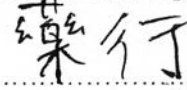


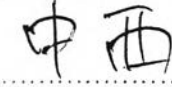


CHAPTER 4

THE CHINESE MEDICINE PHARMACIES IN BANGKOK

In this section of the work, there are several observations made on a daily street in Bangkok with the special attention to a certain type of pharmacies in Bangkok. It will be difficult for the non – Chinese language readers to understand many concepts behind the traditional medicine pharmacies. Indeed, this thesis must also be written in English language in order to fulfill the requirements set by the Graduate School, and the Thai Studies course is the English language programme. However, it is difficult to illustrate without words and expressions in the Chinese language many ideas behind the pharmacies

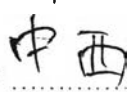
at everywhere in Bangkok that have the sign of 

in the Chinese language.  means pharmacy, and

 is to say "middle  – west ." in a literal meaning. but in

reality the short form of "China: 中国..... by taking the first words of China 中....." and "the Western world: 西洋..... by taking the first word of Western world 西..... The details will be explained later with the best possible translation from the Chinese language to English but for the beginning, it is important to look at several historical developments in order to better understand the ideas behind this type of 中西藥行..... (Zhongxi yaohang in the Chinese language) found everywhere in Bangkok. This chapter is a case study of the Chinese medicine pharmacies in Bangkok as one of the branches of traditional medicine found and used in Bangkok. It could be a quite contrast to see what it means by the traditional medicine in Thailand thorough key informants and the interviews.

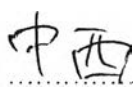
There was some description of the historical development in Siam as well as in Thailand at the Introduction Chapter. However, the setting is different at this time. The setting this time concerns with the history of China, as the Chinese pharmacists and Chinese medicine in the forms of goods as well as the concepts behind it seem to have arrived to Bangkok from China as far as this matter is concerned. There is a necessity of evaluation in Chinese history with the earlier concepts of "China and the Western world" or 中西..... in

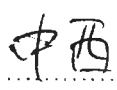
the Chinese language in the short form whose signs can be found on many pharmacies throughout Bangkok. There are two main developments that may have considerable significance but later failed in the context of  or "China - the Western world" in the Chinese language. The two developments and the time of 1993 – 1998 are too far apart and the connection may look too remote and indirect. There could also be some opinions that whether the two developments that will be mentioned here could be put in the same category. Nevertheless, when could be the earlier significant contact of the Western world in China?

Many would recall Marco Polo, but his influence seemed to be greater at the Western world than in China, not vice versa. Some historians noted that it had been by the works of Christian religious missionaries that had tried to yield the Western world to China with the some deeper degree than Marco Polo's (Li, 1965) (Morton, 1980). The most successful in China was often noted as the Jesuit missionaries of the Roman Catholic Church. As it is noted, "If it (China) were won, it would be the greatest victory for the Church since the conversion of the Roman Empire" (Li, 1965: 378), because China had then and still has the largest population in the world.

Among the Jesuit missionaries the Roman Catholic Church sent to China, Matteo Ricci was probably one of the best known and the earliest, in the 16th century. For historians specializing on Thailand, Matteo Ricci could be dubbed as Falcon, serving King Narai during the last of Ayutthiya period though Ricci and Falcon seemed to each have a different life (Wyatt, 1984).

Having completed the studies in Europe, Matteo Ricci had later gained "with an understanding of the Chinese which had seldom been revealed among Europeans of his time, he plunged himself into the study of the Chinese language, literature, and philosophy. He first wore the garb of a Buddhist monk: but finding that Confucian scholars commanded more prestige, he changed to a mandarin robe. By such tact and by knowledge he had acquired about Chinese culture, he won respect and esteem from Chinese scholars and officials. He wished to detach himself from European state power, the exercise of which, he believed, would do his mission more harm than good. In 1601, he arrived at Beijing and was allowed to reside and preach. He concentrated his efforts on high governmental officials, with the hope that if they were converted to the new faith, the entire nation would follow" (Li, 1965: 379). Was his concentration to the high government officials a "targeted population approach"?

