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Birth of Christ

Ming 1st. Probably this one. But little point on introduced for England.

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Creation 4000 World
Images of ancient emperors I knew, engraved at the time of the Han dynasty, in the temple Wei-Liang.

Such as I know, began to invent royal ejections, and by designating diagrams I design of levels, to rule over such lands that were surrounded by waters.

The word royal ejection, according to the book called The Explanation of the Ancient Character of the moon Sheng, also in the book Reading the Book of Changes of the moon Li, both of these books, instead of to be artificial ejections. In my humble idea, the word royal ejection is not a phrase of Han antiquity, so I think we ought to follow the idea of the two books (I therefore rule it to be artificial ejections.)

The present Chinese have nothing of invention or doing, never perhaps any laws. I desire, punishments and confinement have not been employed or sentence.

The word Chih-chen. Mr. Lee was in doubt that it ought to be Tan-tung. And in the book called the Source of the Character L of the Han dynasty by Mr. Lee, there the word Tung was explained to be Yan. Mr. Heng says, the reason how Chih-chen was rendered to be Chih-chen, and to place him in the midst of the emperor's name Shih, is by following the idea that contained in the dictionary. Which being the phrase never proposes much desire, neither Li, nor Tan, nor Heng, all render the word never to be the word not yet, so I was in doubt that these two words could be alternatively use. But the Tung also to render the word last to be the word it. I then further read, that the word it is his own stand for the word last. Now, upon a careful glance over the thing, this word originally is not the word it, so we ought to follow the explanations of Lee & Tan.

When Han king's examination, the word last is the same as the other, (this was commonly written at present) In the Ritual Records, the phrase last to desire shall arise. In the History of Han, the phrase both shall I call (represent attendant?) cannot sufficiently supply the last. I desire In these places, the word last is without the word world in the side, but found as what is in this copy. Such is the prove that this was an ancient form of the word last. And therefore, what Mr. Heng says, that the word it was the word lasts, is certainly I exceedingly mistaken.
Mr. Shun-yung, according to that which is agreeable to the different sect of the country, instructed people agriculture, and thus cultivated lands for to plant grain, in the way to supply all his subjects with provisions.

In the book called the Ceremonies of the Chou dynasty, the phrase to supply the poor. In the book called the History of the Han dynasty, the phrase to supply the poor quickly also in the History of the Han dynasty, the phrase to deliberate the way to supply and bow to the horn. In all these phrases, the word supply is the same idea as the phrase to supply all his subjects in this. In after generations the form of writing the word to supply is changed, but such a form is not of antiquity. The preceding phrase was written by Shun-yung.

In the book called A Making six icicles in leisure once by Wu-T’ang, there it is said, in the phrase to supply & give alms, the word to supply ought to be written as according to the ancient form. In the Dictionary called Explanations of all P Words, there the idea of the word is to rise up to deliver, that is taking that in the time of famine & death, needful I deliver, then to rise I deliver the ikicle up, so that they may be remain rescue I deliver. In the book of Mr. Liu, the phrase to supply from the official born, so as to eat unity, here the idea was the same. And the book called the Register Records of Li-t’ieh, there contains a phrase from the book of Changes of the Chou dynasty to be virtuous by supplying the ikicles, the commentary to this phrase is the word supply is to give alms. According to these two Explanations I may fill up what was omitted by Ch’ien, the Great Doctor.

The above was written by Shi-yi.

Having to do many such alterations & works as inventing military arms, devised the ikicles by square ikings. See that each of his subjects have as many acres, invented clothes & dishes, builted palace and house.

In the Commentary of Mr. Lee, there he omitted the word working also omitted the two words, King & field, in the two phrase invented clothes & dishes, builded palace I phrase, then the two words, dishes I house were remain only. And the copy of Mr. Ting, under the phrase
invented armies, then the four words, "Teikg field," invented clothes were all omitted, yet in the commentary says, that these words were omitted. Thus, we observed that this copy ought to be obtained a copy before those of Liu & Yang. I therefore, it compare the other were are better \\ncomplete.

The emperor Shen, named Wang yang, was the grandson of Wang ti, and the son of Chang chi.

In the copy of Yang say, below the word Chang, two words were omitted. These were also omitted in the copy of Shi.

The emperor Shen, named Wang ti, was the great-grandson of Wang ti.

