AN INQUIRY

INTO THE

PROPER MODE OF TRANSLATING

RUACH AND PNEUMA,

IN THE CHINESE VERSION OF

THE SCRIPTURES.

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The word for “spirit,” says Kitto, (in the Hebrew Ruach, and in the Greek Pneuma,) is one of the most generic terms in the English, Hebrew, or Greek languages. A reference to the usus loquendi, both of the Old and New Testaments, is necessary, in order to ascertain its Scriptural use and import.

Its leading significations may be classed under the following:

1. The primary sense of the term is wind.
2. Breath, as of the mouth.
3. The vital principle, which resides in and animates the body.
4. An apparition.
5. The soul; the rational, immortal principle, by which man is distinguished from the brute creation.

In this class may be included that use of the word spirit, in which the various emotions and dispositions of the soul are spoken of: such as

The disposition, or temper, and
The moral affections; also
The intellectual qualities of the soul.

6. The race of superhuman intelligences, both good and bad.
7. The term is applied to the Deity, in regard to the spirituality of his nature.
8. To the Holy Spirit, as a Divine personal agent.

The following definitions of spirit, are from Johnson.

Spirit. 1. Breath; wind.

“All bodies have spirits and pneumatical parts within them; but the main difference between animate and inanimate is, that the spirits of things animate are all continued within themselves, and branched in veins, as blood is; and the spirits have also certain seats where the principle do reside, and wherunto the rest do resort; but the spirits in things inanimate are shut in and cut off by the tangible parts, as air in snow.”

“Bacon.

“The balmy spirit of the western breeze.”

Anon.
2. An immaterial substance; an intellectual being.

"Spirit is a substance wherein thinking, knowing, doubting, and a power of moving, do subsist.

She is a spirit; yet not like air or wind,
Nor like the spirits about the heart or brain;
Nor like those spirits which alchemists do find,
When they in everything seek gold in vain:
For she all natures under heaven doth pass,
Being like those spirits which God's bright face do see;
Or like himself, whose image once she was,
Though now, alas! she scarce his shadow be,
For of all forms she holds the first degree,
That are to gross material bodies knit;
Yet she herself is bodiless and free,
And though confined is almost infinite."

3. The soul of man.

"The spirit shall return unto God that gave it."

"Look, who comes here? a grave unto a soul,
Holding th' eternal spirit 'gainst her will
In the vile prison of afflicted breath."

"Everything that you call yours, beside this spirit, is but like your clothing."
14. That which gives vigour or cheerfulness to the mind; the purest part of the body, bordering, says Sydenham, on immateriality. In this meaning it is commonly written with the plural termination.

"When I sit and tell
The warlike feats I've done, his spirits fly out
Into my story." — Shakspeare.

"It was the time when gentle night began
To endrain with sleep the busy spirits of man." — Cowl.

15. Characteristical likeness; essential qualities.

"Italian pieces will appear best in a room where the windows are high, because they are commonly made to a descending light, which of all other doth set off men's faces in their truest spirit." — Wotton.

16. Any thing eminently pure and refined.

"Nor doth the eye itself,
That most pure spirit of sense, behold itself." — Shakspeare.

17. That which hath power or energy.

"There is in wine a mighty spirit, that will not be congealed." — South.

18. An inflammable liquor raised by distillation: as brandy.

19. It may be observed, that in the poets, spirit was a monosyllable, and therefore was often written sprite.

Spiritual. 1. Distinct from matter; immaterial; incorporeal.

2. Mental; intellectual.

3. Not gross; refined from external things; relative only to the mind.

Spirituality. 1. Incorporeity; immateriality; essence distinct from matter.

2. Intellectual nature.

3. Acts independent of the body; pure acts of the soul; mental refinement.

Spiritually. Without corporeal grossness; with attention to things purely intellectual.

Spiritied. Lively; vivacious; full of fire.

Spiritless. Dejected; low; deprived of vigour; wanting courage; depressed.

The question to be solved is, what is the best Chinese term, which, according to the usus loquendi of that people, is most adapted for expressing the above senses. The terms proposed are two, viz. Shin and Ling. In order to ascertain in what way these are used, we cannot do better than analyze the combinations and quotations which are adduced under these two words, in the Chinese Imperial Thesaurus: if any are not satisfied with this authority, we have no further argument with them.
A translation of the quotations adduced in the Imperial Thesaurus, under the head 神 Shin, has already been published by the writer of the present article, in a tract entitled "The true meaning of the word Shin"; it will not be necessary to go over again all that has been there adduced; we shall now merely analyze and arrange what is necessary for our present purpose, and refer the reader to the above-named tract for further information. The numbers herein adduced allude to the order in which the quotations are arranged in the tract referred to.

Analysis of the combinations given in the Imperial Thesaurus under the word Shin, including a few quotations from other works.

I. Shin in the abstract is used for the soul, or vital principle. When the new-born babe comes to the gate of life, as it falls to the ground, it becomes 生神 living soul. 165.
That in which men and brutes 相似 resemble each other is the living principle; that in which they 形 differ is the outward form. 130.

II. It is used for the rational soul, mind, or spirit.
We may sometimes 冥神 envelope the soul in mystery, and cut off our connection with external things. 168.
The heart and mind are said to be oppressed by excessive labour, and may be cleansed by religion. 96.
By maintaining perfect stillness, 存神 the mind is preserved in equanimity. 14.
The operations of the Divine Being are said to be as rapid as the flight of mind. 22.
Our minds are said to fly about after whatever we see. ib.
The mind 上神乘 mounts aloft in its aspirations. 30.
Every kind of rational energy combines to constitute the human mind. 191.
His composition moved the intelligent mind of the Emperor. 176.
The tendencies of the minds of men, &c. 156.
To control one's mind, in obedience to nature. 23.
Dwelling alone, I allow my mind to wander. 173.
To soothe one's parents is the best way to quiet one's own mind. 33.
To withdraw one's mind in meditative reflection. 43.
By exhilarating the spirit, to retard the approach of old age. 44.
The sound of music exhilarates one's spirit. 47.
The morning dew exhilarates one's spirit. ib.
He moved his hearers and electrified their spirits. ib.
The thought of parting scares my spirit. 178.
Joy or sorrow disturbs the spirit. ib.
Sleep has tranquillized my spirit. 190.
To compose one's spirit in the inner apartments. 87.
To cause one's spirit to be satisfied with delight. 141.
Recline on a high pillow, and felicitate your spirit. 89.
Your elegant language delights my spirit. 169.
If you give rest to your spirit, your spirit will remain with you. 112.
I hold in my spirit and still myself in silence. 164.
The one breath of nature perforates my spirit. 146.
Shin is used for the animal spirits.
The animal spirits follow the dictates of reason. 32.
The animal spirits of lovers accord to each other. ib.
Waking up from sleep, we feel our animal spirits invigorated. ib.
The approach of evening freezes up one's spirit. 28.
To nourish the animal spirits and promote longevity. 93.
The harp causes one's spirits to return to rest. 113.
The observer felt their spirits excited. 187.
He was sparing of his spirit, and thus promoted his happiness. 90.
Let us give up restraint and relax our spirits. 180.

IV. *It is used for the spirit of anything.*

精神 To perpetuate the spirit of one's poetry. 34.

精神 To express the very spirit of a thing. ib.

V. *It is used for essences.*

Moisture is the 水神 essence of water. 25.

茯神 The essence of China root. 143.

麴神 The essence of fermented liquor. 188.

VI. *It is used for anything that appears glistening in inanimate objects.*

The 精神 animated gleam that sparkles in the gem. 32.

VII. *It is used for the animation of a picture.*

寫照 The communicating of animation is coupled with the conveying of expression, in a picture.

VIII. *The meaning of Shin in the abstract sense, may be ascertained by considering its antitheses, correlates, and synonyms.*

1. The antitheses of Shin are 形 and 物.
   a. 形 Hing, form. The Chinese say that Shin means that which is without form. Premare in his list of characters of opposite signification, has 神 Shin, spirit; 形 Hing, form.*

   As an instance of this antithesis we quote the following from the Thesaurus: “In your food and clothing be careful to sustain your whole person, and thus cause both 形 body and 神 spirit to maintain a near connection with each other, that the 表 external and 裡 internal man may be mutually assisting.”

   Again, “Men only think of nourishing their 形 bodies, and do not think of cherishing their 神 spirits: when they have no regard for the 神 spirit, and only think of the 形 body, it is because they do not understand that the 形 body is merely the carriage which conveys the 神

* Premare says, antithesis in Chinese style denotes, either what is strictly antithetical, or it has reference to a simple correspondence or correlation.
When the spirit departs, men die; as when the carriage is broken, the horses gallop away." 204. That which the body stores up is called the spirit. 111.

In the following sentences the above words are used antithetically:

To trouble one's spirit, contrasted with wearying one's body. 15.

To hold in our spirits, contrasted with keeping erect our bodies. 29.

To preserve one's mental energies, contrasted with maintaining one's bodily health. 107.

To settle one's spirit, contrasted with composing one's body. 157.

To release one's spirit from the world, contrasted with making one's body like a cast-off garment. 180.

Another antithesis of Shin is with matter. The grosser anima is matter, and the finer soul is spirit.

The correlates of Shin, in the abstract, are 鬚氣魂心思意志情性已真妙 and 聖.

Kwei, when used in the abstract, means the grosser inferior, darker, and more contracted part of spirit.

The antithetical character of these words may be seen in the following quotations from the "Inquiry."

"The soul of the superior material principle is Shin; the anima of the inferior material principle is kwei." Inquiry. p. 94.

"The expandings of the breath of nature constitute the shin; its contractings, the kwei." ib. p. 94.

"Shin is the production of the superior material principle; kwei is the production of the inferior material principle." ib. p. 95.

"With respect to man, the soul and finer spirit
constitute the Shin, the grosser spirit and the substance, the Kwei.” ib. p. 99.

“Shin is man’s soul, and Kwei his anima.” ib. p. 95.

“The more ethereal spirit is the fulness of the Shin, and the grosser is the fulness of the Kwei.” ib. p. 95.

b. Another correlate of Shin is K’he, the breath, spirit, or spiritual energy.

N. B. The similarity between Shin in the abstract, and K’he consists in their being both used for spiritual energies; and the difference between them consists in the former sometimes possessing intelligence, and the latter never.

“Whatever in heaven and earth has K’he passing through it, is called Shin.” See Inquiry, page 102.

“In the production of all things, there is nothing divested of this K’he, which K’he ia the fulness of the Shin.” ib. 101.

“The Kwei Shin (or expanding and contracting spirits of nature,) are nothing more than this K’he; that which contracts and expands, recedes and advances, is this k’he. The k’he of man is constantly in connection with the k’he of heaven and earth.” ib. 100.

“The Kwei Shin is something like the spiritual efficaciousness, that resides in the k’he.” ib. 100.

The following is from the Thesaurus:

“To cleanse one’s spirit, coupled with nourishing one’s k’he.” 110.

“Spiritual energies, contrasted with mental perceptions.”

“The active spirit, and the quiescent spirit, both refer to the spiritual energies of heaven and earth; the names are two, but the thing is one.” 103.

c. Another correlate of Shin is Hwán, the soul.
The Chinese speak of a finer spirit, and a grosser spirit, both which are said to be spiritual influences. The grosser spirit is the influence or efficaciousness that attaches itself to the body; and the finer soul is the spirit or energy that attaches itself to the breath. The grosser spirit is the inferior, and the finer spirit is the superior, principle in man.

The following is from the Thesaurus.

用神 To employ one’s spirit, coupled with making good use of one’s soul. 123.

d. Another correlate of Shin is sin, the mind or heart. The words heart and mind are synonymous, in respect to both referring to the human mind and thought; but they differ, in respect to the latter being used of an invisible being, and the former not. The Imperial Dictionary has the following sentence, under the word Sin.

"心 The heart is the sovereign of the body, and the lord of the spirit and intelligence, i.e. of the intellectual powers."

The following is from the Thesaurus:

The spirit liberated, and the mind set free. 31.

The spirit influencing the thoughts of the mind. 32.

To move the animal spirits, coupled with expanding the mind. 32.

To purify the animal spirits, coupled with expanding the mind. 32.

To penetrate the spiritual, coupled with reflecting on the mental. 92.

e. The other correlates of Shin are size, the thoughts.

To cleanse the heart and mind, coupled with setting aside disorderly thoughts. 96.

To exhaust one’s spirit, coupled with expending one’s thoughts. 97.

To enlarge the mind, coupled with expanding the thoughts. 124.
f. 意 E, Views and intentions.

净神 To cleanse one's spirit, coupled with 平意 composing one's views. 110.

寫神 To express one's mind, coupled with 輪意 exhibiting one's views. 152.

g. 志 Ché, the will.

凝于神 The spirits congealed, and 志不 分 the will undivided. 28.

和神 To harmonize one's spirit, coupled with 養志 fostering one's bent of mind. 85.

h. 情 Tsing, the feelings.

遊神 The spirit rambling, and 馳情 the feelings going abroad. 40.

i. 性 Sing, nature, disposition.

和神 To soothe one's spirit, coupled with 保性 fostering one's disposition. 85.

調神 To adjust one's animal spirits and 得性 regain one's natural disposition. 174.

j. 已 Kè, self.

持神 To hold one's spirit, and 休已 give repose to one's self. 159.

k. 真 Chin, pure abstractedness.

顕神 To promote one's spirituality, coupled with 保真 maintaining one's abstractedness of mind. 93.

l. 妙 Meaou, mysterious, wonderful.

入神 To enter the mysterious, and 入妙 approach the wonderful. 1.

入神 To enter the mysterious, and 通妙 pass through the abstruse.

m. 聖 Shíng, sagelike; not to be comprehended by common persons.

He was 聖 sagelike and 神 inscrutable in his intelligence. 60.

When China is prosperous, it has 聖 sagelike and 神 inscrutably intelligent princes. ib.
From the above it appears, that Shin when used in the abstract means the living principle, the human soul, mind and spirit, the animal spirits, and the spiritual essence and animation of anything. Its antitheses are body and matter, and its correlates are the grosser and more contracted part of spirit, the spiritual energies, the soul, the mind, thought, intention, will, feelings, disposition, and a man’s self, together with abstractedness of mind, mysteriousness, and inscrutability of intelligence. We conceive that the above meanings and applications of the word, for every one of which there is good authority, are sufficient to prove, beyond the power of contradiction, that the radical and essential meaning of Shin is spirit. It has been said, that this controversy is a question of evidence: if so, then it is settled, as the above evidence is unquestionable and superabundant.