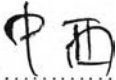
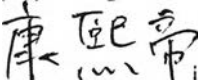
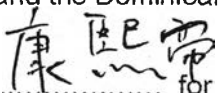
It is difficult to find exact historical accounts that Matteo Ricci had brought in to China in the field of Western medicine in relation to Chinese medicine. But if the field of medicine is considered as western technologies, then, as upon 'tribute', Ricci and the Westerner followers made some introductions on western science to the Court of the Ming as well as of the Qing, some earlier rulers of China. "From the very beginning a tacit understanding seemed to have been reached. The missionaries would serve as advisers on science and technology in order to gain permission to preach and proselytize, and the Chinese tolerated or even encouraged their stay in China so long as they could serve China in some useful yet worldly capacity. To the Chinese they were more scientists and technicians than missionaries" (Li, 1965: 379). Even in the field of western science, there seemed to be such a relationship of "China – the Western world" or  as it can be recognised at the signs of many pharmacies in Bangkok as early as the 16th century in China.

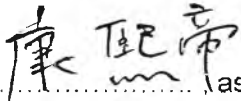
However, the intimate relation between "China – the Western world" or  in the Chinese language in short form did not last for ever. Ricci seemed to be aware of China quite thoroughly, and knew that "if Christianity were to make headway in China, it had to make some concessions to such ancient Chinese practices as the reverence for Confucius

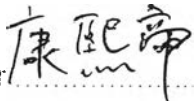
and ancestors. With great tact, Ricci emphasized the similarity between Christianity and Confucianism" (Li, 1965: 383). But rather because Ricci went for such a 'mix' of 中西 or "China – the Western world", such a concept " antagonized his fellow Christians, including many in his own mission. Nicolaus Longobardi, Ricci's successor as head of the China mission, did not agree with many of his predecessor's beliefs, but he was too wise to press his point at the risk of losing China for the Church" (Li, 1965: 383).

The Dominicans and the Franciscans sections of missionaries were especially too eager to arrive in Beijing among other religious missionaries in Christianity "with their arrival came also the sectarian rivalries so familiar in Europe" (Li, 1965: 383). This internal fighting from small to big issues lead to what it is known as "The Rites Controversy" or 典礼问题 in the Chinese language (Morton, 1980) (Li, 1965). " The so-called rites controversy split the Catholic missionaries in China into two rival camps. The Dominicans and Franciscans regarded such worship as pagan in nature and prohibited it. ... While the Jesuits were spreading the Word among Chinese scholars in Peking and other large cities, the other two orders were active in proselytizing among the poor and the uneducated, especially Fukien and Kwangtung provinces" (Li, 1965: 383). It is obvious

that the time of "Rites Controversy" at the late 18th century and the later immigrants from the Mainland China in the 20th century have no direct contacts between them, as there are generations apart. But it is somewhat curious to see some connections between the comments by Li and the works of Skinner's (Skinner, 1957) as well as Dr. Kasian's (Kasian, 1992) and Dr. Worasak (Worasak, "The Chinese culture of Siam: 1851 – 1910 The activities and the development"). This is because the speech groups concerned here are virtually all from the two provinces of Fukien and Kwangtung, the very provinces where the three authors are most concerned of.