In the copy of Shi, there it is said, the form of writing the word
"Tshih" is change. Thus, we might prove the amount from T to distinguish
that of the present. But in this copy, the part of this word which
ought to be written "Shih", but it is change to be "Tshih" for this is the second
form of abridgment.

The emperor Yang, who also entitled Yang king, whose knowledge
like that of heaven, and whose wisdom was the same that of gods, when
you approach him, he appears to be the sun. If you look upon him, he
then appear as clouds.

The emperor Shen, also named Wang hue, who cultivated the
land in Lih-San. In this way, he assisted himself in order abridgment
for the space of three years.

The several princes under Chang hue, according to the copies
of Shi & Yang were all omitted.

Emperor Pi of the Shu dynasty, whose ability was long in the
deep principle, & the veins of streams. Knowing what was the source
and according to the different lines, established in built banks. He
also invented the punishments on flesh.

The words, veins, knowing time, built banks, all were omitted
in the copies of Shi & Yang. And in the copy of Yang, under the
word according, he merely says that three words were omitted. In his
errors. In the copy of Shi, moreover, the word flesh was omitted.
In the old commentary of this copy, the word according was mistaken to be the word following line, and the word back to be visible. And in confirming to the copy of the C text, there are also mistaken the word guard to into the word without. I have now studied these, I have also conferen [examination] them with Dr. Chipman, who also agreed with my alterations.

In the copy of the text, these two words are wanting.

In the book called A Explanation of the L character of the Tang, there it is said, that from the image of T'ien to that F'ee of the yin-shu, there is no change. And when I examine the picture of tables contained in the supplementary book of the L character, then this change with the image of the philosopher Tang to the image of T'ien Lao, were all in the same tablet and those images of universal things were built on the top part. Therefore, among all these printed from the tablet, how the top part could be seen, there is only the image on the top of the tablet, which is almost as the head of him.

In the fifty-first year of T'ien king, the year Sun hse according to cycle, in the 11th moon at winter. Wung T'ang king of post-T'ang reviewed this city to his hall, while on message at T'ien hua. I also in the messenger hall of Sun known. When it is clear day, before a window, I open this city, it taught myself observe to it for the period of 20 days.

Seeing the philosopher was weighty, I deliberate to de part, that he was provided to divinities to the intelligible beings, to think & influence the heavenly & earthly divinities who prevailing spiritual sides, and became the excellent pattern of future generations.

This limitation was 55 lines in all, in each line is four words to be a table (or phrase), the first three lines was undoubtly right, in the old explanation, only the copy of Tang, the first line, the word I was wanting, but his commentary says that two words were omitted, and in the third line, the word heavenly divinities are omitted, which was the same that in the copy of C. According to the old commentary, in the forth line, the phrase four words pertaining spiritual, side, became.
in the copy of Lee & Hwang they both rendered them manifest in distinct parts, (or countries, i.e., his race was manifest to the most distant regions). In this phase, they rendered that the word past was of the same time agrees with that of inintelligible things, the name to me is without any doubt. But upon the word past, Chensi examining that the upper (or foot) three words ought to be — (which consisting) thousand, carriage, yet still he could not express the idea of these words which he observed to be. In the sig line, the two words excellent pattern, according to Chensy says, it is the same as example & pattern. According to the old explanation, the sig line was totally omitted. In the copy of Lee, only the word had (in principal points) was missing. And in the copy of Hwang, only the two words without feet were retained. But upon my examination, the word excellent was rather lean on one side, as I am afraid that it ought to be the word profound. And how the word profound was render to be the word would so many is just the same as the word excellent rendered to be the words stage. Upon Chensy's examination, that in the third character in the fourth line (i.e., the word rule) seems to be the word to come. So I am afraid that both the Explanation of the Li character, & the supplementary of the same work, were all mistaken.

Mrs. Lee keen, a wife of conspicuous, lived with his second mother, her familiar love was partial I movable; so Lee keen I able was the cold (in winter) I do the carriage-driving business.