We now come to the consideration of the meaning attached to Shin, when used in the concrete; in doing which we shall see that the term is often applied to the manes of ancestors, to ghosts and hobgoblins; that its correlates, in the concrete, are spectres and apparitions, with all kinds of aerial beings, leading us to conclude that the word bears the same general reference to spirits in the concrete, as we have seen that it does in the abstract.

I. Shin in the concrete refers to the manes of men. The following combinations are to be met with in the Thesaurus.

防風之神 The manes of Fang-fung. 220.
義陽神 The manes of E-yang. 223.
黃帝之神 The manes of Hwang-te. 154.
駙王之神 The manes of Taê-t’hae. 226.
伍胥神 The manes of Woo-seu. 240.
紫姑神 The manes of Tsze-koo. 224.
夫餘神 The manes of Foo-yû.
楚王之神 The manes of Tsoö-wàng. 148.

See also the reference to 文王之神 the manes of Wăn-wàng. Theology of the Chinese, p. 218.
The reader is referred to the opinions of Choo-foo-tsze, regarding the manes of ancestors. See Theology of the Chinese, pages 183-186.

In the above, and many more that might be adduced, it cannot even be pretended that 神 Shin, in the connection referred to, means the god of the persons mentioned; but the ghost, spirit, shade, or manes, of those individuals, i.e. the spiritual part of them after death, which is supposed to hover about the tomb, or the ancestorial tablet, to receive the offerings of their descendants.

II. Shin is used in the concrete for ghosts and spectres.

The following is from the Thesaurus.

 Saturdays and hobgoblins are vague and uncertain things, appearing as if they were, and yet as if they were not. 214.

Looking out for apparitions, he saw the traces of some fairies. 78.

See also the references to 游神 wandering ghosts. 40.

Mischievous ghosts. 144.

Vapoury spectres. 79.

Shadowy sprites. 136.

Choo-foo-tsze has some remarks about ghosts and spectres, who go under the general name of 鬼神 Kwei-shin. See Theology of the Chinese, p. p. 166, 172.

We would request the reader's attention also to the subject of 鬼神 exorcising evil spirits, Inquiry, page 106; to the 鬼神 demon of drought, ib. 107; which is a 鬼魅之物 devilish and monstrous thing, ib. page 108; to the irregular spirits called “鬼魅魍魉 le-mei-wang-le’ang, superhuman and monstrous appearances, of an infernal or diabolical nature; mountain fairies or elves, malevolent and diabolical spirits” ; all of which are considered a species of Shin.

To these may be added the 狐魅 hoo hwo, a kind of devil, (according to Morrison) which is a 妖神 mischievous Shin. ib. 110.

Should any object that by thus pointing out the application
of the word Shin to evil spirits, we damage it for our own use in the sense of the Holy Spirit; we reply, that we are thereby shewing its exact conformity to the word Pneuma, as used in the New Testament, where the phrases Pneuma akatharta and Pneuma hagion are found in frequent and close proximity.

As we did with regard to this term in the abstract, we shall now proceed to point out the meaning of Shin in the concrete, by referring to its antitheses and correlates.

III. The antitheses of Shin in the concrete are 

a. 民 The people, as; 屬神 To keep together the spirits, contrasted with 屬民 

問鬼神 To ask about spiritual beings, contrasted with 不問蒼生 not enquiring after the interests of the people. 2.

勞神 To weary spiritual beings, contrasted with 苦民 distressing the people. 15.

Tsze-loo asked about serving the 鬼神 Kwei Shins, when Confucius said, 豈能事人焉能事鬼 if we are not able to serve men, how can we serve the spirits? (called also 神 Shins by the Commentator.) See Theology of the Chinese, p. 36.

Men and spirits differ in belonging severally to the visible and invisible world, with the beginning and end of things. ib. 38.

The emperor is said to be 百神之主 the lord of the hundred spirits, and 民之父母 the parent of the people. Quotations from Thesaurus. 7.

b. Another antithesis of Shin in the concrete is 鬼 demons, not necessarily bad.

若神 Like spirits, contrasted with 若鬼 like demons. 8.

猛神 Fierce spirits, contrasted with 正鬼 correct demons. 116.

敬神 To honour spirits, contrasted with 事鬼 serving demons. 10.
Snake-like *sprites*, contrasted with ox-like *imps*. 36.

The *spirit* of the stone image, contrasted with the *demon* of the banian tree.

c. Another antithesis of 神 Shin, in the concrete is 祇 K’he, the *spirits* of earth.

The *spirits* of heaven, contrasted with the *spirits* of earth. *Passim.*

The *spirit* of the waters, contrasted with the *spirit* of the land. 179.

The upper *spirits*, contrasted with the lower *spirits*.

d. Shin in the concrete is also used antithetically with beings of a higher order.

The united *spirits*, contrasted with the three *imperial ones*. 88.

The mother *spirit* (earth), contrasted with the great original (heaven). 81.

To influence intelligent *spirits*, contrasted with moving heaven and earth. 62.

Knowledge resembling that of spiritual beings, contrasted with benevolence like heaven. 8.

Dignified like spiritual beings, contrasted with glorious like the sun. ib.

To rely on spiritual beings, contrasted with being obedient to Heaven. 63.

To present offerings to all the *spirits*, contrasted with performing rites towards the Great one. 147.

To do obeisance to the *spirits*, contrasted with paying court to the Supreme. 98.

Should any argue that in some of the latter contrasts, the dignity of the Shins is rather established than otherwise; we only request them to suspend their judgment till we come to the discussion of Ling, and then they will
see the very same collocations employed with regard to that word; and yet our opponents have proposed Ling as the best translation which they can find for spirit: if Ling, therefore notwithstanding its high associations, means only spirit, it is clear that Shin simply on account of similar associations can be proved to intimate nothing more.

IV. We now come to the correlates of Shin, in the concrete, which we shall find to be 精怪真明母女 and a few others.

a. 精 Ling, intelligent beings.

The rambling abroad of spirits, coupled with 登 the mounting aloft of the nine invisible intelligences. 248.

The nine spiritual ones, coupled with 三 the three intelligent ones. 139.

To be equal to spiritual beings, coupled with 神 being connected with invisible intelligences 161.

To influence spiritual beings, coupled with 神 moving invisible intelligences. 163.

The six spirits (presiding over the cardinal points), coupled with 八 the eight intelligences (controlling the winds). 41.

For more of the same kind, see the analysis of Ling, under Section, V.

b. 靈 Tsing, fairies; genii.

To repress the ghosts which haunt the dwelling, coupled with 山精 keeping down the fairies that wander about the hills. 166.

The spirits of the mountains, coupled with 星精 the genii of the stars. 6.

c. 靈 Sëen, genii.

Apparitions in the looking-glass, coupled with 水中仙 fairies seen in the water. 248.

d. 怪 Kwae, elves; hobgoblins.
Sylvan sprites, coupled with aquatic elves. 170.

The sprite of the Tsin country, coupled with a monstrous elf. 84.

e. 真 Chin, a kind of spiritual genii.

The various sprites acted as guards, coupled with all the ethereal ones being arranged in order. 7.

See Morrison's Syllabic Dictionary, page 63.

f. 明 Ming, intelligent beings.

To hold intercourse with spirits, coupled with satisfying intelligent beings. 83.

g. 母 Moo, dame.

The spirit that controls the waves, coupled with the dame that directs the winds. 179.

h. 女 Neu, nymph.

The genius that controls the night, coupled with the nymph that superintends the flowers. 242.

i. 圣 Shing, genius.

The nine days spirit (poverty), coupled with the genius of a thousand years, (prosperity). 54.

The spirit of money, coupled with the genius of wine. 19.

j. 氏 She, lady.

The genii of the withes, coupled with the lady of the moon. 199.

k. Shin is used correlatively with a few other terms, as ;

The excellent spirit, coupled with the imperial manes. 94.

The eight marvellous ones, coupled with the eight bright ones. 16.

The eight spiritual ones, coupled with the seven splendid ones. ib.

The sprites from the southern region, coupled with the wild geese from the northern wastes. 184.*

* Flights of wild geese passing over a region by night, are supposed by the ignorant Chinese, to be sprites flying through the air. See under Ling, section I.
The invisible sprite of the hill, coupled with the elfish resident of the waters. 100.

Such are the meanings and usages of Shin, according to native authors. In the abstract, it undoubtedly means spirit; in the concrete, we have shewn that it is applied to and associated with spiritual beings, of every kind. It is argued, however, that the beings worshipped by the Chinese are all called Shins, and as a being worshipped by any one must be his god, we ought therefore, in such instances, to translate the word Shin by god. We admit the premises, but deny the conclusion. The beings worshipped by the Chinese are all called Shins, but they are also called Lings; the latter term is claimed by those who advocate Shin in the sense of God, as the best term they can find for spirit. The objects of Chinese worship, when viewed as such, are called by themselves Lings; but Ling, our opponents say, means spirit; therefore the objects of Chinese worship are spirits. The Roman Catholics worship saints and the Virgin; but they do not call them gods: were any to say, that the Roman Catholics worship many gods, he would in their estimation, and according to the language employed by them, to designate the beings they worship, be doing them an injustice; and were any one to argue that, because the Roman Catholics worship saints, he is warranted in taking the name which they employ for such objects, to designate God, and preach that there is but one saint, in order to put down polytheism, he would be doing his own cause an injustice, and be designating the being whom he considers the one God by a wrong term.

It has been argued further, that the Chinese call their idols Shins, and it would be a misnomer for us to call them spirits; because said idols are made of wood, and wooden spirits would be a contradiction in terms. To this we reply, that the phrase wooden gods is quite as illogical as wooden spirits. The divinity whom men worship is no more made of wood, than is the spirit whom they worship. The phrase wooden gods may occur, but it is evident, that it is used by metonymy for the wooden images of gods; and it would be quite as appropriate to speak of the wooden images of spirits, or of saints, as of gods. The Chinese themselves never attach the epithet mûh to Shin, whether we like to interpret the latter in the sense of gods or spirits. They
have the phrase 大神 mūh shin, but it means the spirit presiding over wood, not a wooden spirit. When translating the phrase “make us gods,” in the New Testament, our Chinese assistants were stumbled. It mattered not, they said, what term we employed for God, whether Shin or Shang-te, or any other term, the idea of making such a being was absurd; what did we mean by such an expression? We replied, that the meaning of the speakers was, “make for us the images of gods.” Well then, said they, let it be so expressed; for making gods is unintelligible. In all such cases, therefore, in order to convey a correct idea to the Chinese, the word should be rendered the image of the being referred to.

The most stupid idolater among the Chinese never supposes that the image he worships is a Shin; it represents a Shin, a Shin resides in it, or possesses it, but the wood is not Shin. Hence they talk of the Shin coming when the image is dedicated, and of the Shin departing, when the image is no longer worshipped. They also say, that, at the end of the year, all the Shins go up to pay court, and give an account of themselves to the Supreme, but the images do not go. The images remain behind, when the Shins are supposed to be absent; hence the images are not, in their estimation, the Shins.

If we turn now from Chinese authors to foreign writers on the language, we shall find almost every European Sino­logue of note translating Shin by spirit. Morrison has translated it thus, in different parts of his Dictionary a great number of times, and the first meaning he gives to it, under the word, is spirit; and under ‘Spirit’, the very first word is Shin. In his version of the Scriptures, he has also frequently translated spirit by Shin, even when referring to unclean spirits, and the spirit of a beast that goeth downwards. This is the more remarkable, because having adopted Shin as the rendering of God in the said version, he was bound, in order to be consistent, to avoid rendering spirit by the same term, if he could possibly help it; and yet the force of conviction on his own mind, that Shin meant spirit, even in the concrete, was so strong, that he has frequently translated spirit thereby. Premare, in his Notitia Linguae Sinicæ, has invariably rendered Shin by spirit. So also Remusat, in his Elementa de La Grammaire Chinoise; La Charme, in his translation of the Book of Odes; De Guignes, in his Historical Classic; Amiot, in his Appendix to the same; Visdelou, in his Notices on the Book of Diagrams;
(see also his opinion of the phrase Kwei Shin, on page 124 of the Inquiry.) To the above may be added the testimony, of Peres Martin, Trigaut and Duhalde; Dr. Milne, Mr. Collie, Sir G. Staunton and M. Pauthier; above all, we would appeal to M. Stanislas Julien, unquestionably the best Chinese scholar in Europe, who invariably renders Shin in the concrete by spirit. (See his Le Livre des Recompenses.)

We lay claim, therefore, to the word Shin, as the best and most suitable translation of spirit, which the Chinese language affords, in all its senses, except that of wind, to which however it is allied through its correlative \( k'h'e \); and we call upon those who contend against our so using the word to prove that it does not mean spirit. This we know they can never do; we therefore rest secure in our point, and demand from the Bible and Missionary Societies their sanction and aid, in employing the word Shin, according to its legitimate sense. The only argument, if it can be called one, which we have heard, against our employing Shin for spirit, is, that Shin is the only term which our opponents can find in the language for God. If such be the case, and if, as we have proved, it means spirit, they ought to abandon the use of it in the former sense; because they never can maintain that there is but one spirit, without outraging truth at every step they go. If it be really so, that they can find no other term in the language for God, they ought to transfer the word, and not seek to promote the cause of the God of truth by "uttering what, according to the meaning of the term, as used and understood by the Chinese, amounts to a falsity".

Having shewn the perfect propriety of using Shin for spirit, we shall now proceed to point out the inadequacy of the term for spirit proposed by our opponents, which we cannot, we conceive, accomplish better than by giving the following—

**Analysis of the Quotations in the Imperial Thesaurus, under the word Ling.**

The combinations in which the word Ling is found in the Chinese Imperial Thesaurus amount to 280, each of which is illustrated by one or more quotations. In order to give a connected view of these, we shall arrange them under the following heads, according to the different shades of meaning attached to the word, in the various quotations: these are

1. intelligent or ingenious; allied to which is the idea of
2. that which is excellent, beautiful, and happy; then follows
III. intelligence in the abstract; IV. intelligence in the concrete, applied to visible beings; as well as to V. invisible ones. Connected with the idea of invisible intelligences is the conception of that which is VI. mysterious, and VII. awe-inspiring; to which we may add their VIII. efficaciousness and IX. influence: then follows the idea X. of light, and the XI. objects affording it; as well as XII. celestial signs and XIII. fabulous animals. The above, with a few combinations, used as names of men and things, will be found to include all that the Thesaurus has exhibited on the subject. A careful comparison of these heads, and of the quotations under each, will enable the reader to see that the prevailing idea of Ling is that of intelligence, not necessarily incorporeal. A reference to what has already been adduced on the word 鬼 Shin, will lead to the conviction that the prevailing idea of that word is incorporeal not necessarily intelligent. In a tract entitled “The true meaning of the word Shin,” already referred to, the quotations were divided into two sections, those which exhibited 鬼 Shin in the abstract, and those in the concrete form. With respect to the former, the writer expressed himself very decidedly, that the word Shin means spirit, or something nearly allied thereto; and gave utterance to his conviction that the passages quoted under the first head could not be translated by substituting the word God or Divinity for spirit, without offering the greatest violence to the Chinese language. He retains that conviction; and he now calls upon all those who persist in using the word Shin for God, to translate those passages upon their principles, and make sense of them; if they cannot,—and if they cannot rebut the argument, that according to the sense attached to Shin in three-eighths of the passages quoted in the Chinese Thesaurus under that word, it means spirit, and especially the human spirit, let them not stand up, before God and man, and tell the Chinese that there is only one Shin.

