹, to divide (12th radical) the fibres from the 丩 *ch'e*⁴, stalk. (Distinguish from 木 *mu*⁴.) When doubled it forms 棘 *p'ai*⁴, textile fibres. When the stalks are soaked and stripped off and brought under cover or stored in

a shed 廡 *yen*³, it is called 麻 *ma*², prepared hemp or tow, kept under shelter. (W. 79 H.) In combination this character has the idea of entanglement, troublesome.

纟, 𦉳 *yao*¹ The finest thread as obtained from winding the filaments of only two cocoons which are represented in the character. By extension, any fine thread, tow, slender, tender, 52nd radical. (W. 90 A.)

25 東, 東 *tung*¹, East. Sun 日 shining through the trees, 木 *mu*⁴. See No. 22. 木 *mu*⁴ is the radical, the 75th.

26 西, 𠂔, 𠂕 *hsi*¹, West. The primitive writings picture a bird settling on its nest. The birds go to roost at sunset; hence the use of the character for west; the 146th R. (W. 41 D.)

27 先 *hsien*¹, First. The radical is 儿 *jen*², a man. It sometimes means feet, support. The 10th radical. (W. 29 A.)

生之, 𠂔 *chih*¹ A small plant 𠂔 issuing from the ground —; to grow; development, continuity, progress. It is borrowed as the sign of the possessive. (W. 79 B.) Accordingly the combination 先 *hsien*¹ means to advance 𠂔 on one's feet 儿, to be first.

28 個, 箇, 个, 𠂔 *ko*⁴, The culm of the bamboo, a joint of bamboo with a knot and a whorl of leaves, in the primitive writing. An article, a classifier. (W. 77 A.) In the common form 人 *jen*² is the radical, combined with the phonetic 固 *ku*⁴, shut up, to make firm, fortified;

composed of 口 *wei*², an enclosure, (the 31st radical) and 古 *ku*³, ancient (see No. 17) as phonetic. Only when written with the 竹 *chu*², as radical has it the meaning of bamboo.

BALLER, LESSON II.

29 四, 𠄎

*ssu*⁴, Four. An even number easily divided into halves by the 𠄎 *pa*¹, to divide; all around. The radical is 口 *wei*², No. 31, used in words relating to enclosures. (W. 42 A.) The old form represents the division into halves. For 𠄎 see under No. 32.

30 五, 𠄎

*wu*³, Five. At first written × being four lines and a center, or five; then placed between 二 heaven and earth, as the dual powers 陰 *yin*¹ and 陽 *yang*², begetting the five elements, 五行 *wu*³ *hsing*². (W. 39 A.) The radical is 二, the 7th.

31 六, 𠄎

*liu*⁴, Six. The even number that comes after four marked with a dot. Note that all the even digits are written so as to show their divisibility, 二 *erh*⁴, two, and 𠄎 *pa*¹, eight. (W. 42 A.) The radical is 𠄎, 12th.

32 七, 𠄎

*ch'i*⁷, Seven lines, in old writing. All the digits are found written in this style in old inscriptions, i.e., with the number of lines indicated by the digit. (W. 33 A.) Radical is 一 *i*¹.

八, 𠄎

*pa*¹, Eight; to divide. The meaning is indicated by the form. Also written with eight lines in the angular form. The 12th radical. (W. 18 A.)

33 九, 𠄎

*chiu*³, Nine. A numerical sign without other meaning. An original writing contains nine lines. Radical is 乙 *i*⁴ a hook, the 5th.

34 幾, 𠄎

*chi*³, Few, nearly. The radical is 𠄎 *yao*¹. (See No. 24.)

It is a guard 戍 *shu*⁴, of soldiers on the frontier who are watching the slightest movements and are attentive to the least things 𠄎 *yu*¹. Therefore to examine, subtle, hidden, small, few.

𠄎, 𠄎 *yu*¹, has the meaning of 𠄎 *yao*¹ reinforced, i.e., very small, slender, almost invisible. (W. 90 D.) (See No. 24.)

戍 *shu*⁴, To guard the frontiers; from 人 man carrying a 戈 *ko*¹, spear. See No. 2. (W. 25 D.)

35 兩, 兩

*liang*³, Two. An ounce, a pair. From a picture of a standing scale 𠄎 the upper stroke having been added in modern times to indicate the beam (or equilibrium). The idea of a pair may have been suggested by the balanced scale pans. (W. 35 H.)

入, 入 *ju*⁴, is the radical, No. 11, meaning to enter, or to put on either pan of the scales. It represents roots entering the ground 入 the opposite of 出 *ch'u*¹ to go out, which represents a plant growing up. (W. 15 A.)

36 本, 本

*pen*³, The trunk of a tree. The line across the 木 *mu*⁴, tree, represents the surface of the ground, drawing attention to the part of the tree below ground, the roots. So root, source, natural, native; capital. Books. (W. 120 A.) 木 *mu*⁴, wood, is the radical, No. 75.

37 認

*jen*⁴, To know well; to recognize; to acknowledge. 言字傍 *yen*² *tzu*⁴ *p'ang*² is the radical, No. 149. Words and 忍 *jen*³, patient (phonetic combination).

忍 *jen*³, Patient, to bear, suffer, endure, patience, harsh. 心 *hsin*¹ is the radical. 刃 *jen*⁴, a cutting weapon, formed of 刀 *tao*¹, with a stain on the edge, or something being cut by it. *Tao*¹ 刀 is the 18th radical, 刀 a picture of the Chinese razor or cleaver. A heart under a knife-edge means to suffer, (W. 52 B.) In composition at the right 刀 is written 刃. A heart that has endured 忍 the monotony of continual practise knows well its lesson 認.

38 買, 買

*mai*³, To buy. Mencius says, “net 网 the market gains 市利”; better explained by “to wrap up a thing with its price in cowries 貝 in a net 网.” (W. 161 D.)

貝, 貝 *pei*⁴, A cowrie shell. These were used for money in early times. The seal character shows the feelers of the live shell. It is the radical, No. 154, of things relating to values and trade. (W. 161 A.)

网 *wang*³, Net, radical No. 122 (called 四字部 *ssu*⁴ *tzu*⁴ *pu*⁴ by the writers, because modi-

fied to look like a 四 *szu*⁴ when used at the top of characters); in some it is written 𠄎 or 𠄏. To entangle. (W. 39 C.)

39 識

言, 音
戠

*shih*³⁴, *chih*⁴ To keep in mind, know, recognize. *yen*², word is the radical, No. 149.

*chih*¹ A sword, to gather; potters' clay; office, official duty (now written 職). Ancient chiefs or officials. These held a 戈 *ko*¹, when they gathered the people 戠 and announced their will 意 *i*⁴ (shortened to 音 *yin*¹). (W. 71 H.)

音, 音

*yin*¹, sound, is the 180th radical, formed of 言 *yen*², utterance, and — a sound. The — is placed in the 口 mouth to represent a word or sound issuing and in the seal character this line is the only difference between 言 *yen*² and 音 *yin*¹. (W. 73 E.) “When the people_f could repeat the words 言 of the officials 戠 they were said to know.” 識.

40 茶

*ch'a*², Tea. 艸 *t'sao*³ *tzu t'ou*² is the radical. (See No. 22.) The plant 艸 like a tree, 木 for man 人. This may do for a mnemonic, but the etymology is as follows:

余 *yü*² I, me, in *wen li*. From 𠄎 *pa*¹, to distinguish, and 舍 *she*⁴ house, in which combination the 口 at the bottom of the character is replaced by the 𠄎 *pa*¹. Chinese custom requires any one entering a house to call out and distinguish himself from any other person by saying, “It is I, so and so, come for such and such a purpose.” Silence renders one liable to

suspicion. In 茶 it is a pure phonetic combination. (W. 14 C.)

舍, 舍 *she*⁴ A shed, booth, house. It is the joining 宀 *chi*² of 口 walls and of the thatch roof 冫 to form a house. (W. 14 C.)

41 寫

*hsieh*³, To write. Primitively to set in order the things in a house, 冫 *mien*², is the radical, 40th. By extension, to set in order one's ideas, to write. The lower part is a phonetic only.

鳥, 鳥 *yeh*⁴ A magpie. It is a modification of 鳥 *niao*³, with a special head given it. 鳥 *niao*³, is a long-tailed bird, a picture, the 196th radical. (W. 138 A. & C.) The magpie is a bird of neat, trim appearance, which may suggest the idea of order in the combination.

42 碗

石, 石 *wan*³, Basin, cup, bowl.
*shih*², Stone. It is a piece of rock 石 fallen from a cliff 厂 *han*⁴ (27th radical). It forms the 112th radical. (W. 59 D.)

宛 *wan*³ Good behavior 宛 *yüan*³, in the house 宀, to comply with the demands of others, therefore the derived meaning, to bend, to cover; yield. *Yuan*³ 宛 to turn in bed, a curling up, dignity or modesty 匚 *chieh*², during the night, 夕 *hsi*¹ (See No. 14) "It is not decent," says Confucius, "to lie like a corpse." "Stand like a pine (立 *li*⁴ 如 *ju*² 松 *sung*¹); Sit like a bell (坐 *tso*⁴ 如 *ju*² 鐘 *chung*¹); Lie like a bow (臥 *wo*⁴ 如 *ju*² 弓 *kung*¹); Walk like the wind (走 *tsou*³ 如 *ju*² 風 *feng*¹)." These are models of

behaviour. From modesty in lying down, *yüan*³, comes by extension to mean good behaviour in general. (W. 64 D.)

𠄎, 𠄎 *chieh*², A seal. Some say the form where one has slept. It is one half of the character 𠄎=卯 *ch'ing*³ or seal. One half of the seal is kept at the yamen and the other given to the individual concerned in the case. (W. 55 A, B.) The phonetic 宛 has the idea of order, and bowls 碗 are a means to secure order in eating.

43 有, 𠄎 *yu*³, To have. Primitively it meant the phases of the moon 月 as if a hand covered it. Some say the eclipse of the moon, with the same interpretation. To have, is a borrowed meaning. (W. 46 H.) To have the hand on the moon might well be called possession.


月, 𠄎 *yüeh*⁴, the moon, is the radical, No. 74. A picture of the crescent moon completely visible (compare 夕 *hsi*⁴, No. 14), (W. 64 G.)

𠄎, 又, 𠄎 *yu*⁴, The right hand. The fingers reduced to three for ease in writing. It is the 29th radical. (W. 43 B.) It means also, again. The right hand returning repeatedly to the mouth in eating suggests "again."


44 意 *i*⁴, Intention, thought.

心 *hsin*¹, heart, is the radical, No. 61. The heart or mind 心 of the speaker is known by the sounds 音 that he utters. By extension it means also the thought that the mind of the hearer gets from the words 音 of the speaker. (W. 73 E.)


音 *yin*¹, A sound. (See No. 39.)

45 思 

*ssu*¹, To think; the wish of the heart. 心 is the radical, No. 61.

田, 囟, 


*hsin*¹ The skull, the cover of the brain (altered to look like 田 *t'ien*², field). "When one thinks, 思 the vital fluid of the heart 心 acts on the brain 囟 *hsin*¹." Shuo Wen.

46 出 

*ch'u*¹, To go forth, to go out. To issue, to beget, to eject. Primitively it represents stalks growing out of the ground, the opposite of 入 *ju*⁴, No. 35. The 屮 small plant has grown another pair of leaves. (W. 78 E.) In combination often reduced to 土. The radical is 凵 *k'an*³, a receptacle, the 17th.

47 氣

*ch'i*⁴, Vapor, the 气 *ch'i*⁴ or fumes rising from fermenting 米 *mi*³ rice; ether, breath, air. It is substituted in common use for the radical 气 and is in much use in philosophy for the primal aura or vital fluid.

气, 

*ch'i*⁴, vapor, is the radical, No. 84, meaning curling vapors rising from the ground and forming clouds. Ancient forms show the sun 日 and 火 fire which cause the vapors. Contracted into 乞 *ch'i*³ it means to beg. (W. 98 A.)



米

*mi*³, Rice after it is hulled; other small grains and things small like rice. It represents four grains 丩 separated 十. The 十 often means separation toward the four quarters North, South, East and West. (W. 122 A.) It is the 119th radical.

48 朋

*p'eng*², A friend, companion, peer. Now composed of two moons; but it has nothing to do with 月 *yüeh*⁴, the radical of classification in Kang Hsi, but comes from an ancient primitive 𠂔 *feng*⁴, representing the tail of the phoenix, and by extension meaning the bird itself, now written 鳳. The character 朋 was then changed in pronunciation to *p'eng*², and taken to mean friend, because the phoenix draws all other birds after it; or two birds together, therefore friend, (Chalfant) 鵬 *p'eng*², was a fabulous bird, the roc, from which the 朋 may have derived its pronunciation of *p'eng*². (W. 64 I.)

49 友 𠂔

*yu*³, Friend, associate. From two hands 又 acting in the same direction. 又 *yu*⁴, is the radical, No. 29. (W. 43 P.)

50 件

*chien*⁴, Classifier of many things, item, to divide, distinguish. 人 is the radical.

牛, 𠂔 *niu*², Cow, ox. The 93rd radical, a picture of head, horns, legs and tail. The curious explanation of 件 is that it means divide, because an ox is big and can be split in two or divided between two men.

51 衣 衤

*i*¹, Clothes, especially upper garments. 145th radical of many characters relating to clothing. In composition it has the following forms: 1. when at the left of the character 衤; 2. cut into halves, the 亠 being at the top and the 衤 being at the bottom of the character. (It must not

then be confused with ㄣ the eighth radical, the 衣 at the bottom being the test); 3. both parts may be changed by fusion with other parts of the character when split, e.g., 表袁卒. It also is placed either at the top or the bottom of a character unchanged. It *pictures the sleeves and the skirts hanging below.* (W. 16 A.)

52 裳

*shang*¹, Clothes for the lower part of the body. 衣 is the radical (see No. 51.)

尙,尙 *shang*⁴, is a phonetic here. 尙 is contracted to 宀 when in composition, meaning a roof or a house. It represents the ridgepole and sides of the house as in 𠔁 *mien*², but has a window 口 added and a 入 *pa*¹, divide, indicating that the ridgepeople divides the wind and water, or 風水 *feng*¹ *shui*³. This ridge raised at both ends is placed last of all, and so the character means to add to, still, elevated, noble, superior. It is a suggestive phonetic as the *clothing is a house or cover for the body.* (W. 36 E.)

53 把

*pa*³ ⁴1, To take hold of, grasp, classifier of things held in the hand. Read *pa*⁴, a handle, *pa*³, a handful. "To clap 巴 the hand 手 on something."

手, 𠂇 *shou*³, The hand, handy, skill, workman. It is the radical, No. 64. When written at the side called 提手 *t'i*² *shou*³. 又 ㄣ is the picture of a side view of the hand, 手 is the full palm. In the ancient writing the 𠂇 represents the lines in the palm. (W. 48 A.)

巴, 𪛗 *pa*¹, A kind of boa, short and thick. It is represented raised on its tail. It is found in the south; its flesh is eaten and its skin is used to cover guitars, 琶 *pa*¹. (W. 55 L.) It also means a slap, clap.

54 椅

*i*³, A chair. The radical is 木 *mu*⁴, the 75th. (See No. 25.)

奇 *ch'i*², Unusual, strange, rare. That which causes men 大 to exclaim in admiration 可.

大 *ta*⁴, Great, 37th radical, in combination means man, representing head, arms and legs.

可, 可 *k'o*³, To send forth a breathing of approbation ㄣ from the mouth 口, to express satisfaction, to be willing, permit, admire, Logical combination (W. 58 I). The Chinese, being used to sitting on their heels, or flat on the *k'ang*⁴, the chair seems so much more comfortable as to be a surprising or strange thing.

55 張

*chang*¹, To draw a bow, stretch, extend. Classifier of things of extended surface.

弓, 弓, 𠄎 *kung*¹, a bow, is the radical, No. 57. A picture. Ancient forms also represent it bent or vibrating. (W. 87 A.)

長, 彡 *chang*^{3 4}, To grow, excel, senior.

𦍋 *ch'ang*², Long. The primitive form represents locks of hair so long that they must be tied by a band — and a hairpin 彡. With 𠄎, an inverted or changed man, added, it means manhood, grown up so the hair is long. By extension it means long in time or space, to grow. The modern form is

an arbitrary contraction. 168th radical.
(W. 113 A.)

56 棹

*cho*¹, Table. 木 *mu*⁴ is the radical. (See No. 25.)

卓, 卓

*cho*¹, Surpassing, high elevated. It represents *a mast surmounted by a globe and a flame*, an ornament of which the Chinese are fond. It is imitated in the yamen flag staffs. (W. 143 F.) A table being high as compared with chairs and stools, this phonetic meaning high is selected appropriately.

BALLER, LESSON III.

57 中, 中

*chung*¹, The middle, among, in. *Chung*⁴, to hit the mark, attain, pass an examination. The character represents a square target pierced in the center by an arrow. The form of the target is 'lost in this modern writing, but is retained in 用 *yung*.'" (W. 109 A.) See No. 225.

| *kun*³, A down stroke, a perpendicular, is the radical, No. 2. It has a symbolic signification in many characters, e.g.: the trunk in 木 *mu*⁴, tree; an arrow in 中 *chung*¹; a spindle running through two objects in 串 *ch'uan*⁴, i.e., to string together; a bow string in 引 *yin*³, to draw a bow, to lead; a man standing in 申 *shen*¹, to gird one's self. (W. 6 A.)

58 百, 百

*pai*³, One hundred, many, all. The unity of hundreds is represented by 一 *i*¹, one, and

白 *pai*², white. It is purely a phonetic combination. 白 is the radical, 106th. (See No. 6.) (W. 88 A. and B.)

59 千, 𠂇

*chi'en*¹, Thousand, very many. Ten 十 hundred (but the 百 *pai*³ is not here).

十 *shih*², Ten, symbol of extension in two dimensions, is the radical, No. 24. The 丿 at the top of the character is the abbreviation for 人 *jen*², which is phonetic in this character. (W. 24 D. and A.)

60 萬, 𠂇

*wan*⁴, Ten thousand; an indefinite number, wholly, emphatic particle. Written 卐 it is the Indian swastika, symbol of Buddha's heart, also meaning 10,000. The radical in Kang Hsi's dictionary is 𠂇 *t'sao*³, but the character has nothing to do with that radical; originally it being the picture of a scorpion, 𧈧 𠂇 being the feelers, 𧈧 𧈧 being the head, and 𧈧 𧈧 the legs and the tail. It was then pronounced *ch'ai*⁴, but as there were other words for scorpion it was borrowed for the meaning 10,000. (W. 23 H.)

61 零

*ling*², Small rain, or last drops of a shower, a fraction, residue.

雨, 雨 *yü*³, rain, is the radical, the 173rd. It represents drops of water 𠂇 (the same primitive as in 米 *mi*³, No. 47), falling 丨 from a cloud 𠂇 hanging in the sky — i¹. W. 1 B and 125 B.)

令, 令 *ling*⁴, A law, an order, to command, your honored. It is formed of 人 *chi*², the

notion of union, assemblage, being the joining of three lines (see No. 18), and 卩 *chieh*², a seal (see No. 42.) Therefore 命 an order, is the uniting ㄩ of the written document and the 卩 seal,—i.e., the stamping of the order. (Note that when 口 *k'ou*³, is added, we have 命 *ming*⁴, an order or command by word of mouth, and the decree of heaven). (W. 14 A. 1.)

62 回, 回
回

*hui*², To return to or from; a time. Moham-
medan. A turn or revolution. It re-
presents an eddy (like the curling clouds
of smoke, or whirlpools in water) or an
object that rolls, turns on an axis; hence
the abstract idea of revolving, return.

口 *wei*² is the radical, twice written.
(See No. 28.) (W. 76 G.) Also written 回.

63 請

*chi'ng*³, To invite, to request, to engage.

言 *yen*², is the radical, the 149th. (See No.
10.)

青 𦰇 *ch'ing*¹, The green of sprouting plants, also blue,
black, gray, white of an egg. The 174th
radical. It is made up of 生 *sheng*¹,
plants, and 丹 *tan*¹, their color (red), as if
the makers of the character were color
blind. 丹 *tan*¹ is cinnabar, a red mercury
ore, represented by the 丩 for the ore in a
crucible 𠂇 where it was sublimed by the
alchemists in search of the philosophers'
stone for turning base metals to gold.
(W. 115 D.) 𠂇 may be the Chinese stove
with the round hole red with fire.

64 來, 來

*lai*², To come; in the future. The radical is 人 *jen*². It is formed of 木, a primitive representing a plant and 夂 or ears of grain hanging from it; a sort of bearded barley, used as food in the Chou Dynasty. The Shuo Wen says it means come, because the grain eaten by men *comes* from heaven. It is more probably a borrowed meaning without logical explanation. (W. 13 B.)