The earlier connection between Ricci plus his followers and China came to an end as of "China – the Western world" or  that is perhaps quite visible for the Chinese language readers in the case of pharmacy shop in Bangkok. The Rites Controversy increased the momentum when the "Dominicans continued to press their case, and in 1704 Pope Clement XI decided against the Jesuit stand and sent Cardinal Tournon to China as papal legate to enforce the decision" (Li, 1965: 384). Then Emperor K'ang – hsi or  in the Chinese language stood on sideline for the hope of rivalries to end in between the two major groups of the Jesuits and the Dominicans plus the Franciscans. The Jesuits appealed to the Emperor K'ang – hsi  for help, and the Emperor K'ang


 - hsi as expected, ruled in favour of the Jesuits, neither the Dominicans nor the Franciscans. "The Pope, finding that his decree had not been obeyed, sent another legate to Peking in 1715 and issued the bull *Ex illa die* to reaffirm his decision with regard to the rites controversy. Now the issue was not a merely a quarrel between two rival sectarian groups: it was a question of the supremacy of either the Church or the Chinese state. The Pope had spoken, and all missionaries must obey" (LI, 1965: 384).

it was unthinkable, on the other hand, that the Emperor K'ang - hsi or  in the Chinese language would prohibit the worship of Confucius and ancestors among his subjects, because he is known to have prided himself as a model Confucian monarch. After reading the papal bull, the emperor, who had been known for his even temperament, nevertheless made the following comment:

"Reading this proclamation [papal bull], I have concluded that the Westerners are small indeed. It is impossible to reason with them because they do not understand larger issues as we understand in China. There is not a single Westerner who can read Chinese books, and their remarks are often incredible and ridiculous. (Omitted in between) I have never seen a document which contains so much nonsense. From now on Westerners should not be allowed to preach in China, so there will be no trouble" (LI, 1965: 384).

Many Jesuits were nevertheless allowed to stay in China as they were considered to be friendlier to the Chinese customs and or "China – the Western world". But "Pope Benedict XIV issued the bull *Ex quo singulari* and cleared up whatever doubts the Jesuits might still have or pretended to have. The controversy came to an end, and one generation later the Society of Jesus itself was dissolved. Though its work in China was continued by other orders, it could not be replaced. The prohibition against the worship of Confucius and ancestors continued in force until 1939 when the papacy, after two hundred years, reversed its stand" (Li, 1965: 384). The prohibition from the Church side led to immediate cause of the banning of the Christianity in 1724 at the Qing Chinese side. The Chinese side later had to reverse its stance again to allow the Christian missionaries for the stay in China only after the Treaty of Nanking in 1824 (Li, 1965) (Morton 1980).

The second part of the relationship in "China – the Western world" or in the Chinese language for many pharmacy shop sign in Bangkok could be illustrated with yet another historical development in China. This time, the year period is closer to what Dr. Kasian dealt with the issues surrounding the pigtail in his article. The development was the

Taiping rebellion which lasted from 1850 to 1864 (Morton, 1980: 157) (Li, 1965). The issues regarding the pigtail will also appear on this incidence.

Prior to this uprising of Taiping rebellion, "from 1847 to 1849 natural disasters struck China repeatedly, and famine were reported in practically every province. The region most adversely affected was Kwangtung and Kwangsi where many peasants, driven by hunger, had appeared as organized bandits as early as 1847" (LI, 1965: 400). As for added reference. Kwangtung province is where the Teochiu and the Cantonese speaking people of the southern China are used to live at, before the possible migrations out of those provinces to Siam as noted by Skinner as well as Dr. Kasian in the literature review. The law and order was disrupted, and China had ceded several privileges after the first Opium War at the time of The Treaty of Nanking in 1842 prior to this Taiping Rebellion (Morton, 1980: 154). In other words, China under the Qing dynasty in the later stage was in a bad economic shape, prone for social upheavals such as the Taiping rebellion which will be shortly mentioned.

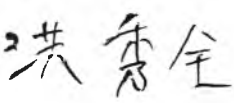
Morton noted in his book that the "idea of Taiping Tienguo

