

A SHORT COURSE
OF
PRIMARY LESSONS
IN
MANDARIN,

BY
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INTENDED AS AN INTRODUCTION TO THE LARGER WORK, "A COURSE OF
MANDARIN LESSONS" BY THE SAME AUTHOR.

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PREFACE.

Shortly after the publication of the "Course of Mandarin Lessons", the author began to hear complaints that the lessons were too long and too difficult at the start, and on this account were very discouraging to the beginner. These complaints continued, and it was suggested that a short course of Primary Lessons, as an introduction to the larger book, would be a great help to many. The author accordingly decided to prepare a short course of easy lessons, not to include in all over three hundred characters. The work was well in hand three years ago, but unforeseen events prevented the completion and printing of the lessons at an earlier date than the present. It was originally intended to have only thirty lessons, with an average of ten new words to each lesson; but in the process of final revision, a review lesson was added after each successive five lessons, thus making thirty-six in all. The whole number of characters was not, however, increased.

The plan and arrangement are wholly different from that of the **General Plan.** larger Course of Lessons. The new characters introduced in each lesson are grouped as far as possible about some particular subject, and the sentences are made to illustrate the use of these words. The sentences are short and easy and adapted to ordinary use. Idioms of every kind are introduced quite irrespective of the order in the large Course of Lessons, references being given to the page or lesson where the various idiomatic forms are explained. In this way, with the larger book in his hand for reference, the student will get a bird's-eye view of the language, and so be prepared for the more systematic course that is to follow.

With so few characters the range of subjects introduced is **Subjects and Definitions.** necessarily limited, especially as in order to give as comprehensive a view as possible of the structure of the language, it was necessary to introduce a large number of verbs and particles. The definitions of words and phrases are brief, but sufficient for the present purpose, reference being frequently made to the page in the larger book, where fuller definitions are given.

In view of the great difference of pronunciation in different **Romanization.** dialects, it has been thought best not to give any spelling in the vocabularies. A space, however, is left, that the student may write in the spelling that suits his own dialect.

In the first few lessons, a number of characters are analyzed in **Analysis of Characters.** a way to afford help in remembering them. By no means all Chinese characters are amenable to a rational analysis. In many cases, however, the student can construct for himself an analysis which will serve as a help to the

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memory. The fact that the analysis is empirical and fanciful will not hinder its service to the memory.

To each lesson is appended a short English exercise to be **English Exercises.** rendered into Chinese, helps and hints being frequently given to guide the student to the right rendering. This will call into exercise what the student has learned, and give variety to his studies. It should not be forgotten, however, that the very best *exercise* is talking with a teacher and with everybody who comes to hand.

A special feature of the lessons is that in addition to the ordinary **Interlinear Translation.** free translation, there is given an interlinear literal translation. This, it is hoped, will greatly assist the learner in getting a clue to the structure of a Chinese sentence. In the review lessons, the literal translation is omitted.

The book has been arranged so that each lesson is complete **Arrangement on Pages.** on two opposite pages—the only exceptions being in the English Exercises (or Review Drill) following the sixth and twelfth review lessons. This arrangement for the convenience of the learner has cost considerable extra labor, both in preparation and in printing.

Instead of preparing a special introduction giving the student **Introduction.** the information and assistance he needs at the outset of his study of the language, the author has thought that the very best thing would be to give the entire Introduction to the Mandarin Lessons. This will give him the radicals, system of Romanisation, sound tables, tone tables, etc., with much other information about the language. Being printed from ready made stereotype plates, it will not add materially to the cost, and will save wear and tear of the larger book. That the introduction is primarily part of another book accounts for a slight discrepancy in the paging.

Though not quite so primary as the conception with which the author began it, this little book is nothing more than an introduction to the full Course of Mandarin Lessons. Its vocabulary is very limited and its range of expression narrow. To serve as a stepping stone is its only purpose. After studying it the learner will take up the larger book with ease and advance in it with comparative rapidity.

C. W. MATEER.

Shanghai, May 27, 1901.



INTRODUCTION.

MANDARIN.

MANDARIN, or official language as it is called by the Chinese, is in its essential features the language of the people in all the eighteen provinces, except the coast provinces south of the Yang-tsi.* It may be divided into Northern, Southern and Western Mandarin; and is often further distinguished by provinces, as Honan Mandarin, Shantung Mandarin, etc. Northern Mandarin is largely dominated by Pekingese which, being the court dialect, is the most fashionable, and is the accredited language of officials throughout the empire. Southern Mandarin is more widely used and is spoken by a larger number of people than Northern Mandarin. It is not, however, as homogeneous and includes more words and phrases which have no settled writing, being more or less allied to the non-Mandarin dialects of the South. Shantung lies between the two extremes, and its Mandarin may be approximately characterized as Central. The western part of the province is much influenced by Pekingese, with which it has its chief affinities. The eastern portion has hard initial consonants and is in other ways related to Southern Mandarin. The people of this part of the province are the descendants of a large migration from Hupeh and southern Honan.† Being quite off the track of emigration from the North, the dialect has remained

comparatively unchanged, not having been affected by the tide which has been flowing from the North for several hundred years. It has fewer words and phrases which cannot be written by significant characters than any other dialect with which I am acquainted, and represents the purest hard sounds now heard in China.

An attempt has been made to adapt the present course of lessons to both Northern and Southern Mandarin. With this end in view they have been repeatedly revised by the aid of teachers from Peking, Chinanfu, Nanking and Kiukiang. No opportunity has been found to make any satisfactory comparison with the Mandarin of Western China. In some cases two or more forms of expression have been found necessary, which have been inserted in parallel lines, the Northern form being on the right and the Southern on the left. These parallel readings generally represent forms of expression, for which there is no equivalent that is everywhere current. For a full explanation of these readings, see Explanations at the end of this Introduction. The student can adopt whichever reading his teacher approves. This method, besides accomplishing the special end in view, has this incidental advantage, that while the student need not learn the forms not current in his

* The term 官話, as applied by the Chinese to their own language, seems to imply that originally it sprang up when the people spoke a language different from that of the official class; that is to say, it probably took its rise when a large proportion of the people were not Chinese proper, but aborigines,—subdued and governed by Chinese rulers. It is well known that the Chinese came into China from the North and West. This led to their gradually driving the aborigines southward and eastward—a process which has been going on for at least four thousand years. During this process, and especially in its earlier stages, when the aborigines were many and the Chinese few, there was much commingling of races and admixture of language, the conquered learning the language of the conquerors (which they would naturally call “*officer talk*”), yet at the same time modifying it to a large extent, as has ever been the case in similar circumstances. This amalgamation of language prevailed along the head of the wave of conquest, which gradually pushed its way southward and eastward, and as different aboriginal languages were encountered, gave rise to different dialects, resulting finally in what are now the non-Mandarin coast dialects of the South. In the meantime the body of the wave was behind, and being continually

reinforced by fresh immigration from the North, it maintained a relatively pure Chinese. This supposition, as to the relation of the southern coast dialects to Mandarin, is strengthened by the fact that these coast dialects depart much more from the written language (which was purely Chinese) than does the Mandarin. All this is quite independent of the numerous changes which during these ages Mandarin has undergone within itself.

† It is related in the Topography of P'êng-lai that at the close of the Yüen dynasty a man named Chang Liang Pi (張良弼), then governor of Hupeh, raised a force of over thirty thousand men, having his head-quarters near 襄陽府. Being left without support, he gathered together the families of his soldiers and gradually retreated to the promontory of Shantung, where he took possession of the country and maintained his independence for a time, but by and by submitted to the new dynasty. Tradition gives the whole number who came with him as about 200,000, and reports that he drove out or killed many of the original inhabitants. The general truth of these statements is attested by tradition pervading the whole people, by the use of pure, hard sounds, and by the different character of the people.

own locality, the fact that they have passed under his eye, will broaden his knowledge of the language and give him an advantage in communicating with persons using a different dialect.

Mandarin is usually distinguished as general or *t'ung-hsing*, local, colloquial and book Mandarin.* *T'ung-hsing* Mandarin consists of all such words and phrases as are everywhere current, and are capable of being written by authorized characters. Local Mandarin consists of all such words and phrases as are local in their use, not commonly found in books,

nor capable of being written by authorized characters. Colloquial Mandarin includes all the words and phrases, both *t'ung-hsing* and local, which are in common use in any given locality. Book Mandarin consists of words and phrases taken from the literary style, which are not ordinarily used in speaking but are found in Mandarin books, being used to supplement the deficiencies of the *t'ung-hsing* Mandarin, as well as to add to its dignity and elegance. There are no definite lines of demarcation between these classes of Mandarin. Every man has his own standard.

CHARACTERS.

CHINESE writing is ideographic, and derived, no doubt, from a hieroglyphic original. Its origin, however, is not certainly known, dating back as it does into the obscurity of prehistoric times. The meaning of each character is fixed, but the sound given varies greatly in different places. The great standard dictionary of the Chinese language, prepared under the patronage of the Emperor Kanghi, contains upwards of 41,000 characters, but the greater part of them are either duplicates or obsolete. Dr Williams' dictionary contains over twelve thousand characters, but of these some are duplicates and many are very rarely used. The whole text of the Chinese classics contains 4,754 different characters. There are probably not much over six thousand characters in general use at the present day. Of these many are used only in the literary style. Of characters used in Mandarin there are not over four, or at most five thousand. An average educated Chinese speaker will not use over about two thousand five hundred to three thousand, and the best speakers not over three thousand five hundred to four thousand.

Chinese characters were primarily intended to write the literary style, with is in a sense a language by itself. It is only written, and is incapable of being used as a means of oral communication, except in ready made phrases, for reasons which the student will see as he proceeds. Using these characters to write Mandarin is, to some extent, an adaptation.

This adaptation is, however, quite natural and has in turn given new meanings to many characters, while it has also given rise to not a few new characters. The study of Mandarin serves as an invaluable introduction to the study of the literary style or Wên-li 文理.

Many characters have two or more meanings according to the connection in which they are used. These changes of meaning are not more numerous nor more difficult to follow than the same kind of changes in the meaning of words in Western languages. Many characters also have two or more pronunciations or readings. (See Double Readings.)

Chinese characters are concentered symbols, which are never modified for the purpose of inflection or conjugation; hence there is no interdependence of words in respect to case, number, person, mood or tense. The syntax of the language depends entirely upon the order or arrangement of the words. Not only are the characters without any inflection but they are not modified to express related or derivative ideas, as are so many of our primitive nouns and verbs in English. Ideas expressed in English by such terminal syllables as *ness*, *able*, *ure*, *ion*, *ling*, *er*, etc., are expressed in Chinese by the use of two or more independent characters, each preserving its own individuality and joined together by no closer bond than mere juxtaposition.

SYLLABLES.

THE most remarkable thing about Mandarin sounds is the smallness of their number. In the various Mandarin dialects there are on an average only about four hundred separate syllables or sounds. The use

of tones increases these sounds to about twelve hundred. The words in use are of course many more, say three or four times as many. Hence arises the necessity of repeating the same sound in several

* *T'ung-hsing* (通行) means everywhere current, and is so much more expressive and convenient than any corres-

ponding English term that I shall take the liberty of using it.

senses. These several senses are distinguished to the eye by different characters, as the words *heir* and *air*, or *pair*, *pear* and *pave* in English. If the words were distributed uniformly to the several syllables and their tones, the difficulty arising from so much repetition of the same sound, would be much less than it is, seeing they are in fact very unevenly distributed. Many syllables are wanting in one or more tones, and one or two characters in one tone are often mated by a score or more in another tone. Some syllables have only two or three characters in all, while others have several score. In practice the difficulty is overcome by various devices, the chief of which consists in joining the words in pairs, so that they may mutually designate each other. See Lesson 52.

Mandarin is distinguished by the fact that nearly all its syllables end with a vowel. Its only consonant endings are *n* and *ng*. The Southern non-Mandarin dialects have in addition syllables ending in *k*, *m*, *p* and *t*.

The Chinese language is commonly regarded as monosyllabic, yet many of its syllables have an intermedial vowel and are in fact dissyllables. The

Chinese, however, take no account of this fact, and foreigners have followed them in regarding all words as single syllables.

For the purpose of analysis and spelling, the syllables are separated into *initials* and *finals*. The initial consists of the consonant sound or sounds which form the first part of the syllable, and the final, of the vowel or vowel combined with *n* or *ng*, which forms the second part of the syllable. Syllables beginning with a vowel have no initial. The intermedial vowel is regarded as a part of the final. The use of initials and finals offers the best means of analyzing and classifying the sounds of any given dialect, as also of comparing one dialect with another. In native dictionaries the pronunciation of words is indicated by initials and finals. The initial of one character and final of another are taken and joined together to spell the syllable required; thus *ma* and *kên* spell *mên*, *kwei* and *lang* spell *kwang*, etc. This is not an original Chinese idea but was derived from foreigners. Several native dictionaries have also been arranged according to initials and finals as being more convenient for reference than that according to radicals.

SPELLING.

ENGLISH letters cannot be made to represent Chinese sounds perfectly, so that spelling is at best but an approximation. Its use, however, if not a necessity, is at least a very great convenience. A good system of spelling, well adapted to his own dialect, will save the learner much labor and many mistakes. For reasons given in the preface, the author has not used any of the systems of spelling now in vogue, but has constructed a modified system better adapted to the requirements of the case.

The system of spelling used in Dr. Williams' dictionary fails, partly because it is inconsistent with itself, and partly because it adopts a standard, the *Wu Fang Yuen Yin*, which, so far as the spoken language is concerned, is obsolete, not being correct at the present time anywhere in China. -

The most popular system, that of Sir Thomas Wade, is inconsistent with itself, quite ignores the relationship of Pekingese to other dialects, and seems to be constructed as if to preclude its application to any dialect except the Pekingese. The most notable characteristic of the system is its want of system.

The system of the China Inland Mission is consistent with itself, and is, in many respects, an excellent one. It is, however, only a system of initials and finals

adapted to Southern Mandarin—the power of particular letters being left undefined so that they may be varied according as the key characters vary in different dialects. This plan, while it serves a certain purpose, is but an approximation and is quite inadequate as a general system of spelling.

The system now proposed is based chiefly on the systems of Sir Thomas Wade and the China Inland Mission, and, while supplementing them largely, only departs from them so far as is necessary to secure the end in view. The chief points of superiority claimed for this system are the following, viz. :—

1. It is simple. The powers of the letters are defined almost entirely by referring to their use in English, and as few diacritic marks are used as is possible in the circumstances.

2. It is self-consistent. The spelling of the English language is conspicuously *inconsistent*, but no *system* of spelling, made to order, should deliberately embody in it such a radical defect as this. Consistency is absolutely essential to the intelligent application of the same system of spelling to several dialects, and as a guide to the spelling of all new sounds.

3. It is comprehensive. The system in its present form has a range of initials and finals sufficient to

include at least the dialects of Peking, Weihien, Chefoo, Nanking and Kiukiang, and is capable of easy extension on the same lines.

4. It is discriminating. It brings a number of dialects into accurate comparison, giving to each a complete system of its own, without violating the rights of others. In this way it affords a decided advantage to those who may wish to change their dialect or to learn several dialects.

The following are the principle changes that have been made in the systems of Sir Thos. Wade and the China Inland Mission, with the reasons for making them.

1. Final *o* is made long *o*, and Wade's final *o* is changed to *ō*. Long *o* final is required in Southern and Central Mandarin. The sound indicated by Wade's final *o*, is not really *ō*, but *ō*, as he himself defines it.

2. Final *i* of the C. I. M. system has been adopted rather than Wade's *ü*, because the sound is more nearly allied to *i* than to *u*; moreover, this was the writing originally used for this sound by Edkins, Medhurst and others.

3. *Ss* is changed to *s*, and *tz* is changed to *ts*. *Ss* has simply the power of a single *s* and nothing more, and is therefore superfluous. *Tz* might do for the unaspirated sound, but *z* is by its nature incapable of combining with an aspirate, so that *tz'* is by necessity pronounced *ts'*, which fact is recognized by Sir Thos. Wade when he defines *tz'* as "like *ts'*." Analogy also requires *ts*, because the difference between the two initials now in question is simply and solely in the initial letter *t*, and this fact should be indicated in the spelling.

4. The final *h* of Wade's system is discarded in all cases, because it is required in Southern Mandarin as the distinctive mark of the fifth tone. It has been assigned to this office ever since Chinese sounds began to be spelled with foreign letters.

5. *W* is substituted for *u* in the Northern dialects as it generally represents the sound more accurately, and is more in accordance with the English usage of the letters *u* and *w*. *U* is retained in Nanking, where it marks a pronunciation distinctly different from that heard in the North and West.*

6. The C. I. M. initial *u* and *i* have been replaced by *w* and *y*. It is contrary to the usage of the

English letters to use *u* and *i* as initials with the consonantal powers of *w* and *y*.

The following key to the powers of the letters will serve to define the system:—

Vowels.

a, Final or followed by *ng*, as *a* in far, star. In certain syllables of some dialects, when *a* is followed by *n* final, it has the sound of *a* in man as pronounced by Americans. In nearly all dialects *a*, preceded by *w* and followed by *ng*, is broadened to the sound of *a* in fall. The Chinese do not appreciate these variations, but regard the sound as the same. On this account foreign systems of spelling have not felt it necessary to indicate the difference.

ā, As *a* in ask, last, as pronounced by Americans.

e, As *e* in met, pen. When standing alone as a final, it is pronounced as if doubled, thus *che* is pronounced *che-e*.

ē, As *e* in her, perch. When standing alone as a final, it is also prolonged as if doubled.

i, Final or followed by a vowel, as *i* in machine, ravine. When followed by *n* or *ng*, it is shortened to *i* in chin, pin.

ī, Final, as *i* in chin, pin.

ü, The final vowel sound heard in such words as table, noble, etc. when separated from the preceding bl.†

o, As *o* in go, so.

u, As *u* in rule, or *oo* in fool. When followed by *n* or *ng*, it is shortened to the sound of *u* in pull, or *oo* in good. When followed by a vowel, it combines with it and approximates the sound of *w*.

ü, Commonly called French *ü*, is not found in the English language. It is the French rather than the German *ü*, that is, it does not incline so much to long *e* as does the German *ü*.

ae, As *ae* in aerial, save that the accent falls on *a*, and the sounds of the two letters are more nearly joined together. This sound can scarcely be considered Mandarin. It is only heard in the region of Chinkiang and Yangchow, and is probably imported from Soochow. The writing of this sound by the present system would be *eii*, which is a very undesirable combination. *Æ* is adopted because it is

* Before making this change, I addressed a circular to all the missionaries of over five years' residence in Chili, Manchuria and Shantung, asking their opinion as to which letter best represented the sound. Over nine-tenths of the replies were to the effect that *w* was preferable.

† Prof. Bell, the well-known author of "Visible Speech or Universal Alphabets," says the final vowel sound in the words able, noble, etc., corresponds with this sound as he heard it from the lips of several Peking speakers in the Chinese embassy in Washington City.

- already in use in Soochow and Shanghai. It is often written *æ*.
- ai*, As *ai* in aisle or as *i* in mine. In some sections the two vowels are heard separately to a greater or less extent.
- ao*, As *ou* in loud, proud. Occasionally the vowels are heard slightly separated.
- au* or *a*, As *a* in fall, or as *au* in haul. In Mandarin this sound is only heard in the South, where it takes the place of *a* final in the North. It is heard in Soochow and Shanghai, and is there always spelled *au*.
- ei*, As *ei* in weight, or as *ey* in grey.
- êi*, With *ê* and *i* distinct, and with the powers given above. Strike out *n* from money and you have the syllable *mêi*.
- êei*, With *ê* and *ei* distinct and with the powers given above. Omit *nd* and *ne* from mundane and you have the sound *mêei*.
- êo*, With the powers given above, *o* being somewhat more distinct than *ê*; or, the vowel sounds in burrow when all the consonants are withdrawn. The circumflex is sometimes omitted on the ground that the combination sufficiently distinguishes the sound. It is better, however, to write *êo*.
- ia*, With *i* and *a* distinct, and with the powers given above, the accent being on *a*.
- iai*, With *i* and *ai* distinct, and with the powers given above, *ai* being accented.
- iao*, With *i* and *ao* distinct, and with the powers given above, *ao* being accented.
- ie*, As *es* in re-enter, re-enroll. When preceded by *y* the *i* is partially occluded and *ie* approximates *e*.
- iei*, With *i* and *ei* distinct, and with the powers given above, *ei* being accented.
- io*, As *eo* in re-open.
- iu*, As *eu* in Peru when the *r* is dropped. In some dialects the accent inclines to the *i* and in some to the *u*. There is, in some dialects, much confusion between *io* and *iu* as finals. They are probably the same final modified by tone and by accidental circumstances.
- oä*, As *oa* in Gilboa, or in coalesce. The *a* is very short and it is to mark this fact that it is written *ä*. Some hear the final sound as short *ä* (*u* in hut) and it might perhaps with equal propriety be so

written. The sounds of the two letters are not perfectly distinct, but coalesce to some extent, approximating the sound of *é*. The departure from full *oä* is greater or less in different places, and according to different ears. In case of doubt it is better to give the preference to *é*, leaving *oä* as a distinct double sound.

ou, With the vowels distinct, and with the powers given above, or, as *ou* in volute when the *l* is dropped, and the accent thrown on the first syllable. The sound of *u* is comparatively slight, *o* being much the stronger of the two sounds.*

ua, As *ua* in dual with the accent thrown on the *a*.

uai, With *u* and *ai* distinct, and with the powers given above, *ai* being accented.

uei, With *u* and *ei* distinct, and with the powers given above, *ei* being accented.

uê, With *u* and *ê* distinct, and with the powers given above, *ê* being accented.

ui, With the vowels distinct, and with the powers given above—the vowel sounds in gluey.

äa, The *ä* as above, and the *a* flattened to *a* in man, antic. The combination only occurs in final *äan*.

üe, With *ü* and *e* distinct, and with the powers given above. When used as a final the *ü* is accented, and when followed by *n* or *ng*, the *e* is accented.

üei, With *ü* and *ei* distinct, and with the powers given above, *ei* being accented.

Consonants.

The initials *ch*, *k*, *p*, *t* and *ts*, are somewhat softened from their sounds as heard in Great Britain, and much softened from their sounds as heard in America, yet not so much as to quite pass into the corresponding, *j*, *g*, *b*, *d* and *dz*. In some words and in some localities they do, however, become very nearly equivalent to these sounds.

In the initials *ch'*, *k'*, *p'*, *t'* and *ts'*, the aspiration is somewhat stronger than is usual with these letters in America, and very much stronger than is usual in Great Britain. Their force will be obtained approximately by first vocalizing the English letter, and then following at once with the final with an *h* prefixed; thus *ch-ha* for 茶, or *t-ha* for 他. An Irishman ought to give these aspirates to perfection.

* Sir Thos. Wade defines the sound of *ou* as, "In reality *êo*, the vowel sounds of burrow when all the consonants are withdrawn." This identifies the sound with that of *êo* in Southern Mandarin, as given above, which is certainly not correct for Pekingese, in which alone the sound is heard. Elsewhere in Northern and Central Mandarin the corresponding sound is either *êo*, or simply *ê*. In this case, as in

several others, Sir Thos. Wade seems to have been misled in his description of Peking sounds by the Nanking sounds which he had previously learned. It is a question whether after all the final *u* is really anything more than the imperfect *u* necessarily formed by the vocal organs in falling back to their normal position after a full final *ü*.

h, Is aspirated a little more strongly than is usual in English. When followed by *i* or *u* it includes the sound of *y*, making it equivalent to *h* in hue or hew, that is, the Greek χ . *h* final is used as the distinctive mark of the fifth or entering tone.

hs, Sir Thos. Wade defines: "A slight aspirate preceding and modifying the sibilant, which, however, is the stronger of the two consonants." A more accurate definition would be, a distinct sibilant preceding and modifying, or obscuring the aspirate. To pronounce it correctly requires that the teeth be somewhat more separated and the tongue brought more to the front than in pronouncing *sh*.^{*} It is *always* followed by *i* or by *u* in the final. In Pekingese *sh* is never followed by *i* or *u*.

j, is approximately *s* in fusion, or *z* in brazier. It is only used in Pekingese. The corresponding sound in Southern Mandarin is more guttural and therefore more allied to the untrilled English *r*.

jr, Is a combination of *j* and *r*, which more nearly represents this peculiar initial as heard in Central Mandarin than either *j* or *r* alone †

k, When followed by *i* or *u*, includes the sound of *y*, being like *k* in kindness, as formerly pronounced in English, viz., kyindness.

ng, Has the same power as in English, and is used both as a final and as an initial.

r, Not trilled, but as usually spoken in America.

sh, Is in some dialects pronounced just as in English, in others the tongue is somewhat retracted from its normal position in giving *sh* in English.

sr, Place the tongue as if to utter initial *r*, and then, without changing its position, say *s*, followed by the faintest possible *r*.

sh, As *tsh* in potsherd,—a combination representing the transition sound from *ch* in the North to *ts* in the south, being neither *ch* nor *ts*, but an amalgamation of the two sounds.

tsr, Place the tongue as if to utter initial *r*, and then, without changing its position, say *ts*, followed by the faintest possible *r*.

Both analogy and consistency would require that

the syllables 希, hi or hsi, 欣, hin or hsin, 行, hing or hsing, also 幾, ki, 斤, kin, and 經, king, should be spelled hyi or hsyi, kyi, etc., but the general custom in all systems has been to drop the *y*, assuming that it is included in the initials *h* and *k*, as provided above. The student should take special note of this provision, with regard to the power of *h* and *k* before *i* and *u*.

Remarks.

The above letters and combinations are supposed to provide a consistent spelling for all the sounds found in the dialects of Peking, Chefoo, Weihien, Nanking and Kiukiang. Other Mandarin dialects may contain sounds not provided for, in which case it will be necessary to make new combinations, and perhaps add new diacritic marks. Any additions made should be strictly consistent with the system as already defined.

The sound of many syllables is considerably modified by the tone. Thus in Peking, words ending in *wei* are, in the first and second tones *wi*, and in the third and fourth *wei*. In Têngchow words ending in *ien* are, in the second and third tones *ien*, and in the first and fourth, *ian*. These tonal variations differ greatly in different dialects. It is agreed on all hands that in such cases, it is neither necessary nor desirable to have two spellings. The student will presently learn by experience to make the necessary allowance for such variations. That spelling should be chosen which analogy or history indicates as the fundamental sound. It is a great pity that the usage in this respect is not more uniform and consistent than it is. The fifth tone makes a still more decided change on the fundamental syllable, inasmuch that in many cases it is quite dissociated from it; on this account, as well as because this tone is already distinguished by a special terminal letter (*h*), it is doubtless best to conform the spelling to the sound.

No combinations of English letters can completely represent all the minor distinctions of even one dialect, much less those of a number of dialects. A

* The accuracy of the definition of this sound given by Sir Thos. Wade and followed by Giles is open to question. A careful analysis of the sound will show that the sibilant precedes the aspirate rather than follows it, not however combining with it to form the sound represented by *sh* but retaining its own separate force and followed by the *h* as a distinct sound. The original sound in most cases was *hy* (that is, *h* in hew) and is such still in many places. Within the last two or three hundred years it has been modified by prefixing an *s* without however essentially changing the *hy*; thus, 行 was originally hying (written hing) and has now come to be s-hing. The sound represented by *sh* in English is not a simple joining of *s* and *h* but a new elementary sound, which is also expressed

in English by *c* as in emaciate, by *s* as in nauseate and by *t* as in negotiate. The sound now in question differs from it in that *s* and *h* each retains its own special sound following in order. It is doubtless better, however, to write the sound *hs* and so avoid confounding it with *sh*. It may be regarded as similar to *wh* in the English words when, what, etc. which are pronounced as if written hwen, hwat, etc.

† Much breath has been spent, both North and South, in discussing whether this initial is *j* or *r*. It is in fact a combination of the two sounds. It begins with *j* and ends with *r*, and *jr* is the best way to represent it, both North and South.

certain margin or suppleness must be given to the spelling of each syllable, especially for the many minor modifications made by change of tone. In

every dialect also, there are occasional stray sounds which may be regarded as accidental variations, and need not be provided for in a syllabary of the dialect.

SYLLABARIES.

A SYLLABARY is an alphabetic arrangement of all the syllables in a given dialect, with all the characters ordinarily used in writing that dialect, distributed under these syllables. In some cases the characters are arranged in columns according to their tones, and in others they are simply given in order, the tones being indicated by figures. A good syllabary is a great help in acquiring a correct knowledge of a given dialect. It shows clearly what sounds are in the dialect with the correct spelling of each, which is a very important matter to a beginner, whose ear is not yet trained to distinguish sounds. It also shows the tone of every character, and thus enables the student to verify his own hearing of the sound, and serves also to prompt his memory in the absence of his teacher. It further serves as a valuable *vade mecum* to all who essay to write Chinese, giving so readily the character you want and *know*, but cannot quite recall.

In the nature of the case a syllabary can only include one homogeneous dialect. To attempt more than this is to invite difficulties and defeat the end in view. Every city or district, having a dialect peculiar to itself, should have its own syllabary. It is well worth the while of older residents to prepare a syllabary for the use of beginners, albeit its usefulness is very far from being limited to beginners. The analysis of syllables and tones which its preparation requires, will very likely bring to light some previous mistakes and misapprehensions, and lead to a more consistent and accurate pronunciation of the dialect. For the guidance and help of any who may undertake to make a syllabary, I offer the following suggestions:—

1. Canvass the dialect and gather out as far as possible all the different syllables it contains, choosing a key character for each.

2. Spell these sounds provisionally and arrange them in a table by means of the key characters, bringing like initials into the same line, and like finals into the same column.

3. Go carefully over the several initials and finals, and compare all those in the same line or column, and examine closely whether in each case they are really the same. In respect to the finals be especially careful that you are not misled by tonal

variations. As far as possible compare characters in the same tone, changing the key characters for this purpose if necessary.

4. Train your teacher to understand what you are doing, especially teach him to understand the idea of comparing sounds by finals, so as to get his assistance in classifying.

5. Having arranged your syllables in alphabetic order with ample spaces, get your teacher to classify by the guidance of the key characters, all the common characters in your dialect,—arranging them by tones under each syllable. If your teacher is able to distinguish clearly the tone from the other elements of the sound, he will do this work without difficulty; if not, you will have to check over his work very carefully.

6. In arranging the characters under the tones, especial care will be required to see that your teacher does not simply follow the Wu Fung Yüen Yin, instead of the real tone of his dialect. A man of moderate scholarship, especially if he be familiar with light literature, will probably do this work better than a literary graduate, because he will more easily free himself from the theoretical tones, and because he will not be so impervious to a new idea.

Until your teacher is really able to throw away the tone-book and trust simply to his ear, he will be but a broken reed in the making of a syllabary. The fact that he *says* he understands the distinction between the book tone and the spoken tone, does not prove that he really does do so, or that he is in fact able to depend upon his ear and ignore the book. It is of course understood that purely *uên-lí* characters have no established tone in colloquial. For such the teacher will of course refer to the book.

7. This classification of all the common characters of the dialect, will probably elicit the fact that a few rare sounds have been omitted—perhaps that some sounds which are different have been confused, or *vice versa*. After these corrections are made, make a careful review of the whole work, comparing and testing by means of the initials and finals, to see whether the whole work is at the same time consistent and exhaustive.

8. Only after you have made this thorough analysis and classification of the sounds of your dialect are you ready to settle the final spelling of the several syllables. In doing this, attend to the following points: (1). Use all the English letters *consistently* and according to the powers given them in the table of vowels and consonants. (2). If these sounds are not enough for the emergency, then use new combinations or additional diacritic marks, defining them carefully and making them consistent with the system as it already exists. (3). In spelling words which end in *n*, preceded by an intermedial vowel, note that these endings have a relationship to vowel endings of the same class, thus *lien*, *mien*, *lien*, etc., are related to *tie*, *mie*, *lie*, etc.; *yüen*, *shüen*, *chüen*, etc., are related to *yüe*, *shüe*, *chüe*, etc. Now these syllables, viz., those with intermedial vowels, are the ones which chiefly develop tonal variations by changing *en* to *an*. In such cases, if there be any doubt whether the ending be *en* or *an*, the existence of the corresponding vowel endings in *e* or *a* should determine which is the normal sound and mark the other as a tonal variation. (4). The intermedial *i* in such sounds as *lien*, *liu*, etc., should not be dropped

when *y* becomes the initial. It is indeed occluded by the cognate sound *y*, but the *final* is still the same as in *lien*, *liu*, etc., and should be so written, retaining the *i*. It will be found that the Chinese consider the final the same, whether it be preceded by *y* or by *l* or by any other initial.

9. Let your syllabary make just as many distinctions of sound as the Chinese make and *no more*. The only exception that I would make to this rule is in the case of the confusion of final *n* and *ng* and initial *n* and *l* in Southern Mandarin. For the sake of facility in consulting dictionaries, and of understanding other dialects in case of removal, it would be well to keep up these distinctions, although they do not exist in your own dialect.

10. A complete syllabary should include double readings. Such double readings as are mere accidental variations unattended by a change of meaning, may be indicated by a star—the character having the same mark under both its readings. Double readings, attended by a change of meaning, should be indicated by numbers at the upper right hand corner of the character, *one* indicating the primary reading and *two* the secondary.

TONES.

TO give a clear and satisfactory exposition of Chinese tones, is a task of no small difficulty. The fact that they differ so greatly in different localities, and are so wholly foreign to the distinctions we are accustomed to make in sounds, coupled with the fact that ears differ as much perhaps as tones, will account, to some extent, for the multifarious and contradictory things which have been written about them. Whether the present attempt to elucidate Mandarin tones, will succeed any better than those which have preceded it, remains to be seen. I shall treat the subject entirely from the practical standpoint.

1. Tones are not musical notes, but are rather intonations or inflections of the voice. There is nothing in Western languages corresponding to them, and they can only be acquired by close atten-

tion to, and imitation of, a Chinese teacher. In Southern Mandarin there are five tones, as follows, viz.:—1. *Shang p'ing shêng*, or upper level tone; 2. *Hsia p'ing shêng*, or lower level tone; 3. *Shang shêng*, or rising tone; 4. *Ch'u shêng*, or vanishing tone; 5. *Ju shêng*, or entering tone. From Northern Mandarin the fifth tone has disappeared, the characters originally under it being distributed to the other four—chiefly to the second, or lower level tone.* In one or other of these tones all Mandarin words are spoken. Tones are not something added to the sound, but are an original and integral part of it. They do not *modify* the sense in any particular way, nor convey any *special* meaning of any kind. They rather serve to distinguish one word from another, showing that they are two and not one.

*It is a question whether tones were originally an element of the Chinese language proper. It seems not unlikely that they were acquired from the languages spoken by the aborigines who dwelt in the land before the Chinese entered it. This hypothesis is favored by the fact that the aboriginal languages, still extant in China, all have tones, as also the language of the Shan tribes bordering on Burmah. It is also favored by the fact that the non-Mandarin dialects of the South, which are probably the result of admixtures of

Chinese with aboriginal dialects, all have more tones and lay more stress on tones than does the Mandarin. Mandarin shows a disposition to throw off tones, as if they were really foreign to it. Thus within the last four hundred years the fifth or entering tone has entirely disappeared from Northern and Central Mandarin, where it formerly prevailed. The indications are that it will ultimately disappear from Southern Mandarin.

2. It is worthy of special remark that the relationship of tones as such, is not known or recognized by the mass of the Chinese people. They learn the tones as they learn the other characteristics of their sounds—by imitation of their elders; and to their apprehension the different tones of a given syllable are simply different words. Having different sounds and different meanings, and being represented by different characters, their tonal relationship is a thing not thought of. The theoretical knowledge of tones is confined to scholars, and with them it is not a knowledge based on their own spoken language, but is acquired as a theory laid down in their books.

3. Tones have been indicated in various ways by writers on the Chinese language. When indicated on the Chinese character, the most common plan is that adopted by Dr. Williams in imitation of the Chinese method, viz.,—by small semicircles at the four corners of the character. When indicated on the Romanized spelling, the most convenient plan is that adopted by Sir Thos. Wade, viz.,—by the use of numbers at the upper right hand of the spelling. The fifth or entering tone is indicated in the spelling by a final *h*. The following example shows the tones marked in both ways:—

1st tone or	上平聲	<i>Shang p'ing shéng</i>	夫	Fu ¹ .
2nd " "	下平聲	<i>Hsia " "</i>	符	Fu ² .
3rd " "	上聲	<i>Shang shéng</i>	府	Fu ³ .
4th " "	去聲	<i>Ch'ü " "</i>	父	Fu ⁴ .
5th " "	入聲	<i>Ju " "</i>	福	Fuh.

The tones are usually given by Chinese teachers in the above order, and form a sort of chime, which every learner should acquire, as it will enable him to recognize and locate the tone of any word he may hear.

4. The names of the tones do not truly describe their characters. This is especially true of the two level tones. In a large part of Shantung the 上平, or upper level, is in fact a lower level, and the 下平, or lower level, is an upper level. In Peking the 上平, or upper level, is not properly a level tone at all, nor is the 下平, the former being an upper quick falling tone, and the latter an upper quick rising tone. The term 入, entering, is not a correct description of the fifth tone, which is an abrupt

aspirated ending. Dr. Edkins says that the terms 平, 上, 去, 入, "do not in the majority of cases represent the actual effect of the sound on the ear. When first adopted they must have represented the tones of the dialect spoken by the writer who selected them, but when applied according to universal practice, to the sounds given to the same characters in other parts of the empire, they convey no idea of the actual pronunciation." This is perhaps a little strong for Mandarin. In Eastern Shantung, aside from the inversion of the *upper* and *lower* levels, the names are fairly descriptive of the fact.

5. Tones are of two kinds, viz.,—practical and theoretical. The practical tones are those which are actually used by the people in speaking, and differ widely in different localities. The theoretical tones are those which are given in the 五方元音 *Wu Fang Yuen Yin*, or, "Original Tones of the Five Regions." The compiler of this work was from Southern Chili, yet he professes to give the syllables and tones of the Southern Mandarin, which then no doubt extended well to the north. Exactly what he made his standard in fixing the tones, it is not easy to see. At the present time they are not correct anywhere in China, albeit the book is the authorized standard for determining tones throughout the whole empire. Every Chinese scholar is familiar with the tones as given in this book, and when a teacher, who is not specially trained, is asked the tone of a word, he will generally reply according to the book, and not according to the tone that he himself actually uses in speaking. This latter, in fact, he does not generally know, or rather he does not recognize it as such. To be of service in teaching a foreigner, a Chinese teacher must be trained to distinguish tones by his ear, rejecting and ignoring the artificial standard of the books. Unless thus trained he will very likely mislead the learner by giving the theoretical instead of the practical tones.*

6. For the purpose of rhyming, tones are divided by the Chinese into two classes, called *p'ing* (平), level, and *tsé* (仄), deflected. The former includes the *shang p'ing shéng* and the *hsia p'ing shéng*; and the latter, the *shang shéng*, *ch'ü shéng* and *ju shéng*. With this distinction every Chinese scholar is familiar. He will readily tell to which class any given word

* I once heard a lady in North China complimenting her teacher on the accuracy of his tones, adducing as proof the fact that they invariably agreed with the tones given in Williams' Dictionary. I asked her how about the *Ju shéng*; she replied that he gave her these as readily as the others.

He was in fact giving the theoretical tones, including the *Ju shéng*, to which he gave a theoretical pronunciation, which he imagined was the *Ju shéng*. He was thoroughly misleading his pupil as to the real pronunciation of his dialect.

belongs, his standard being not the actual spoken tones, but the *Wu Fang Yüen Yin* and sundry rhyme books based upon it. In writing poetry it is only allowed to rhyme a *p'ing* with a *p'ing* and a *tsé* with a *tsé*. This is in fact the principal, if not the only, purpose that this distinction serves.

7. The tones of words vary in different localities; that is, any given character may be one tone in one place, and another tone in another place. The most frequent change perhaps is from the first tone to the second, and *vice versa*. The second and fourth tones also often exchange places. These changes of tone are very numerous, and often occur within very short distances, such as would show very little, if any, perceptible change in syllables. The number of these changes is far greater than any one would suppose, who has not made the matter a subject of special inquiry.

8. The manner of rendering the tones differs in different localities; that is, a given tone is not the same sound in one locality that it is in another, though called by the same name. It is, so to speak, intoned in a different way. For example, the third tone in Peking, is made by depressing the voice below its natural key and ending with a strong rising inflection. In Eastern Shantung, the same tone is made by beginning in a natural key and ending with a rising inflection. In Chinanfu, the same tone begins high and rises still higher. In fact the four tones, as given in Peking, are all rendered differently in Eastern Shantung; not only so, but in Chinanfu they are rendered still differently from those heard in either place. Each new locality has a new rendering of the tones. These variations know no law, and seem to be practically endless. There is, in many cases, a certain degree of similarity in the rendering of the same tone in different places, yet not such as to make it certainly recognizable, or prevent its being confounded with other tones.

9. The normal tone of a word is often changed by its position in a compound word or phrase, as also by its position in a sentence. Thus the words 東 *tung*¹ east, and 西 *hsi*¹ west, are both in the first tone, but when combined in the word 東西, a thing, they are not spoken *tung*¹ *hsi*¹, according to the proper tones, but *tung*¹ *hsi*², the tone of *hsi* changing from the first to the second. So also 慈悲, merciful, is not spoken *ts'i*² *pei*¹, according to the original tones, but rather *ts'i*² *pei*⁴, the tone of *pei* changing from the first to the fourth. In like

manner 伶俐, ingenious, is not spoken *ling*² *ch'iao*³, according to the normal tones, but *ling*² *ch'iao*⁴, the tone of *ch'iao*, changing from the third to the fourth. Again, take the expression 你要打我嗎, *Are you going to strike me?* Now 我 is normally in the third tone, but as spoken in this phrase, it changes to the fourth. If its proper tone be retained, the emphasis is thereby thrown on it, and the expression would mean, *Would you [dare to] strike me?* Once more, take the sentence 爹有娘有不如己有, *To have a thing in your father and mother's possession is not so good as to have it in your own possession.* Here 娘 is normally *niang*² and 己 is *chi*³, but as spoken in this sentence they both change to the fourth tone. In general it may be said that there are few sentences of any length spoken, in which there are not, for one cause or another, changes in the normal tone of one or more of its words. These changes are complicated and subject to no known general law. The following hints embody as much as the author has learned by experience, and will, it is hoped, be of some service to the student.

(1.) Accented words, both in phrases and in sentences, retain their normal tones.

(2.) Strong emphasis on a word forming part of a clause, is likely to obscure the tone of the succeeding word,—generally changing it to the fourth tone.

(3.) In dual combinations, which include the vast majority of phrases, the first character generally takes the accent, and in this case the second character, if not already a fourth tone, generally changes to a fourth tone; that is, to the natural falling inflection.

(4.) In case the meaning of the second character of a dual phrase predominates and takes the accent, then it retains its normal tone, and the tone of the first character generally changes, or is at least obscured, especially if it is a level tone.

10. How may an accurate knowledge of tones be acquired, is a question which confronts every student of Chinese. Two distinct methods have been followed, and each has its advocates. One method is to learn the tone of each character as a distinct act of memory in each case, so that the tone is as certainly known as the other elements of the sound. The other method is to regard the tone as an integral part of the sound, which need not be theoretically separated from it, and so proceed to learn both words and sentences by a direct and untrammelled imitation of a teacher, as a Chinese child imitates its parents. Each method has its advantages

and disadvantages. The first method will give greater confidence and accuracy in the use of isolated words, but it imposes a heavy burden on the memory, and its ultimate benefit is neutralized to a considerable extent by the changes required by composition and rhythm, and by the danger that the speaker will adhere too much to the fundamental tone, to the great injury of his speaking. The second method is easier to one who has a good ear, and will make a fluent and natural speaker. There is danger, however, that such a speaker will miss his bearings when he attempts to isolate or emphasize a particular word, especially if it is not a very common one.

On the whole, I would recommend a combination of the two methods. Let the student first practice the tone exercises faithfully with his teacher, until he has caught the chime and can distinguish with certainty the tone of any single word his teacher pronounces. The foundation is now securely laid, and he can go on with confidence to learn words and phrases. In memorizing single words, let the tone always be regarded as an integral part of the sound, so that the word is not regarded as properly heard at all until the tone is heard—for in point of fact *there is no Chinese word without a tone*. In case of uncertainty in catching a tone from a teacher, it is not best to ask him the tone, nor to suffer him to tell you, but have him repeat the word, telling *him* the tone as a check if necessary. In repeating phrases or clauses after the teacher, attention should not be directed chiefly to the tones

of the words, but rather to a close and accurate imitation of the sounds, both in general and in particular. If this method is faithfully carried out, the student will come to think less and less about tones, while he will speak the language with greater and greater accuracy. He will in fact acquire the ear of a native, and both hear and speak the language in blissful forgetfulness of tones.

11. Opinions vary as to the relative importance of tones in learning and speaking Chinese. Since they are an integral part of all Chinese speech, their general importance may safely be assumed. Seeing, however, that they vary so much in different localities and yet the people of these several localities understand each other without serious difficulty, it may safely be assumed that their *relative* importance is not so great as is sometimes represented. In order, however, to be understood with readiness and precision, and not offend the ears of the hearers, an accurate rendering of the tones is essential. Even as a basis for acquiring such a style as may be understood in several cognate dialects, the very best thing is the thorough knowledge of the pronunciation of some *one* dialect. The Chinese understand, and can make allowance for, the differing tones of different dialects, but they do not understand Anglicised sounds that have *no tone*. He who neglects tones or other peculiarities of his own dialect, and attempts to acquire what some are pleased to call a "general dialect," will end by not speaking real Chinese at all; *for there is no spoken Chinese without tones, nor any that is free from dialectic peculiarities*.

ASPIRATES.

IN the non-Mandarin dialects of the South there are sounds beginning with *j*, *g*, *b*, *d* and *ds*, also two sets of sounds beginning with *ch*, *k*, *p*, *t* and *ts*, which are distinguished as unaspirated and aspirated, the latter being generally written with a reversed elevated comma following the letter. In Mandarin the initials *j*, *g*, *b*, *d* and *ds* are not found, but only the two classes of sounds represented by *ch*, *k*, *p*, *t* and *ts*, distinguished as unaspirated and aspirated. These English letters really represent neither sound correctly. In the one case the aspiration is weaker than Englishmen generally use with these letters, and much weaker than Americans (who aspirate more strongly than Englishmen) generally

use. In the other case the aspiration is somewhat stronger than that given to these letters by Americans, and much stronger than that given by Englishmen.

The unaspirated sounds are not really *j*, *g*, *b*, *d* and *ds*, as beginners are apt to imagine, though they approximate these letters, and in a few cases become almost, if not quite, equivalent to them. If the learner has difficulty in properly softening *ch*, *k*, *p*, *t* and *ts*, it would be better to give them flat *j*, *g*, *b*, *d* and *ds*, than to run the risk of confusing them with the aspirates. There is this at least to be said in favor of such a pronunciation, that while the Chinese may not quite approve it, they will not misunderstand it.* It is very important that the

* Seeing that neither *j*, *g*, *b*, *d* and *ds*, nor *ch*, *k*, *p*, *t* and *ts*, perfectly represent the true sounds, it is a question whether in Mandarin it would not be better to write the un-

aspirated sounds with the former letters and simplify the system of spelling by abolishing that awkward '. It is as easy to vary from *j*, *g*, *b*, *d* and *ds*, as it is to vary from *ch*, *k*, *p*, *t* and *ts*.

student of Chinese should get this distinction clearly in mind at first, which he ought readily to do by practising the table of aspirates with a good teacher. Ridiculous and mortifying blunders sometimes result from mistakes in aspirating. I once heard the announcement made from the pulpit that there would be a rooster in the church on a certain evening instead of saying a prayer-meeting, as was intended.

The Chinese do not recognize the relationship

existing between aspirated and unaspirated sounds-- simply regarding them as independent sounds. They only learn to compare and classify them when taught to do so by foreigners. The aspirates in Mandarin do not vary with different dialects so much as do the tones, but are exceedingly uniform from North to South. When, however, Mandarin is compared with the Southern coast dialects the variations are very great, whole classes of sounds changing from aspirates to unaspirates or vice versa.