65 問

*wen*⁴, To ask, inquire. The radical is 口 *k'ou*³, mouth (radical No. 30). The 口 placed in a 門 *men*², door, is a suitable character for the meaning, to ask. (See Nos. 5 and 9.)

66 坐, 坐

*tso*⁴, To sit down, to rest, to place, to reign. The radical is 土 *t'u*³, the 32nd. Two men 夂 sitting on the earth 土 *t'u*³, face to face to talk. (W. 27 D.)

67 去, 去

*ch'ü*⁴, To go. 厶 *ssu*¹, is the radical, the 28th. It is made, however, from a picture of an empty vessel 凵 *ch'ü*¹ and its cover 土; hence the meaning of to empty, to remove, leave, go, all being ideas connected with the removing of the cover of a vessel and its contents. The top resembles 土 *t'u*³ in the modern writing, and 大 *ta*⁴ in the old. The bottom is like 厶 *ssu*¹, but here stands for 凵 *ch'ü*¹, a basin. (W. 38 F.)

68 了, 了

*liao*³, A child in swaddling clothes. (Compare 子, No. 1.) This character being of no use was borrowed for the common suffix to denote past time in a verb, or the end of

a sentence, conclusion, intelligent, clear. (W. 94 H.) 丿 *kun*³ is the radical, No. 2, perpendicular.

69 對

*tui*⁴, Opposite; parallel sentences on scrolls hung opposite each other; to correspond to, to suit, match, agreeing with; sign of dative.

寸, 𠄎 *t'sun*⁴, inch, is the radical, the 41st, to measure. The dot represents the pulse on the wrist about an inch from the hand. In composition used often for 手 hand. (W. 45 B.)

𦵏 *tsao*² Luxuriant vegetation, being a representation of its branching into many twigs from a single stem; emanation, multitude, faggot. (W. 102 I.)

士 *shih*⁴, A scholar, gentleman; the 33rd radical; from 一 *i*¹ and 十 *shih*², because all things are comprised between the numerative one and ten, therefore an affair (same as 事), a thing, and by extension a sage, scholar (W. 24 C.). Before 100 B.C. 口 *k'ou*³ was in the place of 士 *shih*⁴. *Tui*⁴ therefore means to apply a measure 寸 *t'sun*⁴ to the luxuriant emanation 𦵏 of men's mouths 口 *k'ou*³, i.e., men's testimonies. Emperor Wen Ti, in 100 B. C. changed the writing to 士 *shih*⁴ to remind his officers that men's testimonies 口 must not be believed, but only the words of the 士 sages, which alone deserve to be examined 寸. (W. 102 I.)

70 國, 國

*kuo*², A state, country. From 口 *wei*², a boundary (the radical, No. 31) and

或 { *yu*⁴ a primitive appanage, post, a center; the
*huo*⁴, land — that one baron defended with
the weapons 戈 of his retainers, around his
□ castle, or town, whose limits are not
indicated because there were none. Pro-
nounced *huo*⁴ it means by extension an in-
determinate person, whose name is not
given, being known only as from a certain
estate; by extension, again, uncertain,
perhaps, “a certain one.” With the □
*wei*² or boundary added, it becomes an
estate well defined, a country 國. (W.
71 J.)

71 聲

*sheng*¹, Sound, music, voice, accent, tone; to
declare.

耳, 耳 *erh*³, ear, is the radical, the 128th, used in a
natural group of characters relating to
hearing. It is a picture of the external
ear. (W. 146 A.)

敲 磬 *ch'ing*⁴ On the right is 攴 *shu*¹, the 79th radi-
cal meaning the right hand (W. 22 D.),
making a jerky motion, to strike, a staff,
to kill. On the left is a primitive pictur-
ing sonorous jade or quartz stones sus-
pended from a frame to make a musical
instrument; these stones were in the form
of a carpenter's square, and were struck
like a triangle. The character is now
written with a 石 *shih*² 磬. 聲 is used as
an abbreviation of 聲. The combination
of ear 耳 and musical stones 磬 struck by
the hand 攴 naturally makes 聲 sound.
(W. 173 A.)

声

72 說 *shuo*¹, To talk, speak, converse, sayings, doctrines.

言 *yen*², is the radical, No. 149. (See No. 10.)

兌, 兌 *yüeh*⁴, To speak, to rejoice, i.e., good words 兄 that dispel 入 grief and rejoice 兌 the hearer. This is made up of 兄 (*huang*⁴, ancient pronunciation, a mouth 口 on top of a man 儿, or to speak authoritatively; pronounced *hsiung*¹ it is the oldest brother who must exhort his brothers) and 入 to dissipate the breath or divide it into words, to speak. By an arbitrary modern borrowing the character is read *tui*⁴, and means exchange. (W. 29 D.)

73 話 *hua*⁴, Words, discourse, a language. Words 言 of the 舌 *she*², tongue.

言 *yen*², is the radical, No. 149. (See No. 10.)

舌, 舌 *she*², Tongue, is a picture of the tongue protruding from the mouth. (Compare 舌 *han*², the tongue drawn back into the mouth 舌.) It is the 135th radical. (W. 102 C.)

74 吃 *ch'ih*¹, To stutter, to swallow, to eat; to suffer.

口 *k'ou*³, mouth is the radical, No. 30.

乞 *ch'i*³ To beg. It is a contraction of 乞 *ch'i*⁴, vapor, breath,—the 84th radical. (See No. 47.) In this form it is borrowed for 乞 *kai*⁴ to mean beg. (W. 98 A.)

To stammer 吃 is to fill the mouth 口 with breath 乞, and make no progress in speech. In eating one mouths the food as in stammering one mouths the breath, hence to eat.

75 飯

*fan*⁴, A meal, cooked rice (the chief dish of a meal).

食
食

*shih*², to eat, is the radical, No. 184, relating to food in general. It is formed of \triangle *chi*², to collect (see No. 18), and 皇 *hsiang*¹, boiled grain, the sweet smell of the 飯 *fan*⁴. It is a picture of the bowl \circ and its contents—, and a 匕 *pi*³, spoon, to ladle it out. 匕 *pi*³, spoon, is the 21st radical. (W. 26, C.L.M.) Gather \triangle the family to eat 食 the rice 良.

反
反

*fan*³, To return, turn back, turn over; opposite; to rebel. From 又 *yu*⁴, hand, and 厂 a representation of the motion of the hand in turning over. (厂 *han*⁴, is a cliff, a retreat, shelter. Radical No. 27.) (W. 43 E.) In eating the hand returns again and again 反 to the mouth with 食 food.

76 兒

*erh*², A male child, a person with the fontanelles of the skull not yet closed.

儿 *jen*², man, the 10th radical, is the radical of this character.

The upper part is written like 白 *chih*⁴, the 134th radical, but it is really 囟 *hsin*¹, skull, written open above, as the skull is in an infant. (W. 29 B.)

77 曉

*hsiao*³, Dawn, bright, to understand; i.e., a high and bright 堯 sun 日.

日 *jih*⁴, sun, is the radical combined with

堯 *yao*², eminent, lofty. From 垚 *yao*², earth, heaped up (three 土 earths) and 兀 *wu*⁴, a high base, level on top. 堯 *Yao*² is the name of a famous ancient emperor, 2300 B.C.

(W. 81 C.) When the sun 日 is high 堯 one can see and understand 曉.

78 得

*te*², To get, receive.

彳, 彳 *ch'ih*⁴ to take a step forward with the left foot, to walk (60th radical) is the radical (W. 63 A). It was added to this character late, and is superfluous.

寸, 寸 *te*² to obtain, to get, is the original writing of the character, 得 and in the seal writing shows its etymology, viz., to get the hand 寸 on that which one has in view 見. The 見 *chien*⁴, see, is reduced to 且. (W. 45 E.) See No. 85.

寸 *t'sun*⁴, Inch. See No. 69.

79 沒

*mo*⁴ or *mei*², To sink in the water, to dive, to perish; none of, not, least, without.

水, 氵 *shui*³, Water, is the radical (No. 85.) The central stroke represents a rivulet, and the others the ripples on the surface of the water. (W. 12 A, B; 125 A.)

没, 没 *mu*² To dive, while turning 回 *hur*², on oneself in order to get 又 something under the water, the head being below. The 回 *hur*², is changed by scribes to 刀. (W. 76 I.)

80 句

*chü*⁴, A sentence.

口 *k'ou*³, mouth, is the radical with

勹, 勹 *pao*¹ to wrap up, (the 20th radical), from a picture of a man bending over to envelop an object in his apron; therefore to enfold, a bundle, to contain, a whole. The mouth 口 used to form a whole 句 phrase or sentence. (W. 54 A, for *pao*¹.)

81 在 卮

*tsai*⁴, To be in or at; i.e., to exert one's powers 才 *t'sai*², on the earth 土; or presence in a place 土 *t'u*³, is manifested by one's activity 卮. (W. 96 D.)

木, 才, 卮 *t'sai*², has been modified to 才. It is a tree grown to a size for timber, materials, now written 材 *t'sai*²; then force of expansion, natural activity, mental capacity, talents, the substance of a thing. (W. 96 A.)

82 裏 裏

*li*³, The lining of clothes; inner, inside; to the left (in rules of the road).

衣 *i*¹, clothes, is the radical, No. 145; (see No. 51.)

里 *li*³, a village, is the phonetic, but being placed inside the radical for clothes it suggests the meaning of lining or inside. (W. 16 G.) It is the 166th radical, of a few incongruous characters. It is made up of

田 *t'ien*², field, the (102nd radical), being a representation of a furrowed field, and of

土 *t'u*³, earth. Its common meaning of *li*³, or one-third of an English mile, comes from the ancient custom of the smallest village being composed of the fields of eight families being arranged around a ninth public field with a well represented by the pictorial character 井 *ching*³ (the dot being the well.) One side of the square was one *li*³ in length. When the custom went out of use the character 井 *ching*³ lost the dot and retained the simple meaning of well, 田 *t'ien*² being easy to write, is used to represent many objects. (W. 149, A and D.)

- 83 爲 爲 爪 *wei*², To be, to make; *wei*⁴, for, because, in order to.
 為 爪 *chua*¹, *chao*³, claws, the prone hand, is the radical (No. 87.)

The seal character represents a mother monkey, sitting with one hand at its head and the other at the bottom of the character mixed up with its tail and feet. In the middle is the character for man 人 because of the monkey's likeness to a man, and the primitive character for breasts to show that it is a mother. The Shuo Wen says that of all animals (literally "birds") the female monkey is most prone to claw 其爲禽好爪 and therefore the character 爪 *chao*³, stands as its symbol. There is an ancient writing consisting solely of two claws 𠃉. The character has lost its primitive meaning, and now is borrowed for to be, because, etc. (W. 49 H.)

BALLER, LESSON IV.

- 84 牀 牀 木 *ch'uang*², A bed, couch, sled.
 床 木 *ch'iang*², is the radical (No. 90), a heavy slab, a thick, strong plank. It is the left half of the 木 *mu*⁴ as written in the seal form (W. 127 A.)
 木 木 *mu*⁴, Wood. A bed 牀 is made of strong pieces 𠃉 of wood 木.

- 85 見 見 *chien*⁴, To see. This is the 147th radical, of characters relating to sight, perception.

Wieger explains it as an eye 目 *mu*⁴, on a man 人 (W. 158 C.) But Chalfant finds a writing more ancient than the seal writing 𠄎, which is a picture of the eye emitting light. The Chinese believe that light comes out of a normal eye, enabling it to see.



86 第

*ti*⁴, An order, series; before a number it forms the ordinal.

竹 *chu*², bamboo, the 118th radical, is the radical. (See No. 7.) It is chosen perhaps because of the graduation of joints in a bamboo stalk.

弟, 弟 *ti*⁴, Represents a thread or strap wound around a spindle having a catch on top and a catch or winch below. It is a primitive bobbin or reel, and means by extension a succession of brothers, and now only the younger brothers. This primitive is appropriate for series, as is also the bamboo, 竹 used as its radical. (W. 87 E.)

87 章

*chang*¹, A strain in music or a chapter in a book, or an essay; rules.

立 *li*⁴, to establish, stand, (the 117th radical) is arbitrarily taken for the radical; but the etymology is from 音 *yin*¹ (See No. 39), sound, and 十 *shih*², ten, a perfect number. Therefore ten 十 sounds 音 make a strain of music; and the meaning is extended to a chapter, or an essay.

88 到

*tao*⁴, To arrive at, to reach.

刀 *tao*¹, knife, is the radical (No. 18.) (See No. 37.) But here it has phonetic force as well.

至, 𠂔 *chih*⁴ To go, to arrive at (classical). The 133rd radical. It represents a bird ♀ flying down to the earth, —, therefore to arrive, reach. (W. 133 B.) It is both pictorial and indicative in its composition.

89 紅 *hung*², Red, lucky, pleasant.

糸, 𦉳 *ssu*¹ or *mi*⁴ is the radical (No. 120.) (See No. 8.) Textile matters, especially silk, interested the Chinese from ancient times; hence the importance given to these elements in their writing. 𠂔 〇 *ssu*¹, the 28th radical, is a single cocoon in which the worm wraps himself up, caring for nothing but self; therefore the meaning, selfish, private, separation. (W. 92 A.)

工, 工 *kung*¹, is purely phonetic. Work, workman, time of work. It pictures the ancient carpenter's square, and so by extension means work, skill, or any ornament requiring skill. (W. 82 A.)

Red 紅 not being a natural color of silk 糸 it requires the work 工 of the dyer to produce red silk.

90 好, 𠂔 *hao*³, Good, right, very; *hao*⁴, to be fond of. From 女 *nü*³, woman, and 子 *tzu*³, child. Wife 女 and child 子 are what one is most fond of 好. (Or the fondness of a woman for her child.) See No. 1.

女, 𠂔 *nü*³, is the Radical, No. 38. It originally was a woman standing in ceremonial attitude

with arms hanging and crossed over the body. So symmetrical a character was hard to write, and the seal is a modification of the more ancient form. (W. 67 A.)

91 上, 丄

*shang*⁴, Above, superior, to mount, upon.

一 *i*¹, representing a horizontal base line, is the radical. The perpendicular line above it represents something above the level. (An indicative character.) It was originally written 二, the short upper line representing something above the longer base line. At the top of some characters it is written 丷, as in 立帝旁 where it is distinguished from 丷 *t'ou*², the fictitious eighth radical. (W. 5 A.)

92 下, 丅

*hsia*⁴, Below, to descend, inferior.

一 *i*¹, is the radical, with the perpendicular below it to represent something below as in the preceding character. It was anciently written 二 the longer line representing the base. (W. 5 B.)

93 完, 𠂔

*wan*², Finished, complete, to settle (as an affair).

宀 *mien*² house, roof, is the radical, No. 40. (See No. 1.)

元 *yüan*², That which is upon 二 (equivalent to 上, See No. 91.) a man 儿, i.e., the head, origin, principle. While phonetic in force in this character, we may say, "Putting on the roof 宀 over the head 元 finishes 完 the building." (W. 29 H.)

94 送

*sung*⁴, To escort, to see a guest out ; to give a gift ; to accuse at court.

辵
关

*cho*⁴ going, is the radical, No. 162.

*cheng*⁴ A fire that can be handled, as to bend planks for a boat or to caulk a boat ; charcoal.

A torch 火 carried 辵 to escort a guest out 送. 关 is a suggestive phonetic and of no value to the beginner. (W. 47 J.)

95 關

*kuan*¹, A cross bar of a gate, to shut or bar the gate, a custom-house barrier, suburb.

門
絲, 鞞

*men*², door, is the radical, No. 169. (See No. 5.)

*kuan*¹ To pass threads through a web with a shuttle. The 絲 *ssu*¹ (contracted into 丝) represents the warp. The down strokes in the lower part represent the shuttle carrying the thread through to form a woof. (See Nos. 8 and 24.) By extension it means to join, to fix transversely. (W. 92 G.) The cross bar of the gate passes through the slots and iron loops like a shuttle passing through the warp.

96 事, 事

*shih*⁴, To serve, affairs, office, matter, anything.

史, 事
亼

J *kou*¹ is the radical, the 6th. It is from *shih*³ shows a hand 手 holding a stylus. A recorder, to record. In 事 the top is 亼 = 之 *chih*¹, the pronoun it. An event 事, record 史 it 之 faithfully.

97 穿, 穿

*ch'uan*¹, To bore 穴 with the teeth 牙, to perforate ; to put on clothes, wear ; to thread, to string.

穴 *hsüeh*²⁴, A cave, a hole, any dwelling, i.e., a

room or space 宀 made by the removal 入 *pa*¹ of the earth; to dig through, bore. The 116th radical. (W. 37 A, D.)

牙, 𪔐 *ya*², The teeth, the grinders or molar teeth, hooks. It is a picture of the grinding face of a molar. The 92nd radical. (cf. W. 147 A.) Chalfant IV, Williams.

98 就 就

*chiu*⁴, To go or come to, to follow; to make the best of; then, soon, immediately.

尢, 尗 *wang*⁴ radical No. 43, is the radical under which it is found in the dictionaries. A man 大 who puts his weight on his right leg; to spring; lame, crooked, also written 尗. (W. 61 C.) This classification was an etymological error, however, for it comes from

尢, 尗 *yu*², which in the seal writing pictures a dog with its ears pricked up. By extension, attracted to, surprise, strange. (W. 134 C.)

京, 京 *ching*¹, The capital; originally high, elevated; being a contraction of 高 *kao*¹, high, the bottom changed by substituting 丿 for 口, adding the idea of elevation, and by reducing 冂 to 宀; it has nothing to do with 小 *hsiao*³. The capital is the place to which the people go; hence towards.

就 Admiration or attraction to 尢 something high 高 therefore to go towards, to follow, consequently. (W. 75 C.)

𨛵

Chalfant finds an ancient form of 京 picturing the gate tower of a walled city with the opening in perspective.

99 聽, 聽

*t'ing*¹, To hear, to listen, to understand, to allow.

耳

*erh*³, the ear (see No. 71.), is the R., No. 128.

壬, 全

*t'ing*² Good, full; from a man standing on the earth in his official position (to be distinguished from 壬 *jen*²), is the phonetic. (W. 81 D.)

德, 德

*te*², Virtue. Therefore we have 聽 *t'ing*¹ as the virtue 德 practised by the ear 耳; i.e., hearing, to obey. 德, *te*², used for the Christian term character, virtue, is usually written 德, with the 彳 adding the idea of going out to others, action. Its composition is of 直 *chih*², upright, and 心 *hsin*¹, heart; an upright heart.

直, 直

*chih*², is composed of 乚 representing a horizontal and a perpendicular, 十 ten and 目 eye. Before the days of square and plumb-line, ten eyes were called on to test the straightness of the frame of a house. The 乚 is often changed to a single straight line. It is often written incorrectly 直 as if of two strokes. (W. 10, K.)

100 知, 知

*chih*¹ To know, perceive; *chih*⁴, wisdom.

矢, 矢

*shih*³ an arrow, dart, is the radical, No. 111. It is a picture, the point above, notch and feathers below. Therefore an action that has come to an end, irrevocable, as an ancient form shows the arrow fixed in a man's body. (W. 131 A.)

矣

United with 口 *k'ou*³, mouth, we have the knowledge possessed by one who can give

his word, opinion, with the precision and speed of an arrow. Knowledge 知 is an arrow 矢 mouth 口.

101 道

*tao*⁴, To go at the head, to lead; a road, a path, principle, doctrine; the progress of a speech, to speak.

辵 = 辵 *cho*⁴ is the R., the 162nd, to go. (See No. 10.)

首 *shou*³, the head, is the primitive 頁 *shou*³, head, with the hair added, being a pictorial character. (𠂔 is not 川 *ch'uan*¹, streams,) 185th radical.

To lead, road, 道 is to go 辵 at the head, 首. (W. 160 A.) It is the way not only for the feet to walk in 辵 but also for the thoughts 首 to move in.

102 看

*k'an*⁴, To look, to see, to regard carefully. It is composed of;—

目, 目 *mu*⁴, an eye (which is the radical, No. 109), a picture (compressed and often set upright to save room), (W. 158 A.) and

手 *shou*³, the hand, covering the eye or shading it. “For,” says the Shuo Wen, “one shades the eyes in order to see better, cutting off the rays of the sun, and gathering the light” from the eye. (W. 48 C.)

103 拿

*na*², Hands 手 united 合 *ho*²; to take, to sieze; a sign of the accusative when placed before the noun.

手 *shou*³, hand, is the radical, No. 64. (See No. 53.)

合 *ho*², joining, uniting, union, harmony. Form-

ed of $\triangle chi^2$, a triangle, union, being three lines united (see No. 18), and $\square k'ou^3$, mouth. Three or many \triangle mouths \square together shows good understanding, harmony. (W. 14 A, B.)

To take with the hand 拿 requires the hand 手 to come in contact with 合 the object.

104 邊

*pien*¹, To walk on the edge of a precipice, to fall in and disappear; a bank between fields, margin, edge, boundary, i.e., the place where the thing disappears.

