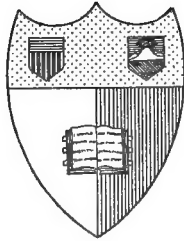


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CANTONESE MADE EASY

A BOOK OF SIMPLE SENTENCES IN THE CANTONESE LANGUAGE, WITH
FREE AND LITERAL TRANSLATIONS, AND DIRECTIONS
FOR THE RENDERING OF ENGLISH GRAM-
MATICAL FORMS IN CHINESE.

—♦♦♦—
THIRD EDITION.

REVISED AND ENLARGED.

—♦♦♦—
BY

J. DYER BALL, M.R.A.S., ETC.,

OF HIS MAJESTY'S CIVIL SERVICE, HONGKONG.

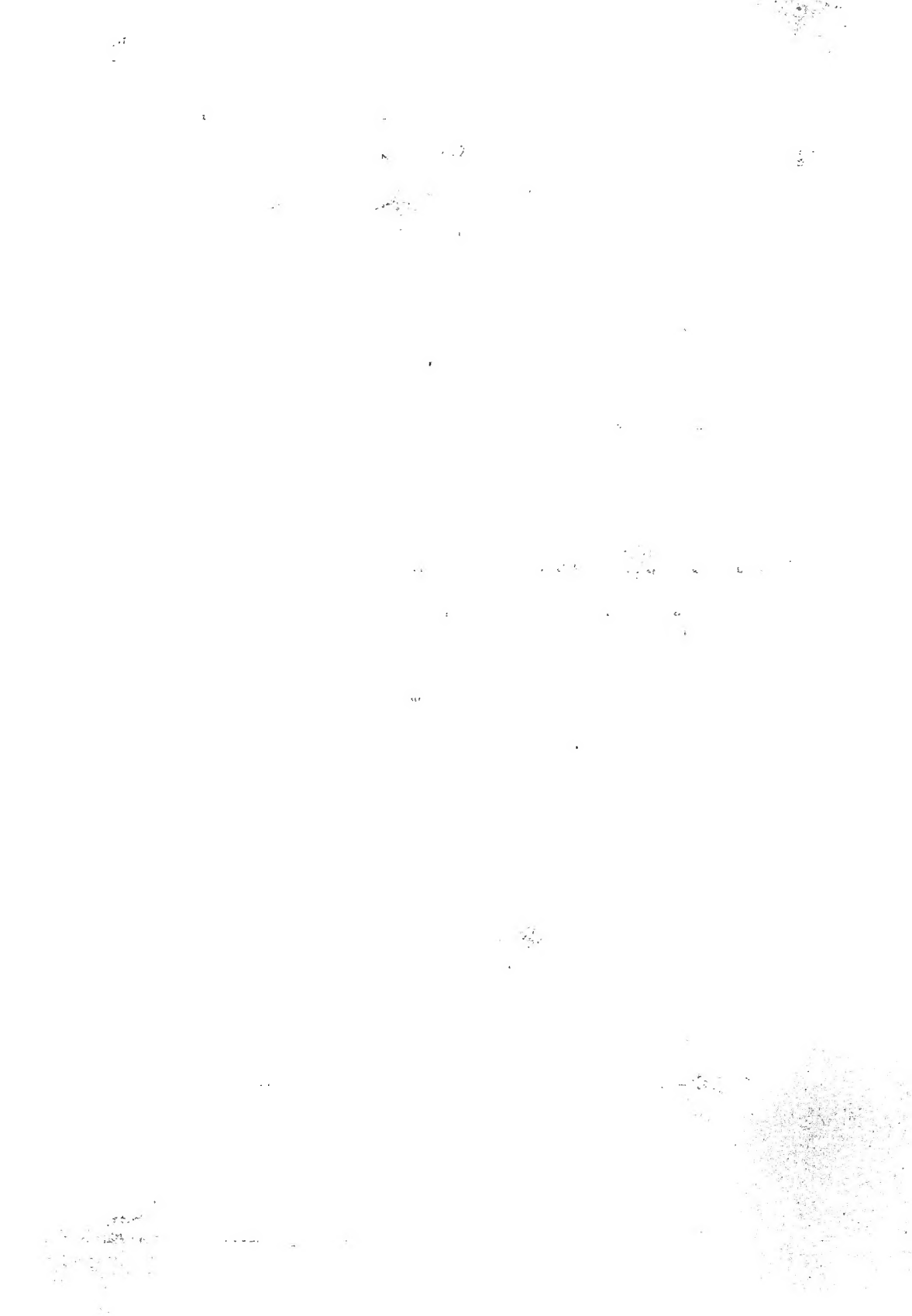
*Author of 'Easy Sentences in the Hakka Dialect with a Vocabulary,' 'How to speak
Cantonese,' 'The Cantonese-made-Easy Vocabulary,' 'Readings in Cantonese
Colloquial,' 'An English-Cantonese Pocket Vocabulary without
the Chinese Characters or Tonic Marks,' 'Hakka
Made Easy,' and 'Things Chinese,'
etc., etc., etc.*



KELLY & WALSH, LIMITED,
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PREFACE

TO THE FIRST EDITION.

THIS little book is meant to supply a want. The Author has heard a beginner in Chinese sadly lamenting the difficulty he had in the use of his phrase-book to know what the Chinese words really meant. Before him and before many a learner, there appear on the opened pages of his book sentences in English and sentences in Chinese. He reads the English and his Chinese teacher reads the Chinese over to him until he learns the sounds. By dint of memory he learns that a certain English sentence is expressed in Chinese by certain Chinese words, which he supposes are the equivalents of the English words; but as soon as he commences to analyse the two sentences—to place them side by side, he finds that there seems to be very little similarity between the two. The one often has more words by far than the other; there are no numbers, no moods, no tenses, or but halting expedients to represent them, which are well nigh unintelligible to him; and the use of his dictionary, at first, affords him but little assistance in his attempts to pick asunder the component parts of a Chinese sentence, for either he does not find the word that is given in his phrase-book, or he is embarrassed by the multiplicity of renderings for one word.

Arrangement of this Book.

In some of the first books in Cantonese and English by the veteran sinologists, this difficulty was in a great measure met by a literal as well as a free translation being given of the Chinese. The Author has resuscitated this old plan and trusts it will be found of service. In some cases it will be found, however, that it has been well nigh impossible, on account of the idiomatic differences of the two languages, to give a perfectly intelligible and literal rendering of the Chinese; for it sometimes happens, as GEORGE MACDONALD well remarks, that:—‘It is often curious how a literal rendering, even when it gives quite the meaning, will not do, because of the different

'ranks of the two words in their respective languages.' (*Adela Cathcart*, p. 34.) Yet, with the object of pointing out the connection of the different words and their respective places in the sentence, even a poor literal translation will assist the learner far better to grasp the construction of the sentence and the real meaning of the words than a free translation, which must necessarily often be but a paraphrase of the Chinese.

When two or more English words represent one Chinese word, the Author has, in the literal translation, connected them by a hyphen, and the same holds good of the Chinese and English. Any exceptions to this are so plain that there is no necessity to make any note of them.

The fault of most phrase-books in Chinese is the multiplying Chinese words in a sentence; especially do such books delight in a redundancy of particles; one is almost sickened by a glance through some of the phrase-books in use where 'ko ko', 'ni ko', 'ke', and many other particles are brought in at any time and every time to the detriment of the learner's fluency in speaking. The consequence of this fault is that learners pile up the component parts of a sentence until the outcome is something wonderful to hearken to, and more like a foreign language than good Chinese. The Chinese are fonder of expressing themselves in a terse and concise manner than most book-makers represent them as doing. Redundant words are cut out of good Chinese colloquial with an unsparing hand: and it would be a good thing for a learner to lay it down as a general rule that if it is possible to express his meaning with few words, he should do so; for though to his own ear the addition of words may make the meaning plainer, it has probably a directly contrary effect on a Chinese ear.

Compare :—

‘Néi ǎi tǒ’ ni shū’ k’ap₂ ‘péi ‘ko ko’ shū kwo’ ‘ngo ‘t’ái kín’ ǎi.
and

ǎi ‘ni shū’ ‘péi ‘ko pò’ shū ‘ngo ‘t’ái.

There is often also no distinction made in phrase books between the colloquial and book language: immediately after a sentence which would be understood by any woman or child comes one so bookish that if the learner were to attempt to air his newly-acquired knowledge, thus obtained, out of the range of his study or of the ears of his erudite teacher, he would find his talk utterly unintelligible to the mass of his hearers. In short, a hotchpotch of anything and everything is thrown together, mixed and pure, Cantonese and provincialisms, and the result is a phrase-book.

Many of the simplest and commonest forms of expression are entirely omitted even in books of considerable size where want of space could be no excuse.

There is often also apparent in these books an evident attempt to *put* the English sentence, which the compiler chooses, into Chinese, ignoring often to a great extent the simple fact that the idiom is essentially English; and the result is a sentence composed of Chinese words, which is either constructed on an English idiom wholly foreign to the genius of the language, or stilted in order to convey the whole meaning of the English sentence into Chinese; or else the two sentences are not the counterparts of each other, and the learner is misled.

Knowing these defects, the Author has endeavoured to avoid them.

It appeared to him that a compiler should endeavour above everything else to have his Chinese perfect and readable, or *shun*, as a Chinese would term it, and then try his best to render the Chinese into English. Under such conditions there is more likelihood of getting good Chinese into our phrase-books than when the opposite plan is tried.

Daily intercourse for nearly a quarter of a century with all classes of Chinese in their daily life, and years of daily contact with all grades of Chinese in the course of his official duties, where no attempts, or but few, are made to adapt themselves to the foreign ear, have placed him, he believes, in an exceptionally favourable position to hear and note the different idioms of good Cantonese. He has endeavoured to embody a number of them in this book, which, if it meets with a favourable reception, might induce him to attempt something more pretentious on a future occasion.

Nothing, he hopes, will be found amongst the fifteen Lessons but pure good colloquial; and from the examples given in that part of the book, as well as in the part which follows, the learner will be able to frame other sentences.

In learning Cantonese the learner should aim first at acquiring such common idioms and such words as to make himself understood by even the illiterate class, for then all classes will understand him. Starting in this manner he will lay a good solid foundation for his colloquial, which will stand him in good stead all through his stay in China. After this foundation is laid he can easily acquire the mixed colloquial, composed principally of what he has already learned, and partly of book terms; and if he has previously pleased the illiterate ear, qualify himself to please the fastidious taste of the scholar. Though there is no hard and fast line between these two forms of colloquial, as they merge more or less into each other, there is still a distinction. And the learner should keep this distinction in his mind and ask his teacher whether any new phrase he comes across is colloquial or not. Without this precaution he will find himself talking in a most ridiculous style, at one breath, as it were, using Johnsonian words and pure English.

In most, if not all, phrase-books the tones seem to be a thing of secondary importance. If the compiler carefully gives the tones, as he finds them in his dictionary, he congratulates himself on at least stretching a point. As a general rule, no attempt is ever made to give the tones as they are spoken, or, when the attempt has been made, the compiler has had so little idea of the frequency of difference between colloquial and book tones that his attempts to point one or two out have not been of the practical use they might have been. It is one thing to read a book and utter all the tones correctly, but quite another thing to explain to a Chinese the contents of a few pages thereof, and if the speaker sticks to the same tones in speaking as in reading he will not find all he says is understood. It is, the Author believes, an ignoring of this fact that often spoils foreigners' Chinese. The awkward thing about ignoring these tones in books, for the use of those who wish to learn to speak Chinese, is that the learner attempts to say the word in the tone that he sees it marked in his book or dictionary, the consequence being that he systematically mispronounces it, while if the tone were marked properly, he would at least attempt to pronounce it properly.

The colloquial tones in this book are given instead of those used in the book language.

It will be noticed that occasionally the tones of one word are different in different connections.

Learners may at once make up their minds to the belief that there are more tones in the Chinese than many of the old scholars will give credit for. The *chung yap* is introduced in this phrase book. The man who pretends to doubt its existence may as well confess at once that he knows nothing about differences in tones ; it was well known by one or two of the older sinologists in olden times, but was well-nigh forgotten until unearthed recently. There, perhaps, is more excuse for the scepticism that exists about some of the other tones, though there can be no doubt as to their existence. * * *

* * * * *

Instead, then, of only eight tones in Cantonese, it is the fact that there are sixteen well-defined tones at least, and possibly one or two others as well, affecting only a very few words. This last need not, however, trouble the learner at first. It is well that he should know at the same time that he must not attempt to fit every Chinese word into the only tone, perchance, assigned to it by the dictionaries. Cantonese will not be confined in that way, and much of the poor pronunciation of Chinese in the past by Europeans is on account of their persistent attempts to pronounce all Chinese words as if they must belong to one or other of the eight or nine tones their dictionaries told them about. Get a good teacher, then copy him exactly, no matter what your dictionary may say about the tone of the word ; for it is

important that the beginner, who wishes to do more than just run a chance of being partially understood, should pay particular attention to these important tones, though at the same time let him not run into the other extreme of hesitating before he utters a word to think what tone it should be in. If he can manage to get fluent in Chinese idioms, an occasional mistake in the tones is not of such vital importance, though to be deprecated.

Grammar.

The Directions for rendering English Grammatical Forms and Idioms into Chinese and *vice versa* will, it is hoped, prove of service in enabling the beginner to form a conception of the mode in which English grammatical forms may be rendered in Chinese, a language which at first sight appears to be devoid of all grammar. The construction of the component parts and the building up of the sentence from its component phrases will also appear to a certain extent.

The notes are not exhaustive, but it is hoped that they are of sufficient variety and length to give the learner such an idea of the construction of the colloquial, and of many of its idioms, as to enable him to avoid egregious errors.

So little has been attempted in this way hitherto, that it is with considerable diffidence one makes the attempt to lay down instructions, when hitherto the learner has generally had to bungle on as well as he could himself.

It is hoped, however, that the experience of one who has made the study of Chinese a life-work will not prove useless to the beginner.

The study of Chinese is sufficiently difficult to make every little hint a desideratum.

Final Particles.

The Final Particles are most useful little words, quite altering the whole force of the sentence when differently applied. These little particles at the end of a sentence are often put to a dreadful martyrdom in beginners' books. The student must not suppose that, because they are so plentifully sprinkled over the pages of his book, he cannot close his mouth without enunciating one or two of them, as he would punctuate each of his written sentences. They are, in fact, often left out, with advantage; but when left out, to make up for their absence, the voice lingers often on the last word in the sentence longer than it would otherwise do, and with a peculiar intonation and rising inflection, going, in fact, into a Rising Tone. At other times it goes into the variant of the Upper Even Tone, the tone taking often the place of the final, though at the same time these tones are often used with finals as well.

Too little attention has been paid to them hitherto. Our dictionaries do not contain all that are in use. A list appears of as many as the compiler

has been able to discover up to the present time with their tonal variations ; but it is not at all improbable that there are more to be discovered. Nearly half of this list is not to be found in the dictionaries. If the finals used in the different dialects and sub-dialects of Cantonese were included, the list might be made of an enormous length, as, for instance, in the Shun-tak dialect, to mention a few instances amongst many, we have the finals, *téi*, *tí*, and others, besides those in use in pure Cantonese.

This is, however, not the place to go into a dissertation on the finals, but the hint may be of use if taken advantage of, for there are a great many more shades of meaning to be expressed by a proper use of these little words than most Europeans have ever dreamt of.

Chinese Characters.

The Chinese characters are given more as a guide to the teacher than for use by the beginner. If the latter can and will take advice it is this :—Don't trouble yourself with the character, or the book language at first. If you will learn the characters, learn them out of the colloquial books for the first year, and then, when you are tolerably proficient in colloquial, a knowledge of the book way of expressing what you have already acquired in colloquial will not be apt to confuse you, or spoil your colloquial.

One thing at a time is enough. If you wish to speak Chinese well, learn to speak it before you learn to read it. A Chinese child learns to speak his native tongue before he learns to read it ; and yet we, go-ahead Westerners, think we know better than Dame Nature, and insist on learning two languages (the book language and the colloquial) at the same time—two languages which, be it remembered, are so alike and yet so dissimilar as to create no end of a confusion in the tyro's brain. The result is that we produce but few good speakers of Chinese.

Above all things let him who would speak Chinese not be ashamed to talk whenever he has a chance. Air his Chinese at all times : it will get musty if he does not. What does it matter if he does make mistakes at first ? If he finds he is not understood when he puts a thing in one way, then let him put it in another. He should try to get up a pretty extensive vocabulary of apparent synonyms, and by experience and experiment he will learn what words are best understood by different classes of people, and what are the right words to use. Of course all this implies a great deal of patience ; but if a man has no patience, he had better not come to Far Cathay.

Orthography.

The orthography is WILLIAMS'S with the exception of some slight variations where necessary.

The classes of variants are given below, so that the scholar may find no difficulty in using WILLIAMS'S Tonic Dictionary or EITEL'S Chinese Dictionary.

<i>In this book.</i>	<i>In Williams' and Eitel's.</i>
éí	í (or i in Eitel's.)
ö	éu
öü	ui
wú	ú
wúí	ui
yí	í (or i in Eitel's.)
yü	ü

If the beginner would be a good speaker, let him not follow the pronunciations given in Dictionaries if he finds such to clash with that of his teacher, provided he has a good one, but imitate the latter. Let him remember:—

1st. That the dictionaries have been made by Europeans to whom Chinese was not a native tongue, and that consequently they are not free from errors.

2nd. Also let him remember that at the best it is but a halting expedient to attempt to represent Chinese sounds by the letters of an alphabet, which, as we are accustomed to use them in our own language, are never in every case capable of producing the identical Chinese sound.

3rd. Let him also remember that some of the Chinese assistants that Dictionary makers have depended on for their pronunciations, were not pure Cantonese speakers.

These several reasons will be sufficient to assure him of the necessity for adhering to the above advice; and when he becomes a proficient in the use of this beautiful (when spoken in its purity) language, he will see an additional reason in the miserable pronunciation of some Europeans, who have considered their dictionaries wiser than the Chinese themselves; and he may be gratified by being told by the Chinese that his pronunciation is clearer and better in many respects than many a native's.

In conclusion, the author may express the hope—a hope that has actuated him throughout the preparation, that this little book will prove a help in the study of a tongue which he has known and spoken from his earliest infancy. Should it prove of assistance to those who, unlike him, have not been able to avail themselves of the easiest and best mode of learning it, he will be proud that these efforts have proved capable of assisting those who desire to acquire a knowledge of this, one of the finest and oldest languages in China.

His thanks are due to Mr. H. A. GILES of H. M.'s Consular Service for again permitting him to make use of his arrangement of sentences and the plan of his book, as far as the first part of it is concerned, which it will be seen he has considerably enlarged upon.

Mr. A. FALCONER, of the Government Central School, Hongkong, has also kindly assisted him in correcting proof sheets.

* * * * *

After having written out the whole of the lessons, and while they were in the press, the compiler's attention was called to Mr. PARKER's orthography as applied to the Cantonese: and finding that in one instance it supplied a want that he had felt, and that in another instance it represented a sound which had not been brought out clearly, his spelling in both these instances was modified in conformity with Mr. PARKER's system. He cannot endorse Mr. PARKER's attempts in their entirety (his attempts to rid the orthography from diacritical marks do not always appear to be the best); especially all the conclusions he arrives at as exemplified by his orthography, that is to say, if he understands what the spelling always refers to, but unfortunately his syllabary is printed without any Chinese characters, so that one scarcely knows what word the new combination of letters always represents. Finding that in certain cases Mr. PARKER's was an improvement on the current orthography, other cases have also been referred to Mr. PARKER's syllabary, and the author must acknowledge occasional assistance he has derived from such a reference while working by the guidance of his ear to free himself from the, in too many cases, barbarous and incorrect spellings used by the dictionaries. He has been pleased to find, on reference to Mr. PARKER's syllabary, that he also had arrived in the majority of instances at the same conclusions that the author had. This, he trusts, will give more confidence in the accuracy of those sounds represented by Mr. PARKER and himself to those who may be inclined to look with suspicion upon and doubt the propriety of any change, however simple, in the admirable adaptation of Sir WILLIAM JONES's system of spelling made in his younger days by that venerable and learned sinologist, Dr. WILLIAMS.

J. DYER BALL.

HONGKONG, 1883.

PREFACE

TO THE SECOND EDITION.

It is now rather more than four years since the first edition, of five hundred copies, of this book was published. Uncertain of the success of the venture at the time the pamphlet was but limited in its scope. The disposal of the first edition and the approval the book has met with has led the author to issue a second edition of the same work, which, though running on the same lines as the first edition, has been considerably enlarged. The first part, that containing the fifteen lessons, may at first sight appear to be the same in the two editions, but though the same number of pages are occupied, it will be found that there are many more sentences in this part of the book than formerly. Great care has also been exercised in a careful revision of the lessons, and here the author must acknowledge the great assistance rendered to him by the Hon. J. H. STEWART LOCKHART, C.M.G., who kindly volunteered to assist him.

In the second, or Grammatical portion, it will be seen that thirty-six pages are added. A new table of the Classifiers has been drawn up, from which it has been attempted to exclude words not rightly entitled to the name of Classifiers, though often so called, and these words have been placed in a list by themselves. A better table of the Personal Pronouns has also been prepared. An important addition has likewise been the lists of the idiomatic uses of verbs, and other additions, it will be seen, have been made, all of which the author trusts will make the book more useful. The old matter has also been revised.

A new feature appears in the shape of an Index to the Second part, which will no doubt render reference to passages sought for easier than with the help of the table of contents alone, which is still retained. In the Introduction the tones have been more fully treated.

It has been the author's endeavour in what may be called the Grammatical portion of the book not so much to lay down Grammatical Rules describing the structure of the language irrespective of its analogy to other

languages; but it has been his aim so to word these rules as to show the learner the difference between his native language and that he is endeavouring to acquire, for in detecting the points of resemblance and difference between his own language and one foreign to him will he be the better able to appreciate the similarity and dissimilarity between the two languages. It is but a waste of time to draw up a Chinese Grammar on the same lines as an English Grammar; such Grammars are useful to those who wish to learn the structure of their own language, but to those who already know something of the Grammar of one language this knowledge is best utilised by being used as a vantage ground. The knowledge already acquired is compared with what it is desired to acquire. The mind instead of being burdened with going over old ground has its powers left free to tabulate the new knowledge under the two heads of 'the same as I learnt before, I do not need to trouble about that,' and the other head of 'this is different from what I learnt before, I must try and remember this.'

Any learner who desires to acquire a new language, if he wishes to make any progress, must consciously or unconsciously thus tabulate his knowledge. If it is not already done for him in the books he uses, his time is taken up with wading through a mass of rules and examples to pick out what is new to him. His time is saved and the acquisition of the language rendered easier if it is done beforehand for him.

Exception has been taken by one or two to the use of the literal translation of the Chinese into English on account of its barbarous nature, but its manifest advantages to the beginner are so obvious, not only theoretically but in actual practice in the use of this book, that the author's predilections in its favour are confirmed. As to its being barbarous, what does barbarous mean? Simply that anything is outside of our pale of civilization and customary mode of expression, etc. A literal translation of any language into English proves more or less barbarous: this is even true with regard to the classic languages of ancient Greece and Rome.

As a hint to the use this literal translation may be put, the following passage is given from an essay by PROCTOR with regard to the use of literal translations, such as the Hamiltonian method is based on, the literal translation employed by the author of the present work being very like those. Mr. PROCTOR says:—'Take then first * * a passage * * and go carefully over it, word for word as it stands. * * * Next, read it over several words at a time. After this, read the English through alone, and then turn to the original, and read that through. You will find that by this time you can read the original understandingly. Take the passage next * * and turn it into English by a free translation—not too free, but just

free enough to be good English. Now follows what in practice I found the most improving part of the whole work. Make a word-for-word translation in the exact order of the words in the original, and note what this tells you of the character of the idiom and also of the mental peculiarities of the nation who * * own the language you are dealing with.' (*Miscellaneous Essays*, by R. A. PROCTER.)

J. DYER BALL.

HONGKONG, 1887.

PREFACE TO THE THIRD EDITION.

A NUMBER of years has now passed since the second edition of a thousand copies of this book was published, and it has been out of print for some time. The author regrets the long delay and the impossibility of providing the numerous students with this *vade mecum* before now.

Some additions, it will be noticed, have been made to this edition. Attention has been most fully called to those most important tones—the variants, which form a part of the very language itself; and whose very existence has been most grudgingly acknowledged by foreigners—the cachet of recognition being still largely denied them, and yet it is impossible to speak Chinese (Cantonese) correctly without constantly using them. A book might be written on their uses and occurrences.

It being so absolutely necessary to employ the correct titles and forms of address when speaking to natives of different status, or when speaking of one's own countrymen of different social standing, a list of forms of addresses, used in conversation with the persons themselves, whether relatives or strangers, and modes of mentioning them when talking about them, is one of the new features in the present edition. It must tend to a still further lowering of the Chinese idea of the 'outside barbarian' to hear his fellow-countryman style one of their own officials simply *sin sháng*, when he is entitled from his position to be spoken of as *lò ye*, *tái lò ye*, or *tái yan*, to say nothing of the disuse of respectful terms for relatives.

Another list is that of words of the higgledy-piggledy order, very commonly used, but very few of which appear in our dictionaries of the Chinese language.

It is hoped that these and other additions and alterations will tend to make the book even more useful in the future than it has been in the past.

J. DYER BALL.

HONGKONG, 1902.

INTRODUCTION.

THE CANTONESE DIALECT OR LANGUAGE.

AN impression appears to have got abroad that Mandarin is the language of China, and that Cantonese and the other languages spoken in China are but dialects of it. The impression is an erroneous one. One might as well say that Spanish was the language of the Iberian Peninsula and that Portuguese, as well as the other Romanic languages spoken elsewhere, were dialects of it. There is no doubt that, as with Spanish in the Peninsula, Mandarin in some one or other of its various dialects is the language of a large portion of China (say of thirteen out of the eighteen provinces), but no less is Cantonese in some one or other of *its* numerous dialects the language of a great many of the inhabitants of the two provinces of Kwangtung and Kwangsi, (which two provinces have a population roughly stated to be equal to that of England). It is true that the Mandarin is used as a *lingua franca* in all official courts and Government offices throughout the whole of China; but though more than five hundred years ago, for a considerable time in English history, French was the Court language of England, yet there was an English language, though it may have been despised by those who knew nothing but French.

One of the unfortunate things about terming these different languages in China dialects, is to lead those who know nothing of the subject to suppose that Cantonese is merely a local *patois* differentiated from the Mandarin by dialectic peculiarities, and that those who speak it differ as far from what is generally supposed to be a correct method of speaking their native tongue, as a Somerset man or Yorkshireman who speaks his native dialect does from an educated Englishman, who, by virtue of his education and culture, has sunk all the peculiarities of pronunciation which inevitably point out the illiterate countryman.

In fact, the Cantonese is more nearly akin to the ancient language of China, spoken about 3,000 years ago, than the speech of other parts of China. It is more ancient itself than the other so-called dialects of China, and to

prevent any false ideas of its importance the following extract is given from the Preface to DOUGLAS' Dictionary of the Amoy language, the statements in which are equally applicable to Cantonese. It is as follows, viz. :—

‘But such words as “Dialect” or “Colloquial” give an erroneous conception of its nature. It is not a mere colloquial dialect or patois; it is spoken by the highest ranks just as by the common people, by the most learned just as by the most ignorant; learned men indeed add a few polite or pedantic phrases, but these are mere excrescences, (and even they are pronounced’ according to the Cantonese sounds), ‘while the main body and staple of the spoken language of the most refined and learned classes is the same as that of coolies, labourers, and boatmen.

‘Nor does the term “dialect” convey anything like a correct idea of its distinctive character; it is no mere dialectic variety of some other language; it is a distinct language, one of the many and widely differing languages which divide among them the soil of China. * * *

‘A very considerable number of the spoken languages of China have been already more or less studied by European and American residents in the country, such as the Mandarin, the Hakka, the vernaculars of Canton and Amoy, and several others. These are not dialects of one language; they are cognate languages, bearing to each other a relation similar to that which subsists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or, again, between English, German, Dutch, Danish, Swedish, etc.

‘There is another serious objection to the use of the term “dialect” as applied to these languages, namely, that within each of them there exist *real dialects*. For instance, the Mandarin contains within itself three very marked “dialects,” the Northern, spoken at Peking; the Southern, spoken at Nanking and Soochow; and the Western, spoken in the Provinces of Szechuen, Hoopoh, etc.’

It may be stated that it is as absurd for any one who intends to reside in Hongkong, Canton, or Macao, and who wishes to learn Chinese to take up the study of Mandarin, as it would be for a German, who was about to settle in London, to learn French in order to be able to converse with the English.

Cantonese has its ‘real dialects,’ some of which are spoken by tens of thousands, or hundreds of thousands of natives, and which if they were spoken by the inhabitants of some insignificant group of islands in the Pacific with only a tithe of the population would be honoured by the name of languages. These ‘subordinate dialects’ of the Cantonese are again subdivided into many little divisions spoken in different cities or towns, or groups of cities, towns, and villages where

peculiar colloquialisms prevail. Some of these dialects of Cantonese are as follows, viz. :—

{	The San Wú	The Hōng Shan	{	The Fá Yün	The Shíu Hing
	„ San Ning	„ Shun Tak		„ Ts'ing Yün	„ Yōng Kong
	„ Yan P'ing	„ Há Pún Yü		„ Sám Shōü	„ Lín Chau
	„ Hoi P'ing	„ Tung Kwún		„ Ts'ung Fá	„ Shíu Kwán
	„ Hok Shán	„ Waí Chau		„ Shōng Pún Yü	„ Ying Tak

Besides these there are the dialects in the Há Sz Fú, The Lower Four Prefectures of the Province.

The correct pronunciation of pure Cantonese.

So far is this minute sub-division carried that even in the city of Canton itself, the seat and centre of pure Cantonese, more than one pronunciation of words is used; the standard, however, being the Saí Kwán wá, or West End speech, to which the learner should endeavour to assimilate his talk. It has been the author's endeavour to give this pronunciation, or, at all events, the Cantonese, and the students of this book may take it as a fact that it is Cantonese, and pure Cantonese, that is given; and that where the author has corrected the orthography of WILLIAMS and EITEL it is because this orthography in such cases does not represent pure Cantonese, such, for instance, as in the spelling of the whole series of words 女 *nōü*, 去 *hōü*, etc., which these authors give most unfortunately as *nü*, *hiü*, etc., such sounds being abominable Cantonese—not pure Cantonese at all, but Saí Chíu Dialect or some other wretched dialect, notwithstanding they have the sanction of such sinologues as WILLIAMS, EITEL, and CHALMERS. Those who know Chinese thoroughly will know that the author is throwing no slur on the masterly scholarship displayed by these men when he says that their pronunciation of Cantonese, as shewn by their orthography, in many instances is neither pure nor correct.

