

SHORT HISTORICAL AND STATISTICAL ACCOUNT

OF THE

PROVINCE OF HOK-KĒEN.

(COMPILED FROM EUROPEAN AND CHINESE AUTHORS.)

THE PROVINCE of 福建 Hok-kĕèn, 'happy establishment,' lies in the S. E. quarter of the Empire of China. The latitude of its Capital, 福州 Hok-chew, 'happy region,' is 26° 3' N. and its Longitude 1° 30' E. from Peking. The account given of it by Malte Brun is as follows:

"Fou-kien (or Hok-kĕèn) is one of the smallest, yet richest, provinces of the Empire. Its situation is favourable for fishing, navigation, and trade. The air is very warm, but pure and healthy. The fields are watered with an infinity of rivers, which come from the mountains, and which the labourers manage with great dexterity, for watering their rice-grounds. Black tea is the principal product. It also contains musk, precious stones, iron, tin, and quicksilver mines; silk, hemp, and cotton are manufactured; steel is prepared, both in the form of bars, and ready-made articles of hardware; and among the delicious and abundant fruits which it produces, the oranges are remarkable for the flavour of muscat grapes which they possess. Fou-chew-fou (Hok-chew-hoó), the capital of the province, is, above all, celebrated for its situation, for the great trade which it possesses, for the multitude of its men of learning, for the beauty of its rivers, which bear the great barks of China to its very walls, and, finally, for an admirable bridge, thrown over the gulf, consisting of a hundred arches, and entirely built of a beautiful white stone. Yen-peng-fou (Yĕn-pĕng-hoó), situated on the declivity of a mountain, at the foot of which flows the river Min-ho, is not large, but it is considered as one of the handsomest towns in the Empire. Tchang-chew-fou (Chĕang-chew-hoó) is near the port of Emouy (Āy-moó^{ing}), a great emporium of trade, frequented by the Spaniards from Manilla."

The Hok-kĕèn province was formerly called the Bán 閩 country: the following notices respecting its early history are taken from the 綱鑑易知 Kong kám ē te, or "History of China."

As early as the first year of 秦始皇 Chín-sé-hông, B. C. 215, we find mention made of the Bán country. The Empire being then divided into 36 districts, or 郡 Kwún, to which were added four others from the 粵 Wat country, namely, 閩中 Bán-tĕung, or Hok-kĕèn; 南海 Lâm-hac, or Canton; 桂林 Kwúy-lim, Cochin China; and 象郡 Sĕang-kwún (perhaps Siam.)

In the 30th year of 漢武帝 Hân-boó-tèy, B. C. 105, the people of 東越 Tong-wat slew 王餘善 Ông-ê-sēn, and tendered their submission to the Government. In the preceding year, 王餘善 Ông-ê-sēn had rebelled, and the Emperor sent his General 陽僕 Yâng-pok to subdue the country; after which he transplanted the people to the region between the 江 Kang and 淮 Hwaê rivers. The Emperor having considered that the country of 閩 Bân was full of dangerous defiles, and the people ever disposed to revolt, which would be likely to occasion endless trouble to future ages, resolved on completely removing the inhabitants to another region, leaving their own country desolate.

In the period of the 唐 Tông dynasty, in the 12th year of 宣宗 Swan-chong, A. D. 849, the Emperor appointed 于延陵 Ê-Yēn-lêng to be the ruler of 建州 Kēn-chew. When Yēn-lêng came in to return thanks for the appointment, his Majesty asked, how far Kēn-chew was from the Capital? Eight thousand lé, was the reply. Upon which the Emperor said, "As soon as you come thither, whether your government be good or bad, I shall be fully acquainted with it: do not say to yourself, it is far off, for ten thousand lé are as near to me as the steps of my throne. Do you know this?"

In the 5th year of 懿宗 E-chong, A. D. 853, it is said that many of the eunuchs of the palace were natives of Hok-kēn, and had great influence at court.

In the 4th year of 僖宗 Hé-chong, A. D. 868, Hok-chew 福州 was taken by the rebel 黃巢 (Wu^{ng}-chaôu). In the 7th year of the same reign, A. D. 871, arose the rebel 王緒 Ông-sē: he was a native of 壽州 Sēw-chew, in the province of 江南 Kang-lâm, and by trade a butcher. Having collected a company of about 500 men, he seized upon the government of his native district; and about a month afterwards got possession of 光州 Kong-chew, when his adherents swelled to the number of 10,000. There was a magistrate of 固始 Koè-sé district, in the neighbourhood of 光州 Kong-chew, by the name of 王潮 Ông-teâu, who, together with his younger brethren, 審知 Sím-te, and 審邦 Sím-kwuy, was alike distinguished for courage and spirit. 王緒 Ông-sē made this 王潮 Ông-teâu his Lieutenant-General, and placed much confidence in him.

In the 11th year of 僖宗 Hé-chong, A. D. 875, 王緒 Ông-sē took possession of 汀州 Theng-chew and 漳州 Chēang-chew, both in the province of 福建 Hok-kēn. About this time 秦宗權 Chín-Chong-kwân, who had been appointed by the Emperor to be Governor of 光州 Kong-chew, demanded the taxes due from that district; and 王緒 Ông-sē refusing to pay them, 宗權 Chong-kwân was enraged, and marched an army to attack him. Ông-sē, in his fright, collected the troops of both the 壽 Sēw and 光 Kong districts, about 5000 men, and crossing the river, seized upon the three districts of 江 Kang, 洪 Hong, and 虔 K'hēn, and the same month took possession of the two districts of 汀 Theng and 漳 Chēang, but could not keep them long.

In the autumn of the same year, 王緒 Ông-sē came to 漳州 Chēang-chew, and because the road was dangerous and provisions scarce, gave orders throughout the army, that no one should be permitted to

bring their old and feeble relatives along with them, on pain of death. But 王潮 Ông-teâu and his brethren ventured to carry with them their aged mother. Ông-sē reproved them, saying, "All armies have laws, and there are no armies without them; you have now disobeyed my laws, and if I do not punish you, it will be the same as if we had no laws." Ông-teâu and his brethren replied, "All men have mothers, and there are no men without them; how is it that your Excellency would have us to throw away our mother." Ông-sē was enraged, and ordered them to behead the old woman; but Ông-teâu and his brethren interfered, saying, "We must serve our mother, as much as our general; if you kill the mother, what will be the use of the sons? we beg therefore to die first." The troops then interposed, and the matter was passed over. A certain fortune-teller told Ông-se, that there was in the army an individual, who would one day become a king; whereupon Ông-sē put to death all those soldiers who appeared to have the least spark of bravery, or any disposition to assume command. This rendered the troops uneasy, and when they came as far as Lâm-an 南安 (*Lâm-wⁿa*); in the district of 泉州 Chwân-chew, Ông-têâu directed the commander of the advanced guard to conceal some stout fellows among the bamboo bushes, in order to seize Ông-sē, and binding him, expose him to public scorn. Upon this Ông-têâu was made general, and led his troops to the siege of 泉州 Chwân-chew.

In the 5th year of 昭宗 Chêaou-chong, A. D. 883, 王潮 Ông-teâu took possession of 福州 Hok-chew. About this time 陳巖 Tin-gâm, the Governor of 福建 Hok-kêèn, was sick, and summoned 王潮 Ông-teâu, the ruler of 泉州 Chwân-chew, in order to deliver over to him the command of the district, but died before his arrival. His Lieutenant, 范暉 Hwân-hwūy, immediately appointed himself to succeed, and sent out troops to oppose Ông-têâu, but upon Ông-têâu's attacking 福州 Hok-chew, Hwân-hwūy gave up the city and fled: Ông-teâu then succeeded to the Government. In the winter of the same year, Ông-têâu was regularly invested, by the Emperor, with the dignity of Governor of 福建 Hok-kêèn province; from which period is dated the elevation of his family to independent sway in that part of China.

In the 9th year of 昭宗 Chêaou-chong, A. D. 888, Ông-teâu died. Before his death he had elevated his brother 王審知 Ông-Sim-te to the rank of Lieutenant-Governor, and on one occasion, for some error which he had committed, had struck him with his staff; Sim-te did not however take offence at this; and Ông-têâu, in his last illness, set aside his own son, and ordered Sim-te to superintend the affairs of the province. This 審知 Sim-te is still worshipped by the Hok-kêèn people, as being the founder of their state.

In the 3rd year of 梁太祖 Lêng-T'haè-choé, A. D. 900, 王審知 Ông-Sim-te was appointed, by the Emperor, to be King of 閩 Bân. He was a man of economical and sparing habits; wore hempen shoes, and dwelt in a mean abode, without ever thinking of enlarging or beautifying the place of his residence. He was gentle in punishments, and sparing in exactions, so that all ranks became rich and happy, and his whole territory was tranquil.

In the 2nd year of 唐莊宗 Tông-Chông-chong, A. D. 915, 王審知 Ông-Sim-te, the ruler of 閩 Bân, died, and was succeeded by his son 延翰 Yêen-hân. In the following year, 王延稟 Ông-Yêen-pîn, the adopted son of 王審知 Ông-Sim-te, slew 延翰 Yêen-hân, and set up his younger brother, 延鈞 Yêen-kin, in his stead.

In the 2nd year of 唐明宗 Tông-Bêng-chong, A. D. 918, the Emperor appointed 王延鈞 Ông-Yêen-kin to be king of 閩 Bân. In the 7th year of the same reign, A. D. 923, 王延鈞 Ông-Yêen-kin assumed the title of Emperor of 閩 Bân, and altered his name to 璘 Lîn.

In the 1st year of 唐廢帝 Tông-Hwù-tèy, A. D. 935, 李做 Lé-hông, of the 閩 Bân country, murdered his sovereign 王璘 Ông-Lîn, and set up in his stead 福王 Hok-ông, 'the King of happiness,' called 繼鵬 Kèy-pêng, and altered his name to 昶 Ch'héang.

In the 3d year of 晉高祖 Chìn-Ko-choé, A. D. 931, 王曦 Ông-he, of the 閩 Bân country, murdered his nephew and sovereign 昶 Ch'héang, and set up himself in his room; acknowledging fealty to 晉 Chìn. In the 5th year of the same sovereign, A. D. 933, 王曦 Ông-he, of the 閩 Bân country, took the title of Emperor.

In the 1st year of 晉齊王 Chìn-Chêy-ông, A. D. 937, 王延政 Ông-Yêen-chèng, of the district of 富沙 Hoò-say, styled himself Emperor, and called his country 殷 Yin. This 王延政 Ông-Yêen-chèng was the younger brother of 王曦 Ông-he; and he had 潘承祐 Hwan-Sîn-yew, to be his President of the board of appointments, and 楊思恭 Yâng-Soo-kéung, to be his President of the military board, and to be associated with him in the government of the state. The country was small and the people poor, while the troops had no rest; hence 思恭 Soo-kéung sought to ingratiate himself with his Prince, by collecting as much revenue as possible, and therefore increased the taxes on fields and arable lands, even to fish, salt, vegetables, and fruit; nothing was left without having a double tax levied on it; insomuch that the people of the country called him "skin-flint."

In the 2nd year of the same Emperor, A. D. 938, 朱文進 Choo-bûn-chìn, a military officer of the 閩 Bân country, murdered his prince 曦 He, and set himself up in his stead. In the same year, 朱文進 Choo-bûn-chìn yielded subjection to the 晉 Chìn dynasty, and was dignified with the title of 閩王 Bân-ông, the king of Bân. Upon which the state of 殷 Yin marched to the attack of 朱文進 Choo-bûn-chìn, and the Chinese government sent troops to attack 殷 Yin. The people of 閩 Bân, however, put 朱文進 Choo-bûn-chìn to death, and sent his head to 建州 Kèen-chew.

In the following year, A. D. 939, the state of 殷 Yin altered its designation to 閩 Bân, after which the Emperor's troops contended with those of 閩 Bân, and the latter were routed; whereupon the Emperor's troops entered 建州 Kèen-chew, and 延政 Yêen-chèng came out and surrendered. Thus the country of 閩 Bân fell into the hands of the Chinese.

According to Allerstein.	According to a work in the possession of the Author.	According to Dr. Morrison.	According to Sir G. Staunton.	Name of the Provinces.
668,832	221,742	1,111,714	—	京 滬
13,222,910	9,274,917	3,204,028	22,000,000	直 隸
22,180,784	12,100,212	—	24,000,000	山東
9,702,189	7,782,221	1,800,210	27,000,000	山西
18,322,207	7,114,216	2,662,969	25,000,000	河南
22,761,030	12,618,987	22,007,222	—	江 蘇
23,161,409	—	—	22,000,000	安徽
11,000,000	2,022,221	2,922,180	10,000,000	江西
2,002,011	1,110,209	1,684,228	15,000,000	福建
12,122,890	2,002,202	18,072,022	21,000,000	浙江
2,000,000	2,002,202	—	14,000,000	湖北
2,222,222	—	2,002,010	13,000,000	湖南
1,222,222	2,222,222	227,202	18,000,000	廣 東

REMARKS

ON THE POPULATION OF HOK-KÈN.

IN THE statement given to Sir G. Staunton, in 1795, by Chew-ta-jin, a mandarin of high rank, the population of Hok-kèen is rated at 15,000,000, and that of the whole Empire at 333,000,000. This estimate has been by many thought to be exaggerated, but in the appendix to the Report of the Anglochinese College, for 1829, it is stated (on the authority of the 大清會典 Taè-Ch'heng hwüy téen, or "Collection of statutes of the Taè-Ch'heng dynasty," in 261 volumes), that the Emperor 乾隆 Kèen-léung, in his 57th year, 1792, found the amount of the whole population to be 307,467,200.

In Morrison's "View of China for Philological purposes," — which follows the 大清一通志 Taè-Ch'heng-yit thong ché, or "Complete statistical account of the Empire of the Taè-Ch'heng dynasty," — the population of Hok-kèen, in 1790, is stated to be 1,684,528, while that of the whole Empire is rated at less than 150,000,000. This statement has been preferred by many, on account of its moderation, but it seems to assign very disproportionate numbers to several particular provinces, giving in some instances more than is found in the largest estimate, and assigning in others only a few hundred thousands to districts, which, according to every other statement, are peopled by millions.

In the possession of the author is a work called the 欽定大清會典 K'him têng Taè-Ch'heng hwüy téen, "Collection of statutes of the Taè-Ch'heng dynasty, as fixed by authority," in 16 volumes, published in the 28th year of 乾隆 Kèen-léung, 1763. According to this, the number of men, between the ages of 16 and 60, is stated to be upwards of 100,000,000 throughout the whole Empire, and 4,710,399 in Hok-kèen. Now if we reckon as many women, infants, and superannuated people, as able-bodied men, we shall have an aggregate of 200,000,000 as the probable population of China.

With this agrees the account published by Father Allerstein, in 1743, as quoted by Malte Brun, which rates the whole population at 198,218,485, and that of Hok-kèen at 8,063,671. The comparative statements are as follow: —

Names of the Provinces.	According to Sir G. Staunton.	According to Dr. Morrison.	According to a work in the possession of the Author.	According to Allerstein.
盛京 Sēng-keng	—	{ 390,714 } { 95,929 }	221,742	668,852
直隸 Tit-ley	38,000,000	3,504,038	9,374,217	15,222,940
山東 San-tong	24,000,000	25,447,638	12,769,872	25,180,734
山西 San-sey	27,000,000	1,860,816	5,162,351	9,768,189
河南 Hô-lâm	25,000,000	2,662,969	7,114,346	16,332,507
江蘇 Kang-soe } 安徽 An-hwuy }	32,000,000	{ 28,967,235 } { 1,438,023 }	12,618,987 12,435,361	22,761,030 23,161,409
江西 Kang-sey	19,000,000	5,922,160	5,055,251	11,006,604
福建 Hok-kèèn	15,000,000	1,684,528	4,710,399	8,063,671
浙江 Chëet-kang	21,000,000	18,975,099	8,662,808	15,429,690
湖北 Hoê-pok	14,000,000	24,604,369	4,568,860	8,080,603
湖南 Hoê-lâm	13,000,000	9,098,010	4,336,332	8,829,820
陝西 Sëem-sey	18,000,000	257,704	3,851,043	7,287,443
甘肅 Kam-sëuk	12,000,000	340,086	2,133,222	7,412,014
四川 Soò-ch'hwan	27,000,000	7,789,782	1,368,496	2,782,976
廣東 Kóng-tong	21,000,000	1,491,271	3,969,248	6,782,975
廣西 Kóng-sey	10,000,000	2,569,518	1,975,619	3,947,414
雲南 Yin-lâm	8,000,000	3,083,459	1,003,058	2,078,892
貴州 Kwüy-chew	9,000,000	2,941,391	1,718,848	3,420,722
			103,050,060 males.	
			100,000,000 females.	
	<u>333,000,000</u>	<u>143,124,734</u>	<u>203,050,060</u>	<u>198,218,485</u>

From a comparison of the above accounts, we may perhaps conclude, that the first is rather exaggerated, and the second disproportionate in the numbers assigned to the various provinces; but the third (allowing the numbers to be doubled on account of the females) and the fourth agree so nearly together, in circumstantial and general, that it cannot be venturing too much, to consider them as affording a true statement of the population of China; particularly as it regards the provinces of Hok-kèèn and Canton (the most known to Europeans). For each of these,—judging from the immense number of emigrants, who, from the two provinces alone, amount, it is said, to half a million,—also considering the dense population of the city of Canton,—and taking into account the universal testimony of the Hok-kèèn people themselves, that the inhabitants of their native province exceed the ants in number,—the sum of six or eight millions would seem to approach nearer the truth, than the million and a half of Dr. Morrison's account, or the fifteen and twenty millions of Sir G. Staunton's. The following extract from the 大清會典 Taë-Ch'heng hwüy t'ëèn is found in the appendix to the College Report above alluded to, which abundantly confirms the supposed populousness of these two provinces. In the 5th year of 雍正 Yung-chèng, 1727, it was declared that the population of Hok-kèèn was so dense, that the abundance of commerce must be brought in to aid effects of agriculture; and therefore the people of that province

were allowed to trade to the nations of the south, in the China sea: and the same privilege was extended to Canton, "which is a narrow territory, with a numerous population."

In order to ascertain the value of each province in China, and of Hok-keen in particular, the following comparative view of the land in cultivation, and the revenue derived therefrom in the 18th year of 乾隆 Këen-lëung (A. D. 1753), is submitted:

Names of the Provinces.	Area in Sq. Miles.	Quantity of land, in English acres.	Quan. of land in cultivation, in Eng. acres.	Revenue in Taels.	Measures of grain, each 133 ^{lbs} avoir: of straw.	Bundles of straw.	Measures of grain expended in the provinces.	Measures of grain sent to Peking.
盛京 Sêng-keng	—	—	504,864	38,110	76,206	—	—	—
直隸 Tit-ley	58,949	37,727,360	13,143,837	2,411,286	101,229	94,404	—	—
山東 San-tong	85,104	41,666,560	19,421,081	3,346,257	507,680	—	158,902	348,778
山西 San-sey	55,268	35,371,520	6,591,724	2,970,266	169,246	—	—	—
河南 Hô-lâm	65,104	41,666,560	14,456,407	3,303,080	248,865	—	28,991	219,874
江蘇 Kang-soe	92,961	59,495,040	13,797,689	3,371,334	2,155,021	—	438,132	1,726,889
安徽 An-hwuy			6,762,418	1,688,000	845,248	—	278,971	566,276
江西 Kang-sey	72,176	46,192,640	9,585,412	1,879,810	899,632	—	129,499	770,132
福建 Hok-këèn	53,480	34,227,200	2,565,417	1,177,899	168,453	—	—	—
浙江 Chëet-kang	39,150	25,056,000	9,195,754	2,812,449	1,130,481	—	273,742	856,739
湖北 Hoê-pok	144,770	92,652,800	11,338,269	1,108,153	286,554	—	154,150	132,403
湖南 Hoê-lâm			6,245,759	1,163,063	277,641	—	143,897	133,743
陝西 Sëem-sey	154,008	98,565,120	5,047,420	1,530,907	168,453	—	—	—
甘肅 Kam-sëuk			3,556,626	257,723	503,476	5,051,174	—	—
四川 Soò-ch'hwàn	166,800	106,752,000	9,182,933	659,075	14,329	—	—	—
廣東 Kóng-tong	79,456	50,851,840	6,576,658	1,257,286	348,095	—	—	—
廣西 Kóng-sey	78,250	50,080,000	1,748,012	382,597	130,375	—	—	—
雲南 Yin-lâm	107,969	69,100,160	1,389,996	153,750	230,848	—	—	—
貴州 Kwù-y-chew	64,554	41,314,560	513,835	100,156	154,590	—	—	—
	1,297,999	830,719,360	141,624,111	29,611,201	8,416,422	5,145,578	1,606,284	4,754,834

OF THE DIVISIONS AND SUBDIVISIONS OF HOK-KËÈN.

The province of Hok-këèn is divided into ten larger and two smaller counties. The names of the former are as follow:

- Hok-chew 福州, the happy region.
- Hin-hwà 興化, flourishing renovation.
- Chwân-chew 泉州, the fountain region.
- Chëang-chew 漳州, the region of the river Cheang.

Yêên-pêng 延平, lengthened pacification.

Keèn-lêng 建寧, established tranquillity.

Seaòu-boó 邵武, awakened military ardour.

T'heng-chew 汀州, the region of the river T'heng.

Hok-lêng 福寧, happy tranquillity.

Taê-wan 臺灣, terraced harbour, — Formosa.

The two smaller counties are, —

E'ng-ch'hun 永春, eternal spring.

Lêung-gâm 龍巖, dragon precipice.

The seat of government is in 福州 Hok-chew.

The whole province is bounded on the north by 浙江 Chêet-kang and 江西 Kang-sey, and on the west by 江西 Kang-sey and 廣東 Kóng-tong (Canton); while to the south and east it is bounded by the ocean. The rivers and mountains of this province are picturesque and beautiful, and the inhabitants are generally distinguished for their literary talents.

The county of 福州 Hok-chew contains ten districts, as follow:

Bîn-hêên 閩縣, *Bân-kwân*, the Bân district.

Hoê-kwan 侯官, *Kaòu-kw^{na}*, noble officer.

Hok-ch'heng 福清, *Hok-ch'hê^{na}*, happy clearness.

Koé-têên 古田, *Kóe-ch'hân*, ancient field.

Têang-lòk 長樂, *Têô-lòh*, constant delight.

E'ng-hok 永福, —, eternal happiness.

Bân-ch'heng 閩清, *Bân-ch'hê^{na}*, the clear flow of Bân.

Lêên-kang 連江, —, the connected river.

Lô-gwân 羅源, —, the netted fountain.

Pin-lâm 屏南, —, the screen of the south.

The seat of Government is in 閩縣 *Bân-kwân*, and 侯官 *Kaòu-kw^{na}*.