辵 = 辵 *cho*⁴, to go, is the radical, the 162nd. (See No. 10.)

鼻, 鼻 *yen*¹ Disappearance, absence. In modern writing the 𠃉 (double cover) has been changed to 方 arbitrarily. It is made up of:—

自, 自 *tzu*⁴, a picture of the nose; a starting point, origin, beginning, evolution; the nose being, according to Chinese embryology, the starting point in the development of the body; self, I, my behavior, to act; the nose being the projecting part and in a way the characteristic of the person; the 132nd radical; (W. 159 A.) and

穴 *hsüeh*² a cave, storehouse, and

方 = 𠃉

a double cover meaning invisibility. Therefore 鼻 *yen*¹ is an object that was at one time 自 *tzu*⁴ in a storeroom 穴 and later on disappeared 𠃉. Therefore 邊 is to walk 辵 on the disappearing line 鼻; the edge. (W. 34 K.)

105 頭

*t'ou*², The head, the end of a beam or street,

etc., the beginning; a classifier of affairs, cattle, etc.

頁, 頁 *yeh*⁴, Head, page, man. A picture of a head or face 頁 upon a man 人. It is the radical, the 181st. (W. 160 C.)

豆, 豆 *tou*⁴, A sacrificial dish, a dish in which meat was served; beans, (being used for 豈 *tou*⁴). The 151st radical. It is possibly a suggestive phonetic in this character. The skull encloses the brain as a dish its contents, and the Thibetans use the skull bone for a dish, on a tripod standard. (W. 165 A.)

106 箱

*hsiang*¹, A box, a chest. (Larger than 匣子 *hsia*² *tzu*.)

竹 *chu*², bamboo, is the radical, the 118th, indicating the material. (See No. 7.)

相 *hsiang*¹, to examine, to inspect. It may be from 目 *mu*⁴, to watch from behind a 木 *mu*⁴, tree; or to keep the eye 目 open in the 木 woods so as to avoid danger from foes or beasts. The more common abstract meaning of mutual, reciprocity, etc., is said to come from a kind of pun, both elements, 木 and 目 being pronounced alike, *mu*⁴. It is purely phonetic here. (W. 158 B.)

BALLER, LESSON V.

107 晚

*wan*³, Late, evening, sunset, twilight, late in life, tardy.

日 *jih*⁴, sun, is the radical, No. 72, as the character has to do with the declining sun.

免, 免 *mien*³, a man 儿 whose sides are swollen out

□ with his effort, and whose legs are spread out to prop himself firmly to fight or ward off some evil; therefore it means to avoid, without. In 晚 it is purely phonetic. (W. 106 A.) According to Mr. Chalmers 免 is a man trying to hide himself by drawing in to his clothing; hence to avoid. The sun 日 withdrawing 免, it is late 晚.

108 前, 岑

*ch'ien*², To advance, forward, toward, before, formerly.

刀 *tao*¹, is the radical, 18th, arbitrarily fixed without reference to the etymology. The upper part ㄩ is a contraction of 止, *chih*³, to stop, and the 刂 is a contraction of

舟, 舟 *chou*¹ a boat, the 137th radical. It is a picture in the seal writing of a boat with high curved prow, a deck supported by one of the partitions in the hull, an oar in front and a rudder behind. It is straightened and placed upright to save room. (W. 66 A.) A boat 舟 advancing 前 into the harbor where it will stop 止. (W. 66 D.)

109 快

*k'uai*⁴, A flow of spirits, cheerful; promptness, rapid, sharp, quick.

忄 = 心 *shu*⁴ *hsin*¹, is the radical, the 61st, meaning heart. See No. 18.

夊 𠂇 *chüeh*² To divide, to partake, a hand 𠂇 holding a half of a 中 *chung*¹ or object of any kind, that may be equally divided. (W. 43 O.) Chalmer's explains it as a hand drawing a bowstring and about to let the arrow

fly ; therefore quick. As quickness depends on the mind, the radical 心 is added.

110 年, 秊

*nien*², A year ; at first, the crop or harvest, and then the year, for that is the time taken to produce the thousand grains.

干, 𠄎
𠄎

*kan*¹, A shield, is the radical, the 51st ; a trunk or stem ; to look after or concern ; originally a picture of a pestle, so to grind, destroy, offend against, blunt arms, crime. The seal writing of 年 *nien*² shows that 干 *kan*¹ has nothing to do with it, but that it is really composed of 禾 *ho*², grain in the field, the 115th radical, and 千 *ch'ien*¹, thousand. (W. 24 D.)

111 早

*tsao*³, Early, morning, soon, formerly.

日 *jih*⁴, sun, is the radical, the 72nd, as the idea early, has to do with the rising sun. The 𠄎 *shih*² is a contraction for 甲 *chia*³, first, a helmet. 早 *tsao*³ is the time of day when the sun 日 has risen as high as a man's helmet. It also means first 甲 sun 日. (W. 143 E.)

112 挑

*t'iao*¹, To carry a load from the two ends of a pole, to stir up, to choose, to reduce.

手
兆
州

*shou*³ or *t'i*² *shou*³ is the radical. See No. 53. *chao*⁴, omen, is a picture of the lines on the back of a tortoise shell brought out by heating for divination ; in the middle is 卜 *pu*³ in its ancient form ; an omen, a million or vast number. (W. 56 D.) This phonetic is the same as in 逃 *t'ao*² to run. It is two 八 *pa*¹ characters, one outside the other

indicating wide separation. In running the steps are lengthened literally twice as long as in walking. In carrying a burden 挑 a person takes long steps.

113 天

*t'ien*¹, Heaven, the sky, a day, the weather, celestial; the Emperor, great, high, any superior over an inferior; moral superiority.

大 *ta*⁴, great, is the radical, but the meaning of the character is not the one 一 great 大, as it is often translated, but the one sky 一 which is over man 大; thus it is an indicative character, not a logical combination. (W. 60 C and 1 C.)

114 節

*chieh*², The nodes or joints of the bamboo, any joint, knot, verse; a feast day; temperance.

竹 *chu*², is the radical, No. 118, bamboo. (See No. 7.)

即, 卽 *chi*² To eat, that which is done as soon as the fragrance of the cooked rice 食 (see No. 75) is smelt. By extension a conjunction meaning consequence in general, being the equivalent in *wen li* of the 就 *chiu*⁴ of common use. (W. 26 M.)

卩, 卩 *chieh*², is purely phonetic in 卽. It is written either 卩 or 卩. (See No. 42.) It is the 26th radical, meaning joint. (W. 55 B.)

115 初, 𠂔

*ch'u*¹, To cut out 刀 *tao*¹ clothes 衣 *i*¹; i.e., to begin making garments, which is the first step in civilization; to begin, the first, at first.

刀 *tao*¹, knife, is the radical, the 18th. For 衣 *i*¹, see No. 51. 初 The first thing in making clothes 衣 is to cut out 刀. (W. 16 B.)

116 給

*kei*³, To give to, to let, allow, for, instead of, to. Read *chi*³, to receive, to afford, to give out.

糸 *ssu*¹ silk floss, is the radical, No. 120.

合 *ho*², To join, union, harmony. (See No. 103.) To give is to join 合 silk threads 糸. Silk is a popular present.

117 叫, 喙

*chiao*⁴, To call, to tell, to command, to cause; the cries of the birds and animals; named, termed.

口 *k'ou*³, mouth, is the radical, No. 30.

斗, 𠂔 *tou*³, Measure, ten 十 *sheng*¹ or pints 升. It is a picture of the peck measure, said to be a scoop with a handle; 68th R. (W. 98 B.) 叫 is to call out 口 the measure 斗.

118 半, 半



半 *pan*⁴, To divide in two; a half, a large piece of.
十 *shih*², ten, is the classification in the standard dictionary, the 24th radical. It comes etymologically from 八, to divide, and 牛 an ox. (See No. 50.) To divide 八 an ox 牛 into two halves as butchers split the beef down the backbone. (W. 18 D.)

119 過, 過


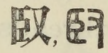
*kuo*⁴, To pass by, cross over, to pass time, to exceed, sin of ignorance, sign of past time.

辵 *cho*⁴ to go, is the radical, the 162nd. The rest is a suggestive phonetic. See No. 10.



高, 𠂔 *kua*³, A wry mouth, hare lip or cleft palate It is from 口 *k'ou*³, mouth; and



*kua*³, Skull and bones, to strip off the flesh, to bone, dislocate a skeleton, broken, and so a defect. The 辵 to go, means action and 高 *kua*³, defective; defective action is sin 過. (W. 118 A.)


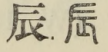
120 緊



*chin*³, To bind fast, to press tight, urgent, important. From 糸 *ssü*¹, *mí*⁴, a silk thread, the 120th radical and 固 *chien*¹, firm, solid. To have hold 攴 of one's servants 臣, *ch'en*²; 臣 a servant bending before his master, the 131st radical. (W. 82 E.)

121 以 巳



*i*³, A form of 目 or 已 already. When preceded by 可 *k'o*³, could, it is equivalent to can be, may be. It is a very ancient primitive representing the exhalation of breath, the virtue of any object, its use, and so use until exhaustion, to end, to be no more, passed, already. It is written in four ways in modern times, 已 目 厶 以. When written 以 it means use, by, with, by means. (W. 85 B, F.)

122 晨



*ch'en*², Sun shining forth, morning. 日 *jih*⁴, sun, is the radical, No. 72. 辰 *ch'en*², A day, time, the 161st radical; 7 to 9 A.M., the heavenly bodies. These are borrowed meanings; the original means to be pregnant, a woman who bends forward 尸 *jen*² to conceal 𠂔 *mien*⁴ her pregnancy, "her shame," says the Shuo Wen. (W. 30 B.) Purely phonetic here. 𠂔, 𠂔 *mien*⁴, A woman sitting, — is the girdle, at the

left is the seat, at the right is an apron that hides the front of the body, the pregnancy, says the Shuo Wen. Therefore the meaning to hide, conceal. (W. 112 L.)

123 昨

*tso*², Yesterday, time past.

日 *jih*⁴, sun, is the radical, the 72nd.

𠂇, 亡, 𠂇 *wang*², A primitive meaning to hide, from 入 *ju*⁴, to enter, and 凵 a hiding place.

乍, 𠂇 *cha*⁴, is 𠂇 plus 一 which represents an obstacle, that is, to seek to hide and to be hindered; therefore the modern meanings of suddenly, hastily, unexpectedly. (W. 10 F.)

昨 yesterday has passed suddenly out of existence.

124 現

*hsien*⁴, The glitter 見 of gems, 玉; to appear, to manifest; at once, now.

玉, 王 *yü*⁴, a gem, (the radical, No. 96), jade, pearly, half translucent stones. The character represents three pieces of jade strung together, the dot being added to distinguish it from 王 *wang*², king. (W. 83 A.)

見 *chien*⁴, to see; the appearance of. (See No. 85.)

125 時, 晷

*shih*², Time.

日 *jih*⁴, sun, is the radical, No. 72.

寺 *ssü*⁴, temple, is the conventional phonetic for the modern writing. 土 = 之 *chih*¹ is a small plant 屮 issuing from the ground 一; to grow, development, continuity. Standing alone it is borrowed now for the sign of the genitive or possessive case in the classic language. 寸 *t'sun*⁴, inch, rule, law. Hence the 寺 *ssü*⁴ or temple is the

place where the law 寸 is applied constantly 屮. (W. 79 B.)

耑

The ancient writing of 時 *shih*², was 耑, meaning the time of sprouting of plants under the influence of the sun, or perhaps the continuity 土 = 之 of the solar 日 periods. (W. 79 B.)

126 候

*hou*⁴, To wait, to expect, to inquire, a time or period.

人 *jen*², is the radical, the 9th. The character was originally written 侯 meaning a nobleman, and read *hou*².

侯, 侯, 侯 *hou*², The upright stroke was inserted, some say, to differentiate the meaning of wait, time, etc. Others say it is the archer's attendant. The original character is composed of 矢 arrow (see No. 100), sticking in the target above 厂 with a man beside it 人. The man is reduced to 亻 and the target to 彀. Shooting at a target was the means of selecting officials, for the good shot must have an upright heart, so the character means a nobleman. With the 亻 reduced to 丨 and another 亻 added it means to wait 候 as a target marker does. (W. 59 H.)

127 明, 明

*ming*², bright, the dawn; evident, open; intelligent; illustrious in virtue.

日 *jih*⁴, sun, is the radical, No. 72.

月 *yüeh*⁴, moon (see No. 43.) The sun and the moon are the two brightest things. The early seal character has the character 囧 for window instead of 日 sun. Here the idea

明

of brightness was from the moon shining in at the window. (W. 42 C.)

128 從 𠂔

*t'sung*², To follow, obey. A man walking after another, and often written 从 to represent that idea.

彳 *ch'ih*⁴ is the radical, No. 60. 從 is two men 从 walking 彳 and stopping 止 together, i.e., to follow, obey. (W. 27 A.) In the seal character the 彳 and 止 are united into a 辵 *cho*⁴, going. See No. 10.

VOCABULARY I OF BALLER'S LESSONS.

129 記

*chi*⁴, To remember, being composed of 言 word, and 己 self, succession; to record; a sign; to tell 言 the succession 己 of facts.

言 *yen*², words, is the R., the 149th. (See No. 10.)

己, 弓, 丩 *chi*³, self, in the seal writing represents threads on a loom, two of the warp, horizontal, and one of the woof, perpendicular; hence the meaning of succession; the 49th R. It is borrowed to mean self. (W. 84 A.)

130 慢

*man*⁴, Remiss, rude; to treat haughtily; slow, easy, sluggish.

忄, 心 *hsin*¹, called the *shu*⁴ *hsin*¹, is the radical, No. 61, as the qualities are those of the heart or mind. cf. 快 *k'uai*⁴, quick, No. 109.

曼, 曼 *man*² the phonetic, means to draw, extend or pull out with the hand, long. 冂 *mao*⁴ is a hat or cap (picture 冂 with a — to represent the head). 冂 曼 *mao*⁴, to rush on

heedlessly or with the eyes covered. The 目 is written horizontally to make room for the 又 hand, which pulls. (W. 34 J.)

131 長, 𠄎
𠄎

*ch'ang*², Long. The 168th radical, used in matters relating to hair, as it is a contraction of 髟 *piao*¹, bushy hair, the 190th radical. The seal writing shows that it is hair so long that it must be tied with a band —, and pinned with a brooch 𠄎. It also means growth to manhood when the hair is long, and is read *chang*³, for the meaning growth. It also had the inverted man placed below 𠄎 to indicate change or growth. The modern form is an arbitrary contraction. (W. 113 A.)

132 店

广, 广 *tien*⁴, A shop, an inn.
广, 广 *yen*³ A single slope shed roof, being half of 宀 *mien*², or roof; a declivity or slope; the radical of this character, the 53rd; an outhouse or hut. (W. 59 I.)
(See No. 24.)

占 *chan*¹, To ask 口 about some enterprise by heating a tortoise shell 卜; divination. It is purely phonetic unless we think that the diviner lived in a sort of public inn or shop, and a diviner's house was one of the first kinds of shop. (W. 56 B.) 占 has the same sense as 佔 to usurp or to occupy, hence well used in 店 *tien*⁴ inn where one occupies a room for a consideration.

133 臉

肉, 肉 *lien*³, Face.
肉, 肉 *jou*⁴, Flesh, meat, made up of 勺 *pao*¹, a bundle,

and 爿 strips of dried meat; the 130th radical and the radical of this character. (W. 17 G. and 54.)

僉 *ch'ien*¹ All, unanimous, meeting, together. From 亼 *chi*², together, 夨 several men and 𠂔 *hsüan*¹, clamor. A crowd cannot keep silent. Suggestive phonetic, for the *faces* are the conspicuous feature of a crowd. (W. 14 E.)

134 壺, 壺 *hu*², A pot, a jug.

士 *shih*⁴, a scholar, is the radical, the 33rd, but has nothing to do with the meaning, as it is simply the picture of the cover 士 on a vase 亞. Compare *ch'ü*⁴, 去 No. 67. (W. 38 G.)

135 脚 *chiao*³, A foot, a base.

脚 肉 *jou*⁴, flesh, is the radical, No. 130. See No. 133.

却 *ch'üeh*⁴, To throw aside, referring to the leg being thrust back when sitting flat on the ground. It is composed of 卩 *chieh*², the radical, No. 26 (see No. 42), and 去 *ch'ü*⁴, to go, reduced from 谷 *ch'iao*⁴, the upper lip or 爿 flesh above the 口 mouth. To restrain 卩 the desires 谷. The character is still written 脚. (W. 17 H.)

136 輕 *ch'ing*¹, Light, not heavy. To think lightly of; to slight.

車, 車 *ch'e*⁴, is the radical, (classic *chü*¹), a cart; the axle 丨 two wheels, 二 and the body 日; it is set upright in writing to give more room; in composition it means to roll, to crush. It is the 159th radical of characters relating to vehicles. (W. 167 A.)

𣶒, 𣶓 *ching*¹ is a pure phonetic here. It represents the streams 𣶒 flowing under the surface of the ground 一, and the 工 is not *kung*¹, but 壬 *t'ing*³, and is of phonetic force only, as seen in the seal writing. (W. 12 H.)

137 乾, 乾

*kan*¹, The drying effect of the sun, dry, exhausted, to dry, clean. Adopted as a son by contract. Read *ch'ien*², the cloudy sky, heaven, the powers of nature, father.

乙 *i*¹, one, a stem, curved, vapor, is the radical, the 5th. A redundancy, however.

𣶒, 𣶓 *kan*⁴ is the sun 日 penetrating the jungle 𣶒 and drying up the vapors that were lying low on the ground 𣶒 𣶒. The lower part of the 𣶒 is suppressed to give place to the 𣶒 vapors. It has the idea of evaporation, fogs lifting, sun rising, etc. With the adding of 乙 to form 乾 *ch'ien*², the idea of rising vapors is intensified, and the character means cloudy sky, not the blue firmament. It is used for *kan*¹, dry, by a license instead of 乾 in which 旱 represents the drying effect 乙 of the sun upon dampness. (W. 117 D.)

138 冷

冫, 大 *leng*³, Cold, chilly.
 冫, 大 *ping*¹, To freeze, ice. It represents the crystals that form on the surface of freezing water. It is the 15th radical of characters referring to cold and ice. (W. 17 A.)

令 *ling*⁴, A law, an order, to command, your honored. Pure phonetic in 冷. (W. 14 I. See No. 61.)

139 熱

*jo*⁴, Hot, to warm, fever.

火 *huo*³, fire, is the radical, No. 86. (See No. 47).

Here written 𤇀 to save space.

執 𢦏 *chih*², to grasp, to seize, to hold, to attend to.

It is composed of

幸 *nieh*⁴ a man 大 (changed to 土) who committed an offence 干 twice 𠄎 or repeatedly, i.e., a criminal; (羊 *jen*³, is a second offence.) (W. 102 F.) and

丸 *chi*⁴ to hold, to keep. A picture of a hand 𠄎 grasping something 丩. It is changed in composition frequently to 丸 and 凡. (W. 11 E.) Hence the meaning of 執 *chih*², is to seize 丸 a criminal 幸, or to grasp anything. (W. 102 G.) *Jo*⁴ 熱 is the sensation when you grasp 執 fire 火.

140 深

*shen*¹, Deep, profound, ardent, intense; deep tinted.

水
采 窞

*shui*³, is the radical, the 85th. (See No. 79.)

窞 *shen*¹ is the Chinese hearth or stove, or small cave-like hole 穴 under the kettle, (or in the *k'ang*⁴) in which the hand 𠄎 pokes the fire 火. It looks dark and deep, therefore the meanings deep, profound. The fire and hand 𠄎 have been transformed into 木 and the dot on the 穴 *hsüeh*² has been arbitrarily omitted by the scribes. Combined with 𠄎 water it means deep; combined with 𠄎 hand, it means to fathom, or probe 探 *t'an*¹⁴. (W. 126 B.)

141 濕

*shih*¹, Moist, wet, damp, low lying ground, dejected.

水 *shu*³, water, is the radical, the 85th. (See No. 79.)

暴 *hsien*³, Two silk threads 絲 exposed to the sun 日 where they become visible; so, to be visible, to appear, remarkable, evident, bright. The bottom of the character is contracted from 𠂇 to 𠂆. (W. 92 E.)

The water 水 appears 暴 in a wet place 濕. In another writing 溼 the 日 is replaced by 一 and the 𠂆 by 土 *t'u*³, giving the meaning of the earth 土 where water 水 appears 暴. (W. 92 E.)

142 高, 高

*kao*¹, Lofty, high, eminent, noble, high priced, excellent.

The 189th radical. In composition it is variously contracted, overturned and mingled with other elements. It represents a high pavilion 宀 on a lofty foundation 冂, and with a hall 口 where the people sit. (W. 75 B.) See No. 98.