In all the instances in which Shin occurred in the abstract, in the above article, it was not suggested by the writer that any other Chinese term might be substituted for it; had he been called upon to suggest one, he would probably have pointed to some of those which he has shewn to be its correlates and synonyms, in the former part of this paper; though he believes, that in such acceptation there is no other Chinese word, exactly equivalent to Shin in the abstract.
With regard to the second class of quotations, in which Shin is used in the concrete, the writer rendered it mans, ghost, spectre, sprite, fairy, elf, genius, and spirit; and suggested that if the Chinese were called upon to say the same things in other words, they would use 鬼 kwei, 妖 yaou, 怪 kwae, 精 tsing, &c.; and in all those passages in which the writer had employed spirit as the rendering of Shin, (of course he meant in the concrete), the Chinese would if required, use 靈 Ling as the substitute. From which the conclusion was drawn, that in rendering their books, and in endeavouring to express the ideas which they wished to convey, we ought not to use the word God, as the translation of Shin in the concrete.

In the same opinion the writer remains. In the abstract, (with reference to the mind, thought, soul, animal spirits, &c.) Shin and Ling are not synonymous, and cannot be used the one for the other; in the concrete, (with reference to invisible intelligences,) they are nearly synonymous. In this latter sense, "Ling means in a great measure what Shin means, and Shin imports what Ling imports. They could be used the one for the other, without impediment, and are so frequently. There is little difference between them, very much like ghost and spirit in the English language." This similarity of Shin and Ling, when referring to invisible intelligences, is deserving of especial notice; and instead of finding it called in question, we shall see that it is established by the quotations which follow. This striking resemblance militates most strongly against the employment of Shin in the concrete for a god or gods; and establishes the position that it means a spirit, or spirits. This is an argument which the advocates of Shin in the sense of God cannot controvert;—at least those of them who use Ling in the concrete for spirit. The words Shin and Ling, in the concrete, will be shown in numerous instances, to be employed alternately the one for the other, and our opponents must either give up the idea, that Shin in the concrete means a god, gods, or they must admit that Ling in the concrete means a god, gods, also. Should any foreigner improperly imagine that the English word spirit, means a god, gods, and on referring to philological authorities should find that it means an incorporeal intelligence, an intelligent being; he must either give up his position, or admit that an incorporeal intelligence means a god, gods, also. There is no escaping from this argument. It does not avail to
say, that the Shins in the concrete are worshipped, prayed to, and sacrificed to; for we shall see in the course of this paper, that the Lings in the concrete, are also worshipped, prayed to, and sacrificed to; nor will it avail to say, that the word Shin in the concrete, is used of the highest class of beings of which the Chinese have any conception; for we can show that the word Ling in the concrete, is classed with terms which designate the highest beings of which the Chinese have any conception. And yet Ling in the concrete means spirit, and is argued for, by those who wish to use Shin for a god, gods, &c., as the best word which the language affords wherewith to translate Pneuma in the New Testament. By so doing, however, they defeat their own cause, and give into the hands of their opponents, one of the strongest weapons wherewith to combat their position, and shew that Shin in the concrete means spirit, as we know it does in the abstract.

But it may be asked, if we think Ling synonymous with Shin which we call spirit, why cannot we take Ling as the translation of Pneuma? We answer, because it is only synonymous in one sense, but not synonymous in that sense especially in which we must use it, if we take it as the translation of Pneuma in the New Testament. It is only when the word Pneuma is used in the New Testament, for invisible intelligences of a virtuous kind, that Ling can be employed to represent that term: e. g. Heb. 1:14. (and perhaps Rev. 1:14, if the latter passage refer, as some suppose, to the seven archangels). In all other instances Ling is inapplicable, as a translation of Pneuma. It cannot be used for the vital spirit, or life; nor for the rational spirit or mind; still less for an evil spirit, or demon, (because one of the meanings of the word Ling, as given in the Theaurus, is shen, good); nor for the spirit of God, of the Father, and of Christ, (for Ling in such connection would denote the intelligence, influence, or efficaciousness of the person to whom it was said to belong); nor last of all, can it be employed, when speaking of God as a spirit or immaterial being, (for Ling does not necessarily convey the idea of that which is immaterial.)

Having premised these observations, we proceed to adduce our quotations; first under the head intelligent or ingenious, in which sense, Ling differs from Shin; the latter of which terms does not necessarily denote that which is intelligent; and in the passages where it has been rendered inscrutably
intelligent, as in Nos. 16, 158, of "The true meaning of the word Shin," the emphasis was intended to be laid on the former rather than the latter of those expressions.

1. **Ling means intelligent.**

Man is the most intelligent of all creatures.

The three intelligent powers of nature, viz. heaven, earth and man.

Men are said to be the only intelligent inhabitants of this world.

Intelligent insects. They ask, which are the most intelligent,—men or insects? But if men are not equal to insects, how can they be called men?

Very intelligent. Man is the most intelligent among living beings; this man may be called intelligent.

Inscrutably wise and intelligent. 黄帝 Hwâng-tê was said to be so at his birth.

Naturally intelligent, contrasted with ordinary and dull.

Greatly intelligent.

Extremely intelligent: when a ruler is thus, he will know the will of Heaven.

Bright and intelligent, coupled with clear and perspicuous.

Subtile and intelligent, contrasted with disarrayed and reduced to extremities.

Luminous and intelligent.

The mental perceptions intelligent.

Purely intelligent: spoken of the heavenly unicorn.

To conceive intelligent views, coupled with possessing extensive knowledge.

To accord with the intellectual, as music is supposed to do.
To render the mind intelligent, coupled with reforming the whole man.

The wild geese appear to be intelligent, as if acquainted with men's feelings.

Ingenious works of art.

Ingenious contrivances, coupled with strong determination.

Ingenious contrivances, contrasted with pure correctness.

Wonderful contrivances, coupled with clever plans.

II. Good; excellent; beautiful; happy.

Under this head, the meanings attached to the word Ling, differ from those ascribed to Shin, inasmuch as the former term necessarily denotes that which is good, and the latter is sometimes employed in a bad sense.

Benevolent and good (as the unicorn), opposed to rampant and tearing (as the lion).

Valuable excellencies, coupled with precious rarities.

An excellent pagoda, (a Buddhist expression).

To promote the growth of excellence, coupled with sowing the seeds of virtue.

An excellent fountain.

The elegancies of streams, coupled with the beauties of the mountains.

To increase in beauty of person.

To contest the palm of beauty, and to vie with in excellence.

The excellence of the equine tribe.

Picturesque precipices, coupled with still pools.

The excellent felicities (of life.)

Good and happy.
III. *Ling* is used for intelligence in the abstract.

Under this head, *Ling* is most particularly distinguished from *Shin*, and they could not be used the one for the other, in any writing intended for the Chinese, without great risk of obscurity. It should be observed, that wherever *Ling* in the abstract occurs in regimen, it invariably refers to the intelligence or influence of the persons said to possess it, and not to their spirit or soul. Thus 天之靈 denotes the intelligence of the Supreme, 上帝之靈 the intelligence obtained from Heaven, 民靈 the intelligence of the people; whereas 神 Shin, in similar connections, would denote the spirit of him to whom it belongs. It is on this account especially that we cannot employ *Ling* as a translation of *Pneuma*.

乞靈 To seek for intelligence, coupled with 求學 coming to learn.

英靈 Extraordinary intelligence, coupled with 奇俊 wonderful talent.

含靈 To contain intelligence, coupled with 體道 embodying wisdom: also coupled with 体德 embodying right principles.

達靈 To render perspicuous one’s intelligence, coupled with 成性 perfecting one’s nature.

純靈 The pure intelligence (of heaven and earth), coupled with 神氣 the delicate influences (of nature).

效靈 To exert one’s intelligence, coupled with 呈實 displaying one’s excellencies.

淑靈 Accomplished intelligence, coupled with 純懿 pure virtue; 淑靈 is also used for the splendid intelligence conferred on great men.

開靈 To give rest to one’s intelligence, coupled with 開悟 opening out one’s understanding.

粹靈 Pure intelligence, coupled with 真素 sincere feeling.

蓄靈 To accumulate intelligence, coupled with 鎮曜 storing up brightness.
To be pregnant with intelligence, coupled with being replenished with natural talent.

To receive intelligence, coupled with opening right principles.

Natural intelligence, coupled with elegant manners.

Natural intelligence, contrasted with the feelings of the mind.

Natural intelligence, contrasted with strength and vigour.

To communicate with the intellectual faculty, contrasted with moving the spiritual energies.

Human subtlety and intelligence, contrasted with men's inclinations and dispositions.

The intelligence of the mind, contrasted with the feelings and dispositions.

Mental intelligence, contrasted with spiritual energies.

Mental observation, opposed to perception by the senses.

To settle one's intelligence, contrasted with purifying one's spirit.

Wholesome intelligence.

Bright intelligence. 上帝之明靈 The bright intelligence of the Supreme.

Mental discernment, (unfathomable by others).

Much intelligence and discernment.

Clearness of perception. See Morrison's Syllabic Dictionary, page 488.

The intelligence obtained from Heaven, (by means of which men excel all other animals).

Used for the pure intelligence, conferred by Heaven, of which men have more than other animals, and amongst men the literati get the greatest share.
To maintain one’s intelligence; 心神守靈 the mind preserves its intelligence.

To assimilate to in intelligence; e. g. 與鬼神合

To assimilate in intelligence to spiritual beings.

To display the intelligence of the human mind.

To awaken one’s intelligence.

To preserve one’s intelligence.

To hand down one’s intelligence, and 遺証 to transmit the proof to future ages.

The intelligence of the people.

(Man) may be compared for intelligence (with heaven and earth).

IV. Ling is used for intelligences in the concrete, with regard to visible beings.

Under this head, Ling differs totally from Shin. We confidently anticipate, that no instance can be found of Shin being used in the sense of visible intelligences, especially human beings. On the contrary, Shin is generally employed as the antithesis of all that is seen and corporeal; while Ling, as may be seen by the quotations, is often used for living men and the common people. This makes it impossible for us to employ Ling as a translation of Pneuma, where that term refers to incorporeal existences; and to say, that God is a Ling, is to say no more of him than can be said of the mass of human beings; we are aware that our English word soul is used for human beings, but soul in such an acceptation corresponds to person not to spirit.

Living beings; every living creature. See Morrison’s Syllabic Dictionary, page 811.

Living beings, contrasted with 天地 heaven and earth.

Living beings, contrasted with 宇宙 the wide universe.

The common people, contrasted with 帝系 the imperial relatives.
The common people, contrasted with the various officers.

The common people, contrasted with civil and military officers.

To promote the happiness of the people, contrasted with keeping at a distance spiritual beings. In this quotation Ling is the very opposite of Shin.

The hundred intelligences, synonymous with the people.

The hundred intelligences, coupled with the myriad of states.

Human intelligences, used synonymously with the common people.

Human intelligences, are synonymous with the black-haired people.

Human intelligences, antithetical to heaven and earth.

Those possessed of intelligence (the people); e.g. protect my people.

The intelligences (or the people), contrasted with irrational or inanimate things.

The common intelligences, contrasted with sages and philosophers.

Rational beings, contrasted with animals and plants.

The millions of intelligences (the people), coupled with the myriads of minor affairs.

To overshadow the intelligences, (the people).

To nourish visible intelligences (the people), contrasted with tranquillizing invisible beings. Here again Shin and Ling are antithetical, as also in the next quotation:

To nourish visible intelligences, contrasted with settling invisible beings.

To settle the visible intelligences, (the people).
Multitudinous intelligences, (the people).

The four wits, alluding to the four poets of the Sung dynasty.

Three remarkable wits.

The myriads of intelligences: e.g. "the influence of the sages above extends to heaven, beneath to earth, and in the midst to the myriads of intelligences."

The myriads of intelligent beings, coupled with the four successive generations.

The myriads of intelligent beings, coupled with the various classes of objects.

The myriads of intelligent beings, said to be nourished by heaven and earth.

Ancient intelligences or men of genius.

To examine intelligent persons, coupled with influencing common individuals.

To foster wits, coupled with bringing to light philosophers.

V. Ling is used for intelligences in the concrete, with reference to invisible beings.

Under this head, we have arranged a class of quotations, which shew that Shin and Ling very much resemble each other, in being of the same nature, being used synonymously, being coupled and contrasted in a similar way, having the same attributes and epithets bestowed upon them, receiving the same honours, conferring the same blessings, and sustaining the same associations in the highest rank of invisible beings.

1. Shin and Ling are of the same nature, and as such are coupled together.

Spiritual beings and invisible intelligences are said to protect and bless mankind.
2. They are used synonymously in the same forms of expression.

The intelligences of the upper world, are synonymous with the spirits of the upper world.

The hundred invisible intelligences, are synonymous with the hundred spiritual beings. See No. 7, of the "True meaning of the word Shin."

Fairies and invisible intelligences, synonymous with spirits and fairies.

All the invisible intelligences, synonymous with all the spiritual beings.

The host of invisible intelligences, synonymous with the host of spiritual beings.

The multitude of invisible intelligences, synonymous with the multitude of spiritual beings. See No. 74. Ibid.

The collected invisible intelligences, synonymous with the collected spirits.

The bright intelligences, synonymous with the intelligent spirits. See No. 62, Ibid.

The invisible intelligence presiding over the hill, synonymous with the spirit superintending the hill. See No. 100. Ibid.

The invisible intelligence presiding over the Tae mountain, synonymous with the spirit superintending the Tae mountain.

The invisible intelligence presiding over the sea, synonymous with the spirit superintending the sea. See No. 24. Ibid.

The invisible intelligence presiding over the Yellow River, synonymous with the spirit superintending the Yellow River. See No. 193. Ibid.

The invisible intelligence presiding over the Se'ang River, synonymous with the spirit superintending the Se'ang River. See No. 186. Ibid.
The invisible intelligence presiding over the Lō River, synonymous with the spirit superintending the Lō River. See No. 43. Ibid.