This county is bordered on the west by the ocean, on the east it joins 延平 Yêên-pêng, to the north it is bounded by 建寧 Kêèn-lêng, and to the south by 興化 Hin-hwà. The inhabitants are economical, but litigious and superstitious; every family is a school, and every man a scholar. The superior class are fond of literature, and the common people are obedient to the laws. — The most celebrated mountains are the 九仙 Kéw-sêen, "nine fairies," and the 大鵬 Taê-pêng, "great ostrich;" there is also a "remarkable rocky monastery," and "a marsh-mallow cave," the scenery about which is said to be enchanting. The river 鰲 Gô, "leviathan," surrounds the district flowing towards the east, and there is a celebrated pool called the 浴鳳 Yêuk-hông, "phœnix bath." Of palaces may be enumerated the 長春 Têang-ch'hun, "constant spring," and 水晶 Sý-ch'heng, "water chrysal;" while of temples may be particularized the 松風 Sêung-hong, "fir tree breeze," and the 眉壽 Bê-sêw, "eye-brow longevity." — This county has been the residence of several famous men, among whom 蔡襄 Ch'haè-sëang may be mentioned, as having taught the common people propriety; and 真德秀 Chin-tek-sêw, as having greatly promoted the general welfare. In the 唐 Tông dynasty

lived 周朴 Chew-p'hok, who would not submit to 黃巢 Hông-chaôu; and in the 宋 Sòng dynasty flourished four learned men, who were called the four teachers of Bân; besides various others celebrated for their talents and worth, who all belonged to this district. — The city of 福州 Hok-chew lies about fifteen leagues westerly from the sea, on the southern shore of the river 閩 Bân, which falls, with a wide mouth into the sea, and admits vessels of considerable burden up to the city walls. The convenience of this river makes the town very populous, and the trade thereof brisk; the city is adorned with many beautiful buildings, and has a large suburb annexed, called 南臺 Lâm-taê, with many idol Temples. Across the bay, near 南臺 Lâm-taê, lies a stone bridge, 150 rods long, and one and a half broad, built of white free stone, resting on 100 very high arches; provided with rails and benches at the top, and adorned at equal distances with stone lions, neatly carved. The river at this place is about half a league in breadth, separated into small arms by several islands, which are all united by bridges, the principal one of which is that described above. Near this bridge, at the south end, stands a large temple. Another bridge, not unlike this, being about 100 rods long, may be seen at the city 福清 Hok-ch'heng; and many more about the principal cities. About three leagues from 福州 Hok-chew, stands a temple, reckoned to be the largest in the province.

The county of 興化 Hin-hwà, contains two districts, viz: —

P'hoé-têên 莆田, P'hoé-ch'hân, the field at the water's edge; and

Sêen-yêw 仙遊, ———, the fairy ramble.

The seat of government is in 莆田 P'hoé-têên.

This is a small but fruitful county, bordered on the south-east by the sea; on the south it skirts 泉州 Chwân-chew, on the west 永春 Eng-ch'hun, and to the north it is bounded by 福州 Hok-chew. — Here, every house has a scholar, and clever men spring up like trees in a forest; in this respect it is quite a literary district, and considered the crown of all Hok-kêên. — The land and water carriage in this county are both good, — the roads being a rod in breadth, and paved with square free-stone; and the number of rivulets with which it abounds, affording a great facility for inland navigation; while heavier goods may be easily transported by the sea, which partly surrounds this region. It contains two celebrated hills, called 壺公 Hoé-kong, and 何嶺 Hô-léng, both of which are the fabled residence of fairies, and the subject of much observation by the Chinese mountain-gazers. At the foot of the 壺公 Hoé-kong hill, south-eastward from 興化 Hin-hwà, lies a village, in the splendour and size of its buildings resembling a great city, but it has neither walls nor privileges belonging to it; yet many rich merchants reside there, and traffic throughout all China. Here is a well called the 蟹井 Haé-chéng, "crab-fish well," the tides of which are said to correspond to the sea. The noted rivers of this county are, the 九滌 Kéw-chéy, and the 木蘭 Bok-lân; the last received its name from a young woman, of the name of 錢木蘭 Chêên-bok-lân, who, grieved at the constant bursting of a flood-gate (by which the lands were deprived of irrigation, and the waters designed for that purpose were lost in the sea), threw herself into the stream, out of vexation, and was drowned. Some time after this, a literary graduate, of the name of 王十鵬 Ông-sip-p'hêng, passing by this place, observed the troubled state of the waters, and asked the reason of it: the boatmen told him the foregoing tale, adding that the waters were troubled, because the soul of the deceased was

not yet appeased, and it was likely never would be, as she died a virgin, and had left no posterity, to sacrifice to her manes. The graduate then made a vow, that if he should succeed in the approaching literary examination, he would return and marry the soul of this 錢木蘭 Chhên-bok-lân, in order to procure her posterity. He succeeded accordingly, and soon returned to fulfil his vow, which he did, by causing a tablet to be made, with the name of the deceased engraven on it, and to this tablet he was regularly married; but as it bore him no children, he married a second wife, and gave the son of this second marriage to 木蘭 Bok-lân, to be her heir and successor. This lad, when grown up, regularly sacrificed to 木蘭 Bok-lân, as his mother; and thus (the Chinese say), her soul was appeased, and the waters became still. It is added, that subsequently, in the reign of 正德 Chêng-tek, of the 明 Bêng dynasty (A. D. 1510), the Emperor effectually repaired this flood-gate, at the suggestion of an old woman called 陳婆 Tân-pô, by which means a great quantity of land was brought under cultivation, much to the comfort of the people, and the benefit of the revenue.—There has been a conflux of famous officers, in this county, celebrated as well for their talents as fidelity, risking their situations rather than flinch from duty, and scorning to flatter, while they persevered in equity.—This is the birth-place of 媽祖 Má-choé, the sailor's goddess, who was dignified with the title of 天妃 Thhên-hwuy, "Queen of Heaven," by the present dynasty, and who is said to be able to foretell the happiness or misery of mankind. Almost every ship bears an image of this goddess in its stern, and Chinese seamen scarcely ever venture to sea without her. In this county lived a man, of the family name of 何 Hô, who sought out the philosopher's stone, and when his alchymic preparations had succeeded, is said to have mounted on a carp fish and sailed away.—The productions of this county are grass-cloth, silks, and cottons, Le-che fruit, snail-shells, &c.

The county of 泉州 Chwân-chew, contains five districts, as follow:—

Chîn-kang	晉江	——	, the district of the Chîn river.
Lâm-an	南安	Lâm-w ⁿ a	, southern ease.
Tông-an	同安	Tông-w ⁿ a	, similar ease.
Hwūy-an	惠安	Hwūy-w ⁿ a	, kind ease.
An-k'hey	安溪	——	, the peaceful stream.

The seat of government is in 晉江 Chîn-kang.

This county is bounded on the south and east by the sea, on the west by 漳州 Chhâng-chew, and on the north by 永春 E'ng-ch'hùn. The city of 晉江 Chîn-kang, its capital, lies near the sea, in a delightful plain, and, by a large bay, admits, the greatest ships to ride close under its walls; and that on both sides of the city, for it is built on a promontory, encompassed with water, except on the north and south-east sides. On the opposite shore are many populous trading towns, chiefly in a place towards the north-west, called 洛陽 Lok-yáng. Here is the famous bridge called the 洛陽橋 Lok-yáng-kêô, which has been deservedly considered one of the wonders of China; it is built of a black kind of stone, supported by about 250 strong columns or buttresses, 125 on each side. These columns are sharpened towards the upper part, in order the better to break the impetuous egress and regress of the current; they are capped with five stones, of an equal breadth, each twenty feet long, and two broad, which successively touch one another, at each buttress, and thus form a path-way to walk upon, at least 2500 feet in length; on each side, rails of the same kind of stone are put for safety,

adorned with lions and other images. It is certainly wonderful where so many large stones of equal size could have been procured, and how they could have been conveyed to, and constructed across, such a wide and impetuous stream of water. Before the bridge was built, the people used to cross this part of the river in boats; but many vessels being every year destroyed by the violence of the tide, squalls, and other accidents, a man of the name of 蔡襄 Ch'haè-sëang resolved, for the safety of passengers, to build a bridge. The tradition respecting it, as related by the Chinese, is as follows:—Formerly, in crossing this sheet of water, many boats were upset, and a number of lives were lost: popular credulity soon invented a cause for these numerous disasters, which were imagined to originate in two fairies or elfs, one of whom was a tortoise, and the other a snake; these wicked elfs had formerly inspired a certain butcher, and prompted him to destroy much animal life, and practise other enormities; till the butcher, determined on reformation, and desirous of obtaining a new heart, ripped himself open, and threw his old stomach and bowels into this stream; where they remained, in the shape of a tortoise and snake, doing great mischief, while the butcher himself became a god. He is still worshipped by the people of Hok-këèn, under the title of 玄天上帝 Hëèn-t'heèn-sëang-tèy, “the high Emperor of the darkened Heavens,” and is represented standing with one foot on a tortoise, and the other on a snake, the two elfs which formerly excited him to do so much mischief. In order to carry on their wicked designs, the Chinese fable, that the tortoise elf used to transform himself into a boat, and the snake elf into a boatman, and thus appearing at the side of the stream, offered to assist passengers in crossing it. When arrived at the middle of the river, a storm generally arose, the boat sunk, and the two elfs, assuming their own shapes, devoured the victims at their leisure. On one occasion, it is related, that when the boat full of passengers was arrived at the middle of the stream, a storm arose, — the prelude to a disaster; but suddenly a noise was heard from heaven, saying, Ch'haè taē jin chaē ch'hwân, put k'hó tēem 蔡大人在船, 不可沉, Ch'hwà twā lāng tē chún, a^m t'hang tēem, — “The Magnate Ch'haè being aboard, let not the vessel sink;” — whereupon the storm abated, and all escaped safe to land. On going ashore, the passengers enquired one of another, who among them was called by the family name of Ch'haè; but when none appeared, a woman of the company said, that though she did not belong to that clan herself, she had been lately married to a man of the name of Ch'haè, and was now pregnant by him: upon which they all concluded, that the infant in her womb must be the person for whom the celestial voice was sent. The woman accordingly made a vow, that if her child of which she was then pregnant should prove to be a boy, and should afterwards become a magnate, she would insist on his making a bridge over this river. The child proved to be a boy, and was called 蔡襄 Ch'haè-sëang; he prospered in learning, and rose to the dignity of Twān-bēng-tēèn Taē-hak-soē 斷明殿大學士, “Great Doctor of the decidedly clear Hall.” Arrived at this pitch of greatness, he was reminded of his mother's vow; and judging that if he remained at court, the thing would never be done, he fell upon a plan of getting himself appointed to the government of his native district, which on ordinary occasions was not allowed. He flourished in the reign of 仁宗 Jin-chong, of the 宋 Sòng dynasty (A. D. 1050), and observing the Emperor one day about to go abroad, he previously rubbed some honey on the stump of a tree, in order to tempt the ants to swarm there, contriving it so that the ants should form lines to imitate certain Chinese characters. The Emperor observing the ants thus swarming in a peculiar manner, went

up, and read the characters thus curiously formed, which sounded as follows:—**蔡斷. 蔡斷. 本府作官** Ch'haè-twan, Ch'haè-twan, pún hoó chok kwan, "Ch'haè-twan! Ch'haè-twan! be thou an officer in thy native district."—This sentence was no sooner out of the Emperor's mouth, than Ch'haè-sëang pretended to take it for a positive order, and fell down at his Majesty's feet, thanking him for his appointment. The Emperor not liking to retract his words, because **天子不虛言** T'héen choó put he gân, the son of Heaven never speaks in vain, confirmed the decree, and he was accordingly appointed to the office. Upon his arrival at **泉州** Chwân-chew, his native district, he spared neither expence nor labour, to execute the task assigned him; but he made very little progress, at first, and the three years of his officiate were likely to close before the work could be completed. The principal difficulty was to carry the bridge across the deepest part of the stream; and no hope could be entertained of success, unless the tide retired remarkably low, and the bed of the river was left unusually dry. In order to obtain this, he thought it best to apply to the dragon king of the deep, and, with this intention, he drew up a letter to the Chinese Neptune, but was at a loss how to send it:—in this perplexity, he cried out one day in the midst of the hall, **誰人下得海** Sûy jin hây tek haé, "who is there that can descend into the sea?"—Upon uttering these words, a servant whose name was **下得海** Hây-tek-haé, thinking himself called, promptly answered, "Here;" and the magistrate taking his answer for an assent, insisted upon his going. The poor man finding there was no resource, took the letter in his bosom, and went to sleep close by the sea side, when it was quite low water, thinking that when the tide rose, the sea would cover him, and he could then deliver his message. On awaking in the morning, however, he found himself still in the same place, and the letter in his bosom changed for another in a yellow envelope, which he immediately took to his master. On opening this letter, only one character was found written in it, viz. **醋** Ch'hoé, "vinegar." For some time he was at a loss to know what to make of this communication; but on analyzing the character, he found it composed of four others, which ran thus, **廿一日酉** Jëep-yit jit yéw, "the 21st day, in the evening,"—at which time he imagined the water would be nearly dry. Accordingly he prepared materials and workmen against the appointed period, when the water was indeed unusually low; and having laid the foundation of the central buttresses, before the water rose again, he was enabled to proceed with the work without interruption. Four million taels of silver are said to have been expended on this stupendous work.

The people of this county are peaceful and economical, while for literature and poesy they have been always celebrated.—To the south of the capital of **泉州** Chwân-chew, is a mountain called **寶蓋** Pó-kaé, "precious covering," which has on its top a turret of nine galleries, serving as a land-mark for seamen: there are also various other hills and mountains, the windings and forms of which are very romantic. Off the coast lie the **澎湖** Pheng-hoé, or Piscadores; and from the interior flow the **洛陽** Lók-yáng and **晉江** Chîn-kang rivers, with some other smaller rivulets. In this county **朱文公** Choo-bân-kong, the celebrated commentator on the Four Books, established his school of learning, and hosts of literati flocked to hear his doctrines. Here, also, **游酢** Yéw-choé purified the minds of his pupils, and **德秀** Tek-séw emptied the prisons, by the clear justice of his punishments. There were others, also, celebrated for their acquaintance with ancient laws, and for their firm and public spirited conduct, all of whom were brought up in this neighbourhood.

The county of 漳州 Chéang-chew is divided into seven districts, as follow:—

Léung-k'hey	龍溪	—— the dragon stream.
Chéang-p'hóe	漳浦	Chéang-p'hóe, the banks of the river Cheang.
Lâm-chéng	南靖	—— the southern stillness.
Téang-t'haè	長泰	Téang-t'haè, lengthened greatness.
Péng-hô	平和	—— peaceful harmony.
Chéou-an	詔安	—— decided ease.
Haé-téng	海澄	—— the limpid ocean.

The seat of government is at 龍溪 Léung-k'hey.

This county is bordered on the east by 泉州 Chwân-chew, on the south by the sea, on the west by part of the province of Canton, and on the north by 永春 E'ng-ch'hun and 汀州 T'heng-chew. The inhabitants attend to their callings, and study plainness, employing their strength in agriculture and fishing; their manners, however, are rough, and the people obstinate and fierce, being violent and difficult to manage. Of the notable hills in this county, may be particularized, — the 大武 Taë-boó, "great warrior," and the 梁山 Léang-san, "bridge hill," near the district of 漳浦 Chéang-p'hóe. — The side of the 龍巖 Léung-gâm, or "dragon precipice," is beautifully variegated in its appearance; while the rocky islet of 丹霞 Tan-hây, "red mist," alternately wears a different colour every morning and evening. On the east side of the capital of Chéang-chew, is a mountain, on which stands a stone of five rods high, which (according to the Chinese) shivers and shakes like a tree blown by the wind, before rain or tempestuous weather; nearer the city lies another mountain, called 九龍 Kéw-léung, "the nine dragons," which joins the former, and is remarkable for a crystal fountain. On the summit of the 南峯 Lâm-hong, "southern peak," is always seen the happy omen of crimson clouds; and from the heights of the 天官 T'héen-kwan, "celestial magistrate," is constantly heard the sound of the pipe and flute. The cavern of the 龍門 Léung-bûn, "dragon gate," is warm in winter and cold in summer; while the enchanting grotto of the 天柱 T'héen-ché, "the pillar of heaven," is enough to tempt people to forsake the world and lead a hermit's life. — The river 漳 Chéang, from which this county is named, takes its rise near the city of 龍巖 Léung-gâm, runs eastward towards the city of 漳平 Chéang-péng, and then takes a southerly direction past 長泰 Téang-t'haè, into the sea, into which it empties itself by two mouths. More to the south glides the 石朕 Sek-seng, "stone-bank stream," which flows from west to east, and loses itself in the sea, to the northward of the garrison of 銅山 Tông-san. On the south side of the capital of 漳州 Chéang-chew, is a large bridge of hewn stone, with thirty-six high arches, and so broad, that on each side are tradesmen's shops and mechanic's stalls. — Of the remarkable people which this county has produced, may be enumerated 康仙 K'hong-séen, a conjurer, who sold medicines, and was afterwards honoured as a god; also, 周匡物 Chew-k'hong-büt, of the 唐 Tông dynasty, in whose time the people of this region first began to understand learning; and 顏師魯 Gân-soo-loé, of the 宋 Sòng dynasty, who was so esteemed, that the people of 泉州 Chwân-chew made an image of him, and worshipped it. Besides, there were 陳淳 Tin-sûn, who read every book, and examined every substance; 朱熹 Choo-hé, the great philosopher and commentator; and 吳儼 Goé-haé, whose appearance, and mind, studies, and style of composition were all of an ancient cast. Besides these famous men, fable speaks of some supernatural individuals, such as 潛翁 C'acém-ong, who melted a stone wall, and brought up a white toad to follow him; and

劉希岳 Lēw-he-gák, who flew away in the shape of a cockchafer, and was delivered from the body.— The chief productions of this county are silver, iron, and shark's-fins.

The county of 延平 Yēn-pêng is divided into the six following districts:—

Lám-pêng	南平	, Lam-pai ^{ng} , southern pacification.
Chēang-lók	將樂	, ——— future bliss.
Say-hēēn	沙縣	, Swa-kwān, the sandy district.
Yēw-k'hey	尤溪	, ——— blame-worthy stream.
Sùn-ch'hēang	順昌	, ——— obedient fulness.
E'ng-an	永安	, ——— eternal ease.

The seat of government is 南平 Lám-pêng.

This county lies in the centre of the Province of Hok-kēen; and is bounded, on the east by 福州 Hok-chew, on the south by 永春 E'ng-ch'hun; on the west by 汀州 T'heng-chew, and on the north by 邵武 Sēaòu-boó and 建寧 Kēen-lêng. The capital city lies on the western shore of the river 閩 Bân, from whence the buildings rise gently up the hill, presenting a delightful prospect to those who pass by; and, though none of the largest, it is reckoned the handsomest town in Hok-kēen. The walls tower above the neighbouring heights, which, on the outside, are reckoned inaccessible, making the city very strong, and the key to the whole territory. The city is a league long, but not above a mile and a half broad, full of large and handsome edifices. Every house is furnished with water, conveyed from the mountains in cane pipes, the like of which is not to be seen elsewhere, throughout all China. Provisions are to be had there in great abundance, and at a cheap rate, the streets and houses being thronged with inhabitants. On the east side of the city, two great rivers, the 閩 Bân, and the 西 Sey, uniting their waters, form a great lake, through which vessels come thither, from all parts of the adjacent country. Each of these rivers is furnished with a handsome bridge. In the city there are three beautiful temples. Most of the coarse Chinese paper is made here; and the people boast, that they speak a purer mandarin dialect than is spoken in any other part of Hok-kēen. The town of 沙 Say lies on the north shore of the river (though it formerly stood on the southern shore), the old city having been pulled down by Imperial command, because that in it a young man had murdered his father. To the north-east of the capital city lies a high mountain, from whose top the sun may be seen rising over all the other hills; and to the south of the same is an ascent, called 越王 Wat-ông, on which the ancient kings of Wat used to have many palaces, to serve as retiring places from the heat of summer. More southerly are the mountains 九仙 Kēw-sēen, "nine fairies," and 七星 Ch'hit-seng, "seven stars." Here is also an over-hanging precipice, one hundred fathoms in height; and the 孤峰 Koe-hong, "orphan peak," which thrusts itself high up into the clouds.— The river 閩 Bân, above-mentioned, rises in the borders, between 福建 Hok-kēen and 浙江 Chēet-kang, near the city 龍泉 Lēung-chwân, in 處州 Ch'hè-chew, from whence it passes southerly,—then westward, by the cities of 浦城 P'hoé-sêng and 建寧 Kēen-lêng,—after that east, by the city of 延平 Yēn-pêng (where it receives the 西溪 Sey-k'hey); and from thence, still continuing eastward, it enters the county of 福州 Hok-chew, and at last disembogues itself into the sea, in about the twenty-sixth degree of north latitude. After passing the city 浦城 P'hoé-sêng, the river flows with great rapidity, through vallies, and among rocks and cliffs; but further on it glides along more slowly: the

general force of the current, however, may be calculated by this, that vessels go from 浦城 P'hoé-sêng to the metropolis, 福州 Hok-chew, with the stream, in three days, while they are fifteen in towing up against it. In some places, it is dangerous, on account of the swift current, the multiplicity of rocks, and the narrowness of the channel, which is frequently no wider than to permit a small Chinese vessel to pass through; hence it often happens, that boats are broken to pieces. The 西溪 Sey-k'hey rises in the north, in the territory of 汀州 T'heng-chew, and first takes a southerly course, — then an easterly, when it enters the county of 延平 Yêen-pêng, and unites with the river 閩 Bân: in the Sey are many waterfalls and dangerous shoals, in passing by which, the boatmen, to prevent accidents, tie trusses of straw before the bows of the vessels; by this means, they bear off the violence, of the blows, should they happen to strike. The river 尤溪 Yêw-k'hey, which rises in this county, takes its course eastward, by the city of 尤溪 Yêw-k'hey, and turning to the north, falls into the river 閩 Bân. — The people of this county encourage one another in the study of the classics and odes, while the poorer sort attend to ploughing and weaving. Among the government officers who have been employed in this district, may be mentioned 朱松 Choo-sêng, the father of the celebrated philosopher, of whom 李侗 Lê-tông, was the instructor; 陳瓘 Tîn-hwân was distinguished for his steady upright conduct; and 張若谷 Têang-jëak-kok for his exertions in opposing banditti. The productions of this county are silver, iron, marble, white grass-cloth, musk, and rock salt.

The county of 建寧 Kêèn-lêng, contains seven districts, as follow: —

Kêèn-an	建安	established ease.
Aou-lêng	甌寧	tea-cup tranquility.
Kêèn-yâng	建陽	established vigour.
Chông-an	崇安	exalted ease.
P'hoé-sêng	浦城	the river-side citadel.
Chêng-hô	政和	regulated harmony.
Sêng-k'hey	松溪	the fir tree stream.

The seat of government is in the two districts Kêèn-an and Aou-lêng.