RHYTHM.

A Chinese sentence may be constructed with faultless idiom, and each word be pronounced with perfect accuracy, and yet the sentence be almost or quite unintelligible, simply from want of proper rhythmical emphasis. By rhythmical emphasis is meant the relative amount of emphasis given to the several words, their distribution into groups, and the rapidity or slowness with which they are severally spoken. It is highly important to every speaker that he should acquire the art of speaking in correct rhythm, and by consequence, with proper emphasis. Such acquisition will be invaluable in making his speech easily intelligible and in making it sound natural to the Chinese ear. The same thing is true to a greater or less extent of all languages.

In addition to listening carefully to the spoken language heard every day and striving to imitate it, the best way to acquire a proper rhythm is to practice reading closely after a good teacher. Let the teacher read a short clause in an easy, natural tone, and the student follow, imitating faithfully both the pronunciation and the rhythmic cadence of the teacher. Then let the teacher read the next clause and the student follow, and so on. The teacher should not read too far at once, lest the student be

unable to retain the rhythm in his mind. Special care should also be taken that the teacher does not read in a recitative or affected style. Chinese teachers have a strong proclivity to read in that measured sing-song in which they recite their classics; and oftentimes when told that this is not what is wanted, they become impressed with the difficulty of what is required, and resort at once to a loud pompous style which upsets all proper rhythmical emphasis, and is the farthest possible from the easy natural conversational style that is wanted. If the student has not a trained teacher, he should ask the assistance of a friend who speaks Chinese to explain to his teacher what is wanted, and give him a few lessons on natural reading. Half an hour's practice in reading each day will be a relief from the severer labor of memorizing, and will work wonders in enabling the student to speak Chinese, as the Chinese speak it. It should be remembered, however, that merely reading after a teacher will be useless, if not worse, unless the rhythmical emphasis of the teacher be really and faithfully imitated. This exercise may be profitably varied by reading in concert with the teacher.

RADICALS.

THE Chinese have analysed their numerous written characters so far as to arrange them in two hundred and fourteen classes, each class having a common part called its radical. The Chinese name is 字部, character class, or 字母, character mother. Many of the more complex ones are compounded of those which are simpler. It would be a distinct advantage if the number of the radicals were considerably reduced. The radical was chosen in each case because of its relationship to the meaning of the character, to which it generally gives more or less of a clue. The other part of the character has been

named the phonetic by foreign sinologues, because in most cases it determines, or at least suggests, the sound. The Chinese have no special name for it. Nearly all modern characters are made up distinctly of a radical and a phonetic, the one indicating the meaning and the other the sound. The same is true of many ancient characters, but not by any means of all.

The meaning, form and order of these two hundred and fourteen radicals, should be memorized. It will be a hard task, but it will repay the student well. Over one hundred and sixty of them are

themselves characters in common use, and will require to be learned in any case. Moreover, all characters are built up from them, and the student will find that after learning them, Chinese characters will lose to a great extent their strange unmeaning look, and will become more familiar and intelligible. These radicals and their combinations will become so many hooks on which the memory can fasten, and so retain the characters in its keeping. The best time to learn the radicals is at the very outset, before attempting to learn other characters. The mind is then fresh and unoccupied, and will retain what it gets with a much firmer grasp than it will that which is crammed into it after it is already sated with five hundred or a thousand characters.

These radicals are, in a sense, the Chinese alphabet—the only one, at least, that they possess. Most native dictionaries are arranged in the order of these radicals, particularly the great standard imperial dictionary of Kanghi. Most foreign dictionaries of Chinese are syllabic, but in all cases of uncertainty as to the standard spelling of a character, recourse has still to be had to a radical index. In looking up characters by radicals, it will save much time and vexation to know either the order of these radicals or the number of each one. Many, perhaps most, students of Chinese have undertaken to learn the numbers. This is no light task in the first place, and it is a rare thing that the numbers are retained permanently in the memory, save in the case of comparatively few radicals which are in constant demand. The Chinese do not learn the radicals by number, but, having them arranged in groups according to the number of their strokes, they learn the order in which they stand. This is no doubt the better and more effective way,—being in fact the way we use our own alphabet in consulting a dictionary. In

order to assist the memory and lighten the task of learning these radicals in their order, the Rev. J. A. Silsby of Shanghai has, at the request of the author, woven the 214 radicals into a mnemonic radical ode, which is appended at the end of the table of radicals.

How to recognize the radical of a character is a question of some importance to a beginner. Unfortunately no invariable rule can be given, but the following directions will be of some service:—

1. Consider whether the character itself is or is not a radical.

2. The great majority of characters consist more or less evidently of two parts, either right and left, or upper and lower, or inner and outer (a top and a side joined counts an outer). In case one of these parts is a radical and the other not, then that which is a radical, is the radical of the character; as, 站, 完, 固, etc.

3. If both parts be radicals, then:—

(a) The left hand part is the radical, except in the case of 刀, 力, 文, 斤, 攴, 彳, 欠, 戈, 斗, 邑, 見, which generally stand on the right.

(b) The lower part is the radical, except in the case of 斗, 攴, 彳, 欠, 穴, 日, 酉, 雨, 爪, 父, 山, 艸, which generally stand at the top.

(c) The outer part is the radical. This class is comparatively small.

4. It may be observed in general:—

(a) That the most prominent radical in a character is likely to be its governing radical.

(b) Some radicals almost always govern the character in which they appear; as, 斗, 攴, 見, 疒.

There are of course some exceptions to these rules, yet they are quite as true as such rules generally are. For characters to which no rule applies, reference may be had to the list of difficult characters usually given in both native and foreign dictionaries.

DOUBLE READINGS.

MANY Chinese characters have two readings, and a few have three readings. The most of these changes of reading are attended by a change of meaning. Those which are not attended by a change of meaning, are mere accidental variations, the remnants probably of dialectic admixtures. In some dialects there are many more of them than in others. I have tried in all cases to give the reading, which is most

prevalent, favoring the colloquial rather than the book reading.*

Of readings which vary the meaning with the sound, the variation, in by far the greater number of cases, is tonal; in a comparatively few cases one character is read in two syllables. No general principle characterizes these changes, though a large number of those depending on tone, consist in the change from verb to

* On an average, about one character in five has a double reading, and of these double readings, about three-

fourths are attended by a change of meaning, the other fourth being accidental variations.

noun, or from noun to verb or adjective, similar to such words as *con-flict* and *conflict* or *gal-lant* and *gallant* in English. It still remains true, however, in Chinese as in English, that by far the larger number of such changes of meaning are *not* attended by any change of pronunciation. I have not noted all the double readings given in Dr. Goodrich's Pocket Dictionary, because many of them are peculiar to Peking. I have noted all which seemed to prevail in as many as two dialects. In other cases, viz.,—those in which the distinction seemed local, or was inconsistent in different dialects, I have adhered to that reading which was judged to be the primary reading of the character. For the variations made in such cases by different dialects the student will have to depend on his teacher. It is very likely also that some of the distinctions which have been made, will be found to be incorrect in some dialects. In some cases also the subsequent use of a word will be found inconsistent with the general distinction of meaning as

first made. This inconsistency generally arises from the effect of composition.*

The whole subject of double readings is surrounded with difficulties. If only one dialect be considered, it is *comparatively* easy to fix the readings, though even then there is more or less both of uncertainty and inconsistency. When, however, three or four or more dialects are considered together, there is no small amount of confusion and contradiction. If each dialect of Mandarin had such a carefully prepared vocabulary as Dr. Goodrich has given to the Pekingese, then an intelligent and valuable comparison might be made. As it is at present, only a general approximation is possible.

I have made no attempt whatever to conform the spelling of double words, or of phrases, to the tonal changes introduced by composition. For these the student will have to depend on his teacher and on his ear.

WRITING.

WRITING Chinese will be found a useful exercise for every student. It will be a grateful relief from the tedium of direct memorizing, while it will serve to give a more accurate knowledge of the characters and help to fix them in the mind. The Chinese consider that a character is not *really* learned until it can be, not only recognized, but also written. The best way to learn to write, is to get a teacher to write a copy of simple characters in large hand, place this underneath the *thin* Chinese paper and trace the characters as Chinese schoolboys do. Use a Chinese pen and write in regular Chinese order and style, taking lessons from your teacher's example. You will soon see that your teacher writes the left hand side before the right, and the top before the bottom, and that he makes the horizontal strokes before the perpendicular stroke which crosses them, etc. Having acquired the art of tracing characters

in a fair hand and in proper order of strokes, proceed to copy out a part or all of the lesson for the day. All the while you are copying, you will be having an exercise in recalling and fixing the characters in your mind.

The difficulty in writing is not in learning to handle the pen properly and write neatly, but in knowing what character should be used in each case, and in recalling readily and accurately its form and composition. How much time it will pay the student to spend in writing Chinese, will depend on his special gifts, together with the requirements of the work in which he expects to engage. Every student can learn to write a fair Chinese hand, and will find it quite an advantage to be able to do so, but to be a *ready writer*—recalling all needed characters readily and using them accurately, requires natural aptitude, together with constant and long-continued practice.

ADVICE TO THE STUDENT.

READ over the Introduction carefully. You will not understand it all, but it will serve to give you a useful general idea of the work you are undertaking. Reading it over once or even twice is not sufficient. It should be carefully studied and re-read

from time to time until it is fully understood. Give special attention to the system of spelling and to the powers of the letters as there defined. You cannot spell words properly or consistently until you are familiar with the powers to be given to the letters.

* This is one of the perplexing things that beset the path of one who undertakes to make a vocabulary. A Chinese scholar gives a clear and evident general distinction between the two readings of a character, and all seems plain. The

trouble comes when it is discovered that the distinction will not carry out consistently, but is contradicted by usage. For instance see 難 and 難.

I wish to emphasize this point strongly. I have known students who, after one or even two months' study of Chinese, did not know the powers of the letters they were attempting to use. A student who imagines that he can spell Chinese words without any special system, will soon find himself involved in confusion and inconsistency, and will presently be unable to tell what sound he meant to express by his own writing.

2. Learn the radicals thoroughly according to the directions given with the Table of Radicals.

3. Practice the tone exercises until you have mastered the "chime" and can distinguish readily the tone of any character your teacher pronounces. At the same time also practice the aspirate exercises until you have mastered the difference between an aspirated and an unaspirated sound.

4. Having fitted yourself thus far, begin with the lessons proper and learn them carefully until the Chinese can be given readily by looking at the English. Review frequently, and so continue until about sixty lessons have been well mastered, which will require six or eight months of steady work.

5. Having laid this foundation, strike out with more boldness. Take a new lesson each day and get it as well as you can, and so go on without halting or turning back, till you have gone over one hundred and ninety-six lessons. I give this advice for several reasons :—

(a). It will relieve the tedium, perhaps discouragement, of bald, hard, committing to memory, and will bring something fresh each day.

(b). The same characters and phrases will be turning up again and again, so that by the time you are through, you will be gratified to find that though imperfectly learned at their first appearance, many of them have nevertheless "stuck."

(c). This plan will give you a comprehensive view of all the important idioms in the language and avoid the danger of missing some entirely by stopping short of the end.

6. Having reached the end, return to the sixtieth lesson and review *thoroughly*, which you can now do with ease and with a fuller comprehension of the various idioms brought to view.

7. As soon as you can put two words together, begin to talk, not only with your teacher during hours of study, but at other times, with all the Chinese about you. Be sure that the more you talk, making the best use you can of the phrases you have learned, and picking up others, the faster you will

learn Chinese. Talking will take the place of exercises in translating English into Chinese, and your key will be the fact of your being understood.

8. Cultivate assiduously the art of hearing how the Chinese around you speak. Have an interrogation point permanently attached to your ears. When your mind is alert to hear how the Chinese speak their language, and to compare what you hear with what you yourself say, then and then only will you have acquired the art of learning Chinese. He who unconsciously continues to say a thing *one way*, when he is constantly hearing the Chinese say it *another way* will never learn Chinese well. I would urge on every one the *extreme importance* of keeping his ears wide open so as to hear, to imitate, and to appropriate.

9. Do not assume that the English spelling really represents the true pronunciation of your dialect. *He who does this will certainly speak with a marked foreign brogue.* The true pronunciation of each syllable should be learned from your Chinese teacher. The spelling, being approximately correct, will serve to *recall* the sounds, but should never be allowed to *determine* them. He who depends on the spelling for the pronunciation of the words will certainly not pronounce accurately.

10. Speak distinctly and not too fast. Foreigners are often better understood than the Chinese themselves, chiefly because they enunciate more distinctly and speak more slowly.

11. Try to avoid long and involved sentences. Break up your thoughts into short sentences. This is the chief secret of perspicuity in Chinese.

12. Be content to turn your thoughts around and split them up, and do them over into Chinese style. They may seem to you to have lost much in the process, but they will be far more forcible to the Chinese than in the foreign form in which you would prefer to have them. He who would use the Chinese language effectively, must learn to think as well as to talk in Chinese.

13. Do not fail to learn to read, as well as to speak, Mandarin. The two things naturally go hand in hand and mutually help each other. The additional labor involved in learning to read whilst learning to speak, is not great. Even ladies whose time is limited, will not find the task nearly so great as is often imagined. It is needless to say that ability to read will be a great power in the hands of its possessor. It is worthy of remark that one who does not learn to read, scarcely ever learns to speak well.

14. Learn as much colloquial as you can and do not be afraid to use it. It is a mistake to suppose that colloquial is necessarily inelegant, or unacceptable to the ears of the people. There are times when a stately literary style is becoming, as in conversation with officials or with educated men, but for the varied wants of everyday life, it is far from being the most useful or effective. In preaching, a certain amount of dignity is no doubt important, but this is not in the least inconsistent with a free use of colloquial. The freshness, directness and pithiness which the colloquial adds to "general Mandarin," are almost, if not quite, essential to really effective public address. In preaching especially, an elegant classical style with its high-sounding book phraseology, is worth but little as compared with an attractive colloquial style, which will catch the ears and win the hearts of the people.

15. Unless for special reasons, always learn the dialect of the place in which you reside. You will learn it more easily, as every one you meet will be your teacher, and you will avoid the confusion and discouragement of trying to learn one dialect while you are hearing another. The very best foundation on which to build a knowledge of several dialects, or

of "general Mandarin," is an accurate knowledge of some one dialect.

16. Remember that the chief thing in learning a language is memory. The Western mind is given to reasoning and philosophizing, but the exercise of this faculty is largely thrown away in learning a new language, especially such an unscientific language as the Chinese. Don't begin, therefore, by attempting to investigate the logical principles that underlie the structure of the language, but take it on faith, and make it your chief business to *cram* the words and phrases of the lessons as fast as possible. This is the shortest and surest road to success.

17. Do not stop learning Chinese at the end of one or two years. Cultivate the habit of *listening* to the language of the Chinese whom you hear speaking. Seize every *new* expression and appropriate it, investigating it with your teacher if necessary. If you allow yourself to fall into the habit of passing new words and expressions by, simply gathering the speaker's meaning in a general way from the words you already know, you will presently cease to hear any new words at all, and your knowledge of Chinese will remain practically stationary.

EXPLANATIONS.

ALL *single* characters are defined in the vocabularies, but *phrases* which first occur and are defined in the subject, are not afterwards repeated in the vocabulary.

2. As a rule all the leading Mandarin meanings of characters and phrases are given, but meanings confined to the *Wên-li*, are not generally given. The more primitive meaning is usually given first, and the others in order.

3. Many Chinese characters are used with almost equal facility as nouns and as verbs, as adjectives and as adverbs. In such cases the vocabulary has not detailed the meaning in the several parts of speech, but gives only that one which is most normal to the character, leaving the others to be inferred from the connection in each case.

4. *That meaning of a word or phrase which occurs in the given lesson, is printed in italics.* Sometimes on account of the structure of the sentence, the translation contains none of the meanings in exact form. In such cases none are italicized. When a character is used in a phrase which greatly modifies its proper meaning, so as to make it doubtful on which of its meanings the phrase is founded, then none is italicized. When two or three meanings

given to a character are practical equivalents, none is italicized.

5. When a character has two readings attended by a difference of meaning, the second reading is noted at the end of the definition. The word *also* indicates that the other reading has not yet appeared, and the word *see*, that the other reading has already appeared and been defined.

6. When a character has two readings not attended by any change of meaning, they are both noted in the vocabulary when it is first defined, but when it subsequently occurs in phrases, only one reading, the most common or suitable one, is given.

7. The spellings in the vocabularies are in accordance with the Peking sounds, but a space is left after or underneath each spelling for the writing in of a second spelling to suit the student's particular dialect. The student should not write in these spellings haphazard, but *first master the system of spelling as applied to his own dialect* and then write them in carefully, going to a syllabary in cases of doubt (if he is so fortunate as to have a syllabary of his dialect). If he has an index for his dialect, this will afford a guide in all cases. It will be found that a large proportion of Pekingese spellings apply equally to

other dialects. The best and most labor-saving plan is to **underscore** the Peking spellings which prove to be correct, and erase the others, writing in the correct spelling. If this is done with the learning of each lesson, it will save much time and confusion on review.

8. In the subjects and vocabularies (N.) stands for Northern Mandarin; that is, that which is spoken in Peking and vicinity; (C.) stands for Central Mandarin which, in this case, is limited to that spoken in Eastern Shantung; (S.) stands for Southern Mandarin, which means, in this case, that spoken on the lower Yangtze, especially that of Nanking. These indications are only approximate, and being in some cases given on the authority of one teacher, are not always to be depended on. When a phrase is local, but the limits of its use are unknown to the author, it is marked (L.); that is, local. Words and phrases the use of which is confined to classical or book style, are marked (W.); that is, *Wén-li*. All words and phrases which are unmarked, are supposed to be *t'ung-hsing*, or at least approximately so. A wider examination will no doubt show that some of these are also more or less local.

9. In the duplicate readings in the Chinese text, the one on the right hand is the Northern form, and the one on the left, the Southern. In some cases three readings are given, which are arranged in order with the Northern one on the right. In some cases a duplicate reading consists of a Northern and Central, or a Central and Southern—the other section not being represented, for want of information. In all such cases the more northerly reading is to the right. In a few cases both forms are *t'ung-hsing*, but are not equally applicable in the given connection. In such cases attention is called to the matter in the notes. These parallel readings are *supposed* to be synonymous. That they differ slightly in many cases, is unavoidable. The translation conforms to the right hand reading. When the difference is considerable, a second translation, conforming to the other reading, is given in parenthesis.

11. Duplicate readings, especially in the case of common phrases, are not generally repeated in full. One reading is used alone and then the other, preference being given to that which is supposed to have the wider range of use.

GENERAL REMARKS.

GRAMMATICAL science has never been applied to the Chinese language. There are of course principles of construction embedded in it, but they have never been developed and systematized. Educated Chinese have no guide in writing or speaking their language save their own ear and the particular precedents established by usage. As a consequence *the language, as at present spoken, has in it many anomalous forms and usages which are really at variance with the underlying principles of the language.*

2. In China, literary taste and skill have thus far expended themselves almost entirely on the *Wén-li*. Elegance in speaking is neither taught nor cultivated. Teachers correct and criticize with great pains the *Wén-li* essays of their pupils, but allow them to speak any way they choose. In talking, every man is a law unto himself, and individual peculiarities abound to a phenomenal extent.

3. The introduction of Christianity and of Western thought into China is giving a marked stimulus to Mandarin literature; and mission schools cultivate care and correctness in speaking as well as in writing. These things are a beginning, and will certainly increase and develop in the future, and they will tend gradually to elevate and purify the Mandarin. The tendency of the times also is towards a lower and more diffusive style of *Wén-li*, approximating, in some

measure, the model of the spoken language. There is little doubt that ultimately Mandarin, enriched, corrected and dignified, will come to be the written, as well as the spoken, language of China.

4. Chinese has generally been regarded as a very difficult language to learn. The difficulty chiefly concerns the writing. The spoken language is of course more difficult to an English speaker than a cognate European language, but not more difficult than other Asiatic languages.

5. To pick up a limited knowledge of colloquial, which will answer for household or business purposes, is quite easy; but to acquire a fluent, idiomatic and comprehensive knowledge of the language, answering to all the departments of life, requires diligent and persevering study.

6. Four things are important in order to speak good Chinese:—

(a). To put the words and clauses in their proper idiomatic order.

(b). To give to the words and phrases their proper rhythmical emphasis.

(c). To give to the words their correct syllabic pronunciation.

(d). To give the aspirates and tones correctly.

These things I regard as important in the order in which they have just been enumerated.

TABLE OF RADICALS.

IN the following table the radicals are arranged in classes according to the number of strokes in each, and in the order in which they usually stand in dictionaries. They are numbered in order from one upwards—albeit the Chinese never number them. Each radical is spelled according to the Peking sound, and space is left for writing in a second spelling. The meanings given are brief and suggestive, rather than exhaustive. A considerable number of the radicals are contracted or modified in composition. The modified form is given in each case at the side of the full form. Some forty six or seven of the radicals are obsolete as independent characters, being now only used as radicals in composition. They are indicated in the table by an asterisk (*).

The best way to learn the radicals is *first* to learn

the shape and meaning, associating these things together; then proceed to learn the sound and the order. If the student uses another dialect than Pekingese, he should get a competent person to write in the spelling according to his own dialect. The radical ode which follows the table will, no doubt, furnish the easiest method of learning the order. If however any one is inclined to learn the order direct, he will find that the easiest way is to sing the radicals over and over until he is familiar with the names and order. Then have them written out on a sheet of paper and sing them over, guided by the characters alone. Finally sing them over entirely from memory. They will need frequent rehearsing in order to keep from forgetting them.

1 Stroke.

- 1 P 1 (一横) 一 One, unity. [upright].
 2 Kun³ 𠂇 (一竖) | * to pass through, au.
 3 Chu³ 丶 (一點) 丶 * a point, a dot.
 4 Pie³ 乚 (一撇) 丿 * a stroke to the left.
 5 I⁴ 乙 乙 a curve, one.
 6 Chue² 乚 (一撇) 丿 * a barb, a crook.

2 Strokes.

- 7 Êr⁴ 二 (兩横) 二 two.
 8 T'ou² 土 土 * a cover, a hat.
 9 Jên² 人 (單立人) 人 亻 a man. [a man].
 10 Jên² 𠂇 𠂇 * a man, the legs of
 11 Ju³ 入 入 to enter, into.
 12 Pa² 八 八 eight.
 13 Chiung³ 冂 (三道框) 冂 * a limit. T'ung.
 14 Mi⁴ 冂 (秃寶蓋) 冂 * to cover, a cover.
 15 Ping² 冫 (兩點水) 冫 * ice, icicle.
 16 Chi³ 几 几 a bench.
 17 K'an³ 凵 凵 * a receptacle, a box.
 18 Tao¹ 刀 (立刀) 刀 刂 a knife, a sword.
 19 Li⁴ 力 力 strength.
 20 Pao¹ 勹 勹 * to wrap.
 21 P³ 匕 匕 a spoon, a ladle.
 22 Fang¹ 匚 (三道框) 匚 * a chest, a case.

- 23 Hsi⁴ 匚 (三道框) 匚 to conceal.
 24 Shi² 十 十 ten.
 25 Pu³ 卜 卜 to divine.
 26 Chie² 卩 (硬耳刀) 卩 * a seal, a joint.
 27 Han⁴ 厶 (秃偏上) 厶 * a ledge, a cliff.
 28 Si¹ 彳 彳 * selfish, perverse.
 29 Yiu⁴ 又 又 and, again.

3 Strokes.

- 30 K'ou³ 口 口 a mouth.
 31 Wei² 囗 (四道框) 囗 * an enclosure.
 32 Tu⁴ 土 (土堆) 土 earth.
 33 Shi⁴ 士 士 a scholar, a sage.
 34 Chi³ 夕 夕 * a step, to follow.
 35 Tswei¹ 夕 夕 * walking slowly.
 36 Hsi¹ 夕 夕 evening.
 37 Ta⁴ 大 大 great.
 38 Nü³ 女 女 woman, daughter.
 39 Tsi³ 子 子 son, child.
 40 Mien² 宀 (寶蓋) 宀 * a roof.
 41 Tsun⁴ 寸 寸 an inch.
 42 Hsiao³ 小 小 small, little.
 43 Wang¹ 尢 尢 尠 weak, lame.
 44 Shi¹ 尸 尸 a corpse.
 45 Ch'ê⁴ 艸 (半草) 艸 * a sprout.

- 46 Shen¹ Hsan 山 a hill, a mountain.
 47 Ch'wan¹ (三 隼 人) 川 mountain streams.
 48 Kung¹ Gung 工 labor, a workman.
 49 Chi² ji 己 self.
 50 Chin¹ jin (大 巾 旁) 巾 a napkin.
 51 Kan¹ gan 干 to oppose, a shield.
 52 Yao¹ gao 么 small, tender.
 53 Yien² yien (偏 上) 广 a roof, a shelter.
 54 Yin² yin 爻 moving on.
 55 Kung² gung 井 joined hands.
 56 I² 弋 a dart.
 57 Kung¹ gung 弓 a bow, archery.
 58 Ch'ia¹ oyi (橫 山) 豕 a pig's head, pointed.
 59 Shan¹ (三 撇) 彡 hair, plumage.
 60 Ch'ia¹ oyi (雙 立 人) 彳 a step.

4 Strokes.

- 61 Hsin¹ 心 忄 the heart.
 " (豎 心) 忄
 62 Kē¹ go 戈 a spear.
 63 Hu¹ Hui 戶 a door.
 - 64 Shou² Seo 手 the hand.
 " (提 手) 扌
 65 Chi¹ do 支 a branch, a prop.
 66 Pu¹ wen (反 女) 攴 to rap, to tap.
 67 Wen² wen 文 literature, ornament.
 68 Tou² Deo 斗 a peck, a bushel.
 69 Chin¹ jin 斤 an axe, a catty.
 70 Fang² 方 square.
 71 Wu² wo 无 without, not.
 - 72 Ji¹ Bey 日 the sun, a day.
 73 Yue¹ yue 曰 to speak.
 74 Yue¹ yue 月 the moon, a month.
 - 75 Mu¹ mui 木 wood, a tree.
 76 Ch'ien¹ chin 欠 to owe, to be deficient.
 77 Chi² Dyi 止 to stop.
 78 Tai² Dai 歹 bad, vicious.
 79 Shu¹ shu 殳 a pole; to kill.
 80 Wu² wu 毋 to deny; do not!
 81 Pi² bi 比 to compare.
 82 Mao² mao 毛 hair, wool.
 83 Shi¹ shi 氏 family name.
 84 Ch'ia¹ chi 气 breath, vapour.

- 85 Shwei² Swei 水 water.
 " (三 點 水) 氵
 - 86 Hwo² Ho 火 fire.
 " (四 點 火) 灬
 87 Chao² Dgou 爪 claws.
 88 Ku¹ Fu 父 father.
 89 Yao² shao 爻 crosswise.
 90 Ch'iang² 爿 a bed, a frame.
 91 Pien¹ Pan 片 a slice, a splint.
 92 Ya² 牙 a tooth.
 93 Niu² (提 牛 旁) 牛 a cow, an ox.
 - 94 Ch'uan² 犬 a dog.
 " (反 犬 or 犬 旁) 犭

5 Strokes.

- 95 Hsien² Hsien 玄 sombre, black.
 - 96 Iu¹ 玉 a gem, a precious stone.
 " (斜 玉) 玨
 97 Kwa¹ gwa 瓜 a melon, a gourd.
 98 Wa² wa 瓦 a tile.
 99 Kan¹ gan 甘 sweet.
 100 Sheng¹ Sen 生 to live, to produce.
 101 Yung¹ 用 to use.
 102 Tien² 田 a field.
 103 Pi² 疋 a roll of cloth.
 - 104 Ni¹ (病 字 旁) 疒 disease.
 105 Po¹ 𠂔 back to back.
 106 Pai² 𠂔 white.
 107 Pi² 𠂔 skin, bark.
 108 Min² Bin (皿 堆) 皿 a dish, a platter.
 - 109 Mu¹ mui 目 an eye.
 110 Mao² Bayo 矛 a halberd, a lance.
 111 Shi² Sai 矢 an arrow, a dart.
 112 Shi² Sai 石 a stone. [a revelation
 - 113 Shi¹ Sai 示 a divine omen.
 114 Jou² ro 𠂔 a footprint.
 - 115 He² Ho (禾 木) 禾 grain of any kind.
 116 Hsue² (穴 字 頭) 穴 a cave, a den.
 117 Li¹ 立 to set up, to erect.

6 Strokes.

- 118 Chu² Oyi (竹 字 頭) 竹 the bamboo.
 119 Mi² mui 米 rice.
 - 120 Si¹ Sa (絞 絲) 糸 raw silk.
 121 Fou² Feo 缶 crockery.

122	Wang ³	网	*四元	a net.
123	Yang ³	羊		a sheep.
124	Yu ³	羽		wings, feathers.
125	Lao ³	老		old.
126	Er ³	而		still, yet.
127	Lei ³ Liu	来		a plow.
128	Er ³	耳		the ear.
129	Yu ⁴ ndu	聿		a pen, a pencil.
- 130	Jou ⁴ Ru	肉	月	flesh, meat.
131	Ch'en ²	臣		a statesman.
132	Tsi ² Tai	自		self.
133	Chi ⁴ chag	至		to, to arrive.
134	Chiu ⁴ go	臼		a mortar.
135	She ²	舌		the tongue.
136	Ch'wa ³	舛		to oppose, error.
137	Chou ¹ Djo	舟		a boat, a ship.
138	K'en ⁴ gen	艮		perverse, limited.
139	Se ⁴ SE	色		color.
- 140	Ts'ao ³	艸	*十	grass, herbs.
141	Hu ¹	虎		*a tiger.
* 142	Ch'ung ²	虫		an insect.
143	Hsue ^{3,4} She	血		blood.
144	Hsing ²	行		to go, to travel.
- 145	I ¹	衣	永	clothes.
146	Hsi ¹	西		to cover, west.

7 Strokes.

147	Chien ⁴ Djan	見		to see, to perceive.
148	Chile ³ go	角		a horn, a corner.
- 149	Yien ² yian	言		words, to speak.
150	Ku ¹ gu	谷		a valley.
151	Tou ⁴ dau	豆		beans, pulse.
152	Shi ³ Sa	豕		a pig, swine.
153	Chai ⁴ chag	豕		a reptile.
154	Pei ⁴ Bei	貝		a shell, precious.
155	Ch'ia ⁴ chi	赤		flesh color, naked.
156	Tsou ³ tao	走		to go, to walk.
- 157	Tsu ² tso	足		the feet, enough.
158	Shen ¹ Shen	身		the body.
- 159	Ch'ei ¹	車		a cart, a coach.
160	Hsin ¹	辛		bitter.
161	Ch'en ² Shen	辰		time.
- 162	Choi ⁴ tsi	走	*走	to go, to run.

163	I ⁴	邑		a region, a city.
"	(右耳刀)	卩		
164	Yiu ³ yu	酉		ripe, must, wine.
165	Pien ⁴ Tsai	米		to pluck, to sort out.
166	Li ³ lei	里		a Chinese mile.

8 Strokes.

- 167	Chin ¹ jin	金		metal, gold.
168	Ch'ang ³	長		long.
169	Mén ² men	門		a door, gate.
- 170	Fou ⁴ Fou	阜		a mound, plenty.
"	(左耳刀)	卩		
171	Tai ⁴ dai	逮		*to reach to, to attain.
172	Chwei ¹ gai	隹		birds.
173	Yu ³	雨		rain.
174	Ch'ing ¹	青		blue sky.
175	Fei ¹	非		no, wrong.

9 Strokes.

176	Mien ⁴	面		the face.
177	Ke ³ ge	革		raw-hide.
178	Wei ³ wei	韋		leather.
179	Chiu ³ yiu	韭		leeks.
180	Yin ¹	音		sound.
181	Yi ⁴ yu	頁		a leaf, the head.
182	Feng ¹ feng	風		wind.
183	Fei ¹ fei	飛		to fly.
- 184	Shi ² se	食		to eat.
185	Shou ³ sau	首		the head, first.
186	Hsiang ¹	香		incense.

10 Strokes.

- 187	Ma ³ ma	馬		a horse.
188	Ku ³ gu	骨		a bone.
189	Kao ¹ kao	高		high.
190	Piao ¹ piao	髟		hair.
191	Tou ⁴ dau	鬥		to quarrel, to fight.
192	Ch'ang ⁴	𦰩		*herbs, essences.
193	Li ⁴ li	鬲		a tripod, an urn.
194	Kwei ³ kwei	鬼		a demon, a ghost.

11 Strokes.

- 195	Yu ³	魚		a fish.
- 196	Niao ³	鳥		a bird.
197	Lu ³	鹵		crude salt.
198	Lu ⁴	鹿		a deer.

199	<i>Ma</i> ⁴	<i>mbe</i>	麥	wheat.
200	<i>Ma</i> ²	<i>mā</i>	麻	hemp.
12 Strokes.				
201	<i>Hwang</i> ²	—	黃	yellow.
202	<i>Shu</i> ²	—	黍	millet.
203	<i>He</i> ⁴	<i>hē</i>	黑	black.
204	<i>Chi</i> ⁴	<i>chī</i>	黼	embroidery.
13 Strokes.				
205	<i>Min</i> ²	—	黽	frogs.
206	<i>Ting</i> ³	<i>ding</i>	鼎	a tripod.
207	<i>Ku</i> ²	<i>qu</i>	鼓	a drum.
208	<i>Shu</i> ²	—	鼠	a rat, a mouse.

14 Strokes.				
209	<i>Pi</i> ²	<i>pī</i>	鼻	the nose.
210	<i>Ch'i</i> ²	<i>chī</i>	齊	regular, even.

15 Strokes.				
211	<i>Ch'i</i> ²	<i>chī</i>	齒	front teeth.

16 Strokes.				
212	<i>Lung</i> ²	<i>lung</i>	龍	a dragon.
213	<i>Kwei</i> ¹	<i>gwei</i>	龜	a tortoise, a turtle.

17 Strokes.				
214	<i>Yao</i> ⁴	<i>yao</i>	簫	a flute, a pipe.

THE RADICAL ODE.

BY REV. J. A. SILSBY.

THE following ode will relieve the student of much labor in learning the meaning and order of the radicals. It will serve as a continuous ladder, with suggestive and ever-varying rounds, which the student can mount with vastly greater ease than he can climb the bare pole of arithmetical numbers. Not only is the first acquirement made easier, but the memory will retain the ode more firmly and recall it more readily than it will the bare numbers.

HOW TO BEGIN.

One Stroke.

Beginning with *unity*¹, just as you ought,
 You next make an *upright*², and then make a *dot*³;
 Make a *stroke to the left*⁴, then a *curve*⁵ and a *crook*⁶,
 And you've summed up the use of one stroke in a book.

1
2
3
4
5
6

A RIDDLE.

Two Strokes.

Two hats on one man! See, that tramp walking fast,
 Enters slyly at eight, ere the limit is passed.
 A cov'ring of ice hides a bench and a box,
 A sword of great strength is wrapped up in old socks,
 A spoon in a case is concealed with ten knives;
 Divine what this means, and then ask the old wives,—
 Why that seal on the cliff, made by some selfish hoax,
 Should let a conjunction end up the two strokes.

7 8 9 10
二 亼 人 儿
11 12 13
入 八 冂
14 15 16 17
冫 冫 儿 凵
18 19 20
刀 力 勹
21 22 23 24
匕 匚 匚 十
25
卜
26 27 28
卩 厂 厶
29
又

CONSOLATION FOR AN UNFORTUNATE WIDOW.

Three Strokes.

Three smacks on the ³⁰mouth! an ³¹enclosure how sweet!
 Which ³²earth's greatest ³³tuje ³⁴follows ³⁵slowly to greet.
 This ³⁶evening ³⁷great ³⁸lady, your ³⁹son had a fall
 From a ⁴⁰roof that was forty-one ⁴¹inches too ⁴²small.
 He is ⁴³lame, not a ⁴⁴corpse, and some ⁴⁵sprouts from the ⁴⁶hill,
 Washed in ⁴⁷streams by the ⁴⁸workmen, will keep him quite still.
 Wrap ⁴⁹self in a ⁵⁰napkin; make ⁵¹shields for the ⁵²tender;
 Give ⁵³shelter to orphans; ⁵⁴move on, their ⁵⁵defender!
 Joined ⁵⁶hands follow Cupid's ⁵⁷dart, shot from his ⁵⁸bow:
 Eat ⁵⁹pig's head; don ⁶⁰plumage; his ⁶¹footsteps you know.

口 口
 土 土 夕 夕
 夕 大 女 子
 山 寸 小
 九 尸 申 山
 工 工
 己 巾 干 女
 广 瓦
 井 弋 弓
 丑 三 彳

SUNDRY REFLECTIONS.

Four Strokes.

If your ⁶¹heart be once pierced by a ⁶²spear as you stand,
 Then the ⁶³door of eternity's surely at ⁶⁴hand.
 When you've mastered this ⁶⁵branch of the language, be snre
 You've bnt ⁶⁶tapped at the portal of ⁶⁷literature.
 Though we measure with ⁶⁸bushels and ⁶⁹catties and ⁷⁰squares,
 Yet ⁷¹without the ⁷²sun's light we could not sell our wares.
 Why ⁷³speak of the ⁷⁴moon with such rapture my dove?
 To the shade of the ⁷⁵wood do we ⁷⁶owe our first love.
 Stop, ⁷⁷vicious man, ⁷⁸kill not! ⁷⁹Deny not my prayer;
 Can life be ⁸⁰compared with those ⁸¹locks of red ⁸²hair?
 One's ⁸³family name is as dear as his ⁸⁴breath;
 Through ⁸⁵water and ⁸⁶fire he'll defend it till death.
 The ⁸⁷claws of a kitten, my ⁸⁸father once said,
 Should never scratch ⁸⁹crosswise, nor climb on a ⁹⁰bed;
 And a ⁹¹splint twixt the ⁹²teeth, puts an end to all jokes,
 While an ⁹³ox and a ⁹⁴dog will end up the four strokes,

心 戈
 戶 手
 支 支 文
 斗 斤 方
 无 日
 日 月
 木 欠
 止 夕 爻 毋
 比 毛
 氏 气
 水 火
 爪 父
 爻 片 牙
 牛 犬

SAD DEATH OF TWO JEWELERS.

Five Strokes.

Two ⁹⁵sombre ⁹⁶gem merchants once ate a ⁹⁷cucumber:
 They slept on some ⁹⁸tiles, and how ⁹⁹sweet was their slumber!
 But to ¹⁰⁰live was no ¹⁰¹use; in a ¹⁰²field at their ease,
 In ¹⁰³dry goods rolled up, they were killed by ¹⁰⁴disease.
 Back to back they were laid, dressed in ¹⁰⁵white;—'twas their wish,
 With the ¹⁰⁷skin of the cucumber placed in a ¹⁰⁸dish!
 Then an ¹⁰⁹eye, ¹¹⁰lance and ¹¹¹dart were engraved on a ¹¹²stone,
 As an ¹¹³emblem ¹¹⁴divine of the foot-prints now flown;
 This stone, midst the ¹¹⁵grain in a ¹¹⁶cavernous den,
 Was ¹¹⁷erected to finish five strokes of the pen.

95 玉 瓜
 96 玉 瓜
 97 瓜
 98 瓦 甘
 99 瓦 甘
 100 生 用 田
 101 生 用 田
 102 田
 103 正 广
 104 正 广
 105 穴 白
 106 穴 白
 107 皮 皿
 108 皮 皿
 109 目 矛 矢 石
 110 目 矛 矢 石
 111 矢 石
 112 石
 113 前 内
 114 前 内
 115 禾 穴
 116 禾 穴
 117 立

AN ECCENTRIC OLD STATESMAN.

Six Strokes.

"Our ¹¹⁸bamboo and ¹¹⁹rice, ¹²⁰silk and ¹²¹crocks, I am told,
 Our ¹²²nets, ¹²³sheep and ¹²⁴quills must be taxed as of ¹²⁵old.
 And yet we ¹²⁶plow on for this fool with long ¹²⁷ears!"
 "Stick a ¹²⁹pen in his ¹³⁰flesh," cried a boatman with jeers.
 The ¹³¹statesman himself now ¹³²arrived with a ¹³³mortar,
 The ¹³⁵tongue that ¹³⁶opposed him he'd smash and make shorter!
 The ¹³⁷boat's ¹³⁸perverse skipper, with red ¹³⁹colored face,
 He tied up with ¹⁴⁰grass, and dismissed in disgrace.
 But when ¹⁴¹tigers and ¹⁴²insects drew ¹⁴³blood, he thought best
 To ¹⁴⁴travel for ¹⁴⁵clothing and skip to the ¹⁴⁶west.

118 竹 米 糸 缶
 119 竹 米 糸 缶
 120 米 糸 缶
 121 糸 缶
 122 网 羊 羽 老
 123 网 羊 羽 老
 124 羊 羽 老
 125 羽 老
 126 而 耒 耳
 127 而 耒 耳
 128 耒 耳
 129 聿 肉
 130 聿 肉
 131 臣 自 至 白
 132 臣 自 至 白
 133 自 至 白
 134 白
 135 舌 舛
 136 舌 舛
 137 舟 艮 色
 138 舟 艮 色
 139 艮 色
 140 艸
 141 虎 虫 血
 142 虎 虫 血
 143 虫 血
 144 行 衣 西
 145 行 衣 西
 146 衣 西

BEWARE OF THE SERPENT.

Seven Strokes.

Seven strokes we now ¹⁴⁷see, and a ¹⁴⁸horn,—fateful ¹⁴⁹word!
 In the ¹⁵⁰valley ¹⁵¹beans grow, and of ¹⁵²pigs a whole herd;
 Great ¹⁵³reptiles their ¹⁵⁴precious young offspring are feeding;
 With legs bare and ¹⁵⁵naked a lad ¹⁵⁶walks unheeding;
 His ¹⁵⁷foot gets a sting and his ¹⁵⁸body soon dies;
 A ¹⁵⁹coach brings his mother: how ¹⁶⁰bitter her cries!
 'Tis high ¹⁶¹time to ¹⁶²run from a ¹⁶³region so vile,

147 見 角 言
 148 見 角 言
 149 言
 150 谷 豆 豕
 151 谷 豆 豕
 152 豆 豕
 153 豕 貝
 154 豕 貝
 155 赤 走
 156 赤 走
 157 足 身
 158 足 身
 159 車 辛
 160 車 辛
 161 辰 忌 邑
 162 辰 忌 邑
 163 忌 邑

Where ¹⁶⁴wine ¹⁶⁵plucks its victims for many a ¹⁶⁶mile.

¹⁶⁴酉 ¹⁶⁵采 ¹⁶⁶里

FLEETING RICHES.

Eight Strokes.

Eight strokes! and now ¹⁶⁷gold, after ¹⁶⁸long labor gained,
Doth open the ¹⁶⁹doorway of ¹⁷⁰plenty ¹⁷¹attained.
But riches like ¹⁷²birds, when the ¹⁷³rain hides the ¹⁷⁴blue,
If I am not ¹⁷⁵wrong, will fly quickly from you.

¹⁶⁷金 ¹⁶⁸長
¹⁶⁹門 ¹⁷⁰阜 ¹⁷¹隶
¹⁷²隹 ¹⁷³雨 ¹⁷⁴青
¹⁷⁵非

FOOLISH ANGER.

Nine Strokes.

Nine strokes on the ¹⁷⁶face with a ¹⁷⁷raw-hide or ¹⁷⁸leather,
Or e'en with a ¹⁷⁹leek, will raise ¹⁸⁰sounds in all weather.
For ¹⁸¹leaves in the ¹⁸²wind, when they ¹⁸³fly far away,
Don't ¹⁸⁴eat off your ¹⁸⁵head, nor burn ¹⁸⁶incense all day.

¹⁷⁶面 ¹⁷⁷革 ¹⁷⁸韋
¹⁷⁹韭 ¹⁸⁰音
¹⁸¹頁 ¹⁸²風 ¹⁸³飛
¹⁸⁴食 ¹⁸⁵首 ¹⁸⁶香

GOOD ADVICE.

Ten Strokes.

Ten strokes on a ¹⁸⁷horse, with a ¹⁸⁸bone raised on ¹⁸⁹high,
Will wear off his ¹⁹⁰hair, and soon cause him to shy.
Don't ¹⁹¹fight about ¹⁹²essences cooked in an ¹⁹³urn,
Or you'll find yourself doomed with the ¹⁹⁴demons to burn.

¹⁸⁷馬 ¹⁸⁸骨 ¹⁸⁹高
¹⁹⁰髟
¹⁹¹鬥 ¹⁹²鬯 ¹⁹³鬲
¹⁹⁴鬼

FISHING AND HUNTING.

Eleven Strokes.

Eleven fresh ¹⁹⁵fish and a ¹⁹⁶bird caught with ¹⁹⁷salt.
A ¹⁹⁸deer which eats ¹⁹⁹wheat, tied with ²⁰⁰hemp, calls a halt.

¹⁹⁵魚 ¹⁹⁶鳥 ¹⁹⁷鹵
¹⁹⁸鹿 ¹⁹⁹麥 ²⁰⁰麻

GOING TO MARKET.

Twelve Strokes.

Twelve ²⁰¹yellow ²⁰²millet stalks next you will see,
A ²⁰³black ²⁰⁴silk ²⁰⁴emdroidery purchased by me.

²⁰¹黃 ²⁰²黍
²⁰³黑 ²⁰⁴黼

EXPLOIT OF SOME FROGS.

Thirteen Strokes.

Thirteen little ²⁰⁵frogs on a ²⁰⁶tripod once sat,
But jumped on a ²⁰⁷drum, when they saw a big ²⁰⁸rat.

²⁰⁵黾 ²⁰⁶鼎
²⁰⁷鼓 ²⁰⁸鼠

RESULT OF A FIGHT.

Fourteen and Fifteen

Fourteen were the ²⁰⁹noses all ²¹⁰even in height,
Fifteen were the ²¹¹teeth, which were lost in a fight.

²⁰⁹鼻 ²¹⁰齊
²¹¹齒

THE DRAGONS END IT.

Sixteen and Seventeen

Sixteen ²¹²dragons sat on a ²¹³tortoise last June,
Playing seventeen ²¹⁴flutes; and that winds up my tune.

²¹²龍 ²¹³龜
²¹⁴龠

TONE EXERCISES.

THE following tone-exercises are not intended as a means of learning the tone of particular words, but as a means of acquiring the special *intonation* peculiar to each tone, and of learning the chime formed by these tones when given in regular order. Two tables are given, one for Northern and one for Southern Mandarin. All the syllables are not represented in the table, because in some cases it was impossible to find characters agreeing in the different dialects. Many syllables are originally deficient in one or more tones. A few of these are given, but the majority are not. The number of syllables given are abundant for the purpose for which the table is intended. Some syllables seem to be repeated, which shows that in another dialect the given syllable divides into two. The student should go over these

exercises carefully with his teacher a number of times, or until he can give and distinguish each tone with certainty, and can chime them together to the satisfaction of his teacher. This will soon be accomplished if he has an average ear, and will give strict attention to the business in hand. No phrases are given in illustration of the tones of the several syllables, because this is not considered to be the most profitable method of study. The tones of particular words are best learned in connection with the characters taken separately, as they occur in the course of the lessons, and the modifications made by composition and collocation are best learned from words and phrases as they stand together in sentences. Every lesson is, in this sense, a tone exercise.

NORTHERN TABLE.