In the Commentary of Hwang's copy, under the phrase Mrs. Lee keen, he says, that the word was omitted; but according to the Old explanation, the two word keen with second are both country. In the copy of Lee, it was also omitted. And upon examining the word second, then it seems to be the word metaphors. It is not thin, that there is such allite among the ancient, in the rule of a metaphoric matter in the History of Lin dynasty. In the preceding sect, it was rendered second mother, this is then could not be explained. In the copy of Lee & Hwang, the word keen was both rendered to be the word meaning, but this was not right. The two words having partial, was both omitted in the copies of Lee & Hwang. And in that of Hwang, only says, that one word was wanting. In the copy of Hwang, the three words Lee keen deep were all wanting.
In the story of King, then only the word drops was omitted. Under the word carriage during then all words were omitted in the copy of Pe. In that of Pe, only the word lost years remained. Now, while in the old complete passage, then we see that it is the phrase in driving chariots to let the hatters. Here the word rather was the same as that was written in the old prime. And in the old explanation two last words were lost, and also the word chariots was mistaken to be the word chiefly. For among all persons who explain this landowner, the wanting I mistake were more than any others.

The younger brother of Foo been born by his second mother. The father of Foo been.

Upon Sha's examination, in antiquity, the second mother were also called the metaphoric mother. In the history of the Prince of Hang shan, of the Rite of the Han dynasty, according to the commentary of that memoir, it is said that the metaphoric mother was the mother of successions (or mother in law). Thus the proof for which was very clear.

Liu lai li was a man of the state Tso, who was very dutiful to serve his parent. His dress & clothes was in streaks and united six colours, in the appearance of a young child, in order to make his parent to have joy: the virtuous men praise him, and his filial duty was nothing could greater. 

Shang ray, streaks & united colour was the same as streak and splendid.

In the tablet of the three elders of the district Tze, then the phrase five colours in streaks & splendid, was rendered to 5 streak and united colours. The above was carefully investigated by Tsin Shun and of Tien t'ing.

The philosophers thus says, the ancient men is rarely sit by kneeling. Again said, ancient men sit upon ground, therefore it is only sit by winding (or crouching) at the post. And according to Wuk yu, crouching is to sit rectly. So by the two knee, when upon the ground, the shinie head on the heel, they to use a little it is called crouching sit. Both the head & thigh, is that the state is hazardous,
is called kueh. Upon examining this picture, we could also see the ceremony of setting kueh of the ancients.

The preceding was recorded by Shin king.

Section 6

Fung San after the death of his parent, he settled just at a broad table of wood to be the image of his father; whenever his neighbors came to borrow his things, he first refer to the image and then lend it.

In the course of Yen-Ping, the word death was mistaken to be the word after.

In the reign of Tangho, the year Fan-shi, according to a year, in the full moon day of the first month. Chen-Thu, also named Phu-chung of the district Fan-shi, Sung Wei, Fan-cho of Lai-yang, Tsou Yen, Yung-cho of Lou-huang, and Chen-Thu, both sons of Fan-shi. Unitedly opened this copy.

In the 8th day of 6th month of the year Fan-shi, Chen-Thu, both brothers respectfully scanned. In the 8th day of the 5th month, in the year Fan-shi, again opened.

In the month Fan-ping (i.e. 12) of Fan-shi year, Chen Shin king scanned.

In the preceding is the pictorial images of the temple. The living, dedicated to the officers of Han dynasty; according to tradition, these were initiating copies by men of the Tang dynasty. Formerly, these were kept in the family Tang of the district. We then, in the front of which, were there was a seal of the elder commander of the troops of Tang-shih. Ho, Phua. Left to it were the private seals of Fan-shi, duke Kang, son of that of his son, Ho.-Tung.

In Han dynasty, since Chen-Ki, his own age, Cheng (i.e. time) in which he drawn the four images of Fan-Ping, Shuang, Yung-shue, Shu, Li. He, Chen of Tang-lei, Li, Hie, of Yen Chou. Which were recorded in historical
work. Besides this among the temples & tombs, such as Choo Tan, Lu Kang, Li Kang, Geen Pah, Tung Pah, Tan Po, the particular images that engraven in stone are not rare (i.e. many). But the images of human & other beings were most many in the temple for long. In the Supplementary Explanations of Li characters, authored by Yung Po, who have copied all those images among which were images of wise emperors, kings, faithful ministers, virtuous individuals,stückful ones, & virtuous women, in all, the number were 163. Now what was remained in this city, were only ten of the emperors & kings, 94 of the talented ones. From Pehang to to Penan, the picture were all with images depict in color crowns, In the hand of Yi, take hold a furniture for digging ground, which is packed on the top, & lay in the bottom; which resembled to be what was called the chair in the Pehang records. Upon examining this, we may see the error in the book called the drawings of the three ceremonies, published by Not Yoig. The emperors used men to be carriages, therefore, the image was setting upon the shoulder or back of two men. So what was copied in the Supplementary Explanations of Li characters, have lost its true shape.