The invisible intelligence presiding over the Hán River, synonymous with the spirit superintending the Hán River. See No. 131. Ibid.

The invisible intelligence presiding over fire, synonymous with the spirit superintending fire.

The invisible intelligences presiding over water, synonymous with the spirits superintending water. See No. 25. Ibid.

“when the hundred spirits receive their appointment, the intelligences presiding over water are among the greatest.”

To announce to invisible intelligences, synonymous with spiritual beings.

To communicate with invisible intelligences, synonymous with communicating with spiritual beings.

Shin and Ling resemble each other, in being coupled in a similar way.

The three invisible intelligences, who regard men’s offerings, are coupled with the hundred spiritual beings, who are arranged in order in the court of Heaven.

The five invisible intelligences, are coupled with the six objects of worship.

The eight invisible intelligences, are coupled with the six spiritual beings.

The invisible intelligences presiding over the sea, are coupled with the spiritual beings who superintend the mountains.

Sacred intelligences, are coupled with bright objects of sacrifice.

The invisible intelligences presiding over water, are coupled with the spiritual beings controlling the land.

The host of invisible intelligences, coupled with the host of spiritual beings.
To cherish regard towards the 100 intelligences, coupled with treating with propriety the spirits of heaven and earth.

To reach to invisible intelligences, coupled with resembling spiritual beings.

To hail invisible intelligences, coupled with welcoming spiritual beings.

The auspices of the intelligence presiding over the sky, coupled with the blessings conferred by the spirit superintending the ground.

To invite invisible intelligences to sit down and partake of a sacrifice, coupled with the spiritual beings acceding to the invitation.

The spirits of heaven blessing me and granting me longevity, coupled with the lofty intelligences descending for my protection for thousands and myriads of years.

The celestal intelligences affording protection, coupled with the spirits of heaven and earth granting a blessing.

Celestial intelligences, coupled with terrestrial spirits.

The great intelligence, coupled with the original spirit, who according to the Taouists produced the primeval chaos.

Shin and Ling resemble each other, in being contrasted in a similar way.

Communicating with invisible intelligences, contrasted with influencing the unseen world.

Associating with invisible intelligences, contrasted with uniting with the genii.

The genii and intelligences of the invisible, contrasted with wise and clever men of the visible world.

The hundred invisible intelligences, contrasted with the host of genii.
The intelligence presiding over the rivers, contrasted with the invisible queen superintending the streams.

To pervade invisible intelligences, contrasted with penetrating the unseen world.

The host of invisible intelligences, contrasted with the multitude of mysterious beings.

To assemble invisible intelligences, contrasted with collecting aërial genii.

Excellent intelligences, contrasted with the dignified ones of the invisible world.

To influence invisible intelligences, contrasted with causing the spiritual energies to respond.

To influence invisible intelligences, contrasted with moving the inhabitants of the unseen world.

To influence invisible intelligences, contrasted with bringing down blessings from above.

Fairies and invisible intelligences, contrasted with the multitude of objects contemplated in sacrifice.

Waiting intelligences, contrasted with ascending incense.

To imitate invisible intelligences, contrasted with copying the genii.

To consult with invisible intelligences, contrasted with deliberating with mysterious beings.

Earthly intelligences, contrasted with celestial nobles.

The multitude of invisible intelligences, contrasted with the host of genii.

The intelligences of the invisible world, contrasted with the ghosts of the darksome region.

Moving intelligences, contrasted with torpid insects.

The invisible intelligences presiding over rivers, contrasted with the auspicious influences surrounding the hills.
To cause invisible intelligences to ascend, contrasted with invisible intelligences causing the fairies to descend.

Ethereal intelligences (of the heavenly courts), contrasted with the official ranks of earthly halls.

Ethereal intelligences, contrasted with miraculous personages.

The nine intelligences (of the invisible world), contrasted with the five heroes (of the celestial region).

To pray to invisible intelligences, contrasted with divining at the border sacrifice.

To whip on invisible intelligences, contrasted with mounting fabulous animals.

To urge on invisible intelligences, contrasted with associating with celestial genii.

Shin and Ling resemble each other, in having similar epithets prefixed.

The great intelligence presiding over lofty mountains; similar to the great spirit. See No. 68, 129, and 132 of the tract on “The true meaning of Shin.”

Heaven and earth uniting, produced the great intelligence. The Supreme commanded the great intelligence, to open out the veins of the earth.

The intelligences of the invisible region, similar to the spirits of the unseen world.

Dignified intelligences.

Excellent intelligences, who are served by men. See No. 94 of the tract on “The true meaning of Shin.”

Wise intelligences, who are supposed to descend when invoked.

Glorious intelligences, who are supposed to come down with felicitous influences.

Felicitous intelligences.
5. *Shin and Ling are alike, in being supposed to accept the same honours, and confer the same blessings.*

万靈同祀 Among the myriad of *invisible intelligences*, there is not one that is not sacrificed to.

祈事上靈 Pray to and serve the *intelligences* of the upper world.

荼事上靈 Reverently serve the *intelligences* of the upper world.

報惟事天祭寶尊靈 By grateful acknowledgement we serve Heaven, and by sacrifices we honour *invisible intelligences*.

啟事嚴靈 To sacrifice to the dignified *intelligences*.

火靈降祚 The *intelligence* presiding over fire sends down blessings.

穹靈降祚 The *intelligence* presiding over the sky sends down protection.

望庶靈 To look towards *invisible intelligences* in sacrifice.

淑靈歆我令芳 May the good *intelligences* partake of this my fragrant incense.

天靈感應 The celestial *intelligences* were influenced by, and answered to the prayer for rain.

恭修太牢潔荐遏靈 Reverently prepare the ox for sacrifice, and purely present it to the distant *intelligences*.

乃祀社靈以祈福祥 He sacrificed to the *invisible intelligences* of earth, in order to pray for blessings.

承彼祖靈 Sacrifice to those ancestorial *intelligences*.

青靈承祀高碑頌靈 On the green altar offer the sacrifice; before the high tablet praise the *invisible intelligences*.

敬拜下土之靈 Reverently worship the *intelligences* presiding over this lower world.

分四方之靈 The emperor bowed to the *invisible intelligences* presiding over the four quarters.
6. *Shin and Ling resemble each other in being associated with the highest beings.*

四靈  The four invisible intelligences, allude to the 四帝 four celestial rulers, one of them (the 赤帝 ruler presiding over the red colour) having been, on the occasion alluded to, previously mentioned.

和百靈  Paying honours to the hundred intelligences, coupled with 車上帝 serving the Supreme Ruler.

上帝覲觀羣靈擁徹  May the Supreme Ruler survey, and the multitude of invisible intelligences defend us!

素靈  The invisible intelligence presiding over plainness, is synonymous with 白帝 the celestial ruler presiding over the white colour.

景靈  The great intelligence, is coupled with 太玄 the sombre original.

朱靈  The invisible intelligence presiding over the vermilion colour, is coupled with 青帝 the celestial ruler presiding over the azure colour.

赤靈  The invisible intelligence presiding over the red colour, is associated with 炎帝 Yen-té, the invisible ruler of the southern heavens; his name is 祝融 Chüh-yüng, which is the name of the 神 Shin said to be associated with the above-named celestial ruler, in the Lè-ké. See Theology of the Chinese, page 74.

青靈  The invisible intelligence presiding over the green colour, is associated with 太昊 T'haé-haou, the invisible ruler of the eastern heavens; his name is 丑芒 Kow-mâng, which is the name of the 神 Shin said to be associated with the above-named celestial ruler, in the Lè-ké. See Theology of the Chinese, page 73.

黃靈  The invisible intelligence presiding over the yellow colour, is associated with 中央帝 the invisible ruler of the central heavens; the official name of this personage is 后土 Hów-t'hoò, which is the name of the 神 Shin said
to be associated with the above-named celestial ruler, or 黃帝 Hwang-té, in the Lè-ké. Ibid.

白靈 The invisible intelligence presiding over the white colour, is associated with 少皞 Shaòu-haou, the invisible ruler of the western heavens; his name is 厲 攪 Jüh-show, which is the name of the 神神 Shin said to be associated with the above-named celestial ruler, in the Lè-ké. Ibid.

黑帝 The invisible intelligence presiding over the black colour, is associated with 頑頑 Chuen-heuh, the invisible ruler of the northern heavens; his name is 玄冥 Heuên-mìng, which is the name of the 神神 Shin said to be associated with the above-named celestial ruler, in the Lè-ké; proving all the above Lings to be identical with the Shins of the same name. Ibid.

登天靈之威路駕太一之象車 To ascend on the road trodden by celestial intelligences, and to ride in the chariot of the Imperial Great One.

VI. Ling is used in the sense of wonderful; miraculous. In this acceptation it corresponds with 神神 Shin, which frequently bears the same sense; but as so used, it has no affinity with Pneuma, in any of the meanings attached to that word.

三靈 The three wonderful things; viz. the terrace, the pool, and the park of Wăn-wâng.

測靈 To examine the mysterious (as sages do).

悟靈 To understand the mysterious, coupled with 透神 penetrating the spiritual.

窮靈 To know thoroughly the mysterious, coupled with 尋妙 exhausting the wonderful.

通靈 To pervade the marvellous, coupled with 入神 entering the mysterious.

入靈 To enter the mysterious, coupled with 窮神 ex-
hausting the spiritual.
刊靈 To print an account of wonders, coupled with 表跡 publishing a statement of miracles.

神靈 Wonderful and miraculous; spoken of a sword that will cut through stones; also of charms.

至靈 Extremely wonderful, coupled with 至神 very marvellous.

VII. Ling is used to denote majesty, awe and dignity.

威靈 Dignified majesty, coupled with 德美 splendid virtue.

威靈 Dignified majesty, coupled with 紫庭 the imperial court.

威靈 Dignified majesty, coupled with 聖德 sagelike virtue.

威靈 Dignified majesty, coupled with 嘉恩 gracious kindness.

暉靈 Glorious majesty.

皇靈 Majestic dignity, coupled with 文德 elegant virtue.

皇靈 Majestic dignity, coupled with 帝輝 imperial splendour.

寵靈 Dignity bestowed in a gracious manner, on a successful general, or imperial relatives.

寵靈 Graciously-conferred dignity, coupled with 光節 bright adorning.

寵靈 Graciously-conferred dignity, coupled with 英爽 pleasing luxuriance.

赫靈 Awe-inspiring dignity, coupled with 僚威 overpowering majesty.

揚靈 To diffuse intimidating awe.

揮靈 To display dignity, coupled with 申威 setting forth majesty.

國靈 The majesty of the state.

聲靈 Fame and dignity.

VIII. Ling is used for the efficicaciousness attributed to various objects and beings.

In the following list, wherever 靈 ling is spoken of as belonging to persons, as 帝子靈 Te-tsze-ling, 社公靈
Shay-kung-ling, the term does not refer to the spirit of those persons, as 神 Shin in like circumstances would,—but to their efficaciousness.

Very efficacious.

To be alone efficacious.

To carry out to the full the efficaciousness of any invisible cause.

To become efficacious, as spirits are supposed to be, when separated from the body.

The myriads of efficacious things, coupled with the thousand things productive of wonderful results.

Rivulets becoming efficacious, coupled with lands attaining antiquity.

Altars becoming efficacious, coupled with temples possessing miraculous powers.

An efficacious image, coupled with 鐘遠 a far-sounding bell.

The superior efficacy (of the stars), coupled with the subtile influence (of the hills and rivers).

The superior efficacy (of the hills and mountains), coupled with 秀氣 the subtile energies (of the clouds and winds).

To possess efficacy, coupled with 為主 becoming indwelling (as a demon in an image).

To possess efficacy, coupled with 無跡 leaving no traces.

To store up efficacious influences, coupled with 孕 being pregnant with wonders.

Efficacious stars, coupled with 川 祥 felicitous streams.

The efficaciousness of the Sha-lüh region, compared with 太陰精 the influence of the T'haé-yih star.

The efficaciousness of the river map, coupled with the subtilty of the eastern well.

The efficaciousness of the stone dwelling, compared with 金壇興 the miraculousness of the golden terrace.
The efficaciousness of the Ruler’s son, coupled with the subtilty of ethereal beings.

To display efficaciousness, coupled with perfecting prognostics.

The divining straws efficacious, coupled with bamboo possessing subtile powers.

To throw down the divining rod with efficacy.

Inefficacious: the tortoise and divining straws are said to be thus after the lapse of time.

(Tortoises) when they hold down their heads, are efficacious.

Putting (the tortoise) under the bed, it becomes efficacious.

The dragon’s efficaciousness: they say, that it is no matter how deep water is, it must have a dragon in it, in order to be efficacious.

(Dragons) are known to be efficacious by their contracting and expanding.

To seek to render (a temple) efficacious.

The spirit presiding over the land becoming efficacious.

The place of sacrifice to demons efficacious.

The hills are very efficacious, in consequence of which, literary men are said to be produced.

The efficaciousness of the middle peak.

The northern region efficacious.

The efficaciousness of the Hwaê and Tsoê regions.

The efficaciousness of the ten islands.

Nature’s productions efficacious.

Efficacious gems.

The efficaciousness of two certain stars.

Small charms efficacious.
S M B  The witch of Tsoò is efficacious.

One sword is efficacious.

Medical prescriptions efficacious.

Herbs and trees efficacious, coupled with prescriptions followed by the anticipated results.

The back of the elbow efficacious, (spoken of prescriptions, which ancient practitioners used to keep behind their elbows).

Every joint efficacious, (said of a certain reed).

(The posthumous works) of an author becoming efficacious, (in producing great results).

The pencil and inkstone efficacious.

The bones of a man are sometimes efficacious, (in procuring longevity).

Influential customs, contrasted with efficacious virtues.

IX. Ling is used for the influence attributed to various objects and beings.

Under this head, also, it will be seen that where Ling is used as belonging to persons, such as帝 te, 仙 sêen, 神仙 shin-sêen, 祖 tsòô, 王 wâng, 君 keun, 聖 shíng, &c., the meaning is influence, and not spirit.

The influence of the Supreme, coupled with celestial favours.

The influence of the superior principle of nature, contrasted with the essence of the inferior principle of nature.

The influence of the inferior principle of nature, contrasted with the efficacy of the superior principle.

The influence of earth, coupled with the genial correspondence of heaven.

Terrestrial influence, contrasted with celestial blessing.
Terrestrial influence, contrasted with heavenly guidance.

The influence of earth, contrasted with the pattern of heaven.

The influence of earth, contrasted with the firmness of heaven.

Heaven and earth) contain a variety of influences, (for the use of mankind).

To respond to the influences (of earth), coupled with answering to the regards (of heaven).

To diffuse abroad the influences (of heaven and earth).