It is a great pity that Dr. EITEL, in his new Dictionary, has not followed the lead of good speakers of pure Cantonese instead of perpetuating the mistakes of Dr. WILLIAMS—mistakes due partly to the implicit following of a Chinese author's ideas of pronunciation, and mistakes more excusable in the olden days than at the present time.

To those who are inclined to be suspicious of any change in an established orthography of Chinese by Europeans, the fact that the author is not alone in this changing of the mode of representing another class of sounds may give more confidence to their acceptance of it, and to those who know Mr. PARKER's wonderfully acute ear for Chinese sounds the following extracts may help to confirm their acceptance of such changes.

'The only place where a really short *e* comes' in, * * is in the diphthong *ei* (as in feint * *). This sound is * * actually ignored by WILLIAMS in favour of *i*, as in the English *thee*, a Cantonese sound which only exists in one or two colloquial words such as *mi*, *ni*, etc.' *China Review*, Vol. 8, p. 364.

And again, 'but, unfortunately WILLIAMS uses *i* to represent both the *ee* and *ei* as in feel and feint.' *China Review*, Vol. 8, p. 365.

He again says in a paper on 'the Comparative study of Chinese dialects,' published in the transactions of the North China Branch of the Royal Asiatic Society: 'In Dr. WILLIAMS' dictionary again, several classes of vowels existing in theory, according to the standard *in nubibus*, encumber the work, when one vowel would have stood in each case for them all. One of the nine regular tones, too, is entirely ignored; and the whole class of colloquial tones called the *pín yam*, which form so striking an element of quasi-inflection in the pure Cantonese dialect, has been completely overlooked. Dr. EITEL, in his corrected edition of the same Dictionary, has introduced the ninth regular tone, but he likewise, instead of adhering steadfastly (as did Mr. WADE in the case of the Metropolitan Pekingese), to the Metropolitan Cantonese, has, by overlooking these colloquial tones, once more lost the opportunity of firmly establishing another standard dialect.'

The opinion of another enthusiastic student of Cantonese, than whom it is difficult to find one showing greater zeal in all matters connected with the language, (the author refers to The Hon. J. H. STEWART-LOCKHART, C.M.G.), likewise says:—'It is much to be regretted that Dr. EITEL'S . . . Dictionary, though excellent in many ways, has not modified the spelling in WILLIAMS'.' *China Review*. Vol. X., p. 312.

The matter resolves itself into simply this, whether we are to go on perpetrating mistakes by accepting the orthography of WILLIAMS and EITEL *in extenso*—in every minute particular, when it is a well-known fact by those who speak pure Cantonese that this orthography in all its particulars is not pure Cantonese by a long way, but is mixed up with local pronunciations, or whether we are to try to get an English transliteration of Chinese sounds, which shall attempt to approach as near as possible to the standard Cantonese, that spoken in the city of Canton itself. That such attempts may be open to partial failures in some particulars none knows better than the author himself, but because the matter is a difficult one to tackle there is no reason why we should go on in the old ruts. They are getting rather worn out now after half a century of use and it is time that better ways were followed.

A curious argument is sometimes used as a reason for not conforming to a standard—a real standard and a pure one—namely, that it does not much matter as long as they, the Europeans or Americans, who speak Chinese are understood. In this argument it is taken for granted that they must be understood, but they are often not.

A good story is told of an Englishman in Russia coming across a Russian, who accosted him in broad Yorkshire to the astonishment of the Briton, the Russian being under the impression that he was conversing in good English, he having availed himself of the services of an Englishman to learn his, the Englishman's, native language, but unfortunately the teacher spoke a dialect, Yorkshire, which is not now considered pure English.

This is bad enough, but supposing the Russian, instead of learning from an Englishman, had used books to acquire the language, and that these books had taught him to invariably leave off the initial *h*, as cockneys do; to pronounce the *s*, as if it were a *z*, in imitation of the Somerset dialect; to pronounce the article *the*, as if it were a *t* alone, in imitation of Yorkshire; and to pronounce every word like *bay, day, fay, gay, hay, jay, lay, may, nay, pay, ray, say, way*, as if they were spelled *be, de, fee, gee, he, ge, lea, me, knee, pea, re, see, we*, and other mispronunciations of the same character. What a delightful hotch-potch this would be! This then may give an idea of what results ensue in Chinese from the orthography of some of the books that are now in use by Europeans for learning Chinese.

What would be thought of an argument to the effect that it mattered little to the Russian, as many English dropped their *h* all through the length and breadth of the land, that likewise numbers of genuine Englishmen pronounced the *the* as *t* alone, and that there were not a few that pronounced the *s* as a *z*, and that the other mispronunciations were also in use in English?

And yet the same style of argument is used with regard to these dialectic pronunciations of Cantonese by some book makers.

The following statement by Mr. PARKER is conclusive on the point, except to those who are prejudiced against any conclusion except their own:—'The argument so frequently used that, in the presence of so many conflicting forms of Cantonese it is unwise to make a special study of one, ought to condemn itself without demonstration to every logical student, apart from the obvious fact that the dialect of a metropolis, as spoken by the most highly educated classes, is *primâ facie* more likely to be a standard and to be more widely known than a dialect spoken by less educated persons in the country, or in a town less thickly populated than the metropolis.'—*China Review*, Vol. 8, p. 367.

THE TONES.

Regarding the Tones one writer says, 'It is not true that the tones are an attribute belonging to monosyllabic and isolating languages only. Every language may be said to have certain tones, recurring under certain conditions; only they are more pronounced in some languages than in others, and they are undefined and fluctuating until science gets hold of them and they are codified. The accents of the Vedas, it appears, like the Greek accents, were real tones in the Chinese sense, that is to say they marked not only the stress of the voice, but also its pitch and inflection, and in our modern European languages, when attention is paid to correct pronunciation as in works on elocution, the rise and fall of the voice is carefully indicated.

'In their inception the tones must, I think, be viewed as a physiological phenomenon; in their progress they are conventional, and may in the end become rigid. Languages with a fully developed system of agglutination or inflection, capable of expressing the various relations of logical synthesis, may employ them for psychological purposes, to indicate yet finer shades of meaning or subjective modes not otherwise provided for in the language. In languages of a lower type, which eschew the use of an elaborate formal apparatus or are in advanced stage of detrition, they may serve to do duty as functional marks, either as the result of a spontaneous differentiation or in consequence of the loss of derivative particles. In any case the accent will be the more marked and developed, the poorer the stock of phonetic elements, the feebler the power of composition and derivation, and the more primitive the grammatical structure. And these conditions are fulfilled in the highest degree in the monosyllabic languages.

'With their codification the tones enter upon a new phase of existence. What was first a habit of the individual, or the custom of a community, is now invested with the authority of a law. A new and highly artificial moment begins to operate, and operates the more surely, the greater and the more universal the influence of letters upon society. Its tendency is conservative; its effect to retard further development which it cannot altogether arrest. The system may from time to time adjust itself to the exigencies of the living tongue, but, as a rule, a wide gulf will separate the popular idiom from the language of literature; and this applies as well to the articulation and manner of intonation as to idiomatic peculiarities.'— (A. VON ROSTHORN, Ph. D. in *China Review*, Vol. XXII, p. 448.)

The Chinese utter the words in the right tone, but the majority of them do not know anything about tones, more than possessing the ability without

being aware of the name of the tones, to pronounce them correctly, just as in English we would give the right emphasis and the right accent to the words in a sentence.

When the native scholars awoke to the idea of the tones and discovered that they, as well as all their countrymen and ancestors, had been using tones all their lives and every time they opened their mouths to speak, they naturally wished to find out the origin of their use. The *Shí King*, 'The Book of Odes,' one of the Chinese Classics, which book contains 'as in a mirror, the circumstances, the thoughts, the habits, the joys and sorrows of persons of all classes of society in China 3,000 years ago,' affords by its rhymes the means of studying the tones in the earliest period of Chinese history. Dr. A. VON ROSTHORN says regarding this: 'A great deal has been written on the rhymes of the *Shih* by native authors, and the evidence which has been brought to bear upon the subject seems to favour the assumption that the tones existed even in the earliest known specimens of the language, but that they were used unconsciously and with a considerable degree of latitude.' 'The conscious discrimination of the tones and their codification were not arrived at until the latter part of the 5th Century, A. D. Chou Yu and Shên Yo are the names usually associated with their discovery; but it is more probable that they were first observed by the Indian missionaries,' to whom 'the tones were not an altogether new phenomenon * * * for they had already studied the accents and quantities in the language of the Vedas, and these were the elements out of which the Chinese tones undoubtedly grew.' As Dr. EDKINS says, 'accustomed to the unrivalled accuracy in phonetic analysis of the Sanscrit alphabet, the Indians would readily distinguish a new phenomenon like this, while to a native speaker, who had never known articulate sounds without it, it would almost necessarily be undetected.' Dr. EITEL well says, 'As to the number of tones at first used and their characteristics, it is perhaps impossible to say anything definite.' Minute investigations lead the native scholars to say there were three tones in existence at the time of the *Shí King*. The departing tone, it is said, not coming into use before the Chau dynasty, or, at least, not before the age of Confucius (551 B. C.).

This departing tone (去聲) was first noticed about A.D. 200—400. We give this statement for what it may be worth. Another Chinese writer considers this tone to have arisen about the fourth or fifth century of our era (WATTERS'S *Essays on the Chinese Language*, p. 95). If this account of the tones at first having been few in number and added to in the course of centuries is true, we get a further step in the time of the Sung dynasty (A.D. 960—1341), when the philologists and lexicographers of those glorious

days of Chinese literature, (when it attained its acme of excellence), proved that the four tones were divided into an upper and a lower series. In fact, the even tone was described, during the same dynasty, but about 200 years later than the former statement, to be divided into three—upper, middle and even.

It seems to have been left to foreigners to discover during the last fifty years that other tones existed in China besides the eight thus described above; and the credit of finding out the middle entering tone and the colloquial variants in tone is due to non-natives of China, as probably the first discovery of all of the tones in Chinese was made by Indians.

As the tones are the initial difficulty in learning Chinese, it is well that the beginner should have his attention drawn at the very first to them. PREMARE says: 'The mere sounds are, as it were, the body of the character, and the tones are in like manner the spirit.'^{*} This description of the tones, at all events, contains a just appreciation of their importance. And that learned sinologue seems so thoroughly to understand the subject that his further descriptions of the matter form very good answers to the questions: What are the tones; and are they of any importance? To answer these questions let us take, for instance, the word 先 *sín*, *before*. The sound is represented by the English spelling, *sín* (pronounced *seen*) and the tone by that little semi-circle, but insignificant as that little semi-circle is, yet a right understanding by a native of the word a European wishes to pronounce is as much conveyed by that little semi-circle as it is by the English letters *s i n*. Neglect that little sign and ignore the tone which it stands for, and the native is at a loss to know what the European means to say.

In other words, Chinese words may be compared to specimens, geological, botanical, or what you like, in a museum, and in this museum of Chinese ideas, it is necessary not only that the words, the specimens, should be arranged in cases or classes, similar in general characteristics, such as sound, but the differentiation of one from the other, which is already an accomplished fact, shall be represented in a manner to at once appeal to the ear. The methods of so distinguishing them is by the tones. These are the labels to the words to point out clearly what they are.

Tones then are used in this language, so largely monosyllabic that confusion would ensue but for their use. For example, let us take the sound *sín* (pronounced like the English word *seen*) again. That sound, amongst other ideas in the book language, stands in the colloquial for the words *before*, *ringworm*, and *thread*, but with a separate tone for each word, and

* 'Meri soni sunt litterarum quasi corpus; accentus autem sunt ipsis loco animæ.'

PREMARE'S *Notitia Lingue Sinicæ*, p. 10.

written differently in the Chinese character. Now if the word *sin*, meaning *before*, is pronounced in the same way as *sin'*, meaning *thread*, it, of course, is no more the word *before*, but becomes the word *thread*, and *vice versâ*, or if it is pronounced *'sin*, it means *ringworm*, and no more *thread* or *before*, or suppose the word is pronounced in some other tone, which does not belong to any word with that sound, no meaning is conveyed, or, to use an illustration, try to write English without any regard to spelling, and think that *scene* will do for *seen*, or *vice versâ*. It may be imagined how confusing and ludicrous it would be to hear a man talk about *ringworm* when he meant to talk about *thread*. Most ludicrous mistakes are constantly made by those who are just learning the tones, or who will not take the trouble to learn them.

When the learner has tried to speak Chinese for some time he will still find every now and then that something he has said falls flat on the ears of his listener, and see by his blank or perplexed face that it conveys no idea to his mind. In such a case the learner may think himself fortunate if some bystander, guessing at the idea, repeats words in the right tones, when a gleam of intelligence will replace the look of bewilderment on the face of the listener. A criterion of success in learning the tones will be found in the decrease in numbers of such failures in the course of time.

There are other helps it may be noted here, such as some words being aspirated and others not, and the context also helps to the understanding of the word, but, notwithstanding all other helps, the tone is of the utmost importance. As PREMARE rightly says:—'But if the sound simply were pronounced, no regard being had to the tone, or breathing' (the breathing being the aspirate) 'it would be impossible to determine its signification; and indeed, it is the want of attention to this subject which occasions Europeans, after protracted labours devoted to the acquisition of this tongue, failing so often to be understood by the Chinese. They are learned, talented, and industrious, and yet can only stammer, through their whole lives, while at the same time some stupid Caffrarian, in a very short period, learns to speak as well as the Chinese themselves.' *

* The quotation in full in PREMARE is as follows:—'Exemplo sit littera 看 videre; sonus quem ipsi dant *sinæ* est *k'án*, spiritus est asper *k'an*, accentus est rectus *k'án*, et interdum acutus *k'án*; atque hæc tria, scilicet sonus, spiritus et accentus sunt omnino necessaria. Cum vero sint aliae litterae aliud plane significantes, quae debent eodem modo pronuciari, evidens est quod etiamsi recte dicas *k'án*, tamen ex circumstantiis, hoc est, ex materia de qua sermo est, et ex his quae præcedunt vel sequuntur, plerumque colligunt *sinæ* quod vox illa quam profers significat videre. Et quid igitur esset, si duntaxat dicas *k'an*, nulla habita ratione nec ad spiritum *k'an*, nec ad accentum *k'án* atque hæc est præcipua causa cur Europæi post tot labores in lingua sinica discenda positos a sinis vix intelligantur. Docti sunt, ingeniosi sunt, attenti sunt, et tamen per totam vitam plerique balbutiunt, interim dum stupidus aliquis cafer (sic) post tempus sat breve tam bene loquitur quam ipsimet *sinæ*.'

It is not learning nor talents that are a sure passport to an ability to acquire the tones, but more an ear gifted with, or trained to, a power of distinguishing between musical sounds, or a power of mimicry, a determination to succeed, accompanied with well-directed industrious efforts, which will generally assist a man in his acquisition of the tones. His success is more rapid and certain if he be blessed with a musical ear and a power of mimicry. A man should not, however, give up the attempt to learn the tones from an idea that he is not thus blessed. It is but few men that have not some idea of musical pitch, or the ability, if they will only try, to closely imitate what others say; and the continual attempt to do the latter, or detect the differences between the tones, will materially increase the ability to do both the one and the other, just as a man who exercises the muscles of his arms and legs, etc. in a properly directed manner is able after months of continual practice to pull an oar in a boat, in perfect time and accord with other rowers, in a manner which would astonish those who do not know what training will do. So training in the tones is bound to produce good results. The pity is that people get it into their heads that they can speak Chinese without knowing the tones. You might almost as well expect to be able to speak French without learning the French pronunciation, though do not be led away by the illustration to suppose that tones are the exact equivalent of pronunciation.

But still the question remains, What are tones? It is easy enough to say what they are not; for instance, they are not pronunciation, emphasis, or accent; but the difficulty consists in explaining to a European something which he knows nothing about, something to which there is nothing akin in his own language, or in the languages, which in the course of his education he has learned, be they dead, Classical languages, or living modern tongues, or, if there were, the knowledge of them has been lost.

This being the case it would, perhaps, have been as well, as Dr. WILLIAMS says, if the Chinese name for them, *shing*, had been adopted into our language instead of using a word, such as *tone*, which conveys other ideas to our minds.

It is very much as if a race of mankind, say in the centre of New Guinea, were to be discovered, who had a new sense, that is to say, a sense which the rest of mankind were not endowed with. It would be well nigh impossible to describe this sense to the rest of mankind, who had not seen the effects it produced and what it was, and any attempts at description would be in many cases misleading, for those who heard the description would be inclined to follow the illustrations out in their entirety, and thus misunderstand what was being attempted to be explained to them.

Tones then may be said to be certain positions or inflections of the voice which are used for certain words, each word having its own tone, or in many cases two, which are used at different times. These positions into which the voice is put for words are various in their character. The position is for certain tones a level or sustained modulation, the difference between the tones belonging to this class being one of musical pitch. For others it is a rising modulation of the voice; as if when a violin bow were being drawn across a string of the violin the finger of the player should slide from a lower note to a higher;—the difference between the tones belonging to this class being in the amount of rising modulation the voice undergoes. Another class, a diminishing, receding modulation of the voice; the difference between the tones comprised in this class being, as in some of the others, a high or low one. And there is yet another class which has been described as an evanescent modulation, the tones in this class being distinguished from each other by the musical pitch.

If the beginner could only put himself into the same position that a child seems to be in when learning Chinese, there doubtless would be no difficulty at all in the tones. A European child in infancy, given equal facilities, learns Chinese, bristling with difficulties as it appears to adults, more readily, and, if anything, more correctly than his or her mother tongue. What is the reason of this? The language is, as a general rule, more natural and logical in its construction, or rather the Chinese mind is more natural and logical in its sequence of ideas, and consequently the Chinese language is more logical in the manner of putting ideas; furthermore, a monosyllabic language, or at all events with regard to Chinese, one which is to a great extent monosyllabic, it is natural to suppose would be more readily apprehended by a child's mind. Besides these two great advantages there is the further advantage of tone, to which a child is naturally inclined, and it is only by education that an infant learns that tone is unnecessary in a European language. A Chinese child never learns this, and, having originally, in common with its European cousin, copied the exact tone in which it hears a word first pronounced, adheres to this original pronunciation of the tone, assisted materially by the fact that it hears this word pronounced in no other way, or tone, while its cousin, the European child, while acquiring its own language, at first adheres to the original tone in which a word has been first pronounced, and persists in this adherence for some time, as a general rule, till it gets confused by hearing a multiplicity of tones given to the same word and eventually finds it is useless to battle for a language in its infant state when his superiors have long ago decided that the language has outgrown its infantile state, and eventually yields to the force of circumstances and, copying the example of his elders, forgets that there is such a thing as tone at all.

How is it possible for a European adult to place himself in the same position as regards tones as a child would be in? Clearly he cannot place himself in precisely the same position, as he has already the experience of his own and probably other languages, which at the present day are wanting in tones, to mislead him. Let him, however, try and get as near the child's position in this respect, at least, as he can. Listen acutely to the tone that his teacher pronounces a word in, repeat it after him and re-repeat it and go on a hundred times—a thousand, if necessary, till the exact tone has been got, and do this with every new word. More pains are necessary for the adult than for the child, as to the child the tone is everything, while to the adult it is nothing. Repeat the same plan with every new word learned, and surely such infinite pains will not have been spent in vain. Being unfortunately an adult the learner ought also to use his superior abilities and previous knowledge as a vantage ground for further attainments by, for one thing, having a formula, shall we call it? Such, for instance as, ζ sín 'sín sín' sít_o, ζ lín ¶ lín lín² lít₂, and with each new word finding from enquiry, or better still from the dictionary, the correct tone, then trying to say it in exactly the same tone as the same toned word in the formula, but he should not be content with supposing that he has it correct, he should test it with his teacher and bother him with questions as to whether he is perfectly correct or not, and not be content with anything short of *perfection*. He may think it is not of much importance and the teacher will probably think that the pupil being a European he cannot ever learn Chinese perfectly correctly, especially if after several attempts at a word he makes very bad shots at it, but other Europeans have learned to speak Chinese, and amongst them have been some who have approximated very closely to the Chinese in their tones, so close that much of what they said might be supposed to be uttered by Chinese. If others have attained to such an excellence, why should not he? At all events he will not unless he tries. And it is well worth the trial, as he will know when he has attained to this excellence.

All this trouble and painstaking when he is in his study, and on the learning of every new word; but when he goes out to exercise his hard-acquired knowledge he should not cramp himself by constant thoughts as to the tone of every word in the sentence he utters, any more than he would bend his head down and watch every step he took when walking. Speech must come freely from his mouth, and he must not hesitate over, and examine, every word mentally before it issues from his lips, or he will never speak freely. A general and his officers do not minutely inspect each soldier to see as they issue out for the attack whether their uniform and accoutrements are all right; that has to be done at drill. The learner should never cease to drill himself in tones for many a long day after his first start.

Methods of Describing Tones.

Different methods have been used to try and convey to the foreign mind, unacquainted with tones, an idea of what they are. To depend only upon these descriptions to acquire a knowledge of the tones would be but of little use, as tones in their correctness are only to be learned from the native pronunciation of them, but these descriptions may assist the learner, supplemented by hearing them pronounced, to a correct knowledge of what they are, imperfect though such methods may be by themselves alone for conveying a perfectly correct idea of the tones to one who is previously unacquainted with them. One way of describing the tones has been to compare them to the inflections of voice, which are used in certain passages properly read and emphasised, or in speech properly inflected in its utterance. When this explanation is given it must not be supposed that the same words, as a rule, are capable of having different tones applied to them just as in English words may have a different emphasis, owing simply to their position in the sentence, or the exigencies of the case, such as the emotions the speaker desires to give expression to, or from the inflexion of his voice—such are intonation and expression—not Chinese Tones; for Chinese words are capable of intonation of voice and emphasis, which can be thrown into the voice without, though it may seem strange to those unacquainted with the fact, interfering with the *pitch* of the tone, and this brings us to another way in which it has been attempted to make the tonic system intelligible to the foreigner, viz.:—by comparing the tones to musical notes.

List of Tones.

The following is a list of the nine primary tones in Cantonese:—

<i>Upper Series.</i>	<i>Middle Tone.</i>	<i>Lower Series.</i>
上平 Shōng ² p'ing	中入 Chung yap ₂ .	下平 Há ² p'ing.
上上 Shōng ² shōng.		下上 Há ² shōng.
上去 Shōng ² hōu'		下去 Há ² hōu'
上入 Shōng ² yap ₂ .		下入 Há ² yap ₂ .

'The degree in which these two series' (that is the upper and lower series) 'vary from each other is not the same in all tones; the upper and lower *p'ing shing* being distinctly marked while there is very little perceptible difference between the upper and lower *shōng shing*.'

WILLIAMS'S *Easy Lessons in Chinese*, p. 49.

Division of the Tones.

These tones are classed together in different ways, such as those of the Upper and Lower Series, which together make the 8 tones into which the Cantonese, as a rule, say the words in their language are divided, and which are the only tones appearing in the majority of dictionaries.

These eight tones are divided by the Chinese again into correct and deflected, or 平 ζ p'ing and 仄 ζ chak, the first of each series belonging to the former and the others being classed under the deflected.

These eight tones are further divided into the:—

平 ζ p'ing, or Even tones.

上 shōng², or Rising tones.

去 hōü², or Receding tones.

入 yap₂, or Entering tones.

This classification is so simple that there is no need for offering any remarks on it.

Description of the Tones.

'The 平聲 ζ p'ing ζ shing is precisely the musical monotone, pronounced without elevation or depression' (at the beginning,) 'being the natural unconstrained expression of the voice. * * Thus in the sentences:—

I am going to town; I hope it will not rain; You must look and see;

if the last word in each is sounded in somewhat of a dissatisfied or commanding tone, higher than the other words, the previous part of the sentence will naturally fall in the ζ p'ing ζ shing. In questions, uttered in a pleasant inviting tone, the words preceding the last naturally fall in the upper ζ p'ing ζ shing, as:—

Will you let me see it? Will you come too?'

But though this is the case and it commences high in the musical scale, it has an abrupt fall which withal is so rapid that it is only of late that it has been noticed.

'The negative answer to such questions (spoken by the same voice) would naturally fall into the lower ζ p'ing ζ shing, as:—

When I asked him, 'Will you let me see it?' he said, 'No, I'll do no such thing.'

'Here the different cadence of the question and reply illustrate the upper and lower ζ p'ing ζ shing.'—WILLIAMS'S *Easy Lessons in Chinese*, p. 49.

Here again is a fall in this tone at its end which likewise has never been noticed till lately. This fall in even tones, it may be remarked, is really a natural fall in the voice, which occurs when an even sustained note is sounded. When a number of such tones follow one after the other, the voice drops at the end of the sentence, or before giving utterance to a different tone.

There is, however, a second, or Higher, Upper Even Tone into which some words are put and which also at times shows past tense, etc. This second, or **上平變音** shōng² ɿp'ing p'in' yam, the P'in Tone of the Upper Even Tone, is found in the following words, for example:—

貓₀ máu, a cat, and 鎗₀ ts'ōng, a gun.

'It partakes of the nature of a slight shriek,' differing not only in musical pitch (being nearer to the **上平** shōng² ɿp'ing, Upper Even Tone, in that respect than to the **下平** há² ɿp'ing, Lower Even Tone), from the other two Even Tones, but also in the manner of its pronunciation, it having 'a certain quickness or jerkiness of pronunciation.'—PARKER in *Overland China Mail*.

There is nearly an octave's difference between the two Even Tones, the **上平** shōng² ɿp'ing, Upper Even Tone, and the **下平** há² ɿp'ing, Lower Even Tone, while the Higher Upper Even Tone is more than an octave above the Lower Even.

These Lower Even Toned words seem to give a stability and character to the Cantonese; they are full and rich, and a European who has a full toned voice generally speaks Cantonese better than one with a weak piping voice, at all events Cantonese from his lips sounds better than from those of the other man.

There is no doubt this tone, the **上平變音** shōng² ɿp'ing p'in' yam, the P'in Tone of the Even Tone, does exist, and the beginner will do well to keep his ears open for it, though, strange to say, to the average European ear it is so subtle as not to be distinguished, obtuse in this sense as most Europeans have become from speaking a language in which tone is of no account. And here consists the fallacy of learning Chinese by simply learning what the tones of a word are, that is to say, learning that a certain word is in the **上平** shōng² ɿp'ing, or Upper Even Tone, for example, instead of first learning to pronounce the word properly, and then bracing yourself up to that pronunciation by comparing it with other words in that same tone and then finally fixing in your memory that it belongs to that tone, the

上平 shōng² ㄕㄨㄥˊ, Upper Even Tone; for, supposing you learn first that it belongs to this tone class instead of making a point of pronouncing it properly first, you run away at once with the idea that it is a **上平** shōng² ㄕㄨㄥˊ, Upper Even Tone, and it is possible that it is a **上平變音** shōng² ㄕㄨㄥˊ p'ín³ ㄆㄧㄣˋ, the P'ín Tone of the Upper Even Tone. If you have a good ear and good powers of mimicry, great points of advantage in learning Chinese, you run a good chance of learning the word in the right tone; then it is possible you may detect the difference on coming to compare it with other words that are really in the **上平** shōng² ㄕㄨㄥˊ, Upper Even Tone. At all events, keep your ear open for these distinctions between the **上平** shōng² ㄕㄨㄥˊ, Upper Even, and **上平變音** shōng² ㄕㄨㄥˊ p'ín³ ㄆㄧㄣˋ, the P'ín Tone of the Upper Even Tone, for no dictionary yet published gives all the words, which should be in the **上平變音** shōng² ㄕㄨㄥˊ p'ín³ ㄆㄧㄣˋ, the P'ín Tone of the Upper Even Tone, in that Tone. Dr. EITEL puts a few of them into his dictionary. Do not consider such distinctions hypercritical, or a waste of time. The disposition to do so has made some learned Sinologues commit such egregious errors as to entirely ignore a well marked Tone, the **中入** chung yap₂ the Medial Entering Tone, of which we shall speak presently. These distinctions do exist, subtle as they may seem to you, and while not distressing yourself with them too much, at the same time try to train your ear to distinguish them. There is no reason why you should not try to speak Chinese properly, and if you make the effort you may find that you will succeed better than you thought at first, and it is possible that eventually you may be able, after a sufficient lengthened course of study, to distinguish some more of these subtle distinctions which are still believed to be lurking about in Cantonese, but which have not yet been brought to book, more's the pity.

'The **上聲** shōng² ㄕㄨㄥˊ, (Rising Tone,) 'is a rising inflection of the voice ending higher than it began, such as is heard in the direct question, pronounced in somewhat of a high, shrill tone;—"*it loudly calls, vehement, ardent, strong.*" It is also heard in exclamatory words, as, *ah! Can it be!* The last word of the preceding sentences are in the **上聲** shōng² ㄕㄨㄥˊ, (Rising Tone).—WILLIAMS'S *Easy Lessons in Chinese*, p. 50.

With regard to the difference between the **上上** shōng² ㄕㄨㄥˊ, Upper Rising Tone, and **下上** há² ㄏㄚˊ, Lower Rising Tone, the following statement will give an idea:—'the Upper Rising Tone gradually ascends, altering its pitch about half a tone while the syllable is being uttered with

a steadily waxing intensity of effort, * * the Lower Rising Tone starts from a lower pitch, does not ascend so high as the other and suddenly breaks off with a sort of jerk or circumflex.'—EITEL's *Chinese Dictionary in the Cantonese Dialect*, Introduction, p. xxix.

What has been called the Third Rising Tone really consists of five or more different tones. Every word that is used in these tones belongs originally to another tone, being used in this other tone as well. Nearly all the tones contribute words which are occasionally, or often, as the case may be, used in Rising Tones. The words most generally put into these tones are Nouns, 'familiar words in the Lower Departing Tone (or 下去 há² hōu⁷). It often happens also that words in the Lower Even Tone, or 下平 há² p'ing, are put into these Rising Tones. Occasionally words in the Upper Departing Tone, or 上去 shōng² hōu⁷ are likewise put into these Tones. Words in the two Rising Tones, 上聲 shōng² shing, are put into these Tones, as well, but not quite as often.' The Upper Even Tone, 上平 shōng² p'ing, however, never contributes words to these Rising Tones for the very good reason that this tone has a variant tone which is not a Rising Tone, viz., the Higher Upper Even Tone. It must be remembered that in reading this changing from the other tones into these Rising Tones never happens, it is only in conversation. It is a little misleading to say that these Rising Tones are adopted when a word ends a sentence. They do undoubtedly end a sentence at times.