On the top & bottom, the four sides of each of those sheets, there were small characters written generally, to write & acknowledge the family names & names of the individuals among which there were words of i.e. (i.e. poems &). Cheam Shihbing says, that the hand writing, written, of them were with 24 strength. And Se Chang also says, that the rule of writing was excellent which may be taken as copies. Those who look upon them, would see that the light of the ink as a mirror, the spirit of them is white & pure. So when examination, that they were a copy of the Tang dynasty, is not without truth.

In the reign of Tang, Choo Ye Shan, also named Choo Hoo on going over to the study-room which entitled Hau Chai, there obtained a second place of this city, and therefore
write a preface at the last sheet of it. At that time, I was at the age of seventy-seven.

In the ninth moon of the year, just as I was about to go over the study room and read another glance of this copy, I was able to recall the face of the character "L" character. I took up the Explanation of the Character by Tsu Shih, and the Supplementary Explanations of the same, published by Mr. Tseng, and the book called the Shyu Shih, sounds in school, sound, published by Mr. Si. The Source of the "L" characters of the Han dynasty, by Mr. Lai, carefully distinguished and examined them together. After which, I felt myself that this copy was made before the stored copies of the other families, as mentioned above, then, among the pictures and drawings that were made by engraving and printing, there is none that could exceed its antiquity.

Among the books of paintings, many of them, began in the two dynasties, Qin and Wei. And we very know that the drawings upon stones among the Eastern Han dynasty, then the painting of human beings were many. But what was remained (to the present time) are few only. Now, the tablets of Mr. Wang, is an imitated copy by men of the Tang dynasty, it is quite uneasy to obtain. Among these pictures, the horse have the wading string, the chariots have covers. In the house, there is the veil, thus, we could slightly see the image of the things make by ancient men. Of the mother of Tang tse, the wife of Tai tse, their shoes were both peaked head, thus, we ought to know, that in the time of Han, the female sex is not barefooted. There was one of things which might help use to proved of ascertaining the
In the year Ping out of Haughe, in human day (i.e. the 7th of the first month) I was skinned by snow in the Hill's room Heli, I have another glance with Chuk teuk, and also write the above. Chi Po Ts'e Lin.

In the year Ping hai, in Toi month (i.e. 12th month) Chi Lin look this with me. Yetun.

In the 2nd month of the year Wei sui, Ho Thwang & Lii Peng-yung both look this together.

In the year Tsewei of Haughe, Chung yian processed this copy, I for several years hence, whenever I go to the hilly resident I always with those who look upon them, set a preface at the end of it. In this year, we two according to cycle, Chi Po obtained leave of absence (from official duties) it happen that we went both together to Han ch'ei, on turning over the leaves & see my former writings, upon consideration, I find) the biography of the tomb of (Hank) has grown up, Chai Ten was also far in the capital thus, in a human life, the assembly I scattered have no fixed time; and upon looking to myself, I am now in the age of eighty years, the future line of assembly together is uncertain, so on writing this, my heart was vexed with sorrow. Iuen.

In the 3rd month of the year Pu shi, Sun Yuen Hsien of Yung yiu obtained a glance of this copy in the hilly resident Chung-ye.

The images in the temple Yoo liang were engraved in the Han dynasty, I initiated by men of Tung. Then there is the
Sung dynasty, Sung Ching said, have pulled them into his book, called A Supplementary Explanations of the L characters. By that time, these were considered to be difficult to obtain, how much more then should they be esteemed at present, after more than 500 years were elapsed? Among the tablets, slabs, & stone gates of the men of Han, they generally engraved them with pictures of hills, forests, human & other beings. In the business of drawing pictures, there is nothing that could compare their antiquity. Wang Han speck says, 

"Let I want to portray, still (or, paint, painting pictures) still preserve some of their remaining rules. Until derived to the Facetis; then he began to employ his skillful thought, and the rule of ancient ideas were gradually lost. Now, this copy is still remained in the human race, is it not then a wonderful precious of this world? Ching-yan having already obtained the engraved inscriptions of ancient hills, goes to other inscriptions, now again procured the copy also, that he have accomplished the two excellent things of the country. Both of them, were completed by the aid of the aged man Chih-keih. Whenever the aged man went over to his (i.e. Ching-yan) studying office, he would again & again examine them. He enjoyed himself by setting memoranda & instructions upon them, as to the young's setting prepare to the copy called Ta-ting, although to so much as several pages, I yet, would not cease. Both of these their actions then, were able to become the excellent story of the literate garden."