143 帶, 帶

*ta*⁴, A girdle, a sash, belt, zone; to take along

with one as if worn at the girdle, to bring, to take, to lead, together with. It represents a belt — with trinkets hanging from it 巾, and the robes falling below 巾 one over the other. The lower part is made up of two chin 巾 characters one outside the other. *Chin*¹ 巾 is a handkerchief suspended from a girdle, the two ends hanging down, the 巾 also meaning suspension. It is radical No. 50, relating to cloth. (W. 35 A, and W. 24 Q.) 巾 *chin*¹ is the radical of this character.

- 144 寬, 寬 *k'uan*¹, Large, broad; gentle, to forbear, slow, to enlarge.
 宀 *mien*², roof, is the radical, No. 40. (See No. 1.)
 寬, 寬 *huan*¹ A chamois with slender horns, 𠂇 = 𠂇 *kuai*¹, (W. 103 C.) 𠂇 represents the head, legs, and tail, (often omitted). 寬 may mean broad because a spacious enclosure is needed for the breeding of these wild animals. (W. 106 D.)
- 145 窄, 窄 *chai*³, Narrow, contracted, the opposite of *k'uan*¹; narrow-minded.
 穴 *hsueh*² cave, is the radical, No. 116. (See No. 97.)
 乍 *cha*⁴, To enter a hiding place and be hindered, i.e., crouching. Therefore we have 乍𠂇, crouching down in a 穴 cave, 窄 narrow. (W. 37 G, and 10 F.) (See No. 123 for *cha*⁴.)
- 146 走, 走 *tsou*³, To walk, to travel, to hasten, to depart. The 156th radical. The seal character above represents a man bending over to walk rapidly 夭, and therefore means to bend. The part underneath is 止 *chih*³, a foot at rest, or to stop; hence the combination may mean to bend the leg and to stop, i.e., to walk. Williams. (W. 112 A, D.)
- 147 放, 放 *iang*⁴, To put out to pasture, to let go, to put; loosen, liberate, to set free, disorderly.
 支, 支 *p'u*¹ to tap, to strike, oversee, is the radical, No. 66. A hand with a stick. (W. 43 D.)
 方, 方 *tang*¹, A square, an open space, the 70th radical. Hence the combination means 放到

drive out 支 into an open space or pasture 方. Compare 牧 *mu*⁴, to drive 支 cattle 牛, a shepherd. (W. 117 A.)

148 講

*chiang*³, To converse together, to preach, to explain.

言 *yen*², is the radical, the 149th.

講 *kou*⁴ is a graphic representation of the timbers in the roof and framework of a Chinese building; hence its meaning of a network, a setting in order, a combination. Combined with 言 it means setting words 言 in order 講, i.e., to explain, to converse. Compare 構 wood 木 set in order, the truss of a roof. (W. 104 B.) Tuan shih's Shuo Wen says this character represents a network of irrigating ditches.

149 作

*tso*⁴, To act, to do, to make; to arise, to appear; to arouse. It refers to doing things, while 做 refers more to making things.

人 *jen*², man, is the radical, the 9th.

乍 *cha*⁴, Suddenly, to excite. (See No. 123.) No etymology is given for 作.

150 救

*chiu*⁴, To assist, to rescue, to save from wrong.

支 *p'u*¹ to tap, is the radical, the 66th. (See No. 147.)

求 *ch'iu*², to ask, is the phonetic. Its meaning of to ask, pray, is found in the supposed custom of offering sacrifice and taking the skin of the offering in the hand, to present with the petition. The character repre-

sents the hand 𠂇 holding the tail or skin 尗. (W. 45 K.)

151 舖

*p'u*⁴, A shop. Correctly written 鋪 with 金 *chin*¹ for the radical.

舌, 舌

*she*², tongue, is the radical, the 135th. A picture of the tongue protruding from the mouth. (W. 102 C.) (See No. 73.) It is, however, really composed of 舍 *she*² (See No. 40), cottage, and 甫 *fu*³ as a pure phonetic. 甫 is aptitude 用 *yung*⁴ (an arrow hitting a target) for founding a family, manhood, and then, the name assumed at manhood or given by a friend. (W. 109 D.)

甫, 甫

152 哥

*ko*¹, Older brother.

口

*k'ou*³, mouth, is the radical, No. 30.

可, 可

*k'o*³, To send forth a breathing ㄚ of approbation from the mouth. Doubled it means to sing. It is borrowed for brother. When the lower stroke ㄚ is curved the other way, it is a cry, or difficult breathing. See No. 258. (W. 58 I.)

153 弟, 弟

*ti*⁴, Younger brother.

弓

*kung*¹, bow, is the radical, (the 57th) according to Kang Hsi's arbitrary classification. But see No. 86 for the primitive form and etymology. (W. 87 E.)

154 隻, 隻

*chih*⁴, A hand 𠂇 holding a single bird 隹, not a pair as in 雙 *shuang*¹; hence the meaning single, one by itself, a numerative of

slips, animals, birds, single individuals of things in pairs or sets, as arm, eye, shoe, etc. (W. 168 G.)

隹, 隹 *chui*¹ short-tailed birds, is the radical, No. 172. The seal forms show it to be a picture of a bird with a short tail, cf. 鳥 *niao*³, bird with a long tail. (W. 168 A.) (See No. 41.)

155 打

*ta*³, To strike, to beat ; doing in general.

手 *shou*³, hand, here called the *t'i*² *shou*³, is the radical, No. 64.

丁, 丁 *ting*¹, a nail (a picture) is that which the hand 手 strikes. Therefore the hand and the nail together form the verb to strike (the subject and the object of the verb). (W. 57 A.) Read *ting*⁴ it means to nail.

156 洗

*hsi*³, To wash. The radical is 水 *shui*³, water. (See No. 79.) In order to wash 洗 you must first 先 have water 水. (For *hsien*¹ 先 see No. 27.)

157 忘

*wang*²⁴, To forget. 心 *hsin*¹, heart, is the radical, No. 61.

亡, 亡, 亡 *wang*² to enter 入 a hiding place 匚 to hide ; to perish, to run away, to cease. (W. 10 E.) The mind 心 ceases to act 亡, that is, forgets 忘.

158 眼

*yen*³, Eye, a hole.

目 *mu*⁴, eye, is the radical, No. 109. (See No. 102.)

艮, 艮, 艮 *ken*⁴ firm, is a suggestive phonetic. It is the 138th R. meaning also, perverse, obstinate, to stop. It is from 目 *mu*⁴, eye, and 匕 *hua*³

to turn, change suddenly (a man 人 inverted 匕) as the eye changes in anger; therefore anger, defiance, haughtily, etc. (W. 26 L.) It is in the eye that anger may first be seen in another person, hence the use of 艮 in the character for eye.

159 睛

*ching*¹, The iris of the eye, the pupil; some say the eyeball.

目 *mu*⁴, is the radical, No. 109. (See No. 102.)

青 *ch'ing*¹, The first of the five colors, the color of nature, as the green of sprouting plants, the blue of the sky, the azure of the ocean, dark green, and black. (See No. 63.)
The black 青 part of the eye is the pupil 睛 or the iris.

160 條

*t'iao*², A twig; a bill; a classifier of long, slender things.

木 *mu*⁴, wood, is the radical, No. 75.

攸 *yu*¹ to ford, is a man 人 crossing water (reduced to 亻), and tapping with a stick 攴 to sound the depth. It was borrowed to mean a relative pronoun, and equivalent in wen li, of 所 *so*³, a place. In 條 the 木 character may have been added because the pole used in sounding was of wood, and so the meaning of twig, slender, etc., came naturally by extension. (W. 12 C.)
A slender stick 條 of wood 木 is used by a man who fords 攸 the stream.

161 街

行 *chieh*¹, A street, avenue; place of markets.
彳 *hsing*², to go, is the radical, No. 144. It represents two footprints, one step with the left 彳 *ch'ih*⁴ and one with the right 彳

ch'e⁴ (the reverse of 彳). 行 *hsing²* is the radical of characters relating to motion, the phonetic being inserted in the middle. (W. 63 C.)

圭 *kuei¹*, Lands, feudal appanages; from 土 *t'u³*, soil, doubled. By extension it is used of the sceptres or batons given the nobles when they were invested with their fief. (W. 81 B.)

162 雙

shuang¹, A pair, a match; an equal; to go with, to be matched.

隹 *chui¹* birds, is the radical, No. 172. (See No. 154.) Two birds 隹 held in one hand 又 make a pair 雙. (W. 168 G.)

163 鞋

hsieh², Shoes; also written 鞮.

革, 鞮 *ko²*, To skin, to skin an officer, or degrade him from office, leather. It represents the skin of a sheep 羊 (contracted from 羊) stretched between two bars 二 with two hands 扌 at work on it to scrape off the wool. Radical No. 177. (W. 105 A.)

圭 *kuei¹* is the phonetic. (See No. 161.) Leather 革 next to the land 圭 *kuei¹*, is a proper sign for shoes, 鞋.

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164 禮

li³, An act, particularly acts of worship, which will bring happiness; ceremony, propriety, good manners; offerings required by usage.

示 *shih⁴*, is the radical, No. 113, written 示 in composition. It means a revelation (auspicious or unlucky) from heaven. The

two horizontal lines are the old form of 上 *shang*⁴, high, superior; and the 小 represents sun, moon and stars, or signs in heaven which reveal transcendent things to men.

豐, 豊 *li*⁴ A vessel used in sacrificing. From 豆 *tou*⁴ (see No. 105), a vessel, and 凵 *k'an*³, a receptacle above it, ornamented with two sprays 丰 *feng*¹, symbol of plenty. (W. 97 B.)

Revelation 示 is needed in abundance 豐 to teach how to worship 禮.

165 殺

殺 *sha*¹, To mow grass; to cut, shear, slay, kill.
 攴 *shu*¹ the right hand making a jerky motion, to strike, a stick, kill, is the radical, No. 79. (See No. 71.) (W. 22 D.)

杀, 𠂔 *sha*¹, to shear off the heads of grain, to kill.
 𠂔, 𠂔 *i*¹ Shears, representing the cutting blades.

𠂔, 𠂔 *shu*², Millet, the glutinous kind with loose drooping heads, the seal character being a picture of it. (Also another writing is a hand separating three grains, hence glutinous millet, requiring effort to separate.) One dot is omitted in the modern writing 殺. So we have for *sha*¹ 杀, to cut off 𠂔 the heads of the millet 𠂔, and for the whole 殺 *sha*¹, the addition of the radical gives the strong motion of striking, intensifying the idea of to kill. (W. 39 B and 45 J.)

166 正

正 *cheng*⁴, Upright, correct, exact. proper, orthodox, etc.

止 *chih*³, is the radical, No. 77. (See Nos. 10 and 12.) To stop 止 at the appointed limit — without going astray is correct 正. (W. 112 A, and I.)

167 春, 瞽

*ch'un*¹, Spring, pleasant, wanton, lewd.

日 *jih*⁴, is the radical, No. 72. The seal writing has been strangely modified by moderns. It represents the budding and growth 屯 of plants 艸 under the influence of the sun 日. (W. 47 P.)

168 夏, 夔

*hsia*⁴, Summer, variegated, large. The first great dynasty.

久 *chih*^{3, 4} to follow, is the radical, No. 34.

頁 *yeh*⁴ A man, head. A man 頁 who walks 久 with his hands hanging down folded ☉ as farmers do in summer 夏 when the crops grow by themselves. In the modern character 頁 is contracted. (W. 160 D.)

169 秋, 焮

*ch'iu*¹, Autumn, harvest.

禾, 禾 *ho*², grain (growing) (a picture), is the radical, No. 115.

火, 火 *huo*³, fire (picture) is the 86th radical. Therefore autumn 秋 is the season when the grain 禾 standing in the fields, is burned 火, i.e., whitened and ripe (W. 121 C.)

170 冬, 夔

*tung*¹, The last or winter season; the end; to store up.

凵 *ping*, ice (picture, see No. 138) is the radical, No. 15.

夔, 夔 *chung*¹ End, fixed. (To be distinguished from

radicals 34 夂 *chih*³, 35 夂 *su*¹, 36 夕 *hsi*⁴, and 66 攴 *p'u*¹.) It is a skein of thread fastened at the end by a spindle or tie. The frozen 冫 end 夂 of the year is the winter season, 冬. An older form had sun 日 meaning the cessation of the action of the sun; or it might mean the sun confined. (W. 17 F.)

臭

171 季

*chi*⁴, Tender, the youngest of brothers, the end of a series of months or a season; the four seasons.

子 *tzu*³, son, is the radical, No. 39.

禾 *ho*² is contracted from 稚 *chih*⁴, the most delicate 稚 among the children 子, i.e., the last; then the last month of a season, and the season itself 季. (W. 94 A.)

172 臘

*la*⁴, To dry meat, the 12th month; winter solstice.

月, 肉 *jou*⁴, meat (see No. 133) is the radical, No. 130.

鼠 𧈧 *lieh*⁴ Hairy, bristly, disorderly. It is a hairy 𧈧 head 凶, *hsin*¹ and 鼠 *shu*³ rat, contracted into 鼠. It has the legs, head whiskers and tail of a rodent. (W. 40 B, C.)

173 夜, 夾

*yeh*⁴, Night.

夕 *hsi*⁴ evening (see No. 14) is the radical, No. 36. The seal form shows that it means what is done by man 大 at evening 夕, that is, to lie down on his side 夕, and sleep; then by extension, night. The modern form is a quaint invention of the scribes, a man 人 under a cover 亼 at evening 夕. (W. 60 I.)

174 抬
擡

*t'ai*², To carry on a pole, to elevate.
 手 *shou*³, hand, is the radical, No. 64.
 台 *t'ai*², A mouth 凵 exhaling a breath 凵. This is an arbitrary contraction for the form 臺 which is a high place 高 with the topmost point 丷 changed to 土 and 至 *chih*⁴ (underneath in place of 凵), birds alighting there. (See No. 88); to elevate. (W. 75 B.)

175 開 闕

*k'ai*¹, To open, to begin; to boil.
 門 *men*², two-leaved door is the radical, No. 169.
 井 *kung*³ Two hands folded, the 55th radical. The character represents two hands 井 taking away the bar — from the door, that is, opening it. cf. 門 *shuan*¹, bolt. (W. 115 C.)

176 少

*shao*³, Few; *shao*⁴, young.
 小 *hsiao*³, small, is the radical, No. 42.
 丿 *p'ieh*¹ A left stroke, to diminish. To diminish 丿 that which is already small 小; few, less. (W. 18 M.)

177 鐘

*chung*¹, A bell, a clock.
 金 *chin*¹, metal, is the R. No. 167. (See No. 13.)
 童 *t'ung*², A boy under 15 and unmarried, a spinster. It was originally a slave boy, like 妾 *ch'ieh*¹, a slave girl. It is from 辛 *hsin*⁴, crime, and 重 *chung*⁴, grave. A grave crime committed by parents caused the children to be reduced to slavery. The slaves were forced to remain unmarried, and so the meaning spinster, bachelor, virgin, and then concubine and catamite, for they were used as such. A slave might be beaten just as a bell. (W. 120 K.)

- 178 點 *tien*³, A black spot, a point, to punctuate, to light, as a lamp; to count or check off, a minute of time.
- 黑, 墨 *hei*¹, black, soot, is the radical, the 203rd. The soot 黑 which the fires 赤 leave around the vent 竈 where the smoke escapes. The 赤 is a contraction of 炎 *yen*². (W. 40 D.)
- 占 *chan*¹, To ask 口 a diviner 卜, to divine. It is purely phonetic. (See No. 132.)
- 179 動 *tung*⁴, To move, excite, to begin.
- 力, 筋 *li*⁴, Strength, muscle. A picture of a muscle in its sheath. It is the radical of the character, No. 19. (W. 53 A.)
- 重 *chung*⁴, Heavy. (See No. 22). (W. 120 K.)
When force 力 is exerted on heavy things 重, they move 動.
- 180 刻 *k'o*⁴, To cut, to carve; a quarter of an hour.
- 刀, 利 *tao*¹, the Rad., No. 18, a knife.
- 亥, 豕 *hai*⁴ purely phonetic, an horary character, 9—11 P.M. It is a picture of a pig, 豕 *shih*³ with a tail added. (W. 69 K.)
- 181 分 *fen*¹, To divide, distinguish, a minute. *Fen*⁴, duty, share.
- 刀 *tao*¹, knife, is the radical, the 18th.
- 八 *pa*¹, To divide.
A knife 刀 that divides 八 = 分 to divide.
- 182 表 *piao*³, The outside, to make known, to manifest; a watch, indicator.
- 衣 *i*¹, clothes, is the R., the 145th.
- 毛 *mao*², Skins, furs, hair. Clothes were originally skins with the hair outside, therefore this character means the outside of clothes, the

manifestation of the person, therefore, to manifest 表. A watch manifests the time. (W. 16 K.) The emperor dressed his huntsmen in different kinds of skin 毛 to *indicate* 表 their functions in the chase.

183 間 *chien*¹, A space, interval, division of a house.
 門 *men*², door, is the R., No. 169. 間 has the sun 日 shining through the opening, therefore the meaning, space, interval. See No. 5 and 12.

184 多 *to*¹, Many, much, too much, reduplication.
 夕, 夕 *hsi*⁴ evening, is the R., the 36th. Because easy to write it was repeated for the meaning many. Perhaps it means many, like the evenings that follow one another without ceasing. (W. 64 A, E.)

185 偈 *tsan*²³ I, we. *To*¹ *tsan* when, sometimes written 偈.
 人 *jen*², is the radical; 口 *k'ou*³ is the radical when written 偈.
 咎 *tsan*² I, we, is an arbitrary modern abbreviation for 譖 which is 无 *tsan*¹ doubled, meaning a brooch or hairpin and 日 *yüeh* added, meaning to murmur, (W. 26 D.)

186 後 *hou*⁴, After, behind, to postpone; posterity.
 彳 *ch'ih*⁴ a step, to march, is the R., the 60th.
 玄 *yao*¹ A fine thread. (See No. 8 and 24.)
 To march 彳 while stretching a fine thread 玄 out behind. The 及 *chih*³, to follow is

a radical redundancy as it also means to go. (W. 90 A.)

187 地

*ti*⁴, The earth, the ground, a place.

土 *t'u*³, earth, is the R., the 32nd.

也 *ieh*³, Also, see No. 4.

188 拜, 拜

*pai*⁴, To worship, pay respect to either man or God.

手 *shou*³, hand, is the R., No. 64. The rest of the character 手 is also *shou*³ 手 and *hsia*⁴, 下.

手 It was formerly written with the *hsia*⁴ 下 under both hands 拜 meaning both hands hanging down, in the attitude of respect, or worship. (W. 48 E.)

189 晌

*shang*³, Noontide, midday.

日 *jih*⁴, sun, is the R., the 72nd.

向, 向 *hsiang*⁴, is a picture of a small north window under the eaves of the house 宀; by extension it means, direction, to face; to like, to favor. (W. 36 E.)

When the sun 日 faces 向 the south window it is midday 晌.

190 午

*wu*³, 11 A.M. to 1 P.M., noon; 7th of the 12 stems.

十 *shih*², ten is the R., the 24th.

午, 午 Some say this is the representation of a noon mark on the side or end of a house. In combinations it has the sense of definite, fixed, exact as in 許 *hsü*³, to promise, 忤 *wu*³ obstinate, etc.

191 已

*i*³, Already, past, to cease, to decline.

己, 巳 *chī*³, self, is the R., the 49th. The original writing of this character 己 巳 is now found in four forms 己 人 目 以. It is a very ancient symbol, to represent the exhalations of the breath, the virtue that springs from an object, its action, its use, then, use until exhaustion, to end, to pass away. cf. 台似官 (W. 85 B.)

192 座

*tso*⁴, A raised seat, throne, numerative of mountains, cities, houses.

广 *yen*³ covering, shelter, shed, is the R., the 53rd.

坐, 坐 *tso*⁴, To sit down, to rest, to place; to reign. It is two men 从 seated, facing each other, on the ground 土. (See No. 66.)

The radical 广 indicates larger things, or men sitting in a house, so a seat 座. (W. 27 D.)

193 城

*ch'eng*², A city, a city wall.

土 *t'u*³, is the R., the 32nd.

成, 成 *ch'eng*², is made from a 丁 a nail, a boy and a battle axe 戍 *wu*⁴ in which 戈 *ko*¹ is the radical. When a boy 丁 is big enough to wield a battle axe he is grown up or completed, a man, i.e. *ch'eng*² *ting*¹, 成 丁. The character means, completed, to become, to finish. When earth 土 is built into a city wall 城 it has *attained* 成 to its highest usefulness. (W. 71 M.)

194 封, 封

*feng*¹, A fief, a territory; to appoint to office over a fief; to seal up, to blockade, to stamp, an envelope.

寸 *ts'un*⁴, inch, is the R., the 41st. (See No. 69.)