太平天国

or Heavenly Kingdom of Great Peace was distinctive in that it owned its origin to Christian

ideas, though these were only partially adopted. The name Heavenly Kingdom

 reflected the New Testament, although in fact Old Testament ideas predominated in the resulting structure, while Great Peace  was a utopian notion of a time of justice and purity " (Morton, 1980: 157). In other words, the case of Matteo Ricci was a westerner arrived in China as a Jesuit Missionary, the other case of Taiping Tienguo was in fact a Chinese person taking part in the uprising in the form of the "China – the Western world" or  in the Chinese language. The latter incidence was a Chinese rebellion within China halted by the Westerners and the Qing, and the case of Matteo Ricci is not parallel to the Taiping rebellion. As it is known from earlier this section, that the activities of Jesuits were halted by other Christian factions that lead to the Christian's complete withdrawal from China for religious activities. Nevertheless when it comes to the possible definition of "China - the Western world" or  in the Chinese language, it may also fit in both developments of Matteo Ricci and Taiping Tienguo in a wider but different context.


 Hong Xichuan (Morton, 1980) or in the Chinese language is sometimes spelt as Hung Hsiu-ch'uan by other English language chronicles (Li, 1965), and he was the leader of the Taiping rebellion. It is known that Hong was a disappointed scholar

who had contact with an American missionary, Issachar J. Roberts (Morton, 1980: 158). It is also understood that the earlier ban on the Christian missionaries stationing at China in 1724 was abandoned after the Treaty of Nanking in 1824 (Morton, 1980) (Li, 1965). Hong's rhetoric of religious fervor and anti – Manchurian incitement began to collect yet another mass of people that had lost work during the last period of the Qing dynasty. The members of Hong's movement became extremely organized in a militaristic line and abandoned the pigtail that was considered as the sign of submission to the Manchurian ruling class of the Qing dynasty (Kasian, 1992) (Morton, 1980) (Li, 1965).

The organized bandits started to take up weapons in the winter of 1850 at Kwangxi province of the southern China and began to take over the city of Nanking in 1852 - 1853. The claims of the Taiping rebellion had been for the "overthrow of the Manchu dynasty" (Li, 1965: 401). In the Chinese language, the slogan for such Han Chinese's overthrow of the Manchurian ruling class is 灭满兴汉 where 灭满 means "the total destruction of the Manchurian ruling class" and 兴汉 denotes "the rise of Han Chinese". Concubine and foot binding as well as prostitution were forbidden as non-modern Chinese, and there had been a call to mix the local Chinese ideas with the Christian thoughts (Li, 1965) (Morton, 1980). The moral of the Taiping forces was

high, and, surprisingly, their aim of the egalitarian ideas could well be beyond China with the current mainland state (Li, 1965: 403) (Morton, 1980: 159).

But this utopian idea of Hong's with the Taiping rebellion came to an end from the two major forces, the Chinese and the Western. The Taiping Tiengkuo wanted to see the mix of both the Chinese and the Western in the Chinese daily life, but in the end, the mix of both the Chinese and the Western forces defeated Hong when Hong Xiuchuan took poison, and a great experiment ended (Morton, 1980: 159). It is surprising to see for several readers that the Westerners with the Christian thoughts and background to crush the Chinese Christian regime of the Taiping. At first the Westerners showed some interests but the same Westerners then feared for the possible losses of economic and trading opportunities if the Taiping did not recognize with the treaties that Qing earlier signed. The treaties were considered more favourable to the Westerners than the Chinese (Morton, 1980) (Li, 1965). Subsequently, the Taiping's request to the Western powers for their neutrality was ignored (Li, 1965: 406). The Qing dynasty deployed the southern Chinese generals, and the Western forces joined with the Qing, where the Western forces were comprised of American's John E. Ward and British's Charles G. Gordon. In a wider context, the attempt from the Chinese side for 中西 or "China – the Western world" in the

Chinese language failed for the second time, with the different setting and the different background from the earlier case of Matteo Ricci.