This county is bordered, on the north and north-east, by part of the province of 浙江 Chêet-kang, on the east by 福寧 Hok-lêng, on the south by 福州 Hok-chew and 延平 Yêen-pêng, on the west by 邵武 Sèào-boó, and on the north-west and north by part of the province of 江西 Kang-sey. The capital city, lying on the eastern shore of the river 閩 Bân, is not much inferior, either in beauty or size, to the metropolis of Hok-kêèn. In the last war with the Tartars, it suffered much damage: for, having revolted from the 大清 Taè-ch'heng dynasty, it was taken, after a long siege, and laid in ashes, most of the inhabitants being put to the sword. On this occasion the fire consumed a bridge over the swift river 閩 Bân, the pillars whereof were built of free stone, to a great height, and finished on the top with wood; it was also adorned with houses and shops on each side; being now rebuilt, the town has regained something of its former lustre. Beyond the bridge, on the opposite shore, stands a stately pagoda; and near the city is another handsome bridge, also furnished with shops and houses, on both sides. The city of 建寧 Kêèn-lêng is a place of great trade, for all those commodities which come either up or down the river must pass through it. The city itself is larger than 延平 Yêen-pêng, but not so closely built, having several corn-fields within the walls. The streets are all paved with pebbles, and are very full of inhabitants, who get their living by the manufacture of coarse paper. Farther up the river 閩 Bân, is the city 浦城 P'hoé-sêng, beyond which the river is no longer navigable; here the merchandise is taken

out of the vessels, and carried by porters over high mountains and deep vallies, a distance of four days journey, into the province of Ch'et-kang. The whole way, as far as the art or labour of man can make it, is levelled, and paved with square stones, being provided at intervals with houses and villages, for the entertainment of travellers. The goods to be transported over the mountains are first weighed, and delivered to a head man, who, for a certain gratuity, sends them, by porters, to other places, where the merchant receives them without any trouble: if any thing happens to be lost, the head man is bound to make it good. It is said, that there are always about 10,000 porters ready at the spot, waiting to receive goods, and carry them over the mountains. A toll-house is erected at the head of the road, for the levying of a small duty, which is employed in keeping the road in repair. This county is celebrated for its mountains, among which are the famous 武彞 Boó-ê hills, near the city of 崇安 Chông-an, which produce a superior sort of tea, called *Bohea*; this hill is divided into nine peaks, and has a rivulet running between them called the 璜溪 Hông-k'hey, "pearly stream," which is highly spoken of, for the beautiful winding of its waters. Here are to be seen a number of temples and monasteries, on the hill-tops, the residence of priests and hermits; the scenery about this region is, also, so picturesque, that many noblemen and officers of government, retiring from the world, select this as the residence in which they desire to end their days. Near the city of 浦城 P'hoé-sêng, is a hill called 漁梁 Gê-lêang, which is reckoned one of the ten great mountains of China. The river 閩 Bân, which runs through this county has been already spoken of in the description of 延平 Yêên-pêng county; in addition to this, is the 東溪 Tong-k'hey, which rises in the mountains between the provinces of 浙江 Ch'et-kang and 福建 Hok-k'ên, and running southward, falls into the 閩 Bân, below the city of 建寧 K'ên-lêng: also, the brook 九脚 K'ew-k'ek, which begins in the 武彞 Boó-ê mountains, runs from thence south-westward, and, after passing by the city of 建陽 K'ên-yáng, falls at last into the river 閩 Bân, near the city of 建寧 K'ên-lêng. The Chinese speak also of cataracts, a hundred fathoms deep, the spray of which dashes about like falling pearls; and of old grottoes, with their stone doors, which are to be met with in this romantic district. Here the people are said to be incessantly addicted to study, every family being possessed of a library, and every village acquainted with righteousness, while the chanting of odes and reciting of books may be heard, throughout all the district: here flourished another Orpheus, who played upon an iron flute, and produced sounds that penetrated the clouds, and split the solid rocks; and here dwelt a self-denying philosopher, who, as long as his clothes would hold together by a hundred patches, despised all the silks and satins of the whole province. This county has had several distinguished officers, some celebrated for the suppression of banditti, others for the preservation of human life; others, again, discoursed learnedly on the fate of empires, and testified against the vices of the age. Among the distinguished natives may be mentioned 蔡元定 Ch'haè-gwân-têng, who taught, his disciples independence of character, and contempt of the world; this man applied to 朱文公 Choo-bûn-kong, the celebrated philosopher, to be received as his pupil; but the latter declined that honour, saying, *Goê tong é lô yêw soô che, put tong ch'ê t'êy choó che l'êet* 吾當以老友事之.不當在弟子之列, "I ought to serve him with the respect due to an old friend, but cannot think of classing him among my disciples." His son, 蔡沈 Ch'haè-sím, subsequently became the disciple of the great commentator; and assisted him in writing a commentary on the 尚書 S'ang se. Besides these, the county of 建寧 K'ên-lêng has produced a famous man called 胡安國

Hoê-an-kok, who wrote a commentary on the **春秋** Ch'hun-ch'hew, and who was dignified with the title of the evergreen fir tree of literature: which shews, say the Chinese, that celebrated regions never fail to produce extraordinary men. Besides these literary characters, the Chinese fable of a superhuman genius, called "the true man of the hazy atmosphere," who, — with a bald head and bare feet, — living on air and devouring mists, — used to point with a smile to the deepest recess of the **武彝** Boó-ê hills, covered with white clouds, and say, there is my residence. The natural productions of this county are, the silver of **蒲城** P'hoé-sêng, the iron of **蓬安** Hông-an, the tea of **武彝** Boó-ê, and the books of **建陽** Kèen-yâng, which have been always sought after by merchants.

The county of **邵武** Seàou-boó contains the following districts:—

Seàou-boó **邵武**, awakened military ardour.

Kong-tek **光澤**, bright favour.

T'haè-lêng **泰寧**, great tranquillity.

Kèen-lêng **建寧**, established tranquillity.

The seat of government is in **邵武** Seàou-boó.

This county is bounded on the east by **建寧** Kèen-lêng, on the south by **延平** Yèen-pêng and **汀州** T'heng-chew, and on the west and north by the province of **江西** Kang-sey. The capital city of this region was anciently a mean place, and was first fortified and enfranchised in the **唐** Tông dynasty. This county possessing a firm and profitable soil, and being on the borders of the province, it is fortified with several garrisons. The people of this region are sturdy agriculturists, and elegant scholars, easily moved, and with difficulty pacified; the climate here is healthy, and the air pure and cold. The most celebrated mountain in this county is the **七臺** Ch'hit-taê, "seven terraces:" and of rivers may be specified the **樵溪** Chëaou-k'hey, which begins in the mountain of **烏君** Oe-kwun, "black prince," and glides from thence southward, then eastward by the city of **邵武** Seàou-boó; thence bending to the south, in the county of **延平** Yèen-pêng, it falls into the **西溪** Sey-k'hey, near **將樂** Chëang-lòk, from whence both streams run easterly, and pour their waters into the **閩** Bân. The most remarkable city is **烏坂** Oe-pán, "the black mound," and the most distinguished village is that of **白鼠** Pék-ch'hé, "the white mouse." Of public officers, **蘇爲政** Soè-wûy-chêng was remarkable for his purity and decision, and **尹洙一** Yin-choo-yit for his improvement of the public morals; **秀綱** Lé-kong and **施宜生** Se-gê-seng were distinguished, in the **宋** Sòng dynasty, for their services to the state; and **黃中** Hông-tëung with **李闕祖** Lé-hông-choé were equally celebrated for their deep erudition, as a proof of which, the great philosopher **朱文公** Choo-bûn-kong acknowledged the one for his teacher and the other for his friend. The natural productions of this county are said to be, silver, iron, copper, and tea.

The county of **汀州** T'heng-chew contains the following districts:—

Tëang-t'heng **長汀**, the lengthened district watered by the T'heng.

Lêng-hwà **寧化**, peaceful renovation.

Sëang-hâng **上杭**, the upper Hâng district.

Boó-pêng **武平**, Boó-pai^{ng}, pacified military ardour.

Ch'heng-léw **清流**, Ch'hai^{ng}-laóu, the pure flow.

Lēn-sēng 連城, the connected citadel.

Kwuy-hwà 歸化, a returning to complete renovation.

E'ng-tēng 永定, eternal settlement.

The seat of government is in 長汀 Tēng-t'heng.

This county is bordered on the east by 延平 Yēn-pēng, on the south-east by 龍巖 Lēung-gām, on the south by part of the province of Canton, on the west by that of 江西 Kang-sey, and on the north by 邵武 Seàou-boó. The manners and demeanour of the people of this district resemble, in some respects, those of the middle regions of China; they are bold and courageous, fond of fighting, but at the same time honest and upright. The picturesque scenery about the 臥龍 Gô-lēung ("sleeping dragon") hill is well worthy of being sketched; while the 龍門 Lēung-bùn, "dragon gate," a hill to the westward of the city of 寧化 Lēng-hwà, appears as if it were piled up into the clouds; the green freshness of the 金山 Kim-san, "golden hill," would please the admirer of landscapes, but the precious metals therein contained would tempt more strongly the cupidity of the multitude; the gold mines discovered in this hill were first worked in the dynasty 宋 Sòng; it lies south of the capital of 汀州 T'heng-chew, near the city of 上杭 Sēang-hāng, on the eastern shore of the river 汀 T'heng; upon it there are three little lakes, which, the Chinese say, turn the iron that is thrown therein into copper. The river 汀 T'heng commences in the territory of 汀州 T'heng-chew, and proceeding southward by the city of 上杭 Sēang-hāng, enters the county of 潮州 Tēāou-chew, in the province of Canton, where continuing its southerly course, it discharges itself into the sea. The Chinese remark on it as singular, that, while all the other streams of this province flow easterly, this alone should have a direct southerly course. Of the distinguished natives of this county, some have been celebrated for their abstinence and uprightness, others for their learning and poesy; so that the county has not been left destitute of talent. This region has abundance of all things requisite for the sustenance of mankind, notwithstanding it is so mountainous; and possesses at the same time gold, silver, copper, tin, and iron mines: it produces likewise wax, grass-cloth, and various medicinal herbs.

The county of 福寧 Hok-lēng contains the following districts:

Hây-p'hoé 霞浦, the misty water's edge.

Hok-téng 福鼎, the happy caldron.

Hok-an 福安, the happy rest.

Lēng tek 寧德, tranquil virtue.

Sēw-lēng 壽寧, long-lived tranquillity.

The seat of government is in 霞浦 Hây-p'hoé.

This county is bordered on the east and south-east by the sea, on the south and south-west by 福州 Hok-chew, on the west by 建寧 Kēn-lēng, and on the north by the province of 浙江 Chēet-kang. This county is very mountainous, and the ways across the hills are scarcely passable, especially towards the north and north-east; hence the literary examiner proceeds to this region, from 福州 Hok-chew, by water. The city of 福寧 Hok-lēng is fair and large, lying near the sea, to its great commercial advantage. A little above this city rises the hill 龍首 Lēung-séw, "dragon head;" south of the same appears the high mountain 洪山

Hông-san; on the same side is the hill 南金 Lám-kim, "southern gold;" and north-east thereof stretches the mountain 大姥 Taē-ló, with its six high precipices. The river 藍 Lám rises in a mountain of that name, and running from north to south, through the territory of 福寧 Hok-léng, empties itself into the sea. This county is not celebrated for the possession of many famous men; but the hills are said to yield silver.

The county of 臺灣 Taē-wan contains the following districts:

Taē-wan 臺灣, terraced harbour.
 Hông-san 鳳山, phenix hill.
 Choo-ló 諸羅, diverse nets.
 Chéang-hwà 彰化, variegated renovation.

This county is commonly called Formosa, by Europeans, on account of the beauty of its scenery; it is situated opposite to the main land of the province of Hok-kèen, and is governed by officers sent from China. This island was originally in the possession of several savage tribes, resembling the Malays in complexion, but speaking a different language; the first Europeans who visited this country were the Spaniards and Portuguese; next to them, the Dutch took it, and finding it advantageously situated for their Japanese and Chinese trade, formed a considerable settlement upon it; and in 1632 built there a strong fort, called the castle of Zealandia, surrounded with a double wall, and provided with redoubts and ramparts: this fort was taken in 1661 by Coxinga the famous Chinese pirate, whose adherents afterwards submitting to the Tartar dynasty, the city and territory surrounding it have since remained in the possession of the Chinese. "Formosa," says Malte Brun, "has a Chinese Government, with a garrison of 10,000 men; but its authority is limited to the west side. The city of Taē-wan, is populous and wealthy; the streets, in straight lines, and covered with awnings for seven or eight months in the year, to protect them from the heat of the sun, lined with storehouses and elegant shops, where silks, porcelain, varnished and other wares are arranged with admirable art, so as to give the appearance of so many charming galleries, would be delightful to walk in, if less crowded with passengers and better paved. This city is defended by a good fortress, which was built by the Dutch. The harbour is spacious and deep, but the entrances of it are extremely narrow, and only eight or twelve feet deep. Between the port of Taē-wan and the coast of China, the little archipelago of the islands of 澎湖 P'hêng-hoê, or Piscadores (Fishermen's islands), affords good anchorage, and a station which, with a suitable navy, might command the channel of "Formosa." The Dutch, however, complain that they could obtain no fresh water there. The Chinese say, that the inhabitants of Formosa were a set of savage fishermen, but now having submitted to the Celestial Empire, they have left off their barbarous customs, and bid fair to become a civilized people.

The smaller county of 永春 Eng-ch'hun contains, besides the capital, the two following districts:

Tek-hwà 德化, virtuous renovation.

Taē-tiên 大田, Twā-ch'hán, great rice field.

The other small county of 龍巖 Léung-gâm contains also two districts, viz.

Chéang-péng 漳平, the plain of the river Chéang.

Léng-yáng 寧洋, tranquillized ocean.

These two inferior counties, being lately separated from the larger counties of 泉州 Chwân-chew and 漳州 Chéang-chew, exhibit nothing worthy of remark, beyond what has been already specified in speaking of the above-named counties themselves.

ON THE ORTHOGRAPHY

OF THE

HOK-KËÈN DIALECT.

THE inhabitants of Hok-kèèn, having no alphabet, distinguish the sounds of their dialect into initials and finals, the knowledge of which is the key to the whole dialect.

I. OF THE INITIALS.

The initials, called by them Joō-t'hoê 字頭, *Jē-t'hoê*, "head characters," are fifteen in number, as follow:—

1. Léw 柳	6. P'hó 頗	11. Eng 英
2. Pëen 邊	7. T'h ⁿ a 他	12. Bân 門
3. Kêw 求	8. Cheng 曾	13. Gé 語
4. Khè 去	9. Jíp 入	14. Ch'hut 出
5. Tēy 地	10. Sé 時	15. Hé 喜

1. Léw 柳 gives the initial sound of *l*, in its combination with all those sounds which are not nasal; but when it is joined to a nasal final, the power of the *l* is in a great measure merged in the nasal, in which case it acquires a sound something similar to *n*.

2. Pëen 邊 gives invariably the initial sound of *p*.

3. Kêw 求 affords the initial sound of *k*.

4. K'hè 去 affords the initial sound of *k'h*, which is the *k* aspirated, to be pronounced with a strong emission of the breath, between the enunciation of the *k*, and the utterance of the succeeding vowel.

5. Tēy 地 gives the initial sound of *t*.

6. P'hó 頗 gives the initial sound of *p'h*, which is the *p* strongly aspirated; an apostrophe is inserted between the *p* and the *h*, to shew that the *p* is not softened by the *h*, as in our word *Philip*, but that, while retaining its natural sound, the *h* is to be strongly aspirated before the utterance of the succeeding vowel.

7. T'h^{na} 他 gives the initial sound of t'h, which is the t strongly aspirated, as explained above. In this initial, the t is not softened by the succeeding h, as in our word *thing*, but something like that word as attempted to be pronounced by a German or Hollander, just beginning to learn English.

8. Cheng 曾 conveys the initial sound of ch as in *cheap*.

9. Jip 入 gives the sound of j very much softened, as the j in French, or like the sound of s, in the English words *pleasure*, *precision*, *crossier*, &c.

10. Sê 時 has the common sound of s.

11. Eng 英 is a negative initial, denoting that the finals arranged under it retain the sounds of the latter part of the final, without any addition; except in those finals which contain two divided vowels, beginning with e, expressed or understood, to which the letter y is generally affixed as an initial. Thus under this initial will be found words beginning with a, e, i, o, u, w, and y.

12. Bûn 門 gives the initial b; except when connected with a nasal final, in which case it drops the sound of b, and takes that of m, as has been already observed under the first initial.

13. Gé 語 conveys the initial sound of g hard; except in nasal words, when it acquires the sound of gn, pronounced with a nasal twang.

14. Ch'hut 出 gives the initial ch'h, which is the ch strongly aspirated, to be pronounced with a whizzing noise between the ch and the vowel.

15. Hé 喜 gives the initial h, but more strongly aspirated than is usual in English words. In its conjunction with the 1st, 4th, 7th, 10th, 11th, 27th, and 43d finals, being followed by w, or o, it approaches nearly to the sound of f.

Thus, the fifteen initials, when expressed by our orthography, are as follow:—

l, and n,	k'h, or k aspirated,	t'h, or t aspirated,	s,	g, and gn,
p,	t,	ch,	a, e, i, o, u, w, and y.	ch'h, or ch aspirated,
k,	p'h, or p aspirated,	j,	b, and m,	h.

These comprise, in all, twenty-four distinct initial sounds; which, arranged according to the English alphabet, stand thus;— a, b, ch, ch'h, e, g, gn, h, i, j, k, k'h, l, m, n, o, p, p'h, s, t, t'h, u, w, and y.

In this arrangement it will be seen, that the soft c, d, f, q, r, v, and x, are wanting. However, if we consider that the soft c may be expressed by s, the hard c by k, and the q by kw, the Hok-kéen dialect will be found to want only the d, f, r, v, x, and z, of our alphabet, which letters are never found in any Hok-kéen word, neither can the natives of that province easily pronounce any word beginning with them.

II. OF THE FINALS.

The finals used in the Hok-kéen dialect, and called Joō-boé 字母, Jē-boé, "mother characters," are fifty in number, as follow.—

1. Kwun 君	11. Koe 沽	21. Kang 江	31. Kai ^{ng} 更	41. K ^{noe} 姑
2. Këen 堅	12. Këaou 嬌	22. Këem 兼	32. Kwui ^{ng} 輝	42. Ū ^m 姆
3. Kim 金	13. Key 稽	23. Kaou 交	33. Këo 茄	43. Kwang 光
4. Kwuy 規	14. Këung 恭	24. Këa 迦	34. Këe ^{ng} 梔	44. Kwae ^{ng} 門
5. Kay 嘉	15. Ko 高	25. Köey 檜	35. Këo ^{ng} 薑	45. Möey 糜
6. Kan 干	16. Kae 皆	26. K ^{na} 監	36. Kë ^{na} 驚	46. K ^{naou} 陽
7. Kong 公	17. Kin 巾	27. Koo 鯨	37. Kw ^{na} 官	47. Chom 箴
8. Kwae 乖	18. Këang 姜	28. Ka 膠	38. Ke ^{ng} 鋼	48. Gnaou 爻
9. Keng 經	19. Kam 甘	29. Ke 居	39. Kay 伽	49. K ^{no} 扛
10. Kwan 觀	20. Kwa 瓜	30. Kew 冎	40. Kae ^{ng} 閒	50. Gnew 牛

1. Kwun 君 is pronounced something like *Koo-un*, enunciated as one syllable.
2. Këen 堅 is a divided sound, as denoted by the dieresis on the first vowel; thus it must be pronounced *Ke-en*, or *Ke-yen*, and is by some thought to sound almost like *Ke-än*.
3. Kim 金 is sounded like the *kim* in *kimbo*; and is by some pronounced as if written *Ke-im*, enunciated rapidly, as one syllable.
4. Kwuy 規 is like *qui*, in the English word *quiet*, or sometimes pronounced a little longer, as if written *Koo-wy*, though still but one syllable.
5. Kay 嘉; the *a* in this word is like the sound of *a* in *care*, or like the *ea* in *bear*, *wear*, &c.
6. Kan 干 is to be pronounced with the Italian sound of the *a*, as in *far*, *father*, &c.
7. Kong 公 is pronounced like *cong*, in the word *Congress*.
8. Kwae 乖 is sounded as *Koo-wae*, pronounced in the time of one syllable, with the Italian *a*, as in *far*.
9. Keng 經 rhymes with *leng* in *lengthen*, and is sometimes a little drawled out, so as to appear to sound like *ke-eng*, though still but one syllable.
10. Kwan 觀 is pronounced as *Koo-wan*, or like *coo*, to cry as a dove, and the word *wan*, "pale," thus, *coo-wan*, pronounced as one syllable.
11. Koe 沽 rhymes with our English words *toe*, and *hoe*, but differs from them in being pronounced with a full mouth, as if written *ko-oo*.
12. Keaou 嬌 is a diphthong, as containing three separate vowels, viz. *e* as in *me*, *a* as in *far*, and *u* as in *bull*, all of which, though uttered like *ke-yaou*, form but one syllable.
13. Key 稽 is a peculiar sound, sometimes a little drawled out as *Ke-ay*, but generally pronounced short as the French *e*, or as the *ey* in *dey*, or *bey*, when these words are applied to the governors of Algiers and Tunis. It is to be distinguished from the 5th final *Kay*, which is a flat sound like the *a* in *care*, and from the 39th final *Kay*, which sounds like the *a* in *fate*.
14. Këung 恭 is a sound that rhymes with *young*, but is by some persons written *këong*, and made to rhyme with *song*.
15. Ko 高 is precisely like the sound of *co*, in *co-equal*.
16. Kae 皆; in this final the *a* is sounded as in *far*, and the *e* as in *me*,—thus making together the sound of *Ka-e*, pronounced as one syllable.

17. Kin 巾 sounds like the English word *kin*; though occasionally drawled out, so as nearly to resemble *ke-yin*.
18. Kēang 姜; in this sound the vowels are divided, as if written *ke-yang*, or as if the word *key* were connected with the first syllable of the word *anger*, thus *key-ang*.
19. Kam 甘 is pronounced like the word *kam*, "crooked," or like *cam*, in "camlet."
20. Kwa 瓜 is pronounced as if written *koo-a*, short, with the final *a* as in *papa*.
21. Kang 江 is sounded with the *a* as in *far*.
22. Kēem 兼 contains a double vowel, and is pronounced as if written *ke-yem*, or according to some *ke-yām*; an idea may be formed of this sound by taking the word *key*, and 'em, the contraction of *them*, and pronouncing them rapidly together, thus *key-'em*.
23. Kaou 交; the *a* in this word is sounded as in *far*, and the *ou* as in *pound*; some idea may be formed of it, if the word *cow* had an *a* introduced, and were to be pronounced *ca-ow*, but rapid, as a monosyllable.
24. Kēa 迦; in this final the vowels are divided, and must be distinctly pronounced, as if written *ke-ya*; the *a* being sounded as in *far*.
25. Kōey 檜; in this final the vowels are also distinctly expressed, as if written *ko-wey* and have together the sound of *co-a* in *co-agent*, pronounced with a peculiar turn of the mouth.
26. Kⁿa 監; this is a nasal sound, with the *a* as in *far*; pronounced with the full sound of the *k*, but the *n* is only slightly heard: like the *ca* in *carpet*, enunciated as if coming chiefly from the nose. It has been described as an attempt to pronounce a syllable through the nose, while the nose is shut.
27. Koo 船 is pronounced exactly like the word *coo*, to cry as a dove.
28. Ka 膠 is a sound similar to *ca*, in *cart*.
29. Ke 居 is sounded like *kee*, in *keep*.
30. Kew 屮 is a sound like that which is attached to the letter *q*, in English: and is pronounced like *cu* in *curious*, or as if written *ke-yew*, though but one syllable.
31. Kai^{ng} 更; this sound is similar to the 5th final, *kay*, turned into a nasal: hence the *ng* are written above, to intimate that they are not to retain their full sound, but to be pronounced through the nose; the *a* to be sounded as in *care*, and the *i* as in *marine*.
32. Kwi^{ng} 輝; this sound is similar to the 4th final, *kwuy*, only terminating in a strong nasal, and is seemingly lost in the nose. It may also be written *kooi^{ng}*, the small letters *ng* not possessing their full sound, but intimating the presence of a nasal; and the *i* to be pronounced as in *marine*.
33. Kēo 茄; in this sound the vowels are distinctly divided, as if written *ke-yo*, and pronounced as in the syllable *gēo*, in *geometry*.
34. Kee^{ng} 梘 is like the 29th final, *ke*, only turned into a nasal.
35. Kēo^{ng} 薑 resembles the 33d final, *kēo*, converted into a nasal, as if written *ke-yēo^{ng}*.
36. Kēⁿa 驚 is similar to the 24th final, *kēa*, with a nasal sound introduced. NB. This must not be sounded with the full power of the *n*, as *ke-na*, but like *kēa*, or *ke-yⁿa* pronounced through the nose.
37. Kwⁿa 官 is the same with the 20th final, *kwa*, only pronounced with a strong nasal termination: as if written *koo-wⁿa*.

38. *Ke^{ng}* 鋼; this sound is by some written *ko^{ng}*, and by others *ku^{ng}*, but the difference is immaterial, as the word is sounded as if attempted to be pronounced without any vowel, thus *k^{ng}*. The vowel is inserted principally for the purpose of bearing the accent.

39. *Kay* 伽 is a sound so much resembling the 5th final, that when this Dictionary was commenced the same letters were employed for expressing both: but closer examination has discovered a difference; the sound of the 5th final resembling the flat *a* in *care*, and that of the 39th, the *a* in *fate*, to rhyme with *gay*, *may*, &c.

40. *Kae^{ng}* 開 is like the 16th final, *kae*, but terminating in a nasal.

