



AN INQUIRY
INTO THE
PROPER MODE OF TRANSLATING
RUACH AND PNEUMA,
IN THE CHINESE VERSION OF
THE SCRIPTURES.

By W. H. MEDHURST, SEN.

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To Mr. S. Julien, Membre de l'Institut,
as a small testimony of the high esteem
also of the deep gratitude for his favours to

AN INQUIRY

Jos. Turner.

INTO THE PROPER MODE OF TRANSLATING

Paris Feb. 28
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Chas. Johnson

2/27/14

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 whereunto 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.

Anon.

"The balmy *spirit* of the western breeze."

2. An immaterial substance ; an intellectual being.

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

"She is a *spirit* ; yet not like air or wind,
Nor like the spirits about the heart or brain ;

Nor like those spirits which alchymists 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 bodyless and free,
And though confined is almost infinite."

Davis.

"I shall depend upon your constant friendship ; like the trust we have in benevolent *spirits*, who, though we never see or hear them, we think are constantly praying for us."

Pope.

"If we seclude space, there will remain in the world but matter and mind, or body and *spirit*."

Watts.

"You are all of you pure *spirits*. I don't mean that you have not bodies that want meat and drink, and sleep and cloathing ; but that all that deserves to be called *you*, is nothing else but *spirit*."

Law.

3. The soul of man.

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

Bible.

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

Shakspeare.

"Everything that you call yours, beside this *spirit*, is but like your cloathing."

Law.

4. An apparition.

"They were terrified, and supposed that they had seen a *spirit*."

Bible.

"Perhaps you might see the image, and not the glass ; the former appearing like a *spirit* in the air."

Bacon.

"Whilst young, preserve his tender mind from all impressions of *spirits* and goblins in the dark."

Locke.

5. Temper ; habitual disposition of mind.

"A malicious and revengeful *spirit*."

Tillotson.

6. Ardour ; courage ; elevation ; vehemence of mind.

"The cavaliers began to recover their *spirits*."

Swift.

7. Genius ; vigour of mind.

8. Turn of mind ; power of mind, moral or intellectual.

9. Intellectual powers distinct from the body.

10. Sentiment ; perception.

11. Eagerness ; desire.

12. Man of activity ; man of life, fire, and enterprise.

13. Persons distinguished by qualities of mind. (Obsolete.)

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

T'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.

SPIRITED. 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. 神 *Shin* and 靈 *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 a 生神 *living soul*. 165.

That in which men and brutes 同者神 resemble each other is the *living principle*; that in which they 異者形 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 心 heart and 神 *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 飛神 flight of *mind*. 22.

Our 神 *minds* are said 飛 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 成神 constitute the human *mind*. 191.

His composition moved the 睿神 intelligent *mind* of the Emperor. 176.

The tendencies of the 人神 *minds* of men, &c. 156.

- To 守神 control one's *mind*, in obedience to nature. 23.
 Dwelling alone, I allow 遨神 my *mind* to wander. 173.
 To 寧親 soothe one's parents is the best way to 寧神
 quiet one's own *mind*. 33.
 To 潛神 withdraw one's *mind* in meditative reflection. 43.
 By 娛神 exhilarating the *spirit*, to retard the approach of
 old age. 44.
 The sound of music 爽神 exhilarates one's *spirit*. 47.
 The morning dew 爽神 exhilarates one's *spirit*. ib.
 He moved his hearers 爽神 and electrified their *spirits*. ib.
 The thought of parting 驚神 scares my *spirit*. 178.
 酒亂其神 Wine confuses the *spirit*. 51.
 Joy or sorrow 亂神 disturbs the *spirit*. ib.
 Sleep has 清神 tranquillized my *spirit*. 190.
 To 安神 compose one's *spirit* in the inner apartments. 87.
 To 栖神 cause one's *spirit* to be satisfied with delight. 141.
 Recline on a high pillow, 熙神 and felicitate your *spirit*. 89.
 Your elegant language 暢神 delights my *spirit*. 169.
 If you 休神 give rest to your *spirit*, your *spirit* will re-
 main with you. 112.
 I 含神 hold in my *spirit* and still myself in silence. 164.
 The one breath of nature 孔神 perforates my *spirit*. 146.
 III. *Shin* is used for the animal spirits.
 The 精神 animal spirits follow the dictates of reason. 32.
 The 精神 animal spirits of lovers accord to each other. ib.
 Waking up from sleep, we feel our 精神 animal spirits
 invigorated. ib.
 The approach of evening 凝神 freezes up one's *spirit*. 28.
 To 頤神 nourish the animal spirits and promote longe-
 vity. 93.
 The harp 歸神 causes one's *spirits* to return to rest. 113.
 The observer 聳神 felt their *spirits* excited. 187.
 He was 畜神 sparing of his *spirit*, and thus promoted his
 happiness. 90.

Let us give up restraint and 放神 relax our spirits. 180.

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

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

傳神 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.*

傳神 The communicating of animation is coupled with 寫照 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 synonymes.*

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.

spirit. When the 神 *spirit* departs, men die ; as when 車 the carriage is broken, the 馬 horses gallop away." 204. That which the 形 body stores up is called the 神 *spirit*. 111. In the following sentences the above words are used antithetically :

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

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

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

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

To 放神 release one's *spirit* from the world, contrasted with 使身如委衣 making one's *body* like a cast-off garment. 180.

b. Another antithesis of 神 Shin is 物 wūh, matter.

The 魄 grosser anima is 物 *matter*, and the 魂 finer soul is 神 *spirit*.

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

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

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

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

"The 氣之伸 expandings of the breath of nature constitute the 神 Shin ; 其屈 its contractings, the 鬼 kwei." ib. p. 94.

"神 Shin is the production of the 陽 superior material principle : 鬼 kwei is the production of the 陰 inferior material principle." ib. p. 95.