The analysis of the Chinese medicine pharmacy from Skinner and Dr. Worasak

As in the earlier literature review, Skinner's work would be noted from the significance of his data on the Chinese dialect or speech group of the southern mainland China. The mainland China has a vast territorial area and its population is the largest in the world. This in turn affected the linguistic aspect as well, because in too many cases, the Teochiu speaking people in Thailand still have trouble speaking to the Hainanese dialect group in Thailand, as their speeches are not identical. Equally true could be the Fukien and the Cantonese dialect-speaking people in Thailand, as by conversation it is mutually too apart. This may also highlight the fact that there was no choice, but to use Thai for the mode of communications within this country, even among the Chinese society in Thailand. The use of Mandarin for the mode of communications among the Chinese people in Thailand is still not

too prevalent, as it could have been. This does not mean, however, that there are too serious rivalries among the different dialect-speaking people in Thailand of the Teochiu, the Hakka, the Hainanese, the Cantonese, the Fukien and the others. Dr. Worasak noted in the

Chinese language on his article on this issue at

暹羅的華人文化-1851-1910年的活動與演變

or in English language The Chinese culture of Siam – 1851-1910 The activities and the development (translated) published from the Chinese Studies Center at Asian Studies,

Chulalongkorn University as the following:

眾所周知，當今在泰國居住的海外華人大多是潮州人。他們有自己獨特的原籍和方言。就他們的方言來說，有人分析說，他們的語音基礎與海南和福建的方言有聯系，一旦轉化為潮州方言，仍然有它自己的特徵。

As Dr. Worasak has written the whole piece of work in the Chinese language, I will add accordingly the English and the Chinese equivalent translations when necessary and possible. He has started the above article by saying that the overseas Chinese people living in Thailand are mostly the "Teochius". The idea of the "Teochius" here corresponds with Skinner's identification of so-called the 'Chinese' people in Thailand from various speech groups or dialects spoken in the southern part of mainland China that is the benchmark of studies concerning this field. Dr. Worasak then continued that the Teochius have very distinctive identity and the dialect, that the Teochiu dialect may share something basic with the Hainanese and the Fukien dialects, but still the Teochiu has its special characteristics.

Going back on the book of Skinner CHINESE SOCIETY IN THAILAND: An Analytical History, there are few on the matters of the Chinese medicine, the Chinese medicine pharmacies and hospitals that may provide the services of the Chinese medicine. As it is mentioned earlier, Skinner has written the book as the title of the book says "Chinese Society in Thailand: An Analytical History", not meant to be written for the topic of the Chinese medicine or Chinese medicine pharmacies. But his work did show the

"Occupational specialization by speech group" (Skinner, 1957) that portrayed the relationship between the dialect speaking group and the occupation of medical doctors.

According to Skinner, "Chinese (type) doctors and Chinese (type) druggists are the Teochiu's and the Mandarin speaking people's occupation" (Skinner, 1957: 317). It was rather surprising for me not to see the Hakka dialect-speaking people for such occupations on medicine and medical doctors in the Skinner's work. The Hakka people are written as

客家 in the Chinese language, and as the word 客 shows the

"guest" in the Chinese language, the Hakka people were treated as the "guests" *even back* in the mainland China prior to the immigration to Siam and Thailand where not just the Hakkas but also the 'Chinese' people in general could have been treated as the "guests" in Siam. The Hakka people back in the mainland China used to live in areas where the land was barren and other locals such as the Teochiu, the Cantonese and the Fukien speaking people did not wish to settle. Therefore they had to focus on means other than agriculture for the living. The tendency for non – agricultural activities for the living was not only found in Thailand but also in other countries such as Indonesia, Malaysia and Singapore, those other than China where there is a considerable population of the overseas Chinese people. As far