嗽渣义 彰昌招遮真琛征稱雞啣欺棲加槍交蹺嗟尖千牽知
熬閘茶纏 嘗着哲 臣 成吉即旗臍 墻 喬捷 錢鉗姪
襖 諂鞫廠沼者枕糾整逞己擠起 甲槍絞巧姐剪淺遣
傲 乍杈轄丈唱兆浙震趁政秤記祭氣砌價墮叫竅借箭倩欠智

癡侵驚輕揪究抽居區捐圈噉諸樗初穿裝窗忠充 翻方非
持秦 擎 綢局渠 拳決 除難船 牀 蟲兒罰煩房肥
尺寢景頃酒久醜舉曲捲犬厥煮杵楚喘樊闖腫寵爾法反紡匪
叱噉敬慶就救臭句去眷勸歷住處畜串壯創仲銃二鏹飯放廢

紛夫咳慙蒿喂劉勦忽歡荒灰昏烘西希鍛箱香消枋些先揪星
墳扶孩含毫痕活喉胡環皇回魂紅席翕匣詳降 邪 弦
粉府海罕好很火吼虎緩謊悔渾哄墾喜 想响小曉寫癰險擲姓
忿父亥汗浩恨禍後戶患混惠棍橫細戲下象向笑孝瀉線限

與須喧醫 該剛康高握姑枯官光詎規虧空鍋鑿 撈 撩
刑徐懸移人儒 扛 狂 揆 國藍狼勞梨聊
幸序楦意刃褥蓋杠炕告叩固褲慣逛框貴愧控過爛浪潑利料

拋袍跑礮	包電飽抱	潘盤盼	般板半	范拔把罷	柳諾糯	翅牛鈕拗	年燃念	尼你膩	饒惱鬧	嘆囊攘驪	摸魔抹默	綿免面	眯迷米密	濛蒙猛夢	煤美味	貓毛卯貌	顛瞞滿慢	媽埋買賈	龍籠弄	嚕爐櫓路	羅撝洛	邇留柳六	零領另	
梳孰菽數	書熟暑恕	詩時使試	失十式	升繩省騰	身神審慎	賒舌捨赦	燒韶少邵	商賞尙	雖隨髓碎	蘇俗塑	桑傘喪	三傘散	嘆備普鋪	坡婆篋破	波駁播節	兵秉病	拼貧品牝	偏便偏片	邊匾遍	飄嫖漂票	標表鏢	批皮劈庇	鼻筆敝	烹朋棒碰
簪簪攢贊	猜才彩菜	通同統痛	吞屯褪	端短斷	督毒賭鍍	倫投透	拖駝虔橐	多奪朶剝	廳亭挺聽	天田話	摸點店	挑條躑躅	梯題體替	低敵底地	燈等鐙	涓逃討套	湯糖淌燙	當黨蕩	貪談坦炭	丹膽旦	猷歹代	嗜達打大	絲死四	哀擇率
癰容永用	憂油有右	暈雲允運	冤原遠願	迂魚禹欲	英迎影硬	音銀引印	煙顏眼硯	爺野夜	腰遙咬要	央羊養樣	丫牙雅軋	烏無武物	窩我臥	溫文穩問	威惟委位	汪王枉旺	彎頑晚萬	甌瓷趾欠	宗總棕	忒忒存寸	譟走奏	操槽草糙	遭早造	餐殘慚儼

SOUTHERN TABLE.

風馮捧鳳	紛墳粉忿	非肥匪肺	方房訪放	番煩反飯	而耳二	川條喘串	專轉篆	樞除杵處黠	諸煮住	充蟲寵銃	忠腫衆	凝馳恥滯赤	之旨至姪	抽紬丑臭	稱呈逞秤	真診鎮	抄潮炒	昭找兆	昌腸敝唱	章掌丈	父茶岔察	鑾熬襖傲	安昂噉暗	哀挨矮愛
堪砍勘	甘敢幹	該改蓋	衣移倚義益	喧懸喧	昏魂渾混	輝回毀惠	歡環緩宦	荒皇幌晃	花划化滑	呼湖虎戶忽	轟洪哄闕	呵河火賀盒	興形幸	掀嫌顯限	驕爻曉孝	香降响向	蝦遐下瞎	希喜係隙	亨痕很恨	駒侯吼後	蒿毫好浩	熬寒罕早	孩海害	敷扶釜富福

康高勾樞坑機欺加交謙金輕歌科空姑枯居區瓜誇官筐規虧
 慷稿狗口肯蟻起賈咬虔錦近擎果可孔古苦舉渠寡跨管狂鬼揆
 炕告殼叩指記氣夾欠近慶箇渴骨哭局屈刮况貴愧

迷米謎蜜 蒙猛孟 梅美味 棉免面 毛卯貌 蠻滿慢 理買賣 嗎麻馬馬抹
 雷壘類 爐魯路祿 龍攏弄 留柳溜 靈領令 涼兩亮 犁理吏立 樓箋陋
 拈年礪念 連臉煉 饒腦鬧 囊攪鬪 拿那那納 圈權犬勸 娟捲眷 昆網困

搜叟嗽 先涎鮮綠 些邪寫謝洩 桑噪喪 薩灑報 仁荏認 鋪菩普鋪僕
 波婆頗破潑 貧品聘 兵丙並 飄標標票 批皮痞屁劈 奔本笨 鞭扁變
 拋袍跑袍 包保抱 潘盤泮 邦榜棒 班板扮 庖把霸拔 模魔麼磨末
 明敏命

兜斗豆 天田舔搽 顛典店 滔逃討套 湯堂淌燙 貪檀坦炭 鑑擋蕩 胎臺泰
 獸歹代 宣旋選鏃 雖隨髓碎 蘇數訴俗 松疎宋 心醒姓 箱想象 西洗細席
 哀捧帥 詩時始市拾 身神審甚 收手受 賒蛇拾赦 燒韶少紹 傷裳賞尙
 沙傻殺

揪酒就 青晴請親 晶井靜 槍牆槍槍 漿獎匠 雌詞此次 資子字 妻臍砌戚
 躋擠祭疾 撐層躋 千前淺倩 操曹草糙 糟早躁 餐殘慘燦 猜才彩菜
 通同桶痛 東董洞 拖駝妥脫 多朶剝奪 靡亭挺聽 丁頂定 佻條挑跳
 梯題體替剔 低底地笛

淵元遠願 迂魚雨寓 雍榮甬用 憂由有右 英迎影映 音銀引印 烟言眼厭
 耶爺野夜頁 腰搖咎耀 央羊癢樣 牙呀訝鴨 溫紋勿問 威惟委味 汪亡枉旺
 彎頑晚萬 烏無五務屋 推頹腿退 端短斷 都觀杜篤 村存付寸 趨徐取趣
 租阻助足 宗總綜

ASPIRATE EXERCISES.

IN order to facilitate the acquisition of the distinction between aspirates and non-aspirates the following tables of exercises have been arranged. It was found impossible to make one table answer for both Northern and Southern Mandarin; hence one is given for each. Each table gives all the syllables to which the distinction applies. In all dialects a few syllables capable of making the distinction are deficient either in the aspirate or the unaspirate. These of course are not given. Some syllables seem to be repeated, which is caused by the splitting of the syllable by a different dialect. In all cases, except those which are specially marked, the tone of the two

characters is the same, thus eliminating this complication, whilst the distinction of aspiration is being acquired.

The student should go over this table repeatedly with his teacher, carefully imitating his pronunciation. In general the greater danger lies in not aspirating strongly enough the aspirated sound. It should be specially noted by the student, that mere stress or force of voice is not necessarily aspiration. It is the position of the tongue, not the amount of breath, that makes the difference. Let the student get a clear apprehension of what aspiration means and the whole difficulty vanishes.

NORTHERN TABLE.

2	3	1	1	1	4	1	2	1	1	1	3	2	4	2	1	1	1	1	1
關	展	張	招	遮	振	爭	疾	機	家	江	矯	潔	見	直	金	精	京	揪	究
茶	譚	昌	超	車	趁	撐	齊	欺	摺	腔	巧	茄	欠	遲	欽	清	輕	秋	丘
1	4	4	2	4	1	1	1	3	1	1	3	1	4	4	1	3	1	3	3
州	眷	句	決	君	駐	專	莊	追	準	忠	該	趕	綱	告	個	歌	諷	更	狗
抽	勸	去	癩	羣	處	穿	窗	吹	奮	充	開	砍	康	靠	刻	科	肯	坑	口
1	4	1	1	4	3	1	4	4	4	4	4	4	4	1	4	3	3	1	1
瓜	怪	官	光	貴	滾	工	過	罷	敗	扮	謗	報	貝	奔	迸	筆	表	慳	編
誇	快	寬	誑	愧	綢	空	闊	怕	派	判	胖	砲	配	噴	碰	擗	漂	撇	偏
1	3	3	1	4	1	3	4	3	4	1	1	1	1	1	4	2	3	1	1
兵	波	捕	打	呆	蛋	當	島	得	登	底	掉	爹	顛	丁	多	豆	毒	短	堆
平	坡	普	塔	胎	炭	湯	討	忒	騰	體	跳	帖	天	聽	拖	透	徒	瞳	推
1	3	3	4	1	3	4	4	4	4	1	1	4	4	1	4				
東	紫	宰	讚	臧	早	仄	贈	坐	奏	租	躓	最	尊	宗	自				
通	擦	探	諺	倉	草	測	贈	錯	湊	粗	攪	脆	村	聰	次				

SOUTHERN TABLE.

1	3	1	1	1	1	4	1	1	1	1	3	1	1	1	3	3	4	1	4
齋	展	張	招	渣	遮	振	貞	周	知	卓	忠	主	專	庄	追	準	改	幹	剛
差	譚	昌	超	叉	車	趁	稱	抽	痴	綽	冲	處	穿	窗	吹	蠶	愷	看	康
																			靠

5	3	1	5	1	3	5	5	4	1	4	5	1	3	1	3	1	4	1	4	5
革	狗	根	及	江	狡	甲	結	見	斤	竟	脚	鳩	果	公	古	瓜	怪	官	逛	國
客	口	坑	乞	腔	巧	恰	怯	欠	欽	慶	却	邱	可	空	苦	誇	快	寬	況	闊
4	4	1	4	4	4	4	3	4	5	4	4	5	1	5	3	4	5	4	4	4
貴	棍	君	拜	扮	半	謗	保	罷	別	辯	倍	白	奔	必	表	殞	兵 ¹	薄	布	代
愧	困	羣	派	盼	判	胖	跑	怕	撇	片	配	迫	烹	匹	標	聘	平 ²	潑	鋪	太
1	3	3	5	5	1	4	5	5	4	1	1	1	3	1	1	3	5	1	3	3
丹	擋	島	答	跌	顛	豆	得	登 ¹	的	吊	丁	多	冬	宰	簪	髒	早	節	尖	奏
貪	倘	討	踢	貼	天	透	特	疼 ²	剔	跳	聽	拖	通	采	餐	倉	草	切	千	湊
5	1	5	1	1	1	3	1	3	4	5	1	1	4	1	4	1	5	3	1	1
則	爭	疾	將	焦	津	井	揪	子	坐	爵	宗	租	聚	鑽	罪	尊	毒	短	堆	敦
策	撐	七	槍	銹	親	請	秋	此	錯	雀	聰	粗	趣	攪	脆	村	禿	腫	推	吞

PEKING SOUND TABLE.

The following List of Syllables represents the application of the new system of spelling to Peking dialect.

The points of departure from the system of Sir Thos. Wade are briefly as follows:—

1. Final *o* is changed to *oǎ*.
2. *U* when followed by a vowel is changed to *w*.
3. Final *ü* and final *ih* are both changed to *i*.

4. *Ss* is changed to *s* and *tsz* to *ts*, so that *ssü* becomes *sü* and *tsü* becomes *tsü*.

5. *Yeh* and *yen* and *yu* are changed to *yie* and *yien* and *yü*.

6. Final *h* is discarded in all cases.

7. *Üan* is changed to *üen*.

See remarks at the end of the table.

阿 A, Nga	兆 Chao	楷 Ch'iai	角 Chioǎ	除 Ch'ü	君 Chün
哎 Ai, Ngai	潮 Ch'ao	江 Chiang	卻 Ch'ioǎ	追 Chwei	羣 Ch'ün
安 An, Ngan	這 Chei	槍 Ch'iang	酒 Chiu	吹 Ch'wei	爵 Ch'üoǎ
昂 Ang	這 Chê	交 Chiao	秋 Ch'iu	準 Chun	却 Ch'üoǎ
傲 Ao	車 Ch'ê	巧 Ch'iao	窘 Chinng	春 Ch'un	抓 Chwa
乍 Cha	真 Chên	姐 Chie	窮 Ch'iang	中 Chung	欵 Ch'wa
茶 Ch'a	臣 Ch'ên	且 Ch'ie	知 Chī	充 Ch'ung	揆 Chwai
齋 Chai	正 Chêng	賤 Chien	池 Ch'ī	聚 Chü	揣 Ch'wai
柴 Ch'ai	成 Ch'êng	錢 Ch'ien	拙 Choǎ	取 Ch'ü	專 Chwan
占 Chan	祭 Chi	進 Chin	綽 Ch'oa	卷 Chüen	川 Ch'wan
詔 Ch'an	齊 Ch'ī	親 Ch'in	晝 Chou	大 Ch'üen	壯 Chwang
章 Chang	家 Chia	井 Ching	抽 Ch'ou	決 Chüe	牀 Ch'wang
昌 Ch'ang	恰 Ch'ia	清 Ch'ing	主 Chu	缺 Ch'üe	擲 Ch'woǎ

額 È	訓 Hsün	刻 K'ei	兩 Liang	那 Na	跑 P'ao
恩 Èn	學 Hsüoä	根 Kên	了 Liao	奶 Nai	倍 Pei
哼 Èng	乎 Hu	肯 K'ên	列 Lie	男 Nan	陪 P'ei
兒 Èr	回 Hwei	更 Kêng	連 Lien	囊 Nang	本 Pên
法 Fa	混 Hun	坑 K'êng	林 Lin	鬧 Nao	盆 P'ên
反 Fan	紅 Hung	哥 Kê	另 Ling	內 Nei	崩 Pêng
方 Fang	花 Hwa	可 K'ê	畧 Lioä	嫩 Nên	朋 P'êng
非 Fei	懷 Hwai	狗 Kou	留 Liu	能 Nêng	比 Pi
分 Fên	換 Hwan	口 K'on	羅 Loä	你 Ni	皮 P'i
風 Fêng	黃 Hwang	古 Ku	陋 Lou	娘 Niang	表 Piao
佛 Foä	火 Hwoä	棍 Kun	路 Lu	鳥 Niao	票 P'iao
否 Fon	衣 I	困 K'un	論 Lun	捏 Nie	別 Pie
夫 Fu	染 Jan	工 Kung	龍 Lung	念 Nien	撇 P'ie
哈 Ha	嚷 Jang	孔 K'ung	驢 Lü	您 Nin	扁 Pien
害 Hai	繞 Jao	瓜 Kwa	戀 Lüen	寧 Ning	片 P'ien
寒 Han	惹 Jê	誇 K'wa	畧 Lüo	虐 Nioä	賓 Pin
杭 Hang	人 Jên	怪 Kwai	掄 Lün	牛 Nin	貧 P'in
好 Hao	扔 Jêng	快 K'wai	畧 Lüoä	椰 Noä	兵 Ping
赫 Hê Hei	日 Ji	官 Kwan	亂 Lwan	褥 Non	平 P'ing
很 Hên	若 Joä	欸 K'wan	馬 Ma	奴 Nu	波 Poä
恆 Hêng	柔 Jon	光 Kwang	買 Mai	嫩 Nun	破 P'oä
河 Hê	如 Ju	况 K'wang	慢 Man	濃 Nung	剖 P'on
後 Hou	瑞 Jwei	規 Kwei	忙 Mang	女 Nü	布 Pu
希 Hsi	潤 Jun	魁 K'wei	毛 Mao	虐 Nüe	普 Pu
下 Hsia	絨 Jung	果 Kwoä	美 Mei	虐 Nüoä	撒 Sa
向 Hsiang	輓 Jwan	闊 K'woä	門 Mên	媛 Nwan	賽 Sai
孝 Hsiao	蛤 Ka	拉 La	夢 Mêng	訛 Oä	散 San
些 Hsie	卡 K'a	來 Lai	米 Mi	偶 Ou	桑 Sang
限 Hsien	改 Kai	懶 Lan	苗 Miao	巴 Pa	掃 Sao
欣 Hsin	開 K'ai	浪 Lang	滅 Mie	怕 P'a	色 Sê
形 Hsing	甘 Kan	老 Lao	面 Mien	拜 Pai	森 Sên
學 Hsioä	看 K'an	累 Lei	民 Min	派 P'ai	僧 Sêng
休 Hsiu	剛 Kang	勒 Lê	名 Ming	板 Pan	傻 Sha
兄 Hsiung	炕 K'ang	冷 Lêng	謬 Min	盼 P'an	曬 Shai
須 Hsü	告 Kao	李 Li	摩 Mō	邦 Pang	山 Shan
旋 Hsüen	考 K'ao	倆 Lia	謀 Mon	旁 P'ang	賞 Shang
雪 Hsüe	給 Kei		墓 Mu	包 Pao	少 Shao

舍 Shê	算 Swan	爹 Tie	草 Ts'ao	宗 Tsung	翁 Wêng
身 Shên	大 Ta	貼 T'ie	賊 Tsei	從 Ts'ung	我 Woǎ
聖 Shêng	他 T'a	店 Tien	則 Tsé	鑽 Tswan	武 Wu
時 Shī	歹 Tai	天 T'ien	策 Ts'é	竄 Ts'wan	牙 Ya
手 Shon	太 T'ai	定 Ting	怎 Tsên	妒 Tu	挨 Yai
書 Shu	單 Tan	聽 T'ing	參 Ts'ên	土 T'n	羊 Yang
水 Shwei	炭 T'an	丟 Tiu	增 Tsêng	對 Twei	要 Yao
順 Shun	當 Tang	多 Toǎ	層 Ts'êng	退 T'wei	言 Yien
要 Shwa	湯 T'ang	妥 T'oǎ	子 Tsi	敦 Tun	夜 Yie
衰 Shwai	道 Tao	豆 Tou	次 Ts'i	吞 T'un	音 Yin
拴 Shwan	逃 T'ao	頭 T'ou	坐 Tsoǎ	冬 Tung	迎 Ying
雙 Shwang	得 Tei	雜 Tsa	錯 Ts'oǎ	同 T'ung	約 Ycǎ
說 Shwoǎ	得 Tè	擦 Ts'a	走 Tson	短 Twan	有 Yin
絲 Si	忒 T'è	在 Tsai	湊 Ts'on	團 T'wan	用 Yung
索 Soǎ	等 Têng	才 Ts'ai	祖 Tsu	瓦 Wa	魚 Yü
搜 Sou	疼 T'êng	贊 Tsan	粗 Ts'n	外 Wai	原 Yüen
素 Su	地 Ti	殘 Ts'an	嘴 Tswei	萬 Wan	月 Yüe
碎 Swei	替 T'i	葬 Tsang	催 Ts'wei	王 Wang	雲 Yün
孫 Sun	吊 Tiao	倉 Ts'ang	尊 Tsun	爲 Wei	
送 Sung	挑 T'iao	早 Tsao	寸 Ts'nu	文 Wên	

REMARKS.

1. In the first edition in substituting *w* for *u* an exception was made in case the *u* was followed by *i* (that is in *ui*). In this edition the adoption of *w* for *u* is made uniform. It is conceded that neither letter is equally applicable in all cases, but in any given dialect it is better to adhere to the one or the other throughout.

2. Of the final *i* in *ui* Sir Thos. Wade says "it is *ei* in some tones," that is to say the difference as between *i* and *ei* is tonal. Now the fact that in other cognate dialects *ei* prevails very largely and in some entirely, points to the conclusion that *ei* is the normal sound and *i* the tonal variation. Moreover a discriminating analysis will I think show that the final sound in (hui) 灰¹ 回² 悔³ 惠⁴ is not really different from that in (kuei) 虧¹ 魁² 愧³ 愧⁴ or that in (lei) 勒¹ 雷² 纒³ 類⁴. So far as any difference exists it is merely a matter of less or more tonal variation between *i* and *ei*. Chinese teachers also when they comprehend the idea of classifying sounds

will not fail to classify these finals together. If Sir Thos. Wade had given attention to these facts he might have avoided making a distinction between Pekingese and other dialects which does not really exist.

3. The fact that final *eh* (not preceded by an intermedial vowel) occurs in only one syllable, viz., *yeh*, of itself raises the suspicion that it is misclassified. The analogy of *mieh*, *lieh*, *tieh*, etc., indicates that it should be spelled *yieh* (or, dropping the *h*, *yie*.) The *i* is indeed to a considerable extent occluded by its union with the cognate initial *y*, yet analogy indicates its presence, and in some tones it is quite discernible. In most of the dialects of central and southern Mandarin the *i* is often quite unmistakable. The Chinese in Peking as elsewhere regard 烈, 滅, 貼, etc., as having the same final as 也.

The syllable *yen* is the only one with simple *en* as its final which likewise raises a suspicion that it also is misclassified. It belongs in fact

with lien, mien, tien, hsien, pien, etc., and should be spelled *yien*. The *i* is of course occluded by its union with *y* yet analogy shows that it is there and in some tones its presence is clearly perceived.

On the same principles *yu* should be spelled *viu*. The general consensus of opinion in central and southern dialects has always been that this final is analogous with lin, min, tin, hsin etc., not with lu, mu, tu, su, etc. In this opinion I coincide and have accordingly made the change. The *i* is of course largely occluded in practice, but should not be dropped out of the writing.

4. Of the finals in *ien* and *üan* Sir Thos. Wade says that in some tones *ien* changes to *ian* and that in some tones *üan* changes to *üen*, and further that the two have the same peculiarity with regard to the final sound. It seems very strange under these circumstances that he did not spell them both *en* or both *an*. The fact that we have a number of final *ie* and a number of final *üe* but no final *ia* or *üa*, creates a very strong presumption that *en* is the normal sound and *an* the tonal variation. The distribution of the two endings amongst the different tones varies much in different dialects and not unfrequently in the same dialect, but the fact still remains that the one is the normal and the other the variant, whilst both analogy and usage indicate that the ending which is normal in the one case is also in the other and that in both cases this is *en*. Chinese scholars when they understand the point will not admit that the two endings are different either theoretically or practically.

5. Sir Thos. Wade's final *ih* and his final *ü* have been combined in one (viz., *i*) for the

reason that the distinction between them is more imaginary than real, being merely the effect of differing initials. A slight distinction is perhaps made in Peking city, but certainly not such a distinction as is indicated by Sir Thos. Wade's description of the power of *i* in *ih*, viz.,—"as *i* in chin, chick, thing." Practically no distinction is heard in Chili out of Peking. The conclusion that the two finals are really the same was reached by my Peking advisers after very careful investigation and comparison. In southern Mandarin the two endings are regarded as identical.

6. In his Pocket Dictionary, Dr. Goodrich has changed Sir Thos. Wade's *ho*, *k'o* and *ho*, to *hé*, *k'é*, and *hé*, "as more accurately representing the Peking sounds." I have in this second edition followed him in making this change, albeit I have since felt that it is probably introducing a distinction where there is no real difference. The question is whether the remaining sounds of the class, viz., 摩波破 and 佛 should not follow the same rule.

7. Final *ün*, represents a sound which is practically the same in Peking that it is in other Mandarin dialects. The general consensus of opinion in central and southern Mandarin is that it is better written *ün*. Sir Thos. Wade says of it: "It is inflected as if an *i*, very faint and rapidly pronounced intervened between *ü* and *u*." In some of the dialects of Central China the *i* is by no means "faint." Whether the difference between Pekingese and other dialects is in this case sufficient to justify a different spelling, I question. I have, however, allowed it to stand unchanged.

NANKING SOUND TABLE.

THE following list of syllables represents the application of the new system of spelling to the Nanking Dialect. *U* is retained, because it represents the sound more accurately than *w*. Syllables containing it are pronounced so as to bring out the vowel force of *u*—often making the syllable sound like a dissyllable. The addition of—*h* to a syllable

indicates the existence of a fifth tone, spelled by the addition of *h* to the regular spelling. All fifth tones which modify the spelling of the fundamental syllable, together with all whose fundamental syllable is unknown, are inserted in alphabetic order.

See remarks at the end of the table.

阿 A	安 An	傲 Ao	齋 Chai	占 Chan	章 Chang
哎 Ai	昂 Ang	阿 An	柴 Ch'ai	譚 Ch'an	昌 Ch'ang

兆 Chao	分 Fèn	衣 I—h	救 Kiu	陋 Láo	念 Nein
潮 Ch'ao	風 Fèng	改 Kai	求 K'iu	李 Li—h	能 Nèng
乍 Chan—h	否 Fèu	開 K'ai	哥 Ko—h	兩 Liang	你 Ni—t
茶 Ch'au—h	夫 Fu—h	甘 Kan	可 K'o—h	了 Liao	娘 Niang
這 Che—h	害 Hai	看 K'an	工 Kong	林 Lin	鳥 Niao
車 Ch'e—h	寒 Han	看 Kang	孔 K'ong	另 Ling	寧 Ning
真 Chên	杭 Hang	剛 K'ang	古 Ku—h	留 Liu	牛 Niu
臣 Ch'ên	好 Hao	告 Kao	怪 K'u—h	羅 Lo—h	挪 No—h
正 Chêng	哈 Han	考 K'ao	快 Knai	龍 Long	濃 Nong
成 Ch'êng	赫 Hèh	革 K'eh	官 K'uai	路 Lu—h	奴 Nu
畫 Chêo	很 Hên	客 K'èh	款 K'uan	亂 Luan	媛 Nuan
抽 Ch'êo	恒 Hêng	根 Kên	光 K'uan	累 Luei	女 Nü
知 Chī—h	後 Hêo	肯 K'ên	况 K'uang	論 Ltên	阿 O—h
池 Ch'ī—h	希 Hi—h	更 K'eng	瓜 K'uang	驢 Lü—h	翁 Ong
着 Choh	偕 Hiai	坑 K'eng	誇 K'uan	買 Mai	拜 Pai
綽 Ch'oh	向 Hiang	狗 K'êo	規 Kuei	慢 Man	派 P'ai
中 Chong	孝 Hiao	口 K'êo	魁 K'nei	忙 Mang	板 Pan
充 Ch'ong	下 Hiau—h	記 Ki—h	國 K'nei	毛 Mao	盼 P'an
主 Chu—h	歇 Hieih	奇 K'ī—h	闊 Knèh	馬 Mau—h	邦 Pang
除 Ch'u—h	限 Hiein	界 Kiai	棍 K'nh	滅 Meih	旁 P'ang
揣 Ch'uai	欣 Hin	楷 K'iai	困 K'nh	面 Mein Meing	包 Pao
專 Chuan	形 Bing	江 Kiang	居 K'nh	美 Méi	跑 P'ao
川 Ch'uan	學 Hioh	腔 K'iang	去 K'ü—h	麥 Mèh	巴 Pan—h
壯 Chuang	兄 Hiong	交 Kiao	嘸 K'ü—h	門 Mên	怕 P'an
牀 Ch'uang	休 Hiu—h	巧 K'iao	癆 K'üei—h	夢 Mèng	別 Pei—h
抓 Chuan	火 Ho—h	家 Kiau—h	巷 K'üei—h	謀 Mèu	撇 P'èih
追 Chuei	紅 Hong	茄 K'iau—h	犬 K'uein	米 Mi—h	扁 Pein Peing
吹 Ch'uei	乎 Hu—h	幫 K'ieih	君 K'uin	苗 Miao	片 P'èi
拙 Chuèh	懷 Hnai	見 Kiein, Kieing	羣 K'uin	民 Min	倍 P'èi
準 Chuèn	換 Huan	欠 K'iein, K'ieing	來 Lai	名 Ming	陪 P'èi
春 Ch'uèn	黃 Huang	金 Kin	懶 Lan	謬 Miu	白 P'èh
額 Èh	花 Huan—h	欽 K'iu	浪 Lang	摩 Mo—h	迫 P'èh
恩 Èn, Èng	回 Huei	經 King	老 Lao	母 Mu—h	本 Pèn
偶 Èo	或 Huèh	輕 K'ing	拉 Lau—h	奶 Nai	盆 P'èn
兒 Èr	混 Huèn	脚 K'ioh	列 Leih	男 Nan	崩 P'èng
反 Fan	許 Hü	卻 K'ioh	連 Lein	囊 Nang	朋 P'èng
方 Fang	靴 Hüei—h	窘 Kiong	勒 Lèh	鬧 Nao	褒 P'èu
法 Fauh	喧 Hüein	窮 K'iong	冷 Lèng	那 Nan—h	搭 P'èu
非 Fèi	訓 Hüin, Hüing			捏 Neih	比 Pi—h

皮 P'í—h	些 Sei—h	素 Su—h	挑 T'iao	將 Tsiang	短 Tuan
表 Piao	先 Sein	算 Suan	定 Ting	槍 Ts'iang	團 T'uan
票 P'iao	色 Sêh	碎 Suei	聽 T'ing	焦 Tsiao	對 Tuei
賓 Pin	森 Sên	孫 Snên	丟 Tiu	俏 Ts'iao	退 T'uei
貧 P'in	僧 Sêng	須 Sū—h	多 To—h	進 Tsin	敦 Tuên
兵 Ping	叟 Sêo	雪 Sûeih	妥 T'o—h	親 Ts'in	吞 T'uên
平 P'ing	曬 Shai	旋 Sûein	冬 Tong	井 Tsing	武 U—h
波 Po—h	山 Shan	巡 Sûin	同 Tong	清 Ts'ing	外 Wai
破 P'o—h	賞 Shang	歹 Tai	在 Tsai	酒 Tsiu	萬 Wan
布 Pu—h	少 Shao	太 T'ai	才 Ts'ai	秋 Ts'iu	王 Wang
普 P'u—h	傻 Shau—h	單 Tan	贊 Tsan	子 Tsí	瓦 Wau—h
染 Ran	舍 Sbe—h	炭 T'an	殘 Ts'an	次 Ts'í	爲 Wêei
讓 Rang	身 Shên	當 Tang	葬 Tsang	坐 Tso—h	文 Wên
繞 Rao	聖 Shêng	湯 T'ang	倉 Ts'ang	錯 Ts'o—h	挨 Yai
惹 Réei	時 Shí—h	道 Tao	早 Tsao	宗 Tsong	羊 Yang
熱 Rêh	句 Shoh	逃 T'ao	草 Ts'ao	從 Ts'ong	要 Yao
忍 Rên	書 Shu—h	大 Tau—h	咱 Tsau—h	祖 Tsu—h	牙 Yan—h
扔 Rêng	衰 Shnai	他 T'an—h	擦 Ts'an—h	粗 Ts'u—h	夜 Yei—h
柔 Rêo	拴 Shnan	爹 Tei—h	姐 Tsei—h	鑽 Tsuan	言 Yein Yeing
日 Rih	雙 Shuang	貼 T'eih	且 Ts'ei—h	竄 Ts'nan	音 Yin
弱 Roh	水 Shuei	店 Tein Teing	賤 Tsein Tseing	嘴 Tsuei	迎 Ying
絨 Rong	順 Shuên	天 T'ein T'eing	錢 Ts'ein Ts'eing	催 Ts'uei	有 Yiu
如 Ru—h	西 Si—h	得 Têh	則 Tsêh	尊 Tsuên	約 Yoh
軟 Ruan	相 Siang	特 Têh	策 Ts'êh	寸 Ts'uên	用 Yong
銳 Ruei	小 Siao	等 Têng	怎 Tsên	聚 Tsü	魚 Yü
潤 Ruên	心 Sin	疼 Têng	增 Tsêng	取 Tsü	月 Yüeh
賽 Sai	性 Sing	豆 Têo	層 Ts'êng	嗟 Ts'üei—h	原 Yüein
散 San	修 Sin	頭 Têo	走 Tsêo	全 Ts'üein	雲 Yün
桑 Sang	絲 Sî	地 Ti—h	湊 Ts'êo	俊 Tsüin	
掃 Sao	所 So—h	替 Ti—h	祭 Tsi—h	妒 Tu—h	
撒 Sau—h	送 Song	弔 Tiao	齊 Ts'í—h	土 T'u—h	

REMARKS.

1. In Nanking, initial *n* and *l* are not distinguished. Some of the people say *l* and some say *n*, and all are unconscious of the difference. Both syllables are given in the table according to the usage of general Mandarin. If students of Nankingese will take pains to acquire this distinction and keep it up, it will do their Nankingese no harm,

and will be a very great advantage in case of removal to another dialect, or in conversing with persons from the North or West.

2. Final *n* and *ng*, especially when following *i*, are confused in the same manner as initial *n* and *l*. Both syllables are given in the table according to the usage of general Mandarin, and

for the same reason as in the case of initial *l* and *n*.

3. There is a difference of opinion in Nanking as to whether 這, 車 and 會 should be spelled with *e* or *é*. The older spelling is *é*, the newer, *e*. Personally I hear the sound rather *e* than *é*. All

the other syllables with this final, are confined to the fifth tone and become *éh*, save 月 which inclines strongly to *eh*.

4. Final *én* is not so clearly *é* as in Pekingese, but rather a sound between *en* and *én*. The balance of opinion is in favor of writing it *én*.

KIUKIANG SOUND TABLE.

哎 Ai	準 Chwên	乎 Hn—h	結 Kieih	來 Lai	民 Min
阿 Au	春 Ch'wên	紅 Hng	茄 K'iei—h	懶 Lan	名 Ming
章 Chang	專 Chwoan	壞 Hwai	見 Kien	浪 Lang	摩 Mo—h
昌 Ch'ang	川 Ch'woan	黃 Hwang	欠 K'ien	老 Lao	滿 Moan
兆 Chao	耳 Êr	花 Hwan—h	金 Kin	拉 Lan—h	墓 Mu—h
潮 Ch'ao	反 Fan	或 Hwâh	欽 K'in	勒 Lâh	夢 Mung
乍 Chan—h	方 Fang	回 Hwei	經 King	累 Lei	您 N'
茶 Ch'an—h	法 Fauh	混 Hwên	輕 K'ing	論 Lân	奶 Nai
折 Châh	非 Fei	換 Hwoan	脚 Kioh	陋 Léo—h	男 Nan
轍 Ch'âh	分 Fên	衣 I—h	卻 K'ioh	李 Li—h	囊 Nang
這 Chei	否 Fêo	改 Kai	救 Kiu—h	兩 Liang	鬧 Nao
車 Ch'ei	夫 Fu—h	開 K'ai	求 K'iu—h	了 Liao	那 Nau—h
占 Chein	風 Fung	甘 Kan	窮 K'ing	烈 Lieih	內 Nei
諂 Ch'ein	害 Hai	看 K'an	哥 Ko—h	連 Lien	嫩 Nên
真 Chên	寒 Han	剛 Kang	可 K'o—h	林 Lin	耨 Nêo
臣 Ch'ên	杭 Hang	炕 K'ang	古 Kn—h	另 Ling	愛 Ngai
晝 Chêo—h	好 Hao	告 Kao	苦 K'u—h	掠 Lioh	安 Ngan
抽 Ch'êo—h	哈 Hau	考 K'ao	工 Kung	留 Lin	昂 Ngang
知 Chī—h	赫 Hâh	卡 K'an—h	孔 K'ung	羅 Lo—h	傲 Ngao
池 Ch'ī—h	很 Hên	革 Kâh	怪 Kwai	亂 Loan	額 Ngâh
着 Choh	後 Hêo	客 K'âh	快 K'wai	龍 Lung	恩 Ngên
緯 Ch'oh	火 Ho—h	根 Kên	欸 K'wan	買 Mai	偶 Ngêo
中 Chung	希 Hsi—h	肯 K'ên	光 Kwang	慢 Man	我 Ngo—h
充 Ch'ung	皆 Hsiai	狗 Kêo	況 K'wang	忙 Mang	你 Ni—h
主 Chū—h	向 Hsiang	口 K'êo	瓜 Kwau—h	毛 Mao	娘 Niang
除 Ch'ū—h	孝 Hsiao	記 Ki—h	誇 K'wan	馬 Mau—h	鳥 Niao
揣 Ch'wai	下 Hsian—h	奇 K'ī—h	國 Kwâh	美 Mei	捏 Nieih
壯 Chwang	血 Hsieih	界 Kiai	闊 K'wâh	麥 Mêh	念 Nien
床 Ch'wang	欣 Hsin	江 Kiang	規 Kwei	門 Mên	寧 Nin or Ning
抓 Chwan	形 Hsing	腔 K'iang	魁 K'wei	謀 Mêo	虐 Nioh
拙 Chwâh	學 Hsioh	交 Kiao	棍 Kwên	米 Mi—h	牛 Nin
缺 Ch'wâh	休 Hsin—h	巧 K'iao	困 K'wên	苗 Miao	挪 No—h
追 Chwei	兄 Hsiung	家 Kian—h	官 Kwoan	咩 Mieih—h	媛 Noan
吹 Ch'wei		茄 K'ian—h	寬 K'woan	面 Mien	膿 Nung

女 Nü	波 Po—h	舍 Shei	湯 T'ang	葬 Tsang	子 Tsi
啊 O	破 P'o—h	善 Shein	道 Tao	倉 Ts'ang	次 Ts'ü
拜 Pai	半 Poan	身 Shên	逃 T'ao	早 Tsao	坐 Tso—h
派 P'ai	盤 P'oan	手 Shêo—h	大 Tau—h	草 Ts'ao	錯 Ts'ao
板 Pan	布 Pu—h	時 Shī—h	他 T'au—h	咱 Tsau—h	錯鎖 Tsoan
盼 P'an	普 P'u—h	嚇 Sho—h	得 Tâh	薩 Ts'au—h	竄 Ts'oan
邦 Pang	隣 Pung	書 Shü—h	特 T'âh	則 Tsâh	宗 Tsung
旁 P'ang	朋 P'ung	衰 Shwai	兌 Tei	策 Ts'âh	從 Ts'ung
包 Pao	讓 Rang	雙 Shwang	退 T'ei	罪 Tsei	冬 Tung
跑 P'ao	繞 Rao	耍 Shwau—h	敦 Tên	崔 Ts'ei	同 T'ung
巴 Pau—h	熱 Râh	說 Shwâh	吞 T'ên	怎 Tsên	外 Wai
怕 P'au—h	惹 Rei	瑞 Shwei	豆 Têo—h	寸 Ts'ên	萬 Wan
白 Pâh	人 Rên	順 Shwên	頭 T'êo—h	走 Tsêc—h	王 Wang
迫 P'âh	柔 Rêo—h	拴 Shwoan	地 Ti—h	湊 Ts'êo—h	瓦 Wau—h
倍 Pei	雲 Rên	西 Si—h	替 T'i—h	祭 Tsi—h	爲 Wei
陪 P'ei	日 Rih	相 Siang	吊 Tiao	齊 Ts'i—h	文 Wên
本 Pên	弱 Roh	小 Siao	挑 T'iao	將 Tsiang	惡 Wo—h
盆 P'ên	染 Roan	些 Siei—h	爹 Tiei—h	槍 Ts'iang	丸 Woan
褒 Pêo	如 Rû—h	先 Sien	鐵 T'ieih	焦 Tsiao	武 Wu—h
隊 P'êo	賽 Sai	心 Sin	店 Tien	俏 Ts'iao	翁 Wung
比 Pi—h	散 San	性 Sing	天 T'ien	姐 Tsiei—h	挨 Yai
皮 P'i—h	桑 Sang	削 Sioh	定 Ting	且 Ts'iei—h	羊 Yang
表 Piao	掃 Sao	修 Sin—h	聽 T'ing	賤 Tsien	要 Yao
票 P'iao	撒 Sau—h	絲 Si	丟 Tin	錢 Ts'ien	牙 Yau—h
別 Pieih	色 Sâh	所 So—h	多 To—h	進 Tsin	液 Yei—h
撇 P'ieih	碎 Sei	算 Soan	妥 T'o—h	親 Ts'in	有 Yêo—h
扁 Pien	森 Sên	送 Sung	短 Toan	井 Tsing	言 Yien
片 P'ien	叟 Sêo—h	歹 Tai	團 T'oan	清 T'sing	音 Yin
賓 Pin	賞 Shang	太 T'ai	在 Tsai	爵 Tsioh	迎 Ying
貧 P'in	少 Shao	單 Tan	才 Ts'ai	雀 Ts'ioh	啣 Yo—h
兵 Ping	傻 Shau—h	炭 T'an	贊 Tsan	酒 Tsiu	用 Yung
平 P'ing	舌 Shâh	當 Tang	殘 Ts'an	秋 Ts'in	

REMARKS.

1. Initial *l* and *n* are occasionally confused, but for the most part they are distinguished in the same way as in general Mandarin.

2. With respect to final *n* and *ng*, syllables in *an* and *ang* are generally distinguished; final *en* is used exclusively, final *eng* disappearing entirely; final *in* and *ing* are confused to some extent, especially in the native city, but the dialect, as a

whole, makes the same distinction that is made in general Mandarin.

3. *K* before *i* approximates *ch*, especially in the aspirates, but still is decidedly not *ch* as heard in Pekingese. The syllable *kiung*, in particular, becomes practically *ch*, and might, with propriety, be so written.

4. Final *a*, or *ah*, is confined to the 5th tone

and is peculiar to the Kinkiang dialect. Rev. J. R. Hykes, D.D., who has arranged the syllabary as here given, regards it as the 5th tone of syllables in ai. It is so regarded by native scholars in Kinkiang. Judging from analogy it looks as if it were rather the Kinkiang modification of *eh*, as heard in other Southern Mandarin dialects. It is a singular fact that nearly all 5th tones in *eh* are without a fundamental syllable.

5. In the syllables 占 and 善 the vowel is a full

clear *ei*, and quite different from 見, *chien*, and others of the same class.

6. The termination *en* is not as distinctly *en* as in Pekingese, but tends more or less towards *en*. This is especially the case with the syllable 人, which is in fact *ren*.

In the syllable 雲 *ruén* the *u* is quite short and cannot be represented by *w*. In fact the difference between 人 and 雲 is expressed by *ren* and *rén*.

TÊNGCHOW SOUND TABLE.

阿 A	哼 Èng	休 Hin	根 Kên	古 Ku	浪 Lang
哎 Ai	兒 Èr	兄 Hiung	肯 K'ên	苦 K'u	老 Lao
安 An	法 Fa	後 Ho	更 Kêng	工 Kung	累 Lei
昂 Ang	反 Fan	乎 Hu	坑 K'êng	孔 K'ung	勒 Lè
傲 Ao	方 Fang	紅 Hung	記 Ki	居 Ku	論 Lèn
章 Chang	非 Fei	許 Hu	奇 K'í	去 K'ü	冷 Lêng
昌 Ch'ang	分 Fên	穴 Hüe	家 Kia	決 K'üe	李 Li
兆 Chao	風 Fêng	喧 Htuen	恰 K'ia	癩 K'üe	倆 Lia
潮 Ch'ao	否 Fo	訓 Hün	界 Kiai	卷 Küen	兩 Liang
祭 Chi	夫 Fu	花 Hwa	江 Kiang	犬 K'üen	了 Liao
齊 Ch'í	哈 Ha	懷 Hwai	腔 K'iang	君 Küin	列 Lie
姐 Chie	害 Hai	換 Hwan	交 Kiao	羣 K'üin	連 Lien
且 Ch'ie	寒 Han	黃 Hwang	巧 K'iao	瓜 Kwa	林 Lin
賤 Chien	杭 Hang	回 Hwei	結 Kie	誇 K'wa	另 Ling
錢 Ch'ien	好 Hao	混 Hwên	怯 K'ie	怪 Kwai	畧 Lioǎ
進 Chin	黑 Hè	火 Hwoǎ	見 Kien	快 K'wai	留 Liu
親 Ch'in	很 Hên	衣 I	欠 K'ien	官 Kwan	隴 Liung
井 Ching	恆 Hêng	蛤 Ka	金 Kin	欸 K'wan	陋 Lo
清 Ch'ing	希 Hi	磕 K'a	欽 K'in	光 Kwang	羅 Loǎ
酒 Chiu	下 Hia	改 Kai	經 King	況 K'wang	路 Lu
秋 Ch'iu	偕 Hiai	開 K'ai	輕 K'ing	規 Kwei	龍 Lung
爵 Choǎ	向 Hiang	甘 Kan	角 Kioǎ	魁 K'wei	驢 Lü
綽 Ch'óǎ	孝 Hiao	看 K'an	卻 K'ioǎ	悵 Kwén	馬 Ma
踪 Chung	歇 Hie	剛 Kang	救 Kin	困 K'wên	買 Mai
主 Chü	鞋 Hiei	炕 K'ang	求 K'in	果 Kwoǎ	慢 Man
除 Ch'u	限 Hien	告 Kao	窘 Kiung	闊 K'woǎ	忙 Mang
全 Ch'üen	欣 Hin	考 K'ao	窮 K'iang	拉 La	毛 Mao
額 È	形 Hing	個 Kê	勾 Ko	來 Lai	美 Mei
恩 Èn	學 Hioǎ	刻 K'ê	口 K'o	懶 Lan	末 Mè

INTRODUCTION.

門 Mén	拜 Pai	掃 Sang	太 Tai	贊 Tsan	準 Tswén
夢 Mêng	派 P'ai	桑 Sao	單 Tan	殘 Ts'an	春 Ts'wén
米 Mi	板 Pan	碎 Sei	炭 T'an	葬 Tsang	姍 Tu
苗 Miao	盼 P'an	色 Sê	當 Tang	倉 Ts'ang	土 T'u
滅 Mie	邦 Pang	森 Sên	湯 T'ang	早 Tsao	冬 Tung
面 Mien	旁 P'ang	僧 Sêng	道 Tao	草 Ts'ao	同 Tung
民 Min	包 Pao	儂 Sha	逃 T'ao	罪 Tsei	瓦 Wa
名 Ming	跑 P'ao	賞 Shang	兌 Tei	崔 Ts'ei	外 Wai
謀 Mo	倍 Pei	少 Shao	退 T'ei	則 Tsé	萬 Wan
墓 Mu	陪 Pei	西 Shi	得 Tè	策 Ts'è	王 Wang
那 Na	波 Pê	舍 Shie	貳 T'è	怎 Tsên	爲 Wei
奶 Nai	破 P'ê	善 Shien	敦 Tên	岑 Ts'ên	文 Wên
男 Nan	本 Pên	心 Shin	吞 T'ên	增 Tsêng	我 Woă
囊 Nang	盆 P'ên	聖 Shing	等 Têng	層 Ts'êng	武 Wu
鬧 Nao	崩 Pêng	手 Shin	疼 T'êng	子 Tsi	翁 Wung
內 Nei	朋 P'êng	勺 Shoă	地 Ti	次 Ts'î	牙 Ya
您 Nèn	比 Pi	松 Shung	替 T'î	走 Tso	挨 Yai
能 Nêng	皮 Pi	書 Shû	吊 Tiao	湊 Ts'ô	羊 Yang
你 Ni	表 Piao	說 Shue	挑 T'iao	坐 Tsoă	要 Yao
娘 Niang	票 P'iao	尋 Shün	爹 Tie	錯 Ts'oă	矮 Yei
鳥 Niao	別 Pie	絲 Si	貼 T'ie	祖 Tsn	夜 Yie
捏 Nie	撇 P'ie	搜 So	店 Tien	粗 Ts'n	言 Yien
念 Nien	扁 Pien	索 Soă	天 T'ien	宗 Tsung	音 Yin
寧 Ning	片 P'ien	素 Su	定 Ting	聰 Ts'ung	迎 Ying
牛 Nin	賓 Pin	送 Sung	聽 T'ing	孤 Tswa	有 Yin
濃 Ning	貧 Pin	耍 Swa	丟 Tin	No character. Ts'wa	約 Yoă
耨 No	兵 Ping	衰 Swai	豆 To	拽 Tswai	用 Yung
挪 Noă	平 P'ing	拴 Swan	頭 T'o	揣 Ts'wai	魚 Yu
奴 Nu	剖 P'o	雙 Swang	多 Toă	專 Tswan	月 Yüe
膿 Nung	布 Pu	水 Swei	妥 T'oă	川 Ts'wan	原 Yüen
女 Nü	普 Pu	順 Swên	雜 Tsa	壯 Tswang	雲 Yün
偶 O	撒 Sa	大 Ta	擦 Ts'a	牀 Ts'wang	
巴 Pa	賽 Sai	他 T'a	在 Tsai	追 Tswei	
怕 P'a	散 San	歹 Tai	才 Ts'ai	吹 Ts'wei	

REMARKS.