41. *Kⁿoe* 沽 is the same with the 11th final, *koe*, converted into a nasal.

42. *ū^m* 姆 is a sound attempted to be formed without opening the lips; something like the contracted 'm in *take 'm*. It is in fact merely the sound of *m*, without any vowel either before or after it, or like the reply of an indifferent person, when too lazy to open his mouth.

43. *Kwang* 光 is a sound borrowed from the Mandarin dialect, and may be sounded *koo-wang*, pronounced as a monosyllable.

44. *Kwae^{ng}* 門 resembles the 8th final, *kwae*, converted into a nasal as if written *keo-wae^{ng}*.

45. *Möey* 糜 is something similar to the 25th final, *köey*, only beginning with a nasal.

46. *Kⁿeaou* 噪 is the same with the 12th final, *keaou*, turned into a nasal.

47. *Chom* 箴; in this sound the *o* is full, as in *chop*, and rhyming with *som* in *sombre*, but pronounced as though the mouth was quite full.

48. *Gnaou* 交 resembles the 23d final, *kaou*, only commencing with a nasal.

49. *Kⁿo* 扛 is like the 15th final, *ko* with a nasal introduced.

50. *Gnêw* 牛 is a sound resembling the 30th final, *kew*, beginning with a nasal.

All these finals, with the exception of five, begin with a *k*, which being dropped, the remainder of the word is what properly constitutes the final. Of the other five, those beginning with *ch*, *m*, and *g*, drop those letters, and leave the rest of the word for the final; while *ū^m* having no initial consonant, is a final as it stands.

The finals without the initial letters are as follow: —

- | | | | | |
|-----------------------------------|------------------------------------|----------------------------------|---|---|
| 1. <i>wun</i> , or <i>oo-un</i> | 11. <i>oe</i> , or <i>o-oo</i> | 21. <i>ang</i> | 31. <i>ai^{ng}</i> | 41. <i>ⁿoe</i> |
| 2. <i>ēen</i> , or <i>e-yen</i> | 12. <i>eaou</i> , or <i>e-yaou</i> | 22. <i>ēem</i> , or <i>e-yem</i> | 32. <i>wuing</i> , or <i>ooi^{ng}</i> | 42. <i>ū^m</i> |
| 3. <i>im</i> , or <i>e-im</i> | 13. <i>ey</i> , or <i>e-ay</i> | 23. <i>aou</i> | 33. <i>ēo</i> , or <i>e-yo</i> | 43. <i>wang</i> , or <i>oo-wang</i> |
| 4. <i>wuy</i> , or <i>oo-wy</i> | 14. <i>ēung</i> , or <i>ēong</i> | 24. <i>ēa</i> , or <i>e-ya</i> | 34. <i>ee^{ng}</i> | 44. <i>wae^{ng}</i> , or <i>oo-wae^{ng}</i> |
| 5. <i>ay</i> | 15. <i>o</i> | 25. <i>öey</i> , or <i>o-wey</i> | 35. <i>ēo^{ng}</i> , or <i>e-yēo^{ng}</i> | 45. <i>möey</i> |
| 6. <i>an</i> | 16. <i>ac</i> | 26. <i>ⁿa</i> | 36. <i>eⁿa</i> , or <i>e-yⁿa</i> | 46. <i>ⁿeaou</i> , or <i>ⁿe-yaou</i> |
| 7. <i>ong</i> | 17. <i>in</i> , or <i>e-yin</i> | 27. <i>oo</i> | 37. <i>wⁿa</i> , or <i>oo-wⁿa</i> | 47. <i>om</i> |
| 8. <i>wae</i> , or <i>oo-wae</i> | 18. <i>ēang</i> , or <i>e-yang</i> | 28. <i>a</i> | 38. <i>e^{ng}</i> , or <i>ū^{ng}</i> | 48. <i>ⁿaou</i> |
| 9. <i>eng</i> , or <i>e-eng</i> | 19. <i>am</i> | 29. <i>e</i> | 39. <i>ay</i> | 49. <i>ⁿo</i> |
| 10. <i>wan</i> , or <i>oo-wan</i> | 20. <i>wa</i> , or <i>oo-a</i> | 30. <i>ew</i> , or <i>e-yew</i> | 40. <i>ae^{ng}</i> | 50. <i>ⁿew</i> , or <i>ⁿe-yew</i> |

Of these fifty finals, thirty-three are plain, and seventeen nasal sounds. The plain sounds consist of—

Three simple vowels, -----	}	28. <i>a</i> , as in <i>far</i> .
-----		29. <i>e</i> , as in <i>me</i> .
-----		15. <i>o</i> , as in <i>go</i> .
Eight diphthongs, -----	}	11. <i>oe</i> , as in <i>hoe</i> .
		16. <i>ae</i> , something like <i>i</i> .
		5. <i>ay</i> , as a flat, in <i>care</i> .
		39. <i>ay</i> , as a slender, in <i>gay</i> .
		13. <i>ey</i> , as in <i>they</i> .
		27. <i>oo</i> , as in <i>coo</i> .
		30. <i>ew</i> , as in <i>yew</i> .
		23. <i>aou</i> .
Three double vowels, divided by a dicerthesis, -----	}	24. <i>ëa</i> .
		33. <i>ëo</i> .
		25. <i>öey</i> .
One triple vowel, divided by a dicerthesis, -----		12. <i>ëaou</i> .
Five syllables consisting of a vowel and a consonant, -----	}	19. <i>am</i> .
		6. <i>an</i> .
		3. <i>im</i> .
		17. <i>in</i> .
Three syllables containing a vowel and two consonants, -----	}	47. <i>om</i> .
		21. <i>ang</i> .
		9. <i>eng</i> .
Two syllables containing a double vowel and a consonant, -----	}	7. <i>ong</i> .
		22. <i>ëem</i> .
Two syllables with a double vowel and a double consonant, -----	}	2. <i>ëen</i> .
		18. <i>ëang</i> .
Six syllables, beginning with a <i>w</i> , -----	}	14. <i>ëung</i> .
		20. <i>wa</i> .
		8. <i>wae</i> .
		10. <i>wan</i> .
		43. <i>wang</i> .
		1. <i>wun</i> .
		4. <i>wuy</i> .

The nasals are formed from the plain sounds, by attempting to pronounce them through the nose, or by giving them a nasal twang in the termination; and are expressed by an *n*, *m*, or *ng*, being prefixed, inserted, or affixed, above the line. Of the nasals there are three kinds; first, those in which single vowels or diphthongs take, a nasal sound, which are denoted by a small *n* preceding the nasal vowel. 2dly, Those formed by a half-expressed *ng* terminating the word, and communicating its nasal sound to the whole. 3dly, Those formed by the letter *m*, in which the sound of the *m* is so prevalent, as to communicate its force to the whole word.

Of the first sort of nasals, there are eight, as follow:—

26. $^n a$,	formed from	28. a	46. $^n \dot{e} a o u$,	formed from	12. $\dot{e} a o u$
36. $\dot{e}^n a$,	———	24. $\dot{e} a$	48. $^n a o u$,	———	23. $a o u$
37. $w^n a$,	———	20. $w a$	49. $^n o$,	———	15. o
41. $^n o e$,	———	11. $o e$	50. $^n e w$,	———	30. $e w$

In these instances all the letters after the n are nasal, though the n does not so fully alter the sound, as to deserve notice in an alphabetical arrangement. Hence in the following Dictionary, the nasal sound $^n a$ follows immediately after the plain a , and is not reserved to be inserted under the letter n ; except where one of the initials l , b , or g is joined to any of the above nasal finals, in which case the power of these letters is merged into that of n , m , and gn , which are then written large, and arranged under their proper places in the alphabet.

Of the second sort of nasals, there are seven as follow:—

31. $a i^{ng}$,	formed from	5. ay	35. $\dot{e} o^{ng}$,	formed from	33. $\dot{e} o$
32. $w u i^{ng}$,	———	4. $w u y$	38. e^{ng} ,	———	7. $o n g$
34. $e e^{ng}$,	———	29. e	40. $a e^{ng}$,	———	16. $a e$
		44. $w a e^{ng}$,	———	8. $w a e$.	

In these cases the ng is so clearly discernible in the pronunciation of the word, that although it has not seemed necessary to write the ng large, yet attention has been paid to these letters in the alphabetical arrangement.

Of the third sort of nasals, there are two, as follow:—

42. u^m	45. $m \ddot{o} e y$.
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The number of these finals is increased by the contracted tones formed from them. These appear to the Chinese to make only a difference in the intonation, but in European writing they require a variation in the orthography. These contracted tones do not always terminate in the same letter, but vary according to the orthography of the several finals; thus finals ending in a vowel, whether nasal or plain, form the contracted tone by adding a rapid h to the end of the word, with a short mark on the preceding vowel, as ka , $k\ddot{a}h$; the presence of this h however does not intimate that the latter part of the word is aspirated, but only that it is contracted, and suddenly stopped, before the full sound of the word is completed. Finals terminating in n , form t in the contracted sound; those in m form p ; and those in ng form k ; according to the following table.

1. <i>Kwun</i> forms <i>kwut</i>	11. <i>Koe</i> forms none	21. <i>Kang</i> forms <i>kak</i>	31. <i>Kai^{ng}</i> forms <i>kai^{ng}h</i>
2. <i>Kēen</i> <i>kēet</i>	12. <i>Keaou</i> , <i>keaoūh</i>	22. <i>Kēem</i> <i>kēep</i>	32. <i>Kwui^{ng}</i> none
3. <i>Kim</i> <i>kip</i>	13. <i>Key</i> none	23. <i>Kaou</i> <i>kaouh</i>	33. <i>Kēo</i> <i>kēōh</i>
4. <i>Kwuy</i> none	14. <i>Kēung</i> <i>kēuk</i>	24. <i>Kēa</i> <i>kēāh</i>	34. <i>Kee^{ng}</i> <i>keē^{ng}h</i>
5. <i>Kay</i> <i>kāyh</i>	15. <i>Ko</i> <i>kōh</i>	25. <i>Kōey</i> <i>kōēyh</i>	35. <i>Kēo^{ng}</i> none
6. <i>Kan</i> <i>kat</i>	16. <i>Kae</i> none	26. <i>Kⁿa</i> <i>kⁿāh</i>	36. <i>Kēⁿa</i> none
7. <i>Kong</i> <i>kok</i>	17. <i>Kan</i> <i>kat</i>	27. <i>Kōo</i> <i>kōōh</i>	37. <i>Kwⁿa</i> none
8. <i>Kwae</i> <i>kwāēh</i>	18. <i>Kēang</i> <i>kēāk</i>	28. <i>Ka</i> <i>kāh</i>	38. <i>Ke^{ng}</i> none
9. <i>Keng</i> <i>kek</i>	19. <i>Kam</i> <i>kap</i>	29. <i>Ke</i> <i>keēh</i>	39. <i>Kay</i> <i>kāyh</i>
10. <i>Kwan</i> <i>kwat</i>	20. <i>Kwa</i> <i>kwāh</i>	30. <i>Kew</i> none	40. <i>Kae^{ng}</i> none

41. <i>K^{noe}</i>	forms	none	44. <i>K^{waē^{ng}}</i>	forms	<i>kwaē^{ng}h</i>	47. <i>Chom</i>	forms	<i>chōmh</i>
42. <i>U^m</i>		none	45. <i>Möcy</i>		none	48. <i>Gneaou</i>		none
43. <i>Kwang</i>		<i>kwak</i>	46. <i>K^{neaou}</i>		<i>k^{neaou}h</i>	49. <i>K^{no}</i>		<i>k^{no}h</i>
			50. <i>Gnew</i>	—	none.			

The fifty finals, with the thirty-four contracted sounds, if arranged alphabetically, would be as follow:—

<i>a</i>	<i>a^{ng}h</i>	<i>aouh</i>	<i>e</i>	<i>n^{eaou}</i>	<i>eē^{ng}h</i>	<i>ëöh</i>	<i>im</i>	<i>n^{oe}</i>	<i>om</i>	<i>w^{na}</i>	<i>wan</i>
<i>n^a</i>	<i>ak</i>	<i>ap</i>	<i>ëa</i>	<i>ëaouh</i>	<i>ëep</i>	<i>ëo^{ng}</i>	<i>in</i>	<i>öey</i>	<i>ömh</i>	<i>wae</i>	<i>wang</i>
<i>ae</i>	<i>am</i>	<i>at</i>	<i>ë^{na}</i>	<i>n^{eaou}h</i>	<i>ëet</i>	<i>ëuk</i>	<i>ip</i>	<i>m^{öey}</i>	<i>ong</i>	<i>wäch</i>	<i>wat</i>
<i>ae^{ng}</i>	<i>an</i>	<i>ay</i>	<i>ëäh</i>	<i>eéh</i>	<i>ek</i>	<i>ëu^{ng}</i>	<i>it</i>	<i>oëyh</i>	<i>oo</i>	<i>wae^{ng}</i>	<i>wu^{ng}</i>
<i>äh</i>	<i>ang</i>	<i>ay</i>	<i>ëak</i>	<i>ëem</i>	<i>eng</i>	<i>ew</i>	<i>o</i>	<i>öh</i>	<i>oöh</i>	<i>wae^{ng}h</i>	<i>wun</i>
<i>n^{äh}</i>	<i>aou</i>	<i>äyh</i>	<i>ëang</i>	<i>ëen</i>	<i>e^{ng}</i>	<i>n^{ew}</i>	<i>n^o</i>	<i>n^{öh}</i>	<i>u^m</i>	<i>wäh</i>	<i>wut</i>
<i>a^{ng}</i>	<i>n^{aou}</i>	<i>äyh</i>	<i>ëaou</i>	<i>eē^{ng}</i>	<i>ëo</i>	<i>ey</i>	<i>oe</i>	<i>ok</i>	<i>wa</i>	<i>wak</i>	<i>wuy</i>

These eighty-four finals, annexed to the fifteen initials, would produce one thousand two hundred and sixty distinct sounds, but many of the possible sounds according to this scheme of orthography are not used, and by a reference to the following table, it will be found that about nine hundred sounds are all that the Hok-kèen people actually employ.

TABLE OF THE SOUNDS IN THE HOK-KÈEN, DIALECT.

A	bak	bëo	bwan	chäh	che ^{ng}	ch'hap	ch'hëep
n ^a	bam	bew	bwat	che	chëo	ch'hat	ch'hëet
ae	ban	bey	bwuy	chëa	chëöh	ch'hay	ch'hek
ah	bang	bin		chë ^{na}	chëo ^{ng}	ch'häyh	ch'heng
ak	baou	bit	Cha	chëah	chëuk	ch'he	ch'he ^{ng}
am	baouh	bo	chae	chëak	chëung	ch'hëa	ch'hëo
an	bat	boe	chäh	chëang	chew	ch'hë ^{na}	ch'hëöh
ang	bay	böey	chai ^{ng}	cheaou	chey	ch'hëäh	ch'hëo ^{ng}
aou	bayh	böëyh	chak	cheaouh	ch'ha	ch'hëäk	ch'hëuk
ap	be	böh	cham	cheöh	ch'hae	ch'hëang	ch'hëung
at	bëa	bok	chan	chëem	ch'hah	ch'heaou	ch'hew
ay	beaou	bong	chang	chëen	ch'hai ^{ng}	ch'heaouh	ch'hey
äyh	beäh	boo	chaou	chee ^{ng}	ch'hak	ch'hëöh	ch'him
	bëen	bun	chaouh	chëep	ch'ham	ch'hëem	ch'hin
Ba	bëet	but	chap	chëet	ch'han	ch'hëen	ch'hip
bae	bek	bwa	chat	chek	ch'hang	ch'hee ^{ng}	ch'hit
bäh	beng	bwäh	chay	cheng	ch'haou	ch'hë ^{ng} h	ch'ho

ch'hoe	gak	gwuy	hong	kak	k'häyh	kit	lësh
ch'höey	gam		hoo	kam	k'he	ko	lëuk
ch'höëyh	gan	Ha	hu ^m	kan	k'hëa	koe	lëung
ch'hok	gang	hae	hwa	kang	k'hë ^{na}	köey	lew
ch'hong	gaou	ha ^{ne}	hw ^{na}	kaou	k'hëäh	köëyh	ley
ch'hoo	gap	häh	hwae	kaouh	k'hëak	kösh	lim
ch'hoöh	gat	hak	hwäh	kap	k'hëang	kok	lin
ch'hui ^{ng}	gay	ham	hwan	kat	k'heaou	kong	lip
ch'hun	ge	han	hwat	kay	k'heaouh	koo	lit
ch'hut	gëa	hang	hwui ^{ng}	käyh	k'heeh	koöh	lo
ch'huy	g ^{na} ëa	haou	hwun	ke	k'hëem	kwa	loe
ch'hwä	gëäh	hap	hwut	këa	k'hëen	kw ^{na}	löey
ch'hw ^{na}	gëak	hat	hwuy	kë ^{na}	k'he ^{ng}	kwae	löh
ch'hwäh	gëang	hay		këäh	k'hëep	kwae ^{ng}	lok
ch'hwän	geaou	häyh	Jé	këak	k'hëet	kwäh	long
ch'hwät	gëem	he	jëa	këang	k'hek	kwan	loo
chim	gëen	hëa	jëak	keaou	k'heng	kwang	loöh
chin	gëep	hë ^{na}	jëang	keaouh	k'he ^{ng}	kwat	lun
chip	gëet	hëäh	jeaou	keeh	k'hëo	kwui ^{ng}	lut
chit	gek	hëak	jëeh	këem	k'hëöh	kwun	luy
cho	geng	hëang	jëem	këen	k'hëo ^{ng}	kwut	lwa
choe	gëo	hëaou	jëen	ke ^{ng}	k'hëuk	kwuy	lwäh
chöey	gëuk	heeh	jëe ^{ng}	këep	k'hëung		lwan
chösh	gëung	hëem	jëep	këet	k'hew	La	lwät
chok	gey	hëen	jëet	kek	k'hey	lae	
chom	gim	he ^{ng}	jek	keng	k'him	läh	Ma
chömh	gin	hëep	jeng	ke ^{ng}	k'hin	lak	mäe
chong	gip	hëet	jëo	këo	k'hip	lam	mai ^{ng}
choo	git	hek	jëöh	këöh	k'hit	lan	mai ^{ng} h
chui ^{ng}	gnae	heng	jëuk	këo ^{ng}	k'ho	lang	maou
chun	gnaou	he ^{ng}	jëung	këuk	k'hoe	laou	me
chut	gnay	hëo	jew	këung	k'höey	lap	më ^{na}
chuy	gnayh	hëöh	jim	kew	k'höëyh	lat	mee ^{ng}
chwa	gneaou	hëo ^{ng}	jin	key	k'hok	lay	mee ^{ng} h
chw ^{na}	gneaouh	hëuk	jip	k'ha	k'hom	läyh	mo
chwae	gnew	hëung	jit	k'h ^{na}	k'hong	le	möey
chwäh	gno	hew	jöey	k'hae	k'hoo	läa	möh
chwan	gnoe	hey	joo	k'hae ^{ng}	k'hwa	lääh	mooi ^{ng}
chwat	go	him	jun	k'häh	k'hw ^{na}	läak	mw ^{na}
	goe	hin	jwa	k'hai ^{ng}	k'hwae	läang	
E	göey	hip	jwäh	k'häi ^{ng} h	k'hwäh	leaou	Na
ee ^{ng}	göëyh	hit	jwan	k'hak	k'hwan	leaouh	nae
eëh	gok	h ^{na} ou	jwuy	k'ham	k'hwat	leeh	nai ^{ng}
ek	gong	ho		k'han	k'hwui ^{ng}	lëem	naou
eng	goo	h ^{no}	Ka	k'hang	k'hwun	lëen	ne
e ^{ng}	gwa	hoe	k ^{na}	k'haou	k'hwut	lëep	në ^{na}
ey	gwae	höey	kae	k'haouh	k'hwuy	lëet	neaou
	gwan	höëyh	kae ^{ng}	k'hap	kim	lek	nee ^{ng}
Ga	gwat	höh	käh	k'hat	kin	leng	nee ^{ng} h
gae	gwut	hok	kai ^{ng}	k'hay	kip	lëo	nëo ^{ng}

ne ^{ng}	pe ^{ng}	p'hoöb	saou	sun	tëo	t'hin	un
new	pëo	p'hooi ^{ng}	sáp	sut	tëöh	t'hit	Wa
no	pëung	p'hun	sat	suy	tëo ^{ng}	t'ho	w ^{na}
noe	pew	p'hut	say	swa	tëuk	t'hoë	wac
noui ^{ng}	pey	p'hwa	säyh	sw ^{na}	tëung	t'höey	wac ^{ng}
nw ^{na}	p'ha	p'hw ^{na}	se	swae ^{ng}	tew	t'höh	wac ^h
O	p'h ^{na}	p'hwäh	sëa	swae ^{ng} h	tey	t'hok	wac ^{ng} h
oe	p'hae	p'hwän	së ^{na}	swäh	t'ha	t'hong	wac ^{ng} h
öey	p'hae ^{ng}	p'hwat	sëäh	swan	t'h ^{na}	t'hoo	wäh
öeyh	p'häh	p'hwuy	sëak	swat	t'hae	t'hooi ^{ng}	wän
öy	p'hai ^{ng}	pin	sëang	swui ^{ng}	t'häh	t'hun	wat
öy	p'hak	pit	seaou		t'hai ^{ng}	t'hut	wöey
ok	p'han	po	sëh	Ta	t'hak	t'huy	wöeyh
ong	p'hang	poe	sëem	t ^{na}	t'ham	t'hwä	woo
oo	p'haou	pöey	sëen	tac	t'han	t'hw ^{na}	wui ^{ng}
öoh	p'haöuh	pöb	see ^{ng}	täh	t'hang	t'hwäh	wun
Pa	p'hat	pok	sëep	tai ^{ng}	t'haou	t'hwän	wut
pae	p'hay	pong	sëet	tak	t'hap	t'hwat	wuy
pai ^{ng}	p'he	poo	sek	tam	t'hat	tim	Yang
pak	p'hë ^{na}	poöh	seng	tan	t'hay	tin	yaou
pan	p'hëäh	pooi ^{ng}	se ^{ng}	tang	t'häyh	tip	yëa
pang	p'hëang	pun	sëo	taou	t'he	tit	yë ^{na}
paou	p'heaou	put	sëöh	tap	t'hë ^{na}	to	yëäh
paoü	p'hëen	pwa	sëo ^{ng}	tat	t'hëäh	toe	yëäk
pat	p'hee ^{ng}	pw ^{na}	sëuk	tay	t'hëang	töey	yëem
pay	p'hëet	pwae	sëung	tayh	t'heaou	töh	yëen
päyh	p'hek	pwäh	sew	te	t'hëch	tok	yëep
pe	p'heng	pwan	sey	tëa	t'hëem	tong	yëet
pë ^{na}	p'hëo	pwat	sim	të ^{na}	t'hëen	too	yëo
pëäh	p'hew	pwuy	sin	tëäh	t'hëe ^{ng}	toöh	yëöh
pëäk	p'hey	Sa	sip	tëang	t'hëep	tooi ^{ng}	yëo ^{ng}
peang	p'hin	s ^{na}	sit	teaou	t'hëet	tun	yëuk
peaou	p'hit	sae	so	tech	t'hek	tut	yew
peäh	p'ho	sac	soe	tëem	t'heng	tuy	yim
pëen	p'hoe	säh	söey	tëen	t'hë ^{ng}	twa	yin
pee ^{ng}	p'höey	s ^{nah}	söeyh	tee ^{ng}	t'hëo	tw ^{na}	yip
pee ^{ng} h	p'höeyh	sai ^{ng}	söh	tëep	t'hëuk	twäh	yit
pëet	p'höh	sak	sok	tëet	t'hëung	twan	yung
pek	p'hok	sam	som	tek	t'hew	twat	
peng	p'hong	san	song	teng	t'hey		
	p'hoo	sang	soo	te ^{ng}	t'him	Üm	

ON THE CONJUNCTION OF INITIALS AND FINALS.