as the non – agricultural professions and the businesses are concerned, such businesses can be trader, banker, lawyer and pharmacist as well as medical doctor that rely the least on being tied to the land. Indeed on the work of Skinner, there is a short description on the relationship between the Hakkas and the medicine as well as medical hospitals. The sentence goes that the “T’ien – hua Hospital continued to be the mainstay of medical service in the Bangkok Chinese community. Originally founded to provide Chinese – style treatment, it expanded into Western medicine in the 1930’s, when a modern medical department was added through the generous contribution of Wu Tso-nan, the most prominent of the Hakka leaders” (Skinner, 1957: 257). “ It is also know that there are some clinics attached to each dialect association of the Teochius, the Hakka, the Hainanese, the Cantonese, the Fukien and others (Skinner, 1957). But the Teochius went more than clinics attached to the dialect associations. The “medical organization, the Chung-hua Charitable Clinic, was established in 1921 by Teochiu leaders to supplement the services of the Hospital (the earlier mentioned T’ien-hua Hospital by the contribution of the then Hakka leader Wu Tso-nan). An out-patient clinic, it has always provided free (old Chinese-type) treatment, and with the exception of the initial years and the depth of the depression, free drugs as well. It operated on the basis of the contributed services of some thirty Chinese doctors and regular subscriptions from supporting members” (Skinner, 1957: 257-258).

Going back to original task of analyzing the meaning of 中西藥行 in the Chinese language or in the English language “Chinese – the Western” medicine pharmacy in Bangkok., Skinner also noted that examples of “ in service occupations in Bangkok include a disproportion of Teochius among old-style druggists (92 per cent)” where “old-style druggists” mean the Chinese medicine pharmacists or 中藥匠 in the Chinese language (Skinner, 1957: 315). When it comes to the Western medicine, it used to be the “Hakkas once dominated by virtue of the happy circumstance that a disproportionate number of the early missionary hospitals were established in Hakka regions of Kuangtung” (Skinner, 1957: 318). The time period that Skinner mentioned is where the second development of “China – the Western world” in the Chinese language 中西 or the Taiping rebellion took place in the mid – 19th century in the Qing dynasty, not the time of Matteo Ricci in the first development that was earlier mentioned here. When the pharmacies of 中西藥行 are treated as the prescribe-use of Chinese traditional medicine in Bangkok, the Teochius and the Hakkas are the two most important dialect groups among the many speech groups of the southern Chinese immigrants to Siam.

The analysis of the 中西藥行 from the Chinese language

This part of the section is done with the help of the Chinese language dictionary that have been obtained while I made some Chinese language study at Swatou, the heartland of the Teochiu speaking Thais. The dictionary is in the Put'onghua, not in any dialects. But it will nevertheless important to highlight several key terms in the Chinese language with my best translation to the English language for the analysis of 中西藥行 found everywhere in Bangkok.

When you look up 中西 (Zhongxi) out of the whole phrase 中西藥行, the dictionary will provide you the following definition.

Zhong Xi
中西

中国和西洋。

Here 中 (Zhong) stands for 中国 (Zhong Guo) as noted earlier, and this 中国 means "China" and the other word 国 indicates "country" in the Chinese language. Another word 西 (XI) is the short form of 西洋 (XI Yang). In the Chinese language, 西洋 will be as the following:

西洋
XI Yang

- ① 指欧、美各国：~史 | ~文学。
- ② 古代指南洋群岛，马来半岛，印度，斯里兰卡，阿拉伯半岛，东非等地：郑和下~。

The first definition is much more applicable than the second one, as the first definition of XI Yang means "the Europe and the North America" whereas the less-used second definition is to say "the southern islands in ancient times (i.e. Malay peninsula)". On the same word ^西.....(XI), it can be the short form of the Western world by taking the first letter of ^{西洋}..... or much more common as "west" in the form of direction.

By looking further into the first letter of China and the Western world or ^{中西}..... as in the sign of many pharmacies in Bangkok, there are several Chinese words that indicate medicine in the forms of Chinese medicine and the Western medicine.

Zhong Yao
中药

中医所用的药物，以植物为最多，但也包括动物和矿物。

Zhong Yi
中医

① 中国固有的医学。
② 用中国医学的理论和办法治病的医生。

XI Yao
西药

指西医所用的药物,通常用合成的方法制成,或从天然产物中提制,如消炎片、阿司匹林、碘酊、青霉素等。

XI Yi
西医

① 从欧美各国传入中国的医学。

② 运用上述医学理论和技术治疗的医生。

Zhong Yao is "Chinese medicine" and Zhong Yi is the medical doctor that deals with such Chinese medicine, where as XI Yao is "Western medicine" and XI Yi is the medical doctor that deals with such Western medicine. Having understood above words, it is understood

that there are two types of 中西藥行 One is 中西藥房 or Zhong Xi Yao Fang, and the other is 中国药铺 or Zhong Xi Yao Pu.