The pure influences (of nature), coupled with the genial influences (of heaven and earth).

The subtile influences (of nature).

To expand the influences (of nature).

To imbue with the influences (of nature).

To send forth influences, coupled with displaying energies.

To receive the influences (of heaven and earth).

To receive the influences (of heaven and earth), coupled with including the energy (of moral virtue).

To receive supernatural influences, coupled with partaking of spiritual energies.

To store up supernatural influences, coupled with embracing wonderful powers.

To display supernatural influences, coupled with sending down spiritual energies. The hills and rivers are said to display such influences.

To manifest supernatural influence, coupled with displaying a beautiful appearance.

The upper influences, contrasted with the lower auspices.

The influence of the genii, coupled with the essence of the clouds.
To depend on the influence of spirits and fairies.

The influences of the moon, coupled with the auspiciousness of the clouds.

The influence of the contemplated rabbit; i.e., the moon

Used for the combined influences of the 7 planets, and of the hills and rivers.

The influences of Pleiades, coupled with the essences of the stars.

The immaterial influence of the thunder, and the subtile essence of the T’haé-pih star.

The influence of the mountains, supposed to be efficacious in producing clever men.

The influences of the mountains, coupled with the fortunes of men.

To send down influences, as the hills are supposed to do, in order to produce virtuous men.

To send down influences, coupled with promoting powerful results.

To send down influences, coupled with multiplying blessings.

To send down influences, coupled with producing sages.

The influence of the great mountain.

(The hills and rivers) manifest their influences, and (the heavenly bodies) display their verifications.

(The invisible world) displays its influences, and (the hills and rivers) open out their wonderful powers.

The pure influences (of the hills and rivers), coupled with the proper energies (of the stars).

The pure influences (of heaven and earth), coupled with the excellent powers (of the Yin and Yang).

To permit the display of influences, (as the hills and rivers do).
To receive the influences (of the mountains), coupled with cultivating the energies (of nature).

(The hills) store up efficacious influences, and (the sea) contains extraordinary powers.

To overtop all other influences.

A lively influence, such as that of the hills and rivers, which are supposed to produce clever men.

To depend on the influence (of great rivers).

The majestic influence (of ancestors).

The influence of the ancestorial temple, contrasted with the strength of the Supreme.

The influence of ancestors.

To rely on the influence (of ancestors).

Royal influence.

To depend on the influence (of a ruler).

The influence of his sacred majesty, (the emperor).

The kind influences (of the emperor).

The influence of a sovereign, on which reliance may be placed.

To solicit the influence of departed worthies, coupled with depending on their gracious favour.

The influence of the sages, coupled with felicitous omens.

To hand down their influences (as virtuous men do).

Martial influence, contrasted with literary efficacy.

To depend on the influence of any one.

To contain influences.

To store up efficacious influences, coupled with combining felicitous omens.

To succeed in obtaining efficacious influences.

To display efficacious influence, coupled with handing down glorious splendour.

To display efficacious influences, coupled with opening out hidden mysteries.
To correspond in influence, coupled with efficacy.

To open out the influences of anything.

Combined influence, coupled with awe-inspiring virtue.

Mild influence.

To diffuse abroad efficacious influences.

Correct influence.

To display invisible influences.

The coming forth of subtle influences.

The precious influence (of music).

Happy influences, coupled with pure attractions.

Lucky influences, coupled with superabundant kindness.

To receive influences, coupled with depending on favours.

To receive the influences (of wise men), coupled with collecting the efficacies (of nature).

To lengthen out one’s influence, (i.e. one’s life).

To fathom influences, coupled with examining transformations.

To cultivate immaterial influences, (as the Taouists pretend to do).

Gracious influence.

To receive influence, coupled with being endowed with energy.

Auspicious influences, coupled with felicitous plants.

To send down influences, coupled with communicating happiness.

To be pregnant with influence, coupled with being abundant in glory.

Opening influence, coupled with collecting subtility.
To have a supply of influences, coupled with being enriched with efficacy.

To display happy influences, coupled with producing felicitous omens.

**X. Ling is used for light and brightness.**

Under this and the following heads, Ling is so used as to indicate no resemblance whatever to Shin, which latter term is never used as the former is seen to be below.

To display brightness, coupled with hanging up lights (for illuminating the earth).

Bright and illuminating, as a halo round sacred relics; also used for the results of cultivated virtue, or the bright glories of ancestors.

To be pregnant with light, contrasted with sometimes suffering obscurity, (as the moon).

**XI. Ling is used for illuminators, or splendid things.**

The three illuminators (viz. sun, moon and stars), contrasted with the two invisible forms (viz. heaven and earth).

The three illuminators (of heaven), contrasted with the four seas (of earth).

The three illuminators, contrasted with the six meteorological changes, (viz the Yin and Yang, wind and rain, obscurity and splendour).

The three illuminators, contrasted with the four pillars (of nature).

The three illuminators (of heaven), contrasted with the myriad kingdoms (of the world).

The splendid illuminators (or heavenly bodies), coupled with the excellent influences (of nature).

The splendid illuminators (generally), contrasted with the constellation Virgo (in particular).

The splendid illuminators (do not cease), contrasted with the celestial hours (being well regulated).
The splendid illuminators (shine through the crevices), contrasted with the red mists (entering the windows).

The splendid illuminators' is applied also to the classics; without which men would be in darkness.

The hundred illuminators, contrasted with the three lights (of heaven).

The two illuminators (of heaven; viz. sun and moon), contrasted with the nine districts (of earth).

The solar illuminator (the sun), coupled with the celestial chariot.

The glorious illuminator (the sun).

The murky illuminator (the sun), so called because of its connection with this dusty world.

The round illuminator (the moon).

The pale illuminator (the moon), contrasted with the red-coloured clouds.

The pale illuminator (the moon), contrasted with the yellow genius (the sun).

The pale illuminator' is also a poetical name for the snow.

The delicate illuminator (the moon), contrasted with the female shiners (the stars).

The bright illuminators (heavenly bodies), coupled with the precious calculations (of astronomers).

The purple illuminator (or imperial star), coupled with the yellow flag (or royal standard).

The brilliant Scorpio, coupled with the constellation Pleiades.

The autumnal illuminator (a bright halo), coupled with the ethereal glory (the sun).

The bright illuminator (or window), contrasted with the wooden supporters (or balustrade.)

The dark indicator (clepsydra), contrasted with the displaying style (gnomon).
XII. Ling is used also for the celestial signs.

In the sense in which Ling is used, under this and the following head, it has no affinity with Shin.

四靈 The four celestial signs, contrasted with 三光 the three lights of nature.

四靈 The four wonderful signs, contrasted with 五綱 the five planets.

四靈 The four celestial signs, contrasted with 六氣 the six meteorological changes.

五靈 The five celestial signs, contrasted with 三辰 the three lights of heaven.

五靈 The five celestial signs, contrasted with 百福 the hundred blessings.

XIII. Ling is used for fabulous animals.

四靈 The four fabulous animals, consisting of unicorns, phœnixes, divining tortoises, and dragons, contrasted with 六龍 the six dragons.

五靈 The five fabulous animals, same as the above, with the addition of the 白虎 white tiger.

赤霊 The red fabulous animal, alluding to the red dragon.

XIV. Ling combined with other characters, is used for various names and things: such as—

慈霊 Baggage waggons. 冥霊 The name of a tree. 伏 霊 China root. 王霊 The name of a necromancer.

昭霊 Name of a palace. 興霊 Name of a place. 霧 霊 Name of a hill. 釘霊 Name of a country. 振霊 Name of an aromatic. 震霊 Name of a wind instrument. 昆霊 Name of a pool. 胎霊 Name of an invisible being. 會霊 Name of a temple. 奉霊 Name of a temple. 德霊 Name of a three-legged crow. 荒霊 Name of an inkstone. 禪霊 Name of a Buddhist temple. 驚霊 Name of a man. 纪霊 Name of a man. 幸霊 Name of a man. 武達霊 Name of a man.
Thus it appears, that ＃ Shin and ＃ Ling bear little or no resemblance to each other, under the first four heads of the foregoing analysis, in which ＃ Ling is shewn to be used in the sense of I. intelligent; II. good, excellent; III. intelligence in the abstract; and IV. intelligence in the concrete, with reference to visible beings; it is only when ＃ Ling begins to be used in the sense of V. invisible intelligences, that it corresponds to Shin. Allied to the idea of invisible intelligences, is that of VI. mysterious and wonderful; with VII. awe-inspiring and dignified; in which sense Ling is used equally with Shin. Passing on from this point, through the quotations arranged under the following heads of VIII. the efficaciousness, and IX. influence attributed to various beings and objects, we find the correspondence between Shin and Ling less; and when we come to the quotations arranged under the heads of X. light, and XI. the objects affording it, with XII. celestial signs and XIII. fabulous animals, the correspondence between Shin and Ling ceases altogether.

We have only now to ask the reader to take the definitions of spirit given by the best theological and philological writers, at the head of this article, and comparing them with the meanings attached to ＃ Shin, in the voluminous Chinese Thesaurus, see whether the correspondence is not thorough and striking. Then let him take the meanings attached to ＃ Ling, in the same Thesaurus, and comparing them with the above-named definitions of spirit, see how rare and feeble the resemblances are; Ling, in fact, conveying the idea indicated by the word spirit only in the concrete sense, of invisible intelligences, and failing to represent that term when employed to denote the spirits of such invisible intelligences. From this will be seen what a miserable choice those have made, who in order to establish their practice of using Shin for God, have abandoned that term in the sense of spirit, and adopted one which is far inferior to it, in the sense intended.

Having thus gone through almost all the quotations adduced in the Chinese Imperial Thesaurus, under the terms ＃ Shin and ＃ Ling, we shall now take up the New Testament usages of Pneuma in particular, according to the method pursued by Robinson, in his lexicon, and see which of the Chinese terms proposed are most applicable.
I. **Pneuma is used for breath of air.**

1. **Wind:** as in John iii. 18. The wind blows where it listeth. In this passage, all translators of the Scriptures have agreed in rendering *Pneuma* by a word signifying wind. We follow their example, and propose 風 fung, the common Chinese word for wind. Hebrews i. 7. may be referred to this category.

2. **Breath of the mouth:** as in 2 Thessalonians ii. 8. the spirit of his mouth; and Revelation xi. 11, the spirit of life. In these passages, we conceive, that the meaning of the sacred writer would be best expressed by 氣 k’he, which is one of the correlates of 神 shin. 氣 k’he, we are told, is the fullness of the 神 shin: (see Inquiry, pages 91, 110): and Choo-foo-tsze says, that the 鬼神 kwei shin is nothing more than the 氣 k’he: (see ib. page 100.)

II. **Pneuma is used for spirit, in the abstract.**

1. **The vital spirit.** Matthew xxvii. 50. Yielded up the ghost; James ii. 26. The body without the spirit is dead. In these passages also, 氣 k’he would be most suitable; for Kang-he says, that 氣 k’he is the origin of life: see Inquiry, page 90. But in the following passages, as Acts vii. 59. Receive my spirit; Luke viii. 55. Her spirit came again, (where the soul, as the principle of life, is intended); Revelation xiii. 15. Give life to the image; John vi. 63. My words are spirit and life; with 1 Corinthians xv. 45. A quickening spirit—it appears to us, that 神 Shin would best represent the *Pneuma* of the sacred writers. See our first quotations under 神 Shin, page 4, taken from 165 and 130 of the Thesaurus.

2. **Pneuma is used for the rational spirit.**

a. **Soul as opposed to the body.**

1 Thessalonians v. 23. Spirit, soul, and body. Romans viii. 10. The body is dead, but the spirit is life. 1 Corinthians v. 3, 4. Absent in body, but present in spirit. 1 Corinthians v. 5. For the destruction of the flesh, that the spirit may be saved. 1 Corinthians vi. 20. In your body and in your spirit, which are God’s. 1 Corinthians vii. 34. Holy both in body and in spirit. Colossians ii. 5. Absent in the flesh and with you in spirit. 1 Peter iv. 6. Judged in the flesh, and live in the spirit. Hebrews xii. 9. Fathers of our flesh, and the Father of our spirits.

In all the above instances, where spirit is antithetical to
flesh, the most appropriate mode of rendering it would be by Shin, according to the examples adduced under the antitheses of Shin; see page 6, 7, of the present pamphlet. We feel persuaded, that those who advocate Ling in the sense of spirit, cannot produce examples, equally numerous and strong, of its being contrasted with body.

b. Soul in connection with spirit.

Hebrews 4:12. Piercing even to the soul and spirit.

In these passages Shin would most faithfully represent Pneuma; in conformity with the examples, Nos. 96, 92 and 31, in the Thesaurus; see p.p. 4, 9: where Sin and Shin are conjoined and interchanged. With respect to man, it is said, the soul and finer spirit constitute his Shin, see page 7, of this pamphlet.

c. Our spirits are sometimes spoken of in connection with the spirit and spirituality of God.

Philippians iii. 3. We worship God in the spirit.
John iv. 23, 24. God is a spirit, and they that worship him, must worship him in spirit and in truth.
Romans viii. 16. The Spirit itself beareth witness with our spirits.

In the above passages, the connection requires that the same term be used for spirit, with reference both to God and man; we have seen that Shin is used for spiritual beings as well as for the spirits of such beings: what more suitable term, therefore, for Pneuma in this connection than Shin. Should any contend, that Ling ought to stand for Pneuma, in the phrase “God is a spirit,” we reply, that according to the examples adduced, under the fourth head in the analysis of Ling, that term means an intelligent being, not necessarily invisible; and to say that God is a Ling, would be saying no more of him than is said of every individual of the human race, viz. that he is an intelligent being; and to say that we must worship him in Ling, would only convey the idea that we must do it in an intelligent manner. See page 27-29.

3. Pneuma is used for the soul, as the seat of the affections.

a. Where the mind is refreshed: as

1 Corinthians xvi. 18. They have refreshed my spirit.
2 Corinthians vii. 13. His spirit was refreshed; and 2 Corinthians ii. 13. I had no rest in my spirit.

b. Where joy is imparted to the soul.

c. Where grief is experienced.

In all the above cases, under a, b, and c, we admit, that the most appropriate mode of rendering *Pneuma* would be by *Sin*, the heart; here, there is no question whether *Shin* or *Ling*, should be employed, as they would both be inappropriate: the latter, however, much more than the former.

4. *Pneuma is used for the disposition and feeling.*


In all the above we admit, that *Sin*, the heart, would also correspond best to the idea of the sacred writers; but *Shin* and *Sin* are correlates, as we have seen, page 9.