The above were written by Zung Lo.
In the year Kicking, the first ten days of the month
the Rain tai of Shih men look this together.

Chin She, Seen Taih, Chin Peah Seen, Chyang Shei, all
examine this copy together in the Pity incident Shing-ya, at
that time, it being the year Jin Shin, in the festival day Shing-ya.

In the year Shiu chow, in the ninth moon, Chin Wai look
this in the Ancient Hall Nan tao.

Yang Lo of Shan yun look this on the 2nd month of
spring, in the first year of Jung chung.

In the reign of Peung Lo, in the year Woo sun, in the
intercalary month, Chiu Chiu, & Tseng Two of the district Woo,
men, look this together in the Studying room Sui yen.

In the first year of Jung chung, one day before the
festival day of dragon tai. Le Ta, teh of Free chow look this.

At the end of the spring of the year Hwei tao! Hau shaw
bought this copy (to show me) on turning over I examined them
several times. I find that the spirit original spirit of them is
whole & pure, thus I awake (or feel) that those pictures that
were drawn I painted after this copy all have fallen into audry
and skill, entirely lost the ancient rule. The memorandums
and inscriptions of these gentlemen (in above) being so excellent and right, so that there is no where which I would add a single word. But because in this my dotage age I am pleased to see the famous trace. I therefore, I carefully invest the year & time, so as to show the pleasure and happy of my mind.

Three days before the summer begins, Ying Tung-nan, also named Lih-chen, inscribed the above while here in the Hilly dwelling called Nan-nan (conelain stone).

Whenever Dr. Chih tsok came over to Han-chai, in every time, if I and my brother were at home, in our house, we would attend (or accompany) his staff & shoe, (i.e. to wait upon him.) in the year Mootze; when the Doctor comes again, then I have went to Zen (i.e. Peking); and when I obtain my long abode (i.e. retire totally from official employment,) the Doctor have, on above, past over his generations (i.e. die) for after this space of five years. Innamely, while I was with him in Han-chai, I took out this copy again. I ask the Doctor to inscribed a few words upon them, have become a presageous panomen. Now though my eye was dim, yet unintentiously, the tear that I shed shed have fill my eyelowers. In the year Kwei-tze, ten days after the term Chung-yang (i.e. the ninth day of the ninth moon) inscribed by Shun-king, a king priest of the monastery Cho-peh.

In the year Shou-er, in an intercalary month in ano.
To Siang & Siu

of Woe men both examine this together.

In the reign of the emperor Yang li, the year Year 104, on the 20th day Huwei of the middle (5th) month of autumn, I with Mr. She Lan, and my two uncle Tung-yao. Soon to all went together to Fan-chai, sitting under the southern stone, and examine this copy. We agreed with the aged man. Eber, but he did not come. Signed by Siang min Yung Siow-shi.

In the intercalary moon of the year Mou, ext. Le Tien of Pung-hoang examine this copy in the travelling dwelling Fan-chai. In the second month of Tuo-mow I examine them.

Huang Pan-wei. Siang Tien & Tien Siang of Chang-chai, look this together in the Study office Fan-yen. In the second month in the spring of Tuo-mow.

In the first year of the reign of Yung shing, the second month, Siang Tien of Tung Chai examine.

These pictures from the temple of Woe-chang, formerly, was kept by the family of Yung of Woe town. Dr. Tung brings them, I examine them exceedingly. In the third month of the year Tung-yau. I stay in Fan-chai for a couple nights, while it is a clear day. I obtain a glance of them before a delightful outdoor window. My teachers Dr. Shy Ya, men.
National

She was far in the Historical Hall; whenever he sent me letters to always inquire of my health. As he was always diligently to earnestly express his regret because he could not obtain a glimpse of these copies. I, though young, valued already obtained to examine them before my teacher. How happy (or lucky) I am! Inscribed by Hu Runyu of Eiun Tang.