"With respect to man, 魂氣為神 the soul and finer spirit

- constitute the Shin, 魄體爲鬼 the grosser spirit and the substance, the Kwei." ib. p. 99.
- "魂爲神 Shin is man's soul, 魄爲鬼 and Kwei his anima." ib. p. 95.
- "The 氣 more ethereal spirit is the 神之盛 fulness of the Shin, and 魄 the grosser is 鬼之盛 the fulness of the Kwei." ib. p. 95.
- b. Another correlate of 神 Shin is 氣 K'he, the breath, spirit, or spiritual energy.
- N. B. The similarity between 神 Shin in the abstract, and 氣 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 a 氣 k'he passing through it, is called 神 Shin." See Inquiry, page 102.
- "In the production of all things, there is nothing divested of this 氣 K'he, 氣也者神之盛也 which K'he is the fulness of the Shin." ib. 101.
- "The 鬼神 Kwei Shin (or expanding and contracting spirits of nature,) are nothing more than this 氣 k'he; that which contracts and expands, recedes and advances, is this 氣 k'he. The 氣 k'he of man is constantly in connection with the 氣 k'he of heaven and earth." ib. 100.
- "The 鬼神 Kwei Shin is something like the 神靈 spiritual efficaciousness, that resides in the 氣 k'he." ib. 100.
- The following is from the Thesaurus:
- "淨神 To cleanse one's *spirit*, coupled with 養氣 nourishing one's k'he." 110.
- "神氣 *Spiritual* energies, contrasted with 心靈 mental perceptions."
- "神 The active *spirit*, and 鬼 the quiescent *spirit*, both refer to the 天地之氣 spiritual energies of heaven and earth; the names are two, but the thing is one." 103.
- c. Another correlate of 神 Shin is 魂 Hwān, the soul.

The Chinese speak of a 魂 finer spirit, and a 魄 grosser spirit, both which are said to be 神靈 spiritual influences. 魄 The grosser spirit is the 靈 influence or efficaciousness that attaches itself to the 體 body; and the 魂 finer soul is the 神 spirit or energy that attaches itself to the 氣 breath. 魄 The grosser spirit is the inferior, and 魂 the finer spirit is the superior, principle in man.

The following is from the Thesaurus.

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

d. Another correlate of 神 Shin is 心 sin, the mind or heart. The words 心 heart and 神 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 心 Sin.

“心 The heart is 身之君 the sovereign of the *body*, and 神明之主 the lord of the *spirit* and intelligence, i. e. of the intellectual powers.”

The following is from the Thesaurus:

釋神 The *spirit* liberated, and 解心 the *mind* set free. 31.

運精神 To move the *animal spirits*, coupled with 動心 術 influencing the *thoughts of the mind*. 32.

澡雪精神 To purify the *animal spirits*, coupled with 疏 澹而心 expanding the *mind*. 32.

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

e. The other correlates of 神 Shin are 思 sze, the thoughts.

澡雪心神 To cleanse the heart and *mind*, coupled with 蠲去邪思 setting aside disorderly *thoughts*. 96.

殫神 To exhaust one's *spirit*, coupled with 耗思 expending one's *thoughts*. 97.

疏神 To enlarge the *mind*, coupled with 達思 expanding the *thoughts*. 124.

f. 意 E, Views and intentions.

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

寫神 To express one's *mind*, coupled with 翰意 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.

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

i. 性 Síng, 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. 己 Kè, self.

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

k. 真 Chin, pure abstractedness.

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

l. 妙 Meaóu, 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-yâng. 223.
 黃臺神 The manes of Hwâng-té. 154.
 駱駝神 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.
 竹王三郎神 The manes of the three sons of Chüh-wâng. 210.
 夫餘神 The manes of Foo-yû.
 楚王神 The manes of Tsòè-wâng. 148.

See also the reference to 文王之神 the manes of Wăn-wâng. 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 ancestral 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.

神怪茫茫若存若亡 Ghosts and hobgoblins are vague and uncertain things, appearing as if they were, and yet as if they were not. 214.

候神見仙人 Looking out for apparitions, he saw the traces of some fairies. 78.

See also the references to 游神 wandering ghosts. 40.

厲神 Mischievous ghosts. 144.

氣神 Vapoury spectres. 79.

影神 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 讎神 exorcising evil spirits, Inquiry, page 106; to the 旱神 demon of drought, ib. 107; which is a 鬼魅之物 devilish and monstrous thing, ib. page 108; to the irregular spirits called "魑魅魍魎 le-mei-wang-lëang, 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 狐蜮 hoo hwö, 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 *Pneumata akatharta* and *Pneuma hagian* 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 神 Shin in the concrete, by referring to its antitheses and correlates.

III. *The antitheses of Shin in the concrete are* 民鬼祇

a. 民 The people, as;

屬神 To keep together the *spirits*, contrasted with 屬民 keeping the *people* together. 76.

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, 未能事人焉能事鬼 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.

蛇神 Snake-like *sprites*, contrasted with 牛鬼 ox-like
imps. 36.

石即神 The *spirit* of the stone image, contrasted with 楓
子鬼 the *demon* of the banian tree.

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

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

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

上神 the upper *spirits*, contrasted with 下祇 the lower
spirits.

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

協神 The united *spirits*, contrasted with 三皇 the three
imperial ones. 88.

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

感明神 To influence intelligent *spirits*, contrasted with
動天地 moving *heaven and earth*. 62.

知如神 Knowledge resembling that of *spiritual beings*,
contrasted with 仁如天 benevolence like *heaven*. 8.

威如神 Dignified like *spiritual beings*, contrasted with
炎如日 glorious like the *sun*. *ib.*

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

醮諸神 To present offerings to all the *spirits*, contrasted
with 禮太一 performing rites towards the *great one*. 147.

拜神 To do obeisance to the *spirits*, contrasted with 朝
帝 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 other-
wise; we only request them to suspend their judgment till
we come to the discussion of 靈 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 靈精仙怪真明母女聖氏 and a few others.

a. 靈 Ling, intelligent beings.

游神 The rambling abroad of *spirits*, coupled with 登九靈 the mounting aloft of the nine *invisible intelligences*. 248.

九神 The nine *spiritual* ones, coupled with 三靈 the three *intelligent* ones. 139.

參神 To be equal to *spiritual beings*, coupled with 與靈 being connected with *invisible intelligences* 161.