圭 *kuei*¹, is, according to the seal character, the land 土 and crops 丷 under the rule 寸 of a landlord, that is a fief. Such is the Chinese explanation. Wieger considers it erroneous. He thinks it a tree 木 on a mound 土 in the center to indicate the feudatory or imperial possession of the land. 寸 added indicates rule. (W. 79 E.)

- 195 信, 信 人 *hsin*⁴, Faith, sincerity, to believe in; a letter; arsenic.
 人 *jen*², is the radical. A man 人 standing beside his word 言, that is, faithful. Some ancient forms are a man and mouth; also a heart and a word; that is words coming from the heart, sincere. (W. 25 H.)

BALLER, LESSON VII.

- 196 再 *tsai*⁴, Repeated, a second time, also.
 冂 *chiung*³ a limit, is the radical according to the dictionaries, the 13th. But etymologically it is
 市 *liang*³ a weighing instrument or scale in equilibrium and 二 *erh*⁴, two, added to indicate a second weighing or repetition, twice, etc. (W. 35 J.)
- 197 歲 *sui*⁴, Year, harvest, age; Jupiter, the planet that indicated whether an attack was to be made or not.
 止 *chih*³, stop, is the R. of the dictionaries, the 77th, but the combination 歲 is from 步 *pu*⁴ a step, a planet, and
 戍, 戍 *hsü*¹ which is a spear 戍 *wu*⁴ and its wound 一. The lower part of the *pu*⁴ 少 is enclosed in

the 戌 *hsü*¹, at the bottom. Jupiter's period of twelve years was a cyclical period used by the Chinese and called a great year 大歲. It was later adapted to the twelve months and used commonly for a year. (W. 71 P.)

步, 步 *pu*⁴, A step. It is composed of 止 to stop and the same reversed underneath with the opposite meaning, to start. A step 步, is the starting 少, and stopping 止 of the feet in walking. (W. 112 F.)

198 數 *shu*³, To count, *shu*⁴ a number.

支 *p'u*¹ to tap, to govern, is the radical, the 66th, referring perhaps to the habit of men to check off with the finger as they count.

婁, 婁 *lou*² Troublesome, frequent, and so appropriate in the character meaning to count off. It is composed of 女 *nü*³ women 中 *chung*¹ enclosed in 母 *mu*³ the women's prison, and so has the meaning, idle, useless, troublesome, repetitious, frequent. (W. 67 N.)
數 *shu*⁴ meant originally to govern 支 these women prisoners 婁.

199 等 *teng*³, To compare, an order, series, class; such, like; to wait.

竹 *chu*², bamboo, is the R., the 118th, see No. 7 and cf. 第 *ti*⁴ No. 86.

寺 *ssu*⁴, Temple, the place where the rule 寸 is constantly applied 土 ㄩ and people are classed. (See No. 125.)

200 粗 *ts'u*¹, Coarse, rough, vulgar.

米 *mi*³, rice, is the R., the 119th. (See No. 47)

且 *ch'ieh*³, moreover (the radical is — i) is a picture of a stool 屮 *chi*³ with two rungs=to brace the legs and standing on the ground—. It was borrowed for the important conjunction, and, moreover. (W. 20 D.) See No. 228 on 粗 as a character showing contrast.

201 細, 紉

*hsi*⁴, Fine, small ; soft ; carefully.

糸 *ssu*, or *mi*⁴ a strong thread, is the R., the 120th. (See No. 8.)

田 *t'ien*², field, was originally written 囟 *hsin*¹ or skull open above, meaning the fontanelles of a child, tender ; so appropriate for, fine, tender 細, like the silky 糸 hair around the fontanelles 囟.

202 聖

*sheng*⁴, Wise, holy, sacred.

耳 *erh*³, ear, is the R., the 128th, a picture. (W. 146 A.)

呈, 星 *ch'eng*², To speak 口 *k'ou*³, while standing in ones place of office 壬 *t'ing*² (a man 人 at his place on the ground 土) therefore 呈 *ch'eng*² means to lay before ones superior, to notify.

聖人 *sheng*⁴ *jen*², or wise men, are those who listen 耳 to the 口 information of those under them in office 壬 and so become wise. (W 81 H.) For 壬 see No. 22.

203 造

*tsao*⁴, To arrive at, to build, to create.

造, 眇 *cho*⁴ or *tsou*³ *chih*⁴, to arrive at, is the R., the 162nd. From this meaning, to arrive at, the meaning to accomplish, to build 造 is derived and the 告 *kao*⁴ is purely phonetic.

告, 𡵓 *kao*⁴, To impeach, to indict; that is, to do with the mouth 口 what the ox 牛 does with his horns. By extension it means to tell. (W. 132 B.)

204 還

還 *huan*², Also, yet, still more, to give back.
 允 *cho*⁴ to go is the R., the 162nd.
 罩, 𡵓 *huan*² The eye 目, horizontal, and 袁 *yüan*², trailing robes, that hinder ones walk, a hesitating gait and timid look.
 袁, 𡵓 *yüan*² is made up of 衣 *i*¹ a long robe and 東 *ch'uan*¹ To attach, to trail, being a picture of an ox yoked up and attached by a single trace to a ring. (W. 91 E. H.)

205 貴, 𡵓

貴 *kuei*⁴, Honorable, costly, dear.
 貝 *pei*⁴, cowries, precious things, is the R., the 154th. It is a picture of the cowrie shells with feelers out. They were used for money down to 300 B.C. and then brass representations of them were used. (W. 161 A.)

虫, 𡵓 *k'ui*⁴ a basket, is a picture. (W. 111 A, B.)
 A basket 虫 full of cowries 貝 is a high price, dear.

206 姓

姓 *hsing*⁴, A surname of a clan.
 女 *nü*³, woman, is the R., the 38th and 生 *sheng*¹, born. Woman born,—possibly this dates to the time when “mens’ mothers were known but not their fathers” and so the woman gave the name to the clan or family. (See No. 15.)

207 黃, 𡵓

黃 *huang*², Yellow, the color of loess. 201st R., formed of

- 田 *t'ien*², field, 102nd radical, (a picture of furrowed fields) and of an old form of *kuang*¹ 光 light, (a man 人 carrying a torch 火). 黃 *huang*² is the yellow light 光 from the fields 田. (W. 171 A and 149 A.)
- 208 白, 𠂇 *pai*², White; in vain. Radical No. 106. The seal character represents the sun just appearing above the horizon and so the white light at dawn. (W. 88 A.) (See No. 6.)
- 209 老, 耆 *lao*³, Venerable, old, very. 125th radical. A man 人 whose hair 毛 *mao*² changes 匕 *hua*⁴ to white. (See No. 20.) The 毛 and 人 are contracted arbitrarily by the modern scribes. (W. 30 D, E.)
- 210 主, 主 *chu*³, Lord, master, owner. It is a picture of a lamp and the flame rising above it. So by extension a man who spreads light, a lord. The prince rises above other men and is seen by all as the flame rises above the lamp and shines out to all. (W. 4 B. and 83 D.)
- 、 *chu*³ a dot is the R., the 3rd.
- 211 敝 *pi*⁴, Rags, unworthy, mean.
 支 *p'u*¹ to tap is the R., the 66th.
 𦉳 *pi* Broken shreds of cloth.
 The whole is a piece of cloth 巾 separated or riddled 八 with holes 八 by the action of tapping 支. (W. 35 F.)
- 212 男 *nan*², Male of the human species; a son.
 田 *t'ien*², the land, is the R., the 102nd.

力, 力 *li⁴*, Muscle, strength, a picture of a muscle and its sheath. The 19th radical.

The man 男 is the one who exerts his strength 力 in the field 田. (W. 53 C.)

213 紀

chi⁴, To arrange, to narrate, disposition.

糸 *ssu¹*, silk is the R., the 120th, see No. 8.

己 *chi³*, self, the 49th radical, is a picture of the threads of a weft above and of one thread in the shuttle below; so sorting out and arranging threads; borrowed for self.

紀 *chi⁴*, as a whole is to sort 己 threads. (W. 84 A.)

214 發, 發, 發

fa¹, To shoot an arrow, to send forth, any expansion or manifestation.

𠂔, 𠂔 *po⁴* Separation; trampling; back to back. It is two 止 *chih³* characters back to back. It is the R., the 105th.

弓 *kung¹*, bow, is the 57th radical and the 殳 *shu¹*, to kill, was formerly written 矢 *shih³* arrow, so the character meant to separate 𠂔 the arrow 矢 from the bow 弓 i.e. to shoot. (W. 112 H.)

215 塊

k'uai⁴, A piece, lump.

土 *t'u³*, earth, is the R., the 32nd; see No. 13.

鬼 *kuer³*, devil, spirit of a dead man, the 194th rad. The 𠂔 represents the spirits head, the 儿 is man and the 厶 is a tail or the swirl where the demon vanishes. Purely phonetic here. (W. 40 C.)

A person becomes a spirit 鬼 after the body has stiffened in death and when the

earth 土 becomes stiff and hard it breaks up into clods or pieces 塊.

216

位

wei⁴, Seat, throne, condition, dignity, a person.
 人 jen², man is the R., the 9th.
 立 立 li⁴, To establish, to stand. A picture of a man standing firm on the ground.

The place, 位 (office, dignity) where a man stands erect 立; the place assigned to each official.

217

帝, 帔

巾

ti⁴, The Supreme Ruler, the sovereign.
 chin¹, is the R., the 50th. It is doubled to represent the skirts hanging from the girdle. Cf. No. 143 帶.

The ancient character represented a man clad in many garments and designated by — meaning 土 above. The scribes added two arms. Li³ Ssu changed the bottom into 束 t'zu⁴, thorns, and then it was contracted into the modern form. (W. 120 H.)

帔, 帝

BALLER, LESSON VIII.

218

眞, 眞

目

chen¹, True, truly, genuine; rectitude superior to the common; perfect simplicity.

目 mu⁴, eye, is the radical of classification, No. 109, but the character is made up of the following:—

直

chih², straight, (see No. 99) rectitude;

匕

hua⁴ to change, a man tumbled heels over head;

兀

wu⁴, a high platform or base.

In the combination the 十 shih² at the top of the character 直 chih² is replaced by the 匕 hua⁴ and the top line of the 兀 wu⁴ at

the bottom is combined with the lower stroke 乚 of the *chih*² 直. The logic of the combination is that moral rectitude 直 *chih*² acquired by a change 匕 *hua*⁴ and raising 兀 *wu*⁴ of the moral nature is true, genuine 眞 *chen*¹. (W. 10 L.)

219 頂

*ting*³, The top, very; the button on a mandarin's hat.

頁 *yeh*⁴, man, the head, is the radical, the 181st, see No. 105.

丁, 冎 *ting*¹, A nail, (picture). It is of phonetic force. But the button on a mandarin's hat called 頂戴 *ting*³ *tai*⁴, looks like the head of a Chinese nail and as though it were nailed into the hat or head.

220 賣, 賈

*mai*⁴, to sell, to betray, to vaunt.

貝 *pei*⁴, cowrie, precious, is the radical, the 154th as in 買 *mai*³, see No. 38.

士 = 出, 𠂔 *ch'u*¹, The springing of plants, to put forth.

買 *mai*³, to buy. Therefore 賣 *mai*⁴, to sell, is the opposite of 買 in that it consists in putting out 出 goods, and netting or obtaining 网 the cowrie money 貝 *pei*⁴. (W. 78 E and 161 D.)

221 家

*chia*¹, Home, family, a profession or class.

宀 *mien*² a roof, or house, is the rad., the 40th.

豕 *shih*³ Pigs, the 152nd, radical.

The seal character of 100 B.C. shows that it is a picture of a pig, the upper line for the head, the left side showing the belly and legs, the right side the back and tail.

It is suggested that when placed under a 宀 roof, it means 家 family because pigs and dogs lived in the house with the family. (W. 69 A.) But earlier forms of 家 show various objects under the roof 宀. One of the earliest is three people under a roof, for a man, woman and child make a home. Chalfant XIX.

𠄎

222 錯

ts'o⁴, In disorder, wrong, mistaken ; to polish ; a polishing stone, a file.

金 *chin¹*, metal, is the radical, the 167th. (See No. 13.)

昔, 替

hsi¹ Old, ancient, formerly. Dried meats.

It is formed of 𠄎 contracted from the seal form 𠄎 representing strips of meat hung up to dry and 日 *jih⁴* sun. So the meaning is old, dried meat as compared with fresh meat. (W. 17 J.) Old 昔 metal 金, scrapped, makes a most disorderly place.

223 很

hen³, Very.

彳

ch'ih⁴ a step, is the radical, the 60th. In the other writing 狠 the radical is 犛 or 犬 *ch'üan³*, dog (classical) the 94th radical, 犛 is the form used in combinations.

艮, 𠄎, 𠄎

ken⁴ is composed of 目 *mu⁴* eye and 匕 *hua⁴*, to turn or change ; so 艮 *ken⁴* is to turn or change the eye 目, looking in anger, defiance ; stubborn, hard. (W. 26 B & L.) It seems of phonetic force only in 很 *hen³*. In the second writing one might say "a dog's 犬 defiance, or obstinacy in holding on is very 狠 extreme.

224 皮, 𠂔 *p'i²*, Skin, leather, bark, wrapping, the case around goods or the tare; the 107th R. The seal form shows it to be a primitive meaning to skin, representing the skin 𠂔 a hand 𠂔 and a knife 𠂔. (W. 43 H.)

225 用, 𠂔 *yung⁴*, To hit the centre, to use, with, by. It is the 101st radical. It is from the same form as 中 *chung¹* which also meant to hit the target and an *-i* showing the part of the arrow that did not go through. By extension the capacity of the archer, the effect, the use, the means. (W. 109 B.)



226 更, 𠂔 *keng¹*, To change, *keng⁴*, much. 日 *yüeh*, to speak, is the radical, the 73rd. This is by convention in the dictionaries. It is really formed of the following, according to the *Shuo¹ Wen²*:

丙, 𠂔 *ping³*, Fire, calamity, bright. A fire in a house with flames rising above the roof.

𠂔 *p'u¹* To tap, to interfere with the hand holding a stick.

Therefore 更 *keng¹*, change, is an intervention of the hand in a fire-calamity 丙. When the fire is extinguished the change is certainly great. (W. 41 A.)

227 神 *shen²*, Spirits, animal spirits, gods. 示, 示 *shih⁴*, to reveal, is the R., the 113th, used in characters denoting spiritual things. It is formed of 二 *erh* = 上 *shang⁴* heaven and 小 = the sun, moon and stars, or signs in the heavens which reveal transcendental things to men.

 申 *shen*¹, To extend, to stretch, to explain. The seal writing shows two hands stretching a rope and so the idea of stretching, expansion. Later the rope was straightened by the scribes and was explained as a man standing and with both hands  girding his body | with a sash. The form 申 is simply an easier way of writing 申. (W. 50 C.) The combination 神 is probably phonetic but the idea of god may have some connection with an increased or extended 申 spiritual revelation 示. Chalfant, however, finds early forms representing forked lighting. He thinks, probably rightly, that these became the sign for deity from superstitious dread of lightning 電 *tien*⁴. It gradually took the form 申 and 示 was added to distinguish the meaning of God 神, and 雨 *yü*³ rain, was added to show the meaning lightning 電. (Plates VII and XXVI.)

 示

228 肯, 𠂔 *k'en*³, To be flexible, pliant, willing, to assent.
 月, 肉, 𠂔 *jou*⁴, the flesh as opposed to the skeleton.
 𠂔 *kua*³, is the R., the 130th. (See No. 133.) In early writings of 肯 *k'en*³ the 𠂔 *kua*³, skeleton, was at the top of the character. The upper part of 𠂔 *kua*³ early dropped out and the scribes replaced the remainder 𠂔, with 止 *chih*³ which is nonsense. The flesh is soft and pliable as compared to the bones 𠂔 (changed to 止) and hence the derived meanings to yield ones self, to be compliant, to assent. (W. 65 A, C.)

In 粗 *t'su*¹, we have another example of two objects of opposite characteristics joined to represent the adjective applying to one of them i.e. 粗 *t'su*¹ coarse is 米 fine grains and a large object, a heavy two rung stool 且. (No. 200.)

229 假

*chia*³, False, to borrow, *chia*⁴ leave of absence. 人 *jen*², is the radical, the 9th.

假 𠄎

*chia*³, False, to borrow. The seal writing shows two 二 skins 皮, that is, double skin, or a borrowed skin over ones true skin, disguise, false. "Wolf in sheep's clothing." (W. 43 I.) The character for shrimp 蝦, *hsia*¹, uses this suggestive phonetic. It sheds one skin gradually while growing another.

230 會

*hui*⁴, To meet, to collect, a procession, a society, able.

日 *yüeh*¹ to speak, is the radical, the 73rd. (See No. 9.)

厶 *chi*² To collect, (see No. 18.)

會 曾

*tseng*¹ To add, still more. The words 日 *yüeh*¹, that people say when they meet 厶 *chi*² at the fire under the smoke hole 囧 *ch'uang*¹, in greeting or 入 in parting, i.e. adding more and more. The 入 *pa*¹ at the top is modified in the combination with 厶 *chi*² to form 會 *hui*⁴. (W. 14 D and W. 40 D.)

231 使

*shih*³, To cause ; to order, to send, a messenger.

人 *jen*² is the rad., the 9th, with 吏 *li*⁴ an officer.

史, 史 *shih*³ A hand 𠂇 grasping a stylus, see No. 96; a historian, scholar.

吏 *li*⁴, Those of the scholars 史 who were set over — (= 上) the administration.

The meanings of 使 *shih*³ come from the uniting of 人 man and 吏 the superior official of government. (W. 43 M.)

232 强 疆

*ch'iang*², Strong, firm, determined, good; read *ch'iang*³, to force, to rob.

弓 *kung*¹, a bow, is the radical, the 57th, a picture. As the character 强 *ch'iang*² was originally written 疆, it meant a bow 弓 that shoots over two fields and their boundaries 疆 *chiang*¹, that is, a strong bow, and by extension, good, firm, determined. Being hard to write the 疆 *chiang*¹ was replaced by 蚘, an insect that bends like a bow and springs into the air when it falls on its back. 厶 changed to 口 was the head of the insect.

虫, 虫 *ch'ung*² an insect, in the seal writing represents a snake, probably the cobra, called 虺, now written 虺. It is the 142nd radical and used for 蟲 *ch'ung*², which anciently meant animals with legs, but now means the smaller animals, as frogs, worms, snails, insects. (W. 110 B.)

233 盆

*p'en*², A tub, bowl, basin.

皿, 皿
分

*min*³, a dish, is the R., the 108th, a picture.
*fen*¹, to divide, is the phonetic. (See No. 181.)

234 夫

*fu*¹, Husband, man, workman.

大 *ta*⁴, great, (in composition, man) is the R., the

37th. It has a stroke added in 夫 *fu*¹, to represent the pin in the hair used only when, grown to manhood at the age of twenty, the boy took a cap, and received an honorable name as well as used a hair-pin. (W. 60 J.)

235 餅

*ping*³, A cake, pastry.

食 *shih*², to eat, food; *ssu*⁴ to feed, to rear, is the R., the 184th, of characters relating to food. (See No. 75.)

并, 并 *ping*¹, The seal represents two men marching side by side, or on a level 并 *ch'ien*¹, therefore the meaning even, together, harmony.

并 *ch'ien*¹ is two poised scales, or shields side by side, even, level. *Ping*¹ is phonetic, but cooked grains 皂 united 厶 form cakes 餅, a logical combination. (W. 115 B.)

236 盒

*ho*², A box or dish, with a cover.

皿 *min*³, dish, is the R., the 108th.

合 *ho*², Shut 厶 the mouth 口; join, unite. (See No. 103.) So 盒 *ho*² is a covered dish,—join 合 the dish 皿 and its cover.

237 孩

*hai*², A child. 子 *tzu*³, is the R. (See No. 1.)

亥, 豕 *hai*⁴ is pure phonetic. It is the 12th of the twelve stems; 10th of the horary cycle i.e. 9 to 11 P.M. The 10th month. It is said to be a picture of the pig with tail added. (W. 69 K.)

238 盤

*p'an*², A plate, tray.

皿 *min*³, dish is the R., the 108th.

般 *pan*¹, To make a boat 舟 move along by a

regular action 𦨇 of the oars; so the derived meanings of regular way, manner, equally.

舟, 舫 *chou*¹, A boat, (picture showing the high bow the deck, compartments, rudder and an oar.) It is the 137th R. of characters relating to ships. (W. 66 A.)

𦨇, 𦨇 *shu*¹ is the right hand 又 making a jerky motion 几 or a rhythmical motion, then, to kill, to strike. The 79th R. (See No. 71.) (W. 22 A. D.)

239 板

*pan*³, A board, flattened bamboo.

木 *mu*⁴, wood, is the R., the 75th.

反 *fan*³, To turn over, inversion. (See No. 75.)
A suggestive phonetic, as a board is flat like a hand.

240 檣

*teng*⁴, A long bench, a stool.