The Rising Tones are used when the word stands alone, but when it is used in combination it often takes its original tone, as:—渡 tò³ (original tone tò²) but when used with 船 shūn, a boat, it reverts to its original tone, as:—渡船 tò² shūn, a passage boat.

The Rising Tones, or rather the variants, are also used as a sign of past time—of an action being accomplished, as:—

叫佢嚟 k'ü⁷ lai, tell him to come. 嚟咯 lai* lok, he has come.
 佢嚟囉 k'ü⁷ lai* lo' me? He has come, has he? 嚟咯 lai* lok, yes.

But rules for the use of these, and the other variant tones are given more fully further on.

'The 去聲 hōu⁷ shing, Departing Tone, is a prolonged tone, diminishing while it is uttered, just as a diminuendo, or an inverted swell, does in music, and sounded somewhat gruffly. The Chinese say that it is "clear,

distinct, its dull, low path is long;" and they call it the *departing* tone, because it goes away like flowing water never to return. It is the converse of the 上聲 *shōng*² *shing*, ending lower than it began. The 下去 *há*² *hōü*², Lower Departing Tone, is nearer a monotone, not so gruff as the 上去 *shōng*² *hōü*², Upper Departing Tone. The drawling tone of repressed discontent, as when one calls, but is still afraid of offending and ekes out the sound, may perhaps illustrate this tone.—WILLIAMS'S *Easy Lessons in Chinese*, p. 50.

There is no difficulty in knowing what words belong to the fourth Tone Class, as all words that end in k, p, and t belong to it. 'They further differ from all the other tones by a peculiar abruptness of enunciation.'—ETHEL'S *Chinese Dictionary in the Cantonese Dialect*, Introduction, p. xxix. There are three well defined tones belonging to this class, the 上 *shōng*², 中 *chung*, and 下 *há*², Upper, Middle, and Lower, 入 *yap*₂, or Entering Tones. There is also some assistance to be derived from the fact that most of the words having long vowels belong to the 中入 *chung yap*₂, Middle Entering Tone. The others, as well as some words with long vowels, belong to the 上入 *shōng*² *yap*₂, Upper Entering Tone, or 下入 *há*² *yap*₂, Lower Entering Tone.

'The correct application of the tones to every word in speaking or reading is the principal difficulty with which the beginner has to contend. In English they are all heard in conversation every day, according to the different humours of people or their peculiar mode of enunciation; but in that language, tones of words never affect the meaning of the speaker, except so far as they indicate his feelings; and, moreover, they are applied to sentences rather than to isolated words. In Chinese, on the contrary, the tones are applied to every word, and have nothing to do either with accent or emphasis; in asking or answering, entreating or refusing, railing or flattering, soothing or recriminating, they remain ever the same. The unlettered native knows almost nothing of the learned distinctions into * * tones, but he attends to them closely himself, and detects a mispronunciation as soon as the learned man, while he is much less likely to catch a foreigner's meaning.'

The Variant Tones.

It is as well to acknowledge at once that there are nine primary tones in Cantonese, and only nine in the book language; and that there are, besides these, nine secondary tones as well, but not in the book language.

However, see below as to how these latter nine may be simplified in practice.

To those who may still persist in ignoring the number of these tones it may be well to quote Mr. PARKER (*China Review*, Vol. 8, p. 366), whose word is law on the matter of Chinese tones. He says: 'Besides the nine regular Cantonese tones, there are, in short, nine corresponding variable tones.' In fact, each of the nine tones has a tone into which it is changed sometimes well-nigh permanently in conversation, at other times always when used in certain connections, or to convey certain meanings.

Though, however, each of the nine tones has a variant tone, yet their classification is apparently capable of simplification, as the variant of the upper retiring tone (Mr. CHAN'S middle retiring) and of the middle entering tone are the same; again, that of the upper rising is nearly the same, the voice lingering longer, however, on the tone at the end. Once more one tone serves equally well as the variant of the lower retiring and the lower entering tones; this tone one would feel inclined to describe as smooth in its progress upwards. Again the variant for the lower rising is almost similar to it, but its distinctive feature lies in more emphasis being thrown into its pronunciation, especially in its inception and first rising; for the voice seems to seize on it with avidity, lingering on it, and a crescendo effect comes in, in its middle course, dying away towards its end. Then though the variant of the upper even and the upper entering tone are very much alike, there is a difference between them, the latter is lengthened in its pronunciation and not abrupt as the former, the voice lingers on it and gives emphasis to it with almost, if not quite, a crescendo effect. Of all these variants, the one which appeals most to the learner is the variant of the lower even: it is so marked and distinctive in its character that it has hitherto well-nigh monopolised the attention and taken the other variant rising tones under its own name, or, at all events, the distinction between these five, or more, rising variant tones has not been pointed out, or clearly defined, and they have all been considered by many as one and the same tone. It will be noticed that this has a distinct fall and a long rise, in fact, being the most prolonged of any of the rising tones, and much emphasis is thrown into the voice on its recovery from the fall, increasing in its volume as it rises into a good crescendo and dying away at the end again. It is a tone that is bound to force itself on the attention of the hearer who has the slightest acuteness of ear for tones.

From the above it will be seen that what has been described previously as the Third Rising Tone is properly divisible into at least, if not possibly more, five separate Rising Tones, all of which, if the learner wishes to speak

Cantonese perfectly, should be learned from a good teacher, who speaks correct Cantonese.

The Higher Upper Even Tone has already been described.

The variant tone of the 上入 shōng² yap, Upper Entering Tone is a prolongation of that tone.

As an instance of the use of these variant tones in forming new words or shades of meaning the word 大 táí², great, may be called attention to. Táí² in the Lower Retiring means big, large, great, *e. g.*:—

(1) 一個大人 yat, ko³ táí² ȷyan, a big man, a grown up person, (also 大人 is a title for high officials such as Your, or His, Excellency, Your, or His, Honour, etc., etc.).

(2) Táí³*, *i. e.*, in the Variant Rising Tone of the Lower Retiring as in the phrase 你大個嗰時^{ȷnéi táí³* ko³ ȷko ȷshí}, when you have grown up. Here the variant tone shows the growing up being attained or looked forward to. Without its use, when that meaning was to be conveyed, the phrase would fall flat and tame.

(3) Táí in the Higher Upper Even Tone as in the phrase 啲咁大個 tik, kòm³ ȷtái ko³, a tiny mite, 你啲咁大個嗰陣時^{ȷnéi tik, kòm³ ȷtái ko³ ȷko chan² ȷshí}, when you were a little mite of a child.

Again take 話 wá², to speak, and 𠵼話 wá³ patois, dialect, language; the one in the Lower Retiring Tone; the other in the Variant Tone of the Lower Retiring.

As another instance of the differentiation produced by the use of these variant tones, take the word Honam, the name given to the suburb of Canton situated on the south side of the river. This word as applied to the locality is always in its original tones, but the last syllable is put into the variant when the steamer so-called is mentioned. This is no fancy, but established usage, though it happens that, very rarely, the original tones are used for the steamer.

These are only a few instances of the innumerable examples of the change of meaning and tense shown by the use of these variant tones.

An interesting set of rules and examples of the use of these variant tones was published in the '*China Review*,' Vol. XXIV., pp. 209-226, by Mr. CH'AU CHAN SENE, with Prefatory Remarks by the present author. It may be laid down—

- (1) That verbs in the Perfect Tense take variant tones when words such as 曉 ₄ hǐú or 嘸 ⁴ cho are not used to convey the idea of past time.
- (2) That 'the Present Participles of Intransitive Verbs of attitude or appearance' take variant tones.
- (3) When the word — with the meaning of one or a is used between two words, generally verbs, as, for example, in phrases like "bite a bite" out of it,' then the — yat ₄ (shortened in Chinese into ㄛá) is in the Higher Upper Even Tone, and when, as is often the case, the a is dropped out, the second word takes the variant which belongs to its original tone.
- (4) After 幾 ⁴ kái, how, 咁 kòm', so, and the phrases 冇幾 ⁴ mo ⁴ kái and 唔係幾 ₄ m hai' ⁴ kái, not very, words representing dimensions or qualities take a variant tone often.
- (5) Words duplicated for emphasis—not nouns, but generally adverbs—take a variant tone for the first of these double words.
- (6) But when some adjectives and adverbs are duplicated to minimise the sense, the last word of the two takes a variant tone, and these 'are generally followed' by the word 咁 ⁴ téi'.
- (7) Adverbs formed by the duplication of a word take a variant tone in the latter of the two words.
- (8) The common names of things or places and of occupations of individuals and relationships commonly used take a variant tone. If a single character, the character takes it; but if the name, etc., is formed of two or more characters, only the last character takes the variant.
- (9) The names of steamers in most cases take a variant tone in the last character of their names when these characters are originally in the Upper or Lower Even, or Upper Retiring Tone, but not when in the Upper Rising or Upper Entering Tones.

- (10) Proper names of persons and places take a variant in the last character often; but it is often more respectful to persons to use the original tones.
- (11) Certain words which do not come under the above rules are always in a variant tone in the colloquial, as 都_ò, 哟_{ti}.
- (12) Many of the Upper Even Tone Finals can be used either in that tone or in the Higher Upper Even (variant) as the sense to be conveyed by them demands. Be somewhat sparing of putting finals into a variant in the middle of a series of sentences unless the sense really demands it.
- (13) As to whether certain words shall go into a variant tone depends often, unless the word is one which must be in a variant, on euphony, or the rhythmic flow of the sentence.

Marks to designate the Tones.

It must be remembered that Chinese books are not marked with the tones; an educated native knows the right tones of the words as they occur in the books. It is only when a word is in a tone which is not the common tone of the word that it is marked, and the method by which this is done is to make a little circle at one of the four corners of the character. Each corner has its appropriate tones assigned to it. The left hand lower corner being appropriated to the 平_{p'ing}, or even tones, the left hand upper to the 上_{shōng²}, or rising tones, the right hand upper to the 去_{hōu³}, or receding tones, and the right hand lower corner to the 入_{yap₂}, or entering tones. These are the only signs that the Chinese use, and this only when it is absolutely necessary that they should be used. It will be seen that there is no distinction in the native signs employed between the different tones which belong to the same class, that is to say a 上平_{shōng² p'ing}, Upper Even, and 下平_{há² p'ing}, Lower Even, are both represented by the same tonal mark. No difficulty, however, arises from this paucity of tone marks, as far as the Chinese are themselves concerned, for, as has been already stated, these tonic marks are but seldom used, only occurring a few times, if as often as that, in the course of as many pages; and, furthermore, if those few words are occasionally used in another tone, as a rule it is but one other tone that they are used in, therefore no ambiguity is likely to arise. The case is, however, very different when we come to deal with foreigners, such as Europeans, learning the Chinese language; for here we have those who do not know by conversational practice from infancy upwards, and from an educational course extending over many years the correct tones for each word; and yet again as an additional reason, when a foreigner desires to write out the sounds of the Chinese words, transliterating

them into his own alphabet, as he best can, he has a number of Chinese words, groups of which are represented by the same spelling in a foreign language, so many words belonging to each group that the foreigner is confused, more especially at the beginning of his course of study, as to which Chinese word a combination of English letters is intended to represent. The context will show what many of the words so spelled represent, but in some cases this requires thought, and it is, therefore, taking the whole subject into consideration, best that each word so written should be accompanied by a tonal mark, which shall represent, accurately, intelligibly, and in a manner easily to be apprehended, the tone to which the word belongs. The above remarks will show the reasons for books prepared for those who wish to learn Chinese bristling with tonic marks, and the man who wishes to learn Chinese thoroughly and properly will find that in the long run he gets on better with such a book, and makes more real progress than he does with another, though the other may be more useful, if rightly used, to the tourist or to the man who has not the time nor the inclination to learn more than a smattering of Chinese.

We come now to the methods used by foreigners to represent the tones. Some have endeavoured to show tones by 'marking the vowels with different accents.' This is a confusing method, except to those intimately acquainted with it, as it is the most natural course to utilise such marks to represent the value of the vowels, as is done in our English dictionaries, and use extraordinary signs to represent what is an extraordinary incident of words—to use signs not used by us in English to represent tones which are unknown to us in English,—and moreover such a method of representing the tones has not been employed by foreigners writing books in Cantonese till quite recently, and it is better to stick to the established usage when that established usage is the better plan. The effect of using the contrary plan is that an awkward arrangement is arrived at of marking over the vowels their quantities or powers as well as the tone of the word, or else nearly all 'prosodical marks affecting the vowels' have to be left out and the next step arrived at is to leave out the tonic marks entirely—a process of evolution, or rather of retrogression, eminently unsatisfactory. Another objection is that it would lead beginners to suppose that the tone was connected with the vowel. The vowel no doubt has sometimes something to do with the tone, but not to such an extent as one would naturally infer from such a method of distinguishing the tones.

Another method is that of marking the tones by figures. We have already said that, though pretty well adapted for Pekingese with its paucity of tones, it would be inconvenient for Cantonese with its eleven or more tones.

Marks of apostrophy have also been used in some of the dialects, but it will be readily seen that there is not sufficient material to use for such a purpose.

In the Hakka, as written by the German missionaries, there is also another system employed, which consists in putting acute and grave accents at different corners of the words, in some cases with a straight short dash underneath the accent as well. Again in Hakka the tones are but few in number, and such arrangements are more easily used than they would be in Cantonese, besides which these marks have never been used in Cantonese, and there is no type available even supposing it were a good plan for Cantonese.

There is yet again another method, which has been employed in Cantonese by Dr. CHALMERS, which consists of a combination of one of the above modes with a new plan of using different type, and a leaving out of the tonic marks when the word ends in those consonants which show that it belongs to a certain tone class. This method has not been adopted by anyone else. It is no doubt very convenient considered from a typographical point of view, but it seems a more regular and systematic way to give every word its tonic mark.

And lastly there is the modification of the native method of representing the tones, which was first used in BRIDGMAN'S *Chrestomathy*, and has continued to be used up to the present day by nearly all who have written books dealing with the Cantonese dialect, amongst whom may be mentioned WILLIAMS, LOBSCHIED, KERR, and EITEL. It is the system adopted in this book. This method has several advantages over the others. All the other methods are strange and unknown to the Chinese. The learner would, in using the others, require to tell his teacher what tone such and such things were meant to represent, and such telling would be of little use with regard to some of the marks that are used in some of the modes employed to represent the tones in Chinese. Of course in the majority of cases the teacher can tell the tone from the character, but in some cases it is well that the teacher should be able to see himself how the tone is marked. In this system likewise every word is marked with its tone, and it occasionally happens that some of the words which by Dr. CHALMERS' system are left unmarked go in Colloquial into a rising, variant tone. These marks in this method are as applicable to the Chinese character as to the English spelled word, which represents that character, but figures and accents cannot well be printed along with the Chinese characters. This method is applicable to any dialect in China, and it is a thousand pities that, when such an admirable system is in use, it has not been availed of by foreigners for all the Chinese languages, which have been treated of in books instead of different

systems being in use for different so-called dialects, thus increasing the difficulty of learning them when the difficulties are sufficiently great without being added to. It unfortunately even happens that in some dialects even more than one system is in use.

This system as has already been stated is an adaptation of the native system, the semi-circle being used for the upper series of tones, and the semi-circle with a short dash underneath it to represent the lower series, as, for example :—

上平 shōng² ㄅ̣́íng, Upper Even, as :—*ㄟ* *sin*. 下平 há² ㄅ̣́íng, Lower Even, as :—*ㄟ* *lin*.
 上上 shōng² ㄟshōng, Upper Rising, as :—*ㄟ* *sin*. 下上 há² ㄟshōng, Lower Rising, as :—*ㄟ* *lin*.
 上去 shōng² hōu², Upper Retreating, as :—*sin*². 下去 há² hōu², Lower Retreating, as :—*lin*².
 上入 shōng² yap₂, Upper Entering, as :—*fit*₂. 下入 há² yap₂, Lower Entering, as :—*lit*₂.

There now remain the other tones to be dealt with, viz. :—the 上平變音 shōng² ㄅ̣́íng p'ín² ㄅ̣́íng, the 中入 chung yap₂, Medial Departing Tone, and the variant tones. The 上平變音 shōng² ㄅ̣́íng p'ín² ㄅ̣́íng, Upper Even P'ín Tone, is represented by PARKER and EITEL by a circle in the 平 ㄅ̣́íng position as *máú*, being an adoption of a Siamese tone mark, and it is the plan likewise adopted in this book.

The same plan is likewise used for the 中入 chung yap₂, Medial Departing Tone, viz. :—a circle, but of course at the 入 yap₂ position, as :—*pók*.

There now remain the Rising Tones. These have generally been represented by their own tone marks reversed, and an asterisk placed at the right hand upper corner of the word.

In this book this asterisk is employed, as it is useful in showing that the word is in a different tone in the colloquial from what it is in the book language. It is unsatisfactory to group all these Variant Rising Tones together. It is better that the Tonic Mark should show distinctly the tone of the word, and the asterisk be reserved alone to show that the tone is a different one to the original tone, and not to show what the tone is.

To recapitulate, the following method has been used to represent the variant tones :—The Higher Upper Even Tone, the 上平變音 shōng² ㄅ̣́íng p'ín² ㄅ̣́íng, has already been represented by other writers by a circle at the lower left hand corner of the word, as *sün*. It is also the sign used in this book. The majority of the other tones are represented in this book by the turning of the usual tone sign upside down as shown in the page set aside for 'Tonic

Marks and Abbreviations used in 'this Book.' The only exception besides that of the Higher Upper Even tone, already mentioned, are the variants of the Middle Entering Tone (the 中入變音 ζ chung yap₂ p'in' ζ yam), of the Upper Rising, and the Upper Retiring. In the case of the variant of the Middle Entering, in addition to the small circle, the sign of the ordinary ζ chung yap₂, a figure one is added (see page mentioned above). As regards the other two variants, the Upper Rising one and the Upper Retiring, the sign which was formerly used for the so-called third rising tone is employed, placed at the proper corners of the words. The page mentioned above will make this plain.

Tonic Exercises.

Go through the following Tonic Exercises every day regularly for three months at least.

Let your teacher read each set to you and then repeat them after him. He will read the first line in the First Series to you and then the first line in the Second Series. The meanings of the words are simply given to satisfy any laudable curiosity the learner may have as to the meanings of the words he is repeating so often. In this way it often happens that the meaning of many words are learned without the learner actually setting himself down with the express object of learning them.

This drudgery must be gone through most conscientiously and thoroughly, not considering that you have done your duty until you have gone through each set dozens or scores of times every day; for these voice and ear exercises are as important as finger exercises are to the learner on the piano.

It cannot, however, be too strongly impressed upon learners from the outset that both aspirates and tones are of the utmost importance to one who would learn to speak Chinese intelligibly. * * * : * * * * *
 * * * The distinction of tones in Chinese often appears to beginners to make the acquisition of the spoken language almost hopelessly difficult, but this difficulty, like many others, is found to yield to persevering effort, and by constantly reading aloud after a teacher, the ear becomes familiar with the difference in the tones of the words pronounced. At the same time it is not desirable to trust to the ear alone in trying to remember what is the tone of a particular word. A Chinese child will unconsciously acquire the right tones in speaking, and use them without any effort of memory all through life in the same way a foreign child learns and uses the correct tones; but, with the rarest possible exceptions, foreign adults will find it necessary to learn what the proper tone of each character is, together with its sound and meaning. Both tones and aspirates are chiefly important in the spoken

language, but even in studying the written language it is necessary to notice that a character often has two sounds, one aspirated and the other unaspirated, or one of one tone and another of another, and its shade of meaning varies accordingly; thus, the word 中 “the middle” is differently pronounced when it means “to hit the centre.”—FOSTER'S *Elementary Lessons in Chinese*.

First Series, Comprising the Upper Tones.

	Shōng ² p'ing.	Shōng ² 'shōng	Shōng ² hōu	Shōng ² & Chung yap.	Meaning of the Words.	
	1	2	3	4		
1.	先	蘇	線	屑	Sín 'Sín Sín' Sít.	Before, moss, thread, bits.
2.	威	偉	畏		Wai 'Wai Wai'	Dignity, great, awe.
3.	幾	紀	記		Kéi 'Kéi Kéi'	Several, to record, to remember.
4.	諸	主	著	拙	Chü 'Chü Chü' Chüt.	All, master, to publish, stupid.
5.	修	叟	秀		Sau 'Sau Sau'	Adorn, venerable man, elegant.
6.	東	董	凍	篤	Tung 'Tung Tung' Tuk.	East, to rule cold, real.
7.	英	影	應	益	Ying 'Ying Ying' Yik.	Excellent, shadow, answer, beneficial.
8.	賓	稟	嬪	畢	Pan 'Pan Pan' Pat.	Guest, petition, Imperial concubine, ended.
9.	張	掌	帳	着	Chōng 'Chōng Chōng' Chök.	To draw out, palm of the hand, curtain, to order.
10.	剛	講	絳	角	Kong 'Kong Kong' Kok.	Strong, to speak, to descend, horn.
11.	朝	沼	照		Chíu 'Chíu Chíu'	Morning, pool, to illumine
12.	孤	古	故		Kwú 'Kwú Kwú'	Alone, ancient, old.
13.	鴛	婉	怨	乙	Yün 'Yün Yün' yüt.	Drake, yielding, animosity, curved.
14.	皆	解	介		Kái 'Kái Kái'	All, to open, firm or uncorrupted.
15.	登	等	凳	德	Tang 'Tang Tang' Tak.	Ascend, sort, stool, virtue.
16.	師	史	四		Sz 'Sz Sz'	Master, history, four.
17.	金	錦	禁	急	Kam 'Kam Kam' Kap.	Metal, embroidery, prohibit, hasty.
18.	交	絞	教		Káu 'Káu Káu'	Intercourse, to strangle, to teach.
19.	栽	宰	載		Tsoi 'Tsoi Tsoi'	To plant, to rule, to contain.
20.	雖	髓	歲		Sōu 'Sōu Sōu'	Although, marrow, year.
21.	兼	檢	劍	劫	Kím 'Kím Kím' Kíp.	Joined, to examine, sword, to rob.
22.	津	贖	進	卒	Tsun 'Tsun Tsun' Tsut.	A ford, presents, to enter, soldiers.
23.	科	火	貨		Fo 'Fo Fo'	Order or sort, fire, cargo.
24.	緘	減	鑿	甲	Kám 'Kám Kám' Káp.	To bind, to diminish, mirror, armour.
25.	翻	反	泛	發	Fán 'Fán Fán' Fát.	To fly, to rebel, to float, to issue.
26.	家	假	嫁	格	Ká 'Ká Ká' Kák.	Family, false, to marry (a husband), gradation.
27.	官	管	貫	括	Kwún 'Kwún Kwún' Kwüt.	Officer, tube, to connect, to inclose.
28.	魁	賄	誨		Fúi 'Fúi Fúi'	Headmost, a bribe, to teach.
29.	遮	者	蔗	隻	Che 'Che Che' Chek.	Screen, this, sugar-cane, a classifier
30.	干	趕	幹	割	Kon 'Kon Kon' Kot.	A shield, to pursue, business, to cut.
31.	甘	蛟	紺	蛤	Kòm 'Kòm Kòm' Kòp.	Sweet, daring, purple, a clam.
32.	In these two orders no words occur in					
33.	this series					

Second Series, comprising the Lower Tones.

	1	2	3	4	Há ² ç'p'ing.	Há ² ç'shōng.	Há ² hōu'	Há ² yap ₂ .	Meaning of the Words.
1.	連	璉	鍊	列	ç'Lin	ç'Lin	Lin ²	Lit ₂	To unite, gem, chain, to separate.
2.	迷	米	袂		ç'Mai	ç'Mai	Mai ²		To deceive, rice, cuff of the sleeve.
3.	宜	議	貳	熱	ç'Yi	ç'Yi	Yi ²	Yit ₂	Right, deliberate, the second, hot.
4.	如	語	寓	月	ç'Yü	ç'Yü	Yü ²	Yüt ₂	As, to converse, to lodge, the moon.
5.	留	柳	陋		ç'Laú	ç'Laú	Laú ²		To detain, willow, base or mean.
6.	容	勇	用	欲	ç'Yung	ç'Yung	Yung ²	Yuk ₂	Manner, brave, use, to wish.
7.	靈	領	令	力	ç'Ling	ç'Ling	Ling ²	Lik ₂	Spiritual, the neck, to order, strength.
8.	文	敏	問	勿	ç'Man	ç'Man	Man ²	Mat ₂	Letters, celerity, to ask, do not.
9.	陽	仰	樣	藥	ç'Yōng	ç'Yōng	Yōng ²	Yök ₂	Light, to look up, pattern, physic.
10.	王	往	旺	鑊	ç'Wong	ç'Wong	Wong ²	Wok ₂	King, to go, abundance, a pan.
11.	寮	了	料		ç'Líu	ç'Líu	Líu ²		A window, finished, to estimate.
12.	無	母	務		ç'Mò	ç'Mò	Mò ²		Without, mother, business
13.	元	軟	願	月	ç'Yün	ç'Yün	Yün ²	Yüt ₂	Origin, flexible, desire, moon.
14.	鞋	蟹	懈		ç'Hái	ç'Hái	Hái ²		Shoes, crab, lazy.
15.	盟	猛	孟	墨	ç'Mang	ç'Máng	Máng ²	Mak ₂	To swear, fierce, first, ink.
16.	詞	似	自		ç'Ts'z	ç'Ts'z	Tsz ²		Sentence, like, self.
17.	吟	衽	任	入	ç'Yam	ç'Yam	Yam ²	Yap ₂	To chant, lappet, to sustain, enter.
18.	茅	卯	貌		ç'Máu	ç'Máu	Máu ²		Rushes, luxuriant, countenance.
19.	臺	殆	代		ç'T'oi	ç'T'oi	Toi ²		Terrace, dangerous, instead of.
20.	嚴	染	驗	業	ç'Yim	ç'Yim	Yim ²	Yíp ₂	Severe, to dye, to examine, occupation.
21.	倫	卵	論	律	ç'Lun	ç'Lun	Lun ²	Lut ₂	Relation, egg, discourse, law.
22.	雷	彙	類		ç'Löü	ç'Löü	Löü ²		Thunder, to involve, species.
23.	鵝	我	臥	岳	ç'Ngo	ç'Ngo	Ngo ²	Ngok ₂	Goose, I or we, to sleep, certain mountains.
24.	藍	攬	纜	蠟	ç'Lám	ç'Lám	Lám ²	Láp ₂	Blue, to look, rope, wax.
25.	蘭	懶	爛	辣	ç'Lán	ç'Lán	Lán ²	Lát ₂	Fading, lazy, broken, pungent.
26.	牙	雅	迓	額	ç'Ngá	ç'Ngá	Ngá ²	Ngák ₂	Teeth, elegant, to receive, forehead.
27.	門	滿	悶	末	ç'Mún	ç'Múún	Mún ²	Mút ₂	Door, full, grief, the end.
28.	梅	每	昧		ç'Múi	ç'Múi	Múi ²		Plum, each, obscure.
29.	蛇	社	射	石	ç'She	ç'She	She ²	Shek ₂	Snake, local deities, to shoot, stone.
30.	寒	旱	翰	褐	ç'Hon	ç'Hon	Hon ²	Hot ₂	Cold, drought, pencil, hempen cloth.
31.	含	頷	憾	合	ç'Hòm	ç'Hòm	Hòm ²	Hòp ₂	To endure, jaws, indignation, to unite.
32.	彭	棒	硬	額	ç'P'áng	ç'P'áng	Ngáng ²	Ngák ₂	Abundant, a mace, stiff, forehead.
33.	吾	五	悟		ç'Ng	ç'Ng	Ng ²		My or our, five, to perceive.

Tonic Exercise in the 平 P'ing Tones.

		Shóng ² P'ing P'in Yam, Shóng ² P'ing, and Há ² P'ing	Meaning of the Words.
1	瘡	Ch'ong Ch'ong Ch'ong	Tetter ¹ , to wound, beg.
2	香	Hōng Hōng Yōng	Clove ² , a village, to splash.
3	爇	Nung Hung Nung	To scorch, empty, to cultivate the ground.
4	假	Ká Ká	False ³ , to add.
5	膏	Kò Kò Hò	A plaster ⁴ , high, an oyster.
6	欄	Lán Lán Lán	A market, to crawl, to prevent.
7	貓	Máu Máu Máu	A cat, to squat down, reeds
8	詩	Shí Shí Shí	A hymn, a corpse, a spoon.
9	星	Sing Sing Ying	A star, an ape, form.
10	疔	Teng ¹ Teng ¹ T'ing	A tetter sore ¹ , a nail, a court.
11	廳	T'eng ¹ T'eng ¹ T'ing	A court ⁵ , to hear, a road-side inn
12	丁	Ting Ting T'ing	Clove ² , alone, to cease.
13	玎	Ting Ting T'ing	Jingling, a nail, handsome.
14	璫	Tong Tong T'ong	A hawkers hand-gong ⁶ , proper, a hall.
15	箋	Tsín Tsín Tsín	Note-paper ⁷ , to fry, a surname.
16	青	Ts'ing Ts'ing Ying	The colour of nature, pure, legal punishments.
17	倉	Ts'ong Ts'ong Ts'ong	A hold, a granary, to store away
18	鎗	Ts'ōng Ts'ōng Ts'ōng	A gun, a spear, a wall.
19	資	Tsz Tsz T'sz	Postage ⁸ , wealth, spring sacrifice
20	意	Yí Yí Yí	Will ³ , depend on, an infant.
21	鷹	Ying Ying Ying	The hawk, superior, to receive a guest.
22	英	Ying Ying Ying	A salad, suitable, according to.

Other examples might be given, but these will be sufficient for giving the learner a knowledge of these tones.

- In 火疔瘡 fo teng ch'ong, tetter.
- In 丁香 ting hōng, cloves.
- As in the phrase 詐假意 chá' ká yí. This phrase is also pronounced chá' ká yí², and also chá' ka yí.
- In 白蠟膏 pák₂ láp₂ kò, a certain kind of plaster.
- In 官廳 kwún téng, a court, and in other connections.
- In 玎璫 ting tong, a hawkers hand-gong.
- In several phrases, the names of different kinds of paper.
- In 信資 sun' tsz, postage, and in other connections.