Wang Pin & Song Songhao of Changhao examine the together.

In proceeding, there were fourteen sheets of the pictures in the temple. Wei Lang, formerly, I obtained them from a famous family of Wei Tang. The colours of the paper is old & dark, the ancient size of the ink is splendid; thus, I see that they were painted in Tang dynasty. And also obtained Chaozhe, Chaozhe & other elders, or men who live before my time, have examined them excellently, I carefully. So I have kept them for several changes of cold & hot (i.e. years). My friend Mr. Wang San Tung saw them, he returned them much, many times have came to my study room to examine them. I know that Mr. Wang love of study, and esteem the ancients (such as things, pots & etc.) among all such copies of Tang & Sung, there is none which he have not see. Moreover, he is able to search out its origin, to distinguish whether it is true or fake. Now, as I am old in age, how dare I to keep this one thing private, so as to make it obscure, I do not manifest. Therefore I took them to present to Mr. Wang, not only to make them public to those who esteem (such ancient things) but also in hope, that this copy should be transmitted exactly & carefully.

In the year Jun shin of Eiun Tang, in the tenth moon, the full moon day, inscribed by Mr. Jibei of Nanlie.

In the year Sin hai, the 7th moon in autumn, Eiun Tsoi Lung obtained a glance of this in the court of Taoading, the chief commander of K'ing

L. Tsoi Lung of Eiun Tsoi examined.

In the reign of K'ing Lung, the year Year of the, in the fifth moon, at summer, Mr. Post, many of the Tang family, when he first obtained this copy, he requested L. Tsoi & K'ing Zhuo Lung, both examine this together in the Hall Wu shin of Eiun Tsoi.
was in forty years after the holy city was moved to the South, then Solomon to see this city. For, then, in the time of Tang, this imitated copy was so difficult to obtain. Now, when I observed in this copy, the ancient style of paper & ink, was it not then, the copy of Ching, the President of Board mentioned by Mr. Wei?

In the fifty-sixth year of T'ien-lung, the year Siu-hai according to cycle, the 13th day of the 12th moon of winter season. Yang Ting, mayor of the district P'ei-fu, write the above poem & inscription.
I found that the pia pia (or the pia pia) of the ancient times were lovely, so my heart was drawn to them. But when at that time I was in my distant journey to examine in the Southern Palace, I could not write the true story of my voyage (to set out on my journey) as I have not yet time, and I imitate a copy of them. I wish the reader to mind it.

In the 8th month of the year I examined the hill Te naun of the City, in the picture of the temple, I obtained the original stone of the temple, containing the supplementary Explanation of the 2 characters published by Mr. Huang, which I wrote, I wrote.

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Two Tang book whose name is Yik. Now, if it not the same as that we have examined them together, so I have written this in here, also with my poem at the end of them.

My mind was twelve after this copy for 15 years. L. Chang (my friend) daily spoken of Yang ching, in China for thousands of years ago the light have curiously spread forth, so Mr. Huang in obtaining this copy, I believe there must be some cause. I wrote the present inscription of reediting the Wu-chi, forty four sheets were as precious gems. I know. Mr. Chau's copy could not be seen, now I am able, though a distant generations, to be proud against Mr. Loo. I do not think (i.e. beyond my imagination) that such an old book and ink as these, its spiritual light straightway equal with the divinity sheets, only fourteen sheets the readers of stones were witness, the Yang ching was seen and held in the world for thousands of years. The chief of Tchek Yee khae (joww written) was vainly to think of (obtaining it). Mr. Tchau of the Tse palace now have went to the invisible world to search for it. Yet, as could not to compare with the two poets Chor & Cha, who have came with me & Yuen to examine (this copy) out by lot. The family of Mr. Shelian have published a Examination of L. character Jo-yen and Mr. Tchau generally have investigated them, the copy of taking a president of Beak y, the copy of Wu-chang, in some degree still have containend the cold without oil; the binding & binding of this copy was it not (the copy as just mentioned) the merits of cleaning the stone tablets by Mr. Chang ought to be recompense; the fast & ink (for binding them) who know that it was in what generations it seems to me, that the drawing & writing of them, was it not in the sleeping title) Yune kia. I think pictures do not inscribe any date of years and months, only in the book called Tse Record on metal & stones of Mr. Chau, it was said, the tablets of Wu-chi were erected in the first year of Yune kia.7 Twelve years before the publish of the Ching on Stone, the drawing given & fragment of precious stones were (each after) as scheme for fields. How much more than (should this copy be retain), while the wall of walls & cover of carriage, remained to be seen, and not only poets & utensils have search back to Shang & Chou dynasties. Many inscriptions & examinations (by those who have seen this copy) have signed again to again. I the mean man, in a former line obtained to draw a copy of
of them by double lines (of the edges of the pictures) before a
clear window (on examining them) I have not to touch them
with my hand, in a dazzling intensity manner (as if) eyes have
done before me on a feet oft. Likely to draw the ethereal and
rigid manner in the figures of the small & character, then
my eye being dinned (as if) the light of precious pearls
have cast upon me from thousands of feet. Now, I sent by post
my poems to Lo Kiang also to acknowledge Tz'ao (they ought
must) congratulate my Hall of Rich moon, for having the
happy of enjoying my eye.