木 *mu*⁴, wood, is the R., the 75th. (See No. 22.)

凳 *teng*⁴, A stool or bench. This is composed of

几 *chi*¹, a stool, the 16th radical (picture) and

登 *teng*¹, to ascend, advance, at once. This is from the radical 升 *po*⁴ (See No. 214) to ascend step by step, and a pedestal 豆 *tou*⁴. (See No. 105.) (W. 112 H.)

241 但

*tan*⁴, But, only. 人 is the radical, the 9th.

旦 *tan*⁴, The morning, dawn, daylight. It represents the sun 日 just above the horizon 一. In 但 it is of phonetic force only. It is one of the few indicative characters.

242 盞

*chan*³, A classifier of lamps; a shallow cup.

皿 *min*³, a dish, is the R., the 108th.

𦵏 *chien*¹ To destroy, narrow, small. (See No. 13). A small 𦵏 dish 皿 is a shallow cup 盞. Thus it is a suggestive phonetic.

243 燈

*teng*¹, A lamp. 火 *huo*³, fire, is the R., the 86th. (See No. 169.)

登 *teng*⁴, To ascend, to elevate. (See No. 214 and 240.) This is a suggestive phonetic for to elevate 登 fire 火 is a good designation for a lamp 燈.

244 帽
帽

*mao*⁴, A hat, or head covering, to rush on, rash.

巾 *chin*¹, a napkin, is the R., the 50th.

日, 月 *mao*⁴, a hat, is the original writing for 帽. It is a 冂 *mao*³ (to cover 冂 *chiung*³ something—) and —indicating the head within. The modern writers change 日 to 𠄎 and 月 so that it cannot be distinguished from 日 *yüeh* without reference to the seal character.

冒, 冒 *mao*⁴, to rush on, heedless, to act with the eye 目 covered 日, is a natural meaning for the character. 蒙而前也. (W. 34 J.)

BALLER, LESSON IX.

245 賬

*chang*⁴, An account, a bill.

貝 *pei*⁴, cowrie, precious, is the R., the 154th. (See No. 38.)

長 *chang*³, to grow, senior, is a phonetic and also the 168th R. (See No. 131.)

A long or growing 長 list of precious things 貝 is a 賬 *chang*⁴. The character is a modern invention to take the place of

帳, the radical 貝 being more appropriate to the meaning than 巾.

246 找

*chao*³, To seek, to find, to pay a balance.

手 *shou*³, hand is the R., the 64th.

戈 *ko*¹, A spear or halberd. (See No. 2 我, from which the character must be distinguished.)

The seeking in mind by the inventors of this character must have been a search for an enemy, with spear 戈 in hand 手. It is often used now for seeking a man in the spirit of revenge.

247 算, 筭

*suan*⁴, To reckon, calculate, to plan.

竹 *chu*², bamboo, is the radical, No. 118, because the abacus, upon which mathematical calculations are made is made of bamboo often, 目 is a primitive, a picture of the abacus, which is called 算盆 *suan*⁴ *p'an*².

井, 冂 *kung*³ The hands held up side by side as in presenting anything to another person. Here it is the two hands 冂 working on the abacus 目 which is made of bamboo 竹 and so 算 means to cipher. (W. 47 G.) 井 *kung*³ is the 55th radical. In combination it is modified in several ways as 寸 in 尊 *tsun*¹; 八 in 兵 *ping*¹; 大 in 具 *chü*⁴ and 井 in 算.

248 借

*chieh*⁴, To borrow, to lend. 人 *jen*² is the R., 9th.

昔 *hsi*² Old, purely phonetic here, (See No. 222.)

249 銅

*t'ung*², Brass. 金 *chin*¹ is the R., No. 167. (See No. 13.)

同 *t'ung*², With, together, like. Phonetic. It is 冂 *mao*³ a cover fitted to the 口 mouth of a vase, thus meaning agreement, union, together etc. (W. 34 I.)

250 角 角

*chiao*³, An animal's horn, a projecting corner, a pod; a dime, a quarter. It is the 148th radical. It is a picture of a striated horn and is also said to be a combination of strong 力 *li*⁴ and flesh 肉 *jou*⁴. (W. 142 B.)

251 換 換

*huan*⁴, To change about with the hand, remove, to exchange. The R. is 扌 *t'i*² *shou*³, the 64th.






奠 奠



*huan*⁴ To be on the watch for, to examine. It is from two hands 冫 (contracted to 大) and a contraction of 奠 *ch'iu*², which is a man 人 standing at the door of a cave 穴 *hsüeh*², peering out 目, with a stick in his hand 攴=支, that is, to watch, or examine. Thus 奠 means passing an object from hand 扌 to hand 攴 while examining it 奠 to avoid deception in the exchange. It is now written with another hand added as a radical 換, the hand of the other man. (W. 37 F.)





252 補 補

衤, 衣 甫, 甫




*pu*³, To repair, to mend; to patch, to substitute. *i*¹, clothes, is the R., the 145th. (See No. 51.) *fu*³ To begin, great, just now, an honorific name. It is capacity 用 for founding and governing a family, manhood, the age at which an honorary name was given to a man. Phonetic combination. (W. 109 D.)

253 洋    *yang*², The ocean, foreign, European, vast.
 *shui*³, water, is the radical, the 85th.
 *yang*², A sheep, a goat. It is a picture of a ram seen from above with horns, legs and tail. The tail is often left off in combinations to make room. Phonetic combination. (W. 103 A.)

254 毛   *mao*², Hair, fur, plumage, (Picture). The 82nd radical. (W. 100 A.)

255 票     *p'iao*⁴, A signal, a ticket, a warrant, a bank-note. For a mnemonic take "a bankbill 票 is a Western 西 revelation 示". This is untrue however.

示 *shih*⁴, a revelation, is the R., the 113. (See No. 164.) Etymologically however the 示 is a modification of the seal writing of 火 fire, 火, Chalfant Pl. X shows a beautiful origin of the character in a fire 火 with smoke rising from it and manipulated by four hands 𠂔. This was an ancient method of signalling. The seal writing of 100 A.D. is explained as being an ignis fatuus 鬼火 *kuei*³ *huo*³, below is the fire 火, on top, the head and hands 𠂔 and the line in the middle — is the waist. Compare 要 No. 16. (W. 50 O.)

256 市   *shih*⁴, Market place, a market.
 *chin*¹, a handkerchief, is the R., the 50th (See No. 143), a mistake etymologically. The seal shows that it is a broad place 巾 *chiung*³ outside the town, overgrown with

grass 艹 *chih*¹, where people go to get 𠄎 what they want. (W. 34 D.)

口 *chiung*³, an open space a limit, is the 13th R.
及, 𠄎 *chi*², To reach to, to get. (W. 19 D.)

257 底

*ti*³, Base, foundation, low, to settle; bottom.

广 *yen*³ a shed, hut, is the R., the 53rd. (See No. 132.)

氏, 氏 *ti*³, The rest of the character is a development of 氏 *shih*⁴, (See No. 8), a floating plant that branches on the surface of the water and sends a root down to the bottom. A line is added below to represent the bottom of the water. So the meaning to sink, the bottom. (W. 114 A.B.)

底 *ti*³ with the 广 *yen*³ radical means the foundation, base, of a house etc. 底.

258 號

*hao*⁴, To cry out, an order, a signal; a mark, a label; honorary name.

虎, 𧇧 *hu*¹ tiger, is the R., the 141st. This is a picture representing the stripes on the tiger's skin. (W. 135 A.)

𠄎 *ch'iao*³ Difficult breathing, sobbing. It represents the breath 𠄎 fighting against an obstacle — (cf. 可 No. 152.) The Shuo Wen says. 气欲舒出上礙於一也按𠄎像形一指事。

𧇧 *hao*⁴ is the mouth 口 sending forth cries interrupted by sobs 𠄎. (W. 58 A, B.) 𧇧从口在𠄎上會意痛聲也。

虎, 𧇧 *hu*³, a tiger, is 虎 *hu*¹ with feet like a man's 儿 *jen*², added below. This character enters into several compounds meaning cries, clamor. Thus both sides of the 號 *hao*⁴ mean outcry.

259 錠

*ting*⁴, An ingot of silver.

金 *chin*¹, metal, is the R., the 167th. (See No. 13.)
 定, 固 *ting*⁴, To fix, to settle, certain, quiet. It is
 order 正 *cheng*⁴ (See No. 12) in the house
 → *mien*² (see No. 1) i.e. peace, quiet. (W.
 112 I.) An ingot of silver 錠 is therefore
 a fixed or certain 定 lump of metal 金.

260 法

*fa*³, Rule, law, model; means.

水 *shur*³, water, is the R., the 85th. (See No. 79.)
 去 *ch'ü*⁴, To go, to remove. (See No. 67.)

The far fetched mnemonic has been sug-
 gested "the law, or a model 法 *fa*³ is
 intended to raise the moral level, as water
 水, by removing 去 vices."

Historically the ancient character for 法
*fa*³ was written 金 which means 金 *chi*²
 to adapt 正 *cheng*⁴ rightly, that is law,
 rule.

261 碼

*ma*³, Weights for money or goods, wharf.

石 *shih*², stone, is the R., the 112th. (See No. 42.)
 馬, 馮 *ma*³, horse, is the phonetic. The seal writing
 shows the head turned backwards, the
 mane, legs and tail. It is the 187th R.
 (W. 137 A.)

262 價

*chia*⁴, The value of a thing, the price.

人 *jen*², man is the R., the 9th.
 賈 *chia*³, *ku*³ A shopman, as distinguished from a
 travelling merchant 商 *shang*¹; from 貝 *pei*⁴
 precious things under a canopy 西 *hsia*⁴.
 西, 西 *hsia*⁴ A cover, a canopy. The 146th R., often
 confused with 西 *hsi*¹ West. (W. 41 C.)

263 元 *yüan*², Head, principal, origin. It is made up of 二, or 上, and 儿 *jen*² man. That which is upon 上 man 儿, the head. 儿 is the R., the 10th.

264 寶 *pao*³, A gem, a coin, precious, valuable.
 宀 *mien*², house, is the R., the 40th. (See No. 1.)
 缶, 缶 *fou*³ Earthenware vessels in general, the picture of a covered vessel; the 121st R. (W. 130 C.)
 寶 *pao*³, is to have 玉 *yü*⁴, gems or jade, 缶 *fou*³ earthenware and 貝 *pei*⁴ money in the 宀 house. These were the ancient valuables. (W. 130 D.)

265 銀 *yin*², Silver. 金 *chin*¹ is the R., the 167th (See No. 13.)
 良 *ken*⁴ anger, hard, firm, is the phonetic. (See No. 223.) Silver 銀 is hard 良 metal 金.

266 吊, 弔, 口 *tiao*⁴, To suspend, a string of 1000 cash.
 弓 *kou*³, mouth, is the R., the 30th.
 When written 弔 it means, to condole, and 弓 *kung*¹ bow is the R., the 57th. It is a man 人 with a bow over his shoulder, coming to help keep the birds and beasts away from the corpse which was exposed to rot. Hence the meaning of to condole. The Mongols still expose, but do not keep away the beasts and birds. The meaning to suspend comes from the fact that the bow was slung over the shoulder. (W. 28 H.)

267 副 *fu*⁴, To aid; a duplicate, an alternate, a pair.

刀 *tao*¹, knife, is the R., the 18th. (See No. 37.)
 富 *fu*², abundance, happiness is from 高 *kao*¹ (contracted) and 田 *t'ien*² fields; the heaping up 高 of the products of the fields 田, i.e. abundance, prosperity 富.
 A knife 刀 cuts off from ones abundant stores 富 to help 副. (W. 75 D.)

268 平, 𠄎

*p'ing*², Free expansion on all sides; plane, even, level; tranquil.

干 *kan*¹, arms, crime, is the R., the 51st; (See No. 110.) This is arbitrary classification, for the seal writing shows it to be 于 *yü*², the breath 彡 *hao*⁴ overcoming the obstacle — and spreading out freely above —. In 平 the symbol 入 *pa*¹ to divide, adds to the idea of free expansion on both sides. (W. 58 F.)

BALLER, LESSON X.

269 海

*hai*³, The sea, an arm of the ocean; lake, an expanse, as a desert, 𠄎, 水 *shui*³ is the R., the 85th. (See No. 79.)

每, 羣 *mei*³, Each, every. These are borrowed meanings, as originally it meant swarming, being a combination of 𠄎 or 𠄎 *ch'e*⁴ a sprout, and 母 *mu*³ mother.

母, 羣 *mu*³, Mother. This is from 女 *nü*³ female, with the breasts made prominent. (W. 67 O, P.)

270 都

*tu*¹, *tou*¹, All, the whole; the capital.

阝, 邑 *i*⁴, city, is the R., the 163rd, (See No. 11).

者, 𠄎 *che*³, Phrase, speech, document; sign of end of a paragraph; after other parts of speech it changes them into nouns. This charac-

ter was invented to represent a connection between members of a text: above are two crossed branches to represent the preceding members; in the middle a 𠄎 = 自 *tzu*⁴, from, represents the point already arrived at, the starting point for what follows; and the 丿 at the reader's right is the continuation of the discourse. (W. 159 A, B.)

271 喝

*ho*¹, To drink; to shout.

口 *k'ou*³, mouth, is the R., the 30th.

曷, 曷

*ho*² A stranger or beggar 句 *kai*⁴ who speaks, 曰 *yüeh*¹, to ask the way or beg; to ask, how? where? why? (W. 73 A.)

句, 句
𠄎

*kai*⁴, To beg, a beggar. A wanderer 句 who seeks to enter 入 *ju*⁴ a refuge 𠄎. The 句 formerly stood at the side, now it covers the 𠄎. (W. 10 G.) cf. No. 145 乍 *cha*⁴.

272 各, 司

*ko*⁴, Each, every, all, various; apart.

久, 久

*chih*³ to follow, is the R., the 34th, it is to reach up to 丿 a man who walks 夕, to come up behind him.

各 *ko*⁴ means to go on ones way 夕 without heeding the calls 口 or advice of others following, 丿, therefore, apart, separate, each. (W. 31 B.)

273 愛, 愛

*ai*⁴, To love, delight in. 心 *hsin*¹ is the R., the 61st. It is formed of 𠄎 *ai*⁴ to love and 久 *su*¹ to go slowly.

𠄎 = 无, 𠄎
𠄎

*chi*⁴ The upper part of the character 愛 is strangely contracted from 无 *chi*⁴, to

breathe in, to swallow. The meaning comes from reversing

欠, 𠂔 *ch'ien*⁴, to breathe out, to be lacking, as both are made up of 亼 and 儿 *jen*², the 𠂔 being a reverse of 𠂔 *ch'ien*⁴. Both are synonyms of 气 *ch'i*⁴ breath. 无 is the 71st R. Joined with 心 it forms

悉, 𠂔 *ai*⁴. To swallow 无 down in one's heart 心; to take into one's heart, to love, kindness. The radical 夂 *sui*¹ to walk is added to form 愛 *ai*⁴, primitively meaning the same as the radical 夂 but now used exclusively in the meaning to love. It suggests that love is an outgoing virtue. (W. 99 E, F.)

274 辦 *pan*⁴, To exert ones strength; to manage, to arrange.

力 *li*⁴, strength, is the R., the 19th, (See No. 212.)
辛, 𠂔 *hsin*¹, Bitter, punishment, criminal, the 160th R. It is made up of 干 *kan*¹ (see No. 110.) to offend, with two 丶 dots indicating a repeated offence, and 上 *shang*⁴ a superior; that is an offence against a superior; a crime brings punishment, bitterness.

辨 *pian*⁴, Two criminals facing and mutually accusing one another; passionate recrimination. (W. 102 H.)

When the 力 *li*⁴ strength of the official is interposed between the two parties accusing each other in court we have management, to manage, to arrange, 辦; or each criminal in such a recrimination exerts all his strength 力.

275 站 *chan*⁴, To stand; a stage in a journey, 60 to 90 *li*³.

立 亼 *li*⁴, to stand is the R., the 117th. (See No. 216).
It is a picture of a man 人 standing on the ground—. (W. 60 H.)

占 *chan*¹, to consult 口 the diviner 卜, is the phonetic, *chan*⁴ to seize, invade. (See No. 132.)

276 靠

*k'ao*⁴, To be close to; to mutually oppose, lean on; to trust. It is from 告 *kao*⁴ to tell, inform and 非 *fei*¹ not. That is to inform of non-agreement, i.e. to oppose, and so to be opposite to, and then to be next to, to rely on. For 告 see No. 203.

非 非 *fei*¹, A primitive with two sides opposite to each other and so the abstract notion of opposition, negation, wrong, not. It gives 靠 its meaning of opposition and the idea of nearness is related to that of opposition, (note that the idea of opposition is in 告 also). It is the 175th R. (W. 170 A.)

277 纜

糸 *ts'ai*², Adverb of time, now, present, just now.
ssũ, *mi*⁴, is the R., the 120th, commonly called
爛 絞 絲 *lan*⁴ *chiao*³ *ssũ*¹.

兔 兔 *ch'an*² rodents, or gnawing animals, crafty.
It is the pictures of two rodents; the one above is 兔 *ch'ao*⁴ an animal like the hare but larger, (a useless character); the one below is

兔 兔 *t'u*⁴, A hare. It is a picture of the hare squatting, with tail perked up. (W. 106 C.)

278 呢

*ni*², Interrogative and emphatic particle, twittering sound.

口 *k'ou*³, mouth, is the R., the 30th.

尼, 尼 *ni*², To stop; a nun; *ni*⁴ near, familiar. Phonetic force only.

It is formed of two men in contact, one seated 尸 *shih*¹, the 44th R. and one reversed, 匕 *pi*³. (W. 26 F.)

279 路

*lu*⁴, A road, a way; a kind.

足, 足 *tsu*², The foot, a picture of a foot at rest, the circle above indicating rest as opposed to motion; enough, full, pure. It is the R. the 157th. (W. 112 B) cf. 止 *chih*³ see No. 10. Motion is expressed by 辵.

各 *ko*⁴, Each. (See No. 272.)

The way 路 *lu*⁴, is that through which each one 各 *ko*⁴ goes 足 *tsu*². (W. 31 B.)

280 光, 艾, 茘

*kuang*¹, Light, bright; honor, naked, smooth; the presence of a distinguished person. Anciently it was twenty 廿 fires 火. The modern form is a man 儿 bearing aloft a fire or torch 火. (W. 24 J.)

281 菜

*ts'ai*⁴, Vegetables, herbs, greens, food, viands.

艸, 艸 *ts'ao*³, is the R., the 140th.

采, 采 *ts'ai*³, To pick flowers or fruits; variegated; to gather objects. The upper part is 爪 *chao*³, the contracted modern form of 爪 the right hand prone or reaching down, the paws, claws. Normally at the top of a character because of its meaning and here it is above a tree 木 meaning to pick

采 fruit from a tree 木. It is often written with a hand at the side 採. With grass radical it means the small vegetables, 菜. (W. 49 B.)

282 起

*ch'i*³, To rise, to begin; after a verb an auxiliary denoting the beginning and continuance of the action.

走 *tsou*³, to walk, is the R., the 156th. (See No. 146.)

己 *chi*³, self, is the phonetic. (See No. 191.)

283 樣

*yang*⁴, A pattern, kind, model, manner.

木 *mu*⁴, wood, is the R., the 75th, as patterns are often made of wood. The character has the same meaning and pronunciation without the R.

漾 漾 *yang*⁴, A rising or unceasing flow of water (same as 永 *yung*³ with 羊 *yang*² added as phonetic); uniformity, model, pattern, tediousness.

永 永 *yung*³, is unceasing flow of water in veins in the earth, duration, perpetuity. It is a variation of 水 *shui*³, adding foam and ripples. (W. 125 D.)

羊 *yang*², Sheep, (see No. 253). (W. 103 A.)

284 魚 𩺰, 𩺱

*yü*², Fish, the 195th R., relating to names and parts of fish. It is a picture of head, body, fins, scales and tail. The four dots below stand not only for fire 火 but also for tail, and feet in 鳥 *niao*³ bird, 馬 *ma*³ horse, 羔 *kao*¹ lamb 爲 *wei*² monkey. (W. 142 A.)

- 285 饅 *man*², Steamed bread or dumplings.
 食 *shih*², food, to eat, to feed, is the R., the
 184th. (See No. 75). (W. 26 M.)
 曼 *man*² Wide, long, to draw out. The Chinese
 pull dough. (See No. 130.) (W. 33 J.)

- 286 攏 *lung*³, To grasp, to collect; to push out, a
 comb.
 才, 手 *shou*³, hand is the R., the 64th.
 龍, 龍, 𪗇 *lung*², A dragon, imperial, glorious, the 212th
 R., contracted from a picture of the
 animal. The modern form has on the
 right a contraction of 飛 *fei*¹, to fly, or the
 wings (picture of a crane flying W. 11 A.)
 and on the left at the bottom is 月=肉 *jou*⁴
 meat or body, and above it 立 *li*⁴, said
 to be a contraction of 童 *t'ung*², slave boy,
 as phonetic. This is probably an artificial
 interpretation of a conventional modifica-
 tion of the picture. (W. 140 A.) 攏 is a
 hand 手 on a dragon 龍, able to grasp or
 gather together legs, wings, tail and all.
 Phonetic.