Tonic Exercise in the 上 Shōng² Tones.

	I	2	Shōng ² ㄛˊshōng.	Há ² ㄛˊshōng.	Meaning of the Words.
1.	毆	簍	ㄉㄠˊ	ㄌㄠˊ	To fight, a bamboo hamper.
2.	粉	忿	ㄉㄢˊ	ㄉㄢˊ	Flour of any grain, anger.
3.	訪	朗	ㄉㄨㄥˊ	ㄉㄨㄥˊ	To inquire, lustrous.
4.	虎	婦	ㄉㄨˊ	ㄉㄨˊ	A tiger, lady.
5.	脛	蟹	ㄏㄞˊ	ㄏㄞˊ	To be at, a crab.
6.	解	械	ㄎㄞˊ	ㄎㄞˊ	To explain, to pass anything along.
7.	紀	企	ㄎㄞˊ	ㄎㄞˊ	Annals, to stand.
8.	矯	筭	ㄎㄩˊ	ㄎㄩˊ	Straight, to bale water.
9.	舉	佢	ㄎㄨˊ	ㄎㄨˊ	To elevate, he or she.
10.	寡	媼	ㄎㄨㄚˊ	ㄋㄚˊ	Widow, used to denote the female.
11.	果	我	ㄎㄨㄛˊ	ㄋㄨㄛˊ	Fruit, I.
12.	禮	禮	ㄌㄞˊ	ㄌㄞˊ	To turn, propriety.
13.	攬	攬	ㄌㄞˊ	ㄌㄞˊ	Olive, to grasp
14.	佬	老	ㄌㄠˊ	ㄌㄠˊ	A fellow, old.
15.	兩	兩	ㄌㄨㄥˊ	ㄌㄨㄥˊ	Tael, two
16.	靄	殆	ㄌㄞˊ	ㄊㄞˊ	Foggy, dangerous.
17.	稟	眼	ㄉㄢˊ	ㄋㄨㄢˊ	To petition, eye
18.	俾	里	ㄉㄞˊ	ㄌㄞˊ	To give, a mile.
19.	表	了	ㄉㄞˊ	ㄌㄞˊ	To manifest, finished.
20.	保	抱	ㄉㄠˊ	ㄉㄠˊ	To protect, to carry in the arms
21.	使	舐	ㄕㄞˊ	ㄕㄞˊ	To use, to lick.
22.	歹	鐮	ㄊㄞˊ	ㄊㄞˊ	Bad, rudder.
23.	點	斂	ㄊㄞˊ	ㄌㄞˊ	A dot, to harvest.
24.	頂	挺	ㄊㄞˊ	ㄊㄞˊ	Summit, to pull up
25.	仔	鱻	ㄊㄞˊ	ㄊㄞˊ	Son, a mullet.
26.	子	似	ㄊㄞˊ	ㄊㄞˊ	A son, similar.
27.	搵	尹	ㄨㄢˊ	ㄨㄢˊ	To look for, correct.
28.	碗	滿	ㄨㄢˊ	ㄨㄢˊ	A bowl, full.
29.	隱	引	ㄨㄢˊ	ㄨㄢˊ	Small, to entice.
30.	朽	有	ㄨㄢˊ	ㄨㄢˊ	Rotten wood, to have
31.	倚	耳	ㄨㄢˊ	ㄨㄢˊ	To rely on, ear.
32.	掩	染	ㄨㄢˊ	ㄨㄢˊ	To close, to dye.
33.	夭	擾	ㄨㄢˊ	ㄨㄢˊ	Shortlived, to give trouble.
34.	挾	養	ㄨㄛˊ	ㄨㄛˊ	To shake (as a cloth), to rear.
35.	湧	勇	ㄨㄨㄥˊ	ㄨㄨㄥˊ	Bubbling, brave.
36.	婉	遠	ㄨㄨㄢˊ	ㄨㄨㄢˊ	Yielding, distant

The list of *yap* tones should be studied in the same way as the preceding Exercise.

Tonic Exercise in the Three 入 Yap₂ Tones.

	1	2	3	Shōng ² yap ₂ .	Chung (yap ₂ .	Há ² yap ₂ .	Meaning of the Words.
1.	握	鉅	噬	Ak ₂	Ák ₀	Ngák ₂	To grasp, a bangle, contrary to.
2.	洽	鴨	陝	Ap ₂	Áp ₀	Háp ₂	To soak, a duck, a straight passage.
3.	扞	壓	核	At ₂	Át ₀	Hat ₂	To thrust in, to press down, the kernel of fruits.
4.	舴	貢	宅	Chák ₂	Chák ₀	Chák ₂	A small boat, to reprove, a mansion.
5.	執	割	闢	Chap ₂	Cháp ₀	Cháp ₂	To pick up, to write out, a barrier.
6.	郵	扎	窒	Chat ₂	Chát ₀	Chat ₂	To ascend, a bundle, to stop up the mouth of.
7.	職	隻	直	Chik ₂	Chek [†]	Chik ₂	To govern, one of a pair, straightforward.
8.	竹	捉	濁	Chuk ₂	Chuk ₀	Chuk ₂	Bamboo, to seize, turbid.
9.	搵	法	罰	Fat ₂	Fát ₀	Fat ₂	To dip up, law, to punish.
10.	急	甲	及	Kap ₂	Káp ₀	K'ap ₂	Hasty, coat of mail, and.
11.	骨	刮	掘	Kwat ₂	Kwát ₀	Kwat ₂	Bone, to scrape, to dig.
12.	肋	肋	肋	Lak ₂	Lák ₀	Lak ₂	To bind, the ribs, the ribs.
13.	笠	摳	蠟	Lap ₂	Láp ₀	Láp ₂	A hamper, to lump, wax.
14.	肆	劣	律	Lut ₂	Lüt ₀	Lut ₂	Out of order, infirm, a statute.
15.	乜	抹	襪	Mat ₂	Mát ₀	Mat ₂	What? to wipe, stockings.
16.	械	咽	臬	Mít ₂	Yít ₀	Yít ₂	To break off, to choke, the judge or ruler of a city.
17.	嫻	鈔	捺	Nat ₂	Nát ₀	Nát ₂	Joyful, to smooth, a dash to the right in writing.
18.	吸	啜	嚼	Ngap ₂	Ngap ₀	Ngap ₂	To talk at random, to tuck in, to beckon.
19.	北	百	白	Pak ₂	Pák ₀	Pák ₂	North, hundred, white.
20.	不	八	魃	Pat ₂	Pát ₀	Pát ₂	Not, eight, the god of draught.
21.	必	鼈	別	Pít ₂	Pít ₀	Pít ₂	Must, a species of pheasant, to separate.
22.	毫	搏	薄	Pok ₂	Pok ₀	Pok ₂	Name of a District, spacious, jungle.
23.	濕	拾	十	Shap ₂	Sháp ₀	Shap ₂	Wet, to boil, ten.
24.	失	殺	實	Shat ₂	Shát ₀	Shat ₂	To lose, to behead, firm.
25.	恤	雪	月	Sut ₂	Süt ₀	Yüt ₂	To compassionate, snow, the moon or a month.
26.	嗒	答	踏	Tap ₂	Táp ₀	Táp ₂	To lick, to answer, to step on.
27.	凸	管	凸	Tat ₂	Tát ₀	Tat ₂	Dab, a spot, projecting.
28.	的	踢	敵	Tik ₂	T'ek ₀	Tik ₂	Clear, to kick, an opponent.
29.	塚	脚	畧	Tök ₂	Kök ₀	Lök ₂	To pound on wood, the foot, a little.
30.	則	册	賊	Tsak ₂	Ch'ák ₀	Ts'ák ₂	Precept, a register, a thief.
31.	嘍	插	雜	Tsap ₂	Ch'áp ₀	Tsáp ₂	A heap, to insert, mixed.
32.	七	擦	甲	Ts'at ₂	Ts'át ₀	Tsát ₂	Seven, to brush, a cockroach, as:—由甲
33.	卽	瘠	蓆	Tsik ₂	Tsik ₀	Tsek ₂ [†]	Immediately, lean, mat.
34.	屈	挖	滑	Wat ₂	Wát ₀	Wát ₂	Bent, to scoop out, smooth.
35.	饅	腌	葉	Yíp ₂	Yíp ₀	Yíp ₂	Provision for journeys, to salt flesh (to put into brine), a leaf.

Tonic Exercise in the Variant Rising Tones.

	Há ² P'ing Variant.	Shōng ² Shōng Variant.	Há ² Shōng Variant.	Shōng ² hōu ¹ and Chung yap ₂ Variants.	Há ² hōu ¹ and Há ² yap ₂ Variants.	Meanings.
1. { 2 驟洗 3 買 4 去 & 跌 5 問 & 食	ㄘ Lai	ㄘ Sai	ㄘ Mái	Hōu ¹ & tit ¹	Man ⁵ & shik ₅	Come, wash, buy, go, fall, ask, eat.
2. { 2 拾 3 寫 4 過 & 抹 5 賣 & 讀	ㄘ T'oi	ㄘ Se	ㄘ Mo	Kwo ¹ & māt ¹	Mái ⁵ & tuk ₅	Carry, write, none, cross, wipe. buy, read.
3. { 2 行 3 走 4 上 5 唸 & 摺 念 & 學	ㄘ Háng	ㄘ Tsau	ㄘ Shōng	Fan ¹ & chip ¹	Ním ⁵ & hok ₅	Walk, run, go up, sleep, to fold, to recite, to learn.

Remember that all the variant tones except those of the Upper Even, 上平, shōng² p'ing, and Upper Entering, 上入, shōng² yap₂ are rising tones, that of the Lower Even, 下平, há² p'ing, having first a fall, followed by a rise.

The Upper Rising, 上上, shōng² shōng has a rest at the end of its rise. The Lower Rising, 下上, há² shōng is pronounced with more emphasis, etc. (but see description above), than is bestowed on the variants of the Lower Retiring, 下去, há² hōu¹, and the Lower Entering, 下入, há² yap₂. Then again the variants of the Upper Retiring 上去, shōng² hōu¹ and the Middle Entering, 中入, chung yap₂ are both shorter in duration than the others. The variant of the Upper Entering, 上入, shōng² yap₂, is a prolongation of the voice on the same level.

Aspirated and Non-Aspirated Words.

Another distinction which calls for the special attention of the learner is the difference between aspirated and non-aspirated words. 'It is a very important part of pronunciation, as much so in every respect as the tones, and should be particularly attended to.'—WILLIAMS'S *Easy Lessons in Chinese*, p. 55. 'It cannot * * be too strongly impressed upon learners from the outset that * * aspirates * * are of the utmost importance to one

who would learn Chinese intelligibly. Carelessness about the difference between aspirated and unaspirated words in Chinese, will often render a speaker as absolutely unintelligible in China, as a foreigner in England would be if he should substitute *d* for *t* or *t* for *d*, saying for instance, "too dry" for "do try," or if he should substitute *b* for *p* or *p* for *b*, speaking of "bears" when he means "pears" and of "pears" when he means "bears." It is not intended here to assert that the difference between aspirated and unaspirated words is exactly the same as the difference between the English *d* and *t* or *b* and *p* sounds, etc., but the difference is *quite as distinct and great* as this, and it is even more important in speaking Chinese to observe these differences than it is in speaking English.'—FOSTER'S *Elementary Lessons in Chinese*, pp. 29 and 30. And yet it is one of the features of Chinese pronunciation which is, one might almost say, systematically ignored by many foreigners learning Chinese, either from a failure to see the distinction, from not understanding the definitions explaining the difference, or from an idea that it can be of no importance. This last idea being probably fostered by the feeling that there is nothing of the kind in English, or in other words, instead of the voice passing quietly from the initial consonant to the vowel and the final consonant, a strong breathing out often takes place in English immediately after the initial consonant. To explain the difference between the aspirated and unaspirated pronunciation let us take, for example, the word *tín*. To pronounce this word the following actions take place. First place the tip of the tongue on the palate immediately behind the front teeth, then let it quietly drop while the voice pronounces a something between an English *t* and an English *d*, that is, it has the sound of the English *t* but unaccompanied with any forcible emission of the voice, which generally does accompany the pronunciation of the *t* in English, then after this initial consonant immediately follows the *in* pronounced like *een* in English. Next take an aspirated word spelled in the same way, but with an inverted comma to represent the aspirate in Chinese, as:—*t'in*. Here begin as before by placing the tip of the tongue on the palate behind the front teeth, but immediately the tongue falls and the *t* is pronounced, it is followed by a strong breathing out of the voice, this being the way in which many pronounce the *t* in English. There is, however, some difference amongst different speakers of English as to the way in which they pronounce their consonants: that is to say that there is a dual method of pronouncing two precisely similar combinations of letters of the alphabet by different individuals in English, some pronouncing them with a more forcible emission of voice, while others let them, as it were, simply fall quietly out of their mouths without any or but slight propulsion. It therefore follows that the usual directions given as to the pronunciation of the aspirated and unaspirated consonants as pronounced in Chinese are misleading to many persons. To many the

directions should be given to pronounce the aspirated consonants in the same way that they do these consonants in English while the unaspirated ones are to be pronounced flatter and more like the other consonants, such as *d* and *b*, which they pronounce without any explosive force of the voice in English.

Now in Chinese certain consonants are pronounced much softer and without any explodent force, while the same consonants are also pronounced in other words with a strong out-breathing of the voice immediately after them, as stated above—suppose, in fact, that a Greek rough breathing comes in; in other words the consonants in Chinese which are pronounced quietly are also pronounced with a forcible emission of the voice immediately following them which is represented by the inverted comma in the spelling used to show the sound in English of Cantonese. Thus ζ chá, the *ch* being pronounced quietly means, *to hold*, while the same sound, but intensified by an explosive force, as, ζ ch'á means, *fork*. Just as in English there are two ways of pronouncing the *th* (as for example, *thy* and *thigh*, where the only difference in the sound of the two words consists in the difference between the pronunciation of the *th*); so in Chinese the same English consonants (employed to spell the Chinese) in many cases are used in two different ways, one unaspirated and the other followed by the aspirate.

The consonants which have the aspirate after them are the following, viz.:—

Ch, k, p, t, and ts.

The learner will find it a good practice to go through the following exercise daily at first, till he finds no difficulty at all with the unaspirated and aspirated words:—

渣差 ζ chá, *refuse*; ζ ch'á, *error*.
 齋差 ζ chái, (ζ tá ζ chái, *mass*); ζ ch'ái, *police*.
 仄測 ζ chak, *slanting*; ζ ch'ák, *to fathom*.
 責册 ζ chák, *to reprove*; ζ ch'ák, *a register*.
 針沈 ζ cham, *a needle*; ζ ch'am, *to sink*.
 斬杉 ζ chám, *to chop off*; ζ ch'am, *pine*.
 真塵 ζ chan, *true*; ζ ch'an, *dust*.
 盞產 ζ chán, (ζ tang ζ chán, *a lamp saucer*);
 ζ ch'an, *to produce*.
 撐撐 ζ cháng, *heel*; ζ ch'áng, *to pole*.
 闌插 ζ cháp, *a gate*; ζ ch'áp, *to insert*.
 扎察 ζ chát, *a bundle*; ζ ch'át, *to examine*.
 州臭 ζ chau, *a district*; ζ ch'au, *a bad smell*.
 爪炒 ζ cháu, *claws*; ζ ch'áu, *to fry in fat*

遮車 ζ che, *an umbrella*; ζ ch'e, *a carriage*.
 隻尺 ζ chek, (*a Classifier*); ζ ch'ek, *a foot*.
 知遲 ζ chí, *to know*; ζ ch'í, *late*.
 占詔 ζ chím, *to divine*; ζ ch'ím, *to flatter (book)*.
 氈蹣 ζ chín, *felt*; ζ ch'in, *to tread (book)*.
 正稱 ζ ching, *the first*; ζ ch'ing, *to style*.
 折設 ζ chít, *to snap in two*; ζ ch'ít, *to establish*.
 朝朝 ζ chíu, *morning*; ζ ch'íu, *the Court*.
 阻初 ζ cho, *to hinder*; ζ ch'o, *the beginning*.
 着綽 ζ chök, *right*; ζ ch'ök, *loose*.
 章窓 ζ chöng, *a chapter*; ζ ch'öng, *a window*.¹
 壯瘡 ζ chong, *robust*; ζ ch'ong, *a boil*.
 豬柱 ζ chü, *a pig*; ζ ch'ü, *a pillar*.
 追吹 ζ chöü, *to pursue*; ζ ch'öü, *to blow*.

1. Or in many connections ζ ch'öng. 2. Or in many connections ζ chü.

竹畜 chuk, bamboo; ch'uk, domestic animals.
 准春 'chun, to allow; ch'un, spring.
 磚川 çhün, a brick; ch'ün, a hill spring.
 中充 chung, middle; ch'ung, to fill.
 黜出 chut, to blame (book); ch'ut, to go out.
 鷄溪 çai, a fowl; ç'ai, a clear hill stream.
 街楷 çái, a street; ç'ai, a pattern (book).
 金衾 çam, gold; k'am, a coverlet.
 根芹 çan, roots; ç'an, parsley.
 捐羹 çang, soup; k'ang, to oppress.
 急吸 kap, hasty; k'ap, to inhale.
 吉咳 kat, lucky; k'at, to cough.
 鳩摳 çkau, a pigeon; ç'au, to mix
 交靠 çkau, to unite; k'au, to rely on.
 幾碁 çéi, a few; ç'éi, chess
 極屐 kik, very; k'ek, clogs.
 兼鉗 kim, moreover; k'im, tongs.
 堅靴 çin, firm; k'in, to lift up (a cover)
 京鯨 çing, capital city; ç'ing, a whale
 潔揭 kit, clear; k'it, to borrow.
 轎橋 kiú*, a sedan; k'íu, a bridge.
 改蓋 'koí, to change; k'oi, a cover.
 各確 kok, each; k'ok, really.
 脚却 k'ok, foot; k'ok, to stop (book).
 剛匠 kong, just; k'ong, a sofa.
 薑強 çk'ong, ginger; ç'ong, by force.
 居渠 çk'ou, to dwell; ç'ou, a drain.
 捐拳 çk'un, to squeeze through; ç'ün, the fist.
 公窮 çkung, public; k'ung, poor.
 缺括 küt, deficient; k'wüt, united strength.
 瓜誇 çkwá, a melon; k'wá, to brag.
 歸規 çkwai, home; k'wai, a custom.
 君裙 çkwan, ruler; k'wan, a skirt.
 光狂 çkwong, light; k'wong, mad.
 把琶 çpá, to seize; p'á, a guitar.
 跛批 çpai, lame; p'ai, to pare.
 擺牌 çpai, to spread out; p'ai, a shield.
 百拍 pák, hundred; p'ak, to clap.

班稟 'pan, a petition; ç'pan, poor.
 攀貧 çpán, a grade; ç'án, to drag.
 崩朋 çpang, a fracture; ç'ang, a friend.
 嗙澎 páng, bang!; ç'áng, a land-crab.
 不正 pat, not; p'at, a piece (of cloth).
 包拋 páu, to wrap up; ç'p'áu, to cast (anchor).
 俾皮 çpéi, to give; ç'p'ái, leather, or skin.
 迫撇 pik, to urge; p'ek, to throw away.
 邊片 çpín, the side; p'in, slip (slice).
 兵平 çping, a soldier; ç'ping, even.
 必撇 pit, must; p'it, a down stroke.
 標漂 piú, a banner; p'íu, to bleach.
 波翕 po, a wave; ç'po, a classifier of trees, etc.
 煲鋪 pò, to boil; ç'p'ò, to spread out.
 博撲 pok, intelligent; p'ok, to flap.
 幫旁 çpong, to help; ç'pong, side.
 杯賠 çpúi, a cup; ç'p'úi, to indemnify.
 擊盤 çpún, to remove; ç'p'ún, a basin.
 騰篷 pung, to run against; ç'p'ung, a sail.
 鉢潑 pút, a coarse dish; p'út, to dash water
 打他 'tá, to strike; ç'tá, another.
 低梯 çtai, to bend down; t'ai, a ladder.
 帶太 tái, a girdle; t'ai, excessive.
 泵汰 çtam, to hammer; t'am, a cess-pool.
 擔貪 çtám, to carry; t'am, to covet.
 墩吞 çtan, a heap; ç'tan, to swallow.
 單攤 çtán, alone; ç'tán, to spread open.
 燈藤 tang, a lamp; ç'tang, rattan.
 答塔 táp, to answer; t'áp, a pagoda.
 達撻 tát, to persuade; t'át, a dead loss.
 斗偷 çtaú, a dry measure; ç't'au, to steal.
 糴踢 tek, to buy rice; t'ek, to kick.
 釘艇 çteng, a nail; t'eng, a boat.
 的剔 tik, clear; ç'tik, to scrape off.
 點添 çtím, a spot; ç't'im, to increase.
 顛天 çtín, crazy; ç't'in, the sky.
 玎亭 çting, a jingling sound; ç't'ing, a pavilion.
 碟帖 tip, a plate; t'íp, a card.

跌鐵 tit_o, to fall; t'it_o, iron.
 丟條 t'íu, to throw away; t'íu, a classifier
 多拖 to, many; t'o, to lead (by the hand).
 刀桃 t'ò, a knife; t'ò,* or t'ò, peach.
 代檯 toí², a generation; t'oi*, a table
 度托 tok₂, to measure; t'ok_o, to carry
 當湯 tong, proper; t'ong, soup.
 劑妻 tsai, a dose; ts'ai, a wife
 浸尋 tsam², to soak; ts'am, to look for.
 簪蠶 tsám, a hairpin; ts'am, a silkworm.
 贊餐 tsán², to praise; ts'an, a meal.
 憎層 tsang, to hate; ts'ang, a layer, or storey.
 嗽緝 tsap₂, handful; ts'ap₂, to join.
 疾七 tsat₂, disease; ts'at₂, seven.
 走秋 t'saú, to run; ts'au, autumn.
 姐邪 t'se, an elder sister; ts'e, depraved.
 迹戚 tsik, a foot-mark; ts'ik, related to.
 尖簽 tsím, sharp; ts'im, to subscribe.
 煎千 tsín, to fry; ts'in, a thousand.
 晶清 t'ing, crystal; ts'ing, pure
 接妾 tsíp_o, to receive; ts'íp_o, a concubine.

節切 tsít_o, averse; ts'it_o, to cut (in slices).
 椒樵 t'síu, pepper; ts'íu, scattered wood.
 左錯 t'so, the left; ts'o, wrong.
 租粗 t'sò, rent; ts'ò, coarse.
 再啖 t'soi², again; ts'oi! pshaw!
 作錯 tsok_o, to make; ts'ok_o, to tattoo.
 葬倉 t'song², to bury; ts'ong, a granary
 將鎗 t'söng, shall; ts'öng, a gun.
 聚取 tsöü², to assemble; ts'öü, to take.
 足速 tsuk₂, the foot; ts'uk₂, hurried.
 樽巡 t'sun, a bottle; ts'un, to cruise.
 尊村 t'sün, honourable; ts'ün, a village.
 棕松 t'sung, coir; ts'ung, the pine tree.
 絕撮 tsüt₂, to sunder; ts'üt_o, a pinch
 子慈 t'sz, a son; ts'z, mercy.
 堆推 t'öü, a heap; t'öü, to push away.
 督禿 tuk₂, to lead; t'uk₂, a Buddhist priest.
 敦湍 tun, angry; t'un, a rapid current.
 短團 t'ün, short; ts'ün, a globular mass.
 東通 t'ung, east; ts'ung, to go through.
 奪脫 tüt₂, to take by force; t'üt_o, to strip.

Long and Short Vowels.

Another most important feature in Cantonese is the long and short vowels and diphthongs. The beginner must drill himself in these daily, and make sure that he is pronouncing a word containing a long vowel with the vowel long and one with a short vowel with the vowel short. Dr. Eitel rightly says about these:— 'Another characteristic feature of the Cantonese dialect is the distinction of long and short vowels and diphthongs, which should be specially studied from the beginning, to accustom the ear to the discrimination of these shades, which is indispensable for a ready and correct understanding of the spoken language.'—Introduction to *Cantonese Dictionary*, p. xiii.

To enable the learner to 'specially study' these distinctions, tables of many of them are here appended; and the learner should go through them with his

teacher day by day till perfect, and even then a run through them occasionally will do him good.

握鉤 ak₂, to grasp; ák₀, a bangle.
 拈菌 am, to cover; am, an unopened flower.
 鶯嬰 ang, the nightingale; ang, a jar.
 洽鴨 ap₂, to cover over; áp₀, a duck.
 抗押 at₂, to thrust in; át₀, to pawn for a time.
 仄責 chak₂, slanting; chák₀, to reprove.
 針斬 cham, a needle; chám, to cut in two.
 真蓋 chan true; chán, a shallow cup for oil.
 箏爭 chang, a harpischord; cháng, to wrangle.
 執闢 chap₂, to pick up; cháp₂, a barrier.
 質扎 chat₂, substance; chát₀, a bundle.
 分凡 fan, to divide; fán, all.
 拂法 fat₂, to brush away; fát₀, usage.
 黑客 hak₂, black; hák₀, a guest.
 痕閑 han, a mark; hán, leisure.
 鏗行 hang, to knock against; háng, to walk.
 哈呷 hap₂, sleepy; háp₀, to gulp.
 喉巧 hau, the throat; háu, skilful.
 金監 kam, metal; kám, a gaol.
 根間 kan, root; kán, an interval.
 羹逕 kang, a thick soup; káng, a by-path.
 急甲 kap₂, hasty; káp₀, armour for the body.
 君關 kwan, the prince; kwán, to bar a door.
 轟逛 kwang, rumbling; kwáng, to ramble.
 骨刮 kwat₂, bone; kwát₀, to scrape.
 林籃 lam, a grove; lám, a basket.
 吟冷 lang, a jingle; láng, cold.
 笠立 lap₂, a pottle; láp₂, to establish.
 用辣 lat₂, to let go; lát₂, pungent.
 麥擘 mak₂, wheat; mák₀, to break in two.
 蚊攢 man, mosquito; mán, to pull.
 盟盲 mang, an alliance; máng, blind.
 抹男 mat₂, what; mát₀, to wipe.
 臆男 nam, mellow; nám, male.

撚難 nan, to handle; nán, difficult.
 粒納 nap₂, a grain; náp, or náp, quilted.
 嫩鈞 nat₂, joyful; nát₀, to smooth.
 陋額 ngak₂, to swindle; ngák, front.
 喏巖 ngam, foolish; ngám, precipice.
 銀眼 ngan, money; ngán, eye.
 吸啖 ngap₂, to talk wildly; ngáp, to tuck in.
 抗齧 ngat₂, to sway; ngát, a rank smell.
 北百 pak₂, north; pák, one hundred.
 貧攀 p'an, poor; p'an, to lead.
 崩崩 pang, an emperor's death; páng, bang!
 不八 pat₂, not; pát, eight.
 心三 sam, the heart; sám, three.
 新散 san, new; sán, to scatter.
 哢颯 sap, to enter the mouth; sáp, suddenly.
 膝撒 sat, the knee; sát, to disperse.
 深衫 sham, deep; shám, clothes.
 身山 shan, body; shán, mountain.
 生嗜 shang, to produce; sháng, to scour.
 濕恰 shap, wet; sháp, to provoke.
 失殺 shat, to lose; shát, to kill.
 泵擔 tam, to pound; tám, to carry from a pole.
 墩單 tan, a heap; tán, single.
 搭荅 tap₂, to be rained on; táp, to answer.
 凸達 tat₂, a tenon; tát, intelligent.
 鯽賊 tsak, bream; tsák, a thief.
 浸簪 tsam, to soak; tsám, hairpin.
 親餐 ts'an, related to; ts'an, a meal.
 啖雜 tsap, a handful; tsáp, mixed.
 七擦 ts'at, seven; ts'át, to brush.
 雲還 wan, cloud; wán, to return.
 核滑 wat₂, the stony seeds of fruit; wát, smooth.

The Long and Short Diphthongs ai and aí.

挨 ζ ai, *whew!*; ζ ái, *to lean upon*.
 擠齋 ζ chai, *to place*; ζ chái, *to abstain*.
 費快 fai^2 , *to spend*; fái^2 , *quick*.
 鷄街 ζ kaí, *a fowl*; ζ kái, *a street*.
 歸乖 ζ kwai, *home*; ζ kwái, *good (as a child)*.
 嚟拉 ζ lai, *to come*; ζ lái, *to pull*.
 迷埋 ζ mai, *to deceive*; ζ mái, *to hide away*.

篩曬 ζ shai, *sieve*; shái^2 , *to dry in the sun*.
 低帶 ζ taí, *to bend down*; tái^2 , *a ribbon*.
 威壞 ζ wai, *dignity*; wái^2 , *to spoil*.
 泥奶 ζ nai, *clay*; ζ nái, *lady*.
 嚟涯 ngai , *to importune*; ζ ngái, *beach*.
 跛拜 pai , *lame*; pái^2 , *to worship*.

Exercises on the Long and Short Diphthongs ai éi aí.

1. 肺非塊 fai^2 , *the lungs*; ζ féi, *not*; fái^2 , *a lump*.
2. 係禧鞋 hai^2 , *to be*; ζ héi, *happy*; ζ háí, *a shoe*.
3. 髻幾街 ζ kaí, *coiffure*; ζ kéi, *subtle*; ζ kái, *a street*.
4. 嚟李拉 ζ lai, *to come*; ζ léi, *a plum*; lái , *to pull*.
5. 米微賣 ζ mai, *rice*; ζ méi, *minute*; mái^2 , *to sell*.
6. 坭你乃 ζ nai, *mire*; ζ néi, *you*; ζ nái, *but*.
7. 最俾擺 pai^2 , *sad*; ζ péi, *to give*; ζ pái, *to spread out*.
8. 弟地大 tai^2 , *a younger brother*; téi^2 , *earth*; tái^2 , *great*.

The Long and Short Diphthongs au and áu.

區拗 ζ áu, *a surname*; ζ áu, *to snap in two*.
 周找 ζ chau, *universal*; ζ cháu, *to exchange*.
 喉巧 ζ hau, *the throat*; ζ háu, *skilful*.
 九絞 ζ kaú, *nine*; ζ kaú, *to twist*.
 流撈 ζ lau, *to flow*; ζ láu, *to drag for in water*.