The initials and finals are joined by the first letter of an initial being substituted in the place of the first letter of the final. The Hok-këen people are accustomed to join them, by first naming the final, then enumerating each initial in order, they drop the first letter of the final, and substitute the first letter of the initial in its stead. Thus:—

1. Kwun connects itself with its initials in the following manner:

K,wun { *l,éw p,ëen k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
lun pun kwun k'hwun tun p'hun t'hun chun jun sun wun bun none ch'hun hwun.

According to this scheme, the *w* of the final is omitted in its connection with several of the initials, but if the final be sounded *koo-wun*, that omission will not be discernible, thus:

Koo,-wun { *l,éw p,ëen k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng, &c.*
loo-wun poo-wun koo-wun k'hoo-wun too-wun p'hoo-wun t'hoo-wun choo-wun joo-wun soo-wun oo-wun, &c.

These sounds however must not be too much lengthened out, but pronounced rapidly as monosyllables. The 4th, 8th, 10th, 20th, 32d, 37th, 43d, and 44th finals, all beginning with *w*, may have that *w* preceded by, or changed into *oo*, and thus be joined with their initials in the same way as above.

2. Këen connects itself with its initials as follows:—

K,ëen { *l,éw p,ëen k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,un g,é ch'h,ut h,é*
lëen pëen këen k'hëen tëen p'hëen t'hëen chëen jëen sëen yëen bëen gëen ch'hëen hëen

Here a *y* is inserted under the 11th initial, and will be found prefixed to the same initial, in its conjunction with all those finals which have *e* followed by a vowel or diphthong. This is done on account of the lengthening of the *e*, the consonant *y* being equivalent to *ee*, and being formed by placing the organs in the position of *e*, and squeezing the tongue against the roof of the mouth. The 2d, 12th, 14th, 18th, 22d, 24th, 30th, 33d, 35th, 36th, 46th, and 50th finals are included under this rule. The 3d and 17th finals, though beginning with *i*, yet, as they have a slight sound of *e* connected with them, are included under the same rule. Under all the other finals, the conjunction with the 11th initial is formed merely by leaving out the first letter of the final.

3. Kim connects itself with its initials as follows:—

K,im { *l,éw p,ëen k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
lim none kim k'him tim none t'him chim jim sim yim none gim ch'him him

For the *y* under the 11th initial, see rule under the 2d final.

4. Kwuy is joined with its initials in the following manner:—

Kwuy { *l,éw p,ëen k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
luy pwuy kwuy k'hwuy tuy p'hwuy t'huy chuy jwuy suy wuy bwuy gwuy ch'hwuy hwuy

For the omission of the *w* in connection with some initials, see remarks under the 1st final.

5. Kay is thus joined with its initials:—

Kay { *l,éw p,ëen k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
lay pay kay k'hay tay p'hay t'hay chay none say ay bay gay ch'hay hay

The 6th, 7th, 9th, 11th, 13th, 15th, 16th, 19th, 21st, 23d, 25th, 26th, 27th, 28th, 29th, 31st, 34th, 35th 39th, 40th, 41st, 42d, 45th, 47th, 48th, 49th, and 50th finals are all joined in the same manner, without any variation. The 5th, 10th, 20th, 33d, 37th, 43d, and 44th, may also be referred to this example, which is the usual method of joining initials with finals.

6. Kan is thus joined with its initials :

Kan	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>lan</i>	<i>pan</i>	<i>kan</i>	<i>k'han</i>	<i>tan</i>	<i>p'han</i>	<i>t'han</i>	<i>chan</i>	<i>none</i>	<i>san</i>	<i>an</i>	<i>ban</i>	<i>gan</i>	<i>ch'han</i>	<i>han</i>

7. Kong forms its junction with its initials in a similar manner, thus:

Kong	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>long</i>	<i>pong</i>	<i>kong</i>	<i>k'hong</i>	<i>tong</i>	<i>p'hong</i>	<i>t'hong</i>	<i>chong</i>	<i>none</i>	<i>song</i>	<i>ong</i>	<i>bong</i>	<i>gong</i>	<i>ch'hong</i>	<i>hong</i>

8. Kwae joins with its initials thus:

Kwae	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>none</i>	<i>pwae</i>	<i>kwae</i>	<i>k'hwae</i>	<i>none</i>	<i>none</i>	<i>none</i>	<i>chwae</i>	<i>none</i>	<i>none</i>	<i>wae</i>	<i>bwae</i>	<i>gwae</i>	<i>none</i>	<i>hwae</i>

9. Keng is thus joined with its initials :—

Keng	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>leng</i>	<i>peng</i>	<i>keng</i>	<i>k'heng</i>	<i>teng</i>	<i>p'heng</i>	<i>t'heng</i>	<i>cheng</i>	<i>jeng</i>	<i>seng</i>	<i>eng</i>	<i>beng</i>	<i>geng</i>	<i>ch'heng</i>	<i>heng</i>

10. Kwan unites thus with its initials:

K,wan	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>hwan</i>	<i>pwán</i>	<i>kwán</i>	<i>k'hwán</i>	<i>twán</i>	<i>p'hwán</i>	<i>t'hwán</i>	<i>chwán</i>	<i>jwán</i>	<i>swán</i>	<i>wán</i>	<i>bwán</i>	<i>gwán</i>	<i>ch'hwán</i>	<i>hwan</i>

11. Koe connects itself thus with its initials :

K,oe	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>loe</i>	<i>poe</i>	<i>koe</i>	<i>k'hoe</i>	<i>toe</i>	<i>p'hoe</i>	<i>t'hoe</i>	<i>choe</i>	<i>none</i>	<i>soe</i>	<i>oe</i>	<i>boe</i>	<i>goe</i>	<i>ch'hoe</i>	<i>hoe</i>

12. Këaou is thus joined with its initials :—see the note under the 2d final.

Këaou	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>lëaou</i>	<i>pëaou</i>	<i>këaou</i>	<i>k'hëaou</i>	<i>tëaou</i>	<i>p'hëaou</i>	<i>t'hëaou</i>	<i>chëaou</i>	<i>jëaou</i>	<i>sëaou</i>	<i>yaou</i>	<i>bëaou</i>	<i>gëaou</i>	<i>ch'hëaou</i>	<i>hëaou</i>

13. Key is thus united with its initials:

Key	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>ley</i>	<i>pey</i>	<i>key</i>	<i>k'hey</i>	<i>tey</i>	<i>p'hey</i>	<i>t'hey</i>	<i>chey</i>	<i>none</i>	<i>sey</i>	<i>ey</i>	<i>bey</i>	<i>gey</i>	<i>ch'hey</i>	<i>hey</i>

14. Këung unites thus with its initials ;—see the note under the 2d final.

Këung	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>lëung</i>	<i>pëung</i>	<i>këung</i>	<i>k'hëung</i>	<i>tëung</i>	<i>p'hëung</i>	<i>t'hëung</i>	<i>chëung</i>	<i>jëung</i>	<i>sëung</i>	<i>yung</i>	<i>none</i>	<i>gëung</i>	<i>ch'hëung</i>	<i>hëung</i>

15. Ko unites thus with its initials :

Ko	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>lo</i>	<i>po</i>	<i>ko</i>	<i>k'ho</i>	<i>to</i>	<i>p'ho</i>	<i>t'ho</i>	<i>cho</i>	<i>none</i>	<i>so</i>	<i>o</i>	<i>bo</i>	<i>go</i>	<i>ch'ho</i>	<i>ho</i>

16. Kae connects itself with its initials thus:

Kae	{	<i>l,éw</i>	<i>p,ëen</i>	<i>k,éw</i>	<i>k'h,è</i>	<i>t,éy</i>	<i>p'h,ó</i>	<i>t'h,ⁿa</i>	<i>ch,eng</i>	<i>j,ip</i>	<i>s,é</i>	<i>,eng</i>	<i>b,ún</i>	<i>g,é</i>	<i>ch'h,ut</i>	<i>h,é</i>
		<i>lae</i>	<i>paе</i>	<i>kae</i>	<i>k'hae</i>	<i>tae</i>	<i>p'hae</i>	<i>t'hae</i>	<i>chae</i>	<i>none</i>	<i>sae</i>	<i>ae</i>	<i>bae</i>	<i>gae</i>	<i>ch'hae</i>	<i>hae</i>

17. Kin connects itself thus with its initials: — see the note under the 2d final.

Kin	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>h,é</i>
		<i>lin</i> <i>pin</i> <i>kin</i> <i>k'hin</i> <i>tin</i> <i>p'hin</i> <i>t'hin</i> <i>chin</i> <i>jin</i> <i>sin</i> <i>yin</i> <i>bin</i> <i>gin</i> <i>ch'hin</i> <i>hin</i>

18. Këang joins thus with its initials: — see the note above.

Këang	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>h,é</i>
		<i>lëang</i> <i>pëang</i> <i>këang</i> <i>k'hëang</i> <i>tëang</i> <i>p'hëang</i> <i>t'hëang</i> <i>chëang</i> <i>jëang</i> <i>sëang</i> <i>yang</i> <i>none</i> <i>gëang</i> <i>ch'hëang</i> <i>hëang</i>

19. Kam joins with its initials in the usual way, thus: —

Kam	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>h,é</i>
		<i>lam</i> <i>none</i> <i>kam</i> <i>k'ham</i> <i>tam</i> <i>none</i> <i>t'ham</i> <i>cham</i> <i>none</i> <i>sam</i> <i>am</i> <i>bam</i> <i>gam</i> <i>ch'ham</i> <i>ham</i>

20. Kwa unites with its initials thus: —

Kwa	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>h,é</i>
		<i>lwa</i> <i>pwa</i> <i>kwa</i> <i>k'hwa</i> <i>twa</i> <i>p'hwa</i> <i>t'hwa</i> <i>chwa</i> <i>jwa</i> <i>swa</i> <i>wa</i> <i>bwa</i> <i>gwa</i> <i>ch'hwa</i> <i>hwa</i>

21. Kang joins with its initials as follows: —

Kang	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>h,é</i>
		<i>lang</i> <i>pang</i> <i>kang</i> <i>k'hang</i> <i>tang</i> <i>p'hang</i> <i>t'hang</i> <i>chang</i> <i>none</i> <i>sang</i> <i>ang</i> <i>bang</i> <i>gang</i> <i>ch'hang</i> <i>hang</i>

22. Këem is thus connected with its initials: — see note under the 2d final.

Këem	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>h,é</i>
		<i>lëem</i> <i>none</i> <i>këem</i> <i>k'hëem</i> <i>tëem</i> <i>none</i> <i>t'hëem</i> <i>chëem</i> <i>jëem</i> <i>sëem</i> <i>yëem</i> <i>none</i> <i>gëem</i> <i>ch'hëem</i> <i>hëem</i>

23. Kaou is joined thus with its initials: —

Kaou	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>h,é</i>
		<i>laou</i> <i>paou</i> <i>kaou</i> <i>k'haou</i> <i>taou</i> <i>p'haou</i> <i>t'haou</i> <i>chaou</i> <i>none</i> <i>saou</i> <i>aou</i> <i>baou</i> <i>gaou</i> <i>ch'haou</i> <i>haou</i>

24. Këa unites with its initials thus; see the note under the 2d final.

Këa	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'hut</i> <i>h,é</i>
		<i>lëa</i> <i>none</i> <i>këa</i> <i>k'hëa</i> <i>tëa</i> <i>none</i> <i>none</i> <i>chëa</i> <i>jëa</i> <i>sëa</i> <i>yëa</i> <i>bëa</i> <i>gëa</i> <i>ch'hëa</i> <i>hëa</i>

25. Köey unites thus with its initials.

Köey	{	<i>l,éw</i> <i>p,ëen</i> <i>k,éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>h,é</i>
		<i>löey</i> <i>pöey</i> <i>köey</i> <i>k'höey</i> <i>töey</i> <i>p'höey</i> <i>t'höey</i> <i>chöey</i> <i>jöey</i> <i>söey</i> <i>öey</i> <i>büey</i> <i>göey</i> <i>ch'höey</i> <i>höey</i>

N. B. *öey* is sometimes written *wöey*, because this final *köey* has something of the sound of a *w* in it, and may be pronounced *ko-wey*.

26. Kⁿa joins thus with its initials.

K ⁿ a	{	<i>l,éw</i> <i>pëen</i> <i>k'éw</i> <i>k'h,è</i> <i>t,éy</i> <i>p'h,ó</i> <i>t'h,ⁿa</i> <i>ch,eng</i> <i>j,ip</i> <i>s,é</i> <i>,eng</i> <i>b,ún</i> <i>g,é</i> <i>ch'h,ut</i> <i>hé.</i>
		<i>na</i> <i>none</i> <i>kⁿa</i> <i>k'hⁿa</i> <i>tⁿa</i> <i>p'hⁿa</i> <i>t'hⁿa</i> <i>chⁿa</i> <i>none</i> <i>sⁿa</i> <i>n^a</i> <i>ma</i> <i>none</i> <i>none</i> <i>none.</i>

This being the first of the nasals, it becomes necessary to notice the variation of some of the initials, when connected with nasal finals; such as the 1st, the 12th, and sometimes the 13th, initials, which lose in a great

measure their original sounds, and merge into those of the nasals; thus *l* becomes *n* or *lⁿ*, *b* becomes *m*, and *g* is converted into *gn*. Indeed, so much is the sound of the initial letter lost in the nasal, that to a learner's ear the words under the above initials appear to have the sound of *n*, *m*, and *gn* full; and thus it has been thought advisable to write them in the following dictionary: but a little closer attention to the sound of the 1st initial when connected with a nasal final, will convince the student that the *l* is not altogether lost, but enters in some measure into the sound of the word, as though *na* were written *lⁿa*, but pronounced through the nose, with a little more stress laid on the *n* than on the *l*. The sound of *b*, in the 12th initial is more completely merged into that of *m*, yet pronounced with a whining noise, like a child crying *ma*. The sound of *g*, when connected with a nasal final, is more evidently preserved than the other two, and is pronounced as though written *gn* full, with a strong nasal sound.

27. Koo is joined thus with its initials:

Koo { *l,éw p,één k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,un g,é ch'h,ut h,é*
loo poo koo k'hoo too p'hoo t'hoo choo joo soo oo boo goo ch'hoo hoo

The sound of *oo* under the 11th initial is sometimes written *woo*, because this final has something of the sound of *w* in it, as though drawled out into *koo-woo*; and this latter form has usually been followed in the succeeding pages.

28. Ka joins thus with its initials:

Ka { *l,éw p,één k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
la pa ka k'ha ta p'ha t'ha cha none sa a ba ga ch'ha ha

29. Ke unites with its initials in the usual way:

Ke { *l,éw p,één k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
le pe ke k'he te p'he t'he che je se e be ge ch'he he

30. Kew connects itself thus with its initials:— see the rule under the 2d final.

Kew { *l,éw p,één k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
lew pew kew k'hew tew p'hew t'hew chew jew sew yew bew gew ch'hew hew

31. Kai^{ng} joins with its initials thus:

Kai^{ng} { *l,éw p,één k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,un g,é ch'h,ut h,é*
nai^{ng} pai^{ng} kai^{ng} k'hai^{ng} tai^{ng} p'hai^{ng} t'hai^{ng} chai^{ng} none sai^{ng} ai^{ng} mai^{ng} gnay ch'hai^{ng} hai^{ng}

This being a nasal final, the 1st and 12th initials in connection with it are changed from *l* and *b*, to *n* and *m*; and the 13th initial *g* is written *gn*, with the omission of the final *ng*, the *i* being changed into *y*; though it must be remembered that this sound is to be pronounced through the nose, retaining the full power of both the *g* and *n*, at the beginning of the word.

32. Kwui^{ng} connects itself thus with its initials:

Kwui^{ng} { *l,éw p,één k,éw k'h,è t,éy p'h,ó t'h,ⁿa ch,eng s,é ,eng b,un g,é ch'h,ut h,é*
nooi^{ng} pooi^{ng} kwui^{ng} k'hwui^{ng} tooi^{ng} p'hooi^{ng} t'hoi^{ng} chui^{ng} suui^{ng} wui^{ng} mooi^{ng} none ch'hwui^{ng} hui^{ng}

This final being nasal, the 1st and 12th initials undergo an alteration as mentioned under the 26th final; but

there are also changes in the vowels, which make a difference in appearance while there is none in reality, the vowels being changed only to accommodate the vowel sound to the different consonants of the initials, but if the final be written *koo-i^{ng}*, the whole will correspond. See under the 1st final.

33. K^{eo} unites thus with its initials:—see the note under the 2d final.

K^{eo} { *l,éw p,ëen k,éw k'h,è t,ēy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
lëo pëo këo k'hëo tëo p'hëo t'hëo chëo jëo sëo yëo bëo gëo ch'hëo hëo

34. K^{ee^{ng}} joins thus with its initials:—see under the 26th and 31st finals.

K^{ee^{ng}} { *l,éw p,ëen k,éw k'h,è t,ēy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
nee^{ng} pee^{ng} kee^{ng} k'hee^{ng} tee^{ng} p'hee^{ng} t'hee^{ng} chee^{ng} jee^{ng} see^{ng} ee^{ng} mee^{ng} none ch'hee^{ng} hee^{ng}

35. K^{eo^{ng}} unites thus with its initials:—see remarks under the 2d, 26th and 31st finals.

K^{eo^{ng}} { *l,éw p,ëen k,éw k'h,è t,ēy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,un g,é ch'h,ut h,é*
nëo^{ng} none këo^{ng} k'hëo^{ng} tëo^{ng} none none chëo^{ng} none sëo^{ng} yëo^{ng} none none ch'hëo^{ng} hëo^{ng}

36. K^{ēⁿa} joins thus with its initials:—see remarks under the 2d, 26th, and 31st finals.

K^{ēⁿa} { *l,éw p,ëen k,éw k'h,è t,ēy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
na pēⁿa kēⁿa k'hēⁿa tēⁿa p'hēⁿa t'hēⁿa chēⁿa none sēⁿa yēⁿa mēⁿa gⁿēⁿa ch'hēⁿa hēⁿa

Here the little *n*, denoting the nasal, is omitted under the 1st and 12th initials as unnecessary, it being contained in the *n* and *m* at the beginning of the words; under the 13th initial it is retained.

37. K^{wⁿa} connects thus with its initials:—see under the 26th and 31st finals.

K^{wⁿa} { *l,éw p,ëen k,éw k'h,è t,ēy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
nwⁿa pwⁿa kwⁿa k'hwⁿa twⁿa p'hwⁿa t'hwⁿa chwⁿa none swⁿa wⁿa mwⁿa none ch'hwⁿa hwⁿa

38. K^{e^{ng}} joins thus with its initials:—see remarks under the 26th and 31st finals.

K^{e^{ng}} { *l,éw p,ëen k,éw k'h,è t,ēy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
ne^{ng} pe^{ng} ke^{ng} k'he^{ng} te^{ng} none t'he^{ng} che^{ng} none se^{ng} e^{ng} none none ch'he^{ng} he^{ng}

39. Kay unites thus with its initials:

Kay { *l,éw p,ëen k,éw k'h,è t,ēy p'h,ó t'h,ⁿa ch,eng j,ip s,é ,eng b,ún g,é ch'h,ut h,é*
lay none kay k'hay tay none t'hay chay none say ay bay gay ch'hay hay

40. K^{ae^{ng}} joins with its initials thus:—see under the 26th and 31st finals.

K^{ae^{ng}} { *l,éw k,éw k'h,è p'h,ó ch,eng s,é b,ún g,é h,é*
nae kae^{ng} k'hae^{ng} p'hae^{ng} chae^{ng} sae^{ng} mae gnae hae^{ng}

Under this final the *l*, *b*, and *g*, are changed by the nasal as noticed under the 26th and 31st finals, but the small *ngs* are omitted, as being included in the nasal at the beginning of the word, though care must still be taken to pronounce the whole as coming from the nose.

41. K^{n^{oe}} is found connected with only three initials thus:—K^{n^{oe}} { *l,éw k,éw g,é*
noe k^{n^{oe}} gnoe

42. U^m is found in connection with only two initials thus:— U^m $\left\{ \begin{array}{ll} ,eng & h,\acute{e} \\ u^m & hu^m \end{array} \right.$

This final u^m is found in connection with only these two initials, the first of which resembles the sound of *um* and the latter *hum*, both attempted to be pronounced without opening the mouth.

43. Kwang is found united with only three initials thus:— $Kwang$ $\left\{ \begin{array}{lll} k,\acute{e}w & ,eng & h,\acute{e} \\ kwang & wang & hwang \end{array} \right.$

44. Kae^{ng} is found connected with only four initials:— $Kvae^{ng}$ $\left\{ \begin{array}{llll} k,\acute{e}w & s,\acute{e} & ,eng & b,\acute{u}n \\ kwae^{ng} & swae^{ng} & wae^{ng} & bwae^{ng} \end{array} \right.$

45. Mōey is found connected with only one initial; as $b,\acute{u}n$,—*mōey*.

46. $K^{n}eaou$ is connected with only three initials, thus:— $K^{n}eaou$ $\left\{ \begin{array}{lll} l,\acute{e}w & k,\acute{e}w & g,\acute{e} \\ neaou & k^{n}eaou & gneaou \end{array} \right.$

47. Chom is found connected with four initials, thus:— $Chom$ $\left\{ \begin{array}{llll} k'h,\acute{e} & t,\acute{e}y & ch,eng & s,\acute{e} \\ k'hom & tom & chom & som \end{array} \right.$

48. Gnaou is connected with only four initials, thus:— $Gnaou$ $\left\{ \begin{array}{llll} l,\acute{e}w & b,\acute{u}n & g,\acute{e} & h,\acute{e} \\ naou & maou & gnaou & h^{n}aou \end{array} \right.$

49. $K^{n}o$ is found in connection with five initials, thus:— $K^{n}o$ $\left\{ \begin{array}{lllll} l,\acute{e}w & k,\acute{e}w & b,\acute{u}n & g,\acute{e} & h,\acute{e} \\ no & k^{n}o & mo & g^{n}o & h^{n}o \end{array} \right.$

50. $Gn\acute{e}w$ is found connected with only two initials, thus:— $Gn\acute{e}w$ $\left\{ \begin{array}{ll} l,\acute{e}w & g,\acute{e} \\ new & gnew \end{array} \right.$

For a complete view of the initials and finals, with the method of joining them, see the following table.