1. The dialect of Têngchow is remarkable for the small number of its syllables and for the clearness with which they are distinguished. The sounds also depart less from normal English

sounds than those of most Mandarin dialects—the only elementary sound in it not heard in English being *ü*.

2. The hard sounds are all pure hard—

showing no tendency whatever towards *ch*; nor does *h*, when followed by *i* or *u*, show any tendency to change to *hs*. Both *ch* and *sh* are pronounced quite as they are in English.

3. It is important for the learner to take especial note of the fact that *k* and *h*, followed by *i* or *u*, are pronounced as if a *y* intervened between the consonant and the vowel.

4. The double readings, due to accidental variation, are very few. This is, no doubt, due to the comparative isolation of the promontory, and the absence of admixture of other dialects. Pekingese has more than ten times as many such variations.

5. The termination *iu* shows a strong tendency

to pass into *eo* or *io*. In some tones of certain syllables the final *o* is quite distinct. The predominant sound, however, is *iu*.

6. The termination *ien* changes in the 1st and 4th tones to *ian*, and the termination *uen* changes in the 1st and 4th tones to *uan*. It is evident, however, from analogy that *en* is the normal sound, and *an* the tonal variation.

7. In the 1st and 4th tones *ing*, after *ch* and *h*, tends to pass into *iêng*—a tonal variation which need not be recognised in a table of sounds.

8. The syllables *ch'uen* and *sh'uin* are stray-sounds from some outside dialect, and are confined,—the former to 全 and the latter to 還 and one or two other characters.

WEIHEN SOUND TABLE.

阿 A	反 Fan	兄 Hing	乎 Hwu	坑 K'eng	去 K'u
章 Chang	方 Fang	西 Hsi	衣 I	狗 K'eo	卷 K'uan
昌 Ch'ang	非 Fei	斜 Hsia	染 Jran	口 K'eo	犬 K'uan
兆 Chao	分 Fen	先 Hsian	嚷 Jrang	記 K'i	君 K'uin
潮 Ch'ao	風 Fêng	相 Hsiang	繞 Jrao	奇 K'i	羣 K'üin
眞 Chen	否 Fêo	小 Hsiao	柔 Jrêo	家 Kia	脚 K'uoä
臣 Ch'en	佛 Foä	些 Hsie	惹 Jrie	恰 K'ia	却 K'üoä
晝 Chêo	夫 Fu	心 Hsin	人 Jrin	界 Kiai	瓜 Kwa
抽 Ch'êo	哈 Ha	性 Hsing	如 Jru	見 Kian	誇 K'wa
占 Chian	害 Hai	修 Hsin	絨 Jrung	欠 K'ian	怪 Kwai
詔 Ch'ian	寒 Han	誦 Hsiung	輓 Jrwan	江 Kiang	快 K'wai
這 Chie	杭 Hang	須 Hsü	若 Jrwoä	腔 K'iang	官 Kwan
車 Ch'ie	好 Hao	旅 Hsüan	蛤 Ka	交 Kiao	欸 K'wan
正 Ching	赫 Hei	雪 Hsüe	磕 K'a	巧 K'iao	光 Kwang
成 Ch'ing	很 Hen	巡 Hsün	改 Kai	結 Kie	況 K'wang
知 Chī	恆 Hêng	紅 Hung	開 K'ai	怯 K'ie	規 Kwei
池 Ch'ī	候 Hêo	許 Hü	甘 Kan	金 Kin	魁 K'wei
拙 Choa	希 Hi	喧 Htian	看 K'an	欽 K'in	棍 Kwen
綽 Ch'oa	下 Hia	穴 Hüe	剛 Kang	經 King	困 K'wen
主 Chū	偕 Hiai	訓 Hüin	炕 K'ang	輕 K'ing	果 K'woä
除 Ch'ü	限 Hian	花 Hwa	告 Kao	救 Kin	闊 K'woä
專 Chwan	向 Hiang	懷 Hwai	考 K'ao	求 K'in	古 Kwn
川 Ch'wan	孝 Hiao	換 Hwan	格 Kei	窘 King	苦 K'wn
準 Chwen	竭 Hie	黃 Hwang	刻 K'ei	窮 K'iu	拉 La
春 Ch'wen	欣 Hin	回 Hwei	根 Ken	工 Kung	來 Lai
兒 Er	形 Hing	混 Hwen	肯 K'en	孔 K'ung	懶 Lan
法 Fa	休 Hin	火 Hwoä	更 K'eng	居 Ku	浪 Lang

老	Lao	那	Na	倍	Pei	勺	Shoǎ	疹	Têng	俏	Tsh'iao
冷	Léng	奶	Nai	陪	P'ei	書	Shū	節	Tshie	節	Tshie
晒	Iáo	男	Nan	本	Pen	順	Shuín	切	Tsh'ie	進	Tshin
李	Li	囊	Nang	盆	P'en	絲	Sí	地	Tshin	親	Tsh'in
倆	Lia	鬧	Nao	崩	Pèng	索	Soǎ	替	Ti	井	Tshing
連	Lian	內	Nei	朋	P'èng	沙	Sa	店	Tian	清	Tsh'ing
兩	Liang	能	Nèng	剖	P'éo	晒	Srai	天	T'ian	酒	Tshin
了	Liao	耨	Nèu	比	Pi	山	Sran	弔	Tiao	秋	Tsh'in
列	Lie	艾	Ngai	皮	P'i	梢	Srao	桃	T'iao	踪	Tshinng
林	Lin	安	Ngan	扁	Pian	色	Srei	參	Tie	從	Tsh'uang
另	Ling	昂	Ngang	斤	P'ian	森	Sren	貼	T'ie	聚	Tshü
界	Lioǎ	傲	Ngao	表	Piao	生	Srèng	定	Ting	取	Tsh'ü
留	Liu	厄	Ngai	票	P'iao	搜	Sréo	聽	T'ing	全	Tsh'üan
隴	Liung	恩	Ngen	別	Pie	師	Srī	丟	Tiu	俊	Tshüin
羅	Loǎ	偶	Ngèu	橄	P'ie	疏	Sru	多	Toǎ	爵	Tsüoǎ
路	Lu	你	Ni	賓	Piu	耍	Srwa	妥	T'oǎ	雀	Ts'üoǎ
龍	Lung	念	Nian	貧	P'in	率	Srwei	雜	Tsa	子	Tsī
驢	Lü	娘	Niang	兵	Ping	拴	Srwan	擦	Ts'a	次	Ts'i
界	Lüe	鳥	Niao	平	P'ing	雙	Srwang	在	Tsai	扎	Tsra
亂	Lwan	捏	Nie	波	Poǎ	誰	Srwei	才	Ts'ai	茶	Ts'ra
累	Lwei	甯	Ning	破	P'oǎ	朔	Srwoǎ	贊	Tsan	齋	Tsrai
倫	Lwen	牛	Nin	布	Pu	素	Su	殘	Ts'an	柴	Ts'rai
馬	Ma	濃	Niung	普	P'u	送	Sung	葬	Tsang	跔	Tsran
買	Mai	挪	Noǎ	撒	Sa	算	Swan	倉	Ts'ang	產	Ts'ran
慢	Man	奴	Nu	賽	Sai	碎	Swei	早	Tsao	找	Ts'rao
芒	Mang	膿	Nung	散	San	孫	Swen	草	Ts'ao	抄	Ts'rao
毛	Mao	女	Nü	桑	Sang	大	Ta	賊	Tsei	窄	Tsrei
美	Mei	媛	Nwan	掃	Sao	他	T'a	偕	Tsen	拆	Ts'rei
門	Men	餒	Nwei	塞	Sei	歹	Tai	增	Tsèng	歲	Tsren
夢	Mèng	巴	Pa	叟	Sèu	太	T'ai	層	Ts'èng	岑	Ts'ren
謀	Méu	怕	P'a	僧	Séng	單	Tan	走	Ts'èu	爭	Ts'rèng
米	Mi	拜	Pai	賞	Shang	炭	T'an	湊	Ts'èu	撐	Ts'rèng
面	Mian	派	Pai	少	Shao	當	Tang	卽	Tshi	鄰	Ts'rèu
苗	Miao	板	Pan	身	Shen	湯	T'ang	妻	Ts'hi	愁	Ts'rèu
滅	Mie	盼	P'an	善	Shian	道	Tao	尖	Tshian	之	Ts'ri
民	Min	邦	Pang	舍	Shie	逃	T'ao	前	Tshiang	匙	Ts'ri
名	Ming	旁	P'ang	聖	Shing	得	Tei	將	Tshiang	卓	Tsroǎ
摩	Moǎ	包	Pao	手	Shia	忒	T'ei	鎗	Tsh'iang	錯	Ts'roǎ
墓	Mu	跑	P'ao	十	Shü	等	Tèng	焦	Tshiao		

助 Tsrn	追 Tsrwei	尊 Tswen	敦 Twen	武 Wu	用 Yung
楚 Ts'ru	吹 Ts'rwei	寸 Ts'wen	吞 T'wen	牙 Ya	魚 Yu
中 Tsrung	祖 Tsn	妒 Tu	凡 Wa	挨 Yai	原 Yüan
冲 Ts'rung	粗 Ts'u	土 T'u	外 Wai	羊 Yang	雲 Yün
抓 Tsrwa	宗 Tsung	冬 Tung	萬 Wan	要 Yao	約 Yuo
No character. Ts'rwa	聰 Ts'ung	同 T'ung	王 Wang	夜 Yie	
拽 Tsrwai	鑽 Tswan	短 Twan	爲 Wei	言 Yian	
揣 Ts'rwai	竄 Ts'wan	團 T'wan	文 Wen	音 Yin	
庄 Tsrwang	罪 Tswai	對 Twei	翁 Wèng	迎 Ying	
窗 Ts'rwang	崔 Ts'wei	退 T'wei	我 Wo	有 Yiu	

REMARKS.

1. Syllables which in most other Mandarin dialects begin with initial *s* and *ts*, are in Wei-hien divided into two sets, one set having simply *s* and *ts* as in other dialects, and the other set having *s* and *ts* modified by *r*.

2. The characters under the Pekingese initial *hs* divide into two classes, one taking *hy* and the other *hs*, the former embracing characters read *hy* in Southern Mandarin, and the latter those read *si*.

3. *Tsh* represents a sound which is neither *ch* nor *ts*, but a combination of the two. It is always followed by *i* or *ü*, whilst *ts* alone is never followed by *i* or *ü*.

4. All final *n*'s are *nasal*, so that the *n* is scarcely audible.

5. In final *en* the sound of the vowel is obscured by the strong nasal, so that it is difficult to tell whether it should be written *en* or *ên*. There is a difference of opinion as to which is the better writing.

6. The syllables *chen*, *ch'en* and *shen* show a strong tendency towards *chin*, *ch'in* and *shin*, and the syllables *ching*, *ch'ing* and *shing* show a similar tendency towards *chèng*, *ch'èng* and *shèng*. In both cases the sounds are really admixtures of the clear *i* of the district to the east, with the *e* or *é* of the region to the west.

7. In the syllables *chü*, *ch'ü* and *shü* the *ü* is not pure, but lies between *ü* and *u*.

CHUNGKING SOUND TABLE.

The following list of syllables represents the application of the system of spelling to the dialect of Chungking. It was prepared by a committee appointed by the missionary community in Chungking. The following remarks concerning it were also prepared by this committee:—

1. The syllables spelled *ai*, *an*, *ang*, *ao*, *ê*, *ên*, *ou* (*eo*) and *oä* (*o*) in Peking are preceded by *ng* in Chungking.

2. Where the initial *ch* is followed by the vowels *a*, *ei*, *ê*, *ou* (*eo*) *i*, *oä* (*o*) *u* (except 足 and 族), the letter *w* and the final *ng* (in Chungking), this *ch* is changed to *ts*. Both spellings are given in the table, so as to be in accord with general mandarin usage, and both are equally understood. *Ch* is sometimes heard with these syllables by men from other parts of the province.

3. The sounds 足 *choo*, 族 *ch'oo*, 贖 *shoo* and 育 *yoo* have been spelled with *oo* instead of *u* as better representing the sounds, and more readily learned by the beginner.

4. The final *g* of Pekingese is not sounded in syllables with the vowels *ê* and *i*, as 正 *Chên*, 成 *Ch'ên*, 兵 *Pin*, 平 *P'in*, etc.

5. The *j* of Pekingese is a decided rough *r* in Chungking, but is given differently by different Chinese.

6. *L* and *N* are almost always interchangeable, being sometimes used interchangeably on the same character.

7. A number of characters represented by *i* in Pekingese are *Ni* or *Li* in Chungking.

8. The sounds 盾 *Tun* and 吞 *T'un* are included under *Tên* and *T'ên* as being practically the same sounds.

9. *Hu* of Pekingese becomes *Fu* in Chungking.

10. In the talk of the people of Chungking such sounds as 惹 and 熱 would seem to be truly represented by *rei* and *r'i*. This is also the case with the sounds 舍 *sei* and 舌 *sé*. The difference is largely due to the tones of the two characters, and as *é* is regarded as the true sound these

characters have been included under *re* and *se* respectively.

11. With the exception of *shoo*, all syllables commencing with *sh* in Pekingese, are sounded without the *h*, though it is retained in some other districts of Si-chuan.

12. *O* seems to fairly give the sounds of both 阿 and 窩, therefore *wo* is omitted in the table. While these two characters seem to demand something more than *o*, the *o* is not equivalent to that in 完 or 文 or 五.

阿 A or au	今 Chin	追 Chwei, Tswei	序 Hsü	古 Kn	流 Liu
咬 Ai	欽 Ch'in	吹 Ch'wei, Ts'wei	削 Hstie	苦 K'n	落 Lo
扎 Cha, Tsa	覺 Chio	準 { Chwun Tswun	立 Hsüen	工 Kung	陸 Lu
茶 Ch'a, Ts'a	卻 Ch'io	春 { Ch'wun Ts'wun	巡 Hstün	孔 K'ung	倫 Lun
債 Chai, Tsai	九 Chiu	二 Er	戶 Hu and Fu	瓜 Kwa	弄 Lung
柴 Ch'ai, Ts'ai	求 Ch'iu	乏 Fa	宏 Hung	誇 K'wa	旅 Lü
占 Chan, Tsan	翼 Chiung	凡 Fan	化 Hwa	怪 Kwai	亂 Lwan
韶 Ch'an, Ts'an	窮 Ch'iuung	方 Fang	懷 Hwai	快 K'wai	累 Lwei
章 Chang, Tsang	之 Ch'i, Ts'i	非 Fei	宦 Hwan	官 Kwan	馬 Ma
昌 Ch'ang, Ts'ang	尺 Ch'i, Ts'i	浮 Feo	皇 Hwang	寬 Kw'an	買 Mai
兆 Chao, Tsao	捉 Cho, Tao	分 Fên	回 Hwei	光 Kwang	滿 Man
潮 Ch'ao, Ts'ao	戳 Ch'o, Ts'o	夫 Fu	惑 Hwê	况 Kw'ang	忙 Mang
者 Chei, Tsai	足 Choo	奉 Fung	魂 Hwun	桂 Kwei	毛 Mao
車 Ch'ei, Ts'ei	族 Ch'oo	哈 Ha	一 I	盛 Kw'ei	美 Mei
拆 Chê, Tsê	主 Chu, Chu	孩 Hai	屨 Ka	國 Kwê	貿 Meo
徹 Ch'ê, Ts'ê	出 Ch'u, Ts'u	汗 Han	卡 K'a	濶 Kwê	墨 Mè
真 Chên, Tsên	中 Chung, Tsung	行 Hang	改 Kai	棍 Kwun	門 Men
臣 Ch'en, Ts'en	充 Ch'ung Ts'ung	好 Hao	開 K'ai	困 Kw'un	米 Mi
舟 Cheo, Tseo	句 Chü	后 Heo	干 Kan	拉 La	妙 Miao
仇 Ch'eo, Ts'eo	去 Ch'ü	黑 Hê	看 K'an	來 Lai	滅 Mie
吉 Chi	決 Chüe	很 Hên	岡 Kang	藍 Lan	免 Mien
七 Ch'i	癩 Ch'üe	合 Ho	炕 K'ang	郎 Lang	民 Min
甲 Chia	捐 Chüen	西 Hsi	告 Kao	老 Lao	謬 Min
恰 Ch'ia	犬 Ch'üen	下 Hsia	考 K'ao	樓 Leo	末 Mo
戒 Chiai	君 Chüin	懈 Hsiai	勾 Keo	勒 Lâ	木 Mu
江 Chiang	羣 Ch'üin	相 Hsiang	口 K'eo	冷 Lên	某 Mung
强 Ch'iang	爪 Chwa, Tswa	小 Hsiao	革 Kê	力 Li	那 Na
交 Chiao	拽 Chwai, Tsawai	邪 Hsie	K'ê	倆 Liang	乃 Nai
巧 Ch'iao	揣 Ch'wai, Ts'wai	仙 Hsien	根 Ken	了 Liao	南 Nan
姐 Chie	專 Chwan, Tswan	心 Hsin	肯 K'en	列 Lie	囊 Naug
切 Ch'ie	川 { Ch'wan Ts'wan	學 Hsio	哥 Ko	連 Lien	腦 Nao
件 Chien	壯 { Ch'wang Ts'wang	休 Hsiu	可 K'o	林 Lin	嫩 Nên
千 Ch'ien	床 { Ch'wang Ts'wang	凶 Hsiung	給 Ki or Kê, Chi	畧 Lia	哀 Ngai

安 Ngan	包 Pao	人 Rên	太 T'ai	偕 Tsan	同 Tung
昂 Ngang	拋 P'ao	日 Rî	丹 Tan	參 Ts'an	段 Twan
拗 Ngao	貝 Pei	若 Ro	坦 T'an	臧 Tsang	團 Tw'an
額 Ngê	丕 P'ei	入 Ru	當 Tang	倉 Ts'ang	兌 Twei
恩 Ngên	褒 Peo	絨 Rung	唐 T'ang	早 Tsao	推 Tw'ei
偶 Ngeo	北 Pê	軟 Rwan	刀 Tao	草 Ts'ao	翁 Ung
我 Ngo	拍 P'ê	銳 Rwei	叨 T'ao	走 Tseo	瓦 Wa
尼 Ni	拍 Pên	閏 Rwan	斗 Teo	湊 Ts'eo	外 Wai
娘 Niang	盆 P'ên	撒 Sa	倫 T'eo	賊 Tsê	完 Wan
鳥 Niao	比 Pi	顯 Sai	得 Tê	冊 Ts'ê	王 Wang
捏 Nie	正 P'i	三 San	忒 T'ê	怎 Tsên	未 Wei
年 Nien	表 Piao	桑 Sang	灯 T'en	曾 Ts'ên	文 Wen
虐 Nio	票 P'iao	掃 Sao	疼 T'ên	子 Tsî	五 Wu
寧 Nin	別 Pie	手 S'ao	地 Ti	此 Ts'î	丫 Ya
牛 Nin	撇 P'ie	舌 Sê	梯 Ti	左 Tso	揆 Yai
挪 No	便 Pien	僧 Sên	刁 Tiao	錯 Ts'o	央 Yang
奴 Nu	片 P'ien	贖 Shoo	佻 T'iao	租 Tsu	吟 Yao
農 Nung	彬 Pin	十 Sî	迭 Tie	粗 Ts'u	掖 Yi
女 Nü	品 P'in	勺 So	貼 T'ie	最 Tsui	也 Yie
暖 Nwan	波 Po	書 Su	典 Tien	脆 Ts'ui	言 Yien
內 Nwei	坡 P'o	宋 Sung	天 T'ien	尊 Tsun	引 Yin
阿 O	不 Pu	刷 Swa	丁 Ting	寸 Ts'un	又 Yin
八 Pa	鋪 P'u	衰 Swai	廷 T'ing	宗 Tsung	岳 Yo
怕 P'a	踣 Pung	拴 Swan	丟 Tin	從 Ts'ung	育 Yoo
拜 Pai	朋 P'ung	雙 Swang	多 To	鑽 Tswan	用 Yung
派 P'ai	然 Ran	水 Swei	拖 T'o	攪 Ts'wan	玉 Yü
半 Pan	嚷 Rang	順 Swun	咱 Tsa	掇 Tswê	元 Yuen
盼 P'an	饒 Rao	大 Ta	擦 Ts'a	杜 Tu	月 Yüê
邦 Pang	柔 Reo	他 T'a	在 Tsai	土 T'u	勻 Yüin
胖 P'ang	熱 Rê	代 Tai	才 Ts'ai	東 Tung	

COMPARATIVE CHART.

The foregoing five tables are combined in a comparative chart in colors and inserted as a frontispiece. This chart shows in detail the relation of the several dialects to each other. So far as possible the same key characters have been retained throughout. The preparation of the chart has entailed much labor, and its printing considerable expense.

EXPLANATIONS.

1. The references to pages and to lessons are to the Course of Mandarin Lessons.
2. A tone number at the side of a character signifies that it has another reading. When a character is read in either of two syllables, a spelling is added.
3. In the interlinear translation each character is rendered *literally* as far as possible. In the cases where Chinese particles have no equivalent in English, an empty parenthesis () is inserted to indicate the fact. In the case of compound words, each part is given at first, and continued for a number of times, and then the briefer rendering of the term as a whole is substituted.
4. When dialectic variations require different readings, they are placed side by side in the Chinese text, the northern one being on the right. The interlinear translation follows the one on the right.
5. In the English Exercises, when it seems necessary, a literal guide is given in parentheses. Occasionally, also, words which need not appear in the Chinese rendering are enclosed in parentheses.
6. In a few cases, phrases are required in rendering the English Exercises, which have not been used in the Chinese text. In such cases they are defined at the end of the vocabulary.

PRIMARY LESSONS

IN

MANDARIN.

SUGGESTIONS TO THE STUDENT.

1. Before you begin to study, read over the Introduction, giving special attention to the parts adapted to the work of a beginner. These parts will need re-reading, and some of them will demand study.

2. Do not begin to write in spellings at random, but master the system of romanization so that you can spell the sounds correctly. This will be found to be quite easy if a little careful attention is given.

3. Listen very *carefully* to the sounds as given by your teacher so as to get clearly both the syllable and the tone. There are some Chinese sounds which foreign ears do not readily catch. Patient and careful listening are required to get them.

4. In order to get the tones, the best and easiest way is to practice on the tone table as given in the Introduction. Do not assume that the tones are of no importance, but make a point of getting them.

5. Learn the radicals at the very start. It may seem a slow and hard task, but it will pay many times over. See the hints given in connection with the Table of Radicals.

6. It is an excellent plan to write the characters learned each day on little slips or squares of paper. Then write the spelling and meaning on the back of each. Go over these squares each day until the characters are well fixed, so that the sound and meaning can be readily given, and the character reproduced with a pen or pencil.

7. Extend your vocabulary by asking the name of everything about you. Practice what you have learned in conversation with your teacher and others. This is the best and easiest way to keep from forgetting.

8. Do not spend time either philosophizing or worrying over the grammar of a Chinese sentence, but rather give your time to learning it as it stands. Language is acquired by memorizing it.

2 課 一 第

課 學 初

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
是不是答不是	好不好答好	那箇不好	這個好	那是甚麼字	這是甚麼字	那位先生好	這位先生不好	這一位	一位先生	一箇字	那箇叫甚麼	這箇叫甚麼	請坐答請	先生好答好

VOCABULARY.

先 *xiān*. Before.
 生 *shēng*. Born, to produce; raw.
 好 *hǎo*. Good; well. P. 3.
 請 *qǐng*. To invite; please.
 坐 *zuò*. To sit.
 這 *zhè*. This. Demonstrative adjective or pronoun.
 那 *nà*. That. Demonstrative adjective or pronoun. *lā*
 箇 or 個 *gè*. The general classifier. Les. 1. The two forms are about equally current.
 叫 *jiào*. To call to summon; to cause.
 甚 *shén*. What, any; very.
 麼 *me*. Sign of an indirect question.

一 *yī*. One; a, an. Second tone before 箇 but first tone before any other character; also in counting.
 字 *zì*. A written character.
 位 *wèi*. A seat of dignity; a person. Classifier of persons entitled to respect. Les. 27.
 是 *shì*. The verb "to be" in its various forms.
 不 *bù*. Not, no. P. 5. Second tone before fourth tone, fourth tone before any other tone.
 先生 *xīnshēng*. Teacher; Mr., Sir, gentleman.
 甚麼 *shénme*. What, quite, any, anything. Interrogative adjective or pronoun. The final *n* of 甚 is elided before 麼 for the sake of euphony.

MNEMONIC ANALYSIS.

先牛 a cow, and 几 a man. The cow was before the man—i.e. was his ancestor.
 生牛 a cow, and 一 one—a cow produced from the ground. (In Chinese characters 一 often means the ground).
 好女 a wife, and 子 a child—the ideal felicity.
 請言 words, and 青 azure used as a phonetic.

坐从 two men, and 土 the ground—two men squatting on the ground.
 叫口 mouth, and 斗 a bushel measure—the mouth opened like a bushel.
 一 a cover, and 子 child—what a child learns in the school room.
 箇 or 個 Looks like a bucket going down a well—can draw up a bucket-full at a time, of whatever is in the well.

ENGLISH EXERCISES.

1. Teacher, please be seated.
Before born, invite sit.
2. Please teacher, what is that called?
Please, before born, that piece call what?
3. That is a character.
That is one piece character, or That is piece character. (See note under sentence 10.)

4. What character?
What character? or Is what character?
5. This teacher is good, is he not? *Ans. No.*
This seat before born good, is not is? Ans. Not is.
6. That teacher is good.
That seat before born good

1. Are you well, Sir?

先生好
Before-born well?

Response. I am well.

(答) 好
Ans. Well.

2. Please take a seat.

請坐
Please sit.

Response. Please be seated.

(答) 請
Ans. Please.

3. What is this called?

這箇叫甚麼
This piece call what?

4. What is that called?

那箇叫甚麼
That piece call what?

5. A character.

一箇字
One piece character.

6. A teacher.

一位先生
One seat before born.

7. This particular person.

這一位
This one seat.

8. This teacher is not good.

這位先生不好
This seat before born not good.

9. That teacher is good.

那位先生好
That seat before born good.

10. What is this character?

這是甚麼字
This is what character?

11. What is that character?

那是甚麼字
That is what character?

12. This one is good.

這個好
This piece good.

13. That one is not good.

那箇不好
That piece not good.

14. How would you like that?

好不好
Good not good?

Ans. I would like it.

(答) 好
Ans. Good.

15. Is not that so?

是不是
Is not is?

Ans. No.

(答) 不是
Ans. Not is.

NOTES.

2. The verb "to be" is oftener implied than expressed in Chinese. Beginners are apt to use it quite too much.

"Before born"—having been born before me, he knows more than I, and therefore can teach me.

In direct address, the surname and title, or title alone, is used instead of the second personal pronoun. This is the polite form, but is not always carried out in the intimate intercourse of daily life.

The interrogation is not indicated by any special inflection, but by the circumstances. This is generally the case in the fixed phrases of politeness.

This phrase is usually followed in speaking by an indistinct prolongation of sound, like the syllable "ah," but is not usually indicated in the written language.

The character 答 means to answer, and shows that what follows is the reply. In reading aloud, it should of course be omitted. The reply, as is usually the case, repeats the word used in the question. The answer to this question is almost always 好, even when an enumeration of ailments follows.

3 and 4. There is a passive form in Chinese (Les. 53), but it is not very often used in colloquial, the passive being generally implied by the connection.

The Chinese language being without inflections, 叫 might be translated call, calls, calling, called, etc.; or be amplified by auxiliaries, as to be called, was called, etc. These distinctions are either implied by the context, or expressed by auxiliary words.

The beginner should daily vary the monotony of the book exercise by a frequent use of these 3rd and 4th sentences till the names of common objects are learned.

7. In the fifth and sixth sentences the 一 is used for the indefinite article; but in this sentence the 一, coming between the demonstrative and the classifier, is used to specify a definite number.

8. Though the Chinese language has a word meaning "bad," it is seldom used in speech, the negative form "not good" taking its place.

The word 不 may qualify either an adjective, verb, or adverb, and almost always directly precedes the noun it qualifies.

10. The Chinese do not say, "What is this character called," but simply "What is this character?" the character not being considered as a name, but as a sign.

The interrogative adjective 甚麼, and the noun it qualifies, are always put in the predicate, while the demonstrative stands in the subject of the sentence, an order exactly the reverse of the English.

12 and 13. If the noun is not expressed, but understood, the classifier is not usually omitted, seeing it takes the place of the noun.

這箇 and 那箇 are used with regard to the lower orders of creation, but not properly with reference to man. Thus, though we may say 這箇人, we would not use 這箇 as a pronoun referring to a man.

14. This affirmative-negative form of interrogation, as in this and the following sentence, is very common. See Lesson 22.

This phrase is very common after a tentative proposal. Though the question is left open, an affirmative answer is expected.

The learner needs to be on his guard not to use a rising inflection to indicate a question, as is done in English.

15. A common form where one wishes the hearer to assent to some statement just made.

There are practically no such words as "yes" and "no" in Chinese, but in sentences built on the model of the fourteenth and fifteenth sentences, the affirmative or negative repeated takes the place of "yes" or "no." Even should 不 be used alone, it is in the sense of "not," the verb being understood.

4 課 二 第

課 學 初

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
說的 不對	這麼 說對 不對	我說的 對不對 答對	先生說 的好	這是我的 東西	那箇好	這不是 箇好東西	這箇人 不好	請先生 說 or 說說	那箇東西 不貴 是是	這箇貴 那箇賤	這箇東西 叫甚麼	請王 先生坐 (坐)	我賤姓 王	先生貴姓

VOCABULARY.

貴	Honorable; dear. P. 39.
姓	Surname. P. 81.
我	I, me. Les. 3.
賤	Base, humble, cheap. P. 56.
王	A king; a common surname.
東	East.
西	West.
說	To speak, to say.

人	A man, a person.
的	Sign of possessive case. Les. 4.
對	To correspond; to correct.
坐一坐	Take a seat, be seated.
東西	A thing, an article.
我的	My, mine.
這麼	This manner, thus, etc.

MNEMONIC ANALYSIS.

貴 中 middle, 一 one, and 貝 precious. One precious thing in the midst is honorable.

姓 女 woman, and 生 to produce—that which a woman bears.

我 手 a hand, and 戈 a spear. A man with a spear—the ideal of individuality in primitive times.

賤 貝 precious, and 戈戈 two spears—the easiest way to get is by force.

王 三 three, and 一 one. The one that co-ordinates the three powers—heaven, earth, and man.

東 木 wood, and 日 the sun—the morning sun shining through the trees.

ENGLISH EXERCISES.

- This thing is not good.
This piece east west not good.
- That article is not cheap.
That piece east west not cheap.
- This way of speaking is not correct.
This manner speak not correct.

- This way of speaking is not suitable.
This manner speak not good.
- That gentleman is ill.
That seat before born not well.
- My surname is East.
I base surname East.

1. What is your honorable name, sir?

先生 貴 姓

Before born honorable name?

2. My humble name is Wang.

我 賤 姓 王

I base name Wang.

3. Please take a seat, Mr. Wang.

請 王 先 生 坐 一 坐

Invite Wang before born sit - a - sit.

4. What is this thing called?

這 箇 東 西 叫 甚 麼

This piece east west call(ed) what?

5. This one is dear, that one is cheap.

這 箇 貴, 那 箇 賤

This piece dear, that piece cheap.

6. That thing is not dear.

那 箇 東 西 不 貴

That piece east west not dear.

7. Please say it, Sir.

請 先 生 說, 或 說 說

Invite before born say, or say, say.

8. This is a bad man.

這 箇 人 不 好

This piece man not good.

9. This is not a good thing.

這 不 是 箇 好 東 西

This not is piece good east west.

10. That is good.

那 箇 好

That piece good.

11. This is my thing.

這 是 我 的 東 西

This is my east west.

12. The teacher says it well.

先 生 說 的 好

Before born speaking well.

13. Do I say it correctly? Ans. Correctly.

我 說 的 對 不 對 答 對

I speak-ing correct not correct? Ans. Correct.

14. Is this manner of speaking correct?

這 麼 說 對 不 對

This speak correct not correct?

15. It is not correctly spoken.

說 的 不 對

Speak-ing not correct.

NOTES.

1. The first two characters are often omitted, but it is more respectful to use them if the person is at all entitled to be addressed as a Hsien Shêng.

2. The 我 is more frequently omitted than used.

2. 貴 and 賤 as used in these two sentences, are the conventional forms of polite address, 貴 or some similar honorific being used with reference to all belonging to the interlocutor, and 賤 or some similar word, to all belonging to the speaker, even his family and his country. Care must be taken, in answering a question containing an honorific, to change it to a depreciatory term in the answer. The frequent failure, on the part of foreigners, to make this change, is to the Chinese a source of amusement.

3. The title always follows the surname. This use of —, between a verb and the same word used as a noun, is quite common, the idea being a brief performance of the action.

4. It is impossible to tell how "east-west" came to mean "a thing." Its comprehensiveness is certainly all that could be desired.

7. The difference between 說 and 說說 is ap-

proximately the same as between "say it" and "say it over once." It is a contracted form of 說一說.

9. In the translation "thing" must be understood of an article, not of an affair.

11. 的 is the common sign of the possessive case. It serves for both our forms of the possessive; viz. the 's and the of.

12. When 的 follows a verb, it gives it the force of a participial noun, or makes it equivalent to a relative clause. The literal idea would be "your speaking (or that which you speak), is good." It is the possessive idea applied to a verb. While this is the analysis of this idiomatic usage, a good English rendering will take a variety of forms, according to the connection.

13. 對 不 對 is a very common expression by which to enquire as to the propriety or suitableness of any matter or thing. It is much more used in some places than in others. 了, here pronounced *la*, very frequently follows the 對 of the answer, but adds nothing to the meaning, serving simply as enclitic.

13. The connection and the circumstances must determine the tense.

14	13	12	11	10	9	8	7	6	5	4	3	2	1
這是我娘的東西	那些錢是你的不是	兩箇錢一箇不貴	那箇東西不甚麼好	他有錢沒有	生師娘有好多錢	這是你的錢	我一箇錢沒有	那是他的錢	那些錢不是他的	這些錢是他的	他沒有錢	你有兩箇錢	請問先生這是甚麼字

VOCABULARY.

問	To ask. P. 5.	娘	Mother; a woman. P. 3.
你	You. Les. 3.	請問	May I ask, please tell me.
他	He, him, she, her, it. Les. 3.	好些	A good many, a large amount.
有	To have. P. 4.	師娘	Madam, Mrs.
兩	Two; an ounce. P. 2.	這些	These.
沒	Not, no. P. 5.	那些	Those.
錢	Copper cash, money; a mao.	你的	Yours.
些	Some. Les. 1.	他的	His.
師	A teacher; a leader. P. 3.	不甚麼	Not very, not specially.

MNEMONIC ANALYSIS.

問 口 mouth, and 門 door—a mouth inside the door inquiring who is within.
 你 人 man, and 尔 a contraction of the book pronoun 爾 thou—the man in the second person.
 他 人 man, and 也 also—also a man, that is the other man, not myself.

錢 金 metal, and two 戈 spears—the metal I took with two spears. Or 菱 may be regarded as phonetic.
 些 此 this, and 二 two—this, doubled, making the plural.
 娘 女 woman, and 良 good—the good woman. Or 良 may be regarded as a phonetic.

ENGLISH EXERCISES.

- This is yours, that is mine.
This piece is you's, that piece is my's.
- Yours is good, his is bad.
You's good, he's bad.
- These things are mine.
This several east west are my's.
- Those things are yours.
That several east west are you's.

- He does not speak well.
He speak-ing not good.
- Please, sir, is Mrs. Wang's statement correct?
Please, teacher, Wang teacher mother say ing, correct not correct?
- One cash for two is not dear.
One piece cash two piece, not dear.

1. Please, sir, what is this character?

請問先生這是甚麼字

Invite ask teacher this is what character.

2. You have two cash.

你有兩箇錢

You have two piece cash.

3. He has no money.

他沒有錢

He not have cash.

4. These cash are his.

這些錢是他的

This some cash is his.

5. Those cash are not his.

那些錢不是他的

That some cash not is his.

6. That is his cash.

那是他的錢

That is his cash.

7. I have not a cash.

我一箇錢沒有

I one piece cash not have.

8. This is your cash.

這是你的錢

This is your cash.

9. Mrs. Sheng has quite a sum of money.

生師娘有好些錢

Sheng teacher mother has good some cash.

10. Has he any money?

他有錢沒有

He have cash, not have?

11. That thing is not very good.

那箇東西不甚麼好

That piece east west not very good.

12. Two cash apiece is not dear.

兩箇錢一箇不貴

Two piece cash one piece not dear.

13. Are those cash yours?

那些錢是你的不是

That some cash is yours not is?

14. This thing is my mother's.

這是我娘的東西

This is I mother's east west.

NOTES.

1. In familiar intercourse the words 先生 may be omitted without special impropriety.

2. Note that the numeral precedes the classifier and its noun.

3. 不 and 沒, though both meaning "no," are not interchangeable. 不 is a simple negative, answering to both "no" and "not," and can be used before adjectives, adverbs, and any verb except 有. 沒 is always followed by 有, expressed or understood. When the 有 is used as an auxiliary, that is, when it is followed by another verb, it makes with 沒 a negative perfect tense. When it is not followed by another verb, it is itself the principal verb, and does not form with 沒 a negative perfect. See sentences 7 and 9. Mandarin has no method of expressing with precision a positive perfect tense. The 有 is frequently omitted after 沒 without altering the sense.

4. In Peking 些 generally implies quite a number, and is frequently followed by a 箇. Thus Pekingese would say 這些箇錢 which might be translated "this quantity of cash."

7. The transferring of the characters 一箇錢 from the predicate to the subject makes the statement of deficiency strongly emphatic.

9. 師娘 is, in most localities, used only of the wives of teachers. The titles to be applied to other women differ with the locality, and should be learned from the teacher.

好 is here an adverb qualifying 些, not an adjective qualifying 錢. If the latter had been desired, the 好 would have immediately preceded the 錢.

10. It will be seen that this sentence as well as the 13th, belong to the kind of affirmative-negative questions described in Les. 22. The affirmative clause should be spoken emphatically, and the tones given with comparative distinctness, while the negative is passed over lightly, the tones being indistinct.

11. 甚麼, preceded by a negative, loses its interrogative force, and means literally "not any," hence "not very" or "not much." In Southern Mandarin 怎麼 would generally be substituted for 甚麼.

12. The second 箇, of course, refers to the article for sale, not to the cash.

13. In the affirmative-negative form of interrogative, the whole statement is not always repeated after the negative in the second clause, but only enough of it to indicate the point of the question. 嗎 might be added to this sentence with but slight change of meaning. The question is already sufficiently indicated by the affirmative-negative form, and the addition of 嗎 would simply serve to emphasize the expectation of an affirmative answer.

14. A 的 is omitted after 我, the possessive being implied by the mere juxtaposition of the words. When 的 would occur twice in succession, as here, the first is generally omitted for the sake of euphony.

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
我	他	聲	說	你	你	我	這	這	這	這	一	有	師	請
說	的	是	的	這	叫	不	箇	箇	箇	箇	箇	兩	娘	先
的	聲	聲	音	麼	我	請	字	字	問	好	是	箇	說	生
是	音	音	對	說	去	這	是	是	字	字	上	平	的	等
音	不	是	聲	就	我	等	甚	去	是	是	平	聲	清	一
不	清	音	對	對	就	下	麼	聲	去	下	下		楚	等
對	楚				去	賤			聲	平			得	我
					就	的								就
					去	人								去
					去	坐								
					去	上								
					去	位								

VOCABULARY.

等	...	To wait; a kind or class.	就	...	Immediately, just. Les. 13. & 44.
清	...	Pure, clear. P. 23.	音	...	A vocal sound, a syllable. P. 5.
楚	...	Plain, distinct.	楚	...	Distinct.
聲	...	Sound, tone. P. 31.	音	...	Voice, sound.
平	...	Level; peaceful; to weigh. P. 63.	等	...	This kind, such.
上	...	Above, high; to ascend. P. 15.	下	...	Base, mean.
下	...	Low; below; to descend. P. 15.	位	...	The seat of honor, the chief place.
去	...	To go, to depart. Les. 10.	一	...	Wait a little, wait.

MNEMONIC ANALYSIS.

清	水	water, and 青	azure—water clear as the azure. Or 青 may be regarded as a phonetic.	楚	林	a grove, and 疋	a piece—a few trees that show the clear sky through them.
聲	聲	tone of cymbals, and 耳	the ear—musical tones entering the ear. Or 聲 may be used as phonetic.	音	立	erect, and 日	to speak—speech that is straight and correct.
平		Rude picture of a pair of scales. The upper stroke is the beam, the dots are the weights.		上		The —	represents the ground, with something above it.
				下		The reverse of	上.

ENGLISH EXERCISES.

- You do not say it correctly.
You say-ing not correct.
- Two for three cash is cheap.
Three piece cash two piece, not dear.
- The word "character" is in the vanishing tone.
This "character" character is vanishing tone.
- In what tone is the word I?
This I character is what tone?
- Is this syllable correct or not?
This sound correct not correct?
- Is this tone correct or not?
This tone correct not correct?

1. Please, Sir, wait a moment and I will go.

請先生等一等,我就去

Please teacher, wait a wait, I just go.

2. The lady speaks distinctly.

師娘說的清楚

Teacher mother speaking clear plain.

3. There are two level tones.

有兩箇平聲

Have two piece level tones.

4. One is the high level tone, the other the low level.

一箇是上平,一箇是下平

One piece is high level, one piece is low level.

5. This character "hao" has the rising tone.

這箇好字是上聲

This piece "hao" character is rising tone.

6. This character "wèn" has the vanishing tone.

這箇問字是去聲

This piece "wèn" character is depart tone.

7. What is the tone of this character?

這箇字是甚麼聲

This piece character is what tone?

8. This character is in the rising tone, that one is in the vanishing tone.

這箇字是上聲,那箇是

This piece character is rising tone, that piece is

去聲

depart tone.

9. I will not invite such a base man to take the seat of honor.

我不請這等下賤的人坐上位

I not invite this kind low base man sit high seat.

10. When you require me to go, I will go at once.

你一叫我去,我就去

You once require me go, I immediately go.

11. To speak thus is correct.

你這麼說就對

You thus speak just correct.

12. The syllable is spoken correctly; the tone is incorrect.

說的音對,聲不對

Speaking syllable correct, tone not correct.

13. The tone and the syllable are different things.

聲是聲,音是音

Tone is tone, syllable is syllable.

14. His voice is not distinct.

他的聲音不清楚

His tone sound not clear distinct.

15. As I say it, is it the sound that is not correct, or is it the tone?

我說的是音不對,是聲不對

I speak is sound not correct, is tone not correct.

NOTES.

1. 就 is here used as a sign of the immediate future. Les. 13.

3. See introduction XXI. 3, 4, 5, and especially 6.

4. In speaking of the two level tones, the word 聲, though sometimes expressed, is usually omitted.

5. In this sentence, the 好 is not an adjective qualifying 字, but a noun in apposition with it, the character being spoken of simply as a character.

6. The same is true of 問 in this sentence.

7. This is a question which the learner will frequently have occasion to ask.

9. 這 qualifies 等, and both unitedly qualify 下賤, while the whole clause is bound together by 的 into an adjective clause qualifying 人.

The Chinese pay attention to degrees of honor not only in seating guests at table, but in inviting to a seat in the room, and much more stress is laid on this matter than is the custom in Western lands.

10. 一 before a verb means "as soon as," something like our use of "once" for "at once" in English.

叫 is here used causatively. See Les. 71.

11. 就 does not appear in the translation, though it

might be expressed by the words "and then." It is a convenient bridge by which the speaker passes to the idea in the word 對.

12. It is important to distinguish the tone from the other components of the sound. Only a well-trained Chinese teacher is able to do this. Learners are often perplexed by the teacher's refusal to approve the sound they give; and, supposing the syllable is wrong, keep on trying to modify it, when in fact the difficulty is not with the syllable as such, but with the tone. The difference spoken of in this sentence might be illustrated by a mistake in singing, the right word being sung, but on a wrong pitch or note.

13. This is a common idiom for expressing the idea that two things likely to be confounded are distinct.

15. In reading, attention should be paid not only to the sound and tone of the characters, but also to emphasis, and the proper division into clauses. In following, after the teacher, care should be taken to emphasize and divide into clauses just as he does. For instance, in this sentence, the words 音 and 聲 are strongly emphatic, the tones being given with clearness, while the word 的 being unemphatic, is passed over very lightly, and loses its tone. The first three characters form a minor clause, the next four a clause, to be separated by a slight pause from the last clause of four characters.

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
他是這裏的人嗎	這箇字不那麼好寫	這箇在東、那箇在西	我說的出氣、他說的不出氣	我的書在那裏	這箇字出氣不出氣	我寫的好不好	請先生寫在這裏	紙在這裏不是嗎	墨在這裏嗎	這裏沒有紙	你的筆好不好	這是他的書	請先生再說	請師娘坐在這裏

VOCABULARY.

VOCABULARY.

在 ... (to be) ... The verb to be in all its forms;
at, in. Les. 6.

裏 ... In, inside. P. 13.

再 ... Again, a second time; then. P. 30.

書 ... A book. P. 14.

筆 ... A pen, a pencil.

紙 ... Paper, stationery.

墨 ... Ink.

那 ... Which? who?

嗎 ... The sign of a direct question.

The Chinese do not indicate a direct question as we do, by a rising inflection, but by

the addition of this special word at the end of the interrogative clause. Les. 8.

寫 ... To write, to compose.

出 ... To go out; to issue. P. 13 and
Les. 40.

氣 ... Breath; gas. P. 11.

這裏 ... Here.

那裏 ... There.

那裏 ... Where?

出氣 ... To aspirate, aspirated; to vent
one's anger.

MNEMONIC ANALYSIS.

裏衣	Clothes, and 里 an enclosed alley—clothes hanging in the alley, indicating privacy, i.e., the inside.	紙系	Silk, and 氏 a surname—a name inscribed on silk. Silk was anciently used as paper upon which to write names.
書聿	A stylus, and 曰 to speak—that which speaks by means of a stylus or pen.	墨黑	Black, and 土 earth—which well describes Chinese ink.
筆竹	Bamboo, and 聿 a stylus—a bamboo stylus. (The handle of a Chinese pen is made of bamboo.)	氣气	Vapor, and 米 rice—steam ascending from rice in the kettle.

ENGLISH EXERCISES.

- | | |
|--|--|
| <p>1. You sit there.
You sit at that in.</p> <p>2. I say it correctly; you do not.
I say-<i>ing</i> correct; you say-<i>ing</i> not correct.</p> <p>3. What paper is this?
This is what paper?</p> | <p>4. Does he aspirate this character or not?
He says this character, out breath not <i>out</i> breath?</p> <p>5. There is no ink here.
This <i>in</i> not have ink.</p> <p>6. His book is here.
His book is this <i>in</i>.</p> |
|--|--|

1. Please madam sit here.

請 師 娘 坐 在 這 裏

Please madam sit at this in.

2. Please teacher, say it again.

請 先 生 再 說

Please teacher, again say.

3. This is his book.

這 是 他 的 書

This is his book.

4. Is your pen good?

你 的 筆 好 不 好

Your pen good not good?

5. There is no paper here.

這 裏 沒 有 紙

This in not have paper.

6. Is the ink here?

墨 在 這 裏 嗎

Ink is this in, eh?

7. The paper is here, is it not?

紙 在 這 裏 不 是 嗎

Paper is this in, not is, eh?

8. Please teacher, write here.

請 先 生 寫 在 這 裏

Please teacher write at this in.

9. Have I written it well?

我 寫 的 好 不 好

I writing good not good?

10. Is this character aspirated?

這 箇 字 出 氣 不 出 氣

This piece character out breath not out breath?

11. Where is my book (or are my books)?

我 的 書 在 那 裏

My book at where in?

12. I aspirate it, but he does not.

我 說 的 出 氣 他 說 的 不 出 氣

I speaking out breath, he speaking not out breath.