踉芽 ζ maú, *to squat down*; ζ máú, *reeds*.
 扭鬧 ζ naú, *to twist*; náu^2 , *to scold*.
 牛咬 ζ ngau, *an ox*; ζ ngáu, *to bite*.
 剖包 ζ p'áu, *to divide*; ζ páu, *to wrap around*.
 收筲 ζ shau, *to receive*; ζ sháu, *a basket*.

Exercise on e and í (= ee).

車知 ζ ch'e, *a carriage*; ζ chí, *to know*.
 啼顯 ζ he! *holloa!*; ζ hín, *manifest*.
 嘅見 ke^2 ; *sign of possessive*; kín^2 , *to see*.
 哩蓮 ζ le, *a final particle*; ζ lín, *the lotus*.
 歪面 ζ me, *awry*; mín^2 , *the face*.
 嗱年 ζ ne, *there!*; ζ nín, *year*.

喉鳴 ζ nge, *whine*; ζ ngí, *hesitating*.
 啤便 ζ pe, *beer*; pín^2 , *convenient*.
 寫先 ζ se, *to write*; ζ sín, *first*.
 賒善 ζ she, *on credit*; shín^2 , *virtuous*.
 爹天 ζ te, *dad*; ζ t'ín, *the sky*.
 借箭 tse^2 , *to borrow*; tsín^2 , *an arrow*.

Exercise on Short and Long i, viz., i and í.

織知 chik, to weave; chí, to know.
 搖顯 fíng, to swing; hín, manifest.
 京潔 king, a capital; kít, pure.
 隙劇 kwik, a crack; kwít, shrill.
 齡憐 líng, tinkling; lín, commiserate.
 明勉 míng, clear; mín, to force.
 掙襖 níng, to take; nín, a slice.

兵變 píng, a soldier; pín, to alter.
 星仙 síng, a star; sín, genii.
 聲詩 shíng, a sound; shí, a hymn.
 定典 tíng, to fix; tín, a canon.
 淨煎 tsíng, pure; tsín, to fry.
 標擡 wíng, to throw; wít, creaking.

Whenever o is only used with an initial consonant or consonants and without a final consonant both the open o, and close ò are used in the Cantonese.

Exceptions:—cho, fo, kwo, and wo, there being no chò, fò, kwò, or wò.

Whenever the o is followed by the final consonants k, n, ng, and t, then the o is an open one, as:—ok, on, ong, and kot.

Whenever the o is followed by the final consonant m, and p, then it has the close sound of ò, as òm, kòp.

Exercise on Long and Short o, viz., o and ò.

阻早 cho, to hinder; tsò, early.
 何毫 ho, what? hò, down (hair).
 歌高 ko, a song; kò, high.
 攞佬 lo, to fetch; lò, a fellow.
 磨毛 mo, to rub; mò, hair.

鵝擊 ngo, a goose; ngò, to shake.
 波煲 po, a wave; pò, to boil.
 疎數 sho, wide apart; shò, an account.
 鎖鬚 so, a lock; sò, a beard.
 左做 tso, left; tsò, to do.

There are other combinations in which the o both long and short are used; but in these other combinations only one kind of o is used with each combination; they do not therefore come into such striking contrast as when appearing simply with initial consonants, and, moreover, the above Exercise is sufficient to give the learner a knowledge of the difference between the two pronunciations.

Exercise on u, ú and ü.

准寬尊 chun, to permit; fún, to relax; chün, single.
 倫門亂 lun, constant; mún, door; lün, confused.
 順本般 shun, compliant; pún, the origin; shün, a ship.

These will be sufficient to show the difference between these sounds.

Exercise on öü and úí.

追灰 chöü, to pursue; íúí, ashes.
 水杯 shöü, water; íúí, a cup.
 最回 tsöü, to assemble; íúí, a time.

These few examples will show the difference between these two sounds; but the learner must note that the English Dictionaries of Cantonese, which are nearly all based on the *Fan Wan*, are not to be trusted for giving these sounds; some that should be under öü are classed with those under úí, and again others belonging to these classes are spelled with the ü.

The Chinese, not having an alphabetical language and therefore not being accustomed to such a mode of representing the sounds, have not their ears so acutely trained to distinguish between slight distinctions and differences in sounds as represented by letters of the alphabet, as they are to distinguish differences in the tones, and are consequently not altogether to be trusted in their classifications of sounds. Dictionary makers should take the correct pronunciation of good speakers of a standard dialect (such for example as Canton-city Cantonese) instead of blindly following the guidance of native compilations, which sometimes mislead.

Pronunciation.

a like u, e.g.:—san, as sun.

á ,, ah, e.g.:—pá, as pa.

e ,, e in men, e.g.:—meng.

i ,, i in pin, e.g.:—king, as king.

í ,, í in machine, e.g.:—kín, as keen.

o ,, o in order, e.g.:—ho, as haw.

ò ,, ò in so, e.g.:—mò, as (to) mow.

ö nearly like er in her, e.g.:—hö, as he(r).

u ,, ,, u in hur, e.g.:—shun.

ú like u in fool, e.g.:—wú, as woo.

ü ,, French u in l'une, e.g.:—süt.

ái ,, i in while, e.g.:—fái.

ái like i in high, e.g.:—fái, as fie.

aú ,, ou in plough, e.g.:—háú, as how.

áu ,, aaow, e.g.:—háú.

éí ,, ey in they, e.g.:—p'éí, as pay.

íú ,, ew in few, e.g.:—shíú.

oí ,, oy in boy, e.g.:—k'oí, as coy

öü nearly as in louis, e.g.:—shöü.

uí like ooee, e.g.:—m'uí.

sz, run the sounds of the letters s and z together.

m is the sound of the letter m alone without any vowel and formed with the lips closed.

ng like ng in sing.

There is no b, d, g alone, j, q, v, x or z sounds in Cantonese. The nearest approach to r is in the word for *boot*, which sounds very much like *her*, as an Englishman who scarcely pronounces his *r* would sound it, not as a Scotchman would pronounce it.

The rest of the letters are pronounced as in English. The only difficulty the learner will find will be in pronouncing them soft enough when unaspirated (especially is this true with the letters *p*, *k* and *t*), as we generally pronounce those consonants in English, which are sometimes followed by aspirates in Chinese with sufficient force to render them aspirated, though in some parts of England they are always pronounced unaspirated.

Be very careful about the distinction between the short *a* and the long *á*. Men that have lived many years in China are often so oblivious of the living pronunciation as not to notice that they are led away by the peculiar use of this short *a* to represent a *u*—and in fact pronounce San Ning as spelled, and not as Sun Ning, the correct sound. This is a most common mistake with Europeans, and it is extremely disagreeable and pitiable to hear the persistence with which they will adhere to this egregious mistake, for there is no such sound in Chinese as “san” in sandy.

To correct such and similar tendencies a syllabary is here appended in which, whenever possible to do so, the Chinese sounds have been represented by sounds of the English letters, or by words in English, etc., so that between the list given above and this that follows the learner ought, especially with the assistance of his teacher, to arrive at the correct pronunciation.

Let the learner remember that this is of great importance.

The *sh* in Cantonese is pronounced softer than in English.

SYLLABARY OF CANTONESE.

THE ORTHOGRAPHY ADOPTED IN THIS BOOK REPRESENTED BY SIMILAR SOUNDS IN ENGLISH, ETC., WHEN SUCH SOUNDS EXIST, OR BY COMBINATIONS OF THE LETTERS OF THE ENGLISH ALPHABET.

Only the letters not bracketed are to be imitated in sound, but with the sound that they have when in union with those in brackets.

If blanks are left in the syllabary it is in consequence of no equivalent sounds appearing in English, or under such circumstances it is stated that the sound is nearly, or somewhat like such and such a combination of English letters. In such cases the former list and a careful imitation of the Chinese voice ought to assist the beginner, especially with perseverance, to attain to what at first may seem to him almost to necessitate an impossible contortion of his vocal organs.

Even when tolerably sure of his pronunciation, the beginner will find it of advantage to check it by this syllabary, as mistakes at first generally result in a tendency to a permanently vicious pronunciation, which, when once fixed, will be very difficult to change.

The unaspirated words the learner will notice, by listening to his teacher, are pronounced much softer and without the explodent force which the aspirated words have. The sounds of the consonants when unaspirated must be particularly noticed. They sound much flatter than the English consonants, which are used to represent the nearest approach to their sound. Remember that *ch* unaspirated is much flatter than *ch* in English, almost reaching the *dj*, but never actually that. In order to draw particular attention to this sound of some of the consonants the aspirated ones are followed by an *h* in the English spelling in this syllabary, though it must be remembered, as said before, that the aspirated consonants often approach nearer to the English sound of the consonants than the unaspirated ones in Chinese.

ch unaspirated sounds almost midway between the English sounds of *dj* and *ch*.

<i>k</i>	„	„	„	„	<i>g</i>	„	<i>k</i> .
<i>kʷ</i>	„	„	„	„	<i>gʷ</i>	„	<i>kʷ</i> .
<i>p</i>	„	„	„	„	<i>b</i>	„	<i>p</i> .
<i>t</i>	„	„	„	„	<i>d</i>	„	<i>t</i> .
<i>ts</i>	„	„	„	„	<i>ds</i>	„	<i>ts</i> .

These are the only consonants and combinations of consonants which are followed by the aspirate.

There are in Cantonese 780 different syllables or words which are represented by a different spelling in English.

A

Á as ah!	Ám as a(r)m.	At as (h)ut.
Aí as i(d)le.	Án as A(h)n(hold).	Át as (h)a(r)t.
Áí as eye, or aye	Ang as (h)ung.	Aú as (h)ow.
Ak as Ux (bridge).*	Áng as ahng.	Áú as a(h)oo.
Ák as a(r)k.	Ap as up.	
Am as (h)um.	Áp as (h)a(r)p	

C

Chá as cha(r)m.	Ch'ak as chhuck.	Chan as chun.
Ch'á as chha(r)m.	Chák as chahk	Ch'an as chhun
Chaf as chi(ld)	Ch'ák as chhahk.	Chán as chahn.
Cháf as Chi(na).	Cham as chum.	Ch'án as chhahn.
Ch'aí as Chhi.	Ch'am as chhum.	Chang as ch(h)ung. †
Ch'áf as Chhi(na).	Chám as cha(r)m.	Cháng as chahng
Chak as chuck.	Ch'ám as chha(r)m.	Ch'áng as chahng.

* Like Uk, that is to say the *s* in the *x* not being sounded.

† Not choong, but the word is pronounced as if the *h* of hung were changed into *ch*.

Chap *as* chup.Cháp *as* चाहp.Ch'áp *as* chhahp.Chat *as* chut(ney).Chát *as* cháht.Ch'át *as* chhaht.Cháu *as* chow.Ch'áu *as* chhow.Cháu *as* cha(h)ow.Ch'áu *as* chha(h)oo.Che *as* che(rry).Ch'e *as* chhe(rry).Chek *as* chek.Ch'ek *as* chhek.Cheng *as* cheng.Ch'et *as* chhet.Chí *as* cheese.Ch'í *as* chhee(se).Chik *as* chick.Ch'ik *as* chhick.Chím *as* cheem.Ch'im *as* chheem.Chín *as* cheen.Ch'in *as* chheen.Ching *as* ching.Ch'ing *as* chhingChíp *as* cheep.Chít *as* cheat.Ch'ít *as* chhee(tah)Chíu *as* cheeoo.Ch'ú *as* chheoo.Cho *as* chaw.Ch'o *as* chhaw.Chok *as* chalk.Chök *as* Ch(h)u(r)k.*Ch'ök *as* Chh(h)u(r)k.*Chong *as* chongCh'ong *as* chhong.Chông *as* Ch(h)u(r)ng.*Ch'ông *as* Chh(h)u(r)ng.*Chü *as* chue.Ch'ü *as* chhue.Chöü *something like* chooee.Ch'öü *something like* chhoee.Chuk *something like* chookCh'uk *something like* chhook.Chun *as* chu(r)n.Ch'un *as* chhu(r)n.Chün *as* chune.Ch'un *as* chhune, *combination**of ch and French une.*Chung *as* choong.Ch'ung *as* chhoong.Chut *as* ch(h)u(r)t.Ch'ut *somewhat like* chut(ney),
but purse the lips together.Chüt *as* Chuet.**E**E *as* e(dible).**F**Fá *as* Fa(ther).Faí *as* fi(ne).Fái *as* fi(delity).Fák *as* Fa(r)q(uhar).Fan *as* fun.Fán *as* fahn.Fang *as* f(h)ung.Fat *as* fut.Fát *as* faht.Faú *as* fow.Féi *as* fay.Fik *as* fick(le)Fíng *as* fíng(er).Fít *as* feet.Fo *as* fo(rtune).Fok *as* fok.Fong *as* fong.Fú *as* foo(l).Fuí *as* fooee.Fuk *as* fook.Fún *as* foon.Fung *as* fung.Fút *as* fōöt.**H**Há *as* Ha!Haí *as* hi(de).Hái *as* high.Hak *as* huck(ster).Hák *as* ha(r)k.Ham *as* hum.Hám *as* ha(r)m.Han *as* hun.Hán *as* hahn.

* This u to be pronounced like the German ö.

Hang as hung.
 Háng as hahng.
 Hap as hup.
 Háp as ha(r)p.
 Hat as hut.
 Haú as how.
 Háú as ha(h)ow.
 Hé as hey.
 Héi as hay.
 Hím as heem
 Hín as heen.

Hing as hing.
 Híp as heep.
 Hít as heat.
 Híú as hew, or heeoo.
 Ho as haw.
 Hò as Ho!
 Hō as he(r).
 Hoí as (ship a) hoy!
 Hok as hock.
 Hòm something between ho(r)m
 and hum.

Hòn as ho(r)n.
 Hong as hong.
 Hōng as he(r)ng.
 Hòp something between ho(r)p
 and hut.
 Hot as ho(r)t(iculture)
 Hōü nearly hooee.
 Huk as hook.
 Hün as huen.
 Hung as hung.
 Hüt as huet.

K

Ká as ca(r).
 K'á as khá
 Kaí as ki(te).
 K'ai as khi(te).
 Káf as c(r)y.
 K'ái as ch(r)y
 K'ak as k(h)uck.
 Kák as kahk.
 Kam as come.
 K'am as chome.
 Kám as Ca(r)m(el).
 Kan as kun.
 K'an as khun.
 Kán as khan.
 Kang as k(h)ung.
 K'ang as khung.
 Káng as cangue
 Kap as cup.
 K'ap as khup.
 Káp as ca(r)p.
 Kat as cut.
 K'at as khut.
 Kát as ca(r)t.
 Kaú as cow.

K'áu as khow.
 Káu as ka(h)ow.
 K'áu as kha(h)ow.
 Ke as ca(re).
 K'e as cha(re)
 Kéi as kay.
 K'éi as khay.
 Kek as keck.
 K'ek as kheck.
 K'em as k(h)em.
 Keng as keng.
 K'eng as kheng.
 Kik as kick.
 K'ik as khick.
 Kím as keem
 K'ím as kheem.
 Kín as keen.
 K'ín as kheen.
 King as king.
 K'ing as khing.
 Kíp as keep.
 Kit as keet.
 K'ít as kheet.
 Kíú as keeoo.

K'íú as kheeoo.
 Ko as co(r)e.
 Kò as co(de).
 Kof as coy.
 K'oi as khoy.
 Kok as cock.
 K'ok as khock.
 Kòm as co(r)m
 Kòn as co(r)n.
 Kong as kong.
 K'ong as khong.
 Kòp as co(r)p(se).
 Kot as cou(r)t.
 Kòk as ke(r)k.
 K'òk as khe(r)k.
 Kōng as ku(r)ng.
 K'ōng as khu(r)ng.
 Kōü nearly like koee.
 K'ōü nearly like khoee.
 Kuk as cook.
 K'uk as khook.
 Kün as kune.*
 K'ün as khune.
 Kung as koong.

* This has the sound of the French word *une* with a *k* prefixed.

K'ung <i>as</i> khoong.	K'wan <i>as</i> khwun.	Kwít <i>as</i> kweet.
Küt <i>as</i> kuet.	Kwán <i>as</i> kwahn.	Kwo <i>as</i> kwoh.
K'üt <i>as</i> khu(e)t.	Kwang <i>as</i> kwung.	Kwok <i>as</i> kwok.
Kwá <i>as</i> qua(lm)	Kwáng <i>as</i> kwahng.	Kwong <i>as</i> kwong.
K'wá <i>as</i> qhua(lm).	K'wáng <i>as</i> khwang.	K'wong <i>as</i> khwong.
Kwái <i>as</i> kwiee	Kwat <i>as</i> kwut	Kwú <i>as</i> kwoo.
K'wái <i>as</i> khwiee.	Kwát <i>as</i> kwaht.	K'wú <i>as</i> khwoo.
Kwái <i>as</i> qui(etus).	Kwe <i>as</i> kweh.	Kwuí <i>as</i> kwooee
K'wái <i>as</i> khwai.	K'weng <i>as</i> khweng.	Kwún <i>as</i> kwoon.
Kwák <i>as</i> kwahk.	Kwik <i>as</i> quick.	Kwút <i>as</i> kwoot.
Kwan <i>as</i> kwun.	Kwing <i>as</i> kwing.	

L

Lá <i>as</i> La!	Laú <i>as</i> l(h)ow.	Loí <i>as</i> (al)loy.
Lái <i>as</i> (g)li(de)	Láú <i>as</i> la(h)oo.	Lok <i>as</i> lock.
Lái <i>as</i> lie.	Le <i>as</i> l(th)e(re).	Lom <i>as</i> lom.
Lak <i>as</i> luck.	Léi <i>as</i> lay.	Long <i>as</i> long.
Lák <i>as</i> la(r)k	Leng <i>as</i> leng.	Lök <i>as</i> le(r)
Lam <i>as</i> Lum(ley)	Lik <i>as</i> lick.	Löng <i>as</i> le(r)ng.
Lám <i>as</i> Lahm.	Lím <i>as</i> leem.	Löü <i>somewhat like</i> looee.
Lan <i>as</i> Lun(dy)	Lín <i>as</i> lean.	Luk <i>as</i> look.
Lán <i>as</i> lahn.	Ling <i>as</i> ling	Lun <i>as</i> lea(r)n.
Lang <i>as</i> lung.	Líp <i>as</i> leap.	Lün <i>as</i> l'une.
Láng <i>as</i> lahng	Lít <i>as</i> lit(re)	Lung <i>as</i> lung.
Lap <i>as</i> lup.	Lúu <i>as</i> leeo.	Lut <i>as</i> l(h)u(r)t.
Láp <i>as</i> lahp.	Lo <i>as</i> law	Lüt <i>something like</i> looeet.
Lat <i>as</i> Lut(ton).	Lò <i>as</i> Lo!	
Lát <i>as</i> laht.	Lö <i>as</i> ler.*	

M

M <i>as</i> m(a).	Mán <i>as</i> mahn	Me <i>as</i> me(ddle).
Má <i>as</i> ma.	Mang <i>as</i> mung	Meng <i>as</i> meng.
Mái <i>as</i> mi(ne).	Máng <i>as</i> mahng	Méi <i>as</i> may.
Mái <i>as</i> my.†	Mat <i>as</i> mut(ter)	Mik <i>as</i> mick.
Mak <i>as</i> muck.	Mát <i>as</i> maht.	Mín <i>as</i> mean
Mák <i>as</i> mahk.	Máu <i>as</i> mow.	Ming <i>as</i> ming.
Man <i>as</i> mun(dane).	Máu <i>as</i> ma(h)oo	Mít <i>as</i> meat.

* Only give the faintest ghost of a sound to the er.

† An open full sound.

Míú *as mew.*
 Mo *as maw.*
 Mò *as mo(de)*
 Mom *as mom.*

Mók *as mawk.*
 Mong *as mong.*
 Múí *as mooee.*
 Muk *as mook.*

Mún *as moon.*
 Múún *as moon.*
 Mung *as moong.*
 Mút *as moot.*

N

Ná *as nah.*
 Náí *as ni(ne).*
 Náí *as nigh.*
 Nak *as nuk.*
 Nam *as numb.*
 Nám *as nahm.*
 Nan *as nun.*
 Nán *as nahn.*
 Nang *as nung.*
 Nap *as nup.*
 Náp *as nahp.*
 Nat *as nut.*
 Nát *as naht.*
 Náu *as now.*
 Náú *as naaow.*
 Ne *as Ne(d)*
 Neng *as neng.*
 Ng *as (si)ng.*
 Ngá *as (si)ng-ah!*
 Ngái *as (si)ng-i(dle)*
 Ngái *as (si)ng-eye.*
 Ngak *as (si)ng-uk.*

Ngák *as (si)ng-ahk.*
 Ngam *as (si)ng-um.*
 Ngám *as (si)ng-ahm.*
 Ngan *as (si)ng-un.*
 Ngán *as (si)ng-ahn.*
 Ngang *as (si)ng-ung.*
 Ngáng *as (si)ng-ahng.*
 Ngap *as (si)ng-up.*
 Ngáp *as (si)ng-ahp.*
 Ngat *as (si)ng-ut.*
 Ngát *as (si)ng-aht.*
 Ngáu *as (si)ng-(h)ow.*
 Ngáú *as (si)ng-ahow.*
 Nge *as (si)ng-(th)e(re).*
 Ngí *as (si)ng-ee.*
 Ngít *as (si)ng-eat.*
 Ngo *as (si)ng-awe.*
 Ngò *as (si)ng-oh!*
 Ngoí *as (si)ng-(ah)oi.*
 Ngok *as (si)ng-(s)ock.*
 Ngon *as (si)ng-(h)on(g).*
 Ngong *as (si)ng-(h)ong.*

Ni, *or Ní as nih, or nee.*
 Néi *as ney.*
 Nik *as nick.*
 Ním *as neem.*
 Nín *as neen.*
 Ning *as ning.*
 Níp *as neap.*
 Nít *as neat.*
 Níú *as neeoo.*
 No *as no(r).*
 Nò *as no.*
 Noi *as (an)noy.*
 Nok *as knock.*
 Nong *as nong.*
 Nöng *as nu(rr)ng.*
 Nöü *as somewhat like nooee.*
 Nuk *as nook.*
 Nün *as nune.**
 Nung *as noong.*
 Nut *as nu(r)t(ure).*

O

O *as awe.*
 O *as oh!*
 Oí *as (h)oy.*

Ok *as awk(ward).*
 Ök *as euk.*
 Òm *as u(r)m.*

On *as o(r)n(ament).*
 Ong *as (s)ong.*

P

Pá *as pa.*
 P'á *as pha.*
 Paí *as pi(ne).*

P'aí *as phi(ne).*
 Páí *as pie.*
 P'ái *as phie.*

Pak *as puck.*
 Pák *as pa'rik.*
 P'ák *as pha(r)k.*

* French une.

Pan *as* pun.
 P'an *as* phun.
 Pán *as* pahñ.
 P'án *as* phahn.
 Pang *as* p(h)ung.
 P'ang *as* phung.*
 Páng *as* pahng.
 P'áng *as* phahng
 Pat *as* put.
 P'at *as* phut.
 Pát *as* pahť.
 Paú *as* pow.
 P'áu *as* phow.
 Páu *as* pa(h)ow.
 P'áu *as* pha(h)oo.
 P'e *as* peh.
 Péi *as* pay.
 P'éi *as* p(h)ay.

Peng *as* peng.
 P'eng *as* pheng.
 Pík *as* pick.
 P'ík *as* phick.
 Pín *as* peen.
 P'ín *as* pheén.
 Píng *as* ping.
 P'íng *as* phing.
 Pít *as* peat.
 P'ít *as* pheat.
 Píú *as* peeoo.
 P'íú *as* pheeeoo.
 Po *as* paw.
 P'o *as* phaw.
 Pò *as* Po.
 P'ò *as* Pho.
 Pok *as* pawk.
 P'ok *as* phawk.

Pòm *as* pom.
 P'òm *as* phom.
 Pong *as* pong.
 P'ong *as* phong.
 Pop *nearly as* Pu(r)p.
 P'op *nearly as* phu(r)p.
 Púi *as* pooee.
 P'úi *as* phooee
 Puk *as* pook.
 P'uk *as* phook.
 Pún *as* poon.
 P'ún *as* phoon.
 Pung *as* poong.
 P'ung *as* phoong.*
 Pút *as* put.
 P'út *as* phoot.

S

Sa *as* sah.
 Saí *as* cy(der).
 Sáí *as* sigh.
 Sak *as* suck.
 Sam *as* some.
 Sám *as* sahm
 San *as* sun.
 Sán *as* sahn.
 Sang *as* sung.
 Sap *as* sup.
 Sáp *as* sahp.
 Sat *as* sut.
 Sát *as* saht.
 Saú *as* sow.
 Sáú *as* saou.
 Se *as* Se(ttle).
 Seng *as* seng.

Shá *as* Shah.
 Shaí *as* shí(ne).
 Shái *as* shy.
 Shák *as* sha(r)k.
 Sham *as* shum.
 Shám *as* shahm.
 Shan *as* shun.
 Shán *as* shahn.
 Shang *as* sh(h)ung.
 Sháng *as* shahng.
 Shap *as* shup.
 Sháp *as* sha(r)p.
 Shat *as* shut.
 Shát *as* shaht
 Shaú *as* shhow.
 Sháu *as* sha(h)oo.
 Shé *as* sche(dule).

Sheng *as* sheng
 Shí *as* she.
 Shík *as* shik.
 Shím *as* sheem.
 Shín *as* sheen.
 Shing *as* shing.
 Shíp *as* sheep.
 Shít *as* sheet
 Shíú *as* sheeoo.
 Sho *as* Shaw
 Shò *as* show.
 Shok *as* shock.
 Shong *as* shong.
 Shök *as* shí(r)k.
 Shōng *as* she(r)ng.
 Shú *as* chu(t).
 Shōū *nearly like* shooee.

* That is to say pronounce *hung*, then put a *p* in the place of *h*, retaining the same pronunciation to the rest of the letters as before.

Shuk *as* shook.
 Shün *as* shune.
 Shun *as* shu(r)n.
 Shung *as* shoong.
 Shut *as* shi(r)t.
 Shüt *nearly* shuet.
 Sik *as* sick.
 Sín *as* seen.
 Sing *as* sing.
 Síp *as* s(l)eep.
 Sít *as* seat.

Síu *as* seeoo.
 So *as* swo(rd).
 Sò *as* so.
 Sò *as* si(r).
 Sof *as* soy.
 Sok *as* sawk.
 Sök *as* se(r)k.
 Song *as* song.
 Söng *as* su(r)ng.
 Söü *nearly* like sooee.
 Suk *as* sook.

Sun *as* (con)ce(r)n.
 Sün *as* sooeene.
 Sung *as* soong.
 Sut *as* (con)ce(r)t.
 Süt *as* suet; *pronounce the word quickly and run the vowels together.*
 Sz *join s and z and sound together, beginning with a simple s and passing on to the sound of the z*

T

Tá *as* tah.
 T'á *as* thah.
 Tai *as* ti(dy)
 T'ai *as* thi(dy).
 Táí *as* tie.
 T'ái *as* thie.
 Tak *as* tuck.
 Tam *as* tum.
 T'am *as* thum.
 Táam *as* tahn
 T'ám *as* thahn
 Tan *as* tun.
 T'an *as* thun.
 Tán *as* tahn.
 T'án *as* thahn
 Tang *as* tong(ue).
 T'ang *as* thong(ue)
 Tap *as* tup.
 T'ap *as* thup.
 Táp *as* tahp.
 T'áp *as* thahp.
 Tat *as* tut.
 Tát *as* taht.
 T'át *as* thaht.
 Taú *as* t(h)ow.
 T'aú *as* thhow.

Te *as* tea(r).
 Téí *as* t(h)ey.
 Teng *as* teng.
 T'eng *as* theng.
 Tí, *or* tí *as* tih, *or* tea.
 Tik *as* tick.
 T'ik *as* thick.
 Tím *as* team.
 T'ím *as* theam.
 Tín *as* teen.
 T'ín *as* theen.
 Ting *as* ting.
 T'ing *as* thing.
 Típ *as* teep.
 T'íp *as* theep.
 Tit *as* teet.
 T'ít *as* theet.
 Tiú *as* teeoo.
 T'íú *as* theeoo.
 To *as* to(re).
 T'o *as* Tho(re).
 Tò *as* toe.
 T'ò *as* thoe.
 Toí *as* toy
 T'oí *as* thoy
 Tok *as* talk.

T'ok *as* thalk.
 Tök *as* te(r)k
 Tong *as* Tong(a).
 T'ong *as* Thong(a).
 Tò *as* t(h)u(r).
 Tōng *as* te(r)ng.
 Tsá *as* tsah.
 Tsai *as* tsie.
 Ts'ai *as* tshie.
 Ts'ai *as* tshahi.
 Tsak *as* tsuk.
 Tsák *as* tshahk.
 Tsam *as* tsum.
 Ts'am *as* tshum.
 Tsám *as* tsahm.
 Ts'an *as* tsun.
 Tsán *as* tsahn.
 Ts'án *as* tshahn.
 Tsang *as* ts(h)ung.
 Ts'ang *as* tshung.
 Tsap *as* tsup.
 Ts'ap *as* tshup.
 Tsáp *as* tsahp.
 Tsat *as* tsut.
 Ts'at *as* tshut.

Tsát *as* tsaht.
 Ts'at *as* tshaht.
 Tsaú *as* ts(h)ow.
 Ts'áú *as* tshow.
 Tse *as* ts(th)e(re).
 Ts'e *as* tsh(th)e(re).
 Tseng *as* tseng.
 Ts'eng *as* tsheng.
 Tsik *as* tsik.
 Ts'ik *as* tshik.
 Tsím *as* tseem.
 Ts'ím *as* tsheem.
 Tsín *as* tseen.
 Ts'ín *as* tsheen.
 Tsing *as* tsing.
 Ts'ing *as* tshing.
 Tsíp *as* tseep.
 Ts'íp *as* tsheep.
 Tsít *as* tseet.
 Ts'ít *as* tsheet.
 Tsú *as* tseoo.

Uk *something between uk and*
 ook.

Wá *as* wah.
 Wái *as* wei.
 Wái *as* Wye.
 Wák *as* wakh.
 Wan *as* one.
 Wán *as* wahn.
 Wang *as* wung.
 Wáng *as* wahng.

Yá *as* yah.
 Yái *as* yi(dle).
 Yák *as* yahk.