A TABLE OF THE INITIALS AND FINALS OF THE HOK-

FINALS.	柳 L-éw	邊 P-ëen	求 K-êw	去 K'h-è	地 T-ëy	頗 P'h-ó	他 T'h-na
1 君 K,wun	縮 <i>lun</i>	分 <i>pun</i>	君 <i>kwun</i>	坤 <i>k'hwun</i>	敦 <i>tun</i>	奔 <i>p'hun</i>	吞 <i>t'hun</i>
2 堅 K,ëen	噓 <i>lëen</i>	邊 <i>pëen</i>	堅 <i>këen</i>	愆 <i>k'hëen</i>	顛 <i>tëen</i>	偏 <i>p'hëen</i>	天 <i>t'hëen</i>
3 金 K,im	凜 <i>lím</i>	○ <i>pim</i>	金 <i>kim</i>	欽 <i>k'him</i>	彪 <i>tim</i>	○ <i>p'him</i>	琛 <i>t'him</i>
4 規 K,wuy	腫 <i>luy</i>	悲 <i>pwuy</i>	規 <i>kwuy</i>	虧 <i>k'hwuy</i>	追 <i>tuy</i>	屁 <i>p'hwùy</i>	推 <i>t'huy</i>
5 嘉 K,ay	詼 <i>lây</i>	改 <i>pay</i>	嘉 <i>kay</i>	呿 <i>k'hay</i>	茶 <i>tây</i>	帕 <i>p'hây</i>	奈 <i>t'hay</i>
6 干 K,an	跣 <i>lan</i>	班 <i>pan</i>	干 <i>kan</i>	看 <i>k'han</i>	丹 <i>tan</i>	扳 <i>p'han</i>	灘 <i>t'han</i>
7 公 K,ong	鑿 <i>long</i>	榜 <i>póng</i>	公 <i>kong</i>	空 <i>k'hong</i>	東 <i>tong</i>	磅 <i>p'hong</i>	通 <i>t'hong</i>
8 乖 K,wae	○ <i>lwae</i>	扒 <i>pwaè</i>	乖 <i>kwae</i>	勦 <i>k'hwae</i>	○ <i>twae</i>	○ <i>p'hwae</i>	○ <i>t'hwae</i>
9 經 K,eng	乳 <i>leng</i>	兵 <i>peng</i>	經 <i>keng</i>	傾 <i>k'heng</i>	丁 <i>teng</i>	烹 <i>p,heng</i>	聽 <i>t'heng</i>
10 觀 K,wan	煖 <i>lwán</i>	般 <i>pwan</i>	觀 <i>kwan</i>	寬 <i>k'hwan</i>	端 <i>twan</i>	拌 <i>p'hwan</i>	湍 <i>t'hwan</i>
11 沾 K,oe	魯 <i>loé</i>	哺 <i>poe</i>	沾 <i>koe</i>	箍 <i>k'hoe</i>	都 <i>toe</i>	菩 <i>p'hoe</i>	偷 <i>t'hoe</i>
12 嬌 K,eaou	痂 <i>leaou</i>	標 <i>peaou</i>	嬌 <i>keaou</i>	橈 <i>k'heaou</i>	朝 <i>teaou</i>	儻 <i>p'heaou</i>	挑 <i>t'heaou</i>
13 稽 K,ey	禮 <i>léy</i>	篋 <i>pey</i>	稽 <i>key</i>	溪 <i>k'hey</i>	低 <i>tey</i>	批 <i>p'hey</i>	梯 <i>t'hey</i>
14 恭 K,ëung	龍 <i>lëung</i>	餽 <i>pëung</i>	恭 <i>këung</i>	穹 <i>k'hëung</i>	中 <i>tëung</i>	○ <i>p'hëung</i>	衷 <i>t'hëung</i>
15 高 K,o	覩 <i>lo</i>	褒 <i>po</i>	高 <i>ko</i>	科 <i>k'ho</i>	刀 <i>to</i>	波 <i>p'ho</i>	拖 <i>t'ho</i>
16 皆 K,ae	來 <i>laé</i>	擺 <i>paé</i>	皆 <i>kae</i>	開 <i>k'hae</i>	檯 <i>tae</i>	葩 <i>p'hae</i>	台 <i>t'hae</i>
17 巾 K,in	鑿 <i>lin</i>	賓 <i>pin</i>	巾 <i>kin</i>	歛 <i>k'hin</i>	珍 <i>tin</i>	繽 <i>p'hin</i>	趁 <i>t'hin</i>
18 姜 K,ëang	良 <i>lëang</i>	兵 <i>pëang</i>	姜 <i>këang</i>	腔 <i>k'hëang</i>	張 <i>tëang</i>	刪 <i>p'hëang</i>	暢 <i>t'hëang</i>
19 甘 K,am	婪 <i>lam</i>	○ <i>pam</i>	甘 <i>kam</i>	堪 <i>k'ham</i>	擔 <i>tam</i>	○ <i>p'ham</i>	探 <i>t'ham</i>
20 瓜 K,wa	瀨 <i>lwà</i>	鯪 <i>pwà</i>	瓜 <i>kwa</i>	誇 <i>k'hwà</i>	帶 <i>twà</i>	鯨 <i>p'hwà</i>	泰 <i>t'hwà</i>
21 江 K,ang	矜 <i>lang</i>	邦 <i>pang</i>	江 <i>kang</i>	空 <i>k'hang</i>	東 <i>tang</i>	香 <i>p'hang</i>	臆 <i>t'hang</i>
22 兼 K,ëem	拈 <i>lëem</i>	○ <i>pëem</i>	兼 <i>këem</i>	謙 <i>k'hëem</i>	沾 <i>tëem</i>	○ <i>p'hëem</i>	添 <i>t'hëem</i>
23 交 K,aou	佬 <i>laou</i>	包 <i>paou</i>	交 <i>kaou</i>	敲 <i>k'haou</i>	兜 <i>taou</i>	抛 <i>p'haou</i>	偷 <i>t'haou</i>
24 迦 K,ëa	臙 <i>lëa</i>	○ <i>pëa</i>	迦 <i>këa</i>	奇 <i>k'hëa</i>	爹 <i>tëa</i>	○ <i>p'hëa</i>	○ <i>t'hëa</i>
25 檜 K,öey	丙 <i>löey</i>	杯 <i>pöey</i>	檜 <i>köey</i>	魁 <i>k'höey</i>	對 <i>töey</i>	坏 <i>p'höey</i>	焯 <i>t'höey</i>
26 監 K,na	拏 <i>ná</i>	○ <i>pna</i>	監 <i>kna</i>	堪 <i>k'hna</i>	今 <i>tna</i>	粃 <i>p'hna</i>	他 <i>t'hna</i>
27 轔 K,oo	汝 <i>lob</i>	斧 <i>poó</i>	轔 <i>koo</i>	丘 <i>k'hoo</i>	蛛 <i>too</i>	呼 <i>p'hoo</i>	筋 <i>t'hoo</i>
28 膠 K,a	拉 <i>la</i>	巴 <i>pa</i>	膠 <i>ka</i>	脚 <i>k'ha</i>	乾 <i>ta</i>	瞞 <i>p'ha</i>	麥 <i>t'hà</i>
29 居 K,e	颺 <i>le</i>	悲 <i>pe</i>	居 <i>ke</i>	欺 <i>k'he</i>	知 <i>te</i>	丕 <i>p'he</i>	咎 <i>t'he</i>
30 以 K,ew	鰕 <i>lew</i>	彪 <i>pew</i>	以 <i>kew</i>	丘 <i>k'hew</i>	丟 <i>tew</i>	夢 <i>p'hew</i>	抽 <i>t'hew</i>
31 更 K,ai ^{ng}	嫻 <i>nai^{ng}</i>	拼 <i>pai^{ng}</i>	更 <i>kai^{ng}</i>	坑 <i>k'hai^{ng}</i>	瞠 <i>tai^{ng}</i>	撰 <i>p'hai^{ng}</i>	撐 <i>t'hai^{ng}</i>
32 禪 K,wui ^{ng}	艘 <i>nooi^{ng}</i>	方 <i>pooi^{ng}</i>	禪 <i>kwui^{ng}</i>	勸 <i>k'hwui^{ng}</i>	轉 <i>tooi^{ng}</i>	鑄 <i>p'hooi^{ng}</i>	傳 <i>t'hooi^{ng}</i>
33 茄 K,ëo	蚧 <i>tëó</i>	標 <i>pëo</i>	茄 <i>këo</i>	微 <i>k'hëó</i>	鈞 <i>tëó</i>	票 <i>p'hëó</i>	挑 <i>t'hëó</i>
34 梔 K,ee ^{ng}	拈 <i>nëe^{ng}</i>	邊 <i>pëe^{ng}</i>	梔 <i>këe^{ng}</i>	錯 <i>k'hëe^{ng}</i>	甜 <i>tëe^{ng}</i>	篇 <i>p'hëe^{ng}</i>	天 <i>t'hëe^{ng}</i>

KĒEN DIALECT, WITH THE METHOD OF JOINING THEM.

曾 Ch-eng	入 J-ip	時 S-ê	英 E-ng	門 B-ûn	語 G-é	出 Ch-hut	喜 H-é
尊 chun	潤 jūn	孫 sun	温 wun	門 bân	○ gwun	春 ch'hun	分 hwun
亶 chēen	然 jēên	先 sēen	烟 yēen	免 bēên	研 gēên	千 ch'hēen	軒 hēen
斟 chim	王 jîm	心 sim	音 yim	○ bim	吟 gîm	深 ch'him	欣 him
雖 chuy	痿 jwûy	雖 suy	威 wuy	激 bwuy	危 gwuy	推 ch'huy	飛 hwuy
查 chay	○ jay	沙 say	窳 ay	馬 báy	牙 gáy	差 ch'hay	颯 hay
繪 chan	○ jan	山 san	安 an	曼 bân	言 gân	冷 ch'han	預 han
宗 chong	○ jong	喪 song	翁 ong	摸 bong	昂 gông	倉 ch'hong	風 hong
擇 chwae	○ jwae	○ swae	歪 wae	○ bwae	詭 gwaê	○ ch'hwae	蟪 hwae
曾 cheng	仍 jêng	生 seng	英 eng	明 bêng	迎 gêng	清 ch'heng	兄 heng
專 chwan	軟 jwán	宣 swan	冤 wan	瞞 bwán	元 gwán	川 ch'hwan	歡 hwan
鄒 choe	○ joe	穌 soe	烏 oe	謀 boê	吾 goê	粗 ch'hoe	呼 hoe
焦 cheaou	爪 jeáou	消 seaou	夭 yaou	苗 beáou	堯 geáou	鋤 ch'heaou	呼 heaou
儕 chey	○ jey	西 sey	挨 ey	迷 bêy	倪 gēy	妻 ch'hey	暎 hey
終 chēung	娥 jēung	嵩 sēung	雍 yung	○ bēung	邛 gēung	充 ch'hēung	凶 hēung
佺 cho	○ jo	搔 so	阿 o	無 bô	峨 gô	磋 ch'ho	呵 ho
哉 chae	○ jae	獅 sae	哀 ae	埋 baê	涯 gaê	猜 ch'hae	參 hae
眞 chin	人 jîn	身 sin	因 yin	民 bîn	銀 gîn	親 ch'hin	興 hin
章 chēang	壤 jéang	相 sēang	央 yang	○ bēang	鉸 gēang	昌 ch'hēang	香 hēang
贖 cham	○ jam	三 sam	庵 am	飴 bám	儼 gam	參 ch'ham	酣 ham
紙 chwá	若 jwá	搓 swa	話 wá	磨 bwá	外 gwá	搗 ch'hwa	剎 hwa
椽 chang	○ jang	雙 sang	翁 ang	龐 bâng	仰 gâng	葱 ch'hang	烘 hang
占 chēem	染 jēem	纖 sēem	奄 yēem	○ bēem	巖 gēem	僉 ch'hēem	欸 hēem
糟 chaou	○ jaou	梢 saou	歐 aou	卯 baou	賢 gaou	鈔 ch'haou	哮 haou
遮 chēa	遮 jēa	賒 sēa	也 yéa	乜 béa	蜈 gēa	車 ch'hēa	靴 hēa
罪 chōey	縷 jōey	賒 sōey	喂 ōey	尾 bōey	外 gōey	吹 ch'hōey	灰 hōey
整 ch ⁿ á	○ j ⁿ a	衫 sna	歐 ⁿ a	馬 má	○ g ⁿ a	○ ch'h ⁿ a	○ h ⁿ a
朱 choo	字 joō	思 soo	污 oo	無 boô	牛 goô	玼 ch'hoô	夫 hoo
查 cha	○ ja	些 sa	啞 a	疤 ba	鬚 ga	又 ch'ha	嘯 ha
之 che	乳 jé	施 se	伊 e	迷 be	喫 ge	睢 ch'he	希 he
舟 chew	蹂 jéw	修 sew	伊 yew	繆 bêw	囊 gēw	秋 ch'hew	休 hew
爭 chai ^{ng}	○ jai ^{ng}	生 sai ^{ng}	嬰 ai ^{ng}	撼 mai ^{ng}	叢 gnay	星 ch'hai ^{ng}	倅 hai ^{ng}
磚 chui ^{ng}	○ jui ^{ng}	孫 swui ^{ng}	摺 wui ^{ng}	麼 mooi ^{ng}	○ gnui ^{ng}	川 ch'hui ^{ng}	荒 hwui ^{ng}
蕉 chēo	尿 jēo	燒 sēo	腰 yēo	描 bēo	曉 gēo	鵲 ch'hēo	嗚 hēo
湔 chee ^{ng}	爾 jee ^{ng}	茲 see ^{ng}	寢 ee ^{ng}	彌 mee ^{ng}	○ gnée ^{ng}	鮮 ch'hee ^{ng}	啍 hee ^{ng}

A TABLE OF THE INITIALS AND FINALS OF THE HOK-

FINALS.	柳 L-éw	邊 P-ëen	求 K-êw	去 K'h-è	地 T-ëy	頗 P'h-ó	他 T'h-na
35 薑 K,é ^{ng}	兩 n ^é ó ^{ng}	○ p ^é o ^{ng}	薑 k ^é o ^{ng}	腔 k'h ^é o ^{ng}	張 t ^é o ^{ng}	○ p'h ^é o ^{ng}	○ t'h ^é o ^{ng}
36 驚 K,é ^{na}	領 n ^é á	兵 p ^é na	驚 k ^é na	慶 k'h ^é na	打 t ^é na	筭 p'h ^é na	聽 t'h ^é na
37 官 K,w ^{na}	爛 nw ^{na}	般 pw ^{na}	官 kw ^{na}	寬 k'hw ^{na}	單 tw ^{na}	潘 p'hw ^{na}	漱 t'hw ^{na}
38 鋼 K,e ^{ng}	郎 n ^é ng	榜 p ^é ng	鋼 ke ^{ng}	康 k'he ^{ng}	當 te ^{ng}	○ p'he ^{ng}	湯 t'he ^{ng}
39 伽 K,ay	詼 l ^{ay}	○ pay	伽 kay	伽 k'hay	灸 tay	○ p'hay	胎 t'hay
40 間 K,ae ^{ng}	乃 na ^é	○ pae ^{ng}	間 kae ^{ng}	唛 k'hae ^{ng}	○ tae ^{ng}	夕 p'hae ^{ng}	○ t'hae ^{ng}
41 姑 K,n ^{oe}	奴 no ^é	○ p ⁿ oe	姑 k ⁿ oe	○ k'h ⁿ oe	○ t ⁿ oe	○ p'h ⁿ oe	○ t'h ⁿ oe
42 姆 U ^m	○ nu ^m	○ pu ^m	○ ku ^m	○ k'hu ^m	○ tu ^m	○ p'hu ^m	○ t'hu ^m
43 光 K,wang	○ lwang	○ pwang	光 kwang	○ k'hwang	○ twang	○ p'hwang	○ t'hwang
44 門 K,wae ^{ng}	○ nwae ^{ng}	○ pwae ^{ng}	門 kwae ^{ng}	○ k'hwae ^{ng}	○ twae ^{ng}	○ p'hwae ^{ng}	○ t'hwae ^{ng}
45 糜 M,öey	○ nöey	○ p ⁿ öey	○ k ⁿ öey	○ k'h ⁿ öey	○ t ⁿ öey	○ p'h ⁿ öey	○ t'h ⁿ öey
46 噪 K,n ^{eaou}	貓 neaou	○ p ⁿ eaou	噪 k ⁿ eaou	○ k'h ⁿ eaou	○ t ⁿ eaou	○ p'h ⁿ eaou	○ t'h ⁿ eaou
47 箴 C,hom	○ lom	○ pom	○ kom	嘍 k'hom	井 t ^{óm}	○ p'hom	○ t'hom
48 交 G,na ^{ou}	撓 na ^{ou}	○ p ⁿ aou	○ k ⁿ aou	○ k'h ⁿ aou	○ t ⁿ aou	○ p'h ⁿ aou	○ t'h ⁿ aou
49 扛 K,n ^o	娜 nó	○ p ⁿ o	扛 k ⁿ o	○ k'h ⁿ o	○ t ⁿ o	○ p'h ⁿ o	○ t'h ⁿ o
50 牛 G,n ^{ew}	肘 néw	○ p ⁿ ew	○ k ⁿ ew	○ k'h ⁿ ew	○ t ⁿ ew	○ p'h ⁿ ew	○ t'h ⁿ ew

ON THE TONES.

THE paucity of words, or of orthographical variations in the Chinese language, has rendered a system of tones necessary. The language spoken at court, (commonly called the *mandarin* dialect,) contains four hundred and eleven different monosyllables, each of which is increased by the application of four tones;* the Hok-kèen comprises more than double that number, which are severally varied by almost double the number of tones. The four tones of the court dialect are the 平 Pêng, 上 Sëang, 去 K'hè, and 入 Jip, or the 'even,' 'high,'

* The following verse, taken from the Chinese Imperial Dictionary, will serve to explain the powers of these tones:

平聲平道莫低昂 Pêng seng pêng tō, bók te gâng;
 上聲高呼猛烈強 Sëang seng ko hoe, béng lèet kēang;
 去聲分明哀遠道 K'hè seng hwun bēng, ae wán tō;
 入聲短促急收藏 Jip seng twán chēuk, kip sew chông.

KĒEN DIALECT, WITH THE METHOD OF JOINING THEM.

曾 Ch-eng	入 J-ip	時 S-ê	英 E-ng	門 B-ûn	語 G-é	出 Ch-hut	喜 H-é
章 <i>chëo^{ng}</i>	○ jëo ^{ng}	相 <i>sëo^{ng}</i>	鴛 <i>yëo^{ng}</i>	○ mëo ^{ng}	○ gnëo ^{ng}	菖 <i>ch'hëo^{ng}</i>	香 <i>hëo^{ng}</i>
正 <i>chë^{na}</i>	○ jëna	聲 <i>së^{na}</i>	纓 <i>yë^{na}</i>	名 <i>më^{na}</i>	迎 <i>gë^{na}</i>	礮 <i>ch'hë^{na}</i>	兄 <i>hë^{na}</i>
煎 <i>chw^{na}</i>	○ jw ^{na}	山 <i>sw^{na}</i>	安 <i>w^{na}</i>	襪 <i>mw^{na}</i>	○ gw ^{na}	檯 <i>ch'hw^{na}</i>	歡 <i>hw^{na}</i>
莊 <i>chë^{ng}</i>	○ jë ^{ng}	喪 <i>së^{ng}</i>	央 <i>e^{ng}</i>	○ me ^{ng}	○ gne ^{ng}	倉 <i>ch'he^{ng}</i>	方 <i>he^{ng}</i>
遮 <i>chay</i>	○ jay	閣 <i>say</i>	腿 <i>ay</i>	賣 <i>bây</i>	个 <i>gây</i>	坐 <i>ch'hây</i>	係 <i>hây</i>
截 <i>chae^{ng}</i>	○ jae ^{ng}	襠 <i>sae^{ng}</i>	○ ae ^{ng}	買 <i>maé</i>	艾 <i>gnaë</i>	○ ch'hae ^{ng}	歡 <i>haë^{ng}</i>
○ ch ^{noe}	○ j ^{noe}	○ s ^{noe}	○ noe	○ moe	五 <i>gnoé</i>	○ ch'h ^{noe}	○ h ^{noe}
○ chu ^m	○ ju ^m	○ su ^m	姆 <i>ú^m</i>	○ bu ^m	○ gu ^m	○ ch'hu ^m	媒 <i>hú^m</i>
○ chwang	○ jwang	○ swang	嚨 <i>wang</i>	○ bwang	○ gwang	○ ch'hwang	鋤 <i>hwáng</i>
○ chwae ^{ng}	○ jwae ^{ng}	樣 <i>swae^{ng}</i>	問 <i>wae^{ng}</i>	○ bwae ^{ng}	○ gwae ^{ng}	○ ch'hwae ^{ng}	○ hwae ^{ng}
○ ch ^{noey}	○ j ^{noey}	○ s ^{noey}	○ noey	糜 <i>môéy</i>	○ gnöey	○ ch'h ^{noey}	○ h ^{noey}
○ ch ^{neaou}	○ j ^{neaou}	○ s ^{neaou}	○ y ^{neaou}	○ meaou	炭 <i>gneàou</i>	○ ch'h ^{neaou}	○ h ^{neaou}
箴 <i>chom</i>	○ jom	森 <i>som</i>	○ om	○ mom	○ gom	○ ch'hom	○ hom
○ ch ^{naou}	○ j ^{naou}	○ s ^{naou}	○ naou	矛 <i>maôu</i>	爻 <i>gnaôu</i>	○ ch'h ^{naou}	欲 <i>h^{naou}</i>
○ ch ^{no}	○ j ^{no}	○ s ^{no}	○ no	茵 <i>mo</i>	我 <i>gnó</i>	○ ch'h ^{no}	詞 <i>h^{no}</i>
○ ch ^{nëw}	○ j ^{nëw}	○ s ^{nëw}	○ nëw	○ mew	牛 <i>gnêw</i>	○ ch'h ^{nëw}	○ h ^{nëw}

'departing,' and 'entering' tones; these in Hok-këen are multiplied by dividing them into high and low, or into a first and second series, such as:—

First series:

Sëang pêng, 上平 *chëo^{ng} pa^{ng}*, the upper (or first) even tone;

Sëang sëang, 上上, the upper (or first) high tone; called more generally the Sëang seng, 上聲 *sëang së^{na}*, the high tone;

Sëang k'hè, 上去 *chëo^{ng} k'hè*, the upper (or first) departing tone;

Sëang jip, 上入 *chëo^{ng} jip*, the upper (or first) entering tone.

"The even tone travels on a level road, neither elevated nor depressed;

"The high tone exclaims aloud, being fierce, violent, and strong;

"The departing tone is distinct and clear, gruffly traveling to a distance;

"The entering tone is short and contracted, being hastily gathered up."

Second series :

Hāy pēng, 下平 *āy pat^{ng}*, the lower (or second) even tone ;

Hāy sēāng 下上 *āy sēāng*, the lower (or second) high tone ;

This being always like the first high tone, goes by the same name of sēāng seng, 上聲 *sēāng sē^{na}*, the high tone.

Hāy k'hè, 下去 *āy k'hè*, the lower (or second) departing tone ;

Hāy jip, 下入 *āy jip*, the lower (or second) entering tone.

These are the names given them by the Chinese ; it is for us to describe and designate them according to our method of accentuation.

1. The Sēāng pēng, 上平 *chēō^{ng} pat^{ng}*, "upper (or first) even tone," is, as the name denotes, a smooth even tone, gently flowing from the lips, without any effort, and is most commonly pronounced with a musical note. It has neither rise nor deflection, and is therefore left without any accent, being the natural unconstrained expression of the voice ; thus kwun.

2. The Sēāng sēāng, 上上, "upper high tone," or simply Sēāng seng, 上聲 *sēāng sē^{na}*, "the high tone," is, as the name imports, a high, shrill tone of the voice, pronounced with strength and rapidity, and is therefore denoted by the acute accent ; thus kwún.

3. The Sēāng k'hè, 上去 *chēō^{ng} k'hè*, "upper (or first) departing tone," is a low gruff tone of the voice, which seems to come immediately from the throat, and to be lengthened out while proceeding slowly from it. The Chinese call it a departing tone, because they say it goes away like the flowing of water, never to return. It is marked with the grave accent ; thus kwùn.

4. The Sēāng jip, 上入 *chēō^{ng} jip*, "upper (or first) entering tone," is a short contracted sound as if terminated abruptly, and has at the same time a rapid utterance, something like the Sēāng seng, 上聲 *sēāng sē^{na}*: it is therefore distinguished by a short mark [˘], followed by a final h, in all those words ending in a vowel, as *ko*, *kōh* ; but in words ending with a consonant, the entering tone is marked by changing the long consonant into a corresponding abrupt one ; thus words ending in *n*, take the letter *t*, as *kwun*, *kwut* ; those in *ng*, take the letter *k*, as *keng*, *kek* ; and those ending in *m*, take the letter *p*, as *kam*, *kap*. The Chinese consider this to be nothing more than a variation in tone, and as making no alteration in the orthography of a word ; which is indeed true with respect to all those words ending in a vowel or diphthong, where the entering tones are merely abrupt terminations of the vowel sound of the other tones ; as if a person about to pronounce *ko* long, should be suddenly taken with a hiccup, and stop short before the *o* was well out of his mouth, thus forming a rapid *kō* or *kōh* instead of *ko* : so also with respect to those words ending in the consonants *n*, *ng*, and *m* ; by considering the organic formation of those letters, we shall find, that "the entering sound" is nothing more than an abrupt termination of them. Thus, the final *n* is formed by pressing the tip of the tongue against the gums of the upper teeth, while a person breathes through the nose, with his mouth open ; now the final *t* is produced by a similar process, with the exception of the nasal breathing. So also, the final *ng* is formed by pressing the middle of the tongue to the roof of the mouth near the throat, while the voice passes principally through the nose ; and this, it may be observed, is precisely the case with the final *k*, without the nasal emission. Further, the final *m* is produced by closing the lips till the breath is collected, and then letting the voice issue by the

nose: the like process is necessary in order to enunciate the final *p*, except that the sound terminates abruptly on closing the lips.