13. This is on the East, that is on the West.

這 箇 在 東 那 箇 在 西

This piece at East, that piece at West.

14. This character is quite difficult to write.

• 這 箇 字 不 那 麼 好 寫

This character not thus good write.

15. Is he a resident of this place?

他 是 這 裏 的 人 嗎

He is this in of man, eh?

NOTES.

1. The 在 might be omitted from this sentence without detriment to the meaning.

5. "There is," and other similar forms of the verb "to be" are always rendered by 有 in Chinese.

6. When the verb "to be" is used with reference to place, it is expressed by 在.

7. There is no definite article in Chinese, so it must be supplied in translation. 是 rather than 在 is used in the second clause, because it concerns, not the place of the paper, but the truth of the statement made in the first clause—literally, "is it not so?" This interrogative is similar to those framed on the affirmative-negative model. An affirmative answer is anticipated. A direct question, as in sentences 6, 7 and 15, is indicated by the interrogative particle 嗎, which when used ends the sentence.

10. See Introduction. P. xxiii.

This is the regular form by which the Chinese express the idea of aspiration. The aspiration in Chinese is much stronger than that of aspirated sounds in English. The clear distinction between aspirated and unaspirated sounds can be learned only by carefully imitating a Chinese teacher,

not by giving the sound as indicated by any system of Romanization.

11. It must be carefully noted that 那 here changes its tone; the changed tone being the only sign of the interrogative character of the sentence.

12. In Chinese, such connectives as "and," "but," etc., are for the most part understood or implied, rather than expressed, the language suffering much in precision for the lack of them.

14. Chinese colloquial is very partial to the word 好, using it in a great variety of senses. See Les. 69.

In expressing quality, the Chinese are much given to using the negative form.

This sentence is literally, *not that manner of easy to write*. Or it may be translated, *This character is not as easy to write (as that one)*. The comparison may be with the set copy, or with some other specified character.

15. 的 turns the 這裏 into an adjective qualifying 人. The sense of an adjective clause can often be best arrived at by first mentally translating the noun it qualifies, then the 的, here translated "of," then the phrase preceding the 的, e.g. 這裏的人, a man of here (or this place).

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
他不是箇生人	他一生沒有 _沒 去 _去 過 _過	我一說他他就生氣	一上一下的不平	請先生對對這些字	你請的是那一位先生	你不坐下我就不坐下	我出不去 _{不去}	你那麼說他就下不去	這是甚麼人說的 _麼	說甚麼就是甚麼	那就好說	那就再說	說甚麼	好說
30	29	28	27	26	25	24	23	22	21	20	19	18	17	16
請是請人的請 _請 清是清 _清 的 _的 請 _請 清是清 _清 的 _的 請 _請	請是請 _請 清是清 _清	請是 _是 聲 _聲 清是上平聲	這兩箇字是一箇音兩箇聲	錢字出氣賤字不出氣	這麼貴嗎那裏有 _{許多} 這些錢買	我先寫那一箇字答 _答 那是在你 _在	你我兩箇人一箇在東一箇在西	他的娘在不在答 _答 不在了	你的是你的 _的 我的是我的 _的	筆墨不好寫的字就不好	你去問問那姓王 _個 的他去不去	那箇人姓王是不是	你的書這麼生先生就說你 _要	這箇字生那箇不生

VOCABULARY.

再說	To say over again. Used when it is wished to defer a matter for future consideration.	生氣	To grow angry.
下不去	Lit. not go down. Not willing to submit to.	一生人	The whole life, a life-time.
出不去	Unable to go or to get out.	生人字	A raw man, i.e., a stranger.
對字	To examine a copy, to read proof.	生字	A raw character, i.e., a new or unknown one.
		不在	Is not, that is, is dead (used only of adults).

NOTES.

1. That is to say, you are very good to say so. The polite reply to an expression of thanks or a compliment.

2. A common form of asking the repetition of a sentence not distinctly heard. The 說 is often omitted, and 甚麼 used alone.

3. A common phrase used to defer any matter for future consideration. The 那 refers to the things or cir-

cumstances which occasion the deferment, having the force of "as to that."

4. The translation of both this and the previous sentence is only approximate.

5. Spoken with regard to one who will brook no contradiction, hence one must concede what he says. The sentence may also be used in the first person: *what I say, I mean*

1. ~~What did you say?~~ *In response to a*
2. What did you say? *imperfect*
3. In that case, we will reconsider the matter.
4. In that case it will be easily arranged.
5. As you (or he) say, so it must be.
6. Who was it who said this?
7. It will not do (lit. go down) for you to scold him in that way.
8. I cannot get out.
9. If you do not sit down, I will not sit down.
10. What teacher have you employed?
11. Please, teacher, check over these characters.
12. With ups and downs, not level.
13. As soon as I begin to reprove him, he gets angry.
14. He has not gone (to some given place) in all his life.
15. He is not a stranger.
16. This character is unfamiliar, that one is familiar.
- + 17. If your lesson is so imperfectly prepared as this, the teacher will scold you.
18. That man's name is Wang; is it not?
19. You go and ask that man Wang, whether he is going or not.
20. If the ink and pen are poor, the writing (lit. the characters written) will be poor.
21. Yours are yours and mine are mine.
22. Is his mother living or not?
Ans. She is not living.
23. One of us is at the East, and the other at the West.
24. Which character shall I write first?
Ans. That rests with you.
- + 25. So dear as that! Where should I get all that money?
26. The character 錢 is aspirated, the character 賤 is not.
27. These two characters are the same in sound, but different in tone.
28. 請 is in the upper rising tone, 清 is in the upper even tone.
29. The characters 請 and 清 are not the same.
30. 請 is the 請 used in the expression "to invite a man," while 清 is the 清 that is used in the term "clear."

7. 說, when it takes for its object a word denoting a person, refers to a particular mode of speaking, namely rebuke.

下 is the principal verb of the second clause, and is used impersonally.

去 is here used as an auxiliary. When so used, it adds to the principal verb the idea of out or away. When a negative is inserted after the principal verb, and before the auxiliary, the meaning is not that the action does not take place, but that it cannot take place, i.e., the negative applies to the auxiliary, not to the principal verb.

9. The same rule applies to this sentence.

9. When the second of two clauses shows the consequence that would follow from the conditions expressed in the first, a 就 always follows the subject of the second clause when the subject is expressed; or it begins the clause if the subject is understood. When thus used 就 is not often translated into English, but an "if" is supplied before the first clause.

10. One does not speak of "employing" a teacher, but of "inviting" him.

13. Anger is supposed to cause the production of gas in the body, hence the term 生氣. If the anger is repressed and the gas finds no vent, it gives rise to various diseases.

14. 生 is often used as a noun, to indicate the life-time. The 一 here refers to the whole, not to the commencement as in the preceding sentence.

15. 生 used as an adjective means raw, or unfamiliar. The translation varies with the word to which it is applied.

17. A book is said to be 生 raw, when it is unfamiliar, as an advance lesson in distinction from a review; or, as in this instance, a poorly prepared recitation in contrast to a perfectly prepared one.

18. This mode of designating any one, though quite common, is wanting in respect. It is used if the person in question has no title and his given name is not known. 那姓王的 that (one) of name Wang—i.e., the man Wang.

19. 不去 must not be considered as auxiliary, as in sentences 6 and 7, but is here the principal verb used in the affirmative-negative to mark a question.

21. An emphatic assertion of individual possession—the law of *meum* and *tuum*.

23. The first five words form a clumsy but common way of indicating the plural. No connectives are required. 一箇 . . . 一箇, i.e., the one, . . . and the other.

25. The first clause is used as an exclamation. 那 changes its tone to indicate an interrogative. A deficiency is often indicated by asking sarcastically where the object is, or is coming from.

27. This statement refers to the characters 請 and 清 spoken of in the next three sentences.

28, 29, 30. Sentence 28 gives the difference in tone, sentence 29 affirms that they differ in meaning, and sentence 30 defines them in the way so often necessary in a language where each sound has many diverse meanings; that is to say, it combines each character with another with which it is so commonly joined in use that the two form a dissyllabic combination easily recognized by the ear, thus fixing the meaning.

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
他會說就是說的不清楚	不是他不能是他不會	我說不來他能說上來	他說不出話來	這是簡要緊的書	他們說是不不要緊	你去不去不要緊	他不能不生氣	那箇官實在不好	我不要你們來	我不會說官話	這三箇字我不會寫	你要不要答我不要	我們實在不能去	他不說實話

VOCABULARY.

們	...	Sign of the plural of persons.
能	...	Able, can. P. 6.
來	...	To come. P. 7 and Les. 10.
三	...	Three.
會	...	Can, to know how; a fraternity. P. 6.
官	...	An official, an officer. P. 6.
話	...	Words, language. P. 6.
實	...	Real, true; solid. P. 6.

要	...	To want; to intend. Sign of the future. Les. 13.
緊	...	Urgent; tight, tense.
他們	...	They, them.
我們	...	We, us.
官話	...	The Mandarin language.
實在	...	Really, truly, verily.
要緊	...	Important, urgent.

ENGLISH EXERCISES.

1. This thing is tight.
2. They do not want these things.
3. They really cannot come.

4. Can you write these characters?
5. I truly cannot speak Mandarin.
6. I do not want you to get angry.

REVIEW DRILL

1. Frame sentences in which the word 好 shall occur used in as many senses as possible, none of them being exact repetitions of the models on which they are formed, but in each case slightly varied. For instance:

- (a.) State the quality of each object in the room.
- (b.) Question the quality of every other object one can name, using every possible form of question.
- (c.) Inquire after the health of some one you know, and make a statement with regard to others, either of being well, or not very well, or not well.
- (d.) Name certain characters that you find easy to write, others that are not so easy, and others that are hard.
- (e.) Propose as many actions as possible, and question their desirability or fitness.

(2.) Use 就 in its different senses.

- (a.) Make a sentence in which it refers to the immediate future.
 - (b.) Make another of two clauses in which this same character is used to turn the second clause, this clause being the result or consequence of the first clause, taking care to have the 就 follow the subject of the second clause.
 - (c.) Make a sentence of two clauses, stating that if circumstances indicated in the first clause take place, it will be necessary to reconsider one's plans.
3. State with regard to the following characters, whether or no they are aspirates: 請, 坐, 箇, 叫, 字, 貴, 賤, 東, 的, 對, 他, 錢, 等, 清, 楚, 平, 去, 在, 筆, 紙, 出, 氣.
4. State the tones of the above characters.

1. He does not speak the truth.

他不說實話

He not speak true words.

2. We really cannot go.

我們實在不能去

We true is not can go.

3. Do you want (it)?
- Ans.*
- No.

你要不要答我不要

You want not want? *Ans.* I not want.

4. I cannot write these three characters.

這三箇字我不會寫

These three piece characters I not can write.

5. I cannot speak Mandarin.

我不會說官話

I not can speak officer talk.

6. I do not want you to come.

我不要你們來

I not want you come.

7. Really that officer is not good.

那箇官實在不好

That officer real is not good.

8. He cannot but be angry.

他不能不生氣

He not can not produce breath.

9. It is not important whether you go or not.

你去不去不要緊

You go not go not want urgent.

10. They say it is not important.

他們說是不要緊

They say is not want urgent.

11. This is an important book.

這是箇要緊的書

This is piece want urgent book.

12. He cannot speak.

他說不出話來

He speak not out words come.

13. I cannot say it, but he can.

我說不上來,他能說上來

I say not up come, he can say up come.

14. It is not that he is unable (to do it), but that he does not know how.

不是他不能,是他不會

Not is he not able, is he not know how.

15. He can speak, but not distinctly.

他會說就是說的不清楚

He can speak, only is speak not clear distinct.

NOTES.

1. The Chinese language is deficient in abstract nouns. The deficiency is made up after a fashion by the use of an adjective and a noun, as in 實話. It is a significant fact that the Chinese language has no proper word by which to express that most important idea "truth."

3. The form of the sentence indicates that the object spoken of is known to the parties.

4. The object of the verb being the principal idea in the sentence, is made its first clause. If it were not desired to lay a little stress on 這三箇字, the sentence might run 我不會寫這三箇字.

6. There is no word in Chinese answering to the word "do" in this sentence.

8. The use of the double negative is much more common in Chinese than in English.

9. The Chinese have a word answering to the word "whether," but it is only used when special emphasis is required. In other cases the statement of the alternatives is sufficient.

12. 來 is often used as an auxiliary verb of direction, and may be joined to any verb containing the idea of motion. See Lesson 10.

13. Both 上 and 下 will take after them as a second auxiliary either 來 or 去. If there be an object it comes between the two auxiliaries, while the negative, if there be one, precedes both. See Les. 31. There is a slight difference in meaning between 說不出來 and 說不上來, the inability expressed in the former being physical, that in the latter intellectual, because of not knowing what to say, or moral, because of not considering the words fit to be uttered.

14. 能 is used to express natural or inherent inability. 會 is acquired ability or skill.

15. This would be more accurately translated, "He can say it, but (the trouble is) his saying of it is not distinct." The thing spoken is supposed to be supplied by the circumstances. In English we represent this by the pronoun "it." 就是 often begins the second clause of a sentence. If this clause is adversative, the 就是 would be translated "but," if following as a natural sequence of the first clause, it would be translated "therefore," "and so," "and thus," or simply "and." Or, it frequently is not translated at all, as in the fifth sentence of the preceding lesson.

16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
字我都會寫	大學的字都會寫嗎答四書的	五官都是甚麼答我說不上來	我慢慢的就會寫	來了兩三個人	他甚麼都沒有	他再三的說他去不	不是你不不會是你很不會	他們兩個人都不能得	他學的慢的	他學的四箇我有五箇	你懂得不懂得	這五個生字都學好了	學生都來了	我不懂得你的話	請先生慢慢的說

VOCABULARY.

慢	... Slow, sluggish. P. 48.
懂得	... To understand.
得	... To get, to attain; to be necessary.
學	... An auxiliary verb. Les. 43.
都	... To learn; to imitate. P. 3.
了	... All; both. Les. 35.
很	... To bring to an end. Sign of past or perfect tense. Les. 7. Auxiliary verb. Les. 88.
四	... Very. P. 37. Les. 15.
五	... Four.
大	... Five.
	... Great; elder; very. P. 4.

懂得	... To understand. Les. 43.
學生	... Pupil, scholar. P. 3.
慢慢的	... Slowly, in course of time.
慢得很	... Very slowly.
了不得	... An exclamation of alarm—when used alone. Awfully—when used after an adjective or a verb.
再三的	... Repeatedly.
五官	... The five senses.
大學	... The Great Learning. See note.
四書	... The Four Books. See note.

ENGLISH EXERCISES.

1. This man cannot understand Mandarin.
2. The two men can both come. (Lit. all can come.)
3. This one is not very good, (but) that is exceedingly good.
4. These two or three men do not understand anything.
5. Neither of them can come.
6. He talks Mandarin very well. (Lit. His officer-talk very good.)

NOTES.

1. Doubling an adverb intensifies it. It is followed in this case by a 的 expressed or understood. In these reduplicated adverbs, the tone of the second is modified. See Les. 19.

2. 得, though commonly an auxiliary, becomes in this collocation an integral part of the verb.

3. 都 always follows the words it qualifies, because it is essentially the summing up of what precedes. 了 is translated by the past or the perfect according to the context. When it ends a clause the sound is frequently contracted in speaking into "la," and the tone becomes indefinite.

7. The use of 得很 after an adjective or adverb, is very common, and is slightly more forcible as an intensifier than a simple 很 before the word thus qualified. 的 is sometimes substituted for 得.

8. 了不得 when used as an adverbial phrase, follows the verb or adjective which it intensifies, with 的 or 得 between as connective. In this case, the 了, being the principal verb and emphatic, retains its original sound and tone. It is here used in the sense of "to end." 得 as an auxiliary verb expresses completion under the aspect of practicability or propriety. With a negative, it strongly

1. Please, Sir, speak slowly.

請先生慢慢的說

Please, Sir, slow slow-ly speak.

2. I do not understand what you say.

我不懂得你的話

I not understand get your words.

3. The scholars have all come.

學生都來了

Scholars all come have.

4. These five new characters are all learned.

這五個生字都學好了

These five piece new characters all learn well have.

5. Do you understand or not?

你懂得不懂得

You understand get, not understand get?

6. He has four, I have five.

他有四箇我有五箇

He has four pieces I have five pieces.

7. He learns very slowly.

他學的慢得很

He learn-ing slow attain extreme.

8. He is distressingly slow in learning.

他學的慢的了不得

He learn-ing slow-ly end not attain.

9. Neither of the two can get anything.

他們兩個人都不能得甚麼

They two piece men all not can get anything.

10. It is not that you are not very competent, but that you are very incompetent.

不是你不是很會,是你很不會

Not is you not very able, is you very not able.

11. He said repeatedly that he could not go.

他再三的說他去不了

He again three-ly said he go not end.

12. He has nothing at all.

他甚麼都沒有

He anything all not have.

13. Two or three men have come.

來了兩三箇人

Come have two three piece men.

14. In course of time I will learn to write.

我慢慢的就會寫

I slow slow-ly just able write.

15. What are the names of the five senses?

Ans. I cannot tell.

五官都是甚麼答我說不上來

Five officers all are what? Ans. I speak not up come.

16. Can you write all the characters in the Great Learning? Ans. I can write all the characters in the Four Books.

大學的字都會寫嗎

Great Learning of characters, all able write ch?

答四書的字我都會寫

Ans. Four Books of character I all able write.

reverses those ideas. Hence 了不得 means literally, "It is impossible to end the untoward circumstances referred to."

9. The Chinese language does not say "neither can," but "both, or all not can."

10. While 很 is translated "very" in this sentence, "very" is not commonly translated into Chinese by 很, since 很 usually conveys the idea of excess.

11. 再三的 is often strengthened by expanding to 再三再四的. The difference might be brought out by translating 再三的 by "repeatedly," and 再三再四的 by "over and over again."

了 is here used as an auxiliary verb. When so used it may be joined to any verb which will take the qualifying idea of completion or possibility. In this sense it retains its original sound and tone. It is most frequently used with a negative, as in this sentence.

12. "Not anything" is the only way to say "nothing."

13. 兩三 is sometimes turned about into 三兩.

14. The 就 marks the progress towards attainment in a way that the English language will not express.

15. The word 都 here calls for an enumeration of the senses, and excludes the idea of a general definition of them.

16. 你 is omitted just before 都. The pronoun is often thus omitted in direct address.

The 大學 or Great Learning is the first book of the Chinese classics, as ordinarily enumerated, and is usually the first to be committed to memory by Chinese school boys. It contains the moral system of Confucius, written out by one of his disciples, and deals largely with the ethics of government.

The 四書 or Four Books of the Chinese classics are the 大學 or Great Learning, the 中庸 or Doctrine of the Mean, the 論語 or Confucian Analects, and 孟子 or the works of Mencius. The whole body of the Chinese classics is conventionally divided into the Four Books and the Five Classics.

13	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
他娘好得了嗎不可答有人說他好不得好	這箇人不識數	兩箇人都不識字	我的母親問師母好嗎	在我們這裏母親叫娘在你們那裏叫甚麼	他不會說這句話	這箇字你認得認得	有幾箇好的有幾箇不好的	他不能去我就自己去	這些字是我親筆寫的	這是他親自來說的	我認得他的母親	這兩句都好說	我自己數不出來	請先生數數幾畫	這箇字是甚麼字母

VOCABULARY.

母	...	Mother.	字母	...	The radical of a character.
數	...	A number.			A letter of the alphabet.
數	...	To count. P. 67.	母親	...	Mother.
幾	...	How many? Several, some. P. 115. Les. 48.	親自	...	In person, personally.
畫	...	A picture; a line; a stroke; to draw or paint. P. 58.	親筆	...	With one's own pen.
自己	...	Self, personally. P. 28; Les. 21.	自己	...	Self.
己	...	Self, own. P. 53.	認識	...	To know, to be acquainted with.
句	...	A clause. P. 94. Les. 42.	認得	...	
親	...	To love dearly; kin; own. P. 10.	識字	...	To be able to read.
認	...	To recognize. P. 20.	師母	...	Wife of a teacher; a lady—used chiefly in the South.
識	...	To know. P. 20.	識數	...	To know how to count.

ENGLISH EXERCISES.

1. My mother can read.
2. I will go in person and call him.
3. These two sentences are not correct.
4. I myself can write these characters.

5. Do you not know your own teacher? (Use 的 after 自己.)
6. These two characters have the same radical. (Lit. is one radical.)

1. What is the radical of this character?

這箇字是甚麼字母

This piece character is what character mother?

2. Please, Sir, count the number of strokes.

請先生數數幾畫

Please teacher count count how many strokes.

3. I cannot count them myself.

我自己數不出來

I self own count not out come.

4. These two expressions may both be used.

這兩句都好說

These two clauses all good speak.

5. I am acquainted with his mother.

我認得他的母親

I recognize get his mother kin.

6. This he came and told me in person.

這是他親自來說的

This is he own self come say-ing.

7. These characters were written with my own hand.

這些字是我親筆寫的

These some characters is I own pen writ-ing.

8. If he cannot go, then I will go myself.

他不能去我就自己去

He not able go, I then self own go.

9. There are some good ones, and some bad ones.

有幾箇好的有幾箇不

Have several piece good () and several piece not

好的

good ().

10. Do you know this character?

這箇字你認得不認得

This piece character you know get not know get?

11. He cannot say this phrase.

他不會說這句話

He not can speak this clause word.

12. For "mother," we here say "niang," what do you say?

在我們這裏母親叫娘你們

At we here mother kin call "niang," you

那裏叫甚麼

there call what?

13. My mother sends her compliments to you.

我的母親問師母好

My mother kin ask teacher mother well.

14. Neither of these two men can read.

兩箇人都不識字

Two piece men all not know characters.

15. This person does not know how to count

這箇人不識數

This piece man not know numbers.

16. Will his mother get well or not? Ans. Some say she will not.

他娘好得了好不了

His mother well get finish, well not finish?

答有人說他好不了

Ans. Have men say she well not finish.

NOTES.

1. For the position and use of the radical, consult Introduction. Pp. xxiv, xxv.

One of the best ways of fixing a Chinese character in the mind is to notice what is the position of the radical with reference to the other part of the character, as also what relation, if any, the meaning of the radical has to the meaning of the entire character. If the other part of the character is already familiar, from having formed a part of some character previously written, it is well to notice whether there is any analogy of sound, either in initial or final between these two allied characters.

2. In looking in a dictionary for a given character under its radical, the guide is the number of strokes in the character, exclusive of the radical. Certain rules are observed in making and counting these strokes, so that it is not always easy to count them correctly. The pupil will often need to call on his teacher for assistance. The proper way to count the strokes of a character is to go over it in the order in which it must be written, which order the pupil will get by watching his teacher write. See Introduction. P. xxvi.

With the word 幾, it is often difficult to distinguish

whether a question is asked or a statement made. In the first case, it means "how many," in the second, "several," or "a few." In some districts, this difference is distinguished by a change of tone, while in others, no change is made.

8. "If" is implied, as is often the case in Chinese. 就 here approximates the idea of "in that case."

10. In the South, 認 is generally used in speaking of knowing how to read.

12. In common speech, 娘 is more generally used than 母親 for the word "mother." This at least is the case in most localities.

13. 問好 is the common form of sending one's respects, even when it is impossible to obtain a reply to the enquiry. It is in good form as a friend or guest is leaving, to request him to ask each member of his family how they are.

14. 都 with a negative, generally becomes distributive.

16. 得 is seldom used in the positive, except when it is desired to affirm in opposition to a negative.

1. All have gone, both men and women.

男女都走了

Male female all depart have.

2. My wife knows a great many characters.

我的女人識許多字

My female man knows very many characters.

3. We and they have no intercourse.

我們和他們沒有來往

We with them not have come go.

4. There are none but women here, men are not allowed to come.

這裏光有女人, 不許男人來

Here only have female men, not allow male men come.

5. They have all gone, only I myself am here.

他們都走了, 光我自己在這裏

They all go have, only I self own am here.

6. To whom do these cash belong?

這些錢是誰的

This some cash is who-se?

7. Please count how many there are of these cash.

請你數數這些錢有多少

Please you count count this some cash have many few.

8. That man has not much money.

那箇人沒有多少錢

That man not have many few cash.

9. He always gets angry when I speak to him.

我和他說他光是生氣

I with him speak, he only is produce breath.

10. Where have those women gone?

那些女人往那裏去了

Those female men towards where go have?

11. Where are you going sir?

先生往那裏去

Teacher proceed where go?

12. Of us few people, no one is acquainted with any other one.

我們幾箇人誰都不認得誰

We few piece men, who all not know who.

13. There are not many people here, only we three women.

這裏沒有多少人, 光有我們

Here not have many men, only have we

三箇女人

three piece female men.

14. My mother does not allow me to go.

我的母親不許我去

My mother not allow me go.

15. He finds fault with whoever reproves him.

誰說他, 他就說誰的不是

Who says him, he then says whose not is.

16. If you do not come down first, I cannot go up.

你不先下來, 我上不去

You not first down come, I up not go.

7. Where number is in question, 有 not 是 is generally used for the verb to be.

8. 多少 though properly an interrogative meaning "how many," when preceded by a negative loses its interrogative force, and means simply many.

9. 說 here means to speak with reference to some affair.

10. Aside from 女人, there are sundry other words for woman, differing in different places.

11. A common salutation when acquaintances meet in the street. It seems to Western people an impertinence, but is in fact simply a friendly greeting, and may be an-

swered very vaguely without giving offense—as "I have a little business" or "I am going to make a call."

12. 誰都不 means "no one" or "no one at all." 誰 here has the sense of "whoever" as is usually the case when 誰 is used twice in the same connection.

14. "To go." The infinitive has no distinctive sign in Chinese. It grows out of the collocation of the words.

15. 不是 not is, i.e., not so, not correct, hence not right; the combination 不是 being used substantively, meaning fault, sin.

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
這兩箇字都寫的不對	你那裏的字有多少字母答有二十六個	我有一千零零九箇錢	我們那裏一千錢是一吊	在你們這裏五百箇錢是一吊	那兩吊五百錢是我自己的	你學會了多少字答有一百上下	我的母親沒有那麼些錢	在那裏有我的二百七十三箇錢	我數了這些錢有四百零八箇	這七十幾箇字我都會寫	四十六箇錢就數了	王師娘有十八箇女學生	他有二十吊錢	我要十二箇錢

VOCABULARY.

二	Two.
六	Six.
七	Seven.
八	Eight.
九	Nine.
十	Ten.
百	Hundred.

千	Thousand.	P. 3.	chian
零	Remnant, fraction.	P. 3.	
吊	A string of cash.	See note 2.	
數	Enough.	P. 10.	qeo
這麼些	This much, so much as this.		
那麼些	That much, as much as that.		
上下	Above and below; more or less.		

ENGLISH EXERCISES.

1. This is not a full string, but only nine hundred and forty cash. (Lit. This not enough one string, only have, etc.)
2. I have not that much.
3. Ten tens make a hundred. (Lit. Ten piece ten is one hundred.)
4. Mine are not enough, I have only one hundred and one.

5. Two and eight are how many? (Lit. Two and (和) eight are (是), etc.)
6. Three times two are how many? (Lit. Three piece two, etc.)

NOTE.—It is a very good exercise to repeat the addition and multiplication tables, till one learns to think numbers in Chinese.

NOTES.

1. The system of counting in Chinese is perfectly regular, having no abbreviations for the multiples of ten. A number before ten shows how many times ten is to be taken, while a number after ten shows how many are to be added to it. The same is true of hundred and thousand. Thus, ten two is twelve, two-ten is twenty, two-ten-two is twenty-two, etc.

There is no fixed rule by which one may always distinguish between the uses of 二 and 兩. In general, it may be said that 二 is used in counting, or applied to denominations, and takes no classifier; while 兩 is used in speaking of persons and things, and usually takes a classifier.

2. 吊 means properly a string of cash, but over the

1. I want twelve cash.

我要十二箇錢

I want ten two piece cash.

2. He has twenty thousand cash (or twenty strings).

他有二十吊錢

He has two tens strings cash.

3. Mrs. Wang has eighteen female pupils.

王師娘有十八箇女學生

Wang teacher mother has ten eight piece girl pupils.

4. Forty-six cash will be enough.

四十六箇錢就穀了

Four ten six piece cash just enough ().

5. I can write all of these seventy odd characters.

這七十來箇字我都會寫

These seven ten come piece characters I all can write.

6. I have counted these cash, there are four hundred and eight.

我數了這些錢有四百零

I count-ed these cash have four hundred fraction

八箇

eight piece.

7. There are there two hundred and seventy-three cash of mine.

在那裏有我的二百七十三

At there have my two hundred seven ten three

箇錢

piece cash.

8. My mother has not that much money.

我的母親沒有那麼些錢

My mother not have that much money.

9. How many characters have you learned?

Ans. A hundred, more or less.

你學會了多少字

You learn know have many few characters?

答有一百上下

Ans. Have one hundred up down.

10. Those two thousand five hundred cash are my own.

那兩吊五百錢是我自

That two strings five hundred cash is my own

己的

self's.

11. With you here, five hundred cash is a string.

在你們這裏五百箇錢是

At you here, five hundred piece cash is

一吊

one string.

12. With us a thousand cash is a string.

我們那裏一千錢是一吊

We there, one thousand cash is one string.

13. I have one thousand and nine of these cash.

我有一千零零九箇錢

I have one thousand fraction fraction nine piece cash.

14. How many letters do you have in your written language. Ans. We have twenty-six.

你那裏的字有多少

You there of characters have many few

字母答有二十六箇

character mother. Ans. Have two ten six piece.

15. These two characters are both incorrectly written.

這兩箇字都寫的不對

This two piece character all writ-ing not correct.

larger part of China, is used to signify a thousand, because a thousand are strung together. Where "small cash" (Les. 3, note 23) are used, five hundred are strung together, and hence called a 吊. In other places, a lesser number is called a 吊. In some parts of Manchuria, as few as one hundred and sixty cash are called a 吊. In these lessons a string is regarded as equal to one thousand.

吊 takes no classifier, being in itself a kind of classifier. The same is true of all nouns indicating denominations.

4. 穀 in the affirmative, is usually followed by 了, which here is simply enclitic.

5. 幾 or 來 following a number, has the sense of "a few over," or as one would say "odd." These words thus used can only follow 十, and indicate an indefinite number, usually less than five.

6. 零 is used whenever a digit is omitted between two significant figures, and usually when two are omitted to-

gether, two 零 are used. This is the uniform practice of mathematicians and accountants.

9. 會 is here used as an auxiliary verb.

10. In the North the round numbers hundred, thousand, etc., do not take 箇 after them as do all other numbers. In the South, these numbers also follow the rule and take 箇 after them.

12. A 在 is understood at the beginning of the sentence.

14. The Chinese word for radical is used by accommodation for the letters of the foreign alphabet. Not understanding the alphabetic structure of foreign languages, the smallness of the number of radicals (letters) excites the astonishment of the Chinese.

15. 都 here referring to only two, must be translated "both," not "all."

1 有話請說
 2 四下都和平
 3 王好，百姓就好
 4 你走你的，我走我的
 5 我光要說一句話
 6 這兩句話那箇說的多
 7 能穀那麼說嗎
 8 少有那麼說的
 9 那句話說不得
 10 不是那麼說的
 11 那是沒有的話
 12 那裏的話
 13 先生來了嗎？答來了
 14 一箇一箇的都走了
 15 你有零錢沒有
 16 你那麼慢，我就等不得

17 你上這裏來，我要問你一句話
 18 他們兩箇人氣的了不得，沒有說和的嗎
 19 答：他們自己和平了
 20 他有氣是我的不是，誰叫我這麼不和氣
 21 東西這麼好，這二兩四錢二實在不貴
 22 答：那箇貴的多了，三兩有零
 23 在你們的會裏是男人多，是女人多
 24 答：有二十多箇男人，有幾十箇女人
 25 我不要他的書，一來紙不好，二來字不清楚
 26 有的是錢，就是沒有學問
 27 那箇姓都的我平很認得
 28 你去不去？答：我先問問我的母親，他叫我去
 29 我就去

VOCABULARY.

四下 On all sides.
 和平 Peace; peaceable.
 百姓 The people, the masses.
 能穀 Can, able.
 一箇的 One by one.
 零錢 Loose cash, change.
 和 To act as peacemaker.

和氣 Mild, peaceable; courteous.
 有零 Having an odd number.
 一來 In the first place.
 二來 in the second place.
 學問 Learning; scholarship.
 都 A capital, a surname—with this meaning the character 都 is read *Tu*.

1. If you have anything to say, please say it.
2. There is peace on all sides.
3. When the king is good, the people will be good.
4. You go your way, and I will go mine.
5. I merely wish to speak a few words.
6. Of these two expressions, which is more frequently used?
7. Can one speak in that way?
8. There are but few who speak in that way.
9. It is not proper to use that expression.
10. It is not said in that way.
11. There is nothing of the kind.
12. It is no such thing.
13. You have come, eh? *Ans.* I have come.
14. One by one all departed.
15. Have you any small change?
16. If you are so slow, I cannot wait for you.
17. Come here, I want to ask you a question.
18. Those two people are awfully angry; is there no peace-maker? *Ans.* They came to a reconciliation themselves.
19. It is my fault that he is so angry; how came I to be so discourteous?
20. Seeing the article is so good, two taels four mace and two candareens is certainly not dear. *Ans.* That one is much dearer, it is over three ounces.
21. Are there more men, or more women in your society? *Ans.* There are some twenty-odd of men, and a few tens of women.
22. I do not want his book; in the first place, the paper is bad, in the second place, the characters are indistinct.
23. Money is the thing he has, rather than scholarship.
24. I am not very well acquainted with that man Tu.
25. Are you going or not? *Ans.* I will first ask my mother. If she lets me go, I will go.

NOTES.

2. 四下, the four dimensions, sides or directions—signifying the space or district adjacent to anything, large or small.

3. 百姓. Originally the number of surnames probably did not exceed a hundred. Those in most common use at the present day, in fact, would not exceed one hundred. The Chinese language abounds in the use of phrases in which round numbers are used in a collective sense.

4. The word “path” or “way” is understood after the two possessives, the meaning being that the two paths differed.

5. This is a common introduction to a tedious explanation. This use of 光 is rather colloquial than elegant.

6. When 多 is used in comparison, it is translated “more” or “most,” according as the objects to be compared are two, or more than two.

7. The word 彀 joined to 能 is much less used in some dialects than in others, and in fact is not necessary in any.

8. 少 here refers to those who speak, a 人 being understood.

9. 不得 does not, like 不上 or 不下 mean inability, but unfitness or impropriety.

10. The noun understood does not here, as in the eighth sentence, refer to those who say, but to the phrase said.

12. This common expression serves as a vigorous denial of any statement. It may be considered as a contraction of, *From whence came these words.*

13. This seeming question is not here used as a question, but as an informal method of greeting.

15. 零錢 refers to cash unstrung, or less than a full string, or to small silver coins—small change.

18. When parties are angry, it is considered a very laudable thing to make peace, and the angry parties will

nurse their wrath in the hope that some one will intervene and so give them an excuse to make peace. In this case no friend intervening, the disputants settled their own difference. 氣 is here used as a verb, changed by 的 into a participial noun.

19. 有氣 differs from 生氣, as being angry differs from getting angry.

誰叫我, etc. This is a lively way of reproaching oneself with the irritating behavior which brought on the anger alluded to.

和氣 a sympathetic or agreeable demeanor. 氣 is frequently added to words expressive of passions or emotions in a sense not unlike our word spirit.

20. Ten candareens (分) make one mace (錢), ten mace make one ounce (兩) or tael. In colloquial, the denomination of the last of a series of compound numbers need not be expressed, the number being understood to belong to the denomination next lower. 有零 here refers to a fractional part of a tael or ounce. 的多, after an adjective or adverb, indicates the comparative degree. It should properly be written 得多, of which it is probably a corruption.

21. When 多 follows words in successive clauses, a comparison of numbers is instituted between the persons or things referred to.

22. 一來...二來 are common forms used in enumerating the points in an argument. The number may be extended *ad libitum*.

23. 有的是 This form of expression is very common, and is used to emphasize the fact that there is abundance of the commodity referred to.

學 what one gains from books: 問 what one gains from inquiry and investigation

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
這箇學生是天天來天天去的	明天要念的書請給我點出句來	這箇飯喫不得我喫不下去	他不給你我就給你	現在念穀了明天再念	這一點飯不穀喫的	這箇飯一點不好喫	你叫他拿來給我	他明天不能再來嗎	這個燈好點	這燈我不會點請你給我點	我拿不了來	現在我要念書給我擎一箇燈來	天要不好	先生喫了飯嗎答喫了

VOCABULARY.

現念... To manifest; now. P. 41.

念... To memorize, to repeat over aloud. P. 21.

燈... A lamp; a lantern.

拿, 擎... To lay hold of; to take, to bring. An auxiliary verb. Les. 11.

點... To light; a dot; a little. P. 19.

給... To give. Les. 25.

明... Bright; evident. P. 7.

天... Heaven; a day. P. 3.

喫... To eat; to drink. P. 6.

飯... Cooked rice; food. P. 6.

現在... Now, at present. Les. 16.

念書... To study, to repeat over and over.

明天... To-morrow.

喫飯... To eat a meal.

天氣... Weather; climate; atmosphere.

天天... Every day, daily.

ENGLISH EXERCISES.

1. The weather is fine.

2. They have all eaten enough.

3. I will come to-morrow.

4. I want to take away (拿去) this lamp.

5. I give him two hundred cash a day. (I one day give him, etc.)

6. I go every day. (Lit. I day day go.)

REVIEW

I. Make sentences in which the subject is plural, the plural being indicated:

1st, by two nouns joined by a connective.

2nd, by a pronoun in the plural.

3rd, by joining words of different meanings to denote a class (as men and women).

4th, by a qualifying adjective (些).

5th, by a numeral and classifier preceding a noun.

6th, by pronouns followed by a numeral and classifier.

II. Using any verb of action, make an affirm-

DRILL

ative-negative sentence questioning:—

1st, the propriety of its performance (using 得).

2nd, the ability to bring such an action to completion (using 上來 and 下去 as auxiliaries).

III. Make a similar question as to ability (using 上來 and 下去, the 上 and 下 being used as principal verbs).

IV. Add a column of figures, stating in Chinese the results of each addition.

V. Perform an example in multiplication, likewise stating the result of each operation.

1. Have you eaten, Sir? *Ans.* I have eaten.

先生喫了飯嗎 答喫了

Teacher eat done rice, eh? *Ans.* Eat done.

2. The weather is going to be bad.

天要不好

Day will not good.

3. At present I want to study, bring me a lamp.

現在我要念書, 給我拏一箇

Now at I want read book, give me bring one piece

燈來

lamp come.

4. I am not able to bring it.

我拏不了來

I bring not complete come.

5. I do not know how to light this lamp, will you please light it for me.

這燈我不會點, 請你給我

This lamp I not can light, please you give me

點上

light up.

6. This lamp is easy to light.

這箇燈好點

This piece lamp good light.

7. Can he not come again to-morrow?

他明天不能再來嗎

He bright day not can again come, eh?

8. You tell him to bring it to me,

你叫他拏來給我

You call him take come give me.

9. This food is not at all palatable.

這箇飯一點不好喫

This piece food one little not good eat.

10. This morsel of food is not enough for a meal.

這一點飯不穀喫的

This one little food not enough eat.

11. We (or you) have studied enough for the present, will study again to-morrow.

現在念穀了, 明天再念

Now at study enough finish, bright day again study.

12. If he does not give to you, I will.

他不給你, 我就給你

He not give you, I then give you.

13. This food is uneatable, I cannot get it down.

這箇飯喫不得, 我喫不下去

This piece rice eat not fit, I eat not down go.

14. Please punctuate to-morrow's lesson for me.

明天要念的書請給我

Bright day want memorise of book please give me

點出句來

point out clause come.

15. This pupil comes and goes every day.

這箇學生是天天來天天去

This piece scholar is day day come, day day go

的

kind.

NOTES.

1. A very common form of greeting, as we say "Good morning." 飯 rice, being the staple food in a large part of China, has come to be used generically for whatever is eaten at a meal, much as bread is used in English, or meat in old English. Uncooked rice is not called 飯 but 米.

2. 天, a contraction for 天氣, in this and similar connections, means weather.

3. Words indicating a definite time stand in the subject, not in the predicate. (See also the seventh sentence of this exercise).

念 strictly speaking does not mean to read, either to oneself or aloud, though frequently so used by foreigners. There is, in fact, no word in the language that really means to read aloud.

Lamp has a special classifier (Les. 100), but it is not always used.

5. 上 is here used, not as a preposition, but as an auxiliary verb.

6. 好 here practically means easy.

8. Chinese readily leaves the object to be supplied, but English requires a pronoun.

For the use of 給 in this sentence, differing from that in the third and fifth sentences, see Les. 25 (subject).

9. 一點 is used adverbially, meaning in the least.

10. In this sentence 一點 is used as an adjective, meaning a little.

13. For 不得 meaning unfitness, see Les. 43.

15. This is a common form for distinguishing a day pupil from a boarder.

1	人人都是要死的
2	這箇中國人不會說外國話
3	他不是外國人，他是本地人
4	在那箇地方中國人不少
5	男女老少都喫好飯
6	這西國紙不喫墨
7	現在沒有錢，過兩天我就給你
8	錢不穀，還多
9	他就是會說大話
10	我的母親還不很老
11	不要緊，這是箇老實人
12	這地方的人沒甚麼大學問
13	有的說這大地是四方的，有的說地
14	中有人
	你這裏是甚麼書，是中國書，是外國
	書，答甚麼書都有，就是中國書多

VOCABULARY.

死 To die, dead, immovable. *sei* Les. 183.
 中 *chung* Middle, medium. P. 8.
 外 Outside; foreign.
 國 *kuo* Country, kingdom. P. 11.
 本 Origin, root; native; own; classifier of volumes of a book.
 地 *di* The earth; the ground; land. P. 5.
 方 *fang* Square; a place; then.
 過 *kuo* To pass by or over; to exceed; to transgress. P. 13. An auxiliary verb. Les. 41.
 還 *huan* To return; to repay; still, yet, even.
 老 *lao* Old; venerable; a term of respect.
 少 *shao* Young; a youth; secondary.

中國 The Middle Kingdom, China.
 外國 } Foreign countries.
 西國 }
 本地 *ku di* Native place; native.
 地方 *di fang* A place, situation.
 一大些 A great many. See note 8.
 大話 *da hua* Boasting.
 老實 *lao shi* Steady, well-behaved, docile; trustworthy.
 大人 *da ren* An official title, His or Your Excellency.
 老娘 or 老老 Maternal grandmother.
 多大 How large?

ENGLISH EXERCISES.

1. Is he not a native?
2. That man is not very steady.
3. What kind of food do you foreigners eat? (Lit. You West Kingdom man eat what rice?)
4. His Excellency Chang is not yet dead. (Lit.

- Chang great man still not [have] die.)
5. What relation is his grandmother to you? (Lit. His old-mother [or old-old] is your what?)
 6. How large a lamp do you want? (Lit. You want how large [多大] of one piece lamp.)

1. All men must die.
人人都是要死的
Man man all is will die ()
2. This Chinaman cannot speak any foreign language.
這個中國人不會說外國話
This Middle Kingdom man not able speak outside kingdom talk.
3. He is not a foreigner; he is a native.
他不是外國人,他是本地人
He not is outside kingdom man, he is native place man.
4. There are not a few Chinese at that place.
在那個地方中國人不少
At that piece earth square, Middle Kingdom man not few.
5. Male and female, old and young, all eat good food.
男女老少都喫好飯
Male female, old young, all eat good food.
6. This foreign paper does not absorb ink.
這西國紙不喫墨
This West kingdom paper not eat ink.
7. I have no money at present; after a few days I will give it to you.
現在沒有錢,過兩天我就給你
Now at not have cash, over two days I just give you.
8. The money is insufficient; it is short by a large amount.
錢不穀,還少許多
Cash not enough; still short very many.
9. He is given to boasting.
他就是會說大話
He just is able speak great words.
10. My mother is not yet very old.
我的母親還不大老
My mother still not great old.
11. No matter; this is an honest man.
不要緊這是箇老實人
Not want urgent, this is piece old real man.
12. The people of this place have no great learning.
這地方的人沒甚麼大學問
This earth square of people not much great learning.
13. There are some who say the earth is square, while others say there are men who live in the centre of the earth.
有的說這大地是四方的
Have of say this great earth is four square kind,
有的說地中有人
have of say earth middle have men.
14. What books have you here; are they Chinese or foreign? *Ans.* We have all kinds of books, but the larger part are Chinese.
你這裏是甚麼書是中國書是外國書
You here are what books, are Middle Kingdom books, are foreign country books? *Ans.* What books all have: just is Middle Kingdom books many.

NOTES.

1. A noun reduplicated stands for its class,—thus 人人 means *every man*, and when 都 is added, means *all men*.

In the construction of this sentence 是 and 的 are closely related to each other. If 是 be used 的 should follow it at the end of the clause, making the construction *all men are those who (or such as) die*, that is, they are mortal. If both words be omitted, the sentence should be rendered, *All men must die*. This connection of 是 with 的 is an idiom of constant occurrence.

2. 西國人是 a little more honorable as a title than 外國人. 外 is the correlative of 中.

3. 本 signifies the one thing that is underneath the wood (木), that is, the root. Hence 本地人是 the one whose root is in the ground, or who springs out of the ground, that is, a native.

6. 不喫墨 does not eat, i.e. absorb, the ink. Good Chinese paper should absorb the ink readily from the pen, yet without any tendency to spread. Foreign paper is too smooth for easy writing with a Chinese pen.

7. The pronoun is omitted in the first clause and supplied in the second, which is a frequent idiom.

8. The expression 一大些 is widely used, but not everywhere current.

9. Here 就 points to the fact that boasting is a special failing of that man.

10. 大 is here an adverb meaning *very*.

11. The 不要緊 at the beginning of this sentence implies that a question has been raised as to whether in the circumstances the person referred to was trustworthy.

老實 frequently has the idea of simple-minded, unsophisticated, and often suggests a want of spirit, or quickness of apprehension. Applied to a horse or donkey it means *gentle*.

13. 有 is here used impersonally, and 的 is added to turn it into a relative clause—there are who say, i.e., some say. The traditional description of heaven and earth is that heaven is round or spherical, and the earth square or cubical. The ignorant masses have long imagined that the earth was hollow and inhabited within.

14. 多 is here used in the comparative, meaning *more*.

- 1 我要坐在這把椅子上
 2 桌子上有兩箇小^{娃娃}兒，還有一張紙
 3 把椅子放在這箇地方
 4 這兩箇^{小人兒}很老實
 5 張先生有三箇孩子，兩箇兒子，一箇女兒
 6 王師娘的孩子，是箇小學生，是箇小女兒
 7 三箇^{娘兒們}都來了嗎
 8 這些錢不好，淨小錢兒
 9 娘兒兩箇淨說外國話
 10 兩張方桌都不大
 11 他的小兒子走了，大兒子還沒走^有
 12 這是念書的桌子
 13 不要大的，淨要小的
 14 不許孩子們在這裏說話
 15 他的孩子多大了

VOCABULARY.

椅	 A chair, a seat.	孩	 A child; a youth.
桌	 A table, a stand.	小	 Small, little; petty; junior. P. 3.
子	 A child, a son; a seed or kernel. An enclitic. Les. 5.	放	 To lay down, to put; to let go; to send forth. P. 16.
兒	 A son, an infant. An enclitic. Les. 5.	淨	 Pure; clean; simply, only. Les. 49.
張	 To extend; a sheet. Classifier of things that have an extended surface.	椅子	 A chair.
把 ³	 Classifier of things that have a handle, or that can be grasped or lifted by the hand.	桌子	 A table.
把 ¹	 To grasp. Instrumental verb. Les. 28.	孩子	 A child.
把 ⁴	 A handle.	兒子	 A son.
		女兒	 A girl; a daughter.
		小人兒	 A child or half grown boy—my little man; a doll.
		把兒	 A handle.

ENGLISH EXERCISES.