I, Tung Heng in the autumn of the year T'ing you heard of
Tei pan, who said that in Lo K'ang and Lo of the district Yang
shah, in whose house the copy was kept. Until the winter of T'ihai,
I consulted with Lo Tung You & Lo Ch'eng Lin 22; I decided to
borrow I obtain a glance of them, being dissatisfied; until the
spring of T'ieo you, Tei pan borrowed of an imitated copy of
Mr. Lieb of Woomine, I send them to me; then I also imitated
a copy of them, also inscribed how the images of the pictures were
in the spring of T'ieo shi, an imitated copy of spirit paper were
sent to me by Mr. K'ang. Tei pan also copy the the character
of them to send to me, asked me to inscribe I set memorandum
upon them. I then united the three copies (which I have) to examine
investigated & proof them (with one another) and set them in
the book Record of metal & stone identical of the T'ea Hau what
I published. In the autumn of T'ing you, Tei pan in the hill
district Tei you, Mr. Cheng, happened to search out the
so complete pictures of the humpback T'io's family, the inscriptions
of them were many. Thos. what was contained in the Supplementary
Explanations of the character of Mr. K'ang was, already obtained
all the stone. He also made out several lines of letters in the
copy, which do not appear in Mr. K'ang's Stone, both I and
Tei pan for ten years since, the desire that occupied our mind and
eyes, were suddenly obtained to see the signal of them. Now,
after all, Mr. Way have presented this copy to Tsin gau, this is what heavenly deities used to reconcile his (Tsin gau) diligence of cleaning out the stones. And it is, of a truth, a great pleasure which both the parties of publishing books, those of examining the metallic and stone inscriptions in ancient and modern times, never have enjoy. And, now, Tsin gau sent me this copy, asked me to write it. That's, I, Yangbang, with this copy, having a double relation of meeting. In spirit, I am so glad to have succeeded in my poems, and you also, write these words to me, I am glad. And my petty triple famous hall Shen yang, truly with Tsin gau have gone a relation with (his hall) Small Tinglai.

In the inscription of Choo Chuk she have quoted the words of Mr. Blingtsor. Upon examination, I have found, that Blingtsor also named Tingbang, citizen of Wei shan, who have learned of Wei Learn-ers. By public service, his office was President of the (imperial) Hall Houan chang. He an overseer of the Monastery Ping hau in Blingtsor. His grand father, Mr. Wayang, was skilled in writing the characters Chuen & Li, who have published a volume called the Examination of Li characters to set fill up the book published by Mr. Zun, of Pyyang. The copy of picture of the Ming house in the degree of WO long, he himself says that it was complete & good as a new one, and the figure of Li characters which is in them were worthy of to be as a copy or standard. In which, there is his inscription, in the year Tuy hai of Keen tao. (reigning title.)

Ad Wei Po of Southern Song dynasty, who also entitled Tuy gau, was a Reminie of the Private Cabinet Hall. Who on inscribing the pictures of the Ming house of Mr. Wayang, the words of characters of this copy were excellent of meaning. Life, without many errors & lock as it ought to be more esteem and value. In summer of the year Tuy hai of Keen tao, there is a man who took this copy I show it to the magistrat of Keen hang saying that it is a copy kept by Chiang, Yujing, the President of P'ingt'ang. Tuy gau also said, I have heard of Yoo Tz'chen, the Tingchung,