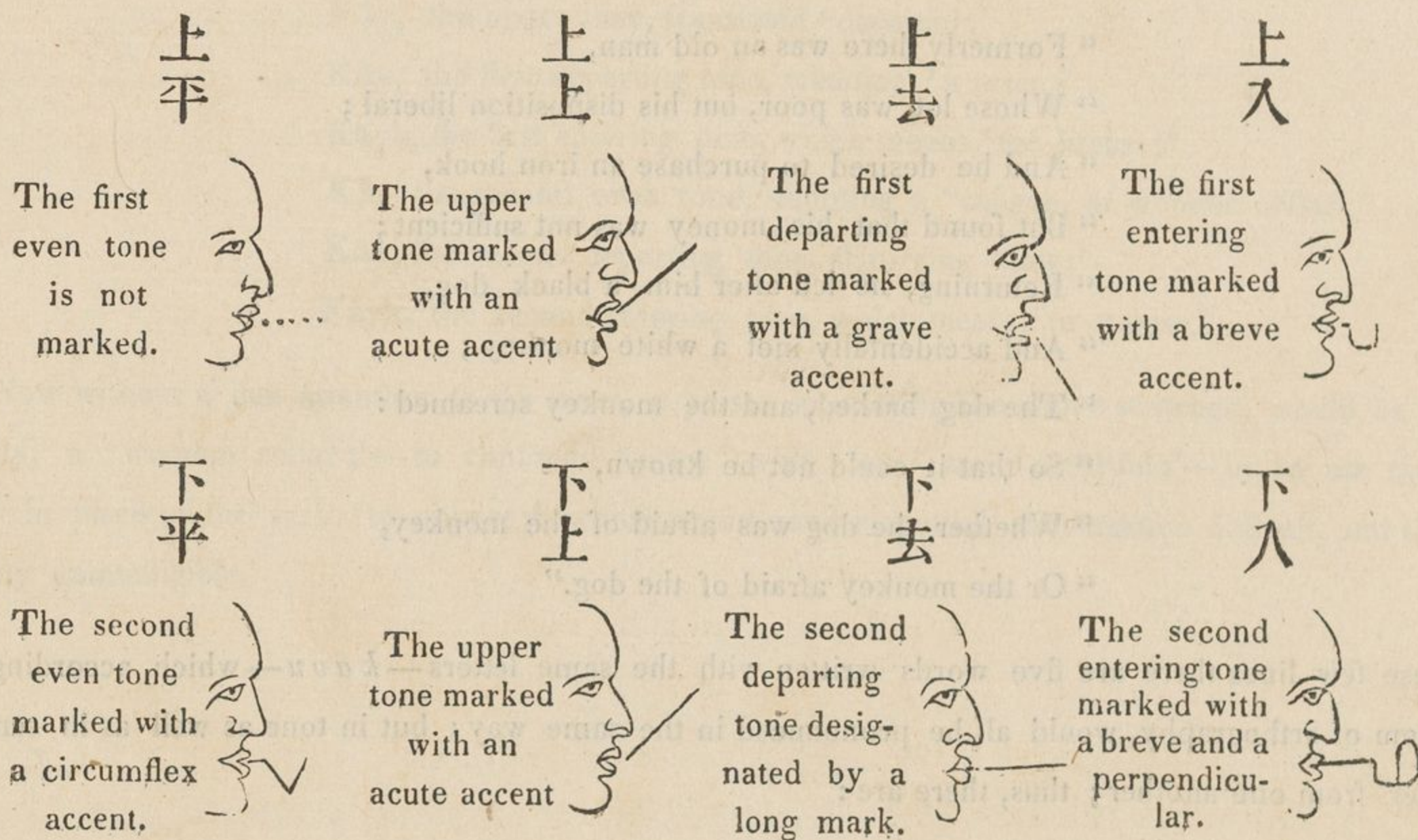
5. The Hāy pēng, 下平 *āy pāi^{ng}*, "lower (or second) even tone," is an inflected sound, beginning low and ending high, being dwelt upon a moment during the enunciation, and then turned to another tone before coming to a close. It may be exemplified by the drawling tone given to some words when spoken ironically, or to the word "indeed!" when used as an exclamation. It should have been marked by a rising circumflex, thus *kwūn^v*; but that being rarely met with in printing offices, it has, for the sake of convenience, been designated by the falling circumflex; thus *kwūn*.

6. The Hāy sēāng, 下上, "lower (or second) high tone," is precisely the same as the Sēāng sēāng, 上上, "upper (or first) high tone;" and is therefore also generally designated the Sēāng seng, 上聲 *sēāng sē^{na}*, "high tone;" which see.

7. The Hāy k'hè, 下去 *āy k'hè*, "lower (or second) departing tone," is a low, protracted, monotonous sound, something like the "upper (or first) departing tone," but not so gruff and guttural; it is therefore marked by a horizontal line, as a long sound; thus *kwūn*.

8. The Hāy jip, 下入 *āy jip*, "lower (or second) entering tone," is a combination of two tones, having an abrupt sound, like the "upper entering tone," with the addition of an inflected intonation of the vowel, similar to that just described under the "lower (or second) even tone." For this tone, as far as it regards the abrupt termination of the words, the same letters and marks are employed as notified under the "upper entering tone," but the inflected intonation is marked by a perpendicular stroke ', either in the middle of the short mark over the vowel, or when followed by an abrupt consonant over the vowel alone; thus *kāh*, *kāt*, *kāp*, *kwūt*.

The power of these intonations may be seen at one view, together with the manner of their proceeding from the mouth, and the use of the signs employed, by the following eight figures.



None of these accents have anything to do with stress or emphasis, always retaining their peculiar force, whether at the beginning or end of a sentence — when interrogating or affirming — in angry or in soothing words— when speaking aloud, or when whispering: they remain ever the same.

The poorer class of people and young children, who are unacquainted with letters, and know not the names of the accents, or the rules by which the language is governed, are yet most exact in their accentuation of Chinese words; and generally speaking, the more ignorant they are of letters, and the methods of defining speech, the more particular they are in distinguishing the accents. In order to converse intelligibly with the common people in the Hok-kèèn dialect, it is indispensably necessary to attend to the accentuation, particularly as a slight variation of accent not only makes a difference in the grammatical inflection of words, but also quite alters their sense, and makes them mean very different things. This may be seen from the following short sentences, which are put together merely to show the necessity of distinguishing the accent, in words which have precisely the same orthography.

Sek yéw ló jîn,	昔有老人	<i>chá woō laōu lāng,</i>
Bēng pók chēng hoē,	命蒲情厚	<i>měⁿā pōh, chēng kaōu;</i>
Yēuk maé t'hēet koe,	欲買鐵鉤	<i>àè báy t'hēh kaou,</i>
Hēêm chēên boē koè,	嫌錢無够	<i>hēêm cheⁿg bó kaōu;</i>
Hōēy k'han oe koé,	回牽烏狗	<i>toōiⁿg k'han oe kaōu,</i>
Gē chēak pèk hoē,	遇着白猴	<i>toó tēōh pāyh kaōu;</i>
Koé hwūy hoē hoé,	狗吠猴吼	<i>kaōu pwūy kaōu haōu:</i>
Put te,	不知	<i>ū^m chae,</i>
Sē koé wūy hoē,	是狗畏猴	<i>sē kaōu kēⁿa kaōu,</i>
Hék hoē wūy koé,	或猴畏狗	<i>á sē kaōu kēⁿa kaōu.</i>

“ Formerly there was an old man,
 “ Whose lot was poor, but his disposition liberal;
 “ And he desired to purchase an iron hook,
 “ But found that his money was not sufficient;
 “ Returning, he led after him a black dog,
 “ And accidentally met a white monkey;
 “ The dog barked, and the monkey screamed:
 “ So that it could not be known,
 “ Whether the dog was afraid of the monkey,
 “ Or the monkey afraid of the dog.”

In these few lines there are five words written with the same letters—*kaou*—which, according to the common system of orthography, would all be pronounced in the same way; but in tone as well as in sense, they severally differ from one another; thus, there are:

Kaou, in the first even tone, meaning 'a hook;'

Kaóu, in the high tone, translated 'a dog;'

Kaòu, in the first departing tone, denoting 'sufficient;'

Kaôu, in the second even tone, signifying 'a monkey;'

Kaōu, in the second departing tone, meaning 'liberal.'

These, without a particular attention to the variation of the tones, could not be distinguished, and without being distinguished, such a sentence, and very many like it, would not be understood. Another sentence is adduced to show how all the eight tones may sometimes occur in connection, each requiring to be very accurately discriminated in order to have the speaker intelligible.

Yéw tek che kay,	有德之家	woō tek áy kay,	"A family possessing virtue,
Chin jê boô káy,	真而無假	chin yéá bó káy,	"True, and without deceit,
Soo tē taē kày,	斯值大價	chéy tát twā kày,	"This is of great price,
K'hwaè e sim kek,	快於心膈	k'hwaè tē sim kǎyh;	"And grateful to the heart;
Hwān chōēy taè kây,	犯罪帶枷	hwān chōēy gēá kây,	"But criminals wearing the wooden collar,
Yit bē yaòu káy,	一味要假	chit bē böēyh káy,	"Who are altogether deceitful,
Soò bīn che hāy,	四民之下	sè bīn áy kây,	"Are the lowest dregs of the people,
T'hēen jīn kae gék,	天人皆逆	t'hee ^{ng} lāng kae kǎyh,	"Alike opposed by Providence and men."

Here the closing words of each line are expressed by the same letters, (with the addition of a final *h* in the 4th, and 8th lines, to denote the abrupt termination of the sound,) but by the various inflections they produce seven different tones: as

Kay, the first even tone, denoting 'a family;'

Káy, the upper tone, translated 'deceitful;'

Kày, the first departing tone, meaning 'a price;'

Kǎyh, the first entering tone, which means 'the breast;'

Kây, the second even tone, denoting a 'cangue, or wooden collar;'

Kāy, the second departing tone, signifying 'low;'

Kǎyh, the second entering tone, which means 'to oppose.'

Now without a due attention to the tones, a person in uttering the above sentence, would be likely to call 'a family,' a 'wooden collar;—to confound 'price' with 'low,' and 'deceitful;—or to use the substantive 'breast' in place of the verb 'to oppose;' which would render mutual conversation difficult, and the best ideas frequently unintelligible.

A TABLE,

Exhibiting the fifty Joō boé, 字母 jē boé, as divided into eight Tones.

The reading of these characters with a Chinese teacher would enable the student soon to distinguish between them.

	1	2	3	4	5	6	7	8	9	10
平	君 kwun	堅 kēen	金 kim	規 kwuy	嘉 kay	干 kan	公 kong	乖 kwae	經 keng	觀 kwan
平	滾 kwún	蹇 kēén	錦 kím	鬼 kwúy	假 káy	柬 kán	廣 kóng	拐 kwaé	景 kéng	琯 kwán
去	棍 kwùn	見 kēèn	禁 kìm	季 kwùy	嫁 kày	澗 kàn	貢 kóng	怪 kwaè	敬 kèng	貫 kwàn
去	骨 kwut	結 kēet	急 kip	○ —	幣 kǎyh	葛 kat	國 kok	○ —	格 kek	決 kwat
平	群 kwún	○ kēén	○ kím	葵 kwúy	枷 káy	○ kán	狂 kōng	○ kwaé	榮 kēng	權 kwán
平	滾 kwún	蹇 kēén	錦 kím	鬼 kwúy	假 káy	柬 kán	廣 kóng	拐 kwaé	景 kéng	琯 kwán
去	郡 kwùn	健 kēèn	懔 kím	櫃 kwúy	下 kǎy	○ kán	狂 kōng	○ kwaé	梗 kēng	倦 kwán
去	滑 kwut	傑 kēet	及 kip	○ —	逆 kǎyh	○ kát	咯 kók	○ —	極 kek	糜 kwát

	11	12	13	14	15	16	17	18	19	20
平	沽 koe	嬌 keaou	稽 key	恭 kēung	高 ko	皆 kae	巾 kin	姜 kēang	甘 kam	瓜 kwa
平	古 koé	皎 keáou	改 héy	拱 kēúng	果 kó	改 kaé	謹 kín	襁 kēáng	敢 kám	○ kwá
去	固 koè	叫 keàou	計 kèy	供 kēùng	過 kò	介 kaè	良 kìn	○ kēàng	鑑 kám	卦 kwà
去	○ —	勸 keaòuh	莢 kēyh	菊 kēuk	閣 kòh	○ —	吉 kit	脚 kēak	鴿 kap	咽 kwǎh
平	糊 koé	橋 keáou	鮭 kēy	窮 kēúng	翹 kô	○ kaé	○ kîn	強 kēang	銜 kám	○ kwá
平	古 koé	皎 keáou	改 héy	拱 kēúng	果 kó	改 kaé	謹 kín	襁 kēáng	敢 kám	○ kwá
去	枯 koè	橋 keáou	易 kēy	共 kēung	膏 kô	○ kaé	近 kìn	襁 kēang	鯨 kám	○ kwá
去	○ —	嗽 keaòuh	○ kēyh	局 kēuk	○ kòh	○ —	捷 kit	矍 kēak	○ kap	○ kwǎh

	21	22	23	24	25	26	27	28	29	30
平	江 kang	兼 kēem	交 kaou	迦 kēa	檜 köey	監 ⁿ ka	艫 koo	膠 ka	居 ke	𠂔 kew
平	港 káng	檢 kēém	狡 kaóu	○ kēá	檜 köey	敢 ⁿ á	菲 kob	絞 ká	己 ké	久 kēw
去	降 kàng	劍 kēém	教 kaóu	寄 kēà	檜 köey	醉 ⁿ à	句 koò	教 kà	既 kè	救 kèw
去	角 kak	夾 kēep	餒 kaòuh	○ kēäh	郭 köeyh	○ —	𠂔 koòh	甲 kǎh	築 kēeh	○ —
平	○ káng	鹹 kēém	候 kaóu	伽 kēâ	葵 köey	搵 ⁿ á	錄 koò	○ kâ	期 kē	求 kēw
平	港 káng	檢 kēém	狡 kaóu	○ kēá	檜 köey	敢 ⁿ á	菲 kob	絞 ká	己 ké	久 kēw
去	共 káng	鎗 kēém	厚 kaóu	崎 kēâ	𠂔 köey	○ ⁿ á	舅 koò	𠂔 kâ	具 kē	舊 kēw
去	磔 kák	○ kēép	○ kaòuh	屐 kēäh	𠂔 köeyh	○ —	○ koòh	○ kǎh	○ kēeh	○ —

A TABLE, &c.—Continued.

	31	32	33	34	35	36	37	38	39	40
卓	更 <i>kai^{ng}</i>	揮 <i>kwui^{ng}</i>	茄 <i>këo</i>	梔 <i>kee^{ng}</i>	薑 <i>këo^{ng}</i>	驚 <i>kë^{na}</i>	官 <i>kw^{na}</i>	鋼 <i>ke^{ng}</i>	伽 <i>kay</i>	間 <i>kae^{ng}</i>
声	耨 <i>kai^{ng}</i>	捲 <i>kwui^{ng}</i>	○ <i>këo</i>	○ <i>keé^{ng}</i>	○ —	子 <i>kë^{na}</i>	官寡 <i>kw^{na}</i>	○ <i>ké^{ng}</i>	○ —	醪 <i>kaé^{ng}</i>
去	徑 <i>kai^{ng}</i>	卷 <i>kwui^{ng}</i>	叫 <i>këo</i>	見 <i>keé^{ng}</i>	○ —	鏡 <i>kë^{na}</i>	觀 <i>kw^{na}</i>	槓 <i>ke^{ng}</i>	○ —	○ —
夫	○ —	○ —	脚 <i>këoh</i>	○ —	○ —	○ —	○ —	○ —	莢 <i>kayh</i>	○ —
平	○ <i>kai^{ng}</i>	○ —	茄 <i>këo</i>	墘 <i>keé^{ng}</i>	强 <i>këo^{ng}</i>	行 <i>kë^{na}</i>	寒 <i>kw^{na}</i>	○ —	癩 <i>kay</i>	○ —
声	耨 <i>kai^{ng}</i>	捲 <i>kwui^{ng}</i>	○ —	○ —	○ —	子 <i>kë^{na}</i>	寡 <i>kw^{na}</i>	○ —	○ —	醪 <i>kaé^{ng}</i>
去	○ <i>kai^{ng}</i>	○ —	轎 <i>këo</i>	○ —	譽 <i>këo^{ng}</i>	子 <i>kë^{na}</i>	汗 <i>kw^{na}</i>	○ —	○ —	○ —
天	○ —	○ —	○ —	○ —	○ —	○ —	○ —	○ —	○ —	○ —

	41	42	43	44	45	46	47	48	49	50
卓	姑 <i>k^{noe}</i>	姆 <i>u^m</i>	光 <i>kwang</i>	閤 <i>kwae^{ng}</i>	糜 <i>möey</i>	噪 <i>k^{naou}</i>	箴 <i>chom</i>	爻 <i>gnaou</i>	扛 <i>k^{no}</i>	牛 <i>gnew</i>
声	○ —	○ —	○ —	○ —	○ —	○ —	譚 <i>chòm</i>	○ —	○ —	○ —
去	○ —	○ —	○ —	○ —	○ —	○ —	○ —	○ —	○ —	牛 <i>gnêw</i>
天	○ —	○ —	映 <i>kwak</i>	○ —	○ —	○ —	○ —	○ —	○ —	○ —

The fifty finals multiplied by the fifteen initials would produce 750 sounds; these diversified by the seven tones, amount to 5250. About half of these have no characters attached to them, and there are only 2500 distinct enunciations actually in use among the Hok-kèèn people. The characters to which these are applied in the following Dictionary amount to 12,000; on the average about five characters to each enunciation. The distribution, however, is very irregular; some enunciations having only one character, and others including many; one simple enunciation (kê,) having fifty-six characters applied to it. In Morrison's alphabetical Dictionary, two hundred and forty-seven characters appear under the same letters.

ON THE DIFFERENCE BETWEEN THE COLLOQUIAL AND READING DIALECTS.

In the Hok-kèèn dialect there are two distinct forms of speech, called the Reading and Colloquial (or vulgar). These differ from one another, not only in the more compact or diffuse construction of the sentences, but even in the sounds of many of the words. The Chinese language admitting of a very contracted as well as of a more dilated style, and the books being generally composed in the former, they require

frequently to be commented on, and paraphrased in order to be readily understood. This has given rise to the distinction between the reading and vulgar forms of speech. This distinction prevails to some extent in the mandarin tongue; in which, after reading over a passage, it is generally thought necessary to dilate upon it, for the sake of elucidation and explanation. But in the Hok-kèèn dialect this proceeds to an unusual extent; the explanation of any literary composition being not only much extended and varied, but the words themselves frequently differing in their termination and sometimes in their whole construction. So great is the distinction between these two forms of speech, that a person well acquainted with the reading dialect, would not be able to understand a conversation in the vulgar tongue; nor could a person fully proficient in the latter be able to make out the meaning of any passage recited from a book not previously familiar to him. In the following pages the colloquial is distinguished from the reading dialect by being put in italics, and the spoken sound of particular characters is denoted by the word *Vulg.* being prefixed. The examples hereafter adduced will be sufficient to show how the sentences are extended and varied, but the alterations in particular words will need a more distinct notice.

The variations between the reading and colloquial may be generally referred to two heads; namely, *regular* and *irregular*.

1. The *regular* variations consist in changes in the termination, and may be arranged according to the order of the finals: though it must be remembered that but a *few* of the characters in the reading dialect are changed according to this system, and those only which are of every day occurrence.

Characters falling under the 1st final kwun form *kwui^{ng}* in the colloquial; as kwun, *kwui^{ng}*; tun, *tooi^{ng}*; sun, *swui^{ng}*; wun, *wui^{ng}*; bun, *mooi^{ng}*; ch'hun, *ch'hu^{ng}*; hwun, *hwui^{ng}*.

Words under the 2d final kèen form *kee^{ng}* in the colloquial; as lèen, *nee^{ng}*; pèen, *pee^{ng}*; kèen, *kee^{ng}*; tèen, *tee^{ng}*; t'hèen, *t'hee^{ng}*; p'hèen, *p'hee^{ng}*; ch'èen, *chee^{ng}*; sèen, *see^{ng}*; b'èen, *mee^{ng}*; ch'hèen, *ch'hee^{ng}*; h'èen, *hee^{ng}*. Words in the entering tone k'èet form *ke^h* in the colloquial; as l'èet, *le^h*; p'èet, *pe^h*; t'èet, *te^h*; s'èet, *se^h*; b'èet, *be^h*; &c.

Words under the 3d and 4th finals kim and kwuy are irregular in their formation of the colloquial.

Words under the 5th final kay are also irregular, except in the first and second entering tones, which are generally vulgarisms, formed from the entering tone of the 9th final; which see.

Words under the 6th final kan form *kw^a* in the colloquial; as lan, *nw^a*; kan, *kw^a*; k'han, *k'hw^a*; tan, *tw^a*; t'han, *t'hw^a*; ch'an, *chw^a*; san, *sw^a*; an, *w^a*; ban, *mw^a*; han, *hw^a*.

Words under the 7th final kong form *kang* and *keng* in the colloquial; as:

long, { <i>lang</i> <i>ne^{ng}</i>	pong, { <i>pang</i> <i>pe^{ng}</i>	kong, { <i>kang</i> <i>ke^{ng}</i>	k'hong, { <i>k'hang</i> <i>k'he^{ng}</i>	tong, { <i>tang</i> <i>te^{ng}</i>	t'hong, { <i>t'hang</i> <i>t'he^{ng}</i>
chong, { <i>chang</i> <i>che^{ng}</i>	song, { <i>sang</i> <i>se^{ng}</i>	ong, { <i>ang</i> <i>e^{ng}</i>	bong, - - <i>bang</i> ;	ch'hong, { <i>ch'hang</i> <i>ch'he^{ng}</i>	hong, { <i>hang</i> <i>he^{ng}</i>

Words in the entering tone kok form *k'oh* in the colloquial; as lok, *loh*; pok, *poh*; kok, *k'oh*; tok, *t'oh*; chok, *ch'oh*; ok, *oh*; bok, *b'oh*; hok, *h'oh*.

Words occurring under the 8th final kwae are seldom formed into the colloquial with any degree of regularity.

Words under the 9th final keng form *kai^{ng}* and *kē^{na}* in the colloquial; as:

leng, $\begin{cases} nai^{ng} \\ nē^{na} \end{cases}$ peng, $\begin{cases} pai^{ng} \\ pē^{na} \end{cases}$ keng, $\begin{cases} kai^{ng} \\ kē^{na} \end{cases}$ k'heng, $\begin{cases} k'hai^{ng} \\ k'hē^{na} \end{cases}$ teng, $\begin{cases} tai^{ng} \\ tē^{na} \end{cases}$ p'heng, $\begin{cases} p'hai^{ng} \\ p'hē^{na} \end{cases}$ eng, $\begin{cases} ai^{ng} \\ yē^{na} \end{cases}$
 t'heng, $\begin{cases} t'hai^{ng} \\ t'hē^{na} \end{cases}$ cheng, $\begin{cases} chai^{ng} \\ chē^{na} \end{cases}$ seng, $\begin{cases} sai^{ng} \\ sē^{na} \end{cases}$ ch'heng, $\begin{cases} ch'hai^{ng} \\ ch'hē^{na} \end{cases}$ beng, - - mē^{na}; heng, $\begin{cases} hai^{ng} \\ hē^{na} \end{cases}$

Words under this final, in the entering tone kek, form *kāyh* in the colloquial; as lek, *lāyh*; pek, *pāyh*; kek, *kāyh*; k'hek, *k'hāyh*; t'hek, *t'hāyh*; chek, *chāyh*; ek, *āyh*; bek, *bāyh*; ch'hek, *ch'hāyh*; hek, *hāyh*.