1. School has not yet closed. (Lit. Still not loose school.)
2. I cannot lay this article down. (Lit. This thing I lay not down [下].)
3. That little girl took her doll and put it on the chair.
4. This little fellow cannot bring so large a book. (Lit. ... bring not end thus large of one volume book.)
5. This child cannot walk yet. (Lit. ... still not able go [走].)
6. That old woman has nothing to eat.
7. This handle (is) small.

1. I want to sit on this chair.

我要坐在這把椅子上

I want sit at this chair son on.

2. On the table are two dolls and also a sheet of paper.

桌子上有兩箇小人兒還

Table son on have three piece little man son, still

有一張紙

have one sheet paper.

3. Put the chair in this place.

把椅子放在這箇地方

Take chair son put at this piece place.

4. These two children are both very docile.

這兩箇小人兒很老實

This two piece little man-son very old true.

5. Mr. Chang has three children—two sons and a daughter.

張先生有三箇孩子兩個

Chang teacher has three piece child son, two piece

兒子一箇女兒

son-child, one piece girl child.

6. Mrs. Wang, is your child a little boy or a little girl?

王師娘的孩子,是箇小

Wang teacher mother's child son, is piece little

學生是箇小女兒

scholar, is piece little girl son.

7. Have the three women all come?

三箇娘兒們都來了嗎

Three piece mother son - s all come have ch?

8. These cash are not good; they are nearly all small cash.

這些錢不好,淨小錢兒

This some cash not good, only small cash son.

9. Mother and son are constantly talking together in English.

娘兒兩箇淨說外國話

Mother son two piece only speak foreign country talk.

10. The two square tables are both small.

兩張方桌都不大

Two sheet square table all not large.

11. His younger son has gone, but the elder son has not yet gone.

他的小兒子走了大兒子還

His small son child go have, large son child still

沒走

not go.

12. This is the study table.

這是念書的桌子

This is study book of table son.

13. No large ones, only small ones are wanted.

不要大的,淨要小的

Not want large kind, only want small kind.

14. Children are not allowed to talk here.

不許孩子們在這裏說話

Not allow child son-s at this in speak words.

15. How old is this child?

他的孩子多大

His child son how many large?

NOTES.

1 and 2. 在 used as a preposition, is generally followed by a complementary word after the noun, which word may be called a post-position. The most common ones are 上, 下, 裏, 外. See Les. 6. The 在 is sometimes omitted and the post-position used alone, as in the second sentence.

Both 子 and 兒 are added to words to individualize them and mark them as nouns. There is no general rule for determining the use of each. See Les. 5. When 子 is used as an enclitic, the sound is shortened and the tone obscured, while when 兒 is used as an enclitic, the principal word is the one that suffers, its final sound blending with the sound of the 兒, the consonant endings n and ng being also dropped out.

3. 把 is here used as an instrumental verb. Thus used it may sometimes be rendered by *take*, but for the most part need not appear in a free translation. The use of instrumental verbs is a characteristic feature of the Chinese language. See Les. 28.

4. 小人兒 is often facetiously applied to a child or half grown boy; the 兒 being strongly diminutive.

5. 兒子. The 兒 is here used as principal and 子 as its enclitic. The reverse order of combination 子兒 is also used, meaning *seed*, thus giving the idea of sonship as applied to the vegetable world.

6. The term 學生 is sometimes used for a boy, because in China boys only are supposed to go to school. The assumption that this boy when old enough will go to school is a compliment, because it implies that the family is literary.

7. In Pekinese the expression 娘兒們, though plural in form, may be used also in the singular, a curious anomaly.

8. Small cash here means the thin small cash which abound in many parts of China. Though not counterfeit, they are fraudulent, being much lighter than the standard weight of cash. The use of 淨 is of course an exaggeration.

9. 娘兒兩個 is an idiomatic form, meaning *mother and child*, and may refer to a daughter as well as to a son.

The Southern form 母子兩個 is also occasionally used in the North.

10. When a noun takes a qualifying word before it, it generally drops the enclitic for the sake of euphony, but if the qualifying term is double, the enclitic is retained for the same reason—thus 四方桌子, a *four-square table*.

11. 大 and 小 applied to persons more commonly refer to age than to stature.

13. Note how in this and the following sentence the omission of any nominative before the verb really makes both sentences passive.

15. This form of asking the age would not be proper in the case of an adult.

16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
王四他娘的病見好了沒有	你看得見看不見	他在裏頭我在外頭	我實在不明白他說的是甚麼	燈可以放在這箇地方	叫他來見見先生可以不可以	這裏有兩箇錢可以拏去給他	外頭有一箇老頭子要飯喫	先生會看病嗎	對是對就是不	你看看我寫的對不對	你沒有看見我的筆嗎	我的筆你看見了沒有	等一等我就給你一點藥喫	沒有大病就是頭疼	先生今天不好嗎

VOCABULARY.

今	...	Now, at present.	Les 16.
病頭	...	Disease; illness; a defect.	P. 6.
頭	...	The head; top; first.	Les. 47.
疼	...	To pain; to love intensely.	P. 21.
藥	...	Medicine, drugs.	P. 38. Both forms are in common use.
看	...	To see; to regard as; to visit.	
看見	...	To watch, to guard, to tend.	
可以	...	To permit; to be able, can.	Les. 180.
以	...	To take, to use; book style instrumental verb.	Les. 145.

白	...	White; plain; freely, for nothing; in vain.
今天	...	To-day.
看見	...	To see; to perceive.
看看	...	To look at, to examine.
好看	...	Good looking, beautiful.
看病	...	To see and prescribe for a patient.
外頭	...	Outside, without.
老頭子	...	An old fellow.
見見	...	To visit or have an interview with a superior.
可以	...	Can, may; will answer the purpose; a qualified assent.
明白	...	Plain; to understand; intelligent.
裏頭	...	Inside, within.

ENGLISH EXERCISES.

- May I come again to-morrow? (Lit. To-morrow again come, can [可以] not can.)
- The light of the lamp is very white. (Lit. This lamp light, etc.)
- Do you see this light or not? (Lit. This light you see attain perceive, etc.)
- Who is looking after your children? (Lit. Who give you tend [看] children?)
- Is the eldest of the Chang brothers here? (Lit. Chang old great is here, not is here?)
- Please sit down; I will call him. (Please sit down, I go call him one sound.)

NOTES.

2. Pekinese colloquial would here say 腦袋, brain bag, for 頭, a form which in most other places would raise a smile.

4. This sentence might with equal propriety be given 你看見了我的筆沒有.

5. This form of asking the question implies that you probably did see it, or ought to have seen it, and may give offence by hinting that the party addressed has stolen the article.

7. As to correctness it is correct. A form that always prepares the way for an adversative or qualifying clause.

1. Are you not well to-day, Sir?

先生今天不好嗎

Teacher now day not well, eh?

2. I am not seriously ill, only a headache.

沒有大病就是頭疼

Not have great disease, just is head ache.

3. Wait a moment, and I will give you a little medicine.

等一等我就給你一點

Wait a wait, I just give you one little

藥 喫

medicine eat.

4. Did you see my pen?

我的筆你看見了沒有

My pen you s.o perceived not have?

5. Did you not see my pen?

你沒有看見我的筆嗎

You not have see perceive my pen eh?

6. Look and see whether I have written it correctly or not.

你看看我寫的對不對

You see see I writing correct not correct.

7. It is correct, it is true, but rather unsightly.

對是對就是不大好看

Correct is correct, just is not great good see.

8. Do you understand medicine? Ans. I know a little about it.

先生會看病嗎 答會一點兒

Teacher able see sickness, eh? Ans. Able one little.

9. There is an old fellow outside begging.

外頭有一箇老頭子要

Outside head have one piece old head child want

飯 喫

food eat.

10. Here are two cash which you may take and give him.

這裏有兩箇錢可以拏去

This is have two piece cash can take go

給他

give him.

11. Will it be allowable for him to come to see you, Sir?

叫他來見見先生可以不

Cause him come see see teacher can not

可以

can?

12. The lamp may be put in this place.

燈可以放在這箇地方

Lamp can put at this piece place.

13. I really do not know what he says.

我實在不明白他說的是甚麼

I true is not clear white he speak-s is what.

14. He is within, and I am without.

他在裏頭,我在外頭

He is in head, I am out head.

15. Do you see it or not?

你看得見看不見

You see attain perceive, see not perceive.

16. Is the mother of Wang the fourth getting better?

王四他娘的病見好了沒

Wang four his mother's sickness see good () not

有

have?

8. When 點 means a little, it nearly always takes an enclitic, generally 兒.

9. In many localities 頭兒 would be used rather than 頭子. While not specially disrespectful, the term 老頭子 looks strongly in that direction. It is sometimes used humorously, as we say "old fellow."

外頭, like the English word outside, is very broad in its meaning. It may refer to an article, a house, a city, or even a country. Its translation will vary with the object to which it is applied.

要飯 does not simply mean to want food, but to beg for it.

10. 可以 is often used, especially by foreigners, to express a mild form of the imperative, just as in English the imperative is often softened into a potential.

11. 叫 as here used, should not be employed with reference to equals or superiors. In such cases, 請 should

be used instead. 可以 as here used is the prototype of the pidgin English "can do."

12. Or, you may put the lamp here.

13. 明白. It would be difficult to form a combination more expressive of illumination than this one. Sun (日) and moon (月) are united to make bright (明), and to this white is added.

15. 得 as here used expresses the attainment of the perception as opposed to the reverse.

16. The brothers of a family are often designated by adding to the surname a word indicating their place in the family. The eldest is called "old great," and the others are each indicated by the appropriate numeral. In the lower ranks of life this form of address is sufficient. In the higher ranks the appropriate title is added after the numeral.

A woman is usually spoken of as her son's mother. In such cases, a pronoun in apposition is interjected after the name, and the possessive particle which would naturally be used, is generally omitted.

16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
這箇價兒不過是殼本錢	好多花	先生實在要買，可以算九百五就是了	那麼着，我就可以不買	不好，九百錢還太少一點	還是太貴，我給你九百錢就是了	這本書頂少也得一吊一百錢	這箇的，你說頂少要賣多少錢	這幾個錢太少，不敷本錢	我看頂多值八百錢	先生看值多少錢	頂好的，還賣不上這箇價錢	書是好的，價錢也不算多	我看這箇價錢太多	這本書賣一吊二百錢	這本書多少錢

VOCABULARY.

買	... To buy, to purchase.	算	... To count; to estimate; to regard.
賣	... To sell; to betray.	花	... A flower; variegated; to spend (money); raw cotton.
價	... Price, value.	價錢	... Price.
太	... Excessive, too. Les. 24. A term of respect.	本錢	... Cost; capital.
也	... Also, likewise. Les. 12.	這麼着	} ... Thus, then; in this case. Les. 80.
值	... To be worth; value. P. 31.	這麼的	
着	or 著 ... To effect. A common auxiliary verb. Les. 20. Both forms are in use.	那麼着	... Thus, then, in that case.
頂	... The top; to carry on the head; to be equal to; in the highest degree; very.	就是了	... So be it.
		花錢	... To spend money.

ENGLISH EXERCISES.

- | | |
|---|---|
| 1. He has a small business (Lit. has a small buy sell).
2. He is a merchant (Lit. a buy sell man).
3. The price does not cover the original cost. (Lit. Sell price not enough buy price). | 4. This chair is not worth that much money.
5. This white flower is most beautiful (Lit. top good see).
6. This medicine is too dear; my money (is) not enough (to) buy (it). |
|---|---|

NOTES.

1. More literally but less elegantly, *How much is this book?*

4. 的 is joined to 好 to indicate class or quality, according to a very common idiom already referred to.

5. 頂 from 丁, a nail and 頁, the head, means properly

the top, the apex, or pinnacle of anything, and hence comes to mean *superlative*. In order to strengthen and intensify the meaning, the sound is frequently, though improperly, aspirated:—Les. 15. 賣不上, *Sell not up to*, that is, *will not bring or sell for*.

1. What is the price of this book?

這本書多少錢
This volume book many few cash?

2. This book sells for one thousand two hundred cash.

這本書賣一吊二百錢
This volume book sell one string two hundred cash.

3. I think this price is too high.

我看這箇價錢太多
I see this piece price money too much.

4. The book is a very good one, and the price not over high.

書是好的價錢也不算多
Book is good kind, price money also not count much.

5. The very best quality will not bring this price.

頂好的還賣不上這箇價兒
Best good kind still sell not up this piece price son.

6. Well, sir, how much do you think it is worth?

先生看值多少錢
Teacher see worth many few money?

7. I think that eight hundred cash is the utmost that it is worth.

我看頂多值八百錢
I see most many worth eight hundred cash.

8. That is too little. It will not cover the cost.

這幾個錢太少不穀本兒
This several piece cash too few, not enough root son.

9. Well, then, tell me the least you will sell for.

這麼着你說頂少要賣多少錢
This case you say most few want sell many few money.

10. The very least figure for this book is eleven hundred cash.

這本書頂少也得一吊一百錢
This volume book most few also must one string one hundred cash.

11. That is still too dear. I will give you nine hundred cash to close the bargain.

還是太貴我給你九百錢
Still is too dear. I give you nine hundred cash
就是了
just is done.

12. That will not do, nine hundred is still a little too low.

不好九百錢還太少一點
Not good nine hundred cash still too few one little.

13. Well then, in that case I will not buy.

那麼着我就可以不買
That case, I just can use not buy.

14. If you really want to buy, I will put it at nine hundred and fifty.

先生實在要買可以算九百五就是了
Teacher really want buy, can use reckon nine hundred five just is done.

15. All right, I'll give you fifty cash more and buy it of you.

好多給你五十個也買你的
Good more give you five ten piece also buy yours.

16. This price barely covers the cost.

這個價兒不過是穀本錢
This piece cost son not over is enough root money.

6. 先生看
- As you see it, Sir, i.e., in your opinion.*

8. 太 Adding a dot to great (大) makes great greater than it ought to be, that is excessive.

本錢 root money, that is, capital, that which gives rise to and bears the fruit of gain. Chinese salesmen are ever ready to affirm with the utmost recklessness that a given price is less than cost.

9. 這麼着 *Thus, then, in this case.* The final 的 is the 這麼的 ancient and original form, still much used in Central and Southern Mandarin. In Eastern Shantung it is used exclusively, the form 着 not being heard at all. 着 is the more modern form, used in Peking and the North, and also introduced to a considerable extent in the South. The same is true of 的 and 着 following 那麼.

10. 頂少也得 *at the least it will require.* 也 is here used in an idiomatic way for which no rule can provide. It

has approximately the force of *and yet; still*, etc. Its place and use can only be acquired by observation and experience. The Nanking dialect rejects 得 (*tei* in Peking) and substitutes 要, which, however, does not give precisely the same sense.

11. 就是了 at the end of a clause or sentence, expresses the end or decision of a previous hesitation or doubt, and is often difficult of translation—the sense varying continually with the connection.

12. After 好 there should be a short *ah* sound, to set it off from what follows. There is a character for this *ah* and it is sometimes written. The learner will notice, if he listens carefully, that this *ah* sound is used frequently in speaking, and by Chinese teachers in reading, partly as an embellishment, and partly to serve the purpose of punctuation. It is not, however, usually seen in books.

錢 is understood after 個.

1 你會畫畫兒不會畫
 2 那算不得甚麼
 3 少了不賣沒有二價
 4 這是他本人說的嗎
 5 這個東西一個錢也不值
 6 我一箇人兒掙不了
 7 他的病一天好一天好
 8 這裏有甚麼看頭
 9 你的買賣好不好
 10 這箇買賣不上算
 11 他淨寫白字
 12 說也是白說
 13 人好白喫飯嗎
 14 我明明白白的對他說了
 15 對小孩子說話要得說白話

16 不要他的錢白給他就是了
 17 買紙是要白的是要花的
 18 給他藥是白白的他喫不下去
 19 這位老太太很會花錢答可不是嗎
 20 我的零錢都給了一箇老花子
 21 天氣這麼好得病的就少
 22 你淨喫花生就要生病答那不要緊就是得病也好的
 23 這是個老兒他母親疼他了不得
 24 我們三個人的書我的可以他的
 25 好多了頂好的就是你的
 26 這箇要飯的不是個好東西
 你的小孩子有甚麼病答不要緊的病他是出天花現在可是見好了對可了不得我要走了再見

VOCABULARY.

畫兒 *huà er*... A picture.
 看頭 *kàn tóu*... A sight worth seeing.
 上算 *shàng suàn*... Profitable.
 白話 *bái huà*... Simple language.
 太太 *tāi tai*... Wife of an officer or titled gentleman.
 花子 *huā zi*... A beggar.
 生病 *shēng bìng*... To be taken ill.
 花生 *huā shēng*... Peanuts.

143. 老兒 *lǎo er*... A son born when the parents are old.
 老生 *lǎo shēng*... A beggar.
 要飯 *yào fàn*... To have or get the small-pox. [better. Les. 122.]
 出天 *chū tiān*... To appear or seem good or better.
 花好 *huā hǎo*... Good-bye. (Lit. I will see you again.)
 再見 *zài jiàn*... But. (Pekingese.)
 可 *kě*... But. (Pekingese.)

1. Can you paint pictures?
2. That is of no account.
3. We'll not sell for less. ~~Our prices are fixed.~~ Don't have two prices.
4. Did he say that himself?
5. This article is not worth a cash.
6. I cannot bring it myself (alone).
7. He is improving (of his sickness) day by day.
8. What is there here that is worth seeing?
9. Is your business good?
10. This business does not pay.
11. He is constantly writing substitutionary characters.
12. It is quite useless to speak of it.
13. Is it right to eat without giving an equivalent?
14. I told him very distinctly.
15. In speaking to children, it is necessary to use simple language.
16. Do not take his money, just give it to him for nothing.
17. In buying paper do you want (me) to buy white or colored?
18. It is useless to give him medicine; he cannot get it down.
19. This old lady knows how to spend money.
Ans. That is so!
20. I gave all my loose change to an old beggar.
21. With the weather so fine as this, but few are taken sick.
22. If you keep constantly eating peanuts, you will make yourself sick. *Ans.* That's no matter; if I do get sick, I will get well again.
23. This is the child of her old age; his mother is extravagantly fond of him.
24. As to the books belonging to us three, mine are passable, his are much better, but yours are the best of all.
25. This beggar is a good-for-nothing fellow.
26. What is the matter with your child?
Ans. Nothing dangerous. He has the small-pox, but is now getting better. *Response.* The horrors! I must be off! Good bye.

NOTES.

1. The Chinese delight in using the same word successively as verb and noun.

2. This is an expression for condoning an offense, or making light of a trouble.

4. 本 is here used in the sense of *in propria persona*.

5. In the Northern provinces, where one cash counts as two, 大 is frequently used alone for 大錢. This is especially the case with numbers under ten.

6. As an enclitic, 兒 often has a diminutive force; See Les. 5. Added to 人, it depreciates the ability of the person.

擎 is the most general word for *take* or *bring*, but is only properly applicable to things that are taken or held in the hands.

7. 一天好一天 *One (i.e., each) day good (i.e. better) than one day (i.e., the day before)*. In many districts the word 似, *like*, would be inserted after 好 to give the force of the "than."

8. When 頭 is joined to a transitive verb, it means *something to, or worthy of*—as here, something worth seeing.

10. The phrase 不上算, *unprofitable*, corresponds to the English expression "don't pay," and like that expression is more used in the negative than the positive.

11. The Chinese word 白 is somewhat like the English word "blank," derived from the French "blanc" (white). It means *without profit or effect, free*, i.e., without price demanded or given, as a blank (white) ticket, form, or paper is without force or effect. A 白字 is a character used for the sake of its sound in lieu of another which is either unknown or non-existent in the written language. Careless or ignorant writers, who do not know, or cannot recall, the proper character, use another character of a similar sound. Colloquial words which have no corresponding character, are represented in this makeshift way.

12. Literally, *even if you do speak, your speaking will amount to nothing*.

14. Compound adjectives are frequently reduplicated for the sake of emphasis, each word being repeated separately. Les. 107.

15. 白話 is plain simple language, wanting in literary finish, such as uneducated people speak.

17. It is fashionable to write letters on colored paper, which generally has figures of flowers, etc., on it.

18. 老太太 Any aged woman is so designated.

19. 可不是嗎 is a common form of giving an emphatic assent to a statement. The 嗎 is sometimes omitted; in fact, the whole phrase is sometimes contracted into 可不.

20. A beggar is called a 花子, because his ragged garments, especially if wadded, seem like unfolding petals.

22. 生病 refers to acute attacks, not chronic ailments. The name for peanuts differs in different localities, in some places being called 落花生, in others 長生果.

得病 Literally, *get sick*. The reverse of 好了 would be 好不了, which is the common form of saying a disease is incurable, or a patient beyond hope.

23. 疼 is analogous to our word "tender," that is the emotion is so intense as to be allied to pain.

24. The last clause is put in inverted order for emphasis and rhetorical effect.

25. To call a man "a thing" is the height of disrespect, and when preceded by 不好, as here, amounts to reviling.

26. The 天 is frequently omitted from the name of small-pox. This disorder is said to 出 or come out as flowers do, and is regarded as one of the necessary experiences of human life, hence the use of the term 天 implying that it is ordered of Heaven. The disease is not regarded as infectious, and in its milder forms is not considered as worthy of much notice. 再見 analogous to "au revoir," is a common form used by a guest when leaving. If one knows when the next meeting will take place, the time is added.

15 我們這裏煤氣燈叫自來火燈
 14 這把椅子是甚麼木頭做的
 13 木頭太貴，不要多買
 12 這箇小白爐子現在用不用
 11 我還要用喫藥不用答不用再喫
 10 了就來
 9 他在外頭做甚麼答他買火燒去
 8 學生爲甚麼不來上學呢
 7 這箇木頭不好做甚麼，不過好燒
 6 你叫他快快的上這裏來
 5 煤不穀，可以再拿一點來
 4 這箇爐子實在不好燒
 3 飯多會兒好了我們就喫
 2 現在可以生火做飯
 1 火爐裏沒有火，可以給我生一點

VOCABULARY.

火... Fire; anger; fever. P. 19.
 爐... Stove, furnace. P. 20.
 做... To do, to act; to make. P. 16.
 燒... To burn; to kindle; to roast. P. 19.
 煤... Coal. P. 97.
 木... Wood, wooden.
 快... Glad; quick; sharp. P. 13.
 爲... Because; for, on account of. P. 44. Les. 77.
 呢... Sign of indirect question. P. 44, and Les. 89.

用... To use; to require, to need. P. 5.
 火爐... A stove, a furnace.
 爐子...
 多會兒... When, at what time.
 木頭... Wood. Les. 47.
 火燒... A hard unleavened biscuit.
 上學... To go to school.
 爲甚麼... For what reason? why?
 煤氣燈... A gas-light.
 自來火燈...

CONVERSATIONAL REVIEW DRILL.

Doctor. Is your child better to-day? (To-day your child's sickness see good, etc.)
 Mother. He never improves at all. (His sickness old good not end.)
 Doctor. Did he take the medicine that I gave him the other day? (I that ~~one~~ day give of.)
 Mother. He took (ate) just a little bit (eat did one little little ~~see~~) and then did not take any more (just not eat).
 Doctor. (to mother). I will give it to him myself. (I own self give him eat.)
 Doctor (to child). I want you to take this medicine and eat it all up and be done with it (... all eat down go, just is end).
 Child. I won't eat (I not eat) that medicine;

it doesn't taste a bit good (one little not good eat).
 Doctor. Whether it tastes good or not (good eat not good eat) is no matter; but it is some matter whether you get well of your sickness or not. If you will take it nicely (you good good son of eat) I will give you a picture.
 Child. Give me the medicine. I will take it myself (self own eat).
 Doctor. All right (可以), but do not (可是不) eat it slowly. Take it all down in one swallow (one breath all, etc.) and it will not be so bad to take (also not thus not good eat). That is a very good (top good of) child.

1. There is no fire in the stove; you may kindle a little for me.

火爐裏沒有火可以給我生

Fire stove in not have fire, can give me produce

一點

one little.

2. You may now make a fire and get the dinner.

現在可以生火做飯

Now at can produce fire do rice.

3. Whenever the food is ready, we will eat.

飯多會兒得了我們就喫

Food many meet-son finish eat, we just eat.

4. This stove is suitable for burning coal, but not for burning wood.

這箇火爐好燒煤不好燒

This piece fire stove good burn coal, not good burn

木頭

wood head.

5. Truly this stove will not draw.

這個爐子實在不好燒

This piece stove truly not good burn.

6. The coal is not sufficient, you may bring some more.

煤不彀可以再拏一點來

Coal not enough, can again bring one little come.

7. Have him come here quickly.

你叫他快快的上這裏來

You cause him quick quick-ly proceed here come.

8. This wood is good for nothing, it is only fit to burn.

這個木頭不好做甚麼不過

This wood head not good do anything, not over

好燒

good burn.

9. Why do not the scholars come to school?

學生爲甚麼不來上學呢

Scholars because what not come go school, ch?

10. What is he doing? *Reply.* He has gone to buy biscuits. He will be here directly.

他在外頭做甚麼答他買火燒

He at outside do what? *Ans.* He buy fire burn

去了就來

go () immediately come.

11. Is it still needful for me to take medicine? *Ans.* It will not be necessary to take any more.

我還用喫藥不用答不用

I still use eat medicine, not use? *Ans.* Not use

再喫

again eat.

12. Do you require this little asbestos stove at present?

這箇小白爐子現在用不用

This piece little white stove son now use not use!

13. Wood is too dear, do not buy much.

木頭太貴不要多買

Wood head too dear, not want much buy.

14. Of what kind of wood is this chair made?

這把椅子是甚麼木頭做的

This grip chair is what wood head make of?

15. Gas lamps we here call "spontaneous fire lamps."

我們這裏煤氣燈叫自來火燈

We here coal gas lamps call self come fire lamp.

NOTES.

1. Fire is joined with *stove* for the purpose of defining it. Les. 51. In some places 爐子 is used in preference to 火爐, as in the fifth sentence.

2. In Peking 弄 (here read *lung*) 火 is used for *kindle a fire*, but 生火 is the more widely used form. Southern Mandarin says 弄飯 not 做飯.

3. 得 in the sense of *ready*, is much used in Pekingese, but is not current in Central and Southern Mandarin. 多會兒 like its English equivalent "when," may be interrogative or not. Which it is, depends on the context.

4. In this sentence, 好燒 means that the stove is adapted to burning wood. In the fifth sentence, it means that the stove burns well, that is, *draws well*, and in the eighth, it means that the wood is only fit to burn.

7. In this and the ninth sentence, 上 is used as a verb meaning to go, or to come.

8. 不好做甚麼 means not good (with which) to do anything, that is, *useless*.

9. 上學 means to go to school either in general or in particular, the latter being the meaning here. In Southern Mandarin 進館 is used in preference to 上學.

10. 做甚麼 is here used in quite a different way from the same words in the eighth sentence, and should be spoken in a different way, which can be best learned from a teacher. 甚麼 is used interrogatively, which was not the case in the eighth sentence.

火燒 being baked in an oven, cannot be made in ordinary Chinese families who cook entirely in a kettle. They are made and sold by bakers.

13. A 小爐子 is a small portable furnace in which charcoal is burned. They are usually made of clay and burned. The white ones are made of asbestos. They are much used to heat water for making tea, and for small cooking.

15. The proper name for gas-light is 煤氣燈, but in Shanghai the people have dubbed the gas-light 自來火燈 *spontaneous fire lamp*. The name was doubtless suggested by the name given to hydrant water 自來水 *spontaneous water*.

15 開就關不上
 14 這箇門實在氣死人，一關就關不開。
 13 在天堂沒有生病的
 12 他的名聲實在不好
 11 這個房子太小，四個人住不開
 10 你別不要，放在我的桌子上
 9 看門的住在甚麼地方，答在門房內
 8 做飯的人叫廚子
 7 你的孩子叫甚麼名字，答他叫四兒
 6 今天沒有別人來嗎
 5 他們兩個人在書房裏念書
 4 來了客，快快的去開門
 3 外國人的廚房都有做飯的火爐
 2 客堂的椅子不穀數
 1 會堂的三箇門都關了

VOCABULARY.

堂門關 ... A hall; a judgment seat. P. 3.
 客 ... A door, a gate. P. 3.
 客 ... A pass; to shut; to concern; a suburb. P. 26.
 客 ... A guest; a stranger. P. 19.
 廚 ... A cook house, a kitchen.
 房 ... A house, a room; an office.
 開 ... To open; boiling; to begin. P. 6.
 別 ... An auxiliary verb:—Les. 74.
 別 ... Other; different.
 別 ... Do not, you must not. Les. 82.
 叫 ... This distinction of tone is only prevalent in some places.
 名 ... Another form of writing 叫.
 名 ... Given name; reputation. P. 14.

住 ... To dwell; to stop. P. 15.
 會堂 ... A church building, a chapel.
 客堂 ... A parlor, a drawing room.
 廚房 ... A kitchen.
 書房 ... A school room; a study.
 名子 ... Given name.
 廚子 ... A cook.
 看門的 ... A gate keeper.
 門房 ... A gate house.
 房子 ... A house; a room.
 名聲 ... Reputation, fame.
 天堂 ... Heaven,—a term introduced into China by Buddhism. P. 93.
 氣死人 ... Dreadfully provoking.

ENGLISH EXERCISES.

Servant. May I go out? (出去可以, etc.)
 Master. What do you want to go out for?
 Servant. I want to do some shopping (buy things).
 Master. What do you want to buy?

Servant. There is not enough coal for use in the kitchen (kitchen of coal not enough burn of) (and) I also want to buy some other things.
 Master. You may also buy some flower-seeds (花子兒) for me.

1. The three doors of the chapel are all shut.
會堂的三个門都關了
Meet hall's three piece doors all shut ()
2. The parlor chairs are not sufficient.
客堂的椅子不敷數
Guest hall's chairs not sufficient number.
3. In all the kitchens of foreigners, there are cooking stoves.
外國人的廚房都有做飯的火爐
Outside country men's cook house all have do rice's fire stove.
4. A guest has come, go quickly and open the door.
來了客快快的去開門
Come have guest, quick quick-ly go open door.
5. They two are in the school room studying.
他們兩個人在書房裏念書
They two piece men at book room in study book.
6. Has no other person come to-day?
今天沒有別人來嗎
To-day not have other man come, eh?
7. What is your child's name? Ans. He is called Number Four.
你的孩子叫甚麼名字答他
Your child call what name son? Ans. He call four son.
8. The man who cooks is called a cook.
做飯的人叫廚子
Do food's man call cook son.
9. Where does the gate-keeper live? Ans. In the gate house.
看門的住在甚麼地方答在門房
See gate's lives at what place? Ans. At gate house.
10. Do not put it on my table.
你別放在我的桌子上
You do not put at my table on.
11. Do not ask too much.
你別要錢太多
You do not want cash too many.
12. This house is too small; four persons cannot live in it.
這個房子太小四個人住不開
This piece house son too small, four piece men live not open.
13. His reputation is certainly bad.
他的名聲實在不好
His name sound certainly not good.
14. There are no sick in Heaven.
在天堂沒有生病的
At Heaven hall not have produce sick kind.
15. This door really angers a body to death; Once get it open, and it will not shut; once get it shut, and it will not open.
這個門實在氣死人一開就開不開一開就關不上
This piece door really anger death man, once shut, then open not open, once open, then shut not up.

NOTES.

1. A church is not commonly called a 會堂 by the general public, but rather a 教堂, or *Sect hall*.

2. 敷數 may mean as translated above, or it might with equal propriety mean that one of the chairs normally belonging in the parlor is wanting.

3. The Chinese do not cook in stoves, but in a large kettle set in brick. A family usually does its cooking in one such kettle. Their method of cooking, though inconvenient, is exceedingly economical of fuel.

4. 了 here gives the force of a perfect tense. The inversion of the first clause makes 來 the emphatic word, and also serves to indicate that the guest was unexpected. 客來了 would mean, "The guest has come."

7. 名字. Chinese teachers generally incline to write 名字 and explain that 名 and 字 are different, the first meaning name proper, and the second, style or title. In the present case, however, the idea was only to ask the name. A child, in fact, would not have any title or 字. This way of inquiring the name is suitable only in case of a child. Children are often designated by numbers (二個, 三兒, 四兒, etc.) rather than by an individual name.

8. The 人 might be omitted from this sentence without detriment to style or meaning.

9. The 住 might be placed at the end of the sentence with equal propriety, and little or no change of meaning. 看門的. When 的 is added to a verb and its object, it indicates the agent, corresponding to the English termination *er*.

11. 別 is a colloquial word for expressing a strong prohibition. It is a modern term which as yet has only to a limited extent penetrated Southern Mandarin.

12. In the North 房子 commonly means a house rather than a room, while in the South the reverse is true.

開 is added as an auxiliary to such verbs as will take the qualifying idea of opening, spreading out, etc. Les. 72. The idea in this sentence is that there is not room for four men to spread or dispose themselves.

14. 的 turns the preceding words into a relative clause, —those who are sick, that is, sick people.

15. 氣 is here used as a transitive verb, and 死 is added as an intensive—a common form of exaggeration. Les. 183. 人 is added to generalise the idea, a very common and important idiom. See Les. 52. In 開不開, the first 開 is principal verb, and the second an auxiliary.

1 我在道上看見了他
 2 你知道他甚麼時候要來呢
 3 這箇事情一點情理沒有
 4 爲甚麼不等到時候喫飯呢
 5 查書底下有一張紙
 6 兩吊二百錢你到底賣不賣
 7 二千二百錢你到底賣不賣
 8 不關事這箇時候去還可以
 9 先生在講書堂講道理
 10 這箇字你不會講嗎
 11 那關甚麼事等我給你說說就好了
 12 這箇事情到底就是不好
 13 這箇事情了不了
 14 這箇地方有會堂沒有
 15 說到那裏做到那裏
 做死人燒的椅子桌子甚麼的
 木頭的是紙的

VOCABULARY.

道 *dào* ... A road; doctrine; to speak. P. 9.
 時候 *shíhòu* ... Time; a season; an occasion. P. 8.
 知 *zhī* ... To know; knowledge, wisdom. P. 9.
 事 *shì* ... Affair; business, employment. P. 8.
 情 *qíng* ... Affection; circumstance, fact. P. 9.
 理 *lǐ* ... Reason; a principle; to regard. P. 9.
 到 *dào* ... To arrive at; to go or come to. Auxiliary verb. Les. 76. [draft. P. 15].
 底 *dǐ* ... The bottom; beneath; the original.
 講 *jiǎng* ... To explain; to preach; to make a bargain. P. 21.
 時 *shí* ... Time, point of time.

知 *zhī* ... To know.
 道 *dào* ... Affair, business.
 情 *qíng* ... Reason; right; common sense.
 理 *lǐ* ... To matter; of consequence.
 關 *guān* ... At last, in the end.
 事 *shì* ... Preaching place, church, chapel.
 到 *dào* ... And what not.
 底 *dǐ* ... And the like.
 講 *jiǎng* ...
 甚 *shén* ...
 麼 *me* ...
 的 *de* ...
 等 *děng* ...

天 *tiān* ... All the world; the Chinese Empire.
 下 *xià* ... Outside of.
 以 *yǐ* ... Previous to.

ENGLISH EXERCISES.

Chinaman. What did you two (你們二位) come to China for?

Foreigner. We came here to preach the doctrine (explain doctrine come of).

Chinaman. What is the doctrine of you foreigners?

Foreigner. This is not a doctrine for foreigners, (but) for all the world (is heaven beneath men of doctrine).

Chinaman. We Chinese have the doctrine of Heaven and Earth, what doctrine can there be outside of this? (這以外還有, etc.)

Foreigner. There is a being who was before heaven and earth (有一位是天地以先). All the people in the world are his children (heaven beneath of men all are his sons daughters). What we preach is the doctrine of this being. (We preach of just is this one person of doctrine.)

NOTE. 這以外. 以, preceding a preposition of direction, place or time, as 裏, 外, 上, 下, 先, 後, etc., and following a noun or pronoun, serves to link the direction, etc., with the object under discussion, which is used as a point of departure.

1. I saw him on the road.
我在道上看見了他
I at road on saw perceived him.
2. Do you know at what time he will come?
你知道他甚麼時候要來呢
You know way he what time period will come eh?
3. There is no reason at all in this affair.
這個事情一點情理沒有
This piece thing circumstance, one little affection reason not have.
4. Why not wait till the proper time to eat?
爲甚麼不等到時候喫飯呢
For what not wait until time period eat rice, eh?
5. There is a sheet of paper beneath the book.
在書底下有一張紙
At book beneath under have one sheet paper.
6. Will you finally sell for two thousand two hundred cash?
兩吊二百錢你到底賣不賣
Two strings two hundred cash, you to bottom sell not sell?
7. No matter, if you go now it will still do.
不關事這個時候去還可以
Not concern affair this piece time period go still can.
8. The teacher is in the chapel preaching.
先生在講書堂講道理
Teacher at explain book hall explain doctrine reason.
9. Can you not explain this character?
這個字你不會講嗎
This piece character you not can explain, eh?
10. What does that signify? I will speak a word for you, and then it will be all right.
那關甚麼事等我給你說
That matters what thing? Wait I for you speak.
說就好了
speak, then good end.
11. After all, this is a bad affair.
這個事兒到底就是不好
This piece thing son to bottom just is not good.
12. There is no solution to this affair.
這個事情了不了
This piece thing circumstance end not end.
13. Is there a chapel in this place?
這個地方有會堂沒有
This piece place have meet hall not have?
14. Do what you say you will.
說到那裏做到那裏
Say to where, do to where.
15. The chairs, tables, etc., that are burned for the dead, are not made of wood but of paper.
爲死人燒的椅子桌子甚麼的不是木頭的是紙的
Because dead men, burn of chair son, table son what of, not is wood-head-en, is paper-en.

NOTES.

1. The fact that 了 is here the sign of the past tense, is emphasized by its being placed after the verb and before the object. If placed at the end, it would serve partly as a tense particle, and partly as a euphonic ending. The position of 了 as tense ending is not fixed, but as a euphonic particle it always comes at the end of a clause.

3. 情 has two very different senses, which are both exhibited in this sentence. In 事情 it means circumstance or outward condition. In 情理 it means the natural affections, so that 情理 means the reason controlled by the affections or moral sentiments, thus giving the idea of a moral rule.

4. 時候 here means the regular or appointed time.

6. 在...底下 may be regarded as a compound preposition with its object interjected into the midst of it.

8. The sentence assumes that two thousand two hundred cash had already been spoken of and offered.

7. The person addressed evidently supposed that the opportunity had been lost.

8. The way in which 先生 is here used implies that the speaker stood in some near relation to the person referred to, such as wife or pupil. The term for chapel or church varies in different places—in some places it is 講書堂, in others 講堂 and in others 會堂.

11. 事兒 is colloquial and slightly depreciative. 不好 as here used may mean either *not right* or *hard to manage*.

12. The first 了 is used as a verb meaning *to end*, *arrange* or *settle*. The second is used as an auxiliary verb. Les. 88.

14. A common saying in very idiomatic Chinese. A fuller translation would be, *Whatever you say you will do, that do*. A briefer translation would be, *Keep your word*.

15. 的 when added to nouns of material, turns them into descriptive adjectives, corresponding to the English termination *en*, in such words as *wooden*. The Chinese are accustomed to make large burnings for the dead, consisting not only of chairs and tables, but also houses, horses, carts, sedan chairs, servants, etc. They are made of paper over a light frame work of corn-stalks.

15 我幾時見他多會兒
14 禮拜堂幾時開門講道理呢
13 我先病了以後師娘也病了
12 他現在外頭作官
11 昨天說的今天就不算嗎
10 有好些日子我沒看見你
9 前天來了一位女客你知道嗎
8 打鐘的時候都要來作禮拜
7 不能去
6 我打算明天下午去不知道能去
5 這禮拜三放學到下禮拜二再上學
4 過四天是禮拜張先生要開門講書
3 師娘後天去到大後天我也去
2 他在前頭我在後頭
1 先生先打了我後來也打了他
目頭出來了我們就走

VOCABULARY.

日 *ri*... The sun; a day; an appointed time.
後 *hòu*... After in time or place; behind; next. P. 33.
打 *dǎ*... To strike, to beat; to do; to fight; to put. Les. 124.
前 *qián*... Before, former in time or place; previous; in presence of. P. 41.
禮 *lǐ*... Ceremony, rite; propriety. P. 3.
拜 *bái*... To worship, to do obeisance; to pay a ceremonial visit.
鐘 *zhōng*... A bell; a clock.
作 *zuò*... To do; to act as; to make. P. 28.
昨 *zuó*... Yesterday. Les. 16.
半 *bàn*... Half; to divide in half.
日頭 *ri tóu*... The sun.
後來 *hòu lái*... Afterwards, henceforth.
前頭 *qián tóu*... In front; previously.
後頭 *hòu tóu*... Behind; afterwards.

後天 *hòu tiān*... Day after to-morrow.
後日 *hòu rì*...
大後天 *dà hòu tiān*... Two days hence.
大後日 *dà hòu rì*...
禮拜 *lǐ bài*... Worship; a week; the Sabbath day.
明日 *mín rì*... To-morrow.
打算 *dǎ suàn*... To plan; to purpose.
打鐘 *dǎ zhōng*... To ring a (hung) bell.
前天 *qián tiān*... Day before yesterday.
昨天 *zuó tiān* or 昨日 *zuó rì*... Yesterday.
今天 *jīn tiān* or 今日 *jīn rì*... To-day.
現今 *xiànzài*... Now, at present.
以後 *yǐ hòu*... Afterwards.
幾時 *jǐ shí*... When.
幾時... 幾時... When... then.
不多會兒 *bù duō huìr*... After a little while. *mòu de hǎo jǐ*

ENGLISH EXERCISES.

One day (have one day) I saw at the west suburb (I at west suburb 西關 saw) a little child sitting on the very top of the house (sit at house top 頂 on). In a little while an old lady came out and said "Lao-erh, don't sit there, come right down (quick quick-ly down come); do you want to kill yourself?" (你要作死嗎) (But)

the child did not come down. So she said (she just said) "Dinner is ready (rice finish [or good] end); come quickly and eat your dinner." Then the child came down, and the mother and son went inside and shut the door.

NOTE.—老兒 is a name frequently given to a 老兒子 or son of one's old age.

1. When the sun has risen, we will go.
日頭出來了我們就走
Sun head out come finish we just go.
2. The teacher first whipped me, and then whipped him also.
先生先打了我後來也打了他
Teacher before whip have me, after come also whip have him.
3. He was in front and I was behind.
他在前頭我在後頭
He at front head, I at rear head.
4. My wife will go day after to-morrow, and I the day after that.
師娘後天去到大後天我也去
Lady after day go, arrive great after day I also go.
5. Four days hence will be the Sabbath; Mr. Chang will open the doors and preach.
過四天是禮拜張先生要開門講書
Past four days is ceremony worship; Chang Mr. will open door explain book.
6. This Wednesday school closes, and opens again next week on Tuesday.
這禮拜三放學到下禮拜二再上學
This ceremony worship three loose school, come after ceremony worship two again go school.
7. I plan to go to-morrow afternoon, but do not know whether I can go or not.
我打算明天下半年去不知道能去不能去
I strike reckon to-morrow after half day go, not know can go not can go.
8. When the bell rings, let all come for worship.
打鐘的時候都要來作禮拜
Strike bell's time all want come do worship.
9. Do you know that a lady guest came day before yesterday?
前天來了一位女客你知道嗎
Before day come have one person woman guest, you know eh?
10. I have not seen you for a long time.
有好些日子我沒看見你
Have good some day son I not see perceive you.
11. Do you repudiate to-day what you said yesterday?
昨天說的今天就不算了嗎
Yesterday say-ing to-day just not count () eh?
12. He is absent from home at present, filling an official position.
他現在在外頭作官
He now now at outside do officer.
13. I first took sick and afterwards my wife took sick.
我先病了以後師娘也病了
I first sick was, afterwards lady also sick was.
14. When is the chapel opened for preaching?
禮拜堂幾時開門講道理呢
Ceremony worship hall when time open door explain doctrine reason eh?
15. I will beat him the first time I see him.
我幾時見他幾時要打他
I when time see him, when time will beat him.

NOTES.

1. The phrase 日頭出來 is sometimes used of the sun coming out from behind the clouds, but in this sentence could only refer to the sun coming up from beneath the horizon.

4. It would seem as if 後日 ought to mean to-morrow. It starts, however, from to-morrow, and so means the day after to-morrow. The same rule holds with reference to 前 in the ninth sentence. The addition of 大 adds another step, giving a term for which we have no equivalent—the day previous to the day before yesterday, and the day subsequent to the day after to-morrow.

5. A 日 is understood after 禮拜. This is the common method of designating the Sabbath, though 日 or 天 may sometimes be added.

6. 禮拜 being the Sabbath, 禮拜一 is Monday, 禮拜二 Tuesday, etc. This terminology was introduced by the Roman Catholics. 上 and 下 are used with reference to weeks, months, and years, but not of days.

7. 打算 To strike a count or estimate, that is, to plan. 打 has a great variety of highly idiomatic uses. Les. 124.

8. The Chinese language has no word corresponding to our word "when." It is commonly expressed in one of two ways, either by the use of 時候, as in this sentence, or by a 了 in the first clause, and a 就 near the beginning of the second clause, as in the first sentence. Large bells are rung by striking with a hammer or mallet, not by swinging in a yoke. 作禮拜 is a phrase of foreign coinage.

11. 昨 is only used of days, as its composition would indicate. The corresponding term 明 is used, however, of years, but not of weeks or months.

12. 現今 means substantially the same as 現在, but is not as much used. It is taken here to avoid the repetition of 在. 外頭 does not here mean outside or out of doors, but away from home.

16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
 你看錯了的意思
 他有意思明天來聽道理
 我看這箇法子很好，必能行
 我寫中國字一點不得法子
 我去不行，^{還是}得你自己去
 不是你說錯了，是我聽錯了
 我聽說先生要買房子
 他的意思不錯，就是說不出來
 師娘叫你，你該快一點去
 我該他兩吊錢是不錯的
 誰好意思再去見他呢
 這箇算不得我的錯
 他這一說把我氣的了不得
 他的名兒你記得不記得
 你這箇事情到底叫我忘記了
 你這箇孩子太不聽話，沒有法子，必得打

VOCABULARY.

錯 <i>cuo</i> ... A mistake; to be wrong. P. 10.	意思 ... Meaning; idea; intention.
意 <i>yi</i> ... Meaning, thought, purpose, idea. P. 11.	法子 ... A method, an expedient.
思 <i>si</i> ... To think, to consider.	得 ... Must; it is necessary. Les. 104.
聽 <i>ting</i> ... To hear, to listen, to understand. P. 5.	說錯 ... To speak or state incorrectly.
法 <i>fa</i> ... A law; a method, an art. Les. 103.	聽錯 ... To misunderstand.
必 <i>bi</i> ... Certainly will; must. Les. 13.	好意思 ... To have the face, to feel a thing becoming.
行 <i>hang</i> ... To go; to do, to act; to answer or serve. P. 28.	記得 ... To remember.
該 <i>gai</i> ... To owe money; ought. P. 10.	忘記 ... To forget.
記 <i>ji</i> ... To remember; to record. P. 19.	打開 ... To open.
忘 <i>wang</i> ... To forget; to neglect. P. 18.	以後 ... Afterwards, hereafter, in future.
看錯 <i>kan cuo</i> ... To mistake, to be mistaken.	

ENGLISH EXERCISES.

Son. This morning Teacher Wang gave me a very severe beating (took me whip of pain attain end not get).

Father. Served you right! (該) Why did you not mind him? (hear his words).

Son. It was not that I did not (not is I not) mind him. I only opened (whip open) my book.

Father. When he was hearing your lesson (hear your book), why did you open your book?

Son. There was a character that I had forgotten. (I have one piece character cause me forget did.)

When you were a little boy (you little of time) didn't you too sometimes forget your lesson (not is also have time forget did [了] your book)?