Ts'ú *as* tsheoo.
 Tso *as* tsawe.
 Ts'o *as* tshawe.
 Tsò *as* tso.
 Ts'ò *as* tsho.
 Tsóí *as* tsoy
 Ts'oi *as* tshoy.
 Tsok *as* tsawk.
 Ts'ok *as* tshawk.
 Tsong *as* tsawng.
 Ts'ong *as* tshawng.
 Tsōng *as* tsu(rr)ng.
 Ts'ōng *as* tshu(rr)ng.
 Tsöü *nearly like* tsooe.
 Ts'öü *nearly like* tshooee.
 Tsuk *as* tsook.
 Ts'uk *as* tshook.
 Tsun *as* tsu(r)n.
 Ts'un *as* tshu(r)n.
 Tsün *as* tsooeene.
 Ts'ün *as* tshooeene.

U

Ung *as* ooong.

W

Wat *as* wut.
 Wát *as* waht.
 We *as* we(ar).
 Wí *as* wee.
 Wik *as* wick.
 Wing *as* wing.
 Wít *as* weet.
 Wo *as* wa(r).

Y

Yam *as* yum.
 Yan *as* yun.
 Yáng *as* ya(h)ng.

Tsung *as* tsoong,
 Ts'ung *as* tshoong.
 Tsut *as* ts(h)u(r)t.
 Tsüt *as* tsooeet.
 Ts'üt *as* tshooeet.
 Tsz *as* tsz.
 Ts'z *as* tshz.
 Töü *nearly like* tooee.
 T'öü *nearly like* thooee.
 Tu *as* too.
 Tuk *as* took.
 T'uk *as* thook.
 Tun *as* tu(r)n.
 T'un *as* thu(r)n.
 Tün *as* tune.*
 T'ün *as* thune.*
 Tung *as* toong.
 T'ung *as* thoong.
 Tüt *nearly like* tooeet.
 T'üt *nearly like* thooeet.

* French une.

Yaú as y(h)ow

Yáú as ya(h)oo.

Ye as ye(ar).

Yi as ye.

Yik as yik.

Yim as yeem.

Yin as yeen.

Ying as ying.

Yip as yeep.

Yit as yeet.

Yíu as yeeoo

Yök as yu(r)k.

Yöng as yu(r)ng *

Yü as yue

Yúi as nearly yooee.

Yuk as yook.

Yun as yu(r)n. *

Yün as yune.

Yung as yoong.

Yüt as yueet.

* It is well nigh impossible to represent the difference between this *ö* and *u*; but it may be of some assistance to know that the former is pronounced with the lips open, while the latter require to be pursed together in pronouncing the latter.



TONIC MARKS AND ABBREVIATIONS USED IN THIS BOOK.

[C.] = Classifier.

[S. of p. t.] = Sign of past time.

Lit. = Literally.

* Indicates that the tone the word is marked in is different from the tone in the book language, and generally that it is one of the variant rising tones.

† Indicates that the pronunciation of the word as given in this book is different from that given to it in the book language.

The figures at the end of phrases and sentences denote the Final Particle which is used in the Chinese. The numbers correspond with the numbers of the list of Final Particles towards the end of the book.

- ˊ = The upper even tone, the 上平, as 天, ˊt'ín.
- ˋ = The upper rising tone, the 上上, as 水 ˋshōü.
- ˋˊ = The upper retiring, or receding tone, the 上去, as 去 hōü²
- ˋˊˊ = The upper entering tone, the 上入, as 德 tak_{ˋˊˊ}.
- ˋˋ = The lower even tone, the 下平, as 人, ˋyan.
- ˋˋˋ = The lower rising tone, the 下上, as 我, ˋngo.
- ˋˋˋˋ = The lower retiring, or receding tone, the 下去, as 父, fū².
- ˋˋˋˋˋ = The middle entering tone, the 中入, as 角, kok_{ˋˋˋˋˋ}.
- ˋˋˋˋˋˋ = The lower entering tone, the 下入, as 月, yüt_{ˋˋˋˋˋˋ}.

THE VARIANT TONES.

- ˋˋˋˋˋˋ = The variant tone of the 上平, or upper even, as 孫 ˋˋˋˋˋˋ sün.*
- ˋˋˋˋˋˋˋ = The variant tone of the 上上, or upper rising, as 洗 ˋˋˋˋˋˋˋ saf.*
- ˋˋˋˋˋˋˋˋ = The variant tone of the 上去, or upper retiring or receding, as 過 ˋˋˋˋˋˋˋˋ kwo¹.*
- ˋˋˋˋˋˋˋˋˋ = The variant tone of the 上入, or upper entering tone, as 識 ˋˋˋˋˋˋˋˋ shik_{ˋˋˋˋˋˋˋ}.*
- ˋˋˋˋˋˋˋˋˋˋ = The variant tone of the 中入, or middle entering tone, as 跌 ˋˋˋˋˋˋˋˋˋ tit_{ˋˋˋˋˋˋˋˋˋ}.*
- ˋˋˋˋˋˋˋˋˋˋˋ = The variant tone of the 下平, or lower entering tone, as 人 ˋˋˋˋˋˋˋˋˋ yan.*
- ˋˋˋˋˋˋˋˋˋˋˋˋ = The variant tone of the 下上, or lower rising tone, as 母 ˋˋˋˋˋˋˋˋˋˋ mō.*
- ˋˋˋˋˋˋˋˋˋˋˋˋˋ = The variant tone of the 下去, or lower retiring or receding tone, as 話 ˋˋˋˋˋˋˋˋˋˋˋˋˋ wa⁵.*
- ˋˋˋˋˋˋˋˋˋˋˋˋˋˋ = The variant tone of the 下入, or lower entering tone, as 食 ˋˋˋˋˋˋˋˋˋˋˋˋˋˋ shik_{ˋˋˋˋˋˋˋˋˋˋˋˋˋˋ}.*
- ˋˋˋˋˋˋˋˋˋˋˋˋˋˋˋ = The tone for 卅 and also for 卅, etc., if pronounced as one word, as yá⁴

THE NUMERALS.

	<i>Complicated form.</i>	<i>Simple form.</i>	<i>Running hand.</i>
I.	I 壹	一	一
2.	2 貳	二	二
3.	3 叁	三	三
4.	4 肆	四	四
5.	5 伍	五	五
6.	6 陸	六	六
7.	7 柒	七	七
8.	8 捌	八	八
9.	9 玖	九	九
10.	10 拾	十	十
11.	11 拾壹, <i>or</i> 壹拾壹	十一 <i>or</i> 一十一	十一
12.	12 拾貳, <i>or</i> 壹拾貳	十二 <i>or</i> 一十二	十二
13.	13 拾叁, <i>or</i> 壹拾叁	十三 <i>or</i> 一十三	十三
14.	20 貳拾	二十, <i>or</i> 廿 ¹	廿
15.	21 貳拾壹	二十一, <i>or</i> 廿一	廿一
16.	22 貳拾貳	二十二, <i>or</i> 廿二	廿二
17.	30 叁拾	三十, <i>or</i> 卅 ¹ 呀 ¹	卅
18.	31 叁拾壹	三十一, <i>or</i> 卅一呀 ¹	卅一
19.	40 肆拾	四十, <i>or</i> 四呀 ¹	卅
20.	79 柒拾玖	七十九, <i>or</i> 七呀九 ¹	卅
21.	84 捌拾肆	八十四, <i>or</i> 八呀四 ¹	卅
22.	96 玖拾陸	九十六, <i>or</i> 九呀六 ¹	卅
23.	100 壹佰	一百	卅
24.	101 壹佰零壹	一百零一	卅
25.	110 佰壹, <i>or</i> 壹佰壹拾	一百一 <i>or</i> 一百一十	卅
26.	111 壹佰壹拾壹	一百一十一	卅
27.	200 貳佰	二百	卅
28.	300 叁佰	三百	卅
29.	1,000 壹仟	一千	卅
30.	10,000 壹萬	一萬	卅
31.	100,000 拾萬	十萬	卅
32.	1,000,000 壹佰萬 <i>or</i> 佰萬	一百萬 <i>or</i> 百萬	卅

1. Note these contracted forms for the tens are not used alone in colloquial, but precede some other word, as, 卅呀錢 ζ Sâ-â² (or sâ¹) -ts'in,* thirty cash. When nothing follows thirty, 三十 ζ Sám shap₂ should be used. All these contractions for tens when sounded very rapidly would be considered as one word. If one chooses to consider them as such, the tone might be called a falling tone and represented by one syllable, as above.

2. Or yat, shap₂ yat, yat, shap₂ yí² etc., very often.

THE NUMERALS.

1. Yat ₃ .	One.
2. Yí ² .	Two.
3. ʃám.	Three.
4. Sz'	Four.
5. ʃNg.	Five.
6. Luk ₂ .	Six.
7. Ts'at ₃ .	Seven.
8. Pát ₀ .	Eight.
9. ʃKaú.	Nine.
10. Shap ₂ or yat ₃ shap ₂ .	Ten, or one ten.
11. Shap ₂ yat ₃ , or yat ₃ shap ₂ yat ₃ .	Ten one, or one ten one.
12. Shap ₂ yí ² , or yat ₃ shap ₂ yí ² .	Ten two, or one ten two.
13. Shap ₂ ʃám, or yat ₃ shap ₂ ʃám.	Ten three, or one ten three
14. Yí ² shap ₂ Often abbreviated to Yá ² .	Two tens, or twenty.
15. Yí ² shap ₂ yat ₃ „ Yá ² yat ₃ .	Two tens one, or twenty-one.
16. Yí ² shap ₂ yí ² . „ Yá ² yí ² .	Two tens two, or twenty-two.
17. ʃám shap ₂ . „ ʃá-á ² . ¹	Three tens, or thirty.
18. ʃám shap ₂ yat ₃ . „ ʃá-á ² yat ₃ .	Three tens one, or thirty-one.
19. Sz' shap ₂ . „ Sz'-á ² .	Four tens, or forty.
20. Ts'at ₃ shap ₂ ʃkaú. „ Ts'at ₃ -á ² ʃkaú.	Seven tens nine, or seventy-nine.
21. Pát ₀ shap ₂ sz'. „ Pát ₀ -á ² sz'.	Eight tens four, or eighty-four.
22. ʃKaú shap ₂ luk ₂ . „ ʃKaú-á ² luk ₂ .	Nine tens six, or ninety-six.
23. Yat ₃ pák ₀ .	One hundred.
24. Yat ₃ pák ₀ ʃlengt yat ₃ .	One hundred and one.
25. Pák ₀ yat, or yat ₃ pák ₀ yat ₃ .	Hundred one (ten understood), or one hundred
26. Yat ₃ pák ₀ yat ₃ shap ₂ yat ₃ .	One hundred one ten one. [one.
27. Yí ² pák ₀ .	Two hundred.
28. ʃám pák ₀ .	Three hundred.
29. Yat ₃ ʃts'in.	One thousand.
30. Yat ₃ mán ² .	One myriad.
31. Shap ₂ mán ² , or yat ₃ shap ₂ mán ² .	Ten myriads, or one ten myriads.
32. Pák ₀ mán ² , or yat ₃ pák ₀ mán ² .	One hundred myriads.

1. This is pronounced in two ways: when spoken rapidly as if it were only one syllable, as, *sá'*; but when uttered more slowly it resolves itself into two as given above. See note on opposite page.

LESSON I.—Domestic.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Bring a cup of tea. 2. Serve dinner (<i>or any meal</i>). 3. Call the house-coolie. 4. I want to bathe. 5. There is no water. 6. Have you had your rice? Thanks, I have. 7. No; I have not. 8. Is there any beef? There is no beef. 9. There is mutton. 10. The bread is sour. 11. Ah! is it? 12. Bring some hot water 13. I don't want wine. 14. The cook hasn't come back yet. 15. Is there any milk? 16. There is a little. 17. Is it good? 18. It is not the very best, it is not very good,
only middling. 19. Put it there. 20. Those are fowls' eggs. 21. They are bad; they are spoiled. 22. How is that? It is very strange. 23. Is this good to eat? It is. Thanks. 24. Are there any fowls? There are capons
and hens. 25. What is this? Give me some. 26. Thank you. Is there any more? 27. There is. The cook has come. 28. Who is he? Does he smoke? 29. I don't know certainly. Probably he does. 30. The boy has gone out to buy vegetables, <i>and</i>
<i>or</i> meat. 31. Has he bought pork or vegetables? 32. He is a Chinese, and comes from Fat-shan. | <p> 掙杯茶嚟、
 起餐喇、
 叫管店嚟、
 我要洗身咯、
 冇水囉、
 食飯唔會呀、唔該咯、食咯、
 唔會食、
 冇牛肉冇呢、冇牛肉咯、
 冇羊肉呀、
 麵包酸咯、
 啊、係咩、
 掙啲熱水嚟、
 我唔愛酒呀、
 做廚未曾翻嚟呀、
 冇牛奶冇可、
 冇啲咯、
 好唔好呀、
 唔係十分 (<i>or 至</i>) 好、唔係幾好、
 中中啲嘍、
 擠 (<i>or 放在</i>) 個處咯、
 個啲係雞蛋呀、
 唔好咯; 係臭嘅、
 點解呢、好出奇嘅咯、
 好食嗎、好食嘢、唔該呀、
 冇雞冇呢、冇雞、冇雞嚟咯、
 呢啲係乜嘢呢、俾啲我喇、
 多謝你咯、重有冇呢、
 重有啲火頭嚟咯、
 佢係乜人、佢食烟咩、
 唔知得實咯、怕係有、
 事仔出街買餸呀、
 佢係買豬肉、噉菜呢、
 佢係唐人、係佛山嚟嘅 </p> |
|---|--|

LESSON I.—Domestic.

1. Ning pöü ch'á láif.
2. Héi ts'án lá.²
3. Kíú kwún-tím (or tím²*) láif.
4. Ngo yíú saí shan lok.
5. Mò shöü po' [shik²* lok.
6. Shik²* fán² m ts'ang á? M-koí lok.
7. M ts'ang shik. [The tone does not change here.] [yuk lok.
8. Yaú ngaú-yuk m ni? Mò ngaú-
9. Yaú yong-yuk á?
10. Mí²-páu sün lok.
11. O! Hai² me?
12. Ning ti yít shöü láif.
13. Ngo m oi' tsau á?
14. Tso²-ch'ü* méi² ts'ang fán láif á?
15. Yaú ngaú náí m á?
16. Yaú ti lok.
17. Hò m h'á?
18. M hai² shap fan (or chí) h'ò; m hai² kéi h'ò; chung-chung-téi* chek.
19. Chai (or fong tsoi²) ko shü lok.
20. Ko²-ti hai² kai-tán* á?
21. M h'ò lok; hai² ch'au' ke'.
22. Tím kái ni? Hò ch'ut, k'ái ke' lok.
23. Hò shik má? Hò shik á. M koí á?
24. Yaú kai (or kái) m ni? Yaú sín' kai (or kái), yaú kai [No change in tone here] -ná *lok. [lá.²
25. Ni²-ti hai² mí³-ye ni? Péi ti ngo
26. To tse²-néi lok Chung²-yaú m ni?
27. Chung²-yaú ti. Fo-t'au* láif lok.
28. K'öü hai² mi yan? K'öü shik²-yín me?
29. M chf-tak shat lok. P'á' hai² yaú.
30. Sz²-tsai ch'ut kái (or kái) mái sung' á?
31. K'öü hai² mái chü-yuk, péi² ts'oi' ni?
32. K'öü hai² T'ong yan, hai Fat²-shán láif ke'.

- Bring cup tea come.
 Get-up meal.²
 Call house-coolie (or shop-coolie) come.
 I want wash body.³²
 No water.⁶⁰
 Ate rice not yet eh? Beg-pardon,³² eaten.³²
 Not yet eat. [No beef.³²
- Have beef (lit. ox, or cow meat) not eh?⁵³
 Have mutton (lit. sheep meat).²
 Bread sour.³²
 Ah! 'tis is-it?³⁹
 Bring some hot water come.
 I not want wine.²
 Cook not yet back come ²
 Have cow's milk not eh?¹
 Have little.³²
 Good not good eh?²
 Not is ten parts (or very) good (or best); not is very good; middling only.⁷
 Place (or place on) that place.³²
 Those are fowls' eggs.²
 Not good;³² are stinking.¹⁵
 How explain eh?⁵³ Very extraordinary.^{15 32}
 Good eat isn't-it?²² Good eat.² Not proper.²
 Have fowls not eh?⁵³ Have capons, have hens.³²
- This is what-thing eh?⁵³ Give some me.²¹
 Many thanks-to-you.² More have no eh?⁵³
 Besides have some. Cook come.³²
 He is what man? He smokes eh?³⁹
- Not know certainly.³² Fear (it) is (that he) does.
 Boy gone-out street buy viands.²
 He has bought pork, or vegetables eh?⁵³
 He is T'ong man (i.e. Chinese); from Fat-shan come.¹⁵

1. This word is uniformly spelled *i* in this book, but it must be remembered that it is often pronounced *i* as well.

2. These finals are in either the 上平 or variant of that tone, the highest tone of all, according to the sense or meaning to be conveyed, or emphasis shown.

3. This is a very common contraction of 乜 mat, in colloquial.

LESSON II.—General.

1. Come here. Why don't you come?
2. Who has come? Who is it?
3. No one has come.
4. Who is that?
5. I don't know. How should I know? [man.]
6. He is not a good man. He is a very bad
7. Tell him to go away.
8. He has gone. He went long ago.
9. Close the door, don't fasten it.
10. Open the door. Why did you lock it?
11. Tell the Amah to come to me.
12. Come quickly; the quicker the better.
13. Where's the coohee; has he come?
14. Come to-morrow, or the day after
to-morrow.
15. There is only a very little.
16. It's good is it? He says so.
17. What does he say? Tell me.
18. He says he doesn't wish to come. [with me.]
19. Explain to him that he must certainly go
20. How many persons are there, old and
21. More than ten. [young?]
22. Altogether there are sixty men.
23. Are there any children?
24. There is a boy.
25. Is that a boy, or a girl?
26. He is in my employ.
27. Who is your master?
28. He is a native of the place, that is a Cantonese.
29. He is not a fellow-villager of yours.
30. Where does he live?
31. A long way from here.
32. Do you go by land, or by water?

嚟呢處呀,做乜你唔嚟呢,
 乜人嚟呀,乜誰呀,^{or}邊個呀,
 冇人嚟呀^{or}冇人呀^{or}冇邊個呀,
 嗰個係乜人呢,¹
 唔知呀,我點知呀,
 佢係唔好人呀,佢係好惡人嚟,
 叫佢扯咯,
 佢去啲咯,去好耐咯,
 掩埋門,咪門呀,
 開門呀,做乜你鎖呢,
 叫亞媽嚟見我喇,
 快啲嚟,越快越好咯,
 管店呢,嚟未曾呀,
 聽日²嚟喇,後日嚟都好呀^{(or}都
 做得呀),
 有少少啫,
 好嬲嗎,佢係噉話,
 佢話乜野,講過我聽喇,
 佢話唔想嚟咯,
 解明過佢聽,是必要同我去,
 唔論大細,有幾多人呢,
 有十幾個,^{or}有十零個咯,^{or}十
 個有多,
 喊嗱冷有六十人咯,
 有細佻仔有呢,
 有個^{(or}壹個)仔咯,
 嗰個係仔嘍女呢,
 佢係我處打工嘅,
 邊個係你事頭呢,
 佢係本地人,即係城人咯
 佢唔係同你同鄉嘅,
 佢係邊處住呢,
 離呢處有好遠咯,
 打路去嘍搭船去呢,

1. Or as in No. 2.

2. 聽日 (t'ing yat) very often also means any indefinite time in the future.

LESSON II.—General.

1. ㄌㄞˊ ㄋㄧˋ ㄕㄨˋˊ ㄚˋˊ Tsò²-mat, ㄋㄟˊ ㄇ ㄌㄞˊ ㄋㄧˋ
ni² [kò² á²?
2. ㄇㄧˋ ㄩㄢˋ* ㄌㄞˊ ㄚˋˊ? ㄇㄧˋ-shòü* ㄚˋˊ? Pín
3. ㄇㄛˋ ㄩㄢˋ ㄌㄞˊ ㄚˋˊ, ² or simply ㄇㄛˋ ㄩㄢˋ ㄚˋˊ, ²
or ㄇㄛˋ pín kò² ㄚˋˊ.
4. ㄎㄛˋ kò² hai² ㄇㄧˋ ㄩㄢˋ* ㄋㄧˋ? ²
5. ㄇ ㄕㄧˋ ㄚˋˊ. ㄋㄛˋ tım ㄕㄧˋ ㄚˋˊ?
6. ㄎㄛˋ'òü hai² ㄇ 'hò ㄩㄢˋ ㄚˋˊ ㄎㄛˋ'òü hai²
7. ㄎㄩˋ ㄎ'òü 'ch'e lok. ['hò ok ㄩㄢˋ káˊ
8. ㄎㄛˋ'òü hòüˊ-cho lok. Hòüˊ* 'hò noi²
9. ㄩㄣˋ ㄇㄞˋ ㄇㄨㄣˋ, ㄇㄞˋ ㄕㄨㄢˋ ㄚˋˊ. [lok
10. ㄏㄞˋ ㄇㄨㄣˋ ㄚˋˊ Tsò²-mat, ㄋㄟˊ so ㄋㄧˋ? ²
11. ㄎㄩˋ ㄚˋˊ-ㄇㄚˋ ㄌㄞˋ kın ㄋㄛˋ ㄌㄚˋˊ.
12. Fái²-ti ㄌㄞˋ: yüt² fái² yüt² 'hò lok.
13. ㄎwún tım* ㄋㄧˋ²; ㄌㄞˋ méi² ㄕs'ang ㄚˋˊ?
14. ㄕ'ing [better ㄕ'ing]-yat² ㄌㄞˋ ㄌㄚˋˊ, ² hau²-
yat² ㄌㄞˋ tò 'hò ㄚˋˊ, ² (or tò tsò² tak²)
15. ㄩㄚˋ 'shú 'shú 'che. ² [á²].
16. ㄏò ㄌㄚˋˊ 'má? ㄎ'òü hai² 'kòm wá².
17. ㄎ'òü wá² ㄇㄧˋ 'ye? 'Kong kwo² ㄋㄛˋ
t'eng² ㄌㄚˋˊ.
18. ㄎ'òü wá² ㄇ 'sòng ㄌㄞˋ lok
19. ㄎÁı ㄇıng kwo² ㄎ'òü t'eng² shı²-pıt,
yú² t'ung ㄋㄛˋ hòüˊ
20. ㄇ lun² tái² sai² ㄩㄚˋ 'kéı ㄕto ㄩㄢˋ* ㄋㄧˋ? ²
21. ㄩㄚˋ shap² 'kéı kò², or ㄩㄚˋ shap² ㄌeng²
kò² lok, or shap² kò² ㄩㄚˋ to.
22. Háı²-páng²-láng² ㄩㄚˋ luk²-shap² ㄩㄢˋ
lok [mò² ㄋㄧˋ? ²
23. ㄩㄚˋ sai² (or more often sam)-man-²tsái.
24. ㄩㄚˋ kò² (or yat, kò²) 'tsái lok.
25. ㄎo kò² hai² 'tsái, péı² 'nòü* ㄋㄧˋ? ²
26. ㄎ'òü 'hai ㄋㄛˋ shü 'tá-kung ke²
27. Pın kò² hai² ㄋㄟˊ sz²-t'áu* ㄋㄧˋ? ²
28. ㄎ'òü hai² 'pún tét² ㄩㄢˋ, tsik, hai²
sheng*² ㄩㄢˋ lok. [ke.ˊ
29. ㄎ'òü ㄇ hai² ㄕt'ung ㄋㄟˊ t'ung hòng-
30. ㄎ'òü 'hai pın shü chü² ㄋㄧˋ? ²
31. ㄌéı ㄋㄧˋ shü ㄩㄚˋ 'hò 'yün lok.
32. ㄕá lò² hòüˊ, péı² táp ㄕshün hòüˊ ㄋㄧˋ? ²

- Come this place.² Why you not come eh?⁵³
[eh?¹
- What man come eh?¹ Who eh?¹ Which one
No man come,¹ or no man,¹ or no which [C.].¹
- That [C.] is what man eh?⁵³
Not know.² I how know eh?² [man.¹⁴
- He is not good man.² He is very wicked.
Tell him to-be-off.³²
- He gone [s. of p. t.].³² Gone very long.³²
Close to door, don't fasten it.¹
- Open door.² Why you lock eh?⁵³
Call Amah [this also means grandmother if in
lower even tone, as Á² ㄇㄞˋ] come see me.²¹
Quickly come: still quicker still better.³²
- House (or shop) coolie eh;⁵³ come not yet eh?²
To-morrow come.²¹ Day-after-to-morrow come
also good,¹ (or also do can¹).
- Have little little only.⁷
Good?²³ 37 He does so say.
He says what thing? Tell over to-me to-
hear.²¹
- He says not wish come.³²
Explain clearly to him to-hear certainly must
with me go. [men eh?⁵³
- No matter (whether) big small have how many
Have ten odd [C.], or have ten plus [C.],³²
or ten [C.] have more.
- In-all have sixty men.³²
Have children not eh?⁵³
Have [C.] (or one [C.]) boy.³²
That [C.] is boy, or girl eh?⁵³
He at my place works.¹⁵
Which [C.] is your master eh?⁵³
He is native soil man, that is city man.³²
- He not is with you together villager.¹⁵
He at what place lives eh?⁵³
Separated-from this place have very far.³²
By road go, or on ship go eh?⁵³

1. This word is pronounced *pá²* when spoken rapidly.
2. These finals may be either in the 上平 or in the variant tone, higher than the 上平; for example, the sentence may be Tsò² mat, ㄋㄟˊ ㄇ ㄌㄞˋ ㄋㄧˋ? or Tsò² mat, ㄋㄟˊ ㄇ ㄌㄞˋ ㄋㄧˋ? according to the sense or emphasis to be conveyed.

LESSON III.—General.

1. What o'clock is it?
2. O! it's half-past ten.
3. Come back at four o'clock.
4. Tell him to wait. Wait.
5. Come by-and-bye.
6. He says you must wait.
7. When are you going out?
8. It's very hot to-day.
9. It's not very hot.
10. It was rather hot yesterday as well.
11. To-day is hotter than yesterday.
12. Next month will be cold.
13. To-morrow is the end of the month.
14. It was very cold last night.
15. Is this a long, or short month?
16. There was a typhoon some days ago.
17. Is there any wind now?
18. It's raining now. It's only a slight shower.
19. Bring me an umbrella. There is no need.
20. It rains heavily in summer (or hot weather).
21. I want to go out in the afternoon. [chair.
22. Call the coolies to come and carry the
23. Are there any horses here?
24. I think they are not particularly good. I fancy they are pretty good.
25. The sun is intensely hot to-day There are no clouds hiding it.
26. It's too hot I dare not go out in the day-
27. Call some one to pull the punkah. [time.
28. You needn't pull it. You have no strength.
29. It's only a trifling matter. It's no matter.
30. I'm afraid I shall catch cold. I feel very cold.
31. I am in a perspiration. It's very hard work to take a walk when it is so hot.
32. The climate does not suit me.

幾點鐘呢,
 啊,十點半咯,
 四點翻嚟喇,
 叫佢等吓,等一吓喇,
 等吓嚟,
 佢話你要等呀,
 你幾時出街呢,
 今日好熱啊,
 唔係十分熱嚟,
 昨日都係幾熱嘅,
 今日熱過昨日咯,
 第二個月(係)冷囉,
 聽日月尾嚟,
 昨晚真正冷囉,
 呢個月大曠月小呢,
 先幾日打風颶,
 而家有風有呢,
 呢陣落雨囉,落雨微嘢,
 掙把遮俾我,唔使呀,
 天熱落大雨咯,
 我下晝要出街,
 叫抬轎佬(或轎夫)嚟抬轎,
 呢處有馬有呢,
 我估唔多好嘢,都幾好嘢,
 熱頭今日好猛,有雲遮住咯,
 熱過頭,我日頭唔敢行街,
 叫人嚟(扯或搵)風扇呀,
 你唔使扯嘅,你有力嘅,
 閒事嚟,有相干咯,
 我慌冷親呀,我見好冷呀,
 出汗咯,咁熱行街見好辛苦咯,
 呢處水土唔合我咯,

LESSON III.—General.

1. 'Kéi 'tím chung 'ni ? 2
2. ㄟO, shap₂ 'tím pún lok₂ 1
3. Sz' 'tím fán 'láí 'lá. 2 ['há*] 'lá. 2
4. Kíú' 'k'öü 'tang 'há. 'Tang yat, 'há (or
5. 'Tang 'há (or há) 'láí.
6. 'K'öü wá? 'néi yíú' 'tang á'.
7. 'Néi 'kéi-'shí* 'ch'ut₂ 'kái (or 'kái) 'ni ? 2
8. 'Kam-yat₂ 'hò yít₂ o'
9. ㄟM hai² shap₂ fan yít₂ ká'
10. Tsok₂-yat₂ tò hai² 'kéi yít₂ á. 2
11. 'Kam-yat₂ (often pronounced mat₂) yít₂ kwo'
tsok₂-yat₂ (or 'ts'am-mat₂) lok₂ 1
12. Tai²-yí²-ko' yüt₂ (hai²)³ 'láng lo'.
13. ㄟT'ing (or T'ing)-yat₂ yüt₂ 'méi lá'
14. Tsok₂ (often pronounced 'ts'am) 'mán
'chan ching' 'láng lo'.
15. 'Ni-ko' yüt₂ tái², péi² yüt₂ 'síú 'ni ? 2
16. 'Sín (or Sín) 'kéi yat₂ 'tá 'fung-kau².
17. ㄟYí- 'ká 'yáú 'fung 'mò 'ni ? 2 [che 2
18. 'Ni chan²* lok₂ 'yü lo'. Lok₂ 'yü 'méi
19. 'Ning 'pá 'che 'péi 'ngo. ㄟM 'shai á'
20. 'T'in yít₂ lok₂ tái² 'yü lok₂ 'kái).
21. 'Ngo há²-cháu' yíú' 'ch'ut₂ 'kái (or better
22. Kíú' 't'oi kíú²* 'lò (or kíú²* 'fú) 'láí 't'oi
23. 'Ni shü' 'yáú 'má 'mò 'ni ? 2 kíú²*.
24. 'Ngo 'kwú 'm 'tò 'hò kwá' Tò 'kéi
'hò kwá'. [wan 'che-chü² lok₂ 1
25. Yít₂-t'áu' 'kam-yat₂ 'hò 'máng. 'Mò
26. Yít₂ kwo²*-t'áu' 'ngo yat₂-t'áu' 'm 'kòm
'hángt₂ 'kái (or 'kái). [shín' á'.
27. Kíú' 'yan 'láí (or 'mang) 'ch'e, 'fung-
28. 'Néi 'm 'shai 'ch'e á. 2. 'Néi 'mò lik₂ á. 2
29. 'Hán sz² 'che 2; 'mò 'sōng-kòn lok₂ 1.
30. 'Ngo 'fong 'láng 'ts'an á' 'Ngo kín'
'hò 'láng á'
31. Ch'ut₂-hòn² lok₂ 1. Kòm' yít₂ 'hángt₂ 'kái
(or better 'kái) kín' 'hò 'san-'fú lok₂ 1
32. 'Ni shü' 'shōu 't'ò 'm 'hòp₂ 'ngo lo'.