激神 To influence *spiritual beings*, coupled with 感靈 moving *invisible intelligences*. 163.

六神 The six *spirits* (presiding over the cardinal points), coupled with 八靈 the eight *intelligences* (controlling the winds). 41.

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

b. 精 Tsing, fairies ; genii.

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

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

c. 仙 Sēen, genii.

鐘中神 apparitions in the looking-glass, coupled with 水中仙 *fairies* seen in the water. 248.

d. 怪 Kwae, elves ; hobgoblins.

- 木神 Sylvan *sprites*, coupled with 水怪 aquatic *elves*. 170.
- 秦神 The *sprite* of the Tsin country, coupled with 有怪 a monstrous *elf*. 84.
- e. 真 Chin, a kind of spiritual genii.
- 百神 The various *sprites* acted as guards, coupled with 諸真 all the *ethereal ones* being arranged in order. 7.
See Morrison's Syllabic Dictionary, page 63.
- f. 明 Ming, intelligent beings.
- 交神 To hold intercourse with *spirits*, coupled with 塞明 satisfying *intelligent beings*. 83.
- g. 母 Moo, dame.
- 波神 The *spirit* that controls the waves, coupled with 颶母 the *dame* that directs the winds. 179.
- h. 女 Neu, nymph.
- 主夜神 The *genius* that controls the night, coupled with 司花女 the *nymph* that superintends the flowers. 242.
- i. 聖 Shing, genius.
- 九日神 The nine days *spirit* (poverty), coupled with 千 年聖 the *genius* of a thousand years, (prosperity). 54.
- 錢神 The *spirit* of money, coupled with 酒聖 the *genius* of wine. 19.
- j. 氏 Shé, lady.
- 滕神 The *genii* of the withes, coupled with 姮氏 the *lady* of the moon. 199.
- k. Shin is used correlatively with a few other terms, as ;
- 徽神 The excellent *spirit*, coupled with 皇祖 the imperial *manes*. 94.
- 八神 The eight *marvellous ones*, coupled with 八翌 the eight *bright ones*. 16.
- 八神 The eight *spiritual ones*, coupled with 七曜 the seven *splendid ones*. *ib.*
- 燹神 The *sprites* from the southern region, coupled with 朔雁 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.

山神 The *invisible sprite* of the hill, coupled with 水客 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 神 Shins, but they are also called 靈 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 木 mǔh to 神 Shin, whether we like to interpret the latter in the sense of gods or spirits. They

have the phrase 木神 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 Sino-logue 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 *Elemens 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 氣 k'he; 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 靈 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 I. intelligent or ingenious; allied to which is the idea of II. 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 神 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 神 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 synonymes, 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 manes, 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 *Thesaurus*, is 善 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.

I. *Ling* means intelligent.

惟人萬物之靈 Man is the most intelligent of all creatures.

三靈 The three intelligent powers of nature, viz. heaven, earth and man.

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

蟲靈 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?

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

神靈 Inscrutably wise and intelligent. 黃帝 Hwâng-té was said to be so at his birth.

性靈 Naturally intelligent, contrasted with 庸怠 ordinary and dull.

丕靈 Greatly intelligent.

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

昭靈 Bright and intelligent, coupled with 清明 clear and perspicuous.

精靈 Subtile and intelligent, contrasted with 潦倒 distressed and reduced to extremities.

皓靈 Luminous and intelligent.

神明靈 The mental perceptions intelligent.

純靈 Purely intelligent: spoken of the heavenly unicorn.

懷靈 To conceive intelligent views, coupled with 抱識 possessing extensive knowledge.

從靈 To accord with the intellectual, as music is supposed to do.

心靈 To render the mind *intelligent*, coupled with 換骨 *reforming* the whole man.

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

器靈 *Ingenious* works of art.

機靈 *Ingenious* contrivances, coupled with 志力 *strong* determination.

機靈 *Ingenious* contrivances, contrasted with 純正 *pure correctness*.

奇靈 *Wonderful* contrivances, coupled with 妙方 *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.

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

休靈 Valuable *excellencies*, coupled with 瑰異 *precious rarities*.

刹靈 An *excellent* pagoda, (a Buddhist expression).

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

泉靈 An *excellent* fountain.

川靈 The *elegancies* of streams, coupled with 山秀 the *beauties* of the mountains.

增靈 To increase in *beauty* of person.

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

服皂靈 The *excellence* of the equine tribe.

巖靈 Picturesque precipices, coupled with 壑靜 *still* pools.

淑靈 The *excellent felicities* (of life.)

淑靈 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 上帝之靈 denotes the intelligence of the Supreme, 天之靈 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 來學 coming to learn.

英靈 Extraordinary *intelligence*, coupled with 奇俊 wonderful talent.

含靈 To contain *intelligence*, coupled with 體睿 embodying wisdom: also coupled with 體道 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 冲氣 the delicate influences (of nature).

效靈 To exert one's *intelligence*, coupled with 呈寶 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.

閑靈 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 韜曜 storing up brightness.

孕靈 To be pregnant with *intelligence*, coupled with **韜質** being replenished with *natural talent*.

接靈 To receive *intelligence*, coupled with **披道** opening out *right principles*.

性靈 Natural *intelligence*, coupled with **風骨** elegant *manners*.

性靈 Natural *intelligence*, contrasted with **心事** the *feelings* of the mind.

性靈 Natural *intelligence*, contrasted with **氣力** strength and *vigour*.

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

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

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

心靈 Mental *intelligence*, contrasted with **神氣** spiritual *energies*.

心靈 Mental *observation*, opposed to **視聽** *perception* by the senses.

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

爽靈 Wholesome *intelligence*.

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

襟靈 Mental *discernment*, (unfathomable by others).

多靈 Much *intelligence* and discernment.

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

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

粹靈 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.

守靈 To maintain one's intelligence ; 心神守靈 the mind preserves its intelligence.

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

炳靈 To display the intelligence of the human mind.

寤靈 To awaken one's intelligence.

保靈 To preserve one's intelligence.

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

民靈 The intelligence of the people.

比靈 (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.