Father. To occasionally (有時) forget is inevitable (not possible not have of affair), but you ought not (可是你不該) at that time to open your book and look. Hereafter (以後) you must remember not to look in your book at the wrong time (not is time period not see your book).

Son. I did wrong (I recognize my error), I will not do so again. (I again not thus do.)

1. He mistook my idea.

他看錯了 **我的意思**
He see mistake have my meaning think.

2. He has an idea of coming to-morrow to hear the doctrine.

他**有**意思 **明天**來聽道理
He has idea thought to-morrow come hear doctrine.

3. I consider this a very good plan; it will certainly answer.

我看這箇法子很好 **必**
能行
I see this piece method son very good, certainly can do.

4. I cannot get the art of writing Chinese characters.

我寫中國字一點不得法
兒
I write Chinese characters one little not get method son.

5. For me to go will not answer; it will be necessary for you to go yourself.

我去不行 **必**得你自己去
I go not do; certainly must you self go.

6. It was not that you spoke incorrectly, but that I misunderstood.

不是你說錯了是我聽錯了
了
Not was you speak mistake did, was I hear mistake did.

7. I hear that you want to buy a house.

我聽說先生要買房子
I hear say Teacher want buy house.

8. His idea is correct, only he cannot express it.

他的意思不錯就是說不出來
His idea thought not wrong, just is speak not out come.

9. When the lady calls you, you ought to move promptly.

師娘叫你你該快一點去
Lady calls you, you ought quick one little go.

10. That I owe him two thousand cash is a fact.

我該他兩吊錢是不錯的
I owe him two thousand cash is no mistake ().

11. Who would have the face to go again to see him?

誰好意思再去見他呢
Who good idea thought again go see him, eh?

12. This cannot be regarded as my mistake.

這箇算不得我的錯
This piece reckon not get my mistake.

13. By speaking thus, he excited my anger to the highest pitch.

他這一說把我氣的了不得
He this one speak, take me angered end not get.

14. Do you or do you not remember his name?

他的名兒你記得不得
His name, you remember get not remember get.

15. After all, I forgot this affair of yours.

你這個事情到底叫我忘記了
You this piece affair, at end call me forget remember did.

16. You (naughty) child! You are too disobedient! There is no way but to whip you.

你這箇孩子太不聽話沒有法子必得打
You this piece child, too not hear word, not have method son, certainly must whip.

NOTES.

4. To give the full force of 一點, would require the insertion of "in the least" in the translation. When it has this meaning, an 兒 is almost always added in speaking, though not commonly written. The *cr* combines with the *tien*, so as to be heard *tien²*. Most Chinese add the 兒 in this and similar cases, without being at all conscious of the fact.

5. 必得 expresses a strong necessity, amounting to an imperative. In most places 得 might be used alone with substantially the same idea. In Pekingese when 得 means *must* it changes both its tone and syllable, becoming *ter³*.

不行 is much used to express an emphatic negation. It answers to our phrase "no go," save that it does not savor so much of slang. *or "won't do"*

7. Nankingese would add a 見 after 聽.

10. The form of this sentence points to a strong "but" to follow.

11. 好意思 is a very idiomatic phrase. It expresses the satisfaction of the mind in view of the action contemplated. It is generally joined with a negative to express a sense of delicacy or impropriety.

12. 算不得 *cannot be counted as*.

13. 這 is elliptical for 這麼. 氣 is used as a verb. Chinese has a great facility in turning nouns into verbs.

15. 你 is possessive—as if there were a 的 after it, which might in fact be expressed, as it sometimes is. 叫 makes a passive—*was forgotten by me*. Les. 53.

16. 你這個 expresses a strong sense of dissatisfaction. The translation will vary with the person or thing referred to.

In 法子 兒 would frequently be substituted for 子.

16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
這裏煤氣太多，叫我頭疼。	別說三十箇，就是三個也太多。	道光在位的時候，天下不太平。	你聽聽，那不是人叫門嗎？	他說的聲音太小，我聽不清楚。	他道：「關東話我聽不明白。」	不是他聽不見，是他沒理會。	日頭快平西了，我們得快走。	出門是出門，出是出。	他的女兒出門子沒有日子。	還有別的說法沒有？	請先生給我打箇底子。	房子着了火了。	火到底着了。	說來說去還是不行。	今兒是幾兒？ 目是那一天。
26	25	24	23	22	21	20	19	18	17						
他的女人太不會過日子。	要看他的行為。	人大半以爲女學生不會做飯。	火藥，四個火把，我看白目不。	你要給我買十張火紙，十二兩。	我們都是自己，不用這麼客氣。	買這個是要給我母親作生日的。	不知道。	他的小名是太子，他的學名我不知道。	見打了五下鐘。	現在幾點鐘？答：不多的時候聽。	後天是我的生日，請你來喫飯。	拜五，明兒個是禮拜六。	昨天是禮拜四，今兒個是禮拜五。		

VOCABULARY.

幾兒... When, what day?
 打底子... To make an outline.
 說法... Mode of speech.
 出門子... To get married (of the woman).
 出門... To go on a journey; to go from home.
 平西... On the horizon, setting.
 理會... To pay attention, to take notice.
 關東... Manchuria.

叫門... To call aloud and knock at the door.
 太平... Peaceful, at peace.
 昨兒個... Yesterday.
 今兒個... To-day.
 明兒個... To-morrow.
 生日... Birth day.
 幾點鐘... What o'clock? [day.
 作生日... To celebrate a birth-day.
 客氣... Making much of the formalities of politeness.

火紙... Touch paper.
 火藥... Gunpowder.
 火把... A torch.
 白日... Daytime, daylight.
 大半... The greater half, for the most part.
 爲²... To do; to act; to regard as.
 以爲... To consider, to regard.
 行爲... Conduct. [living.
 過日子... To live, to make a

1. What day of the month is to-day?
2. Say what you will, it is after all impracticable.
3. After all, the fire did burn.
4. The house is on fire!
5. Please, teacher, make me a rough draft.
6. Is there any other way of saying it?
7. When his daughter will be married is quite indefinite.
8. To leave home is one thing, to get married is another.
9. The sun is about to set, we must go at once.
10. It is not that he could not hear, but that he did not give attention.
11. I do not understand this Kuan Tung dialect of his.
12. His voice was too low; I could not hear distinctly.
13. Listen! Is not that some one knocking at the door?
14. During the reign of Tao Kuang, the Empire was not peaceful.
15. Don't speak of thirty! Even three is too many.
16. There is too much coal gas in here; it makes my head ache.
17. Yesterday was Thursday, to-day is Friday, and to-morrow will be Saturday.
18. Day after to-morrow is my birthday. Please come and dine with me.
19. What time is it now? *Ans.* Just now I heard it strike five.
20. His little name is T'ai Tsī; his school name I do not know.
21. I am buying this for my mother's birthday.
22. It is all in the family, you need not put on so much style.
23. I want you to buy for me ten sheets of "touch paper," twelve ounces of gun powder, and four torches. *Ans.* I do not think it would be very prudent to buy this sort of things in the day-time.
24. Most people think that school girls do not know how to cook.
25. If you would know a man, you should not merely listen to what he says, but also look at his conduct.
26. His wife is an exceedingly poor manager.

NOTES.

1. The question may be made more definite by inserting **初** (the beginning) before **幾** for the first ten days, **十** for the second ten, and **二十** for the third ten days of the month. In these cases the **幾** loses its enclitic.

2. The expression **說來說去** is used to characterize a lengthy or tedious discussion. **不行** might also be rendered *it will not work*.

3. **着** means properly *to effect*, and hence when used of fire it means the taking effect of the fire, that is, its *kindling* or *burning*.

7. **沒有日子** *Has no time*, that is, *no time is fixed*, implying that the time will probably be long.

9. **平西** *Level with the West*, that is *on the horizon*. **快走** might also mean *to move or walk rapidly*.

11. The gate or pass referred to is Shan-hai-kuan (山海關), where the great wall, which follows the mountain crest, comes down to the sea. The country East of this is **關東**, called by foreigners Manchuria.

13. In seeking entrance to a house, it is quite common to use the voice as well as the hand, hence the expression **叫門**, *halloo the gate*.

14. Tao-Kwang was the sixth Emperor of the present dynasty, reigning from 1821 to 1851. In his reign occurred the Opium War, as well as various internecine disturbances.

In **天下**, put for the Chinese Empire, we have an illustration of Chinese egotism.

15. **別說** in the first clause generally calls for a **就是** in the second.

17. The terms **昨兒個** etc., are strongly colloquial, and for the most part confined to Pekingese.

20. The **小名** is a kind of child name given by the parents, and consists usually of a single character followed by a **子** or an **兒**. The **學名** is given by the teacher when the boy first enters school, and afterwards becomes the generally accepted name of the man. It usually consists of two characters chosen for their meaning. The Chinese have no stereotyped set of proper names as we have, though in choosing and combining characters they observe certain rules and precedents. When single characters are chosen, as they are sometimes, no enclitic is added to them in speaking.

22. **自己** is thus used to indicate that the parties are of the same family, and have the same family name.

24. The word **人** is made to do service in a great many ways. It is here used generically, meaning *people*.

25. **行為**, *do-act*, that is *conduct*, is a good illustration of the way in which the Chinese make abstract nouns by combining two verbs.

26. **會過日子**, *know how to go over the days*, is a very characteristic phrase analogous to our "know how to make both ends meet." It includes ability and disposition both to plan and economize. The use of **日子** suggests how the Chinese live *by the day*.

16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
 在清明那一天有許多人燒紙
 學生不願意回家去
 你的官話比他的好多了
 他把所有的都喫了
 東街上那箇銀錢舖的出價兒多
 你打算把這塊銀子賣給誰
 那一塊比這一塊還好一點
 這一塊不見得好賣不上行市
 先生願意賣幾塊銀子
 銀子今日賣一吊二百錢一兩
 可以上街去打聽銀子的市
 家裏沒有錢，今天必得賣銀子
 人家都說他有本事
 家裏有病人，所以不能走
 王先生前天到了家
 前天所學的到今天忘了一半

VOCABULARY.

所... A place; that which, what. Les. 46.
 家... A family; home. P. 13. An enclitic.
 Les. 72.
 銀... Silver; money.
 街... Street; the business part of a town.
 行... A row; a trade; a place of business.
 市... A market. P. 41.
 願... To be willing, to wish; to *wow*. P. 105.
 塊... A piece. A common classifier:—
 Les. 27.
 比... To compare. Les. 58.
 強... Violent, relying on force; better.
 Les. 58.

家裏... In the house; home; a wife.
 所以... Therefore, hence. Les. 78.
 人家... Other people, "they." See Nota.
 本事... Ability, capacity. P. 45.
 打聽... To inquire. P. 49.
 行市... Market price, rate.
 願意... To be willing; to like to.
 錢行... A bank.
 清明... The Clear Bright Festival. See
 [note.]
 錢舖...
 一塊兒... Together, in company.

CONVERSATIONAL REVIEW DRILL

Chang. The compliments of the day to you!
 (Lit. You used 用過 rice not have?)
 Wang. The same to you. (Used.)
 Chang. Where are you going?
 Wang. I have heard that the bank on the East
 Gate Great Street is about to break, (wants soon
 shut 關了) and I am going there now to enquire.
 Chang. I have three hundred dollars in that
 bank. I will go with you (with you one piece
 son go). Why does this bank break?
 Wang. Who knows? My wife (homé-in) said this
 morning there were crowds (have many many of
 men) in front of the bank (bank door before),
 all talking confusedly with loud voices (all
 great sound say this piece of, say that piece of).

Chang. What were they saying? Must the
 bank break?
 Wang. She did not catch what they said. (They
 say what, she hear not out come.)
 Chang. Why did she not ask some one? (Strike
 hear men-folk.)
 Wang. There was no one there whom she knew
 (not have she which knew of man). It was
 not proper for her to ask, (she not good ask).
 Chang. Did she think (at she see) it was going
 to break (want shut)?
 Wang. What talk (where of words)! Women-folk
 (women home) do not understand this kind (等)
 of matters.

1. By to-day, I have forgotten the half of what I learned the day before yesterday.
前天所學的到今天忘了一半
Before day that which learned, at to-day forgotten one half.
2. Mr. Wang came home the day before yesterday.
王先生前天到了家
Wang Mr. before day arrive () home.
3. There is a sick person at home, therefore I cannot leave.
家裏有病人所以不能走
Home in have sick man, therefore not can go.
4. Every one says he is a capable man.
人家都說他有本事
Man family all say he have native affair.
5. There is no money in the house; it will be necessary to sell some silver to-day.
家裏沒有錢今天必得賣銀子
Home in not have cash, to-day certainly must sell silver son.
6. You may go on the street and enquire the rate.
可以上街去打聽打聽行市
May on street go, strike hear strike hear shop market.
7. Silver is selling to-day for one thousand two hundred cash per tael.
銀子今日賣一吊二百錢
Silver son to-day sell one string two hundred cash one ounce.
8. How many pieces of silver do you wish to sell?
先生願意賣幾塊銀子呢
Mr. willing idea sell how many piece silver son eh?
9. This piece is inferior; it will not sell for the current rate.
這一塊不很好賣不上行市
This one piece not very good; sell not up trade market.
10. That piece is a little better than this one.
那一塊比這一塊還強一點
That one piece compare this one piece still better one little. [silver?]
11. To whom do you propose to sell this piece of silver?
你打算把這塊銀子賣給誰
You strike count take this piece silver son, sell give whom?
12. The bank on the East street offers the best price.
東街上那箇銀行出價兒多
East street upon that piece silver bank out price much.
13. He ate all there was.
他把所有的都喫了
He took which have of all ate ()
14. Your Mandarin (speech) is much better than his.
你的官話比他的好多了
Your officer talk compare his good much ()
15. The pupil is (or pupils are) not willing to go home.
學生不願意家去
Pupil not willing idea home go.
16. On the day of the Clear Bright Festival there are a great many who burn paper (money).
在清明那一天有許多人燒紙
At Clear Bright that one day have very many men burn paper.

NOTES.

1. 所 before the verb requires 的 after it, in order to mean *that which*. See Les. 46.

3. 所以 is not amenable to analysis, and must be taken as a concrete expression.

4. The character 家 is added to certain words for the purpose of merging the individual in the family or class, and thus generalizing them. It is added to man, woman, and to all terms denoting family relationships, to various offices, to time, etc. 人家 *other people*, really fulfils the office of a pronoun, being equivalent to *they* in the phrase "they say." The 人 takes the emphasis, 家 being passed over lightly.

5. The Chinese usually speak of exchanging silver, rather than of selling it, and hence would use 換 (*exchange*), rather than 賣.

6. The repetition of 打聽 points to the repeated asking implied in making the inquiry. 上街, that is *to go to the business part of the town*. The same expression is used for *to go shopping*.

8. 塊 as applied to silver, usually means a piece of some standard size, as a "shoe" of fifty taels, or a "shoe" of ten taels. When 塊 refers to dollars, as it generally does in or near the ports, 銀子 is not added, but 錢 is used in place of it.

9. The market rate for exchanging silver into cash is in most places fixed for pure silver. When the silver is impure, as much of it is, the price is cut accordingly.

12. The term for bank varies greatly in different places. Several other terms are in use. 出 is used as a principal verb meaning *to give or offer a price*.

15. 家去 The verb and object are inverted, as is always the case when these words are joined.

16. 清明 is one of the most important of the Chinese festivals. It occurs on or near the fifth of April, sixteen days after the vernal equinox. On this day, men women and children, as far as may be, go out to visit their family graves or cemetery. They "sweep" the graves, that is, clear them up and add a little fresh earth, worshipping before them with the offering of bread and wine, burning of paper money, etc.

1. 今天^得上街買幾樣東西
 2. 現在^子雞的價錢怎麼樣
 3. 雞還是很貴，街上也不多
 4. 就是貴，今^天兒^箇也得買幾箇
 5. 還要買二三十箇雞^子兒^蛋
 6. 家裏的白糖還有多少，答沒有多少，差不多完了
 7. 這樣可以買十斤白糖
 8. 白菜^懷沒有了，花白菜也^不多
 9. 街上的白菜，現在有^好的沒有^呀
 10. 沒有很好的，也不^賤，^差不多^得賣十五個錢一斤
 11. 這^麼着^樣，不如少買幾斤，等幾天再買罷
 12. 要買這些東西，錢不^敷
 13. 前^天給你十吊錢，怎麼今^天兒^個就沒有^了呢
 14. 那十吊錢昨天光買煤^炭用了八吊多，師娘不記得嗎
 15. 今天要買的東西不多，再給你三吊就^敷了罷
 16. 厨子^就拿著錢上街買東西去了

VOCABULARY.

樣 *uáng* ... Pattern; manner; kind, sort.
 怎 *zěn* ... How? Why? P. 85.
 雞 *jī* ... A chicken.
 糖 *táng* ... Sugar, candy.
 差 *chā* ... To mistake; to differ; a discrepancy. Les. 57.
 完 *wán* ... Finished, completed. Les. 101.
 斤 *jīn* ... A catty,—equal to about one and a third pounds.
 菜 *cài* ... Edible vegetables.

如 *rú* ... Like; equal to; as if; according to.
 罷 *bà* ... To stop. A particle used to end a subject, emphasize a command, suggest a doubt, etc. Les. 60.
 雞子兒 *jī zǐ ér* ... A hen's egg.
 怎麼 *zěn me* ... How? Why? Les. 37.
 差不多 *chā bù duō* ... Almost, nearly. Les. 57.
 白菜 *bái cài* ... Cabbage.
 花菜 *huā cài* ... Cauliflower.
 不如 *bù rú* ... Not equal to; it would be better.

ENGLISH EXERCISES.

Hunter. I wish to buy six chickens.

Storekeeper. How is that? (怎麼了(或的)).
 It must be that you did not make out to shoot anything on your trip (must is you go out not strike anything) (沒有打着甚麼罷).

Hunter. That's just it (可不是.) The gunpowder you sold me that (other) day was not good for much (not great good.)

Storekeeper. Don't blame the gunpowder! (don't say gunpowder not good.) How about your own skill? (you yourself of original affair how kind.)

1. It will be necessary to go on the street to-day and buy a few things.

今天得上街買幾樣東西

To-day must go street buy several kind things.

2. What of the price of young chickens at present?

現在小雞的價錢怎麼樣

Present at small chicken of price money what kind?

3. Young chickens are still very dear, and there are not many in the market.

小雞還是很貴街上也不

多

many.

4. We will have to buy some to-day even if they are dear.

就是貴今兒個也得買幾個

Just is dear to-day also must buy several piece.

5. We also want to buy twenty or thirty eggs.

還要買二三十個鷄子兒

Still want buy two three ten piece chicken son child.

6. How much sugar is there in the house?

Ans. Not much, it is nearly out.

家裏的白糖還有多少

House in of white sugar still have much. few?

答沒有多少差不多完了

Ans. Not have much few, differ not much finish ().

7. You may then buy ten catties of sugar.

這樣可以買十斤白糖

This kind may buy ten catties white sugar.

8. The cabbage will soon be out, and there is very little cauliflower.

白菜快沒有了花白

White vegetable soon not have () flower white

菜也不多

vegetable also not much.

9. Is there good cabbage in the market at present?

街上的白菜現在有好

Street upon of white vegetable, present at have good

的沒有

of not have?

10. There is none very good, and it is not cheap; it is worth about fifteen cash per catty.

沒有很好的也不賤差不

Not have very good of, also not cheap, differ not

多得十五個錢一斤

much must ten five piece cash one catty.

11. In that case it would be better to buy only a little, and after a few days to buy some more.

這麼着不如少買幾斤等幾

Thus not like few buy several catties, wait several

天再買罷

days again buy ().

12. The money (in hand) is not enough to buy these things.

要買這些東西錢不敷

Want buy this several things money not enough.

13. Day before yesterday I gave you ten thousand cash. How is it that to-day it is all gone?

前日給你十吊錢怎麼

Before day give you ten strings cash, how

今兒個就沒有了呢

to-day just not have () eh?

14. Of that ten thousand cash, over eight thousand were spent yesterday for buying coal.

Do you not remember?

那十吊錢昨天光買煤用了

That ten string cash yesterday only buy coal use have

八吊多師娘不記得嗎

eight string more, mistress not remember get eh?

15. The articles to be bought to-day are not numerous. It will be enough to give you three thousand.

今天要買的東西不多再給

To-day want buy of things not many, again give

你三吊就敷了罷

you three string, just enough ().

16. The cook then took the money and went on the street to make the purchases.

廚子就拿著錢上街買東西

Cook just took money went street buy things

去了

go ().

NOTES.

1. 得 expresses the requirements of the case (as also in the fourth sentence). The words are supposed to be spoken by the servant.

2. In the North 怎 is nearly always followed by 麼. In the South it is generally followed by 樣 without any 麼.

3. A 小雞 is not a small chicken, but a young chicken.

4. Chicken has a special classifier (隻), which would generally be used in such a connection as this.

5. Note how the "or" is understood and the "twenty" condensed. There is a special word for egg (蛋), and hens'

eggs are frequently called 鷄蛋, but the more common term is 鷄子, the 兒 being oftentimes omitted.

6. 的 puts 家裏 in the possessive.

11. 少買幾斤 Less buy several catties, that is, only buy a few catties. 這麼着 at the beginning of a sentence means in this case.

12. 錢不敷, that is, the cash on deposit in the servant's hands.

13. The addition of 呢 makes the question less categorical, and adds a touch of surprise.

15 等等我送你去給你先生拜年
 14 送信的走了嗎答纔走了
 13 上這箇數了
 12 從前還許能值一百吊如今卻賣不
 11 他從那裏來往那裏去我都不知道
 10 我不服他這箇講法
 9 他很信服外國人
 8 送信的來了卻沒有你的信
 7 今年年頭頂好不知道過年怎麼樣
 6 若是錢不穀怎麼樣
 5 他的年紀比我大多了
 4 他好幾年不在家
 3 我今年纔從外國來咧
 2 光有信封裏頭卻沒有信
 1 你把這封信送到東關王先生那裏
 信寫完了沒有

VOCABULARY.

信 *shin*. To believe; faith; a letter; news. P. 21.
 封 *fung*. An envelope; a seal. Les. 125.
 送 *song*. To go on purpose to take; to escort; to present. P. 26.
 卻 or 却 *chue*. But, but there, however. Les. 81. Both forms are in common use.
 年 *nan*. A year.
 紀 *chih*. To record; a period. P. 86.
 纔 *tsai*. Just, just now, and then. Les. 65.
 從 *tsung*. To follow; from; through. P. 21.
 若 *shue*. Like; if, supposing. Les. 14.
 服 *fu*. To yield, to submit; clothing.
 信封 *shin fung*. A letter envelope.

年紀 *shin chih*. Age; years.
 若是 *shue shue*. If, supposing. Les. 14.
 年頭 *nan t'au*. The season, the year's crops.
 過年 *kuo nan*. New Year's day; after the New Year; to pass or celebrate New Year's day.
 送信的 *song shin*. A letter carrier. Les. 39.
 信服 *shin fu*. To believe fully, to believe on.
 拜年 *chue nan*. To make obeisance at the New Year.
 年下 *nan xia*. The time or occasion of New Year.
 去年 *chue nan*. Last year. [126.
 本來 *tsai lai*. Originally, in the first place. Les.
 如今 *shue yin*. Now—as opposed to formerly.

ENGLISH EXERCISES.

Teacher. What is the matter with you? (you how kind).
 Pupil. Nothing is matter with me (not how kind). I just received a letter from home. (Home letter just come.)
 Teacher. What was in your letter? (Letter in written of is what?)
 Pupil. Do not we scholars all go home at New Year? (year under). The letter said next year I could not return (not can again come).
 Teacher. Why is that?
 Pupil. Last year (go year) when I came, my

mother from the first (original come) was not very willing, and she is still of the same mind (now [如今] still is that one piece idea).
 Teacher. What is the age of your old mother? (Your old mother what age record.)
 Pupil. She is not so very old (not count old). She is fifty (this year fifty). Do not misunderstand me. (Don't see error my idea) It is not that (not is that) I do not want to live at home, but that (is, etc.) I do not want to leave without finishing the course (not want not read finish have book).

1. Have you finished writing the letter?

信 寫 完 了 沒 有

Letter write finished not have?

2. Take this letter to the Eastern suburb, to Mr. Wang.

你 把 這 封 信 送 到 東 關

You take this envelope letter convey to East suburb,

王 先 生 那 裏

Wang Mr. there.

3. There is only an envelope, but no letter in it.

光 有 信 封 裏 頭 卻 沒 有 信

Only have letter envelope, inside but not have letter.

4. I have just come this year from a foreign country.

我 今 年 纔 從 外 國 來 了

I present year just from outside country come did.

5. He has not been at home for quite a number of years.

他 好 幾 年 不 在 家

He good several years not at home.

6. His age is much greater than mine.

他 的 年 紀 比 我 大 多 了

His year record compare mine great much ().

7. If the money is insufficient, what then?

若 是 錢 不 敷 怎 麼 樣

If is cash not enough, how kind.

8. The season this year is first rate; I wonder how it will be next year.

今 年 年 頭 頂 好 不 知 道 過 年

This year year head top good, not know over year

怎 麼 樣

how kind.

9. The mail messenger has come, but there is no letter for you.

送 信 的 來 了 卻 沒 有 你 的 信

Carry letter (er) come have, but not have your letter.

10. He thoroughly believes in foreigners.

他 很 信 服 外 國 人

He very believe submit outside country men.

11. I dissent from this explanation of his.

我 不 服 他 這 箇 講 法

I not submit he this piece explanation method.

12. I do not know whence he comes, nor whither he is going.

他 從 那 裏 來 往 那 裏 去 我 都 不

He from where come, go where go, I all not

知 道

know.

13. Formerly it would perhaps have brought one hundred thousand cash, but now it will not sell for that amount.

從 前 還 許 能 值 一 百

From before still perhaps could worth one hundred

吊 如 今 卻 賣 不 上 這 箇

strings, now but sell not up this piece

數 了

number ().

從前差移值

一百吊

如今賣不

倒這個價

錢

14. Has the mail messenger gone? Ans. He has just gone.

送 信 的 走 了 嗎 答 纔 走 了

Carry letter (er) go have eh? Ans. Just go have.

15. Wait a little, and I will escort you to pay your New Year's respects to your teacher.

等 等 我 送 你 去 給 你 先 生

Wait wait, I escort you go give your teacher

拜 年

worship year.

NOTES.

2. 那裏 is connected with the preceding 到, to... there, but will not bear translating. A good English translation does not need to exhibit the instrumental verb of the Chinese. 封 is the classifier of letters. See Les. 125.

3. Good English will not bear the rendering of both 光 and 卻. In Chinese, however, the use of both is all right.

5. 好幾年 A good many years.

6. In strict propriety, there ought to be a 的 after 我, but in such cases it is generally omitted.

9. 你的信 would naturally mean *your letter*, but as here constructed it means *a letter for you*. Chinese has a remarkable suppleness about it, which, however, makes it hard to understand, and also uncertain in meaning.

In Pekinese, in speaking, 可 is often substituted for 却.

12. There is in Chinese no specific word for "nor." It is expressed in a variety of ways by the structure of the sentence. In this case it is effected (approximately) by the use of 都, all, which sums the two adversative clauses and answers to both, as it always does in such cases—the sense being, *both his coming and his going are unknown to me*. The rendering might with equal propriety be, *I do not know either whence he comes or whither he is going*.

15. The term 拜 is not confined to the worship of the gods, but includes the prostrations, obeisances, etc., rendered to officials, parents, teachers, seniors, etc. The New Year is the special occasion on which these tokens of reverence are rendered in a formal manner, hence the term 拜年.

16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
 他說的很好，就是口音差一點
 昨天來的太晚，門已經關了
 早一點晚一點都不要緊
 一躺下不知不覺就睡着了
 他這樣打你，你還覺不出疼癢嗎
 我頭疼的了不得，怎麼睡
 我先睡了一小覺，後來就睡不着了
 我買不起這麼多，不能零賣嗎
 你們這裏都是甚麼時候睡覺呢
 孩子睡着了，不要吵醒了他
 天明了，快快起來做飯罷
 人睡著的時候甚麼都不知道
 門口有一個要飯的，躺著睡覺了
 明天要早點起來，打點家裏的東西
 他已經躺著不睡了
 天不早了，快睡覺罷
 要打更，叫他

VOCABULARY

早... Early; soon; beforehand. P. 7.
 睡... To sleep; to lie down to sleep.
 覺... To be conscious of; to feel. P. 51.
 覺... Chiao. Sleep; the unconsciousness of sleep. P. 97.
 已... Finished; already; just. P. 18.
 經... To pass through; past, already; classes. P. 18.
 (躺)起... To lie down. P. 15.
 起... To rise up; to begin. An auxiliary verb. Les. 29. [a port.
 口... The mouth; an entrance, a hole;
 醒... To awake, to waken. P. 71.
 晚... Evening; late, tardy. P. 9.

睡覺... To sleep; to lie down to sleep.
 已經... Already, have. Les. 7.
 早... Early (emphatic).
 起來... To arise, to get up. Les. 29.
 打點... To put in order; to equip.
 門口... A gateway; the recess outside or inside of a gate.
 天明... At daylight.
 睡着... To sleep, asleep. [up
 醒... To waken up (another), to rouse
 零賣... To sell at retail or by the piece.
 不知不覺... Unconsciously, without thinking.
 口音... Accent; dialect.

ENGLISH EXERCISES.

Inquirer. There is one thing (kind of affair) that I do not understand. When I go to church, I no sooner sit down to listen to a sermon than without meaning to (one sit down hear doctrine, not know not feel) I fall asleep. Why is that?

Teacher. Is it not because you cannot understand? (Is because you hear not out come eh?)

Inquirer. No, I understand and I want to hear.

Teacher. When you are at home, do you sleep in the day-time?

Inquirer. Of course not! (Where eh?) There is

so much to do at home (home of affairs many). I get up with the first crowing of the cock (chicken one call, etc.) (and) do not go to bed at night till ten or eleven o'clock (late up, ten point, eleven point), after every body else has gone to bed (other men all sleep have, I just sleep). I fall asleep just as soon as I lie down (once lie, etc.).

Teacher. I understand. At home, when once you are at leisure (not have affair) you go to sleep. Isn't it just the same thing at church? (At church not also is one kind eh?)

1. It is quite late, go quickly to sleep.
天不早了 快睡覺罷
Day not early () quickly sleep feel ().
2. He has already lain down to sleep.
他已經躺下睡了
He already past lie down sleep has.
3. Get up early to-morrow and put the house in order.
明天要早起來打點家裏的東西
To-morrow must early early rise come whip little home inside's things.
4. There is a beggar lying asleep in the gate way.
門口有一個要飯的躺着睡覺
Gate mouth has one piece beggar ly-ing sleep consciousness.
5. When one is asleep, he knows nothing at all.
人睡着的時候甚麼都不知道
Man sleep-ing's time what all not know.
6. It is daylight, get up quickly and get the breakfast.
天明了 快快起來做飯罷
Day bright has, quick quick up come do food ().
7. The child is asleep, do not wake him.
孩子睡着了 不要叫醒了
Child sleep effect has, not want call wake () him.
8. At what time do you go to bed?
你們這裏都是甚麼時候睡覺呢
You here all are what time sleep feel eh?
9. I cannot afford to buy so much, will you not sell by retail?
我買不起這麼些不能零賣嗎
I buy not up thus many, not can fraction sell eh?
10. I at first slept a short nap, and afterwards I could not sleep.
我先睡了一小覺 後來就睡不着了
I first sleep did one little sleep, after come just sleep not succeed did.
11. My head aches insufferably, how can I sleep?
我頭疼的了 不得怎麼能睡覺呢
My head ache of finish not get how can sleep feel eh?
12. When he strikes you in this way, do you not feel any pain?
他這樣打你還覺不出疼來嗎
He this kind strike you, still feel not out pain come eh?
13. I fell asleep without thinking as soon as I lay down.
一躺下 不知不覺就睡着了
One lie down, not know not feel just sleep effect did.
14. A little earlier or a little later is of no consequence.
早一點 晚一點都不要緊
Early one little, late one little, all no consequence.
15. I came too late yesterday, the door was already shut.
昨天來的太晚 門已經關了
Yesterday com-ing too late, door already past shut was.
16. He speaks very well, but his accent is slightly wrong.
他說的很好 就是口音差一點
He say-ing very good, just is mouth sound differ one little.

NOTES.

1. 不早 Another illustration of the Chinese love of negative forms.

3. 要 here expresses an injunction. If a 你 were inserted before it, it would practically be an order.

4. In the residences of the gentry, the projecting eaves of the gate-house form a shelter of which beggars are apt to avail themselves. 着 as here used, turns the verb into a present participle.

6. 天明了, *Day bright ed—the day has become bright.* The Chinese do not usually speak of getting breakfast, dinner or supper, but say “prepare food” with reference to all meals.

7. 着 here adds the sense of attained sleep, that is just gone to sleep.

The use of the wine radical 酉 in 醒 gives a suggestion of the possible origin of the word.

8. 睡覺 here means to go to bed rather than to go to sleep. 都 does not refer to all the persons, but to all the times, i.e., day after day.

9. In the third and sixth sentences, 起 is used as principal verb. In this sentence it is not so used, but as auxiliary. Thus used it may be joined to verbs indicating motion upwards, and, by accommodation, to many others. It sometimes has an inceptive force, and sometimes denotes progressive action, but is more frequently used to express the completion of the action. In this sentence, however, it is used to express the possibility of the action. The poorer Chinese, living from hand to mouth, are not able to economize by buying at wholesale prices. 零賣, *To sell fractionally, that is, by retail.*

10. 覺 here is used as a noun, *a sleep.*

13. 不 is often inserted before each word of a compound for rhetorical effect, —a common idiom. The compound 知覺 means *sense perception, or to perceive by the senses.*

15. So far as appears in the form of the sentence, it is entirely uncertain whether the nominative should be I, you, he or she. This ability of the Chinese language to use verbs without any subject expressed, is sometimes a convenience, but more frequently a source of embarrassing uncertainty.

15 誰給我掣去了
 14 我的筆找了好幾回就是找不着不知
 13 不如你回去告訴他一聲
 12 我看這塊銀子是假的
 11 你放心罷不多一會兒他就回來
 10 這是纔打的水嗎怎麼一點不涼呢
 9 我告訴你再寫錯了這個字我要打你
 8 茶涼了可以再去泡一點罷
 7 他病到這箇樣子爲甚麼不來告訴我
 6 小心罷不要別說錯了
 5 他說了好幾回我纔明白他的意思
 4 開水已經有了
 3 再去把點心掣來
 2 茶好得乎就掣來放在桌子上
 1 來了客快快去燒水泡茶罷

VOCABULARY.

水... Water; a fluid; a stream. [a blister.
 水泡... To steep, to draw; to soak; a bubble,
 茶... Tea (infusion); the tea plant; tea.
 心... The heart; the mind; the middle. P. 19.
 回... To turn back, to return; to repent; a
 time, a turn. An auxiliary verb:—Les. 41.
 告... To announce, to tell; to accuse. P. 8.
 訴... To tell, to inform.
 涼... Cold, cool.
 假... False, counterfeit; supposing. P. 47.
 找... To seek, to search for. P. 24. [ments.
 點心... Sweetmeats; dessert; refresh-

開水... Boiling water.
 小心... To be careful, to be cautious.
 告訴... To tell, to inform.
 放心... To set the mind at rest.
 半天... A half day, ever so long.
 找着... To find.
 心口疼... Pain in the stomach; indiges-
 著涼... To take cold.
 白水... Plain water.
 作法... Method of doing.
 泡兒... A bubble; a blister.

ENGLISH EXERCISES.

Mistress. I have an attack of indigestion, and
 also have taken cold; I will not eat anything.
 Give me a little tea.

Servant. Here is the tea.

Mistress. This tea is just like plain water (with
 white water not differ anything) why is that?

Servant. I do not know. I made it just the way
 you told me the other day (you that one day
 tell me of make method, I just is thus make of).

Mistress. You tell me step by step just how you
 made it (you one kind one kind tell, etc.).

Servant. I put the water on the stove (I is take

water sit at stove on) and when the kettle
 commenced to sing (water out [出] sound of
 time) I drew the tea.

Mistress. You ought to pay careful heed when
 you are told (use heart hear). When a kettle
 sings, it is not necessarily boiling (out sound
 not count, etc.). It must have its surface covered
 with bubbles in order to count as boiling
 (water up head commence [起] bubbles just [纔]
 count open). (In) drawing tea, it is indispen-
 sable that the water should be boiling (water
 not open no go).

1. A guest has arrived, heat water quickly, and draw some tea.

來了客 快快 燒水 泡茶罷
Come has guest, quick quick burn water steep tea ().

2. When the tea is ready, bring it and set it on the table.

茶得了就拿來放在桌子上
Tea attain have just bring come put at table on.

3. Then go and bring the dessert.

再去把點心拿來
Again go, take little heart bring come.

4. There is already boiling water.

開水已經有了
Open water already have ().

5. He spoke several times before I understood him.

他說了好幾回我纔明白
He spoke good several times, I just understand
他的意思
his idea.

6. Be careful. Do not speak incorrectly.

小心罷別說錯了
Small heart (). Don't speak mistake ().

7. Seeing he was so sick as this, why did you not come and tell me?

他病到這箇樣子爲甚麼不來告訴我
He sick to this kind for what not come tell inform me?

8. The tea is cold, go and draw a little more.

茶涼了可以再泡一點罷
Tea cold () may again go draw one little ().

9. I tell you, if you write that character wrong again, I will whip you.

我告訴你再寫錯了這
I tell inform you, again write wrong () this

箇字我要打你
piece character, I will whip you.

10. Is this water just drawn? How is it that it is not at all cool?

這是纔打的水嗎怎麼一點
This is just strike of water eh? How one little

不涼呢
not cool eh?

11. Don't be anxious. He will return presently.

你放心罷不多一會兒他
You place heart () not much one meet he

就回來
just return come.

12. I think this piece of silver is counterfeit.

我看這塊銀子是假的
I see this piece silver is false kind.

13. It would be better for you to go back and give him word.

不如你回去告訴他一聲
Not as you return go tell inform him one sound.

14. I have looked for it a long while and have not found it. Ans. If you cannot find it, it is no matter.

找了半天也沒找着
Search have half day, also not seek attain.

答找不着就罷了
Ans. Search not get just end ()

15. I have looked for my pen several times, but somehow cannot find it. I wonder who has taken it away.

我的筆找了好幾回就是找
My pen seek did good several times, just is find

不着不知誰給我拏去了
not get, not know who for me take away did.

NOTES.

1. In Peking they say 沏茶 rather than 泡茶. Primarily 茶 means the tea plant, but in common use it means tea made ready for drinking. The dry tea is called "tea-leaves" (茶葉). When, however, any descriptive epithet, as red or black, is prefixed, 茶 is used alone for the leaves.

2. In Peking 得 would be used for 好, and in many places 就 would be used in preference to either.

3. In this case 點心 means refreshments, including cakes, candies, and nuts, and sometimes fruits. When served in connection with a meal, the 點心 or dessert is served before the meal, and consists for the most part of sweetmeats.

5. Though not properly meaning before, 纔 here serves to put the speaking several times as antecedent to the understanding, and so has the force of before.

6. 小心 Make your heart little, 小 being used as a verb, and 心 being put for courage or daring—hence the meaning be careful, be cautious.

10. 打水 not only means to draw from the well, but also includes the bringing. Both 纔 and 就 are oftentimes properly translated just now. The difference between them is that 纔 refers to the immediate past, and 就 to the immediate future. This sentence exhibits the distinctive use of the two interrogative particles 嗎 and 呢, the one in a direct, the other in an indirect question.

11. The 一 might, and in many places would, be omitted.

12. The Chinese have sundry ingenious ways of making spurious ingots and pieces of silver.

13. The addition of 一聲 implies that a few words would serve the purpose.

14. The use of 半天 as a hyperbole is very common. 罷了 is the common form for dismissing finally any subject or business.

15. 給我 is a very idiomatic form, approximately equivalent to from me.

15 聽說老先生後天要起行回國，
14 這把不快，那把沒有把兒。
13 那句話不好聽，不要那麼說。
12 算完了，還得打上底子。
11 這東西的小道我沒有走過。
10 你們走開點罷，我過不去。
9 你在門口候着我。
8 叫他過來，我對他說明白。
7 這個藥怎麼喫呢？答：用白水送下。
6 你們講的是來回的，是單邊的。
5 請給我一張好畫樣子的紙。
4 晚上看不見，就走錯了道路。
3 看起這個來，他必是在禮的。
2 他給他的小女兒，起名叫銀子。
1 走了，不發半道兒，就下起來了。
16 這兩個東西比起來，大小不差甚麼。
17 這個銀子沒過平，怎麼知道是少呢？
18 請先生坐坐涼快涼快，說一會話再走。
19 涼開水也行，就是沒開過的水不行。
20 我不能等着喫飯，喫一點兒點心就走。
21 你一個人去要小心，答：放心罷，不關事。
22 我再不找了，看他到底從那裏出來。
23 你怎麼來的這麼早，太太還沒起來。
24 怎麼來的這麼晚，答：我有事，不能早來。
25 小兒點聲兒說話，孩子還沒有睡醒。
26 他看不起人，他淨看自己比別人強。
27 街上過來過去的太多，叫人數不過來。
28 兒子纔十二，怎麼給他定親這麼早呢？
29 王老大說王老二好事，王老二說王老大多事，這個一句，那個一句，兩箇人就打起來了，在我看，兩個人都沒有情理。

VOCABULARY.

起名 To give a name.
樣子 A pattern, a sample.
來回 To go and return, the round trip.
一送 One way, the single trip.
走開 To move to either side so as to open a way.

底子 A discount on round thousands of cash.
起行 To start on a journey.
大小 Size. See Les. 50.
涼快 Cool; to cool off.
睡醒 To wake up naturally.
看不起 To look on with disdain.

定親 To arrange and settle a marriage alliance (said of the man).
好 To fancy, to have a passion for, to be addicted to.
好事 To be inquisitive, to love scandal.
多事 To meddle, to be a busy body.

1. We had gone less than half way, when it commenced to rain.
2. He has given his little girl the name of Silver.
3. Judging from this, he must belong to the Total Abstinence Society.
4. In the evening I could not see, and so missed the road.
5. Please give me a piece of paper suitable for drawing a pattern.
6. Did you bargain for the round trip, or only for the one way?
7. How is this medicine to be taken? *Ans.* Take it in plain water.
8. Tell him to come over, and I will make it plain to him.
9. Wait for me at the gate.
10. Move apart a little, will you; I cannot get past.
11. This by-road running east and west I have never travelled over.
12. After it is counted up, it will still be necessary to add on the *ti-ts*.
13. That expression does not sound well. Do not speak in that way.
14. This (knife) is not sharp, and that one has no handle.
15. I hear, Sir, that you are to start on a visit to your native land day after to-morrow, hence we came to-day to visit you.
16. On comparison, these two things do not differ very much in size.
17. This silver has not yet been weighed. How should one know how much it is?
18. Please, Sir, sit down, and cool off (and have a little chat before you go.) →
19. Cold boiled water will also answer, but not water that has not been boiled.
20. I cannot wait to eat a meal, I will just take a little refreshment and be off.
21. If you go alone, you must take care. *Ans.* Don't worry! That is no matter.
22. I will not look for it any more. We shall see where it will finally turn up.
23. Why did you come so early as this? The mistress is not up yet.
24. How is it that you came so late? *Ans.* I had a little business, and could not come earlier.
25. Speak a little more softly; the baby has not yet waked up.
26. He is supercilious; he considers himself superior to other people.
27. The passers to and fro on the street are so many that one cannot count them.
28. Your son is barely twelve. Why have you betrothed him so early as this?
29. Wang Sr. said Wang Jr. was a scandal-monger, and Wang Jr. said Wang Sr. was a meddler; this one added a word, and that one a word, until presently they came to blows. In my opinion, they were both in the wrong.

擺
談
一
証
再
走

NOTES.

1. Though rain (雨) is not mentioned, it is implied, as we say "It began to pour." 起來 is used inceptively.

3. 在禮 A semi-religious society whose cult consists chiefly in abstinence from wine, opium, tobacco, gambling, etc. 禮 is used in its higher classical sense, as including the principles of correct moral conduct. The society is more or less secret, but is not regarded as having any political aims.

6. The use of 講 for making a bargain points to the dickering involved in the process. 來回, come and return, is scarcely amenable to analysis. It seems to be a rhetorical inversion of 回來.

7. 用白水送 Use clear (white) water to escort it—somewhat analogous to our Western phraseology, the "vehicle" in which a medicine is taken.

9. Heretofore 候 has only been used in the term 時候. It is here used in its primary sense as a verb. It differs from 等 in that it includes a shade of expectancy.

11. Take notice that 東 and 西 are here used in their primary sense, and that 西 retains its proper tone.

12. Chinese copper cash as strung and used do not have on each string the full number called for. Each string is short one or two or more cash, according to the custom of

each particular place. This conventional shortage is called 底子. When money received in round thousands is paid out in detail, this 底子 shows a deficiency which has to be made up.

13. 不好聽 is frequently used as here, not with reference to the effect produced on the sense of hearing, but on the sense of propriety or delicacy.

14. The word "knife" is to be supplied. The classifier is put for the noun. 快 (quick), here means sharp—analogous to our phrase a "quick edge."

16. Nouns expressing the relations of quantity, dimensions, etc., are expressed in Chinese by uniting adjectives of opposite meanings. Thus 大小 the great small of a thing is its size, and 多少 the many few of a thing, is its amount (see next sentence). 不差甚麼 does not mean, as the words would seem to indicate, that the things did not differ "any" at all, but that they did not differ much, or appreciably. No difference at all, is expressed by 一點不差.

17. 過平 Passed over the scales, that is, been weighed. 平 is only used of things weighed in balances with weights.

28. 淨, pure, is not represented in the translation. It expresses the idea that the man was in the constant habit of considering himself better than others.

15 14 13 12 11 10 9 8 7 6 5 4 3 2 1
 來卻疼的了不得 他忽然心口疼、當時以爲不要緊、後
 我當不起、你把我當作甚麼人
 雖有好處、卻也有不好處
 當家的爲一家的人、打算是應當的
 既是他的爲甚麼不給他呢
 明天的行市也不一定就好
 我看這個法兒必能行
 他既然應許、就必定給你
 這是我們中國的規矩
 你既然知道、爲甚麼不當時告訴我呢
 你要該小心、不然就要上他的當
 他口裏沒有實話、人自然不信服他
 這箇事情到底怎麼定規呢
 他忽然這麼着、忽然那麼着
 雖然好看、卻是一點用處都沒有

VOCABULARY.

雖然... Although, even if. Les. 94.
 處... Certainly; yes; but, then. P. 134.
 忽定... A place; a circumstance. A classifier. Les. 98.
 忽... To slight; careless; suddenly.
 定... To fix; to decide; certainly. P. 31.
 規... A carpenter's compass; a custom.
 當... To act as; to bear; ought; when, at the time of. Les. 90.
 當... To pawn; instead of; to consider; a trap. P. 26.
 既... Since. Sign of perfect participle. Les. [111].
 矩... A carpenter's square; a custom.
 應... Right; to assent; suitable. P. 36.
 應... An echo; to respond. P. 126.
 雖然... Although, notwithstanding.

用處... Use, service.
 忽... Suddenly, unexpectedly.
 定... To decide, to settle.
 自... Naturally, of course. P. 165.
 不... Not so; otherwise. [reached].
 上... To fall into a trap, to be over-
 規... A custom, a fashion.
 矩... Since, seeing that. Les. 101.
 既... To assent; to promise.
 然... Certainly, positively.
 應... Certainly, surely.
 許... The head of the house.
 定... Ought, should.
 一... Benefit, advantage. Les. 98.
 當... At the time.
 家... Bargain money.
 的...
 當...
 應...
 好...
 處...
 當...
 時...
 定...
 錢...

ENGLISH EXERCISES.

Chang. I am thinking (have idea) of buying a house (one place house). There is a man (who) promised after a few weeks to give me the money.
 Wang. How about the bargain money?
 Chang. I have no money at present. I came to-day for the purpose of asking you (because of is invite you) to help me plan for this (give me plan this piece), but it is a hard subject to introduce (not good open mouth).