Under the head of *Pneuma* in the sense of disposition, Robinson includes the following:

James iv. 5. The spirit that dwelleth in us. 2 Corinthians xi. 4. Receive another spirit. Philipans ii. 1. Fellowship of the spirit.

Here we conceive, that *Shin* is most appropriate, while *Ling* would be wholly inapplicable.


In the above instances, *pneuma* might be rendered by *Sin* the heart, or *É*, the intention, which terms are correlate
with Shin. See p. 9, 10. We need scarcely add, that Ling would be entirely inappropriate.

6. *Pneuma is used for the understanding.*

Mark ii. 8. Perceived in his spirit. Luke i. 80, ii. 40. Strong in spirit. In the first of the above passages, shin, the heart, and in the latter two, Ling seems most suitable.

1 Cor. ii. 11. What man knoweth the things of a man, save the spirit of a man, which is in him? so also the things of God knoweth no man, but the spirit of God. In this passage we contend, that the same term should be employed for the spirit of a man, as for the Spirit of God; but for the spirit of God, Ling could not be employed; as Ling, when used as an adjunct of a being, refers to an attribute or faculty of that being. Shin, however, conveys the notion of the spirit of that being; hence Shin would convey all that the sacred writer intended in the one case, as well as the other.

1 Cor. ii. 12. Now we have received, not the spirit of the world: but the spirit which is of God. Here also the same term must be employed in both instances. But Ling cannot be used for the spirit of the world, because Pneuma is here employed by Paul in a bad sense, while one of the meanings attached to Ling is good, virtuous, &c. Shin, on the contrary, can be used both for the corrupt influence of the world, and for the good spirit of God.

The following instance occurs of Pneuma in connection with nous, Ephesians iv. 23. Be renewed in the spirit of your mind. Where the connection of the two Greek words would be most appropriately expressed by the junction of the Chinese terms shin and shin. See No. 96, on page 9.

**III. Pneuma is used for spirit in the concrete.**

1. *It is spoken of created spirits: as*


In the above instances, the prevailing idea is that of the human spirit existing in a separate state; which the Chinese express by shin. See under the head 'Manes',...
page 11: to which we may add, the shin of Wan-wang, which after his death, ascended and descended in the presence of the Supreme. See Theology of the Chinese, page 218. Inquiry, page 51.

b. The soul of a person re-appearing after death; a ghost. Luke 24: 37, a spirit hath not flesh and bones. Here the antithesis of spirit to body, would point out the propriety of employing the term shin, which the Chinese use to denote what is not corporeal. The supposed appearance of a disembodied spirit is referred to, in the Theology of the Chinese p.p. 153, 179; and Inquiry, page 110. See also page 15, of this pamphlet, under ghosts and spectres; one says that when men are put to a violent death, their ghosts are disturbed, but after a time their shin spirits are allayed. Inquiry, page 115.


In translating Pneuma, in the above passages, the most appropriate term we can find is shin; which is used with reference to a class of spiritual beings, not necessarily good, and sometimes evil, who occasionally trouble mankind with their mischievous influences. A reference to these may be seen in page 115 of the Inquiry, where on being asked, "why so many shin spirits were appearing?" a philosopher replied, that shin spirits and hobgoblins were vague and uncertain things, seeming as if they were, and yet as if they were not, hence the sages forbore to speak of them."

We have a reference to yūn-shin, the spirit of pestilence; called also wān-kwēi, the demon of pestilence; see Inquiry, page 117; to yaou-shin, mischievous sprites, and to hán-shin, the spirit of drought, which was a devilish and monstrous thing. See Inquiry, p. 110. These are spoken of as being expelled by exorcising. The ceremonies for exorcising spirits were used for the purpose of expelling evil influences.
In Mark 5:8, 13, and elsewhere in the New Testament, the word *Pneumata*, in the sense of evil spirits, is interchanged with *Daimonia*, where the reference is evidently to the same thing. In Chinese books we find 神 Shin and 鬼 Kwei thus interchanged, when speaking of spiritual beings of a mischievous kind; in this respect the words in the two languages exactly correspond. See Inquiry, p. p. 106, 108, 117.

d. Evil spirits, or *Pneuma*, with adjuncts. Such as *Pneumata akatharta*, unclean spirits.


*Pneumata ponera*, evil spirits.


In all the above passages, the word 神 Shin may be legitimately employed, as that term occurs in Chinese writers in the following combinations; 鬼神 gō-shin, evil spirits, No. 77; 態神 māng-shin, fierce spirits; 嚇神 lē-shin, mischievous spirits, 114. In order to express the idea conveyed by the sacred writers, in the passages above quoted, the Chinese tell us, that 畏 Ling cannot be employed: as that term conveys rather a good meaning.

The following passages also occur:


These phrases might, we conceive, be represented in Chinese by 鬼之神 the spirits of demons; an instance of such a use of the word occurs in the 古文眉全 Koō-wān-met-tseuēn, section 20, page 9; where a list of temples is enumerated, among which is one dedicated to a general of the ancient 周 Chow dynasty, who was considered 最小鬼之神 the spirit of a very small demon.

There are a few other passages in which *Pneuma* occurs in a bad sense, as:

Mark 9:17, 25. a dumb spirit, i.e. a spirit causing dumbness. Luke 13:11. a spirit of infirmity, i.e. a spirit producing infirmity.

These may be referred to the above category, and translated 神 Shin.
There is also one more. Acts 16:16; a spirit of divination; or a spirit of Python. In which case Shin would be the most appropriate word to represent it: as the Kwei-shins among the Chinese are frequently spoken of with reference to divinations and prognostics. See Theology of the Chinese, page 46, 128, 135.

e. Good spirits.

Hebrews 1:14: Are they not all ministering spirits?

In rendering *Pneuma* in the above passage, we conceive, we should be complying with the usage of the Chinese language to employ Shin, which refers to a class of spiritual beings subject to the Supreme; as in the following extracts from the *國朝儒林正論* Kwo-chaou-jod-lin-ching-lun; 上帝之下有鬼神皆奉天命 以察人心者也，如天子之下有百官皆奉 君命以治人身者也. The various spirits are subject to the Supreme, and all receive the commands of Heaven to examine men’s minds; as the hundred officers are subject to the emperor, and all receive the commands of the sovereign to manage men’s bodies.

To the above passage in Hebrews, some add those in Revelations, which speak of the seven spirits before the throne, which they explain as referring to created spirits. Taken either in that sense, or in the acceptance of the spirit of God, the word Shin would be equally applicable. See Inquiry, page 148.

2. *Pneuma* is used with reference to God, as denoting his immateriality.

John 4:24. God is a spirit. In this connection, we conceive, that Shin is the most suitable term the Chinese language affords. So suitable indeed did this term appear to the unknown author of the Harmony of the Gospels, that he has translated this passage 主為神 The Lord is a spirit. See Inquiry, page 132.

The word Shin it appears to us, would express as fully as any native term can do, the idea that God is an invisible immaterial being. The use of the word Ling in such a connection would imply that he was an intelligent being, and would convey no more idea of his spirituality than did the same term when applied to the four poets of the Sung dynasty. See page 29.
We cannot do better here, in order to show that Shin is adapted to set forth the truth that God is a spirit, than copy what Morrison has given in his Syllabic Dictionary, as the meaning of the word; “Every evanescent (or heu, unsubstantial, not solid,) invisible, inscrutable, spiritual, operating power or cause, is called Shin.” See also page 11 of this pamphlet.

3. Pneuma is used for the Spirit of God; the Spirit of the Lord; the Spirit of Christ; the Spirit of Jesus; the Spirit of his Son; the Holy Spirit; and the Spirit absolutely.

In rendering Pneuma in such connections, we do not see what term can be employed other than Shin, that would give anything like the idea intended to be conveyed by the sacred writer. For the use of Shin, to express the Spirit of the Supreme, we have sundry examples in the Chinese classics. Such as “上帝之神, the spirit of the Supreme Ruler approvingly came down to enjoy the fragrance of a sacrifice”: Theology of the Chinese, page 222. So in the ritual of the present dynasty, the Shin of the Supreme is supposed to come down when the music is played, and the incense offered, at the border sacrifice; while the spirit of the Supreme is supposed to retire, when the sacrifice is concluded. Inquiry, page 47-51. But the use of Ling to convey the idea of the spirit of God, would be wholly inadequate; it would convey indeed the idea of the intelligence of the Divine Being, or of his efficaciousness in answering prayer; but not of his spirit.

Further, the word Pneuma, with reference to the Holy Spirit, or the Spirit absolutely, denotes in the New Testament, not an attribute, or a quality,—not an abstraction or a mere influence; but a real, intelligent, personal agent, possessing in himself, 1. Infinite intellect. 1 Cor. ii. 10. The Spirit searcheth all things, yea the deep things of God. 2. Sovereign will and determination. 1 Cor. xii. 11. All these worketh that one and the self same Spirit, dividing to every man severally as he will. 3. Power. Luke iv. 14. Jesus returned in the power of the Spirit into Galilee. 4. Blasphemy against him is a heinous offence. Matt. xii. 31. Blasphemy against the Spirit shall not be forgiven. 5. He commands. Acts xi. 12. The Spirit bade me go. 6. He forbids. Acts xvi. 7. The Spirit suffered them not. 7. He speaketh to his people. Rev. ii. 3. Hear what the Spirit saith.

In all the above passages, in which the Spirit is spoken of as a person, without adjunct or qualification, the term Ling would be inadmissible; because that word, when standing alone, is not used of a personal agent. The passages just cited have been submitted to intelligent Chinese, accustomed to assist in the work of translating the Holy Scriptures, and the result is a unanimous opinion, that Ling cannot be used in such connections, so as to convey a correct idea of the meaning of the various passages to the native reader. The delegates engaged in the work of translation, have been in the habit of rejecting renderings, which in the judgment of experienced teachers are inappropriate or unintelligible; because the object of the Missionary and Bible translator is to clothe their instructions and renderings, as much as possible, in perspicuous language; if this test were applied in the present case, Ling would undoubtedly be rejected as a translation of Pneuma. The same persons coincide in opinion, that if Shin were employed in the passages quoted, instead of Ling, the whole would be distinct and clear.

We must not omit to mention the confusion which would be introduced into the statements regarding the doctrine of the Trinity, by the adoption of Ling for Pneuma. We have seen above that Shin means spirit, and that Ling means intelligence. It would very inadequately express the idea of the spirituality of God, if we were to say that spirit is intelligence: but we should fail still more in conveying a proper idea of our meaning, when wishing to inculcate the divinity of the Holy Ghost, if we were to assert that intelligence is spirit. If we were to use Shin and Ling, in such connections, the Chinese would get the idea that we were employing terms nearly synonymous to explain one another; but not that we wished to set forth the mysteries of the Christian faith. They already believe that spirit and intelligence, are nearly allied; the one being the quality, and the other the subject
in which it exists; but they would not gather from the statements above alluded to, that God is a spirit, or that the Holy Ghost is God. Again, the phrase 神之靈 the intelligence of spirit, or 聖靈 holy intelligence, would not under any circumstances convey the idea, that the Holy Spirit was a real intelligent agent, distinct from the Father and the Son, and yet equally with the Father and the Son, a divine person. It is because of the imminent hazard there would be of representing the Holy Spirit as a mere quality, and thereby of undermining one of the most important doctrines of the Gospel, that we object so strongly to the employment of Ling as a translation of Pneuma. It is not merely because we wish to oppose the use of Shin in the sense of God, that we object to the employment of Ling for Pneuma; but because we have been driven thus to object, by philological necessity, and by a sense of fidelity in the translation of the Scriptures. Our statements both oral and written, up to the time when we began to examine the meaning of Ling more accurately, will go to prove, that our predilections lay the other way; and that we were rather disposed, if we could, to coincide with those brethren who proposed some other term than Shin as a translation of Pneuma. But on enquiry and examination, we have been compelled to relinquish every other term, and fall back upon Shin, as the only proper representative of Pneuma, in the New Testament. Should this be attended with disastrous consequences, with regard to the adoption of Shin as a translation of Theos, we cannot help it,—we have only to do our duty, let the consequences be what they may. It may be, that some of those missionaries who have argued perseveringly for the adoption of Shin as a translation of Theos, may be led, when they see its greater applicability to represent Pneuma, and the utter inadequacy of other terms to supply its place in the latter sense, to relax their former advocacy, and taking refuge in the transferred term for Theos, adopt Shin for Pneuma.* It may be also

* In this, however, we are by no means sanguine. One of the advocates of Shin in the sense of God has said, “This word we must use to render Elohim and Theos, malgré all objections.” Another says, “This is a simple matter of fact, to be determined not by arguments, not by long quotations from ancient works, though these have their use in illustrating the subject, but by the hearing of the ear.” The holding of such language, with reference to a question of philology, which can only be determined on the authority of standard
that the Directors of the Bible and Missionary Societies, seeing the danger connected with the employment of a term of so broad a signification as Shin for Theos, and of one so similar to it in one respect for Pneuma, may be led to hesitate, before they take any decisive steps in their adoption. Should such be the case, however, we wish it to be understood, that our object is no other than the setting what we conceive to be the true state of the case before both Missionaries and Bible Directors, leaving the responsibility of any steps that may be taken as a result of our representations to the parties themselves.

Those who advocate Ling, as the most proper translation of Pneuma, will probably publish their reasons for its adoption. We are persuaded, however, that they cannot bring any arguments to prove that Ling means spirit, which would not more forcibly attest that Shin means spirit. If they refer to the Chinese Dictionaries, they will find the lexicographers all explaining Ling by Shin. If they consult European sinologues, they will find them more strongly in favour of Shin than of Ling, in the sense of spirit. If they take the definitions of native writers as their guide, the preponderance of their evidence, would be in favour of Shin for spirit. If they trace the term to its connection with the human spirit, and argue therefrom, that it may also be employed for the spirit of God, they will find that Shin is used much more definitely for the mind of man; and in a variety of instances where Ling cannot be employed. Is Ling in some equivocal instances, used for the soul? Shin is unmistakeably so. Is Ling ever inscribed on the parental tablet, which is considered the seat of the spirit after its departure? so is Shin, much more frequently, and almost universally. In short, it is more than probable, that had it had not been for the adoption of Shin as a translation of Theos (which we consider improper), no one would have thought of using Ling as a translation of Pneuma in the formulary of 'the Spirit of God'.

The modern advocates of Shin in the sense of God, formerly used that term for spirit, and continued so to employ it up to the time of their changing their minds. Among those works, utterly discourages those who may expect to produce conviction in the minds of their opponents. It shews that they have resolved on a certain course, in spite of evidence, and takes the matter out of the field of argument altogether.
who wish to use Shin as the translation of Theos, there are
some who still consider Ling to be inadequate as a transla-
tion of Pneuma, and who would, if left to themselves, prefer
fung, the common term for wind, to one signifying intel-
ligence. From which we infer, that Ling is by no means
the term which would at first sight recommend itself to any
one's judgment as the best translation of Pneuma.