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

生靈 Living beings, contrasted with 天地 heaven and earth.

生靈 Living beings, contrasted with 宇宙 the wide universe.

生靈 The common people, contrasted with 帝系 the imperial relatives.

生靈 The common *people*, contrasted with **庶職** the various *officers*.

生靈 The common *people*, contrasted with **文武** the civil and military *officers*.

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

百靈 The hundred *intelligences*, synonymous with **百姓** the *people*.

百靈 The hundred *intelligences*, coupled with **萬國** the myriad of *states*.

人靈 Human *intelligences*, used synonymously with **人民** the common *people*.

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

人靈 Human *intelligences*, antithetical to **穹壤** *heaven and earth*.

含靈 Those possessed of *intelligence* (the *people*); e. g. **佑我含靈** protect my *people*.

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

含靈 The common *intelligences*, contrasted with **聖賢** *sages and philosophers*.

含靈 *Rational beings*, contrasted with **動植** *animals and plants*.

兆靈 The millions of *intelligences* (the *people*), coupled with **萬微** the myriads of *minor affairs*.

覆靈 To overshadow the *intelligences*, (the *people*).

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

育靈 To nourish *visible intelligences*, contrasted with **棲神** *settling invisible beings*.

定靈 To settle the *visible intelligences*, (the *people*).

波靈 Multitudinous intelligences, (the people).

四靈 The four *wits*, alluding to the four poets of the Súng dynasty.

三奇靈 Three remarkable *wits*.

萬靈 The myriads of *intelligences*: e. g. "the influence of the sages above extends to 太青 *heaven*, beneath to 犬寧 *earth*, and in the midst to 萬靈 the myriads of *intelligences*."

萬靈 The myriads of *intelligent beings*, coupled with 四葉 the four *successive generations*.

萬靈 The myriads of *intelligent beings*, coupled with 群品 the various *classes of objects*.

萬靈 The myriads of *intelligent beings*, said to be nourished by heaven and earth.

古靈 Ancient *intelligences* or men of genius.

參靈 To examine *intelligent persons*, coupled with 感俗 influencing *common individuals*.

毓靈 To foster *wits*, coupled with 昭聖 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.

神靈 Spiritual beings and invisible intelligences are said to 佑福 protect and bless mankind.

2. They are used synonymously in the same forms of expression.

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

百靈 The hundred invisible intelligences, are synonymous with **百神** the hundred spiritual beings. See No. 7, of the "True meaning of the word Shin."

仙靈 Fairies and invisible intelligences, synonymous with **神仙** spirits and fairies.

諸靈 All the invisible intelligences, synonymous with **諸神** all the spiritual beings.

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

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

儲靈 The collected invisible intelligences, synonymous with **儲神** the collected spirits.

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

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

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

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

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

湘靈 The invisible intelligence presiding over the Sëang River, synonymous with **湘神** the spirit superintending the Sëang River. See No. 186. Ibid.

洛靈 The *invisible intelligence* presiding over the Lǒ River, synonymous with **洛神** the *spirit* superintending the Lǒ River. See No. 43. Ibid.

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

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

水靈 The *invisible intelligences* presiding over water, synonymous with **水神** the *spirits* superintending water. See No. 25. Ibid. e. g. "when the **百神** hundred *spirits* receive their appointment, the **水靈** *intelligences* presiding over water are among the *greatest*."

告靈 To announce to *invisible intelligences*, synonymous with **告神** to announce to *spiritual beings*.

通靈 To communicate with *invisible intelligences*, synonymous with **通神** communicating with *spiritual beings*.

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

三靈 The three *invisible intelligences*, who regard men's offerings, are coupled with **百神** the hundred *spiritual beings*, who are arranged in order in the court of Heaven.

五靈 The five *invisible intelligences*, are coupled with **六祀** the six *objects of worship*.

八靈 The eight *invisible intelligences*, are coupled with **六神** the six *spiritual beings*.

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

聖靈 Sacred *intelligences*, are coupled with **明祀** bright *objects of sacrifice*.

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

羣靈 The host of *invisible intelligences*, coupled with **眾神** the host of *spiritual beings*.

懷百靈 To cherish regard towards the 100 *intelligences*, coupled with **禮神祇** treating with propriety the *spirits of heaven and earth*.

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

望靈 To hail *invisible intelligences*, coupled with **佇神** welcoming *spiritual beings*.

蒼靈之慶 The auspices of the *intelligence* presiding over the sky, coupled with **后祇之錫** the blessings conferred by the *spirit* superintending the ground.

佑坐延靈 To invite *invisible intelligences* to sit down and partake of a sacrifice, coupled with **神依允答** the *spiritual beings* acceding to the invitation.

神在天兮福我壽我 The *spirits* of heaven blessing me and granting me longevity, coupled with **千萬春兮高靈下墮** the lofty *intelligences* descending for my protection for thousands and myriads of years.

天靈之佑 The celestial *intelligences* affording protection, coupled with **神祇之福** the *spirits* of heaven and earth granting a blessing.

乾靈 Celestial *intelligences*, coupled with **坤祇** terrestrial *spirits*.

巨靈 The great *intelligence*, coupled with **元神** the original *spirit*, who according to the Taouists produced the primæval chaos.

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

通靈 Communicating with *invisible intelligences*, contrasted with **感幽** influencing the *unseen world*.

通靈 Associating with *invisible intelligences*, contrasted with **合仙** uniting with the *genii*.

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

百靈 The hundred *invisible intelligences*, contrasted with **羣仙** the host of *genii*.