Wang. What had you in mind (your idea how)?
 Chang. Have you not a great many clocks in your house? Could you not give me one to pawn (cause me pawn, do not do)? I would (must) return (還) it to you in a few weeks.
 Wang. I do not approve of (服) this custom. As I see it, to pawn one's goods is to fall into a trap (當當是上當).

1. Although it is pretty, it is not of the slightest use.

雖然好看卻是一點用處

Though kind good see, but is one little use place

都沒有

all not have.

2. One moment he is this way, and the next he is that way.

他忽然這麼着忽然那麼着

He sudden kind this-way, sudden kind that-way.

3. How is this thing to be finally decided?

這個事情到底怎麼定規呢

This piece affair to end how settle rule eh?

4. There is no truth in his mouth; people of course do not believe him.

他口裏沒有實話人自然不

He mouth in not have true words, man self kind not

信服他

believe submit him.

5. You ought to be careful, or you will be deceived by him.

你該小心不然就要上

You ought little heart, not kind just will up

他的當

his trap.

6. Seeing you knew, why did you not tell me at the time?

你既知道爲甚麼不當時

You since know, because what not at time

告訴我呢

tell me eh?

7. This is our Chinese custom.

這是我們中國的規矩

This is we middle kingdom's compass square.

8. Having promised, he will certainly give it to you.

他既然應許就必定給你

He since kind respond allow just must certainly give you.

9. I think this method will certainly succeed.

我看這個法兒必能行

I see this piece method certain can work.

10. It is not certain that the price will be better to-morrow.

明天的行市也不一定就好

To-morrow's rate also not one certain just good.

11. Seeing it is his, why not give it to him?

既是他的爲甚麼不給他呢

Since is his, because what not give him eh?

12. It is the duty of the head of the family to plan for the whole family.

當家的爲一家的人打算是

Act as family-er for one family's man plan is

應當的

suitable ought kind.

13. Although there are advantages, there are also disadvantages.

雖有好處卻也有不好處

Though have good place, but also have not good place.

14. I am not equal (to the undertaking); whom do you take me to be?

我當不起你把我當作甚麼人

I bear not up, you take me consider do what man?

15. He suddenly took a fit of indigestion. It seemed of no importance at the time, but afterwards it was unbearably painful.

他忽然心口疼當時以爲

He sudden kind heart mouth pain. At time consider

不要緊後來卻疼的了不得

not important, afterward but pain kind end not get.

NOTES.

1. In 雖然, 忽然, 既然 and similar combinations, 然 is added for emphasis and euphony. When the rhythm of the sentence does not require it, the 然 may be omitted without change of meaning. 雖 in the first part of a hypothetical sentence, usually has 卻, yet, or 還, still, in the second part.

5. 不然 is both more elegant and more forcible than our term otherwise.

6. When 當 is joined to 時 (or 時候) or other term expressive of time, it means at or during.

7. 規 compasses, the pattern or guide for making things that are round. 矩 square, the pattern for making things that

are square. Hence we have 規矩, an abstract noun made by combining these correlatives.

8. 應, to respond, and 許, to allow, combined make promise. A promise is thus regarded as the response to a request.

既 or 既然 in the first clause, usually takes 就 in the second clause, unless this second clause is turned into a question.

12. 當家的 An act-as-family-er, i.e. one who stands for the family, the head of the house. A childless wife often thus designates her husband. The final 的 at the end of the sentence cannot be specifically translated. It gives the final clause a relative force, that which ought to be.

15 我很願意回去，只是沒有盤錢。
 14 錢有一點半點花錢的地方就打算盤。
 13 木頭底子合式，就是貴得很，答你太疼。
 12 這本三字經找不着主兒，不知是誰的。
 11 壞人的名聲比壞人的東西還不好。
 10 這樣作法對不起衆人。
 9 這個事該是他作主，答他太沒有主意。
 8 衆位看好也就是了。
 7 白太太的父母已經有了年紀。
 6 他的父親多年不在了。
 5 你這個事情將來是不能行的。
 4 盤子都是大的，小的沒有合式的。
 3 沒有別的法子，只好將就一點。
 2 八個人的盤子擺不開。
 1 要擺幾個盤子，答擺七八個就合式了。
 把桌子早些擺上。

VOCABULARY.

將就 To take:—Les. 28. To accommodate; presently. Sign of the future:—Les. 55.
 擺 To spread out; to vibrate. P. 93.
 盤 A plate; to examine; to coil. P. 72.
 合式 To unite; harmonious; together.
 主兒 A pattern, a form. P. 11.
 只 Only; but, nothing but. P. 117.
 父 Father.
 主 Lord, master. P. 31.
 衆 All; many. P. 83.
 壞 To injure; spoiled; ruined. P. 18.
 合式 Suitable; fitting, according to pattern.

將就 To make shift, to accommodate to.
 將來 About to be, will:—Les. 55.
 父 Father. [bility.
 作主 To decide, to take the responsi-
 主意 Decision, purpose, will.
 三字經 The Trimetrical Classic.
 主兒 Master, owner.
 木頭底子 Wooden shoe soles.
 算盤 The abacus. [reckon up.
 打算盤 To count on the abacus, to
 盤錢 Travelling expenses.
 水銀 Quicksilver.

ENGLISH EXERCISES.

Mrs. Chang. I want to go out. Can you keep watch of the house for me (give me see house, go no go).
 Mrs. Wang. I can. Where are you going?
 Mrs. Chang. The shoe-soles I bought yesterday for my daughters are either too large or too small. I must buy more. I also want to buy some embroidery patterns (flower patterns).
 Mrs. Wang. In buying these do you not need to go past the dispensary (藥房)? I want you to buy half (an) ounce of quicksilver for me. I must make some medicine.

Mrs. Chang. How is that? Quicksilver is not eatable.
 Mrs. Wang. This is not for internal but external use (not is eat of, is up [上] of medicine). I have no small change. I will give you a dollar.
 Mrs. Chang. How much change will there be to come back (still must seek back how much money)?
 Mrs. Wang. I have not reckoned up. No matter. There can be no mistake (error not end [了]).

1. Set the table early.

將桌子早早擺上

Take table early early spread on.

2. How many plates shall I set?
- Ans.*
- If you set on eight, it will be right.

要擺上幾箇盤子 答擺上

Want set on how many piece plate? *Ans.* Set on

八箇就合式

eight piece just according pattern.

3. There is not room for plates for eight.

八箇人的盤子擺不開

Eight piece man's plates set not open.

4. There is no other way; we will have to do the best we can.

沒有別的法子只得將就

Not have other's method, only must take just

一點

one little.

5. The large plates are too large, and the small ones too small, there are none suitable.

盤子都是大的大小的小

Plate all are large kind large, small kind small,

沒有合式的

not have according pattern kind.

6. This affair of yours will probably not succeed.

你這個事情將來是不能行的

You this piece affair will come be not can do kind.

7. His father has been dead many years.

他的父親多年不在了

His father kin many years not is ().

8. Mrs. White's parents are already aged.

白太太的父母已經有了年紀

White Mrs. 's father mother already have () age.

9. Seeing you all regard it as proper, so let it be.

衆位看好也就是了

All persons see right also just is ().

10. He ought to decide this affair.
- Ans.*
- He is quite too wavering.

這個事該是他作主 答他

This piece affair ought is he do lord. *Ans.* He

太沒有主意

too not have master meaning.

11. In this plan of action we will be condemned by everybody.

這樣作法對不住衆人

This kind do method face not stand all men.

12. To spoil a man's reputation is worse than to spoil his goods.

壞人的名聲比壞人的東西

Spoil man's reputation compare spoil man's things,

還不好

still not good.

13. I cannot find any owner for this copy of the Trimetrical Classic. I wonder whose it is.

這本三字經找不着

This volume Three Character Classic find not attain

主兒不知是誰的

master, not know is whose.

14. The wooden shoe soles are the right pattern, but they are too dear.
- Ans.*
- You are too stingy. When any trifling expenditure of money is required you take to figuring.

木頭底子合式就是貴得

Wooden bottoms according pattern, just is costly attain

很答你太疼錢 有一點半

very. *Ans.* You too love money. Have one little half

點花錢的地方就打算盤

little spend money's place, just strike reckon plate.

15. I am very willing to return, but I have no money for travelling expenses.

我很願意回去只是沒有盤錢

I very willing return go, only is not have coil money.

NOTES.

1. As an instrumental verb, 將 is substantially the same as 把, but more bookish. It is more properly applied to ideas and affairs than to things.

4. 將就 Lit. take just, that is, take things just as you find them, and accommodate yourself to them.

5. 大的大小的小. That is, the large are too large, and the small too small,—the too being implied or understood. Quite a number of similar phrases are formed on the same model.

6. 將來 differs from 將 alone, in that the time indicated is more indefinite and that the idea of probability is also suggested.

8. When 父 and 母 are joined together, 親 is not usually added to either of them.

9. 衆位 is the polite form of addressing a number of persons. 也就是了 is an idiomatic form by which a concession is made, and a more or less reluctant consent given.

11. 對不起 or 對不住, *unable to meet*, is a very forcible form of expressing shame for the manner in which the one party has acted towards the other. The latter form is used in Shantung. The former is general.

12. 壞 is not here used as an adjective, which is its general use, but as a verb in the infinitive.

13. 三字經, a Chinese primary school book, commonly called the Trimetrical Classic. It is written in hexameter verse, each line consisting of two triplets. It contains an epitome of Chinese history and literature.

14. 木頭底子. The cut and dressed wooden soles for women's shoes are commonly so called. 疼錢 *Pain (at parting from) money*, that is, stingy. 打算盤 *To count on the abacus*, hence to figure on the profit of a bargain.

15. 盤錢. This term is probably derived from the custom of travellers in carrying their money in a belt around the waist. It is often written 盤纏, and sometimes spoken 盤纏錢.

16 我當這個聽差是好人，誰知他爭不老實
 15 公道不公，只有天知道
 14 恐怕少爺看不上我這個人
 13 老爺只對我說說就得了
 12 我當日怎麼說咧，現在記不清楚
 11 不要怕，錯不了，你只管放心睡覺罷
 10 東家擺擺手，不叫底下人作聲
 9 我買那家的雞關他甚麼事
 8 大眾的事用不着你管，你管自己的事就彀了
 7 他真是這麼說咧嗎？一點不錯是這麼說咧
 6 價錢公道是不錯，只怕東西不對
 5 我也不怕他打，我也不怕他告
 4 這等不公道的事你不管嗎
 3 恐怕大老爺不明白我咧話
 2 這是公用的東西，大家都可以用
 1 方老爺昨天來家了

VOCABULARY.

爺 ... Father—Chiefly used as an honorary title. P. 4.
 公 ... Public; common; just, equitable.
 恐 ... Apprehensive; lest:—Les. 131.
 怕 ... To fear; lest, perhaps.
 真 ... True; genuine; in reality. P. 36.
 管 ... A tube; to control, to manage; to care for. A classifier. Les. 42.
 手 ... The hand.
 中 ... To hit the center; suitable. P. 47.
 老爺 ... A title of respect, Sir. P. 4.
 公用 ... Used in common.
 大家 ... All the party or company.
 恐怕 ... I fear; lest, peradventure.

老爺 ... [老爺] A title of respect higher than
 公道 ... Just, impartial; cheap.
 大眾 ... All the company or crowd.
 東家 ... The proprietor. Les. 72.
 擺手 ... To motion with the hand.
 底下人 ... Underlings; employees.
 只管 ... Without hesitation; simply.
 當日 ... At the time.
 少爺 ... Son of a titled gentleman. [hold.
 誰知 ... Who knows; to my surprise, be-
 差 ... Ch'ai. To send (a person); to commis-
 聽差 ... An official attendant.

ENGLISH EXERCISES.

Tramp. Please, Sir, find some employment for me (give me seek an affair [or a place]).
 Gentleman. What kind of employment?
 Tramp. Anything will do (what all do); a water-carrier (strike-water-cr), a letter carrier, a gate-keeper, an official attendant, a colporteur (sell-

book-cr), a preacher (explain-doctrine-er),—any (of these) will answer (都可).
 Gentleman. If you were made (就是叫你作) the magistrate of the district (地方官) (that would) also answer, would it not (is not is)?

1. Fang Lao Yeh came home yesterday.
方老爺昨天來家了
Fang old father yesterday come home have.
2. These things are for common use; all the family may use them.
這是公用的東西大家都可以用
These are public use's things, great family all can use.
3. I fear your honor does not understand my language.
恐怕大老爺不明白我的話
Lest fear great old Sir not understand my words.
4. Will you pay no attention to this sort of injustice?
這等不公道的事你不管嗎
This kind not public doctrine of affair you not control eh?
5. I am not afraid either of his beating or his accusing.
我也不怕他打我也不怕他告
I also not afraid he strike, I also not afraid he accuse.
6. The price is reasonable, that is true, but I fear the article is not first class.
價錢公道是不錯只怕東西不好
Price money public doctrine is no mistake, only fear article not superior.
7. Did he really speak in this way? Ans. He did, and no mistake.
他真是這麼說的嗎 答一點不錯是這麼說的
He true is thus speak of eh? Ans. One little not mistake, is thus speak of.
8. There is no occasion for you to meddle in the affairs of all (the company). If you mind your own business it will be enough.
大眾的事用不着你管你管自己的事就穀了
Great all's affairs use not need you manage. You manage self's affairs just enough ().

9. What business is it of his whose chickens I buy?
我買誰家的雞關他甚麼事
I buy who family's chicken concern him what thing.
10. The proprietor motioned with his hand that his subordinates should not say anything.
東家擺擺手不叫底下人作聲
East family wave wave hand not cause below under man make sound.
11. Don't be afraid; it will be all right. Just set your heart at rest and go to sleep.
不要怕錯不了你只管放心睡覺罷
Not want fear error not attain you only manage put heart, sleep ().
12. What I said at the time I do not now remember clearly.
我當日是什麼說的現在記不清楚
I at day is how speak of, now remember not clearly. [him.]
13. It is only necessary for you, Sir, to speak to
老爺只用對他說說就得了
Old Sir only use to him speak speak, just finish end.
14. I am afraid the young gentleman will not be pleased with me.
恐怕少爺看不起我這個人
Apprehend fear young Sir see not up I this piece man.
15. Just or unjust, only Heaven knows.
公道不公只有天知道
Public doctrine not public doctrine only have Heaven know.
16. I thought this official attendant was an honest man, but it turns out that he is a thief.
我當這個聽差是好人誰知他手不老實
I thought this piece wait order is good man, who know he hand not sincere.

NOTES.

1. 老爺 is the title given to a magistrate (知縣), the lowest civil official, but is often used in a complimentary way to others who have little or no official position.

3. 大老爺 is applied to officials having next higher rank than the 老爺. There are really no English equivalents for either of these titles.

5. When 也 is repeated with a negative in consecutive clauses, it gives the force of *neither nor*. When 告 is used alone, it means to *accuse*.

6. 公道 properly means *equitable*, but as used of the price of a thing, it means *reasonable, cheap*.

7. 一點不錯, *one little not mistake*, is a very common and forcible expression.

9. 誰家, *who family, i.e., whose*. The phrase intimates how the individual is merged in the family.

10. In ancient times the owner or host occupied the east side of the house, and guests the west, hence the term 東家. In 擺手, the palm of the hand is presented and waved back and forth to signify dissent or deprecation. The repetition of 擺 corresponds to the act of waving to and fro.

14. 看不起 is not the equivalent of 看不中. The former means *to look on with disdain*, the latter, *with dissatisfaction*.

16. 手不老實 *hand not sincere, addicted to petty thieving*, a very expressive term, but not everywhere current.

1 你的臉不乾淨，爲甚麼不去洗洗呢
 2 我是因爲沒有錢，所以不能買
 3 他是因爲老爺的話生了氣
 4 洗手洗臉是天天少不了的事情
 5 我實在沒有臉見他
 6 若是他沒有法子，我更沒有法子
 7 你過去親自告訴他更好
 8 我手中一共不過有三吊錢
 9 這個做法比那個更好
 10 若是他已經走了，我就打發人去叫回他來
 11 他們兩家大人孩子，一共十八口
 12 他臉上發白，手也發涼，我恐怕他不能好
 13 那不是個親兒子，是個乾兒子
 14 三樣合算起來，我一共該你多少
 15 他還不明白道理，怎麼給他行洗禮呢
 16 到了五更天，你快起來罷

VOCABULARY.

臉 The face, the countenance.
 乾 Dry; clean. P. 12.
 洗 To wash; to purify.
 因 Because of, for. Les. 77.
 更 More, still, again. Les. 58.
 更 Ching... A watch of the night. See note.
 共 All; altogether; to sum up.
 發 To send forth; to dispatch; to grow, to become; to pay out. Les. 73.
 乾淨 Clean; entirely.

因爲 Because, on account of.
 因着 " "
 一共 In all, altogether.
 做法 Method of doing or making.
 打發 To send; to send off.
 乾兒子 An adopted son.
 合算 To sum or reckon up; economical.
 洗禮 Baptism.
 先前 or 先頭 Heretofore, before, formerly.

ENGLISH EXERCISES.

Servant. My employer (east home) sent me to say that he wants a little more medicine.

Doctor. I sent (送) him yesterday medicine enough for ten days; how is it that it is already gone (not have)?

Servant. He took the medicine all at once (one return).

Doctor. Why was that (that is because what eh)?

Servant. He said he did not want to wait ten days before getting well (纔好); he would rather (不如) get well to-day.

Doctor. After that (以後) how did he seem (his sickness how kind)?

Servant. Worse than before (compare formerly more not good). His face grew white and his hands cold, and he almost died.

Doctor. That was to be expected (自然的). You take this medicine to him now, and in two hours (pass [過] two points clock) come again and get some more.

1. Your face is not clean; why do you not go and wash it?

你的臉不乾淨爲甚麼不去洗
Your face not dry clean, for what not go wash
洗呢
wash eh?

2. The reason I cannot buy is because I have no money.

我是因爲沒有錢所以不能買
I is because not have money therefore not can buy.

3. He is angry because of what you said Sir.
他是因爲老爺的話生了氣
He is because old father's words produce have breath.

4. To wash the hands and face is a necessary part of each day's work.

洗手洗臉是天天少不了的事情
Wash hands wash face this is day day less not
finish of affair.

5. I really have no face to see him.

我實在沒有臉見他
I really not have face see him.

6. If he cannot do anything much less can I.

若是他沒有法子我更沒有法子
If is he not have method, I more not have method.

7. It would be better for you to go over and tell him in person.

你過去親自告訴他更好
You over go yourself tell him more good.

8. I have in all not over three thousand cash in hand.

我手中一共不過有三吊錢
I hand midst one all not over have three strings cash.

9. This way of doing it is better than that.

這箇做法比那個更强
This piece do method compare that piece much better.

10. If he has already gone, I will send and call him back.

若是他已經走了我就打發
If is he already go have, I just strike send
人去叫回他來
man go call return he come.

11. Their two families including adults and children amount to eighteen persons.

他們兩家大人孩子一共十八口
They two family great man child one all ten
eight month.

12. His face is pale and his hands are growing cold. I fear he cannot recover.

他臉上發白手也發涼
He face can become white, hand also become cool,
我恐怕他不能好
I fear he not can well.

13. That is not his own son; it is an adopted son.

那不是個親兒子是個乾兒子
That not is an own son, is piece dry son.

14. Summing up the three items, how much do I owe you in all?

三樣合算起來我一共該
Three kind unite reckon up come, I one all owe
你多少
you much few.

15. He does not yet know the truth; how can I baptize him?

他還不明白道理怎麼給他
He still not understand doctrine; how give him
行洗禮呢
perform wash ceremony eh?

16. It is the fifth watch of the night. Get up quickly.

到了五更天你快起來罷
Arrive have five watch day, you quick up come ()

NOTES.

2. 因爲, as here used, is a little roundabout, but represents a very common form of speech.

3. The difference between 因爲 and 因着 is in use rather than in meaning. The place of each can only be acquired by experience.

5. 臉 is used metaphorically in Chinese, as "face" is in English, only that it is carried much farther. A Chinaman's "face" is the most precious thing he possesses or loses.

8. 手中 (often 手裏 or 手下) corresponds nearly to our "on hand," but is more strongly personal, not being applied to monies "on hand" in a bank or other business house.

9. 更强 is a kind of double comparative, equivalent to our "still better." Though from a grammatical standpoint somewhat redundant, it is good Chinese and in common use.

10. If 叫回他來 were changed to 叫他回來, as it might be, it would then mean *cause him to return*, that is, *order him to return*.

11. 大人 here, as often, means an adult, as opposed to a child. 口 is the classifier of persons as members of a family. It evidently comes from the number of mouths to feed.

12. 發白 and 發涼 represent a large class of similar expressions, in which 發 means to *become* or *take on* a certain state or appearance. Les. 73.

13. 乾兒子 expresses a loose kind of adoption, much in vogue amongst the Chinese. It implies little more than a close friendship manifested in the outward performance of certain things which inhere in the relationship indicated. The same term is applied to brothers and sisters.

15. 洗禮 The wash ceremony—the term generally taken to express Christian baptism.

16. The night is divided into five watches, of which the 五更 is the last. It is very early in the morning, about five o'clock. Notice how 天 is used to express the night.

1 如今的人認假的多，認真的少
 2 老天爺就是真神，在他以外沒有別的神
 3 末老爺 這位真神有稱天老爺的，有稱天父的，有
 4 稱上帝的，有稱天主的，有稱上主的，
 5 這位神以外沒有別的神，有也是假的
 6 真神是無所不能，無所不知的大主
 7 拜神本是頂好的事，爲甚麼怕人呢
 8 要拜上帝不用燒紙，只要一心一意的拜
 9 他就是了
 10 眞道理是人人所當明白的
 11 惡人都是有罪的，所以不能上天堂
 12 不得罪神也不得罪人，那真是好人
 13 我們都是神的兒女，所以不該得罪他
 天父的兒子能洗淨我們所有的罪惡
 人都應當愛天父，也應當愛人如己

VOCABULARY.

神 ... The gods; God. P. 39.
 稱 ... To designate, to call; to praise. P. 49.
 帝 ... Ruler; Emperor.
 無 ... Without, not.
 惡 ... Bad, wicked, evil. P. 30.
 罪 ... A crime, sin. P. 21.
 愛 ... To love, to delight in. P. 53.
 認假 ... To believe what is false.
 認真 ... To believe the truth; to be sincere.
 老天爺 ... Colloquial term for God. Note.
 天老爺 ... " " " " "

天父 ... Heavenly Father.
 上帝 ... The Ruler Above, God.
 天主 ... The Lord of Heaven.
 主 ... The Lord Above.
 無所不能 ... Omnipotent.
 無所不知 ... Omniscient.
 得罪 ... To offend, to sin against.
 罪惡 ... Sin, wickedness.
 起頭 ... At first, in the beginning.
 生來 ... By birth, by nature.
 定罪 ... To condemn.

ENGLISH EXERCISES.

In the beginning on this earth there were only two persons, a man and a woman. They looked on the true God as their Heavenly Father, and looked on themselves as the children of the true God. These two (men) originally had no sin in their hearts; but afterwards evil desires arose in them (起不好的心意) and they did what was wrong (do not accord reason of thing). All men under heaven are their descendants (後人) and among them there is not one who was good by nature. Each one was worse than the other, because each one learned the vices of the other

(one piece from [從] other piece learn spoil-ed). Men love those who love them; but the Heavenly Father loved those who did not love Him. He did not wish to condemn them, therefore He sent His Son to come to this earth, to live among men. Although He was like man (with man one kind) yet [卻] He had no sin. Afterwards this sinless being died for us sinners. At present whoever believes on Him, and confesses his sins to God, the Heavenly Father will not regard him as a sinner (不以他爲罪人), but will look upon him as His child (son daughter).

1. In these times more are ready to believe lies than to believe truth.

如今的人認假的多 認真的少
As now's man accept false's many, accept true's few.

2. The Old Heavenly Father is the true God, beside Him there is no other God.

老天爺就是真神在他以外
Old Heaven Father just is true God at him outside
沒有別的神
not have other () God.

3. This true God is called by some the Heavenly Old Father, by some the Heavenly Father, by some the Supreme Ruler, by some the Heavenly Lord, and by some the Lord Above.

這位真神有稱天老爺的
This person true God have address Heaven Old Father of,
有稱天父的有稱上
have address Heaven Father of, have address supreme
帝的有稱天主的有稱
ruler of, have address Heaven Lord of, have address
上主的
Above Lord of.

4. Besides this God there is no other, if there be any, they are false.

這位神以外沒有別的神有
This person God outside not have other of god, have
也是假的
also is false kind.

5. The true God is the omnipotent and omniscient sovereign Lord.

真神是無所不能無所
True God is without which not can, without which
不知的大主
not know of great God.

6. To worship God is essentially a most excellent thing; why should you be ashamed of it?

拜神本是頂好的事為
Worship God origin is best good of affair; for
麼甚怕人呢
what fear men, eh?

7. In order to worship the Supreme Ruler, it is not necessary to burn paper money; only worship Him in sincerity and truth, and it is sufficient.

要拜上帝不用燒紙只
Want worship supreme ruler, not use burn paper only
用一心一意的拜他就是了
use one heart one idea () worship him, just is end.

8. The true doctrine is what every man ought to understand.

真道理是人人所當明白的
True doctrine is man man which ought understand ().

9. All wicked men are sinners, and therefore cannot go to Heaven.

惡人都是有罪的所以不
Wicked man all is have sin kind, therefore not
能上天堂
can ascend Heaven.

10. He who does not offend against God nor yet against man, is indeed a good man.

不得罪神也不得罪人那真
Not get sin God, also not get sin man, that true
是好人
is good man.

11. We all are the children of God, and therefore should not sin against Him.

我們都是神的兒女所以不
We all are God's son daughter, therefore not
該得罪他
ought get sin Him.

12. The Son of the Heavenly Father is able to wash away all our sins.

天父的兒子能洗淨我們所
Heaven Father's son can wash clean we which
有的罪惡
have of sin wicked.

13. All men ought to love the Heavenly Father, and also to love others as themselves.

人都應當愛天父也應當
Man all ought love Heaven Father, also ought
愛人如己
love man like self.

NOTES.

1. 認假 is only used in opposition to 認真, and 認真, when used alone, is generally used in the sense of sincerity.

2. 老天爺 is used in the North, and 天老爺 in the centre and South. The term embodies the best idea the Chinese have of a personal God, and forms the best starting point in telling them of the true God. 神 is the generic word for god, and unless limited by the connection generally means gods.

3. 天父 and 上主 are wholly Christian terms, 上帝 is a classic term, and 天主 is a Roman Catholic term.

4. 有, introducing the last clause, is emphatic, and carries in it the hypothesis *if there be*.

5. 無所不能 *without that which not can*, that is, there is nothing which he cannot do. We also have 無所不在 *omnipresent*, and 無所不理 *all controlling*.

7. 一心一意, *one mind one purpose*, is a book phrase giving elegant expression to the idea "In singleness of heart."

9. The word 罪 falls far short of the Christian idea of sin, being used of any offense, however trivial.

10. 那 refers back to the person described in the preceding clauses.

13. 愛人如己 is the terse and forcible rendering of "Love thy neighbor as thyself." 人 stands for *others*, and 己 is a contraction of 自己.

1 他是老手，錯不了
 2 他在誰的門下當差
 3 我不願意說自己的好處
 4 他講道淨愛說比方
 5 他說話行事都是合理的
 6 這藥是飯前喫，是飯後喫
 7 你看這花多麼白，多麼好看
 8 他是認生，見外人不愛說話
 9 你快快過來，給你老娘行禮
 10 好心的老太太，請給我一個
 11 大饅頭，你去罷，手下沒有錢
 12 這三個人是三國、一個法國
 13 的一個日本的、一個中國的
 14 我這樣問他，那樣問他，不得
 15 已，他纔說了實話
 16 你那裏的學房管飯不管飯

14 我一起來就惡心，甚麼都喫不下去
 15 不要出聲，這麼一點疼算甚麼呢
 16 不如就手給你，恐怕過後忘記了
 17 他所來的信不是寫的信，是口信
 18 學生聽先生的話是理所當然的
 19 你這個好處我今生來生也忘不了
 20 他的口一張一合的，就是說不出來
 21 老爺生了氣，把太太和少爺都打了
 22 這是過人的病，他不該和別人一塊兒住
 23 這個孩子幾個生日，答纔過了三個生日
 24 人不能管自己的本家，怎能管別人呢
 25 我不願意在道上住，今天早晚要到家
 26 他拿不定主意，不知不覺時候就過去了
 27 我當他是死了，後來聽人說他還有氣兒
 28 這個房子住不得，從早到晚不見日頭，一
 關門甚麼都看不見

嘆子

VOCABULARY.

老手.. An old hand.

當差.. To serve an official. [ing.]

比方.. An illustration; suppos-

多麼.. How (white, good, etc.).

認生.. To be afraid of strangers.

外人.. An outsider, a stranger.

行禮.. To perform a rite, to greet.

法國.. France.

日本.. Japan.

不得已.. No help for it.

管飯.. To furnish board.

惡.. To feel nauseated.

惡心.. Nausea. [at once.]

就手.. While your hand is in,

過後.. Afterwards.

口信.. A verbal message.

理所當然.. What ought to be.

今生.. The present life.

來生.. The life to come.

著人.. To be contagious.

過人.. To be contagious.

住下.. To stop; to quit.

早晚.. Sooner or later

1. He is an experienced hand; there can be no mistake.
2. In what family has he a position?
3. I do not wish to speak of my own excellencies.
4. He is fond of using illustrations in his preaching.
5. Both his words and actions are reasonable.
6. Should this medicine be taken before eating or after?
7. See how white and how beautiful this flower is!
8. He is shy; he does not like to speak before strangers.
9. Come over quickly and make your manners to your (maternal) grandmother.
10. Benevolent old lady, please give me a cash.
Ans. Go away; I have no money with me.
11. These three men are of three nationalities, one a Frenchman, one a Japanese and one a Chinaman.
12. I cross-questioned him until, unable to help himself, he told the truth.
13. At that school of yours, do they provide board?
14. Whenever I get up I am so nauseated that I cannot eat anything at all.
15. Don't make a noise! What does a little pain like that signify?
16. It would be better to give it to you while I am at it, lest afterwards it should be forgotten.
17. The letter received from him was not a written one, it was a verbal message.
18. It is the proper thing for scholars to mind their teachers.
19. I will never forget this kindness of yours, either in this life or in the life to come.
20. He kept opening and shutting his mouth, but was unable to say anything.
21. The gentleman got angry and beat his wife and son.
22. This is a contagious disease, he ought not to live with other people.
23. How many years old is this child? *Ans.* He has just passed his third birthday.
24. If a man cannot govern his own family, how can he govern other men?
25. I do not want to stop over night on the way; early or late I must reach home to-day.
26. He could not make up his mind, and before he knew it the time had gone by.
27. I thought he was dead, but afterwards I heard some one say that he was still breathing.
28. This house is not fit to live in, from morning till night it gets no sun; once shut the door, and one cannot see a thing.

NOTES.

2. 門下 means to be in a family in a subordinate capacity, a retainer—sometimes a disciple.

8. 說話行事 in speaking words and doing acts. The object is added to the verb in each case in order to indicate to the hearer which of the various characters of the same sound is meant. See Les. 51. The “and” is understood, as it always is in enumerating.

6. Chinese doctors nearly always specify whether medicine is to be taken before or after meals.

7. 多麼 before an adjective of quality, has an interjectional force.

8. 認生, to be cognizant of the fact that anyone is unfamiliar,—said of children and domestic animals.

9. In some places 老老 (sometimes written 姥姥) is used for maternal grandmother, and in some places 婆婆 is used. 行禮 means to perform any ceremony, great or small, from a coronation to a bow on the street.

10. 一個大 is confined for the most part to Chihli; in most places it would be said 一個錢. 手下, in the reach of my hand,—that is, on my person.

11. 法 is a contraction for 法蘭西, the transliteration of the name “France.” “Japan” is the western reproduction of 日本.

12. 不得已 Not get a finish, that is, no way out of the difficulty,—a book phrase, but in common use.

18. 理所當然的 That which accords with the requirements of reason,—a book phrase somewhat pedantic.

19. 今生 and 來生 are Buddhistic terms. The latter refers rather to a future transmigration than to a future life in the Christian sense.

20. The effect of the 的 in the clause 一張一合的 is represented in the translation by the word “kept.”

22. This is a foreign sentiment. The Chinese take very little account of the contagious nature of a disease.

23. This is the common form of asking the age of a very small child. The common method of reckoning the age is not from the birthday, but from the New Year.

24. 本家 means one's own family,—sometimes in a restricted sense, sometimes in a very comprehensive sense.

25. 早晚. An English translation requires the insertion of the word or between the collocation of opposites.

26. 定 here serves as an auxiliary verb. In this use it is added to such words as will take the qualifying idea of certainty or stability.

27. 當 is here used as it often is in colloquial, in the sense of suppose or think.

1. Mandarin is learned clause by clause (one clause one clause of learn of).
2. Men and women, how many are there in all?
3. This lamp is not bright; take it away.
4. Three hundred and sixty-five days make (is) one year.
5. How many sounds and tones has the character 更?
6. Is this first class (head one class) or second class (is two class)? 賞
7. Two small cash equal (賞) one large cash.
8. How many ounces are there in a catty (one catty have, etc.)?
9. Last week I preached; this week it is Teacher Wang's turn (ought [該] is, etc.). *Ans.* In that case I remembered wrongly (remember error).
10. Why did you kill (strike dead) my chicken?
11. In writing (want write character) first write the top (上), then write the lower part (下).
12. He has gate gods (門神) on his gate.
13. That is counterfeit (false). Why did you give so much money (for it)?
14. Though he went suddenly, he did not forget to say "I will see you again."
15. You go and enquire his surname, name, and residence (住處).
16. I know the use of this thing (this thing of use [用處]), but I cannot call the name of it (call not up name come).
17. Do not put the plate on the floor (地上), that is no place for it (that not is piece ground square).
18. Yesterday at the third watch I heard a noise outside. I thought (當) it was a man coming to burn the house, and was awfully afraid. I listened carefully, and behold (who knows), it was only the watchman (strike-watch-er).
19. Teacher Wang's preaching is interesting (explain book good hear), his ideas are good, his voice is loud and also distinct.
20. If I do not see the sick person, how can I know what disease he has?
21. Be careful; do not take the wrong medicine (eat error [] medicine).
22. Don't lie on the ground; get up quickly.
23. Rest your heart; the child will not die.
24. What are you waiting here for?
25. The cock is crowing. Why do you not get up?
26. Take this flower and put it in water (use water soak-ing).
27. Put these things in the sunshine (have sun head of place).
28. Cauliflower came from abroad (is outside kingdom come of).
29. This teacher cannot govern his scholars (管不住 his, etc.).
30. He is given to boasting. If he buys a chicken, that chicken is better than any one else's (compare man home's superior).
31. Why do you do this? *Ans.* It is the custom (just is thus piece custom).
32. A guest has come. Cook some dinner for him quickly. *Ans.* The vegetables are all eaten up, the sugar and eggs are not enough to make dessert, there is nothing but cold rice and tea, (and) the fire is not good (no go).
33. We here do not need to draw water; the water we use is hydrant water (self-come water).
34. If wood is so dear, why not burn coal?
35. He is a king; I am only (not over) a gate-keeper.
36. The things you bought yesterday were not right (對).
37. Books, pens, paper and ink are necessary articles in a school-room (are school-room certainly must have, etc.).
38. He sat on the ground and counted his money.
39. It is not that he is unable to get out, but that he does not wish to go.
40. He is not so very old; his head is not yet white.
41. How many days must you travel to get to your honorable country (want up your honorable country go, must go how many days)?
42. This road is not level.
43. I cannot plan for you; you must find a way of making your living (seek method pass days).
44. Piece by piece (one piece one piece of) he sold his land (地), and afterwards he sold his house.
45. Put down the child (and) go (and) spread the table.
46. You may shut (合上) your book.
47. You have now finished learning this small book, and should commence (起) to study the large one.

SYLLABIC INDEX OF CHARACTERS AND PHRASES.

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The following index is made according to the Peking pronunciation of the characters, and the single characters under each syllable are arranged in order according to the number of strokes in each. The phrases pertaining to each character follow it in the order of the number of strokes in the second character. A tone mark to a character indicates that it has another reading. The phrases pertaining to such characters are distributed under their proper readings. The arrangement of the syllables is *strictly* alphabetic. Letters with diacritic marks always *follow* the primary letter. The larger numbers refer to the pages, and the small numbers appended indicate the notes.

Ai.	Ch'êng.	價 34 錢 34	錢 6 行 25 ³⁰ 50	就 9 ¹ 9 ¹¹ 13 ⁹ 72 15 ¹⁵ 34 35 ¹¹	出花 36 門子 37 ²⁶ 48 48 10 51 ¹² 62 40 40 8	Êr.
愛 70 人如己 71 ¹³	稱 70	Chiang.	Chin.	手是了	氣價	二 22 兒 30 子 31 ¹ 子 30 子 31 ⁵
Ch'a.	Chi.	將 64 來 65 ¹ 就 64 就 65 ⁶ 就 64 就 65 ⁴	斤 52 今 32 日 44 天 32 兒 48 生 72 個 73 ¹⁰ 緊 14	Chi.	處厨子	Fa.
差 52 不多 52 茶 58 茶 59 ¹	己紀 18 記 54 得 46 得 46 既 62 然 62 然 63 ⁸ 幾 18 兒 19 ¹ 時 23 ⁵ 幾 44 時 44 生日 73 ²³ 點 48 雞 52 子 52 兒 53 ⁸	Ch'iang.	Ch'in.	只 64 管 66 知 42 道 42 值 34 紙 10	Chung	法 46 子 46 兒 46 國 72 國 73 ¹¹ 發 68 白 69 ¹² 涼 69 ¹²
Ch'ai.	幾 18 兒 48 時 44 幾 44 時 44 生日 73 ²³ 點 48 雞 52 子 52 兒 53 ⁸	强 50	Ch'i.	Ch'i.	中 28 國 28 衆 64 位 65 ⁹ 鐘 44	Fan.
差 66	兒 48 時 44 幾 44 時 44 生日 73 ²³ 點 48 雞 52 子 52 兒 53 ⁸	Chiao.	親 18 自 18 筆 18	Ch'i.	Chü.	Fang.
Chang.	雞 52 子 52 兒 53 ⁸	叫 2 門 47 ¹⁵ 門 48 醒 49 ¹³ 醒 56 覺 56 Also Chüe 56	Ching	噢 26 飯 26	句 18 矩 62	飯 26 飯 27 ¹
張 30	雞 52 子 52 兒 53 ⁸	Chie.	更 68 Also Kêng 68 淨 69 ¹⁶ 經 30 經 56	Choă.	Ch'ü.	Fang.
Chao.	找 58 着 58 着 See Choă 34	街 50	Ch'ing.	桌 30 子 30 着 34 人 49 ³ 人 72 涼 73 ¹² 涼 58	去 8 年 13 ⁷ 年 20 ³ 年 54	方 28 放 30 心 58 房 40 子 40 子 41 ¹³
Chê.	七 22 氣 10 死 40 人 41 ¹⁵ 起 56 起 57 ⁹ 名 60 行 60 來 56 來 61 ¹	Chien.	情 42 理 42 清 43 ³ 明 8 明 50 楚 51 ¹⁸ 楚 8 請 2 先生 13 ¹⁰ 問 6	Chu.	Ch'üe.	Fêng.
這 2 些 6 等 8 裏 10 裏 4 些 22 的 31 的 35 ⁰ 着 34 着 35 ⁰ 着 53 ¹¹	七 22 氣 10 死 40 人 41 ¹⁵ 起 56 起 57 ⁹ 名 60 行 60 來 56 來 61 ¹	見 32 見 32 好 36 賤 4 賤 5 ²	Chiu.	主 64 意 64 兒 64 住 40 下 72	卻 or 却 54	Fu.
Chên.	家 50 裏 51 ⁴ 裏 50 假 58	Ch'ien.	九 22 就 8	Ch'u.	Ê	父 64 親 64 服 54
真 66	家 50 裏 51 ⁴ 裏 50 假 58	千 22 前 44 天 44 頭 44		出 10 不 12 去 36 天 37 ²⁶ 花 37 ²⁶	惡 70 惡 72 惡 72 惡 72	

Hai.	Hsia.	Hsioä.	Hwoä.	認	看頭	K'wai.
孩 30	下 8	學 Also Hsüe 16	火 38	生 18	錯 36	快 38
子 30	不去 12		把紙燒 48	真 72		塊 61 ¹⁴
還 Also Hwan 28	來 15 ¹³	Hsti.	藥爐 38	假 70	Kao.	50
Hang.	賤 8	許 20	39 ¹⁰	得 71 ¹	告 58	Kwan.
行 50	Hsiao.	多 20	38	識 18	訴 58	官 14
市 50		Hsüe.	39 ¹	Joä.	給 26	話 14
Hao.	小 30	學 Also Hsiao 16	I	若 54	Ke.	管 66
好 2	人兒 31 ¹¹	生 16	2	是 54	Ke.	飯 72
些 6	心 31 ⁴	名 31 ⁶	大些 28	Ji.	簡 or 個 2	關 40
好看 32	名的 58	問 49 ²⁰	一 12	日 44	K'ä.	事 42
幾年 55 ⁵	的小 49 ²⁰	24	大心 12	本 72	可 32	Kwang.
意思 47 ¹¹	爐子 65 ⁵	25 ²³	生聲 59 ¹³	頭 44	以 32	光 20
燒 39 ⁴	鷄 39 ¹³	Hu.	共定 68		不是嗎 37 ¹⁹	20 ⁴
好 60	學 Also Hsüe 16	忽 62	送來 62	Ju.	是 36	Kwei.
事 60	Hsie.	然 62	塊錢 50	如 52	客 40	貴 4
He.	些 6	Hwa.	箇大 51 ⁸	今 54	氣 48	規 5 ²
合 64	寫 10	花 34	的點 24	Kai.	堂 40	矩 62
式 64	Hsien.	子 36	27 ¹⁰	該 46	K'eng.	63 ⁷
和 20	先生 2	子 37 ²⁰	27 ¹¹	K'ai.	更 ⁴ Also Ching 68	Kwoä.
平 24	現 31	生 36	47 ⁴	開 40	強 69 ⁹	國 28
氣 24	今 44	白 37 ²	61 ¹⁰	水 58	Kou.	28
25 ¹⁹	在 26	菜 52	67 ⁷	Kan.	般 22	日子 48
Hên.	Hsin.	紙 37 ¹⁷	56	乾 68	Ko'u.	49 ²⁰
很 16	心 58	錢 34	56	兒子 68	口 56	61 ¹⁷
Hou.	口 58	畫 18	32	淨 68	音 56	54
後 44	信 54	兒 36	42	K'an.	信 72	72
日 44	服 54	話 14	48	看 32	Kung.	Lai.
天 44	封 54	Hwai.	椅子 30	不起 60	公 66	來 14
來 44	Hsing.	壞 64	意思 46	中 67 ¹⁴	用 66	15 ¹²
頭 44	行 46	Hwan.	Jan.	見 32	道 66	23 ⁵
候 42	為 48	還 Also Hai 28	然 62	門 40	共 67 ⁶	生 72
61 ⁹	禮 49 ²⁵	Hwei.	Jên.	看 32	K'ung.	回 60
Hsi.	姓 4	回 58	人 4	病 32	恐 66	往 20
西 4	醒 56	會 14	49 ²¹	人 50	怕 63	Lao.
國 28		堂 40	29 ¹	家 51 ⁴		老 28
洗 68		過 49 ²⁰				大 33 ¹⁶
禮 69 ¹⁵						太太 37 ¹⁹

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Shwei	Swei	當 ¹	的	Toă	怎麼	Turg.
水 58	雖 62	日 62	多 4	多 20	Tsi.	東 4
銀 64	然 62	家 62	多 5 ¹¹	多 25 ⁶	子 30	西 4
睡 56	然 63 ¹	的 63 ¹²	多 11 ¹⁵	多 25 ²¹	兒 31 ¹	家 66
着 56		時 62	多 25 ²⁰	多 20	母 31 ⁵	懂 16
醒 57 ⁷	Ta	差 63 ⁶	底 42	大 28	自 2	得 16
覺 60	大 16	72	子 60	少 20	母 18	
離 57 ⁸	人 29 ¹⁰	Tang.	下 61 ¹²	事 21 ⁸	己 18	Twei.
的 20	小 28	堂 40	帝 70	會 38	來 49 ²²	對 4
知 20	半 69 ¹¹	糖 52	Tiao.	麼 39 ³	來 39 ¹⁵	不 65 ¹¹
家 66	老 60	竊 56	吊 22	兒 72	火 39 ¹⁵	起 65 ¹¹
67 ⁹	爺 61 ¹⁶	Tao.	22 ²	麼 73 ⁷	燈 62	住 12
Shwoă	的 66	到 42	Tien.	Tou.	Tsoă	Wai.
說 4	大 67 ³	底 42	點 26	都 Also Tu 16	作 44	外 28
法 13 ⁷	家 66	道 42	心 58	16 ³	生 48	人 72
和 48	後 44	光 49 ¹⁴	59 ³	19 ¹⁴	主 64	國 28
來 24	天 45 ⁴	Tei.	T'ien.	Tou.	法 58	頭 32
說 49 ²	衆 66	得 Also Tc 35 ¹⁰	天 26	頭 32	坐 2	33 ⁹
話 73 ⁵	學 28	47 ⁵	27 ²	37 ⁸	一 4	45 ¹²
錯 46	打 16	Tê.	下 42	Tsai.	昨 44	Wan.
Si.	水 20 ¹⁰	得 Also Tei 16	天 26	再 10	天 44	完 52
四 16	子 48	16 ⁸	27 ²	三 16	日 44	晚 56
下 24 ²	底 68	19 ¹⁰	42	的 17 ¹¹	箇 48	
書 25	發 46	39 ³	49 ¹⁴	見 36	做 38	Wang.
一 16	開 44	25 ²⁰	70	說 37 ²⁶	錯 46	王 4
死 28	算 45 ⁸	16 ⁷	71 ³	在 12	Tsou.	忘 46
恩 46	盤 64	37 ²²	70	底 10	走 40	記 46
Soă	點 65 ¹¹	70	56	下 11 ⁶	開 40 ³	往 20
所 50	鐘 44	Têng.	57 ⁶	禮 43 ⁵	60	20 ⁹
以 50	聽 50	等 8	37 ²⁶	61 ³	Tsai.	Wei.
Su.	T'a.	一 8	26	菜 52	Ts'ung.	位 2
訴 58	他 6	等 8	Ting.	纔 54	從 54	爲 38
Sung.	的 6	燈 26	定 62	Tsao.	Tswei.	甚 38
送 54	們 14	T'êng.	規 62	早 56	罪 70	Wên.
信的 54	太 34	疼 32	錢 62	早 56	惡 70	問 6
Swan.	平 36	錢 65 ¹⁴	頂 34	晚 73 ²⁵	Tu.	好 19 ¹²
算 34	Tang.	Ti.	Ting.	Tsên.	我 4	Woă.
不 47 ¹²	當 ⁴ 62	地 28	聽 46	怎 52	的 4	們 14
盤 64		方 28	差 66		們 14	
			錯 46			

Wu.	無所不理 71 ⁵	飯 33 ⁹ 的 36 緊 14 藥 or 葯 32 Also Yüe	爺 66	Ying.	有 7 ³ 的 29 ¹³ 是 25 ²³ 氣 25 ¹⁹ 零 24	Yüe.
五 16	Yang.		Yin.	應 62 應 62 計 62 當 63 ⁸ 當 62	藥 or 葯 32 Also Yao	
更天 69 ¹⁰	樣 52		因 68		Yung.	
官 16	子 60	Yie.	爲 68	Yiu.	用 38	Yüen.
無 70			着 68		白水送 61 ⁷	願 50
所不能 70	Yao.	也 34	音 8	有 6	處 62	意 50
知 71 ⁵		也 67 ⁵	銀 50			
在 71 ⁵	要 14					