It is important to see the differences of the two by defining them in the Chinese language.

Zhong Xi Yao Fang
中西药房

① 出售西药的商店、有能
调剂配方、有的兼售
中药的成药。

② 医院或诊所里供应
药物的部门。

Zhong Xi Yao Pu
中西药铺

出售中药的商店、主要
按中医药方配药、
有的兼售西药。

According to the dictionary definitions, both 中西药房 and
中西药铺 deal with the Chinese medicine as well as the Western medicine.

It is also noticeable even if you are not the Chinese language reader that the words
中药 or Chinese medicine and 西药 or western medicine

appear on both definitions at the same time. But if there is some careful reading, there is
some realization that 中西药房 seems to concentrate more on the

Western medicine than Chinese medicine (Western ^西 > Chinese ^中), whereas ^{中西药铺} focuses more on the Chinese medicine than the Western medicine (Chinese ^中 > Western ^西) though they both deal the Chinese and the Western medicine at the same time. In fact, the signs of ^{中西藥行} as found on too many pharmacy shops in Bangkok could be a nice way to get round the difficulty of how much a pharmacy or a pharmacist is to be the Chinese or the Western in the form of medicine. This is because the word "hang" or in the Chinese language ^行 best means to "business", with several other definitions. The examples here are ^{金行} or "gold smith" that can be found in Yaowarat in Bangkok or ^{銀行} or "bank" that might have dealt with the settlements of silver in the old time before any modern ideas of commerce began. The analysis of the ^{中西藥房} or ^{中西藥铺} is interesting as to see the concepts of Western medicine as modern medicine and Chinese medicine as traditional medicine in a different perspective from the Ministry of Public Health's or the National Institute of Thai Traditional Medicine's concepts of what it means by modern and traditional, Thai and "non - Thai".

Lastly, this case study of the Chinese medicine pharmacies in Bangkok should look at some Chinese proverbs for the possible thoughts and concepts behind the word

温故知新

in the Chinese language. This is to say the Chinese

pharmacists in Thailand maintaining the Chinese medicine pharmacies in Bangkok may still

feel the needs to look at the "old knowledge & tradition" of medicine to know the modern or

new knowledge.

Wen Gu Zhi Xin

温故知新

温习旧的知识，能够得到新的理解和体会。也指回忆过去，认识现在。

The word "Wen Gu Zhi Xin" as above in the Chinese language states that the new or modern thoughts as well as knowledge are only acquired best through careful and

relentless learning and appreciation from the old and traditional thoughts and knowledge.

The two previous attempts such as Ricci and Taiping to foster the idea of

中西 or "China - the Western world" may make feel others that the concept of 中西藥行 or "Chinese - Western medicine pharmacy" as yet

another third attempt to foster the concept of 中西 or "China - the Western

world". This is in a context of Chinese or 中 as "traditional" and the Western world

or 西 as "modern" as they both appear in the signs of the

中西藥行 in the Chinese language or "Chinese - Western medicine

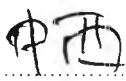
pharmacy". But nevertheless, there is another Chinese language term to express the

importance of the ideas behind 中西. The expression is

中西合璧 or Zhong Xi He Bi.

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Zhong Xi He Bi
中西合璧

指把不同的东西放在一起而配合得宜。也指两种东西摆在一起对比参照。

The original use of this Zhong Xi He Bi was more so in the art, but also applicable to highlight the concepts behind  or Zhong Xi as to say that there is a perfection of natural order by putting two completely separate ideas in nature into one, for example such as something Chinese and Western ideas behind medicine into one form of pharmacy shop that is 