- 河靈 The intelligence presiding over the rivers, contrasted with 川后 the invisible queen superintending the streams.
- 洞靈 To pervade invisible intelligences, contrasted with 通幽 penetrating the unseen world.
- 羣靈 The host of invisible intelligences, contrasted with 眾妙 the multitude of mysterious beings.
- 集靈 To assemble invisible intelligences, contrasted with 藏仙 collecting aerial genii.
- 徽靈 Excellent intelligences, contrasted with 幽嚴 the dignified ones of the invisible world.
- 感靈 To influence invisible intelligences, contrasted with 應氣 causing the spiritual energies to respond.
- 感靈 To influence invisible intelligences, contrasted with 動幽 moving the inhabitants of the unseen world.
- 感靈 To influence invisible intelligences, contrasted with 降祉 bringing down blessings from above.
- 精靈 Fairies and invisible intelligences, contrasted with 羣望 the multitude of objects contemplated in sacrifice.
- 佇靈 Waiting intelligences, contrasted with 騰芳 ascending incense.
- 學靈 To imitate invisible intelligences, contrasted with 狀仙 copying the genii.
- 參靈 To consult with invisible intelligences, contrasted with 酌妙 deliberating with mysterious beings.
- 社靈 Earthly intelligences, contrasted with 天貴 celestial nobles.
- 眾靈 The multitude of invisible intelligences, contrasted with 羣仙 the host of genii.
- 潛靈 The intelligences of the invisible world, contrasted with 幽怪 the ghosts of the darksome region.
- 動靈 Moving intelligences, contrasted with 蟄蟲 torpid insects.
- 川靈 The invisible intelligences presiding over rivers, contrasted with 山瑞 the auspicious influences surrounding the hills.

升靈 To cause *invisible intelligences* to ascend, contrasted with 降精 causing the *fairies* to descend.

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

真靈 Ethereal *intelligences*, contrasted with 真人 *miraculous personages*.

九靈 The nine *intelligences* (of the invisible world), contrasted with 五英 the five *heroes* (of the celestial region).

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

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

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

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

巨靈 The great *intelligence* presiding over lofty mountains; similar to 大神 the great *spirit*. See No. 68, 129, and 132 of the tract on "The true meaning of Shin." Heaven and earth uniting, produced the 巨靈 great *intelligence*. The 帝 Supreme commanded the 巨靈 great *intelligence*, to open out the veins of the earth.

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

嚴靈 Dignified *intelligences*.

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

睿靈 Wise *intelligences*, who are supposed to descend when invoked.

景靈 Glorious *intelligences*, who are supposed to 來格 come down with 休祥 *felicitous influences*.

祥靈 *Felicitous intelligences*.

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

萬靈罔不禋祀 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.

恭事上靈 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.

穹靈降祐 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.

恭修太牢潔荐遐靈 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 ancestral *intelligences*.

青瑩承祀高碑頌靈 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.

揖四方之靈 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*.

上帝覽觀羣靈擁衛 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 **玄元** 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-yung, which is the name of the **神** Shin said to be associated with the above-named celestial ruler, in the **禮記** 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 **勾芒** Kow-mâng, which is the name of the **神** Shin said to be associated with the above-named celestial ruler, in the **禮記** 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'hò, which is the name of the **神** Shin said

to be associated with the above-named celestial ruler, or
黃帝 Hwâng-té, in the Lè-ké. Ibid.

白靈 The *invisible intelligence* presiding over the white colour, is associated with **少皞** Shaou-haou, the *invisible ruler* of the western heavens; his name is **蓐收** Jüh-show, which is the name of the **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 **顓頊** Chuen-heüh, the *invisible ruler* of the northern heavens; his name is **玄冥** Heuên-mîng, which is the name of the **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** 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 **通神** penetrating the *spiritual*.

窮靈 To know thoroughly the *mysterious*, coupled with **盡妙** 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** exhausting 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 **帝暉** imperial splendour.

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

寵靈 *Graciously-conferred dignity*, coupled with **光飾** bright adorning.

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

赫靈 *Awe-inspiring dignity*, coupled with **懾威** 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 efficaciousness 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*.

丕靈 Very *efficacious*.

獨靈 To be alone *efficacious*.

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

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

萬靈 The myriads of *efficacious things*, coupled with 千 the thousand *things productive of wonderful results*.

溪靈 Rivulets becoming *efficacious*, coupled with 地古 lands attaining *antiquity*.

壇靈 Altars becoming *efficacious*, coupled with 殿聖 temples possessing *miraculous powers*.

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

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

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

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

有靈 To possess *efficacy*, coupled with 無跡 leaving no traces.

宅靈 To store up *efficacious influences*, coupled with 孕奇 being pregnant with *wonders*.

星靈 *Efficacious stars*, coupled with 川祥 *felicitous streams*.

沙鹿靈 The *efficaciousness* of the Sha-lŭh region, compared with 太陰精 the *influence* of the T'haé-yih star.

河圖靈 The *efficaciousness* of the river map, coupled with 東井精 the *subtilty* of the eastern well.

石室靈 The *efficaciousness* of the stone dwelling, compared with 金臺典 the *miraculousness* of the golden terrace.

- 帝子靈 The *efficaciousness* of the Ruler's son, coupled with 真人秀 the *subtilty* of ethereal beings.
- 效靈 To display *efficaciousness*, coupled with 成象 perfecting *prognostics*.
- 著靈 The divining straws *efficacious*, coupled with 竹瑞 bamboos *possessing subtile powers*.
- 擲卦靈 To throw down the divining rod with *efficacy*.
- 不靈 *Inefficacious* : the tortoise and divining straws are said to be thus after the lapse of time.
- 俯者靈 (Tortoises) when they hold down their heads, are *efficacious*.
- 摺狀靈 Putting (the tortoise) under the bed, it becomes *efficacious*.
- 龍靈 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*.
- 龍靈 The *efficacy* of dragons, contrasted with 鳳德 the *subtile influence* of phœnixes.
- 屈伸爲靈 (Dragons) are known to be *efficacious* by their contracting and expanding.
- 乞靈 To seek to render (a temple) *efficacious*.
- 社公靈 The spirit presiding over the land becoming *efficacious*.
- 鬼祠靈 The place of sacrifice to demons *efficacious*.
- 山之多靈 The hills are very *efficacious*, in consequence of which, literary men are said to be produced.
- 中峯靈 The *efficaciousness* of the middle peak.
- 北靈 The northern region *efficacious*.
- 淮楚靈 The *efficaciousness* of the Hwaê and Tsoè regions.
- 十洲靈 The *efficaciousness* of the ten islands.
- 造化靈 Nature's productions *efficacious*.
- 瑤靈 *Efficacious* gems.
- 二女靈 The *efficaciousness* of two certain stars.
- 小符靈 Small charms *efficacious*.