- What stroke clock, eh ?53
 Ah ! Ten stroke half. 32
 Four o'clock back come.21
 Tell him wait little. Wait a little.21
 Wait a-bit come.
 He says you must wait.2
 You what-time go-out street eh ?53
 To-day very hot.56
 Not is ten parts hot.14
 Yesterday also was somewhat hot.1
 To-day hotter than yesterday. 32
 Next (or another) [C.] month (will be) cold.31
 To-morrow month end.22
 Last night truly really cold.31
 This month large, or month small, eh ?53
 Before (or a number of days ago) several days,
 Now have wind not, eh ?53 [strike typhoon.
 This-time fall rain.31 Fall rain fine only.7
 Bring (C.) umbrella give me. Not need.2
 Weather hot falls great rain.32
 I afternoon want-to go-out street. [carry chair.
 Call carry chair fellows (or chair bearers) come
 This place have horse not, eh ?53
 I think not very good probably.18 Also pretty
 good I-think.18
 Sun to-day very fierce. No clouds hide.32
 Hot over-much I daytime not dare walk streets.
 Call man come pull punkah.2
 You not need pull.1 You no strength.1
 Trifling matter only ; no importance.32
 I fear cold catch.2 I feel very cold.2
 Perspire.32 So hot walk streets feel very dis-
 tressing.32
 This place water soil not agree me. 32

1. Let the learner remember that this final h is scarcely heard.
2. See note to Lessons I and II.
3. The verb may, or may not be used, and so in similar sentences throughout the book.

LESSON IV.—General.

1. What is this ?
2. This is butter.
3. Is there any fruit ?
4. There are only two kinds.
5. Are there not several kinds ?
6. No : there are plantains and pine-apples.
7. Are there no other kinds ?
8. There are no other kinds.
9. Bring a light. I'll trouble you for a light
(for my cigar or pipe).
10. Where did this letter come from ?
11. From the Tak-kee hong.
12. Is there any answer ?
13. There is no answer.
14. Bring me a chair.
15. Put it on the table.
16. Nonsense ! Why are you so silly ?
17. I am only jesting. Do you think it
18. Bring me a pen and ink. [strange ?
19. I think there is a pencil up stairs.
20. Is there anyone down stairs ? Go down
21. This house has seven rooms. [and see.
22. Has it a garden ? Where is the gardener ?
23. It has a small garden.
24. Where is your master ? He is out.
25. How long has he been gone ?
26. When will he be back ?
27. He didn't say.
28. Is your mistress at home ? [master.¹
29. She is not here ; she went out with my
30. Go with me to find him. I can't go.
31. I can't. I'm busy. I have no time.
32. Come again to-night. Don't come so late.

呢啲係乜野呢、
 呢啲係牛油囉、
 有菓子右呀、
 有兩樣嘅、
 唔係有幾樣咩、
 右、有蕉有波羅、
 右第二樣咩、
 右第二樣咯、
 搵火嚟、唔該你借個火我、
 呢封信係邊處嚟呢、
 係德記行嚟嘅、
 有回音右呀、
 右回音囉、
 搵張椅俾我、
 擠在檯面、 [啲衰樣、¹
 咪、做乜你咁衰叮、嘍、整成個
 我講笑話啫、你見怪咩、
 搵筆墨嚟俾我喇、
 樓上 (or 樓) 有支筆嘅、
 樓下有人右呢、落去睇吓、
 呢間屋有七間房呀、
 有花園右呢、花王係邊處、
 有個細花園呀、
 事頭呢、出街囉、
 佢出街有幾耐呢、
 幾時翻嚟呢、
 佢又有話幾時翻嚟囉 (or 有話、)
 女事頭 (or 女東家²) 係處唔係
 處呢、
 唔係處、佢同東家出街咯、
 孖我去搵佢喇、我唔去得叮、
 唔得呀、有事叮、唔得閒叮、
 今晚又嚟喇、咪咁夜嚟呀、

1. The first of these sentences is what a woman would say; the second, what a man would say.

2. The second is a more polite form, though the first is most commonly used.

LESSON IV.—General.

1. Ni-ti hai² mi² ye² ni² ?³
2. Ni-ti hai² ngaü-² yaü po²
3. Yaü² kwo-tsz² mò á² ?
4. Yaü² löng yöng² che.²
5. M hai² yaü² kéi yöng² me² ?²
6. Mò, yaü tsíú. yaü po-lo¹
7. Mò tai²-yi² yöng² me² ?²
8. Mò tai²-yi² yöng² lok [ngo.
9. Ning fo lai. M-koi² néi tse² ko² fo
10. Ni fung-sun² hai² pin shü² lai ni² ?²
11. Hai Tak² -kéi² hong² lai ke².
12. Yaü wü-² yam mò á² ?
13. Mò wü-² yam lo²
14. Ning chöng² yi² péi ngo.
15. Chai tso² t'oi min²* (or t'oi* without min²*)
16. Ts'oi! Tsò²-mat, néi kòm² shöü á² ?³
17. Ts'ai! ching sheng² ko²-ti shöü yöng².*³
18. Ngo kong siú² wá²* che. Néi kin² kwái² me² ?²
19. Ning pat, mak² lai péi ngo lá.²
20. Lau-shöng² (or lau*) yaü chi pat kwá²
21. Lau-há² yaü yan mò ni² Lok höü² t'ai há.
22. Ni kán uk² yaü tsat² kán fong² á²
23. Yaü fá-yün* mò ni² ?² Fá (or fá) wong hai pin shü² ?
24. Yaü ko² sai² fá-yün* á²
25. Sz²-t'au² ni² ? Ch ut, kái lo². [ni² ?²
26. K öü ch'ut kái (or kái) yaü kéi noi² *
27. Kéi shí* fán lai ni² ?²
28. K'öü yaü² mò wá² kéi sbi* fán lai po² (or mò wá²).
29. Nöü-sz²-t'au² (or better nöü-tung-ka) hai shü², m hai shü², ni² ?²
30. M hai shü²; k'öü t'ung tung ká ch'ut kái (or kái) lok.
31. Má ngo höü² wan k'öü lá.² Ngo m höü tak² á.
32. M tak² á. Yaü sz² á. M tak² hán á.²
33. Kam-mán* yaü² lai lá.² Mai kòm² ye² lai á²

- This is what thing, eh ?⁵³
- This is butter (*lit.* cow's oil).⁶⁰
- Have fruit not, eh ?²
- Have two kinds only.⁷
- Not is have several kinds, is-it-not ?³⁹ or Is it not that there are several kinds ?
- No, have plantains, have pineapples.
- No second kind, eh ?³⁹
- No second kind.³² [me.
- Bring fire come. Trouble you lend a light to-
- This [C.] letter from what place come, eh ?⁵³
- From Tak-kéi hong come.¹⁵
- Have answer not, eh ?²
- No answer.³¹
- Bring [C.] chair give me.
- Place on table face.
- Nonsense! Why you so silly, eh ?¹
- Nonsense! Make complete that silly style!
- I speak laughing words only.⁸ You perceive stränge, eh ?³⁹
- Bring pencil, ink come give me.²¹
- Upstairs have [C.] pencil I think.¹⁸
- Downstairs have man not, eh ? Down go see a-bit.
- This [C.] house has seven [C.] rooms.²
- Have flower-garden not, eh ?⁵³ Flower king at what place ?
- Have a small flower-garden.²
- Master, eh ?⁵³ Gone-out street.³¹
- He go-out street have how long, eh ?⁵³
- What time back come, eh ?⁵³
- He even not say what time back come⁶⁰ (or not say).
- Mistress at place, not at place, eh ?⁵³
- Not at place; she with master go-out street.⁵³
- With me go find (or look for) him.²¹ I not go can.¹
- Not can.² Have business.¹ Not have leisure.¹
- To-night again come.²¹ Don't so late come.²

* 1. It is better to keep to the original tone here. 2. See note on previous pages.
 3. The first sentence is what a woman would say; the second what a man would say.

LESSON V.—General.

1. What does he say? [hard up for money.
2. He says he has no money. He says he is
3. Did he say that? Give him some.
4. Can you read?
5. I can't read. Neither can I write.
6. Ask the teacher to come.
7. What is your surname? (*To an inferior*)
What is your surname?
8. My surname is Wong.
9. Can you speak Chinese?
10. I can. What's your name?
11. My name is A-Luk.
12. He is an Englishman.
13. You are a native of the place.
14. He is an American.
15. How many Chinese are there?
16. Do you like this?
17. Do you like being here?
18. I do. It would be well to be here always.
19. Tell him to go back. He cannot come.
20. Seize that man. If you don't, he will run off.
21. What has he been doing? *or* What does
22. He is a thief. [he do?
23. What has he stolen? Is it of value?
24. He has not stolen anything yet.
25. Has he struck anybody? What did he
strike with?
26. With his hand; he is a very dangerous man.
27. He wanted to snatch that pair of bracelets.
28. Take him to prison. [rattan.
29. Afterwards give him twenty blows with a
30. Only let him go when he has been beaten.
31. He ought to be sentenced to two weeks'
imprisonment.
32. Warn him not to do it again. If he does,
he will be more severely punished.

佢話乜野呢、
有銀喇、銀兩緊喇、
佢係咁話咩、俾啲佢喇、
你識字唔識叮、
唔識咯、我又唔曉寫字添、
請先生嚟喇、
高姓呀、你姓乜呢、
小姓黃、*or* 姓黃、
你噲講唐話唔噲呢、
噲叮、你叫(做)乜名呢、
我名叫(做)亞六、*or* 我叫做亞六、
佢係英國人呀、
你係本地人咯、 [旗人、
佢係美國人、*or* (more commonly) 花
有幾多唐人呀、
你中意呢啲唔中意呀、
你中意係呢處唔中意呢、
中意叮、時時係處都好呀、
叫佢翻去嚟、佢唔做得嚟、
拉個個人喇、唔係佢就走咯、
佢做乜野叮、
佢做賊咯 (*or* 佢係賊咯)、
佢偷乜野呢、係值錢嘅唔值呢、
唔會偷倒(到¹)野呀、
有打人有呢、係使乜野嚟打呢、
使手咯、佢好勢兇嘅、
佢想搶個對鉅咯、
拉佢去坐監喇、
後來打佢二十籐、
打嘍至好放佢出去咯、
應該辦佢坐兩個禮拜監叮、
警戒佢咪製過 (*or* 咪再製)、若
係再製、就加重嚴辦咯、

1. This is the correct character, but the first represents the correct tone.

LESSON V.—General.

1. K'öu wá² mi ye ni²?
2. Mò ngan* wo². Ngan-löng kan wo².
3. K'öu hai² k'òm wá² me? Péi ti k'öu lá.²
4. Néi shik, tsz² m shik, á²? [t'im.
5. M shik, lo'. Ngo yáú² m 'hiú 'se tsz²
6. Ts'engt, Sin-shángt, láí lá.²
7. Kò sing, á²? Néi sing, mat, ni²?
8. Síu sing, Wong, or Sing, Wong.
9. Néi wúí kong T'ong wá,²* m wúí ni²?
10. Wúí á.² néi kiú' (tsò²) mat, meng*⁺ ni²? [kiú' tsò² Á'-Luk².
11. Ngo meng*⁺ kiú' (tsò²) Á'-Luk², or Ngo
12. K'öu hai² Ying kwok, yan á²
13. Néi hai² pún téi² yan lok.
14. K'öu hai² Méi Kwok, yan, or Fá k'ái* (or ordinary tone) yan.
15. Yáú k'ái to T'ong-yan á²?
16. Néi chung-yí ni-ti m chung-yí á²?
17. Néi chung-yí hai ni shü' m chung-yí ni²?
18. Chung-yí á.² Shí-shí 'hai shü' tò 'hò á' [tak, láí.
19. Kíú' k'öu fán hòu' lá'. K'öu m tsò².
20. Láí 'ko-ko' yan (or yan*) lá.² M hai², k'öu tsáú² tsáú lok.
21. K'öu tsò² mi-ye á²? [lok.]
22. K'öu tsò² ts'ák, lok; or K'öu hai² ts'ák²
23. K'öu t'áú mi ye ni²? Hai² chik, t'in* ke, m chik, ni²?
24. M-t'sang t'áú-tò ye á².
25. Yáú tá yan, mò ni²? Hai² shái mat, ye, láí tá ni? [ke².
26. Shái shái lok. K'öu 'hò shái'-hung
27. K'öu 'söng 'ts'öng ko' t'öu' ák* lok.
28. Láí k'öu hòu' 't'sot, kám lá.
29. Háú²-loi 'tá k'öu yí²-shap, t'ang.*
30. Tá cho [s. of p. t.] chí' 'hò fong' k'öu ch'ut, hòu' lok. [pái' kám á.]
31. Ying-koí pán² k'öu 'ts'ot' löng ko' láí
32. King-kái' k'öu 'maí chái' kwo', (or 'maí tsoí' chái'). Yök hai² tsoí' chái', tsáú² ká 'ch'ungt' yím pán² lok.

- He says what thing, eh? ⁵³
- No money he-says. ⁶⁵ Money pressing he-says. ⁶⁵
- He did so say, eh? ³⁹ Give some him. ²¹
- You know characters not know, eh? ²¹
- Not know. ³¹ I besides not understand to-write
- Invite Teacher come. ²¹ [character moreover.
- Exalted surname, eh? ² Your surname what, eh? ⁵³
- Diminutive surname Wong, or Surname Wong.
- You can speak Chinese words, not can, eh? ⁵³
- Can; ¹ you called (to-be) what name, eh? ⁵³
- My name is-called A-Luk, or I am-called A-Luk.
- He is English nation man. ²
- You are native soil man. ³²
- He is American country man, or Flowery Flag man.
- Have how many Chinese, eh? ²
- You like this, not-like, eh? ²
- You like being-at this place, not like, eh? ⁵³
- Like. ¹ Always in (this) place also good. ²
- Call him back go. ²² He not do can come.
- Arrest that man. ²¹ If not, he will-just run. ³²
- He does what thing, eh? ¹
- He is thief. ³²
- He steal what thing, eh? ⁵³ Is worth money, ¹⁵ not worth, eh? ⁵³
- Not-yet stolen anything. ²
- Have strike man, not, eh? ⁵³ Have use what thing in-order-to strike, eh? ⁵³
- Use hands. ³² He very violent. ¹⁵
- He wished snatch that pair bracelets. ³²
- Pull him away sit prison ²¹
- Afterwards beat him twenty rattans.
- Beat finished only good loose him out go. ³²
- Ought sentenced him sit two [C.] weeks prison. ²
- Warn him not do again (or not again do). If does again do, then add heavily severely punish. ³²

LESSON VI.—Relationships.

1. Who are you ?
2. He is my father.
3. Have you a mother ?
4. When did you marry ?
5. More than ten years ago.
6. Have you any children ?
7. I have several daughters, but no sons
8. How old is the eldest ?
9. She is between ten and twenty.
10. Is she married ?
11. How many brothers have you ?
12. One elder brother, one younger.
13. Have you any sisters ?
14. I have one elder sister and one younger.
15. Are you married ?
16. Not yet.
17. I cannot say certainly when I shall marry.
18. My wife is in the house
19. Oh ! you will get married next year
20. Why is your child crying ?
21. He is hungry. Perhaps he is thirsty as well
22. Give him something to eat, and to drink.
23. Call the nurse to carry him Go with him
for a walk.
24. He is unwilling to come. Never mind
whether he is willing or not.
25. She has no husband ; she is a widow.
26. A grandson and granddaughter live with
her.
27. This is my nephew.
28. Is he a native of the place ?
29. Why does he come here ?
30. He has come to buy things for his grand-
father.
31. When is he going back ? Do you know ?
32. In two or three days with his cousin.

你係乜人呢。
 佢係我老啲咯。
 你有老母冇呢。
 你幾時娶親呢。
 十幾年, or 十年有多囉。
 有子女冇呀。
 有幾個女, 冇仔。
 至大 (or 至大個, or 嘅) 有幾大呢。
 今年有十幾歲。
 嫁嘢 (or 嫁) 唔會嘞, 出門未呢。
 你有幾多兄弟呢。
 一個大佬, 一個細佬。
 有姊妹冇呢。
 一個亞姐, 一個亞妹。
 你娶老婆未曾呢。
 未曾 (or 唔會) 娶咯。
 我唔話得定幾時娶親。
 我女人 (or 內人) 係屋踎。
 你出年娶老婆喇喎。
 做乜你個細仔喊呢。
 佢肚餓囉 ; 或者又係頸渴添。
 俾野佢食, 俾野佢飲囉。
 叫奶媽嚟抱佢。去同佢行街。

佢唔肯嚟。唔打理佢肯唔肯。
 [寡老婆]
 佢有老公 (or 男人) 嘅, 佢係
 一個孫, 一個孫女同佢住。

呢個係我姪嘞。
 佢係本地人唔係呢。
 佢做乜嚟呢處呢。
 佢嚟同亞公買野。

佢幾時翻去呢。你知唔知呀。
 三兩日同表兄翻去囉。

LESSON VI.—Relationships.

1. Néi hai² mi zan* ni² ?
2. K'öü hai² ngo lö-tai² lok_o
3. Néi yaü lö-töm² m² ni² ? [ni² ?
4. Néi kéi * shí* ts'öü² (or ts'öü²*)-ts'an
5. Shap₂ kéi nín, or shap₂ nín yaü to lo³
6. Yaü tsai nöü* (or nöü), m² á ?
7. Yaü kéi ko' nöü* (or nöü), m² tsai.
[kéi tái* ni² ?
8. Chi²-tái² (or chi²-tái² ko', or ke') yaü
9. Kam nín yaü shap₂ kéi söü'
10. Ká²-cho (or ká²*) m ts'ang á ? Ch'ut,
mún méi² ni² ?
11. Néi yaü kéi to hing-tai² ni² ?
12. Yat ko' tái²-lö, yat ko' sai² lö.
13. Yaü tsz-möü² m ni² ? [Á²-müi²).
14. Yat ko' Á²-tse, yat ko' Á²-müi²* (or
15. Néi ts'öü²* (or ts'öü²) lö-p'ö méi²
ts'ang, ni² ? [ts'öü²* lok_o
16. Méi² ts'ang. (or m ts'ang, or meng†)
17. Ngo m wá² tak, ting² kéi shí* ts'öü²*
(or ts'öü) ts'an. [kéi.
18. Ngo nöü zan* (or noi²-zan) hai uk₋
19. Néi ch'ut nín ts'öü²* (or ts'öü²) (often pro-
nounced ts'ò) lö-p'ö lá. [ni² ?
20. Tsò²-mat néi ko' sai² man-tsaí hám²
21. K'öü t'ò-ngo² lo' Wák₂-che yaü² hai²
keng†-hot t'im. [lo.
22. Péi ye k'öü shik₂. Péi ye k'öü yam
23. Kíu² náí-má lai p'ò k'öü Höü² t'ung
k'öü háng† kái (or kái).
24. K'öü m hang lai. M tá-lái k'öü
hang m hang.
25. K'öü m² lö-kung (or nám zan*) ke'²;
k'öü hai² kwá-mò-p'ö.
26. Yat ko' sün, yat ko' sün-nöü* (or sün
nöü, but the other is better) t'ung k'öü
27. Ni-ko' hai² ngo chat² á. 2 [chü²
28. K'öü hai² pún-téi²-zan m hai² ni² ?
29. K'öü tsò²-mat lai ni shü² ni² ?
30. K'öü lai t'ung Á²-kung máí ye.
31. K'öü kéi shí* fán höü² ni² ? Néi chí
m chí á ? [any tone) fán höü² lo'
32. Sám löng yat₂ t'ung píu hing (or ordin-

- You are what man, eh ? 53
He is my father. 39
You have mother, not, eh ? 53
You what time marry, eh ? 53
Ten odd years, or ten years have more. 31
Have sons daughters, not, eh ? 2
Have several [C.] daughters, no sons.
[eh ? 53
Greatest (or greatest C. or one) have how big
This year have ten odd years.
Married, not yet, eh ? 1 Gone-out-of doors, not-
yet, eh ? 53.
You have how many brothers, eh ? 53 [brother.
One [C.] elder brother, one [C.] younger
Have sisters, not, eh ? 53
One [C.] elder-sister, one [C.] younger-sister.
You married wife, not yet, eh ? 53
Not yet (or not yet or not-yet) married. 39
I not say can certain what time marry.
My wife (lit. woman, or person within) in house.
You coming year marry wife. 21
Why your [C.] child cries, eh ? 53.
He hungry. 31 Perhaps also is thirsty besides.
Give things him eat. Give thing him drink. 30.
Call nurse come carry him. Go with him walk
streets.
He not willing come. Not mind he willing, not
willing.
She no husband (or man) 15 ; she is widow.
[her live.
One [C.] grandson, one [C.] granddaughter with
This is my nephew. 1
He is native, not is, eh ? 53
He why comes this place, eh ? 53
He comes for grandfather buy things.
He what time back go, eh ? 53 You know, not
know, eh ? 2 [back go. 31
Three two days with cousin (of different surname)

1. This is a more polite form than the above.

LESSON VII.—Opposites.

- | | |
|--|---|
| <p>1. This man is very tall and large.</p> <p>2. I am shorter than he.</p> <p>3. That cow is fat.</p> <p>4. This sheep is thin.</p> <p>5. This string is too long.</p> <p>6. The thread is too short; it is not enough.</p> <p>7. This is a very large house. [on it.]</p> <p>8. The road is so narrow you cannot walk</p> <p>9. This chair is strong.</p> <p>10. This table is very shaky.</p> <p>11. He is very strong.</p> <p>12. I am weaker than he.</p> <p>13. This table-cloth is wet.</p> <p>14. Dry it in the sun, and bring it back.</p> <p>15. This rock is very hard.</p> <p>16. You must boil this meat till it is soft.</p> <p>17. Your hands are dirty. [clean.]</p> <p>18. It would be best for you to wash them</p> <p>19. I want hot water.</p> <p>20. I do not want cold water.</p> <p>21. The sea is very deep. How deep is it?</p> <p>22. Rivers are more shallow than seas.</p> <p>23. It is very far by water.</p> <p>24. By land it is not as far by half.</p> <p>25. Those plaintains are not ripe yet.</p> <p>26. These coolie oranges are too unripe.</p> <p>27. I don't want those eggs boiled so hard.</p> <p>28. I want to eat the oysters raw</p> <p>29. There are a great many water-buffaloes.</p> <p>30. There are very few goats.</p> <p>31. He is a very clever man.</p> <p>32. You are very stupid.</p> | <p>呢個人好高大囉。
我矮過佢咯。
嗰隻牛肥。
呢隻綿羊瘦。
呢條繩長過頭。
呢條線短得啱，唔够使咯。
呢間屋好大間囉。
呢條路咁窄唔行得咯。
呢張椅堅固。
呢張檯好浮。
佢身子好壯健。
我軟弱過佢。
呢張檯布濕。
晒乾啲翻嚟喇。
呢礮石好硬。
你要焗到呢的肉脰。^{or} 呢啲
肉你要焗到脰。
你對手污糟囉。
你去洗乾淨至好咯。
我要熱水。
唔要凍水呀。
大海好深呀。有幾深呀。
河淺過海。
水路好遠咯。
打路去有一半咁遠。
個啲蕉未熟咯。
呢啲橙生過頭。
個啲蛋唔好焗(得)咁老。
蠔，我愛生食。
有好多水牛。
草羊好少啱。
佢係好聰明嘅人。
你十分愚蠢咯。</p> |
|--|---|

LESSON VII.—Opposites.

- | | |
|--|---|
| 1. Ni-ko' yan 'hò kò tái ² po'. | This [C.] man very tall large. ⁶⁰ |
| 2. Ngo 'ái kwo' 'k'öü lok. | I shorter than he. ⁵³ |
| 3. Ko* chek o' ngáu 'féi. | That [C.] cow fat. |
| 4. Ni chek o' mín-yōng* shau' | This [C.] sheep thin. |
| 5. Ni 't'íú 'shing* 'ch'ōng-kwo ^{3*} 't'áú. | This piece string too-long. |
| 6. Ni 't'íú sin' 'tün-tak -tsai ² ; 'm kau' 'shai' lok. | This piece thread too-short; not enough use ³² |
| 7. Ni 'kán uk' 'hò tái ² 'kán ká' | This [C.] house very large one [or C.]. ¹⁶ |
| 8. Ni 't'íú lò ² 'kòm' 'chák o' 'm 'hāng† tak, lok. | This length road so narrow not walk can. ³⁴ |
| 9. Ni 'chōng 'yí 'kín-kwú' | This [C.] chair strong. |
| 10. Ni 'chōng 't'oi* 'hò 'faú. | This [C.] table very weak. |
| 11. K'öü shan-'tsz 'hò chong' -kín ² . | His body very strong. |
| 12. Ngo 'yün-yōk ² kwo' 'k'öü. | I weaker than he. |
| 13. Ni 'chōng 't'oi*-'pò' shap ₂ . | This [C.] table-cloth wet. |
| 14. Shái' 'kon 'ning 'fán 'lái 'lá. ² | Sun dry bring back come. ²¹ |
| 15. Ni kau ² 'shek ² 'hò 'ngáng ² . | This piece rock very hard. |
| 16. Néi yíú' sháp ₂ tò' 'ni- ti yuk ₂ 'nam, or Ni- ti yuk ₂ 'néi yíú' sháp ₂ tò' 'nam. | You must boil until this meat tender, or This meat you-must boil till tender. |
| 17. Néi tōu' 'shau o'-'tsò lo' po'. | Your pair-of hands dirty. ^{31 21} |
| 18. Néi hōu' 'sai 'kon-tseng† 'chí'-'hò lok. | You go wash clean best. ⁵³ |
| 19. Ngo yíú' yít ² 'shōü. | I want hot water. |
| 20. M yíú' tung ² 'shōü á' | Not want cold water. |
| 21. Tái ² - 'hoi 'hò 'sham á' 'Yáu 'kéi 'sham | Great ocean very deep. ² Have how deep? ² |
| 22. Ho 'ts'ín kwo' 'hoi. [á' ² ? | Rivers shallower than seas. |
| 23. Shōü lò ² 'hò 'yün lok. | Water road very far. ³² |
| 24. Tá lò ² 'hōü' 'mò yat, 'pún' 'kòm' 'yün* | By road going not one half so far. |
| 25. Ko' 'ti 'tsíú méi ² 'shuk lok. | Those plantains not-yet ripe. ³² |
| 26. Ni- 't'ü 'ch'áng* 'sháng† kwo ^{3*} -'t'áú. | These coolie-oranges unripe over-much (lit. over-head). |
| 27. Ko' 'ti 'táu ^{5*} 'm 'hò sháp ₂ (tak ₂) 'kòm' 'lò. | Those eggs not good boil (can) so old. |
| 28. Hò, 'ngo oi' 'sháng† shik ₂ . | Oysters, I want raw eat. |
| 29. Yáu 'hò 'to 'shōü-'ngáu. [chek ₂] | Have great many water-cows (or water-oxen). |
| 30. Ts'ò-'yōng (or 'r'sò-'yōng*) 'hò 'shíú | Goats very few. ⁷ |
| 31. K'öü hai ² 'hò 'ts'ung-'ming-ke' 'yan. | He is very clever's man. |
| 32. Néi shap ₂ 'fan 'yü-'ch'un lok ² . | You ten parts stupid. ³² |

LESSON VIII.—Monetary.

1. One dollar.
2. A dollar and a half.
3. Half a dollar. Over a dollar. [nounce.
4. This word 'ngan' is very difficult to pro-
5. Do you say so? Do you pronounce it so?
6. That is easier to pronounce. [pieces).
7. A dollar is divided into ten 'ho,' (ten-cent
8. One 'ho' is divided into ten cents.
9. Ten dollars and sixty-six cents. [dollars?
10. Can you change accounts in taels into
11. One tael is equal to a dollar and forty cents.
12. Nine mace. Nine cash. [dollars to me.
13. You agreed to hand over eighteen hundred
14. One tael, seven mace, six candareens, six léf.
15. What is a dollar worth in cash?
16. It is worth one thousand and forty cash.
17. How much wages do you want a month?
18. I want eight dollars a month. This is too
much. [so much.
19. My expenses are great, I cannot give you
20. If I find my own food, it is not much.
21. The master does not provide you with food;
of course, you find yourself.
22. I can't reduce my terms. [done it.
23. Do you know how to do the work? I have
24. You must not spend this money.
25. You ought to send it home.
26. Does he gamble? I think he does.
27. Does he play at cards, or dominoes?
28. Both; he also plays at fán-t'án, pò-tsz, and
with dice.
29. If he gambles, I shall not employ him.
30. You tell him. I have.
31. He says he won't dare do so.
32. I take it he is acquainted with his work.
Probably he is.

一個銀錢, (or) 一文。
 個半銀錢。
 半個銀錢, (or) 半文, 個幾銀錢。
 呢個銀字好難講呀。
 你係噉話咩, 你係噉講咩。
 啲個易啲講羅。
 一個銀錢分十毫。
 一毫子分十仙。
 十個銀錢零六毫六, (or) 十個六
 毫六。
 兩數你噉仲元數唔噉呀。
 一兩銀值得個四銀錢。
 九錢銀, 九個錢。
 你應承交千八銀過我。¹
 一兩七錢六分六。
 一個銀錢找得幾多錢。
 找得一千零四十錢。
 你一個月要幾多人工呢。
 要八個銀錢個月, 多過頭了。
 我使費大, 唔俾得咁多過你。
 係食自己, 唔係多了。
 唔係食事頭, 係食自己嘅
 定喇。
 唔減得咯。
 你曉做唔曉呀, 我做過咯。
 你唔好使呢啲錢。
 你應該寄翻去歸。
 佢賭錢咩, 我估係了。
 佢打乜野牌, 紙牌嚟骨牌呢,
 兩樣都有, 又揸攤, 打寶字, 擲色。
 佢係賭錢, 我唔請佢。 (or 骰)
 你話佢聽, 話咯。
 佢話唔敢做咯。
 我睇得佢係熟手咯, 大概係呀。

1. The 銀 in such a phrase is ambiguous: it may mean dollars, or taels.

LESSON VIII.—Monetary.