Words under the 10th final kwan form *kw^{na}* and *kwui^{ng}* in the colloquial; as:

pwan, - *pw^{na}*; kwan, $\begin{cases} kw^{na} \\ kwui^{ng} \end{cases}$ k'hwan, $\begin{cases} k'hw^{na} \\ k'hwui^{ng} \end{cases}$ twan, - *tooi^{ng}*; p'hwan, - *p'hwui^{ng}*; chwan, $\begin{cases} chw^{na} \\ chwui^{ng} \end{cases}$
 swan, - - *swui^{ng}*; wan, $\begin{cases} w^{na} \\ wui^{ng} \end{cases}$ bwan $\begin{cases} mw^{na} \\ mooi^{ng} \end{cases}$ ch'hwan, $\begin{cases} ch'hw^{na} \\ ch'hwui^{ng} \end{cases}$ hwan, $\begin{cases} hw^{na} \\ hwui^{ng} \end{cases}$

Sometimes words under this final, in the entering tone kwat, form *köeyh* in the colloquial; as, kwat, *köeyh*; k'hwat, *k'höeyh*; swat, *söeyh*; ch'hwat, *ch'höeyh*; gwat, *göeyh*.

Words under the 11th final koe form *kaou* in the colloquial; as loe, *laou*; koe, *kaou*; toe, *taou*; t'hoe, *t'haou*; choe, *chaou*; soe, *saou*; oe, *aou*.

Words under the 12th final keaou form *këo* in the colloquial; as leaou, *lëo*; peaou, *pëo*; keaou, *këo*; teaou, *tëo*; p'heaou, *p'hëo*; cheaou, *chëo*; jeaou, *jëo*; seaou, *sëo*; yaou, *yëo*; beaou, *bëo*; geaou, *gëo*; ch'heaou, *ch'hëo*.

Words under the 13th final key seldom change into the colloquial; but sometimes colloquial words are found under this final derived principally from the 16th final kae; which see.

Words under the 14th final këung form *keng* in the colloquial; as lëung, *leng*; këung, *keng*; tëung, *teng*; chëung, *cheng*; jëung, *jeng*; yung, *eng*; ch'hëung, *ch'heng*; hëung, *heng*. Sometimes the entering tone of this final këuk forms *kek*; as lëuk, *lek*; këuk, *kek*; k'hëuk, *k'hek*; tëuk, *tek*; chëuk, *chek*; jëuk, *jek*; sëuk, *sek*; yëuk, *ek*; gëuk, *gek*.

Words under the 15th final ko form *köey*, *kaou*, and *kwa* in the colloquial; as:

lo, $\begin{cases} laou \\ hwa \end{cases}$ cho, - - *chaou*; ko, $\begin{cases} köey \\ kwa \end{cases}$ p'ho, $\begin{cases} p'höey \\ p'hwa \end{cases}$ so, $\begin{cases} söey \\ swa \end{cases}$ o, *öey*; ch'ho, *ch'haou*; mo, *bwa*;
 gno, *gwa*; ho, *höey*.

Words under the 16th final kae sometimes form *hey*, and sometimes *kwa*, in the colloquial; as lae, *hwa*; kae, *key* and *kwa*; tae, *twa*; t'hae, *t'hwa*; ch'hae, *ch'hwa*; mae, *bey*; hae, *hey*.

Words under the 17th final kin seldom change into the colloquial with any degree of regularity.

Words under the 18th final këang form *këo^{ng}* in the colloquial; as lëang, *nëo^{ng}*; këang, *këo^{ng}*; tëang, *tëo^{ng}*; chëang, *chëo^{ng}*; sëang, *sëo^{ng}*; yang, *yëo^{ng}*; ch'hëang, *ch'hëo^{ng}*; hëang, *hëo^{ng}*.

Words occurring under the 19th final kam form *k^{na}* in the colloquial; as lam, *na*; kam, *k^{na}*; tam, *t^{na}*; sam, *s^{na}*.

Words under the 20th final *kwa* are generally in the colloquial, formed from *ko* and *kan*; which see.

Words under the 21st final *kang* are principally colloquial, and are derived from *kong*; which see.

Words under the 22d final *këem* sometimes form the colloquial into *kee^{ng}*; as *läem*, *nee^{ng}*; *këem*, *kee^{ng}*; *k'hëem*, *k'hee^{ng}*; *tëem*, *tee^{ng}*; *t'hëem*, *t'hee^{ng}*; but the words under this final are principally in the reading dialect,

Words under the 23d final *kaou* are partly colloquial, derived from *ko*, and *koe*; which see: but there are still many reading words under this final which form *ka*, in the colloquial; as *laou*, *la*; *paou*, *pa*; *kaou*, *ka*; *k'haou*, *k'ha*; *p'haou*, *p'ha*; *chaou*, *cha*; *aou*, *a*; *haou*, *ha*.

Words under the 24th final *këa* are principally in the reading form, seldom changing into the colloquial with any regularity; there are also under this final a few colloquial words, formed from *ke*; which see. The entering sound *këak* is chiefly colloquial, and formed from *kek*; which see.

Words under the 25th final *köey* are principally in the reading form; but there are some colloquials formed from *ko*; which see: and words in the entering tone *köëyh* are generally formed from *kwat*; which see.

Words under the 26th final *k^{na}* are partly in the reading form, and partly in the colloquial, formed from *kam*; which see.

Words under the 27th final *koo* are principally reading words, changing irregularly into the colloquial; and some colloquial words formed at random from the reading.

Words under the 28th final *ka* are partly in the reading form, which sometimes form into the colloquial by changing *pa* into *pay*; *p'ha* into *p'hay*; but more frequently words under this final are colloquialisms, formed from *kaou*; which see.

Words under the 29th final *ke* are principally in the reading form, but sometimes form *këa* in the colloquial; as *ke*, *këa*; *k'he*, *k'hëa*; *ge*, *gëa*; in the entering tone *keëh*, there are some colloquial words formed from *këet*; which see.

Words under the 30th final *kow* are principally in the reading form, without any particular changes into the colloquial.

Words under the 31st final *kai^{ng}* are all colloquial, formed from *keng*; which see.

Words under the 32d final *kwui^{ng}* are also all colloquial, formed principally from *kwun* and *kwan*; which see.

Words under the 33d final *këo* are colloquial, formed generally from *keaou*; which see.

Words under the 34th final *kee^{ng}* are all colloquial, formed principally from *këen*; but sometimes also from *këem*; which see.

Words under the 35th final *këo^{ng}* are colloquial, and derived from *këang*; which see.

Words under the 36th final *kë^{na}* are generally colloquial, derived from *keng*; which see.

Words under the 37th final *kw^{na}* are principally colloquial, derived from *kan* and *kwan*; which see.

Words under the 38th final *ke^{ng}* are colloquial, derived mostly from *kong*; which see.

Words under the 39th final *kay* are sometimes colloquial, formed from *kae*, and *kwuy*.

Words occurring under the 40th to the 50th finals are few and irregular.

Thus, taking the summary of the above, the regular formations from the reading dialect into the colloquial are generally as follows:

kwun	forms	<i>kwui^{ng}</i>	kok	forms	<i>kōh</i>	koe	forms	<i>kaou</i>	kae	forms	{ <i>kwa</i> <i>kay</i>
kēen	"	<i>kee^{ng}</i>	keng	"	{ <i>kai^{ng}</i> <i>kē^{ng}a</i>	kwat	"	<i>kōeyh</i>	kēang	"	<i>kēo^{ng}</i>
kēet	"	<i>keēh</i>	kek	"	<i>kāyh</i>	keau	"	<i>kō</i>	kam	"	<i>k^{ng}a</i>
kan	"	<i>kw^{ng}a</i>	kwan	"	{ <i>kw^{ng}a</i> <i>kwui^{ng}</i>	kēung	"	<i>keng</i>	kēm	"	<i>kee^{ng}</i>
kong	"	{ <i>kang</i> <i>ke^{ng}</i>				ko	"	{ <i>kōey</i> <i>kwa</i> <i>kaou</i>	kaou	"	<i>ka</i>
									kēuk	"	<i>kek</i>

There are some variations from the reading into the colloquial made by changing the initial; which may be arranged according to the order of the initials; thus,

Under the first initial,	noe becomes <i>loe</i> ; and neaou becomes <i>cheaou</i> .
Under the third initial,	kim " <i>gim</i> .
Under the seventh initial,	t'huy " <i>ch'huy</i> .
Under the eighth initial,	chēa " <i>jēa</i> .
Under the ninth initial,	jé " <i>lé; jun, lun; jé, hē</i> .
Under the tenth initial,	{ sae " <i>t'hae; sun, chun; sim, chim; suy, chuy; sēuk, chēuk; séw, chēw;</i> <i>sè, ch'hè</i> .
Under the thirteenth initial,	gê " <i>hē</i> .
Under the fourteenth initial,	ch'he " <i>k'he</i> .
Under the fifteenth initial,	{ hāy " <i>āy; hoē, oē; hām, am</i> . hwun " <i>pun; hwuy, pwuy; hod, pod</i> . hay " <i>kay; hoe, koe; hok, kōh</i> . hēuk " <i>t'hēuk</i> .

II. The irregular variations include a change of both initial and final; and sometimes give a word in the colloquial quite different from the reading; as:

Sin, 伸 <i>ch'hun</i> .	Choē, 助 <i>chān</i> .	Sēung, 松 <i>ch'hēng</i> .	Būt, 物 <i>meē^{ng}h</i> .
Ché, 紙 <i>chwá</i> .	Lék, 力 <i>lát</i> .	Hwàn, 還 <i>hēng</i> .	Gnēw, 牛 <i>gōb</i> .
Soé, 瘦 <i>sán</i> .	Boē, 摸 <i>bong</i> .	Chō, 坐 <i>chēy</i> .	

Among those reading words which are totally altered in the colloquial, may be adduced the following:

Jím, 忍 <i>lún</i> .	Hé, 許 <i>k'hoé</i> .	Hák, 學 <i>ōh</i> .	Hēen, 賢 <i>gaōu</i> .
Hoō, 父 <i>pāy</i> .	Toé, 賭 <i>keáou</i> .	Sēā, 射 <i>chōh</i> .	Hoē, 猴 <i>kaōu</i> .
Sek, 塞 <i>t'hat</i> .	Chē, 柱 <i>t'heāou</i> .	Te, 知 <i>chae</i> .	Tan, 單 <i>k'hēa</i> .
Sit, 識 <i>bat</i> .	Sēuk, 縮 <i>lun</i> .	Sat, 殺 <i>t'haé</i> .	Taē, 抬 <i>gēá</i> .
Tēen, 田 <i>ch'hān</i> .	E', 雨 <i>hoē</i> .	Jéem, 梁 <i>bák</i> .	Wá, 瓦 <i>hēá</i> .
Bók, 木 <i>ch'há</i> .	To, 多 <i>chēy</i> .	Jín, 人 <i>lāng</i> .	Gé, 蟻 <i>hēá</i> .
Jé, 乳 <i>leng</i> .	Lēng, 能 <i>ēy</i> .	Hwaē, 壞 <i>k'hēep</i> .	Sit, 食 <i>chēāh</i> .
Hōng, 虹 <i>k'hēng</i> .	Lān, 難 <i>ōh</i> .	Tò, 到 <i>kaōu</i> .	Ná, 孛 <i>lēāh</i> .

Kwan, 冠 *kòey*.
 Yàdu, 要 *böeyh*.
 Sîm, 辱 *ch'höey*.
 Kim, 今 *tⁿa*.
 Lîm, 林 *ná*.
 Yéw, 有 *woō*.

Kan, 乾 *ta*.
 Tⁿá, 打 *p'háh*.
 Jèuk, 肉 *báh*.
 Yèā, 夜 *ma^{ng}*.
 Sék, 石 *chëōh*.
 Sē, 寺 *eē^{ng}*.

Choó, 子 *kéⁿá*.
 Ok, 惡 *p'haⁿé*.
 Put, 不 *ū^m*.
 Böey, 媒 *hú^m*.
 Ko, 高 *kwân*.
 Twán, 短 *téy*.

Ok, 屋 *ch'hod*.
 Kèak, 腳 *k'ha*.
 Hèy, 携 *kwⁿā*.
 E', 與 *hoē*.
 Sip, 濕 *tâm*.
 Se, 書 *ch'häyh*.

Besides all these, there are a number of words in the colloquial, some of which are not to be met with in the following pages, and some do not appear to have any corresponding sounds in the reading dialect, being probably introduced from some foreign language, or which were indigenous to the province of Hok-kèen before its union with the empire of China.

I. PARTICLES.

Ch'hin ch'haé, - - *Any how.*
 Chin chaē, - - *Very.*
 Chin chēⁿà, - - *Truly.*
 Ka la koó á, - - *By and bye.*
 An chwⁿá, - - *How?*
 Chò neē^{ng}, - - *In what way?*
 Chwⁿá kóng, - - *How is it?*
 Hè^{ng} pêng, - - *On that side.*
 Chéy pêng, - - *On this side.*
 Hit lèy, - - } *That.*
 Hwut lèy, - - }
 Chit lèy, - - } *This.*
 Chèy lèy, - - }
 Ché taōu, - - *Here.*
 Hé taōu, - - *There.*
 Hwut taōu, - - *In that place.*
 Chun á, - - *Just like.*
 Ch'hin chëō^{ng}, - - *Like as.*
 Chit pwⁿa, - - *The same.*
 Kōh yëō^{ng}, - - *Different.*
 Lâm sám, - - *Disorderly.*
 Kín kín, - - *Speedily.*
 K'häh ma^{ng}h, - - } *More speedily.*
 Tam ma^{ng}h, - - }

T'hëém chaé á, - - } *Perhaps.*
 K'hëém chaé á, - - }
 Lëem pee^{ng}, - - *Immediately.*
 Toó toó, - - *Just now.*
 An nēy, - - *Thus.*
 An nēy sai^{ng}, - - *In that way.*
 Sⁿá meē^{ng}h, - - *What?*
 Sⁿá soō, - - *What's the matter?*
 K'häh chāy, - - *More.*
 Kwúy lëep, - - *A little.*
 Twā lim, - - *Very much.*
 Kap, - - *With, and.*
 Tek k'hak, - - *Certainly.*
 Aōu sin, - - *Afterwards.*
 Nā, - - *If.*
 Chēā, - - *Then.*
 Lóng, - - *Altogether.*
 Lóng chóng, - - *The whole.*
 Tē, - - *At.*
 Tē tit, - - *At present.*
 Taē seng, - - *Previously.*
 Käh kwaè, - - *So strange!*
 Chò poō, - - *All at once.*
 Chò hōey, - - *Together.*

Tùy aōu, - - -	Afterwards.
Há yēā, - - -	Alas!
Chē ^{nā} tīn, - - -	By the troop.
Kwà, - - -	And, also.
Chē ^{nā} ch'heng, - - -	By the thousand.
Bô taē wā, - - -	No resource.
Hwat lāng taē wā, - - -	To be a match for one.
Le le á, - - -	A little.
Ták paé, - - -	Several times.
Saé saé, - - -	What need?
Bóng, - - -	So so.
Bóng kē ^{nā} kē ^{nā} , - - -	Just walking about.
Bóng kōèy, - - -	Getting on so so.
Bóng kóng, - - -	Talking in jest.
Cha hwui ^{ng} , - - -	Yesterday.
Ma ^{ng} h chaē, - - -	This morning.
Mīn á chaē, - - -	To-morrow.
Kađu hēäh twā, - - -	So great!
Kāh lê lô, - - -	How widely different!
A', - - -	Also.

Jwā chēy, - - -	} How many?
Lwā chēy, - - -	
Tá lōh k'hè, - - -	} Where are you going?
Kà k'hè, - - -	
Tóh tooi ^{ng} , - - -	Back again.
Téng bīn, - - -	Above.
Āy téy, - - -	Below.
Lēōh lēōh á, - - -	A little.
Chēō ^{ng} lōh, - - -	Up and down.
Sēō k'hwá, - - -	In a small degree.
Chēō k'hōēyh, - - -	Very few.
Kē ^{nā} ne, - - -	Lest.
Chóng sē, - - -	After all.
Bōēyh chaé ēy, - - -	How can?
Oō ch'hun, - - -	Over and above.
Sēō ^{ng} , - - -	Very, extreme.
Tók tók, - - -	Only.
Chá k'hé, - - -	Early in the morning.
K'hé t'hađu, - - -	In the beginning.
Swāh bōéy, - - -	At the end.

II. VERBS.

Aōu bān, - - -	To oppress, to injure.
Ūm t'hang, - - -	Do not.
T'hang, - - -	Ought.
Soō nēō ^{ng} , - - -	To consult.
T'hek kak, - - -	} To throw away.
Hēet, - - -	
Hoē, - - -	To give.
Hwat līn tooi ^{ng} , - - -	To turn around.
Tè, - - -	To wear on the head.
Twā, - - -	To rest in.
Twā tē, - - -	To dwell at.
K'hēā, - - -	To reside.
Gađu chēèn, - - -	To play.
Gađu kwún, - - -	To sport.
T'hit t'hô, - - -	} To ramble.
Ch'hit t'hô, - - -	

Lēäh chò, - - -	To consider.
Kwāh tēw, - - -	To cut down corn.
Sēep sēy, - - -	To flatter.
Chò hwà sē, - - -	To have a lucky hit.
Sēō ^{ng} lōh kày, - - -	To repent.
Tōh, - - -	To burn as fire.
Seáou léy, - - -	To be ashamed.
T'hó, - - -	To take.
Tin tāng, - - -	To move.
Peē ^{ng} kađu lāng, - - -	To juggle.
Kè tit, - - -	To remember.
Sēw k'hè, - - -	To be angry.
T'hēùng lók, - - -	To be joyful.
Toó tēōh, - - -	To meet with.
E wá, - - -	To rely on.
P'hāh hwa, - - -	To put out (fire).

Laôu bák chaé,	-	-	To weep.
Tëêm lôh chúy,	-	-	To drown.
Wut chut,	-	-	To be grieved.
T'hun lún,	-	-	To be patient.
Ūm keè ^{ng} ,	-	-	To lose.
Wá lwā,	-	-	To rely on.
Ēy, Can; and	-	-	Bēy, cannot.
Ka laôuh,	-	-	To fall down.
Tèô ^{ng} tê,	-	-	To take care.

Köey è,	-	-	To be pleased.
Sèy jē,	-	-	To be careful.
Ū ^m teē ^{ng} ,	-	-	To refuse.
Tëôh bwā,	-	-	To be troubled.
Pwāh keáou,	-	-	To game.
Tëô,	-	-	To jump.
Chôh ch'hân,	-	-	To plough.
Gaôu k'hëem,	-	-	To be stingy.
O ló,	-	-	To praise.

III. NOUNS & ADJECTIVES.

Pak t'hâyh,	-	-	Naked.
Ch'héw wuí ^{ng} ,	-	-	A sleeve.
Lâ sâm,	-	-	Dirty.
Ta po,	-	-	A male.
Cha boé,	-	-	A female.
Nëô ^{ng} pây,	-	-	A father.
Nëô ^{ng} léy,	-	-	A mother.
Hāng, a sort;	-	-	Chit hāng, one sort.
Wun koo,	-	-	Humpbacked.
Tang e ^{ng} ,	-	-	The middle.
Kip kèy,	-	-	Diligent.
Teāou tit,	-	-	Exact, true.
Hām bān,	-	-	Dull, stupid.
Sèy ê,	-	-	A concubine.
Ch'hin ch'hai ^{ng} ,	-	-	Handsome.
Laóu á,	-	-	A rogue.
Kā tē,	-	-	One's self.
Ch'hai ^{ng} hwun,	-	-	Unaccustomed.
Kwàn sè,	-	-	Accustomed.
Noo ^{ng} chē ^{ná} ,	-	-	Weak.
Ch'hai ^{ng} mai ^{ng} ,	-	-	Blind.
Ka chēāh,	-	-	The back.
Ka ch'huí ^{ng} ,	-	-	The buttocks.
Chaê teāou,	-	-	Talent.
Haōu sai ^{ng} ,	-	-	A son.
Hwān ló,	-	-	Troubled.
P'hún tw ^{ná} ,	-	-	Lazy.

Lân san,	-	-	A few, odd.
A'm koe chây,	-	-	A cockchaffer.
Kaou seāou,	-	-	A cheat.
Gín á,	-	-	A servant boy, a slave.
Thaè ko pai ^{ng} ,	-	-	The leprosy.
Sè kak,	-	-	Four-square.
Sè twa,	-	-	Great men.
Sè sèy,	-	-	The lower ranks of men.
Sin nëô ^{ng} ,	-	-	A bride.
Sin kē ^{ná} saè,	-	-	A bridegroom.
Nw ^{ná} t'hoê,	-	-	Mud.
Keaou t'haôu,	-	-	Proud.
Chaē sit lé,	-	-	A virgin.
So chaē, or gāy,	-	-	A place.
T'haôu sai ^{ng} ,	-	-	An animal.
Sông hëung,	-	-	Poor.
Tang,	-	-	A reason.
Bit pô,	-	-	A bat.
Pan gē,	-	-	Cheap.
Böey yēäh,	-	-	A butterfly.
Lē k'hëet,	-	-	Deep, cunning.
Ch'hek, corn;	-	-	Ong, a flame.
Kaou é, a chair;	-	-	Chē chūy, who?
Cheāou chwuí ^{ng} ,	-	-	Complete.
T'haôu chang böey,	-	-	A cue of hair.
Ay,	-	-	Sign of the possessive.
A,	-	-	A diminutive.

A

DICTIONARY

OF THE

HOK-KËÈN DIALECT

OF THE CHINESE LANGUAGE.

CHINESE AND ENGLISH.

A

幸

A 鴉 A crow. Oe a 烏鴉, a black crow.
 A hwuy put tò san 鴉飛不到山,
 oe a pöey bēy kaòu sw²a, a crow could
 not fly to that hill. When Lé kóng 李廣 went
 to subjugate the Tan e 單于 nation, he came to
 a hill, and on asking the name of it, was informed,
 that it was called "the hill which crows could not
 fly over:" for as soon as the crows came to the
 place, their feathers dropped off, so as to prevent
 their flying.

A

了

A hwán 了鬚, a t'haòu, a slave girl.

A

亞

A p'hèèn 亞片, Opium. A p'hèèn kong
 soo 亞片公司, a p'hèèn kong se,
 the Opium farm.

A

啞

Dumb; È jēāng t'hun t'hàn wúy a 豫
 讓吞炭爲啞, È jēāng t'hun hōey'
 t'hw²a chò úy káou. È jēāng swallowed
 charcoal to make himself dumb (or to change his voice).

声

A

阿

A prefix to a man's name: A' soò 阿四,
 á sè, a fourth son; á heng 阿兄, á hē²a,
 Brother! an appellation generally given
 to the inhabitants of Tēaou-chew 潮州, Tēo chew.

去

A

亞

One second in order, inferior in rank: à
 sèng 亞聖, a secondary sage: Bēng
 choó 孟子, the Philosopher Mencius,
 was so called.

K'hóng Bēng che à 孔孟之亞, second only to
 Confucius and Mencius.

A

姪

Yin à 姻姪, a familiar epithet used
 between persons related by marriage:
 Só só yin à 瑣瑣姻姪, distant
 relatives and connections.

A

侄

To rely on, to depend upon.