- 287 總 *tsung*³, To collect and tie up in a bundle; to
 sum up to unite; to comprise, to manage;
 before a negative it makes a strong as-
 sertion.
 糸 *mi*⁴, called 爛絞絲 *lan⁴ chiao³ ssu¹*, is the radical,
 the 120th.
 慄, 𪗇 *ts'ung*¹ To feel alarm; excited, restless. When
 ones mind 心 is excited or restless, one
 looks anxiously through the windows 𪗇
*ch'uang*², and makes a forecast of pro-

bable outcome'; now written 窗. (W. 40 D.) Phonetic combination.

288 訴

*su*⁴, To tell, accuse. 言 *yen*², words, is the R., the 149th.

斥, 廣, 席 *ch'ih*⁴ To attack; a modern abbreviation of 廣 to attack a man 斥 *i*⁴, in his house 斥 *yen*³; to expel, to scold.

斥, 斥 *i*⁴ is said by the Shuo Wen to be 干 *kan*¹, an offence doubled, though not completely, and so having the idea of repeated offence as in 羊 *jen*³, See No. 139. (W. 102 D.) 訴 *su*⁴ is to attack 斥 with words 言.

289 釘

*ting*¹, A nail; *ting*⁴, to nail.

金 *chin*¹, metal, is the R., the 167th, being the material of which the nail is made. (See No. 13.)

丁, 丁 *ting*¹, A nail with large head, (W. 57 A.)

290 徒

*t'u*², To go on foot; foot soldier; disciple, apprentice; companion; a low fellow; only, futile; to banish.

彳 *ch'ih*⁴ to walk, called 雙 *shuang* 立 *li*⁴ 人 *jen*², is the R. in the dictionaries, the 60th; but originally it was 辵 *cho*⁴, the character being written 辵. Later the 止 *chih*³ was moved over under the 土 *t'u*³ (See No. 10.) To go 辵 on the ground 土, is the etymology of 徒. (W. 112 E.)

291 身, 身

*shen*¹, The body, the trunk; ones self; personal; pregnant; the whole life; the 158th R., used in characters relating to the body. The seal form is a human figure with

large abdomen and one leg forward to support the body more firmly, or preserve the equilibrium.

Attention is called to other forms of the character 人 *jen*². 亻 *jen*², erect; 𠂇 *pi*³, to turn; 丩 丩 𠂇 on the top of compounds; 儿 儿 the legs, at the bottom of compounds; 𠂇 *jen*², leaning or bent over; 𠂇 𠂇 *hua*⁴ heels over head, to change; 尸 尸 *shih*¹, a seated man, a corpse; 𠂇 𠂇 *pao*¹, a man leaning forward to enfold an object in his apron; 大 *ta*⁴ man with arms; 久 久 久 forms of men moving on with hindrances of three forms. (W. Lessons 25-32 54, 60, 61.)

292 體

*t'i*³, The body, the whole person; a class or body of officers etc.; the substance; respectable; a style of writing Chinese characters, of which there are six.

骨, 骨 *ku*³, bones is the R., the 188th; a framework. It is made up of skeleton 骨 *kua*³ and flesh 月=肉 *jou*⁴ opposed to each other, (See 背 *k'en*³ No. 228.) (W. 118 A.)

豐, 豐 *li*⁴³ A vessel used in sacrificing. (See No. 164.) (W. 97 B.)

293 怎

tsen, How? Why? 心 *hsin*¹ is the R. For 乍 *cha*⁴ see No. 145 and 271.

The surprised 乍 heart asks how? why? 怎.

294 鹽

*yen*², Salt.

鹵 *lu*³ Radical No. 197. Rock salt; salt land; rude. Composed of 鹵=西 West and 𠂔 four grains of salt, as rock salt comes from the West. (See No. 26).

監 監 *chien*¹, To watch, prison. The 監 is a suggestive phonetic (W. 82 F.)—as the Chou Dynasty (1122 to 255 B.C.) appointed officers to have control of salt and salt lands. The *chien*¹ is 臣 *ch'en*² (see No. 120) and reclining man 𠂔, which means to recline or bend over, and 血 盞 *hsüeh*, a vessel of blood. One explanation of this phonetic is as follows:—in ancient times an oath was taken by having the contracting parties draw blood and an official watch it flow together in a vessel. When the radical for salt land is added the idea is conveyed that salt is watched over by those who have been appointed to this work.

295 猪

*chu*¹, Pig.

豕 犬 *ch'üan*³ Radical No. 94, a dog.

This is a modern character and is made up of the above radical and 者 *che*³, (See No. 270) which is here a simple phonetic.

296 狗

*kou*³, Dog.

豕 犬 *ch'üan*³ Radical No. 94 豕, 犬, a dog.

句 *chü*⁴, or *kou*¹, sentence, (See No. 80) is a suggestive phonetic, as the dog guards by his bark. This is a modern character.

- 297 掛 扌, 手 *kua*⁴, To suspend; anxious; classifier of bridles.
 卦 *shou*³, Radical No. 64; hand.
 卦 *kua*⁴, The 卦 is a combination of 圭 *kuei*¹,
 sceptre, (See No. 161) and 卜 *pu*³, (See No.
 14) and it means to divine; or a diagram.
 (W. 56 E.) 圭 is said to represent an hex-
 agram and thus it has no connection with
 the jade sceptre, but as the writing of the
 two are identical, it is classed under sceptre
 圭. If we suppose that the charts or
 diagrams of the diviners were hung up
 then we may regard this as a suggestive
 phonetic.
- 298 唱 *ch'ang*⁴, To sing.
 口 *k'ou*³, Radical No. 30, mouth.
 昌 *ch'ang*¹, The phonetic; splendid, (W. 73 A).
 The upper part is the sun and the lower
 is to speak, emanation. The idea is that
 the sun sends forth rays as the mouth
 puts forth words,—a suggestive phonetic.
 唱 A more refined quality of voice than
 ordinary conversation.
- 299 髒 *tsang*¹, Dirty.
 骨 *ku*³, Radical No. 188, a bone. (See No. 292).
 葬 *tsang*⁴, to bury, is a suggestive phonic.
 What could be more loathsome than
 a body after mortification is well estab-
 lished and the bones appearing? It is
 composed of 艹 *ts'ao*³ grass, (See No. 40)
 and 死 *szu*³, to die, which is composed of
 疒, *tai*³, calamity and 人 *jen*², man; the
 calamity which comes to all men—
 死, 前

death. (W. 26 H.) The present writing of man in this part of the phonetic is unfortunate as it has but slight resemblance to 人. Beneath is 井 a contraction of 卿 grass. The dead were tied up in a reed mat 蓐. The — is the rope.

300 騎

*ch'i*², To ride horseback; to sit astride.

馬

ma,³ Radical No. 187, a horse. (See No. 261).

奇, 查

*ch'i*², The phonetic; (See No. 54) wonderful, strange. This phonetic is also used in the character for chair. A chair 椅 is used for sitting on; in riding a horse, one sits on the horse as he would sit on a chair, and in the character for riding 騎 radical 木, wood, is replaced by the horse radical. There are not a few characters that have a similarity of action that are formed as the above by a change of radical.

301 窮

*ch'iung*², Poor, thoroughly exhausted.

穴

*hsüeh*⁴, Radical No. 116, a cave. (See No. 97).

Caves are used by those who are reduced to the last extremity.

躬, 躬, 躬

*kung*¹, The phonetic, (W. 90 L); to bend the body forward and cause the vertebrae to stand out. The character was formerly written with 呂 *lü*³ on the right, but 弓 *kung*¹, a bow has been substituted for *lü*³ the back bone. This is not a bad combination to stand for poor.

302 空, 空

*k'ung*¹, Empty, leisure; the firmament.

穴

*hsüeh*⁴, Radical No. 116, a cave (See No. 97).

工 *kung*¹, The phonetic is 工 labor, (See No. 89).
This character may have been originally
used for caves made by man; a place made
empty by 工 labor. (W. 82 A.)

303 綫 *hsien*⁴, Thread.

糸 *mi*⁴, Radical No. 120 but commonly called *lan*⁴
*chiao*³ *ssü*¹; silk. (See No. 8).

The phonetic is 𦉳 *chien*¹ small, narrow.
(See No. 13). Thread is made of minute
strands of silk.

304 死, 𣦵 *ssü*³, To die; death; firm; closed.

歹 *tai*³, Radical No. 78, bones fallen apart;
death; bad, perverse.

匕 *jen*², Man inverted.

This is an old character which came into
existence before radicals and phonetics
were adopted, hence when we say that
the radical is 𣦵 *tai*³ there is no discre-
pancy, but when we say that the phone-
tic is 人 *jen*² it is a misnomer as 人 has
no phonetic value. (W. 26 H). (See No.
299). Death 死 is the calamity 𣦵 that
comes to man 匕.

305 鍼, *chen*¹, A needle, a pin, a probe.

針 *chin*¹, Radical No. 167, gold, metal. (See No.
13).

鍼 *chen*¹, is the correct writing of this character,
but 針 *chen*¹ is shorter and is very often
used.

咸, 戕 *hsien*², The phonetic of the correct writing is
to bite, to wound with the mouth. 戕
*hsü*¹ is to wound—with a weapon 戕; with

the addition of 口 *k'ou*³ to the above, the character means to wound by biting. (W. 71 P.) The needle takes up as it were, little mouthfulls of cloth as if biting its way along. There is no etymology for the short way of writing this character.

306 滿

水 彡
滿 滿

*man*³, Full; complete; pride; Manchu people.

*shui*³, Radical No. 85, water. (See No. 79).

*man*² The phonetic, is 滿 equality, equilibrium, (W. 35. M.) The scale pans 兩 are even; when the water is even with the brim of the vessel, then it is full. (See No. 35). The upper part of this phonetic is, by some, supposed to be horns, to indicate equality, as the two horns³ are apt to be similar. By others it is supposed to be a beam which indicates when the two scale pans are level.

307 雞 鷄

隹
鳥

*chi*¹, Chicken.

chui Radical 172, a short tailed bird. (See No. 21).

*niao*³, Radical 196, a long tailed bird.

The phonetic is 奚 *hsi*¹, a woman condemned to spinning in official prisons. The top is 爪 *chao*³, hand; the center of the character is 糸 silk, contracted, and the lower part is 大 *ta*⁴, an adult. Some think that it was not 大 *ta*⁴ originally but 小 the lower part of 糸, and the 小 was changed to 大 *ta*⁴. 奚 The hand working at spinning, a spinster. These women were condemned to this work, and consequently got no benefit from their labor. The

great bulk of the eggs that chickens lay goes to their owners, thus the appropriateness of this phonetic. (W. 92, C.)

308 鐵

*t'ieh*³, Iron.

金 *chin*¹, Radical 167, gold or metal. (See No. 13).

戣 *tieh*⁴ The phonetic; to scrape, to pick.

This comes from 呈 *ch'eng*², to speak 口 while standing at one's post 壬; with the addition of 戈 *ko*¹ it is read *tieh*⁴, to notify in a menacing manner; with the addition of 大 *ta*⁴ man, now reduced to 十 *shih*² it means to scrape or pick or stab. The metal with which one can scrape or stab best is iron, hence the appropriateness of the phonetic. (W. 81, H.)

309 親, 親

*ch'in*¹, near, a relative; self.

見 *chien*⁴, Radical 147; to see; perceive.

亲 *chen*¹, The phonetic, now reduced to 亲; hazel.

Hazel shrubs grow in clumps, this character is used for those persons which one sees constantly:—those in the same family, relatives. (W. 102 H.)

310 官, 官

*kuan*¹, An official, public.

宀 *mien*² Radical 40, a roof. (See No. 1).

This is an old character which does not conform to rules governing phonetics. The lower part of the character is 自 *tui*¹, terraces, ramparts, city. The 宀 hall of the 自 city. It originally referred to the residence of the official who governed a city. Now it stands for the officer. (W. 86, C.) The top stroke is left off from the 自.

311 戴

*tai*⁴, To wear, as hat or spectacles, to bear.
 戈 *ko*¹, Radical 62, a spear. (See No. 2).

戣

This is an old character and the radical and phonetic are not separable. The foundation of the character is 戣 *ts'ai*², to do damage with a spear. The 十 *shih*² is a contraction of 才 *t'sai*², property or materials; 戣 (W. 71. H.), to plunder with the use of weapons.

異, 鼻

*i*⁴, To disagree, different. (W. 47. R.). The 田 *t'ien*² is a modification of 畠 *fu*⁴, devil's head, but here used for the earnest money which is placed on a table 兀 *wu*⁴, hands 卅, 冂 are represented as pushing the money away, it is not acceptable. The character 戴 is explained thus. After a place is plundered the marauders divide the spoils according to the number of men, the articles are placed in order, one by one on the several piles; thus the idea of placing on, as the hat is placed on the head is conveyed.

312 縫

*feng*², To sew; *feng*⁴, a crack, seam.
 糸, 冪 *mi*⁴, Radical 120, silk. (See No. 8).

逢

*feng*², The phonetic, means to pick ones way (to walk slowly) 又 through 丰 *feng*¹, brushwood, to meet. (W. 97. A.). The 辶 *cho*⁴ is a redundancy, as 夂 *sui*¹ conveys the idea of walking. When silk is added to this phonetic the idea is that this silk thread, threads its way through the cloth as a man picks his way through brushwood.

- 313 富 *fu*⁴, Rich, abundant, wealth.
 宀 *mien*² Radical 40, a roof. (See No. 1).
 畐 *tu*², This phonetic seems to be a contraction of 高 *kao*¹ on 田 *t'ien*². The meaning is that the products of the 田 *t'ien*², field are piled high, 高 *kao*¹, under cover 宀 *mien*²; abundance. (W. 75. D). (See 267.)
- 314 根 *ken*¹, A root, origin, a base, as of a wall.
 木 *mu*⁴, Radical 75, wood.
 艮 *ken*⁴ Phonetic; perverse. (See 223).
 Wood added to this phonetic is the character for root. The root is firmly fixed in the ground.
- 315 淨, 淨 *ching*⁴, Clean, pure; to cleanse; only.
 冫, 水 *shui*³, Radical 85, water.
 The phonetic is 爭 *cheng*¹; to pull in different directions, to contend. The upper part is 爪 *chao*³ the lower part is a 手 hand holding a stick, the two hands are pulling the stick in opposite directions. (W. 49. D.). In order to cleanse an article, it must go through what appears to be an active struggle with water.
- 316 河 *ho*², A river.
 氵 *shui*³, Radical 85, water.
 可 *k'o*³, The phonetic. (See 54). The idea of this phonetic is that the breath leaves the mouth without meeting obstruction. With the addition of 氵 the idea is that the current is unobstructed, a river flows, but the water of a pond is hemmed in on all sides.

317 父, 𠂇, 𠂈 *fu*⁴, Father.

This character is the 88th radical. The seal character is a hand holding a rod, the hand which wields authority. The modern writing failed in bringing out this idea (W. 43 G.)

318 架

*chia*⁴, Frame, staging, a rack, to support.

木 *mu*⁴, Radical 75, wood.

加 *chia*⁴, Phonetic; to add to. To add 加 muscle 力 to persuasion 口, violence. Muscle is 𠂇 力 *li*⁴, 口 *k'ou*³, indicates a command. (W. 53. D.). When wood 木 is added to this phonetic it indicates that this is a frame on which articles can be added.

319 輛

*liang*⁴, A classifier of carriages,—a pair of wheels, the important part of a cart.

車 *ch'e*¹, Radical 159, a cart, a barrow.

兩 *liang*³, The phonetic, two, (See No. 35.).

This is an appropriate phonetic as the two wheels of a cart should be a pair, equal in size. With the addition of the cart radical the numerative of carts is completed.

320 驢

*lü*², A donkey.

馬 *ma*³, Radical 187, a horse. (See No. 261).

盧 *lü*² The phonetic; a hound. This phonetic might have been selected as a donkey is small and not very different in size from a large hound. This phonetic also means a vessel or pan. It is from 盧 *hu*¹ and 甬 *tzü*² a vase. This is now made like 田 *t'ien*², a field, but it has nothing in

common with it. Ⅲ *min*³, added later, is a redundancy. (W. 135. D.) and (W. 150 A).

321 乘, 來

*ch'eng*², To ride, to mount, to drive.
 丿 *p'ieh*¹, Radical 4, a stroke to the left.

This is a character which does not divide into radical and phonetic. It is a pictorial representation of a war chariot in the seal writing (W. 31. E.) 北=~~舛~~ *ch'uan*³ represents men sitting back to back. The chariot has an awning over the men. A good symbol for riding or mounting.

322 輜

*chiao*⁴, A sedan, chair.
 車 *ch'e*¹, Radical 159, a cart, a barrow.
 喬 *ch'iao*², Phonetic; something high, as a tree, the top of which bends forwards. (W. 75. B.). It is composed of

夭 *yao*¹, and 高 *kao*¹. *Yao*¹ 夭 is a man bending his head forward getting ready to jump. (W. 61 B.). 喬 *ch'iao*² is the phonetic in bridge, 橋 and as a sedan chair when carried looks like a moving bridge, this may be the reason for using this phonetic in sedan chair.

BALLER, LESSON XI.

323 比, 匕

*pi*³, To compare.

This character is radical No. 81.

Two men standing together as if comparing heights. (W. 27. I.).

324 及, 肩

*chi*², To reach to, to come up to.

- 又 *yu*⁴, Radical 29, the right hand.
The part of this character which is not the radical is 人 *jen*², man. When the radical is added it indicates that a hand has caught up with the man and has laid hold of him. (W. 19. D.). This character has no connection with 乃 *nai*³, but.
- 325 如 *ju*², Like, as.
女 *nü*³, Radical 38, a woman.
口 *k'ou*³, mouth, is the phonetic. (See No. 10.). (W. 67. D.). To speak 口 *k'ou*³, like a woman 女, that is, appropriately to the circumstances.
- 326 嘴 *tsui*³, A bird's bill, the mouth.
口 *k'ou*³, Radical 30, the mouth.
觜 *tsui*³ The phonetic is 觜 *tsui*³, egret of a heron. (W. 142 B.). 此 this 角 horn, with the radical 口 *k'ou*³ is a bill, or mouth.
- 327 泡 *p'ao*⁴, To soak, a blister.
氵, 水 *shui*³, Radical 85, water.
包, 匚 *pao*¹, The phonetic; to wrap up; primitive meaning:—gestation. With water added to this we have, water wrapped up, a blister (W. 54. B.).
- 328 擺 *pai*³, To place, to put, to spread out.
手, 扌 *shou*³, Radical 64, the hand.
罷 *pa*⁴, Phonetic, an officer; 能 *neng*², able and 网 *wang*³, an officer taken in the net of the law; to discharge. With the addition of hand, which usually indicates that the character is used as a verb, the idea of

placing articles in order is conveyed, for in securing the dismissal of an officer one must set forth the evidence; here the hand is setting articles in their proper position. For 能 See No. 357.

329 越

*yüeh*⁴, to exceed.

走 *tsou*³, Radical 156, to walk.

戍 戍 *yüeh*⁴ The phonetic; a lance 戈 *ko*¹ with a hook 丩. (W. 71. L.). 戍 *yüeh* is a halberd with an additional hook thus something extra is inferred. With the addition of the above radical it forms the character for exceed.

330 和

*ho*², Harmony; with.

口 *k'ou*³, Radical 30, the mouth.

禾 *ho*², Phonetic; grain and mouth are adapted one to the other, hence the meaning of harmony.

331 罪

*tsui*⁴, Sin, crime.

网 *wang*³, Radical 122, a net.

非 *fei*¹, Phonetic, not right. With the addition of 网 *wang*³ the idea is conveyed that transgression 非 *fei*¹, is caught in the net of the law and it is called sin. This character was formerly written 辜 *tsui*⁴, (W. 102. H.). A malicious scribe substituted the character 皇 *huang*² for this character and the Emperor Ch'in-shih-huang forthwith changed the writing of *tsui*⁴ by Imperial decree to its present form and tabooed the former writing.

332 倍 *pei*⁴, To increase, fold, times. Original meaning was to rebel.

人, 亻 *jen*², Radical 9, a man.

音 *t'ou*⁴ Phonetic, to cut a speaker short by interrupting him in his speech. (W. 133. A). The older writing is 不 *pu*¹ above 口 *k'ou*³, mouth and a little stroke on top *chu*³, which is said to represent expression of contempt. The present meaning of the character 倍 seems to have been given it without etymological reason.

333 着 著 *cho*², or *chao*², Right, to just hit, after a verb the sign of the success of the action.

· 羊 *yang*², Radical 123, sheep.