- 楚巫靈 The witch of Tsòd is *efficacious*.
 一劍靈 One sword is *efficacious*.
 方靈 Medical prescriptions *efficacious*.
 草木靈 Herbs and trees *efficacious*, coupled with 方書
 聖 prescriptions followed by the anticipated results.
 肘後靈 The back of the elbow *efficacious*, (spoken of
 prescriptions, which ancient practitioners used to keep
 behind their elbows).
 節節靈 Every joint *efficacious*, (said of a certain reed).
 詞客靈 (The posthumous works) of an author becoming
efficacious, (in producing great results).
 筆硯靈 The pencil and inkstone *efficacious*.
 骨主靈 The bones of a man are sometimes *efficacious*, (in
 procuring longevity).
 風靈 Influential customs, contrasted with 德徵 *effica-*
cious virtues.

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

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

帝靈 The *influence* of the Supreme, coupled with 天祿 celestial favours.

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

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

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

地靈 Terrestrial *influence*, contrasted with 天寶 celestial blessing.

地靈 Terrestrial influence, contrasted with 天駕 heavenly guidance.

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

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

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

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

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

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

微靈 The subtile influences (of nature).

舒靈 To expand the influences (of nature).

染靈 To imbue with the influences (of nature).

吐靈 To send forth influences, coupled with 驚氣 displaying energies.

受靈 To receive the influences (of heaven and earth).

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

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

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

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

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

上靈 The upper influences, contrasted with 下瑞 the lower auspices.

仙靈 The influence of the genii, coupled with 雲氣 the essence of the clouds.

託靈神仙 To depend on the *influence* of spirits and fairies.

月靈 The *influences* of the moon, coupled with 雲瑞 the *auspiciousness* of the clouds.

顧兔靈 The *influence* of the contemplated rabbit; i.e. the moon

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

昴靈 The *influences* of Pleiades, coupled with 星精 the *essences* of the stars.

雷泉之靈 The *immaterial influence* of the thunder, and 太白之精 the *subtile essence* of the T'haé-pih star.

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

嶽靈 The *influences* of the mountains, coupled with 人瑞 the *fortunes* of men.

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

降靈 To send down *influences*, coupled with 育德 promoting *powerful results*.

降靈 To send down *influences*, coupled with 繫社 multiplying *blessings*.

降靈 To send down *influences*, coupled with 誕聖 producing *sages*.

太靈 The *influence* of the great mountain.

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

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

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

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

縱靈 To permit the display of *influences*, (as the hills and rivers do).

攝靈 To receive the *influences* (of the mountains), coupled with 養氣 cultivating the *energies* (of nature).

伏靈 (The hills) store up *efficacious influences*; and (the sea) 伏異 contains *extraordinary powers*.

冠靈 To overtop all other *influences*.

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

攀靈 To depend on the *influence* (of great rivers).

皇靈 The majestic *influence* (of ancestors).

廟靈 The *influence* of the ancestral temple, contrasted with 帝力 the *strength* of the Supreme.

祖靈 The *influence* of ancestors.

憑靈 To rely on the *influence* (of ancestors).

王靈 Royal *influence*.

託靈 To depend on the *influence* (of a ruler).

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

慈靈 The kind *influences* (of the emperor).

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

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

聖靈 The *influence* of the sages, coupled with 禎祥 *felicitious omens*.

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

武靈 Martial *influence*, contrasted with 文德 literary efficacy.

假靈 To depend on the *influence* of any one.

含靈 To contain *influences*.

韞靈 To store up *efficacious influences*, coupled with 合祥 combining *felicitious omens*.

纂靈 To succeed in obtaining *efficacious influences*.

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

發靈 To display *efficacious influences*, coupled with 闡祕 opening out *hidden mysteries*.

- 應靈 To correspond in *influence*, coupled with 合德 uniting in *efficacy*.
- 開靈 To open out the *influences* of anything.
- 協靈 Combined *influence*, coupled with 震德 awe-inspiring *virtue*.
- 柔靈 Mild *influence*.
- 播靈 To diffuse abroad *efficacious influences*.
- 正靈 Correct *influence*.
- 暢靈 To display *invisible influences*.
- 軼靈 The coming forth of *subtile influences*.
- 金靈 The precious *influence* (of music).
- 慶靈 Happy *influences*, coupled with 粹氣 pure *attractions*.
- 慶靈 Lucky *influences*, coupled with 優渥 superabundant *kindness*.
- 承靈 To receive *influences*, coupled with 藉寵 depending on *favours*.
- 承靈 To receive the *influences* (of wise men), coupled with 纂德 collecting the *efficacies* (of nature).
- 長靈 To lengthen out one's *influence*, (i. e. one's life).
- 探靈 To fathom *influences*, coupled with 測化 examining *transformations*.
- 修靈 To cultivate *immaterial influences*, (as the Taouists pretend to do).
- 恩靈 Gracious *influence*.
- 膺靈 To receive *influence*, coupled with 稟氣 being endowed with *energy*.
- 瑞靈 Auspicious *influences*, coupled with 祥莢 felicitous *plants*.
- 垂靈 To send down *influences*, coupled with 錫祉 communicating *happiness*.
- 孕靈 To be pregnant with *influence*, coupled with 增曜 being abundant in *glory*.
- 呀靈 Opening *influence*, coupled with 垚秀 collecting *subtilty*.

峙靈 To have a supply of *influences*, coupled with **潤德** being enriched with *efficacy*.

推靈 To display *happy influences*, coupled with **作瑞** producing *felicitous omens*.

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

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

曜靈 To display *brightness*, coupled with **垂光** hanging up *lights* (for illumining the earth).

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

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

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

三靈 The three *illuminators* (viz. sun, moon and stars), contrasted with **二象** the two *invisible forms* (viz. heaven and earth).

三靈 The three *illuminators* (of heaven), contrasted with **四海** the four *seas* (of earth).