It has been argued by those who advocate Shin as a gene-
ric term for god, that if we deny that it bears that sense (as
the Chinese have no other term equally extensive in that ac-
ception), we deny in fact, that the Chinese have any gene-
ric for gods. As a counterpart to this, we may observe, that
if our opponents deny that Shin is the generic term for
spirit, (as the Chinese have no other term equally extensive
in that acceptation,) they deny in fact, that the Chinese
have any generic for spirit. It is much more likely, that
they should have a generic for spirits, than a generic for
gods; we have proved that Shin is the generic for spirits:
and if as a result thereof it should appear that they have no
generic for gods, we cannot help it. The Chinese, however,
do not seem to want the latter; they worship spirits gene-
 rally, in a subordinate sense, and with an inferior service;
there is one being, however, namely Heaven, whom Morrison
calls the unknown God of Confucius; he is also called Shang-
te, or Te; these terms with them express the idea of God by
way of eminence; such a being is worshipped among them by
the highest personage on earth, and with the highest honours,
while he is appealed to by all in the seasons of the greatest
need; with regard to the worship of this being, the Chinese
are a sort of monotheists; the term by which they designate
him is extensible to only a few others; beyond these they
have no genus of gods, so to speak; they do not therefore
need a generic term: if we want a generic term that shall
equally designate God by way of eminence, and the whole
turba Deorum, we must make one; we therefore transfer
the term.

The simple state of the case appears to be this: Shin
means spirit, and Ling means intelligence; these two terms
in the concrete, when referring to invisible beings correspond
very much to each other, and can be used interchangeably,
as the words spirit and intelligence when taken in that sense,
might be interchanged in English; yet no one would ever
think of substituting intelligence for spirit, in any other case
than in such wherein they exactly correspond. Let any one
try the word intelligence in any of the passages where Pneu-
ma occurs in the New Testament, except where it refers to
good spirits, and see how it will read; so he may be assured
would Ling stumble a Chinese reader, if substituted for Shin
in similar circumstances. Neither of these terms, again, are
suitable as a translation for Theos, for though both the Shins
and Lings are worshipped beings, and in that sense are used
interchangeably by the Chinese, yet they are not to be con-
sidered gods, even in the sense of heathen nations. The
Chinese do not employ either of these terms to designate the
Ruler and Disposer of all things, and consider the whole
host of Shins, as well as Lings, to be subject to the great
Ruler and Disposer, who is nevertheless himself a Shin; in
the same way that we account all the spirits and intelligen-
ces of the invisible world to be under the government of God,
while we do not deny to him the attributes of spirituality or
intelligence. In a certain sense God may be called the
spirit or intelligence of heaven, and in such acceptation the
expressions may be synonymous; but let any one take the
word spirit or intelligence (without the word heaven, or any
other qualifying epithet), and use either of them in the place
of the word God in any passage where the Divine Being is
spoken of absolutely throughout the Scriptures, and he will
see how inadequate and revolting a sense it gives: so we
again assert, would the word Shin, if similarly dealt with,
confound a Chinese reader.

In the course of the debate on this question, it has been
urged, that as the advocates of Shin in the sense of spirit,
contemplate using it in the kat' exochen sense, so the advo-
cates of Shin as a translation of Theos, can use it in the
kat' exochen sense, with the same propriety; since Shin
has never been used by Chinese writers for the spirit by
way of eminence, no more than it has for God by way of
eminence. To this we would reply, that the cases are by
no means parallel. The idea of the spirit by way of emi-
nence is an idea peculiar to Christianity; the idea of God
by way of eminence is common to all nations: we cannot
expect therefore to find the one in heathen books, but we
might fully anticipate meeting with the other. The Chi-
nese have the idea of God by way of eminence, and they
employ for the purpose of expressing that idea, the terms
T'een (Heaven), Shang-té (the Supreme Ruler), and Té (the
Supreme). But they never employ Shin for that purpose:
and when it is so employed by foreigners, the Chinese object
most strongly against it, as a violent misapplication of the
term, which according to the meaning thereof, it will not bear. 神 Shin, they say, is merely the 氣 K'he, spiritual energy, or the 智 Ling, intelligence of heaven. We need not wonder then that we cannot find it used for God by way of eminence: the wonder would rather be if we did meet with it so applied. For us to use it in that sense, therefore, would not only be unusual, and a sense in which it has never been found, but objectionable, and a sense in which it could not be found, according to the proper meaning of the word. God 神 exochen in the S. S. implies the possessor of supreme authority, divine by way of eminence, including all that is essential to deity carried out to extreme perfection, and understood exclusively; to express which the word Shin would be very inadequate. The spirit 神 exochen, when used of a person, denotes the immaterial being by way of eminence, possessing in himself all that is spiritual, and the immediate author of spiritual life in the hearts of Christians, but by no means the only spirit. To use the term Shin to convey this idea in Chinese might be unusual, but would not be incongruous or improper. It might sound strange in the ears of a Chinese to speak of the Spirit absolutely, but it would not be objected against, as unidiomatic.

Before closing this paper it may be necessary to allude to a third term, viz. 風 fung, which has been proposed as a translation of Ruach and Pneuma, and partially adopted by Drs. Morrison, Milne and Marshman, in their versions of the Scriptures. See Inquiry p.p. 129-133.

風 Fung is thus explained in Morrison's Syllabic Dictionary: "The breath of nature is called fung; the wind; air in motion; custom; usage; spirit; temper; feeling; to scatter or disperse, as by the wind; to diffuse instruction, or affect by example; haste; fleetness; the sexual appetite among cattle; vulgarly used for insanity."

Kang-he has quoted the following sentences in illustration of the meaning of Fung: "風以動萬物也 wind is that by which all things are put in motion." Then follows

* A writer in the Chinese Repository, Vol. XVIII. No. 9, calling himself Philo, has mistranslated the above sentence and rendered it: "The producer of all things is fung, or spirit." We cannot imagine what authority Philo could have for rendering 動 tung, the producer: Morrison gives him no warrant for so doing. 動 Tung, as an active verb, according to Morrison, means to excite or agitate; not to produce. Philo tells us, the Chinese say, the word in ques-
a quotation from the philosopher 莊子 Chwang-tsze, who says "大塊噫氣其名為風 when the great frame of nature breathes forth its breath, it is called 風 wind."* Kang-he then quotes from the 河圖 Hô-too, the following: "風 者天地之使 the winds are the messengers of heaven and earth."† Another quotation brought forward by Kang-he

ition means to produce, to bring into existence. We shall be obliged to him to show us the Chinese lexicographer or commentator who so explains the word. Philo's object in thus rendering the passage is doubtless to exalt his fung into an intelligent agent, "who, he says, brings all things into existence." This appears more evidently in his synopsis at the close, where he says, with reference to this quotation, "spirit means, 3. the producer of all things; an active agent, from and by whom the Chinese conceive all things derive their existence." We object altogether to this mode of representing the sentiments of the Chinese, who do not conceive of the wind, as an active agent, from and by whom all things derive their existence. Grammarians tell us, that 誰 is applied to persons and rational beings. Fung in the estimation of the Chinese, is without life and reason; the use of the masculine or feminine relative, in connection with fung, is therefore improper.

* With reference to this passage, Philo says, at the close of what he calls his philological diversions, that "the breath of the Great Unity, is the spirit that gives life to all beings; it is a divine and all-pervading influence." The Chinese author, however, gives no sanction to this fancy, which is to be ascribed to Philo's own imagination.

† Philo has quoted this passage also, and translated it, "the messenger of heaven and earth is spirit"; because 使 shè, when connected with 巿 kwô, a nation, means a national messenger, or an envoy, Philo would argue that it is here a title of honour, equivalent to our word ambassador, and therefore implies an intelligent messenger. The passage adduced by him from the Psalms, if rendered as it ought to be, "who maketh the winds his messengers," would indeed correspond to the quotation from the Chinese author, in which case wind would be equivalent to fung, and messenger to shè. The Hebrew poet, however, did not as we conceive, mean to say, that the winds are employed as intelligent envoys, but that they are used by the author of all to accomplish his purposes, as flames of fire are also his ministers. When Philo goes on to say that "the Chinese believe heaven and earth to be the chief of all their gods; and the invisible agent, of which we discourse (viz. wind), they regard as the ambassador of these high divinities,—everywhere abroad exciting to life, and bringing into their proper forms all the myriads of beings that fill the universe," he has drawn entirely upon the resources of his own imagination, and laid to the charge of the Chinese things which they know not.
The superior and inferior principles of nature are agitated (as with gusts of anger), and wind is produced." From the explanation of meteorological changes contained in the 竄雅 Urh-yày Dictionary, Kang-he quotes the following: "南風謂之 凱風, 東風謂之谷風, 北風謂之京風, 西風謂之泰風. " The southern wind is called the pleasant wind, the eastern wind is called the vegetative wind, the northern wind is called the cool wind, and the western wind is called the great wind." From the 禮樂記 Lè-yō-ké is also quoted the following: " 八風從律而不紊 the eight winds follow a certain law, and are not irregular." Here an explanation is attached which intimates that the eight winds refer to the winds from the eight points of the compass. Kang-he then quotes a passage from the 史記 律書 Szè-ké-leüh-shoo, as follows: "The north-east wind is called 條風 teau-fung, or twig wind, and prevails at the commencement of spring, (when plants shoot forth twigs); the east wind is called 明庶風 ming-shóó-fung, bright and effulgent wind, and prevails at the vernal equinox; the south-eastern wind is called the 清明風 tsing-ming-fung, clear and bright wind, and prevails at the commencement of the summer; the southern wind is called the 景風 king-fung, glowing wind, and prevails at the summer solstice; the south-western wind is called 冬風 láang-fung, cool wind, and prevails at the commencement of autumn; the western wind is called 開闢風 ch'hang-hō-fung, the opening and shutting wind, and prevails at the autumnal equinox; the north-western wind is called 不周風 püh-chow-fung, the incomplete wind, and prevails at the commencement of winter; the northern wind is called the 廣莫風 kwànɡ-mö-fung, wide wasting wind, and prevails at the winter solstice."

The 話文 Shwô-wán dictionary has a sentence much to the same effect as the above, to which is added the following: "風動蟲生, 故蟲八日而化 when the winds are agitated, insects are produced; hence it is, that insects pass through their metamorphoses in eight days;" alluding to the
eight quarters from whence the winds come. To return to Kang-he, we have next the following quotation from the Chow dynasty: "By means of the twelve winds, they examined whether heaven and earth would be harmonious, and pointed out the omens to be deduced from that which was unusual and discordant;" the commentator here says, that "at the twelve periods, the winds blew into the musical pipes, by means of which the harmony of nature might be ascertained." In all the above quotations, the meaning attached to 風 fung, is that of wind, or air in motion. Whatever powers may be ascribed to it, they are all derived from a higher source; and, however employed, neither will nor intelligence is ascribed to it, further than attaches to the word wind in western languages.

Kang-he then goes on to give another class of meanings derived from and dependent on the original one; such as "散 to loosen and expand," quoting from the Book of Diagrams: "風以散之 (nature) by means of the wind expands (organic beings):" also "風風 swift as the wind," in illustration of which, we have a quotation from the 左傳 Tso-chuen, "凱至 Këô.ché thrice encountered the troops of the Tsoö country, and on seeing the chief, he dismounted, threw off his helmet, and avoided him, swift as the wind."

The Lexicographer then says, that 風 fung means instruction; quoting from the Shoo-king: "彰善懲惡樹之風聲 distinguishing the good and discouraging the bad, establish for them the sound of instruction." Another

* The above passage is quoted by Philo, who says, "it is not clear in what sense the word fung is there used." We think it is very clear, and that there can be no mistake about its meaning wind, and nothing else. The eight quarters from which the winds blow, and the names given to them, make this evident. In his summary, Philo gives as the meaning of the phrase under consideration; "the spirit of the chief gods, heaven and earth, moving everywhere, communicating life to all the myriads of animals, vegetables, &c." Here is another specimen of his groundless inferences, to which the Chinese author gives not the least sanction.

† Philo has produced this quotation among others. We merely refer to him here, however, to notice an expression employed by him when commenting thereon. His words are: "Wind—or, as the Chinese will have it, the spirit of the gods—renovates and gives life
quotation from the Shoo-king is also adduced, as follows: "四海之内咸仰朕徳時乃風 should the people within the four seas all look up to my virtue, it would be entirely owing to your instructions." The commentator renders the meaning of 風 fung here unmistakeable, explaining it by 教 instruction. A quotation is then adduced from the preface to the Book of Odes, as follows: "風之始也 the beginning of instruction"; which the commentator explains by saying, that 風 fung here alludes to the political instructions of the princes of the empire.

Kang-he then couples 風俗 fung súh together, in the sense of manners and customs; adducing a quotation from the禮記 Lè-ké, in which it is thus used: "移風易俗天下皆安 when we change the manners and reform the customs, the whole empire will be tranquil."

Kang-he then brings forward 風 fung, as the name of a disease, quoting the左傳 Tsò-chuén, as follows: "風疾求疾 when the fung sickness is excessive, it affects the extremities." The 風 fung sickness is said to be both acute and chronic.

The Lexicographer then tells us, that 風 fung means 軀 apt to stray; and quotes the Shoo-king, as follows: "風馬 when horses and cows are at heat," which the commentator explains by saying, that "horses and cows being at heat, are apt to stray." Another passage is quoted from the左傳 Tsò-chuén, to the effect, that "惟是風馬牛不相及也 (the place in question is so distant) that horses and cows, when at heat, would not wander so far."

A commentator thereon remarks, "風 fung means to be given up to wandering; when the male and female of quad-

to all beings." This is very unfair; all that stands for "the gods," in one passage quoted by him is 六塊 tà-kwaé, the great frame of nature: and all that can, even in his own estimation, be construed as "renovating and giving life" is 動 tung, to excite or agitate. To extract such an idea as he has, therefrom, is most unwarrantable. The Chinese will not have it. But Philo will have it, that "wind signifies the spirit of the gods," whether the Chinese will have it or not.

Rheumatism or palsy.
rupeds lead each other away, it is called 風 being at heat; at such times horses and cows are apt to wander, because the males and females urging one another on, give way to their straying propensities, and wander far away."

Kang-he then adduces the word 風 fung, as forming with other words, the name of a country, of a place, of an office, of a bird, of a scarecrow, of a weathercock, and of a plant; in all of which there is little or no reference to the original meaning of the word; we therefore pass them over. It is also used as a surname.