This is a modern character and it is written in several ways. 著 The phonetic which can best be explained is

者, 耑 *chê*³, This symbol was invented to represent the clauses of a sentence which were being connected, the 自 *tzu*⁴ is the central part and on either side are branches or arms which take hold of the clauses and bring them together. (W. 159 B.)

334 像 *hsiang*⁴, Like, resembling, an image of a man.

人, 亻 *jen*², Radical 9, man.

象, 豕 *hsiang*⁴, Phonetic, elephant. This is a primitive, representing the animal. On top is the trunk, then are the tusks; the body legs and tail make up the rest of the character. (W. 69. L.). It is difficult to ex-

plain why this symbol should have been taken for an image.

335 蓋

*kai*⁴, To cover, a cover; to build.

艸

*ts'ao*³, Radical, No. 140, grass.

盍

*ho*² Phonetic; a dish filled and covered; why not? With the addition of 艸 the character is used for the roof or any cover. The 艸 *ts'ao*³, indicates that where this character was coined, houses were thatched. (W. 38. G.)

336 住

*chu*⁴, To dwell, to stop.

亻, 人

*jên*², Radical No. 9, a man.

主, 生

*chu*³, Phonetic, a lamp with the flame rising. (W. 83. D.). By extension, a man who sheds forth light. (See No. 210). With the addition of the radical, the character stands for, to dwell, as if the inference was:—those who can enlighten others are those who have a permanent abode.

337 屋, 屋

*wu*¹, A room, a house.

尸

*shih*¹, Radical No. 44, a corpse, is the usual definition of this rad., but a person lying or sitting down is a better explanation.

至, 至

*chih*⁴, Phonetic, to arrive at. This is an old character and what is called phonetic has no phonetic use. The 至 represents a bird just alighting on the earth; thus a room is a place where a person can come and recline. (W. 32 A, G.). (See No. 88.)

333 似, 似

*szü*⁴, Resembling.

人

*jên*², Radical No. 9, a man.

以 i^3 Phonetic. This is a very ancient character and is supposed to represent the breath leaving the mouth without obstruction as from asthma or other impediment. (See No. 121) (W. 85 F). With the addition of 人 the idea is conveyed that the man has the same lung capacity as the normal individual.

339 理

li^3 , Reason, principle.

玉 $yü^4$, Radical No. 96, a gem. (See No. 124).

里 li^3 , Phonetic, the smallest country village. It is composed of 田 $t'ien^2$ and 土 $t'u^3$, tillable land. (W. 149 D.). This is the 166th radical. (cf. No. 82). With the addition of the 玉 the idea is conveyed that a gem must be cut according to fixed rules just as a field has to be divided into furrows in order that it may be of greatest use.

340 布 帛

pu^4 , Cloth, cotton cloth.

巾 $chin^1$, Radical No. 50, a napkin. (See No. 143).

父 fu^4 , Phonetic, father. This phonetic is not recognizable in the modern writing, but it is distinct in the seal writing. (W. 35 C.). 父 is probably purely phonetic, but some think that it implies order. In weaving one must proceed according to a fixed order. The material used by the ancients was a kind of linen or flax. Cotton is a modern development. Fu^4 父 is the 88th radical. (See No. 317).

341 房

$fang^2$, A house.

戶 hu^4 , Radical No. 63, a door, a window (No. 5).

方, 𠄎, 𠄎 *fang*¹, Phonetic, a square. This is a suggestive phonetic as most houses, or rooms are nearly square. A thing which is square and has doors and windows is a house. For 方 *fang*¹ see No. 147 (W. 117 A.); it is the 70th radical.

342 謝

*hsieh*⁴, Thanks, to thank.

言 *yên*², Radical No. 149, word. (See No. 10).

射, 𠄎, 𠄎 *shê*⁴, Phonetic, to throw out; to shoot, as an arrow, against someone 身. See the oldest form. Combined with the rad., 言, the idea is to throw out words of thanks. (W. 131. D).

343 趕

*kan*³, To drive, to hurry, to strive for.

走 *tsou*³, Radical No. 156, to walk. (See No. 146).

旱 *han*⁴, Phonetic, drought, rainless, dry. This is composed of 干 *kan*¹, (supposed to be a pestle, thus by extension to grind, to offend), and 日 *jih*⁴; with the addition of 日 *jih*⁴, the fierce effects 干 of the sun are set forth. (W. 102 A). When the radical 走 is added, the idea of driving or hurrying is conveyed. The sun is the signal which sets the Orient to work.

341 讚

*tsan*⁴, To commend, to praise.

言 *yên*², Radical No. 149, word. (See No. 10).

贊 *tsan*⁴, Phonetic. (W. 79 B.). From 𠄎 *shen*¹, to advance in order to make a statement and 貝 *pei*⁴, money; to come forward with a present, to aid. When the above radical is added the idea of commending is given.

345 美 *mei*³, Beautiful, excellent.
 羊 *yang*², Radical, No. 123, a sheep. (See 253).
 大 *ta*⁴, Phonetic, large, but originally it meant a man. (W. 103 A). A man who has the disposition of a sheep, mild and gentle.

346 詩 *shih*¹, A song or hymn.
 言 *yen*², Radical No. 149, a word. (See No. 10).
 寺 *ssu*⁴, Phonetic, a court or temple. (W. 79 B.). The place where the law 亅 is promulgated continually 土. (See No. 125). The upper part is 屮 *chih*¹, a small plant issuing from the ground, conveying the idea of development or progress; something which is continual. With the addition of the radical 言 it stands for prolonged words, a song. The words from the throne should be as music in the ears of the people.

BALLER, LESSON XII.

347 南, 𡩺 *nan*², South.
 十 *shih*², Radical No. 24, ten. (See No. 47).
 This character cannot be broken up into a radical and a phonetic as it is an old symbol for south or the place of 羊 *jen*³, luxuriant vegetation. The 凵 are the boundaries of a place or field and the vegetation forces its way over them by constant growth 十 = 屮. (W. 79 G).

348 北, 𠂇 *pei*³, North.
 匕 *pi*³, Radical No. 21, a spoon; inverted man.

This is another character which cannot be reduced to a radical and phonetic. (W. 27 G.). It represents two men standing back to back in the seal writing; compare 𠂇 *ts'ung*² to follow. The custom of the Chinese is to face the south, therefore the back is toward the north.

349 直

*chih*², Straight.

目 *mu*⁴, Radical No. 109, the eye. (See No. 102).

十 *shih*², Phonetic, ten. (W. 10 K.). What ten eyes declare to be without deviation 𠂇 must be straight. (See No. 99).

350 往, 徃

*wang*³, To go towards, towards.

彳 *ch'ih*⁴ Radical No. 60, to step^e with left foot.

主, 𠂇 *wang*³ Phonetic, luxuriant vegetation which springs from the earth in tufts here and there; rambling, (W. 79 D.). With the addition of the radical it means to stray or roam about.

This phonetic has nothing in common with 主 *chu*³ a lord or with 王 *wang*² a prince. In its modern writing it is confusing as it is not always written the same way. 狂 *k'uang*², a mad dog comes from this phonetic, but the top dot is left off. This is a suggestive phonetic in 狂 as a mad dog wanders about aimlessly. The idea of aimless is suggested as these tufts of vegetation spring up without regard to order.

351 離

*li*², To leave, to separate; from, distant from.

隹 *chui*¹ Radical No. 172, a short-tailed bird. (No. 21).

离, 𪗇 *li*³, Phonetic, a yak or elk. (W. 23 E). This phonetic plus the above radical was formerly used for the Chinese oriole, a very beautiful yellow bird now called 黃鸝 *huang*² *li*². According to Kuei Shih Shuo Wen, when this bird was heard or seen in the spring, it was the summons for the unmarried daughters to leave the parental roof for the home of their future husbands. Thus the idea of "to leave" attached itself to the character, and another character was adopted for the bird.

352 差, 𠂔 *ch'a*¹, To differ; a discrepancy.

工 *kung*¹, Radical No. 48, work. This is doing violence to the construction of the character to say that 工 *kung*¹ is the rad., as the 工 is only a part of 左 *tso*³, left hand. (No 89).

垂, 𠂔, 𠂔 *ch'ui*², Phonetic, to hang down, (W. 13 E.). (See No. 387).

This character 差 has undergone many changes. The oldest form is 𠂔 (W. 46 C.). The right and left hand are not working in unison, one is directed upward and the other downward. The idea of the present writing is that the left hand is hanging down, not doing its part, thus there is a discrepancy.

353 船 *ch'uan*², A boat.

舟 *chou*¹, Radical No. 137, a boat. (See No. 108).

谷 *yen*³, Phonetic, the ravines in the mountains through which the torrents flow. (W. 18 E.). Tuan Shih Shuo Wen gives a better explanation. He says that the phonetic is 沿 *yen*²⁴, a coast; thus we would have this character taking the place of our English word, coaster, as the Chinese did not build boats for crossing the oceans, a coaster was their largest vessel. Some have tried to prove that this character indicates that the Chinese knew about Noah's ark as it is made up of a boat and eight persons. 八 *Pa*¹ 口 *k'ou*³. This is only useful to aid in remembering how to write the character, as it is of modern construction, not much over 2000 years ago—long after the deluge.

354

江

*chiang*¹, A large river.

水, 氵

*shui*³, Radical No. 85, water. (See No. 79).

*kung*¹, Phonetic, labour. This phonetic may have originally been 貢 *kung*⁴ tribute. The Yang Tzu Chiang was the river which bore the tribute from the nine *chou*, 九州 (nine provinces) to the Emperor. Formerly official documents were carved on tortoise shell and the material apparently was limited in quantity, so that occasionally characters were abbreviated on account of lack of space. An abbreviation of a character in an official document was a precedent for all time and some characters have thus been changed so that

it is difficult to find an explanation for their present construction.

355 裝

*chuang*¹, To pack, to fill, to pretend.

衣 *i*¹, Radical No. 145, clothes. (See No. 51).

壯 *chuang*⁴, Phonetic, a stout man. The idea of stout is obtained from 月 *ch'iang*². (See No. 84). The 士 *shih*⁴ is man. (See No. 69). (W. 127 B.)

As this character was early used for an officer and as officers wore their robes of office, there are many characters which have the above phonetic whose meaning has to do with appearance. Thus when the radical for clothing is added, the idea is to pretend to be what one is not, or to fill full.

356 遠

*yüan*³, Distant.

辵 *cho*⁴, Radical No. 162, to go. (See No. 10).

袁 *yüan*² Phonetic, a long robe. (See No. 51). (W. 16 L.). There is evidence that this character has been changed from the original writing and the present writing is not explained. If one remembers when going on a long journey long clothes are worn it may assist in recalling the make up of the character.

357 能

*neng*², Able.

肉 *jou*⁴, Radical No. 130, meat. (See No. 133).

This character refuses to be broken up into radical and phonetic; it formerly meant the "large brown bear," and be-

cause of his great strength he was considered extremely able. This indicates that a slang word has been incorporated into the language as the correct expression for able. (W. 27 J.). The character is explained thus; two 𠃉 paws, 月 the body, and 厶 the head.

358 近

*chin*⁴, Near, in time or place.

辵 *cho*⁴ Radical No. 162, to go (See No. 10).

斤, 斤 *chin*¹, Phonetic, ax, battle ax; catty. A picture of the axhead. It was used for a weight of 16 ounces or catty. (W. 128 A).

The character seems to suggest the proper way for a warrior to advance, (to go to battle), with his battle ax in his hand, i.e. near. Both near 近 and 遠 far have this R.

359 輪

*lun*², To revolve; a wheel.

車 *ch'e*¹, Radical No. 159; a cart, a barrow. (No. 136).

侖, 侖 *lun*² Phonetic, a bundle 厶 of documents in proper order 冊. (W. 14 G.) With the addition of the above radical the idea of order is retained as a wheel must have the spokes arranged properly. The ancient documents were engraved on bamboo slips and tied together, as shown in the seal writing, consequently the phonetic is suggestive.

360 李

*li*³, Plums; baggage.

木 *mu*⁴, Radical No. 75, wood. (See No. 22).

子 *tzu*³, Phonetic, son. Kang Hsi's dictionary affirms that, owing to the plum being very prolific, it was represented by wood and

son; the character son is here representing the fruit on the tree. When travelling ones baggage should stick to him as unripe fruit clings to the tree. Pupils are sometimes referred to as peaches and plums,—they are unripe fruit receiving their development from the teacher.

361 僱

*ku*⁴, To hire, to engage.

人 亻 *jen*², Radical No. 9; man.

雇 *ku*⁴, Phonetic, to hire. This character is written in two ways, with and without the radical for man and it has the same meaning. The upper part of the phonetic is 戶 *hu*⁴ the 63 rad., a door, a family, a farmer. The lower part is 隹 *chui*¹; a short tailed bird, the 172nd radical. A logical interpretation of the combination of these two radicals would be, the farmer's bird. In ancient times there were nine kinds of birds called 雇 *ku*⁴. The arrival of each of these 雇 *ku*⁴, on their migratory expeditions was regarded as the sign for commencing certain lines of husbandry. Thus when the quail was seen in early summer it set the farmers to harvesting their wheat; when wild geese appeared in the fall, the crops must be gathered in. Thus the character means to set a person to work. Shuo Wen. (cf. W. 129 A.).

362 經

*ching*¹, Classic books; to pass through; already.

糸 *mi*⁴, Radical No. 120, silk.

經 *ching*¹ Phonetic, the watercourses 川 under the

ground 一. (W. 12. H.) These water-courses are of first importance in the mind of the geomancer, hence this phonetic enters into the composition of many characters. (See No. 136). With the addition of the silk radical it stood for the warp, the long threads in a piece of cloth. These threads were very important in Chinese civilization. In 頸 *ching*³ the neck, because the courses of the veins were visible, this phonetic was used.

353 順

*shun*⁴, Favorable, prosperous.

頁 *veh*⁴, Radical No. 181; head; leaf of a book. (See No. 105).

川, 𣵀 *ch'uan*¹, Phonetic, a large river formed by the junction of several others. Perhaps the idea of this combination is:—when affairs flow in a current which is in accordance with ones head or wishes, 頁, it is then favourable. (W. 12 E).

364 客

*k'o*⁴, A visitor, a traveler.

宀 *mien*² Radical No. 40 a roof. (See No. 1).

各 *ko*^{2,3,4}, Phonetic, each, every, all. (W. 31 B).
A place where all can have a roof over their heads. Such an individual is called a 客 *k'o*⁴. (See No. 272).

365 颯

*kua*¹, To blow.

風 *feng*¹, Radical No. 182; the wind. Insects 虫 are born under the influence of wind or vapor 气 (W. 21 B).

舌, 舌 *she*², Phonetic, the tongue. (See No. 73).
This is a modern character and is not

found in the Shuo Wen. The combination would suggest that the character was coined for a blustering wind which licked up the dust as if by a tongue.

366 收

*shou*¹, To receive, to gather together.
 攵, 支 *p'u*¹ Radical No. 66; to tap, to rap. (See No. 17).

扌, 彡 *chiu*¹ Phonetic, tendrils. This is a primitive which was formerly used alone, but in the rearranging of characters a radical had to be written with it, as the primitive is not one of the radicals. The clinging of tendrils is a very suggestive symbol for the above meaning. (W. 54 F.).

367 拾

*shih*², to pick up; ten.
 扌, 手 *shou*³, Radical No. 64, the hand.

合 *ho*², Phonetic, with. (See No. 103). The phonetic seems to have no phonetic value in this character, but it indicates that things are picked up when the hand and article come together.

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368 丈, 寺

*chang*⁴, A measure of ten feet.

一 *i*¹, Radical No. 1, one.

This is an old character and it was composed of the right hand 𠂇 *yu*⁴, holding *shih*², ten, (a ten foot pole).

369 電

*tien*⁴, Lightning, electricity.

雨 *yu*³, Radical No. 173, rain. (See No. 61).

申, 电, 𠂇, 𠂇

*shen*¹, Phonetic, Chalfant says that this was a representation of lightning which even-

tually became the sign for "deity." The combination of the radical for rain and the symbol for lightning is not an inconsistent sign for electricity. (See No. 227).

370 論

*lun*⁴, To discuss; an essay.

言 *yen*², Radical No. 149, a word. (See No. 10).

論 *lun*², Phonetic, documents assembled in order. (See No. 359). With the addition of the above radical the idea is conveyed of setting statements in order so that the thought is made lucid. (W. 14 G).

371 替 替

*t'i*⁴, For, instead of.

日 *yüeh*⁴, Radical No. 73, to speak. The original idea of this radical was to depict a word issuing from the mouth. (See No. 9).

The phonetic of this character has no phonetic value. It was originally two 立 *li*⁴ characters side by side, but it was afterwards changed to two 夫 *fu*¹ characters, and the lower part was 自 *tzu*, 替 thus the idea was that the first man 立 *li*⁴ could not do something, but the second *li*⁴ did it just as if the first man had done it himself 自. Both 立 and 夫 mean man. (W. 60 L.).

372 怕

*p'a*⁴, To fear; lest.

心 *hsin*¹, Radical No. 61, heart. (See No. 18).

白 *par*², Phonetic, white. White heart—no courage. Fright causes one to turn pale. (See No. 6).

373 量

*liang*², To measure.

里 *li³*, Radical No. 166, a Chinese mile. (See No. 82).

The phonetic of this character was 良 *liang²*, but it is so modified in the present writing that it is of little aid to refer to it. The etymology of the character is difficult to trace and the Chinese have invented an etymology which after once hearing it is difficult to forget:—the distance to the sun 日 has been measured 量 and it was found to be one *li³* above the Earth. 日 sun — one 里 *li³*.

374 殼

kou⁴, Enough, fully.

弓 *kung¹*, Radical No. 57, a bow. (See No. 55).

殼 *ch'üeh⁴*, *k'e¹*, Phonetic, shell, husk. It is probable that the idea was to strike 攷 *shu¹* something hollow 壳 *k'e¹*. When bow is added to this phonetic the idea of enough is said to be suggested because an archer, in shooting, draws the bow to the full. He makes a large vacant space between the bow and the string. (W. 34 I).

375 尺, 尺

ch'ih³, a foot, a span.

尸 *shih¹*, Radical No. 44, a corpse, a person in the reclining posture, an adult.

乙 *i¹*, Phonetic, germination; here it indicates the opening out of the hand in the act of making a span. The 尸 *shih¹* is said to be the male, adult hand. It is probable that this character has been contracted and thus the part which indicated the hand has been deleted. In the 周 *Chou* dynasty the

unit of length measured about twenty centimeters. If one remembers this it will help to understand measurements in the Classics. (W. 32 F.).

376 報

*pao*⁴, To announce; to recompense; a newspaper.

土 *t'u*³, Radical No. 32, earth.

幸. 幸 *nich*⁴, a criminal, a man 大 who has committed crime 羊, *jen*³. cf. No. 274 (W. 102 G., D.). It is unfortunate that the scribes have caused the left part of the 報 character to be identical with

幸, 幸 *hsing*⁴, fortunate, lucky, as it has a very different meaning.

艮, 肩 *fu*² The right part of the character shows a hand holding a seal, and about to stamp the order for punishment. (W. 55 C.) The idea of to announce 報 is obtained owing to an official trying a criminal case 幸 and publishing his decision 艮.

377 局, 局

*chü*², an office, a shop.

尸 *shih*¹, Radical No. 44, a corpse. This is another character which cannot be divided up into radical and phonetic as the base of the character is 尺 *ch'ih*³, the expanded hand, a span and 口 *k'ou*³, the mouth. The explanation given is that in fixing up a shop one must not only use the hand but the mouth must also be used to inquire the best mode of procedure. There is another explanation of the character which may be easier to remember. The



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*ch'ih*³ 尺 is a foot, (a square foot) and the 口 *k'ou*³ is one of the positions on a chess board. A chess board a foot square is large enough and the squares are places for stopping or resting. (W. 32 F.).

378 福

*tu*², Happiness, prosperity.

示 *shih*⁴, Radical No. 113; to reveal. (See No. 227).

畐

*fu*⁴ Phonetic, abundance. (W. 75 D.). The most satisfactory explanation of this phonetic is that it is a contraction of 高 *kao*¹, high and 田 *t'ien*², a field, the products of the field piled high is a good symbol for abundance. With the addition of the radical the idea is that a superhuman influence has decreed abundance, hence the meaning happiness. (cf. No. 267).

379 享 畐

*hsiang*³, To receive, to enjoy.

亠 *t'ou*², Radical No. 8, above.

This character does not divide up into radical and phonetic. The ancient writing was two 高 characters, one upright and the other inverted, they were contracted to 畐. Here is another illustration of the reversing the meaning of a character by inverting it. The upper part 畐 is written in the ordinary way and means superior; the lower part is inverted and means inferior. The 畐 in the seal form is the gift which is being handed up to the superior by the inferior. (W. 75 D.).

380 政

*cheng*⁴, To rule; government.