三靈 The three *illuminators*, contrasted with **六氣** the six *meteorological changes*, (viz the Yin and Yang, wind and rain, obscurity and splendour).

三靈 The three *illuminators*, contrasted with **四柱** the four *pillars* (of nature).

三靈 The three *illuminators* (of heaven), contrasted with **萬國** the myriad *kingdoms* (of the world).

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

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

曜靈 The splendid *illuminators* (do not cease), contrasted with **天晷** the *celestial hours* (being well regulated).

曜靈 The splendid illuminators (shine through the crevices), contrasted with 朱霞 the red mists (entering the windows).

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

百靈 The hundred illuminators, contrasted with 三辰 the three lights (of heaven).

二靈 The two illuminators (of heaven; viz. sun and moon), contrasted with 九縣 the nine districts (of earth).

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

炎靈 The glorious illuminator (the sun).

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

圓靈 The round illuminator (the moon).

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

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

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

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

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

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

房靈 The brilliant Scorpio, coupled with 昴緯 the constellation Pleiades.

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

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

烏靈 The dark indicator (clepsydra), contrasted with 表柱 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 五緯 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, phoenixes, 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.

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

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

葱靈 Baggage waggons. 冥靈 The name of a tree. 伏

靈 China root. 王靈 The name of a necromancer.

昭靈 Name of a palace. 興靈 Name of a place. 霧

靈 Name of a hill. 釘靈 Name of a country. 振靈

Name of an aromatic. 震靈 Name of a wind instru-

ment. 昆靈 Name of a pool. 胎靈 Name of an invi-

sible being. 會靈 Name of a temple. 奉靈 Name

of a temple. 德靈 Name of a three-legged crow. 荒靈

Name of an inkstone. 禪靈 Name of a Buddhist

temple. 驚靈 Name of a man. 紀靈 Name of a

man. 辛靈 Name of a man. 武達靈 Name of a

man.

Thus it appears, that 神 Shin and 靈 Ling bear little or no resemblance to each other, under the first four heads of the foregoing analysis, in which 靈 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 靈 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 神 Shin, in the voluminous Chinese Thesaurus, see whether the correspondence is not thorough and striking. Then let him take the meanings attached to 靈 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 神 Shin and 靈 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* bloweth 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 神 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 靈 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.

Luke 1 : 47. My soul doth magnify, my spirit hath rejoiced.

In these passages 神 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 心 Sin and 神 Shin are conjoined and interchanged. With respect to man, it is said, 魂氣爲神 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 神 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 靈 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.

Luke x. 21. Rejoiced in spirit.

c. Where grief is experienced.

Mark viii. 12. Sighed in spirit. John xi. 33. Groaned in spirit. John xiii. 21. Troubled in spirit. Acts xvii. 16. His spirit was stirred.

In all the above cases, under *a*, *b*, and *c*, we admit, that the most appropriate mode of rendering *Pneuma* would be by 心 *sin*, the heart ; here, there is no question whether 神 *Shin* or 靈 *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.

Luke ix. 55. Ye know not what manner of spirit ye are of. Romans viii. 15. Spirit of bondage. Romans xi. 8. Spirit of slumber. 1 Corinthians iv. 21. and Galatians vi. 1. Spirit of meekness. 1 Peter iii. 4. Meek and quiet spirit. Matthew v. 3. Poor in spirit. 2 Corinthians iv. 13. Spirit of faith. 2 Timothy i. 7. Spirit of fear. Phil. i. 27. In one spirit. 2 Cor. xii. 18. Walk in the same spirit.

In all the above we admit, that 心 *sin*, the heart, would also correspond best to the idea of the sacred writers ; but 神 *shin* and 心 *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. Philipians ii. 1. Fellowship of the spirit.

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

5. *Pneuma* is used for the will, counsel, and purpose ; as

Matthew xxvi. 41. Mark xiv. 38. The spirit is willing. Acts xviii. 5. Pressed in spirit. xix. 21. Purposed in spirit. Acts xx. 22. Bound in spirit.

In the above instances, *pneuma* might be rendered by 心 *sin* the heart, or 意 *é*, the intention, which terms are correlate

with Shin. See p. 9, 10. We need scarcely add, that 靈 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 心 sin, the heart, and in the latter two 精神 tsing shin 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, 靈 Ling could not be employed; as Ling, when used as an adjunct of a being, refers to an attribute or faculty of that being. 神 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 靈 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 心 sin and 神 Shin. See No. 96, on page 9.

III. PNEUMA IS USED FOR SPIRIT IN THE CONCRETE.

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

a. The human spirit, after its departure from the body. Hebrews 12: 23. The spirits of just men made perfect. 1 Peter 3: 19. The spirits in prison. Acts 23: 8, 9. Neither angel nor spirit.

In the above instances, the prevailing idea is that of the human spirit existing in a separate state; which the Chinese express by 神 shin. See under the head 'Manes',

page 11: to which we may add, 文王之神 the Shin of Wān-wāng, 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 神 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 神 spirits are allayed. Inquiry, page 115.

c. Spiritual beings, in an evil sense; without any adjunct. Matthew 8: 16. He cast out the spirits with his word. Mark 9: 20. The spirit tare him. Luke 9: 39. Lo! a spirit taketh him. 10: 20. Marvel not that the spirits are subject unto you. Ephesians 2: 2. The spirit that now worketh in the children of disobedience.

In translating *Pneuma*, in the above passages, the most appropriate term we can find is 神 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 神 spirits were appearing? a philosopher replied, that 神怪 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 疫神 yŭh-shin, the spirit of pestilence, called also 瘟鬼 wān-kwei, the demon of pestilence; see Inquiry, page 117; to 妖神 yaou-shin, mischievous sprites, and to 旱神 hán-shin, the spirit of drought, which was 鬼魅之物 a devilish and monstrous thing. See Inquiry, p. 110. These are spoken of as being expelled by exorcising. The ceremonies for 儺神 exorcising spirits were used for the purpose of 追凶惡 expelling evil influences.

In Mark 5 : 8, 13, and elsewhere in the New Test. 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.