Kang-he further tells us, that 風 fung is used in the sense of "infatuated," quoting a passage from the 神異經 Shin-é-king, which says, "that in the western regions there is a class of persons, who, with dishevelled hair, run towards the east; some call them 狂 mad, others 顰 silly, others 犯 extravagant, and others 風 infatuated."

Kang-he then gives the meaning of this character, when the tone is changed to 風 fung; in which case it means to insinuate; quoting from the preface to the Book of Odes, which says, "There are six kinds of strains in which these odes are written; the first is called 風 fung, and this strain is employed when 上以風化下 superiors by their instructions aim at reforming their inferiors, or when 下以 風刺 上 inferiors by insinuations, seek to satirize their superiors. These insinuations are generally elegantly expressed, but are intended to convey some sly reproof. Those who utter them are not to be considered as blameworthy, while those to whom they are addressed are put on their guard; hence they are called 風 insinuations". The commentator on this passage says, "Instructions and insinuations are all couched in metaphorical language, without being plainly expressed."

The above, with the exception of a few quotations, shew how 風 fung is read in poetry, and which are not adduced with the view of shewing the meaning of the term, is all that Kang-he gives under this character; from which we gather, that the original and principal signification of 風 fung is wind; with this is connected the ideas of scattering and of swiftness, which are usually associated with wind in all languages. It is not unusual, also, to give the name of wind to certain descriptions of disease, in other countries, as
well as in China. To wind, is also used by western writers in the sense of perceiving and following by the scent, which resembles in some respects the meaning attached to fung, when male and female quadrupeds are led astray by each other's scent. The Chinese employ the word fung, in the sense of instruction, possibly because of the influence which instruction has upon the mind, resembling that of the wind upon grass or trees, bending them in the direction in which it blows; and their using the term under discussion in the sense of manners and customs, is not unlike the meaning we attach to air, when alluding to the manner or mien of a person, which is applied to manners or gestures, as well as features.

Morrison in his Syllabic Dictionary, under fung, has adduced several instances, in which that word is coupled with others; such as fung-k'he, spirit, temper, or feeling; and fung kih, air, spirit, general manner. Granting, however, that fung, in such instances, may be translated spirit, it is evident, that it is only in one or two of the senses in which that word is employed, equivalent to Nos. 5 and 8 of the definitions given by Johnson; but how little adapted it would be to represent the general ideas attached to spirit, would appear evident by the slightest application of it to those purposes. Let any one attempt, for instance, to employ the word fung, to express intellectual being, the soul of man, an apparition, intellectual powers distinct from the body, animal spirits, or anything eminently pure and refined, and he will succeed as well in conveying his conceptions to the mind of the Chinese, as he would to an English reader by the use of the word wind for the same purpose. Fung is never used by the Chinese for the soul, or vital principle, for the rational spirit, for the animal spirits, nor for the spirit and essence of anything. It is not antithetical with body or matter, nor is it correlate with soul, mind, heart, thoughts, views, will, feelings, or disposition. Fung is never used for the manes of deceased persons, ghosts, spectres, spirits, invisible intelligences, fairies, genii, elves, or hobgoblins; for all of which, Shin is employed, and in which senses, the term proposed as a translation of Ruach or Pneuma, ought to be found used. We might therefore presume, without inquiry, that fung would not convey to a Chinese reader those ideas, which are intended to be conveyed, in those passages of the New Testament where Pneuma is employed. To make the matter more
clear, however, we will just test the word in a few instances.

In John iii. 18. the meaning intended to be conveyed by *Pneuma* is wind, and therefore would be well represented in any language by the common word signifying wind; but let any one, acquainted with Chinese, attempt to introduce 風 fung into the following passages, and see what idea would be thereby conveyed to the native reader. 1 Cor. xv. 45. A quickening 風. 1 Thess. v. 23. Preserve your whole 風, and soul and body. Rom. viii. 10. The 風 is life because of righteousness. 1 Cor. v. 3, 5. Present in 風: that the 風 may be saved. Col. ii. 5. I am with you in 風.

In all these cases the employment of the word 風 fung would be as unintelligible to the Chinese as would the word *wind* in English. Should any one object, that we are here supposing an impossible case, for no one would ever think of employing fung in such instances; we would merely remind him that Marshman has done so in his version: and every one who adopts fung as the usual representative of *Pneuma*, to be consistent, should do the same. We specify Marshman's version in particular, because he appears to have been more steadily attached to 風 fung as a rendering of *Pneuma* than any other translator: although in most of the instances cited, both Morrison's and Marshman's versions correspond. We shall here quote a few passages from the latter, and in so doing shall translate fung by wind, as we are fully warranted in doing; *wind* being the first idea that would strike a Chinaman's mind, on meeting with fung in most of the following passages, and *spirit* the last.

Rom. viii. 16. The wind itself beareth witness with our *winds*. 2 Cor. vii. 13. His wind was refreshed. 2 Cor. xii. 18. Walked we not in the same wind? 2 Cor. xi. 4. If ye receive another wind. 1 Cor. ii. 10, 12, 13. The wind searcheth all things. Now we have received not the wind of the world, but the wind which is of God. Comparing windy things with windy things. 1 Cor. xiv. 15. I will pray with the wind: I will sing with the wind. 1 Cor. xv. 44. It is raised a windy body: there is a windy body. 1 Cor. xiv. 32. The winds of the prophets are subject to the prophets. Eph. ii. 2. The wind that now worketh in the children of disobedience. Mark ix. 17. My son hath a dumb wind. Luke iv. 14. Jesus returned in the power of the wind into Galilee. Acts ii. 17. I will pour out my wind upon all flesh. Acts viii. 39. The wind of the Lord
caught away Philip. Mark i. 23. There was a man with
an unclean wind. Acts xx. 22. I go bound in the wind
to Jerusalem. Acts xxi. 4. Said to Paul through the wind.
Rom. viii. 4. Walk after the wind. Rom. viii. 5. They that
are after the wind do mind the things of the wind. Rom. viii.
6. To be windy minded is life and peace. Rom. viii. 9. Ye
are not in the flesh but in the wind. Rom. viii. 13. If ye
through the wind do mortify the deeds of the body ye shall
live. Rom. viii. 15. Ye have not received the wind of bond-
dage, but the wind of adoption. Rom. viii. 23. The first
fruits of the wind. Rom. viii. 26. The wind helpeth our
infirmities. 1 Cor. ii. 4. In the demonstration of the wind.
1 Cor. vi. 17. He that is joined to the Lord is one wind.
1 Cor. xii. 4. Diversities of gifts but the same wind. 1
Cor. xii. 9. The gifts of healing by the same wind. 1 Cor.
xi. 10. The discerning of winds. 1 Cor. xii. 13. By
one wind we are all baptized into one body, and have been
all made to drink into one wind. 1 Cor. xiv. 2. In the
wind he speaketh mysteries. 2 Cor. iii. 6. The wind
giveth life. 2 Cor. iii. 8. The ministration of the wind.
2 Cor. v. 5. The earnest of the wind. Gal. iii. 2. Received
ye the wind by the works of the law. Gal. iii. 3. Having
begun in the wind. Gal. iii. 5. He that ministereth to you
the wind. Gal. v. 17. The flesh lusteth against the wind.
Gal. v. 18. Led of the wind. Phil. ii. 1. Fellowship of the
wind. Col. i. 8. Your love in the wind. 1 Thess. v. 19.
Quench not the wind. 1 Tim. iii. 16. Justified in the wind.
1 Tim. iv. 1. The wind speaketh expressly: giving heed to
seducing winds. 1 John iv. 1. Believe not every wind,
but try the winds, &c.

We must give Marshman credit, however, for discernment
at the expense of consistency, inasmuch as he has not
ventured to render Pneuma by fung in every instance.
The employment of fung for Pneuma in the concrete, has
appeared to him in some cases inadmissible, and he has
very properly substituted Shin, in such passages as the
following: Luke xxiv. 37. They supposed that they had
and bones, as ye see me have. Luke ix. 39. Lo ! a spirit
taketh him. Luke x. 20. Rejoice not that the spirits are subject to you. Matt. xii. 45. Seven other spirits more wicked than himself. Luke ix. 42. Jesus re-
buked the unclean spirit. Heb. i. 14. Are they not
all ministering spirits?
Though dissatisfied with fung, however, Marshman has not in every instance been equally happy, in the selection of a substitute: for in Matt. viii. 16. Mark ix 20. Mark iii. 11. &c. he has curiously connected the words 鬼 kwei and 風 fung together; which combination gives something like the idea of *demoniacal wind.* In Matt. x. 1. he has, for unclean spirits, 汚髒 unclean souls; and in Luke iv. 36. he has for the same, 汜魔 unclean devils; so that he does not appear to have been satisfied with any of his renderings of *Pneuma,* but to have shifted about from one to another, like a man at a loss which to choose.

With reference to the divine spirituality, however, he appears to have been most at a loss; for, aware as he must have been, that the passage in John iv. 24. if fung were employed, would convey to the Chinese mind no conception at all of the divine spirituality, or of the worship due to God, he has adopted 靈 Ling for *Pneuma*; but this, as we have already seen, would only teach the Chinese that God is an intelligent being, and must be worshipped in an intelligent manner. In those passages, again, where the Spirit of God, of the Father, or of Christ is spoken of, Marshman seems to have thought 靈 Ling inadmissible, as giving only the idea of the intelligence or influence of the Divine Being. Still, not liking to trust entirely to the word 風 fung, to convey the idea of the sacred writer, he has adopted the formulary of 神風 Shin-fung, the spiritual wind; and sometimes of 聖風 shing-fung, holy wind, or 聖神風 holy spiritual wind, where nothing but *Pneuma* is to be found in the original. This, however, a correct translator would not do. Either the word fung means spirit, in the sense in which *Pneuma* is thus employed, or it does not; if it does, let it be used alone without any adjunct, and it will answer the end in view; but if it does not, let the use of it be avoided, rather than seek to sustain it by props, which after all, only shew its weakness and insufficiency.

We come now to the consideration of an objection that may be brought by the advocates of 風 fung, as a translation of Ruach and *Pneuma*; that in the Hebrew Scriptures, the same word is used for both wind and spirit, and that interchangeably, apparently without impediment or difficulty; it is therefore presumed, that we could do the same in Chinese.
To this we reply, that the employment of one term, and of one only, to express the different ideas of wind and spirit, is a peculiarity of the Semitic, which does not obtain in other languages: and that, in every case where such peculiarity does not prevail, it would be a forcing of the language, to employ one term, to express both ideas, and involve the writing in obscurity. The Hebrews use the common word for wind in the sense of spirit, and have no other word for wind than the one which they are in the habit of using for spirit; this is owing to the poverty of their language; a poverty which is to be lamented, as sometimes involving the sense in obscurity.

Were we called upon to translate the S. S. into a language, in which the same peculiarity obtained, we should be obliged to adopt but one term to express both ideas. This is precisely the case with the ancient Syriac, which possesses only one word for wind and spirit. Hence in the Peshito version Ruach is employed, wherever pneuma and anemos stood in the original; and in the modern version of the New Testament into Hebrew, edited by Greenfield, the same course is pursued; because the authors of the above-named works had no resource, but to represent both wind and spirit by the same word. In the Arabic language, however, which is of the same family, this peculiarity does not obtain: the Arabic, like the Hebrew, expresses spirit by ruach, but it has a variety of words to represent wind, among the most common of which are bad, hawa and rih: the latter of these has been selected by the authors of the two Arabic versions of the New Testament now before us, to render anemos. The Turkish, which is distantly related to the Semitic dialects, employs ruach for spirit, and rouziguiar or yel, for wind; hence the same distinction in the rendering of the two words may be kept up.

The authors of the Septuagint version, in translating from the Hebrew into Greek, found one word (ruach) in the former language standing for two ideas, viz. wind and spirit. In the language into which they were translating, there existed a variety of terms, by which these two ideas could be expressed. They found, that the former could be well represented by the Greek anemos, the common word for wind. The latter of the two ideas could not be expressed by the same term, so as to secure intelligibility; and wishing perhaps to adhere as closely as possible to the figurative language of the original, they selected a term derived from breath and breathing, to express the sense intended to be
conveyed by *ruach*, when referring to spirit and spiritual beings. This word was *pneuma*, derived from *pneon*, to blow; hence a blast of wind; the air we breathe; and (connected with other words), the breath of life; to collect breath; to give up the ghost, &c.; it was used also by Polybius for *life*, and by Phoenix *Ath*., for the spirit; a living being; as well as by Sophocles, metaphorically for spirit, feeling, &c. (See Liddell and Scott's Greek Lexicon, under the word.) In this respect, it assimilated in some degree to *psyche*; but having to use that term so extensively (about 660 times) for *nephesh*, soul, the Septuagint writers preferred *pneuma*, as the representative of *ruach*, in its more spiritual sense. Thus *ruach* has been rendered in their version, when the idea intended to be conveyed was wind, by *anemos*, about 50 times; while the instances in which the same term, occurring in the sense of spirit, has been rendered by *pneuma*, amount to 270. We may just notice in passing, that there are about twenty other modes of rendering *ruach*, adopted by the Septuagint writers, which we do not think it necessary at present to dwell upon. The New Testament writers have generally followed the authors of the Septuagint, in the adoption and use of the above terms: i.e., they have not employed one single term for expressing the various ideas which were represented by *ruach* in the Hebrew language; mainly, we conceive, because they were not necessitated so to do, as the Hebrews were, by having only one term at their disposal; and because one term would not have answered the purpose, to express the twofold idea to the minds of those for whom they wrote; except in John iii. 8, where there is a kind of paronomasia. They therefore divided the meaning of *ruach* into physical and metaphysical, taking *anemos* to represent the former, and *pneuma* the latter. All translators of the Scriptures, whether of the Old or New Testament, have (except where they were prevented by the necessity of the case, as in the Syriac and the modern Hebrew), done the same. Witness the Arabic, Turkish, Latin, French, Italian, German, Spanish, Portuguese, English, &c., which have all represented the two ideas of wind and spirit, by distinct terms. It is true, they have most of them employed a term, to represent spirit, by one drawn from the word to breathe, because perhaps they had no other term at their disposal. Were we called upon to translate *pneuma* into Chinese by a word of this class, we should select, not 風, *fung*, but 氣 *k’he*, which latter approaches more nearly to the Greek and Latin terms.
pneo and spiro, than the former. see Inquiry, page 90. But 氣 k’he, though answering in this respect to *pneuma*, is not fit for our purpose, because it is never used in the concrete. Its correlate 神 Shin is; and upon Shin, and Shin alone, do we feel ourselves compelled to fall back, as the only legitimate and suitable representative of Ruach and Pneuma, in the sense of Spirit and Spiritual Beings.