Matthew 10 : 1. 12 : 43. Mark 1 : 23, 26, 27. 3 : 11, 30. 5 : 2, 8, 13. 6 : 7. 7 : 25. 9 : 25. Luke 4 : 36. 6 : 18. 8 : 29. 9 : 42. Acts 5 : 16. 8 : 7. Revelation 16 : 13. 18 : 2.

Pneumata ponera, evil spirits.

Acts. 19 : 12, 13, 15, 16. Matthew. 12 : 45. Luke. 7 : 21. 8 : 2. 11 : 26.

In all the above passages, the word 神 Shin may be legitimately employed, as that term occurs in Chinese writers in the following combinations; 惡神 gō-shin, evil spirits, No. 77; 猛神 mǎng-shin, fierce spirits; 厲神 lé-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 靈 Ling cannot be employed: as that term conveys rather a good meaning.

The following passages also occur :

Luke 4 : 33. The spirit of an unclean devil.

Revelation 16 : 14. The spirits of devils.

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 Kò-wǎn-mei-tseuên, 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 神 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 神 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 Kwō-chaou-jō-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 acceptation of the spirit of God, the word 神 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 神 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 主爲神 The Lord is a spirit. See Inquiry, page 132.

The word 神 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 靈 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 shew 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 虛 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 神 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, 帝之神 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 靈 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 speaks to his people. Rev. ii. 3. Hear what the Spirit saith

to the churches. 8. He reveals. 1 Tim. iv. 1. The Spirit speaketh expressly. 9. He testifies. Rom. viii. 16. The Spirit witnesseth with our spirits. 10. He obliges to duty. Acts xx. 20. I go bound in the Spirit. 11. He renews the heart. John iii. 5. Born of the Spirit. 12. He sanctifies. 2 Tim. ii. 13. Through sanctification of the Spirit. 13. He aids in prayer. Rom. viii. 26. The Spirit helpeth our infirmities. 14. He directs. Gal. v. 18. Led of the Spirit.

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 神 Shin means spirit, and that 靈 Ling means intelligence. It would very inadequately express the idea of the spirituality of God, if we were to say that 神爲靈 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 靈爲神 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 神 spirit and 靈 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 so 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 translation of *Pneuma*, and who would, if left to themselves, prefer 風 *fung*, the common term for wind, to one signifying intelligence. 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 generic term for god, that if we deny that it bears that sense (as the Chinese have no other term equally extensive in that acceptation), we deny in fact, that the Chinese have any generic 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 generally, 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 *Pneuma* 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 considered 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 intelligences 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 advocates 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 eminence 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 Chinese have the idea of God by way of eminence, and they employ for the purpose of expressing that idea, the terms T'een (Heaven), Sháng-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 靈 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 *kat' 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 *kat' 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

tion means to produce, to bring into existence. We shall be obliged to him to shew 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 *who* 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 國 *kwō*, 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.

is as follows: “陰陽怒而爲風 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 **爾雅** *Urh-yà* Dictionary, Kang-he quotes the following: “南風謂之凱風, 東風謂之谷風, 北風謂之涼風, 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: “八風從律而不姦 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** *teaou-fung*, or twig wind, and prevails at the commencement of spring, (when plants shoot forth twigs); the east wind is called **明庶風** *mìng-shoó-fung*, bright and effulgent wind, and prevails at the vernal equinox; the south-eastern wind is called the **清明風** *tsing-mìng-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 **涼風** *lëang-fung*, cool wind, and prevails at the commencement of autumn; the western wind is called **闔闔風** *ch’hang-hō-fung*, the opening and shutting wind, and prevails at the autumnal equinox; the north-western wind is called **不周風** *pūh-chow-fung*, the incomplete wind, and prevails at the commencement of winter; the northern wind is called the **廣莫風** *kwàng-mō-fung*, wide wasting wind, and prevails at the winter solstice.”

The **語文** *Shwō-wǎn* 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 周禮 Chow-lè, ceremonies of 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 "趨風 swift as the wind;" in illustration of which, we have a quotation from the 左傳 Tsò-chuén, "卻至 Këö.ché thrice encountered the troops of the Tsò 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 教 instruction; quoting from the Shoo-king: "彰善癉惡 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: “四海之內咸仰朕德時乃風” 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 unmistakable, 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 政教 political instructions of the princes of the empire.

Kang-he then couples 風俗 fung sūh together, in the sense of manners and customs; adducing a quotation from the 禮記 Lè-ké, in which it is thus used: “移風易俗天下皆寧” 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: “風淫末疾” 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 佚 apt to stray; and quotes the Shoo-king, as follows: “馬牛其風” 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 大塊 tá-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 顛 silly, others 狷 extravagant, and others 風 infatuated."

Kang-he then gives the meaning of this character, when the tone is changed to 風 fúng ; 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 fúng, 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, to 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 風 *fung*, when male and female quadrupeds are led astray by each other's scent. The Chinese employ the word 風 *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 風 *fung*, has adduced several instances, in which that word is coupled with others; such as 風氣 *fung-k'hé*, spirit, temper, or feeling; and 風格 *fung k'ih*, air, spirit, general manner. Granting, however, that 風 *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 an 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 風 *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 *fung*. 1 Thess. v. 23. Preserve your whole *fung*, and soul and body. Rom. viii. 10. The *fung* is life because of righteousness. 1 Cor. v. 3, 5. Present in *fung*: that the *fung* may be saved. Col. ii. 5. I am with you in *fung*.

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 bondage, 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. xii. 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 神 Shin, in such passages as the following: Luke xxiv. 37. They supposed that they had seen a 神 spirit. Luke xxiv. 39. A 神 spirit hath not flesh and bones, as ye see me have. Luke ix. 39. Lo! a 神 spirit taketh him. Luke x. 20. Rejoice not that the 神 spirits are subject to you. Matt. xii. 45. Seven other 神 spirits more wicked than himself. Luke ix. 42. Jesus rebuked the unclean 神 spirit. Heb. i. 14. Are they not all ministering 神 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, 污魂 unclean souls ; and in Luke iv. 36. he has for the same, 污魔 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 Peschito 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 *rou-ziguiar* 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 *pneo*, 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 *ap. 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.