1. Yat, ko' ngan t's'in,* or yat, man.
 2. Ko' pún' ngan-t's'in* [kéi' ngan-t's'in.*
 3. Pún' ko' ngan-t's'in,* or pún' man. Ko'
 4. Ni-ko' ngan tsz' hò nán' kong á'.
 5. Néi hai' kòm wá' me? Néi hai' kòm kong me?²
 6. 'Ko-ko' yí' ti' kong lo'.
 7. Yat, ko' ngan-t's'in* fan shap, hò.
 8. Yat, hò-tsz' fan shap, sín.
 9. Shap, ko' ngan-t's'in* leng† luk, hò luk, or shap, ko' luk, hò luk.
 10. 'Lóng shò' néi' wúí' shan yün shò', m wúí á'? [t's'in*
 11. Yat, 'lóng ngan chik, tak, ko' sz' ngan-
 12. 'Káu t's'in ngan. 'Káu ko' t's'in*
 13. 'Néi ying-shing káu t's'in pát, ngan kwo' ngo.
 14. Yat, 'lóng ts'at, t's'in luk, fan luk.
 15. Yat, ko' ngan-t's'in* cháu tak, kéi' to t's'in*? [t's'in.
 16. 'Cháu tak, yat, t's'in leng† sz' shap,
 17. 'Néi yat, ko' yüt, yú' kéi' to yan-kung ni?² [kwo'-t'áu á.²
 18. Yü' pát, ko' ngan-t's'in* ko' yüt. To
 19. 'Ngo shai-fai' tái; m' péi tak, kòm, to kwo' néi.
 20. Hai' shik, tsz' kéi, m' hai' to á.²
 21. M hai' shik, sz' t'áu,* hai' shik, tsz' kéi-ke' ting* lá.²
 22. M 'kám tak, lok. [lok.
 23. Néi' híu tsò' m' híu á'? 'Ngo tsò' kwo'
 24. Néi' m' hò shai ni-ti t's'in.*
 25. Néi' ying-koí kéi' fán hōu' kwai. [á.²
 26. 'K'ōu' tō-t's'in* me?² 'Ngo kwú hai'²
 27. 'K'ōu' tá mat, -ye p'ái*. 'chí p'ái* péi² kwat, p'ái* ni?²
 28. 'Lóng yōng' tò yau; yau' chá t'án, tá 'pò-tsz', chák, shik. ['k'ōu.
 29. 'K'ōu hai' tō-t's'in* ngo m' ts'eng†
 30. Néi wá' k'ōu' t'eng† Wá' lok.
 31. 'K'ōu wá' m' kòm tsò' lok.
 32. 'Ngo t'ai-tak' k'ōu hai' shuk, shaú lok. Tái-k'oi' hai' á'.
- One [C.] silver cash, or one dollar.
 One (and a) half dollar. [dollar.
 Half [C.] dollar, or half dollar. One (and) odd
 This ngan character very difficult to-speak.²
 You do so say, do-you?³⁹ You do so say (or
 pronounce), eh?³⁹
 That easier to-say (or pronounce).³¹
 One [C.] dollar divided ten dimes.
 One dime divided ten cents.
 Ten [C.] dollars and six dime six (cents), or ten
 [C.] six dimes six.
 Tael accounts you can carry-out-into dollar ac-
 counts, not can, eh?²
 One tael silver worth one [or C.] four dollar.
 Nine mace silver. Nine [C.] cash.
 You agreed hand-over thousand eight money to
 me.
 One tael seven mace six candareens six (léi).
 One [C.] dollar change can how many cash?
 Change can one thousand and forty cash.
 You one [C.] month want how much wages,
 eh?⁵³
 Want eight [C.] dollars [C.] month. Much too.¹
 My expenses great; not give able so much to you.
 Do eat self, not is much.¹
 Not do eat master, do eat self's certainly.²¹
 Not reduce can.³²
 You know do, not know, eh?² I done already.³²
 You not good use this money.
 You ought send back go home.
 He gamble, eh?³⁹ I think does.¹
 He play-at what, dominoes-or-cards, paper
 cards, or bone tablets, eh?⁵³
 Two kinds also have; further play-at fán-t'án,
 play-at pò-tsz, throw dice.
 He does gamble, I not engage him.
 You tell him to-hear. Told.³²
 He says not dare do.³²
 I see-can he is acquainted 'hand.³² Probably is.²

LESSON IX.—Commercial.

1. How much is this?
2. What is the price of that?
3. It is too dear.
4. I shall not buy it. I don't want it.
5. Have you any cheaper ones?
6. This is cheaper.
7. How do you sell this rice? [prices.]
8. Oh! don't stand out so. Reduce your
9. Increase your offer. You are dear.
10. No. They are first quality of goods.
11. Is it good? Mine are the best.
12. I saw better ones before.
13. Have you any better ones?
14. Bring them for me to see.
15. If suitable, I shall certainly buy.
16. It does not matter if they are dearer.
17. There are none as good as these through-
out Hongkong.
18. It is imitation. No; it is genuine.
19. You don't know that these are good things.
20. I do. I have been in that business. Indeed!
21. I am afraid it is old, is it not? No, it is new.
22. This is no use. It is useless.
23. He wants too high a price.
24. You offer too little. Don't be so stingy
25. It will not pay cost price.
26. How long will it last?
27. I guarantee it will last four years.
28. That is a promissory note, is it?
29. How much is the capital and interest?
30. The interest is only three dollars per men-
sem. [rather little interest.]
31. That's very heavy interest. No; it is
32. The capital is one hundred dollars payable
on demand.

呢啲幾多銀 (or 錢) 呢。
 個啲幾多價錢呢。
 貴過頭, or 貴得嘢咯。
 我唔買呀, 唔要咯。
 有平啲嘅有呀。
 呢個平啲啊。
 呢啲米點賣呢。
 唉也, 麻麻地, 減價喇。
 你添啲喇, 你貴訂。
 唔係貴訂, 係第一好貨咯。
 好唔好訂, 我嘅至好咯。
 我舊時見過好啲嘅。
 重有好啲嘅有呢。
 搵嚟俾我睇。
 合使, 我是必買訂。
 貴的, 都唔計帶訂。
 通香港都有呢啲咁好嘅。

係假嘅, 唔係係真嘅。
 你都唔分得開貴賤嘅咯。
 識訂, 我都做過個啲生意咯, 係。
 係舊嘅罇嘍, 唔係, 係新嘅。
 呢個有用, 唔中用咯。
 但要得價錢多。
 你俾得少訂, 唔好留住價訂。
 唔够本 (or 本錢) 訂。
 使得幾耐呢。
 我包可以用得四年。
 個張係揭單咩。
 本銀利息, or simply 本利, (or 本息)
 幾多呀。
 每月三個銀錢利息啫。

好重利呀, 唔係訂, 幾平利呀。
 本銀一百元隨時取回。

LESSON IX.—Commercial.

1. Ni-ti 'kéi to 'ngan* (or 'ts'in*)¹ 'ni²?
2. Ko-ti 'kéi to ká-'ts'in² 'ni²?
3. Kwai' kwo²* 't'áu, or kwai' tak₂-tsai² lok₀.
4. 'Ngo 'm 'mái á'. 'M yíu' lok₀.
5. 'Yáu 'p'eng-t₁ 'ti ke₂ 'mò á'?
6. 'Ni-ko₂ 'p'eng-t₁ 'ti o'?
7. 'Ni-ti 'mái 'tím mái² 'ni² [ká² 'lá.²
8. 'Ái-yá, (or 'Ái-yá) 'má-'má*'tái²*, 'Kám
9. 'Néi 't'ím 'ti 'lá.² 'Néi kwai' 'á.² [lok₀
10. 'M hai² kwai' 'á.² Hai² tai² yat₂ 'hò fo'
11. 'Hò 'm 'hò á²? 'Ngo-ke' 'chí'-'hò lok₀.
12. 'Ngo kau²-'shí* 'kín'-'kwo' 'hò-'ti ke'
13. Chung² 'yáu 'hò-'ti ke' 'mò 'ni²?
14. 'Ning 'lai 'péi 'ngo 't'ai.
15. Hòp₂ 'shai, 'ngo shí²-pít₂ 'mái 'á.²
16. Kwai₂-ti 'tò 'm kái' 'tái' 'á.² ['hò ke₂]
17. 'T'ung* 'Höng-'kong 'tò 'mò 'ni-ti kòm'
18. Hai² 'ká ke' 'M hai²; hai² 'chan ke'.
19. 'Néi 'tò 'm fan-tak₂-'hoi kwai' 'tsín² ke₂ lok₀.
20. Shik₂ 'á.² 'Ngo 'tò 'tsò² kwo' 'ko-ti 'sháng† yí' lok₀. Hai²*? ['san ke₂]
21. Hai² kau² ke' 'lá' kwá²? 'M hai². hai²
22. 'Ni-ko₂ 'mò yung² 'M-'chung-yung² lok₀.
23. 'K'öu yíu²-tak, ká²-'ts'in₂ to.
24. 'Néi 'péi-tak, 'shíu 'á.² 'M 'hò 'lau-'chü²-ká² 'á (or 'á).
25. 'M kau² 'pún (or 'pún 'ts'in) 'á.²
26. 'Shai tak, 'kéi noi²*, 'ni²?
27. 'Ngo 'páu ('ho-'yí) yung² tak, sz² 'nín.
28. 'Ko 'chöng hai² k'ít₂ 'tán 'me²?
29. 'Pún 'ngan, léi²-sik₂ (or simply 'pún léi², or 'pún sik₂) 'kéi to á'?' [che.
30. 'Múi yüt₂ 'sám ko' 'ngan-'ts'in* léi²-sik₂
31. 'Hò 'ch'ung léi² á² 'M hai² 'á; 'kéi 'p'eng† léi² á².
32. 'Pún 'ngan yat₂ 'pák₀ 'yün, 'ts'öü 'shí 'ts'öü 'wúí.

- This how much money (or cash), eh?²⁵³
 That how much price, eh?²⁵³
 Dear over much, or dear much-too.³²
 I not buy.² Not want.³²
 Have cheaper ones not, eh?²
 This cheaper.⁵⁶
 This rice how sell, eh?²⁵³
 Oh! let-it-pass. Reduce price.²¹
 You increase little.²¹ You dear.¹
 Not is dear.¹ Are No. 1 good articles.³²
 Good not good eh?¹ Mine best.³²
 I old time (formerly) seen have better ones.
 Besides have better-ones, not, eh?²⁵³
 Bring come give me see.
 Suitable for-use, I certainly buy.¹
 Dearer even not reckon-it (or no matter).¹
 Throughout Hongkong even not these so good.¹⁵
 Is false.¹⁵ Not is; is true.¹⁵
 You even not divide-able-out valuable vile.^{15.32}
 Know.¹ I also done over that business.³² Indeed?
 [Notice this is changed into a variant tone.]
 Is old one, 21 probably-'tis-isn't-it?¹⁸ Not is, is
 This no use. Useless.³² [new.¹⁵
 He wants price much.
 You offer little.¹ Not good to-hold-the-price-in.¹
 [cost-money.]¹
 Not enough (to equal) cost-price¹, (or original
 Use can how long, eh?²⁵³
 I guarantee (able) use can four years.
 That [C.] is promissory note, is-it?³⁹
 Capital money, interest (or principal interest),
 how much, eh?¹
 Each month three [C.] dollars interest only.⁸
 Very heavy interest.² Not is;¹ rather cheap
 interest.²
 Capital money one hundred dollars, any time
 take back.

1. Use the former if the price is likely to be given in silver, and the latter if in cash

LESSON X.—Commercial.

1. What business does he carry on ?
2. I am a general merchant.
3. Where is your hong ?
4. What is it called (*its style*) ?
5. How long have you been in business ?
6. Call the comprador first though.
7. Have you made up your accounts ?
8. I have not made them up completely yet.
9. Compare accounts with me.
10. Wait a bit, this item is wrong.
11. It must be gone over again. That will do.
12. Has that money been shroffed ?
13. Call the shroff to shroff it. [changed.]
14. If there are any bad ones, they must be
15. Weigh these dollars. [light.]
16. Ten of them are not full weight; they are
17. Who is the accountant here ?
18. My friend. This is the manager.
19. Has he a share in the business ?
20. What goods are these ?
21. All miscellaneous goods.
22. Have they passed the Customs? [Lading ?
23. They have passed. Where is the Bill of
24. He wants to open a shop. [capital].
25. I am afraid he will lose his money (*lit.*
26. Where is his shop? [very dull.]
27. There is not much business here. It is
28. What were the good-will, stock-in-trade
and fittings sold for? [to him, was it ?
29. Then it was you that sold that business
30. Call men to carry the goods into the go-
down. I will not come to-morrow, as it
is Sunday.
31. When does the steamer leave? There are
a great many passengers.
32. I want to send some letters (*or* a letter)
home to the country.

佢做乜野生意呢。
 我做南北行嘅。
 你問行嘅邊處呀。
 乜野字號呢。
 你做生意有幾耐呀。
 叫買辦嚟啫。
 你計數唔曾呀。
 唔曾計清楚咯。
 同我對數喇。
 等吓咋、呢條錯咯。
 要計過咯、做得羅。
 睇過個啲銀唔曾呀。
 叫睇銀嘅嚟睇喇。
 有唔好嘅要換睇。
 兌呢啲銀喇。
 十個唔够重呀、輕叮。
 呢處邊個做掌櫃呢。
 我朋友、呢個係做司事人。
 生意佢有份有呀。
 呢啲係乜野貨呢。
 喊嘩吟都係雜貨咯。
 過稅唔曾呢。
 過嘍咯、攬載紙呢。
 佢想開間舖。
 我慌佢賠本呀。
 佢個間舖嘅邊處呢。
 呢處有乜生意呀、好淡叮。
 招牌、舖底、傢生頂得幾多銀呢。
 噉、個啲生意係你頂過佢咩。
 叫人抬貨落貨倉喇。聽日
 禮拜我唔嚟咯。
 火船幾時開身呢、有大多
 搭客咯。
 我要寄信翻去歸鄉下。

LESSON X.—Commercial.

1. 𠵿'öü tsò² 𠵿mi 𠵿ye 𠵿shángt-yí² 𠵿ni² ?²
 He does what thing business, eh ?⁵³
2. 𠵿Ngo tsò² 𠵿nám-pak, 𠵿hong* ke²
 I do south-north hong's.¹⁵
3. 𠵿Néi kán 𠵿hong* 𠵿hai² 𠵿pín shü² 𠵿á² ?
 Your [C.] hong at what place, eh ?²
4. 𠵿Mi 𠵿ye tsz²-hò² 𠵿ni² ?
 What (thing) style, eh ?⁵³
5. 𠵿Néi tsò² 𠵿shángt-yí² 𠵿yaú 𠵿kéi noi²* 𠵿á² ?
 You do business have how long, eh ?²
6. Kíú² 𠵿mái-pán²* 𠵿lai² 𠵿chá.
 Call comprador come first.⁵
7. 𠵿Néi kai²* shò² 𠵿m 𠵿ts'ang á² ?
 You reckon accounts not yet, eh ?²
8. 𠵿M 𠵿ts'ang kai² 𠵿ts'ing- 𠵿ch'o lok².
 Not yet reckoned clearly.³²
9. 𠵿T'ung 𠵿ngo töü² shò² 𠵿lá.²
 With me compare accounts.²¹
10. 𠵿Tang 𠵿há chá², 𠵿ni 𠵿t'íú ts'o² lok².
 Wait bit first,⁶ this item wrong.³²
11. Yíú² kai² kwo² lok². Tsò² tak² lo².
 Must reckon again.³² Do can.³¹
12. 𠵿T'ai kwo² ko²-ti 𠵿ngan* 𠵿m 𠵿ts'ang á² ?
 Looked over that money not yet, eh ?²
13. Kíú² 𠵿t'ai- 𠵿ngan*-ke² 𠵿lai² 𠵿t'ai lá.²
 Call shroffing-one come look.²¹
14. 𠵿Yaú 𠵿m 𠵿hò ke² yíú² wún² po².
 Have not good ones must change.⁶⁰
15. Töü² 𠵿ni- ti 𠵿ngan* lá.²
 Weigh these dollars.²¹
16. Shap² ko² 𠵿m kau² 𠵿ch'ung † á² 𠵿Heng†
 𠵿á.²
 Ten [C.] not enough heavy.² Light.¹
17. 𠵿Ni-shü² 𠵿pín ko² tsò² 𠵿ch'ong-kwai²* 𠵿ni² ?²
 This-place who [C.] is accountant, eh ?⁵³
18. 𠵿Ngo 𠵿p'ang-yaú. 𠵿Ni-ko² hai² tsò² 𠵿sz-sz²-
 𠵿yan.
 My friend. This [C.] is being manager.
19. 𠵿Shángt-yí² 𠵿k'öü 𠵿yaú fan²* 𠵿mò á² ?
 Business he has share, not, eh ?²
20. 𠵿Ni- ti hai² 𠵿mi 𠵿ye fo² 𠵿ni² ?²
 These are what thing goods, eh ?⁵³
21. Hám²-pá²-láng² 𠵿tò hai² tsáp² fo² lok².
 All even are miscellaneous goods.³²
22. Kwo²* shöü² 𠵿m 𠵿ts'ang 𠵿ni² ?²
 Passed customs not yet, eh ?⁵³
23. Kwo² 𠵿cho lok². 𠵿Lám-tsoi²- 𠵿chí 𠵿ni² ?²
 Passed [s. of p. t.].³² Bill-of-Lading, eh ?⁵³
24. 𠵿K'öü 𠵿s'ong 𠵿hoi kán p'ò²
 He wishes open [C.] shop.
25. 𠵿Ngo 𠵿fong 𠵿k'öü shít² 𠵿pún á².
 I fear he lose capital.² [place, eh ?⁵³
26. 𠵿K'öü 𠵿ko kán p'ò² 𠵿hai² 𠵿pín shü² 𠵿ni² ?²
 His that [C.] shop (that shop of his) at what
27. 𠵿Ni shü² 𠵿mò mat² 𠵿shángt-yí² 𠵿á² 𠵿Hò tám²
 𠵿á.²
 This place not much business.² Very dull.¹
28. 𠵿Chíú- p'ái, p'ò²- 𠵿tai, ká²-sháng† 𠵿ting
 𠵿tak² 𠵿kéi to 𠵿ngan* 𠵿ni² ?²
 Signboard, shop-residue, furniture, sold able
 how much money, eh ?⁵³
29. 𠵿Kòm, 𠵿ko- ti 𠵿shángt-yí² hai² 𠵿néi 𠵿ting
 kwo² 𠵿k'öü 𠵿me² ?²
 Then that business 'twas you sold (it) to him, was
 it ?³⁹
30. Kíú² 𠵿yan 𠵿t'oi fo² lok² fo² ts'ong 𠵿lá.²
 𠵿T'ing (or 𠵿T'ing)-yat² 𠵿Lai-pái² 𠵿ngo 𠵿m
 𠵿lai lok².
 Call men carry goods down go-down.²¹ To-
 morrow, Sunday, I not come.³²
31. 𠵿Fo-shün 𠵿kéi-shí* 𠵿hoi-shan 𠵿ni² ?²
 𠵿Yaú tái² to 𠵿táp-hák lok².
 Steamer what time start, eh ?⁵³ Have great
 many passengers.³²
32. 𠵿Ngo yíú² kái² sun² 𠵿fán hōü² 𠵿kwai 𠵿hōng-
 𠵿há.
 I want send letter back go home country.

LESSON XI.—Medical.

- | | |
|---|---|
| <p>1. This gentleman is a doctor.
 2. Is he a surgeon, or physician?
 3. Call a Chinese doctor to feel my pulse.
 4. I am not very well to-day.
 5. What is the matter with you?
 6. My head aches.
 7. Have you been sick?
 8. I have not, but I feel inclined to be so.
 9. Is there anything else the matter?
 10. I have also the stomach-ache.
 11. That is not serious.
 12. Take a little medicine.
 13. What medicine ought I to take?
 14. Wait till I come back. I am going to the hospital now.
 15. I will send a man with medicine for you.
 16. You have fever. I will give you a draught.
 17. I have ague. Take this powder.
 18. Do you feel your throat dry?
 19. I do, and it is very painful.
 20. Don't drink so much water.
 21. Take a little chicken broth. Take a little congee.
 22. Are you able to sleep at night?
 23. Has he got cold? Does he cough?
 24. At times he does, at times he doesn't.
 25. Put on a plaster. Does he drink?
 26. I am afraid he smokes opium.
 27. Perhaps he does. I am afraid he does.
 28. How long has he been ill?
 29. He has been feeling weak for a long time.
 30. Tell him to take some cooling medicine.
 31. Did he feel better after taking the pills?
 32. No, he was much worse.</p> | <p>呢位係醫生咯。
 佢係外科醫生、鼻內科呢。
 請唐人醫生嚟睇脈呀。
 我今日唔多自然咯。
 你有乜野病呢。
 頭癩呀。
 有嘔冇呢。
 冇嘔、想嘔嘖。
 重有乜野病冇呢。
 我肚都痛嘞。
 個啲有乜相干囉。
 食啲藥喇。¹
 我應食乜野藥呢。
 等我翻嚟咋、我而家去醫生館。
 我打發人揀藥嚟俾你。
 你發熱囉、我俾藥水你食。
 我發冷囉、食呢啲藥散。
 你見喉嚨乾咩。
 見乾囉、又見好痛添咯。
 咪飲咁多水嘞。
 飲的鷄湯、食的粥嘞。
 晚頭翻得、唔翻得呢。
 佢冷親咩、佢咳嗎。
 有時有、有時冇。
 貼膏藥、佢飲酒唔飲呀。
 我慌佢食鴉片烟嘅。
 怕係呀、或者係都唔定呀。
 佢病有幾耐呢。
 佢好耐見軟弱囉。
 叫佢食啲涼藥喇。
 佢食啲藥丸見好的嗎。
 唔係、越發做咯。</p> |
|---|---|

¹ 飲 Yam could be used; but the above form is better.

LESSON XI.—Medical.

1. Ǿ Ni wai³* hai² Ǿ yí-sháng† (or Ǿ yí-shang) lok . This [C.] is doctor.³²
2. ǾK'öü hai² ngoi²-fo Ǿ yí-sháng†, (or short a) péi² noi²-fo Ǿ ni?² He is external-practice doctor, or internal-practice, eh?⁵³
3. ǾTs'eng† ǾT'ong-Ǿyan Ǿ yí-sháng† (or short a) Ǿlai² t'ai mak² á. Invite Chinese doctor come feel pulse.²
4. ǾNgo Ǿkam-yat₂ Ǿm to tsz²-Ǿyín lok . I to-day not very well.³²
5. ǾNéi Ǿyaú mat₂-Ǿye peng²† Ǿ ni? You have what-thing sickness, eh?⁵³
6. ǾT'áu-ts'ek † á. Headache.²
7. ǾYaú 'áu Ǿmò Ǿ ni?² Have sick not, eh?⁵³
8. ǾMò 'áu; Ǿsöng 'áu Ǿche.² Not sick; wish to-be-sick only.⁷
9. Chung² Ǿyaú Ǿmi-Ǿye peng²† Ǿmò Ǿ ni?² Besides have what sickness not, eh?⁵³
10. ǾNgo Ǿt'ò tò t'ung' Ǿ á.² My stomach also pains.¹
11. Ko' -ti Ǿmò mat₂ Ǿsöng-Ǿkón ká' That not much matter.¹⁴
12. Shik₂ ti yök₂ Ǿlá.² Eat some medicine.²¹
13. ǾNgo Ǿying shik₂ Ǿmi-Ǿye yök₂ Ǿ ni?² I ought to-eat what medicine, eh?⁵³
14. 'Tang Ǿngo Ǿfán Ǿlai chá'. ǾNgo Ǿyí-ká hōü Ǿyí-sháng-(or short a) 'kwün. Wait I back come until.⁶ I at-present go hospital.
15. ǾNgo Ǿtá-fát Ǿyan Ǿning yök₂ Ǿlai péi² Ǿnéi. I send man bring medicine come give you.
16. ǾNéi fát-yít₂ lo'. ǾNgo 'péi yök₂ 'shōü Ǿnéi shik₂. [Ǿsán. You have-fever.³¹ I give medicine water (i.e., liquid medicine) you eat.
17. ǾNgo fát-Ǿláng lo' Shik₂ Ǿni-ti yök₂ I have-ague.³¹ Eat this medicine powder.
18. ǾNéi kín' Ǿháü-Ǿlung Ǿkon me?² You feel throat dry, eh?³⁹
19. Kín' Ǿkon lo'; yaú² kín' hò t'ung' Ǿt'im lok . Feel dry;³¹ also feel very painful besides.³²
20. ǾMai 'yam kòm' Ǿto 'shōü Ǿ á.² Don't drink so much water.¹
21. 'Yam Ǿti kái Ǿt'ong; shik₂ ti chuk₂ Ǿ á.² Drink some chicken soup; eat some congee.¹
22. ǾMán-Ǿt'áu* fan'-tak, Ǿm fan'-tak Ǿ ni?² Night-time sleep-can, not sleep-can, eh?⁵³
23. ǾK'öü Ǿláng-Ǿts'an Ǿme? ǾK'öü k'at Ǿmá? He cold-caught, eh?³⁹ He cough, eh?³⁷
24. ǾYaú Ǿshí* (or Ǿshí) Ǿyaú; Ǿyaú Ǿshí* (or Ǿshí) Ǿmò. Have times have; have times not.
25. T'íp Ǿkò-yök₂. ǾK'öü 'yam 'tsaú, Ǿm 'yam á? Stick-on plaster. He drink wine, not drink, eh?²
26. ǾNgo Ǿfong Ǿk'öü shik₂ á-p'in'-Ǿyín ke'. I fear he smokes opium.¹⁵
27. P'á' hai² á'. Wák₂-Ǿche hai² to Ǿm ting² á.² Fear does.² Perhaps does also not certain.³
28. ǾK'öü peng²† (or peng²*) Ǿyaú 'kéi noi²* Ǿ ni?² He ill have how long, eh?⁵³
29. ǾK'öü 'hò noi² kín' Ǿyün-yök₂ lo'. He very long feel weak.³¹
30. Kíú' Ǿk'öü shik₂ ti Ǿlóng yök₂ Ǿlá.² Tell him eat some cooling medicine.²¹
31. ǾK'öü shik₂-Ǿcho yök₂-Ǿyün* kín' 'hò-ti He eat [s. of p. t.] pills feel better, eh?³⁷
32. ǾM hai², yüt₂-fát Ǿpai² lok [Ǿmá?² Not is, the-rather the-worse.³²

LESSON XII.—Ecclesiastical.

1. Is this a convent or not?
2. Are there any priests?
3. There are no priests; there are nuns only.
4. How many are there? Are there many or few?
5. Over twenty. Twenty and more.
6. What do they, the priests, do?
7. Read the Sutras the whole day long, so they say.
8. Do you believe it? No one does.
9. That is a temple. I do not know whether it is a Buddhist, or Taoist one.
10. It is a Buddhist temple.
11. What is the difference?
12. There is a great difference.
13. What idols are those?
14. The three Precious Buddhas.
15. He is a Protestant missionary.
16. Have you become a convert? I have not.
17. Why have you not?
18. Is there a chapel here?
19. There are two; and there is someone preaching every day.
20. Are they Protestant or Catholic?
21. One is Protestant.
22. One (or The other) is Catholic.
23. Who are the Catholic Missionaries?
24. They are all Frenchmen.
25. Have they families?
26. They are not allowed to marry.
27. They wear Chinese clothes.
28. What is the intention in this?
29. They want to be like Chinese.
30. Is there any other reason?
31. You must ask them to know.
32. I am a Chinese, and do not know.

呢間係庵唔係呢。
有和尚有呀。
冇和尚、冇尼姑啫。
有幾多個呢、多嘍少呢。

二十零個、二十個有多咯。
佢哋呢、和尚呢、做乜野呢。
成日念經啲。

你信唔信得、冇人信嘅。
個間係廟、唔知係佛教嘅。
嘍道教嘅呢。

係佛教嘅。
有乜分別呢。
有大分別咯、*or* 大有分別咯。
個的係乜野菩薩呢。
係三寶佛咯。
佢係講耶穌嘅。
你入教唔會呀、未曾呀。
做乜你唔會入教嘅咩。
呢處有禮拜堂冇呢。
有兩間咯、日日有人講書。

係天主教嘅、嘍耶穌教嘅呢。
一間係耶穌教嘅。
一(*or* 個)間係天主教嘅。
神父係乜人呀。
個個都係法蘭西人呀。
佢哋有家眷冇呢。
唔准佢娶老婆嘅。
佢扮唐裝嘅咯。
有乜意思呢。
佢想學翻唐人一樣。
重有乜緣故冇呢。
要問佢就知囉。
我係唐人、唔知到得。

LESSON XII.—Ecclesiastical.

1. Ni kán hai² òm² m hai² ni? -
2. Yáú² wò-shōng^{5*} mò á? ²
3. Mò² wò-shōng^{5*}; yáú² néi² kwú² che.²
4. Yáú² kéi² to ko² ni? To pé² shíu² ni²
5. Yi²-shap² leng² ko²* Yi²-shap² ko² yáú²
to lok² (or only Yi²-shap² ko²).
6. K'ōu-téi² ni, wò-shōng^{5*} ni, tsò² mi-
ye ni? ²
7. Sheng² yat² ním²-king² wo.
8. Néi sun² m sun² á? Mò² yan sun² ke².
9. Kò² kán hai² miú^{5*} M chí hai² Fat²-
káu² ke², pé² Tò²-káu²-ke² ni. ²
10. Hai² Fat²-káu² ke²
11. Yáú² mat² fan-pít² ni? ²
12. Yáú² tái² fan-pít² lok², or tái² yáú² fan-
pít² lok².
13. Kò²-ti hai² mat² ye p'ò-sát² ni?
14. Hai² Sám² Pò Fat² lok²
15. K'ōu hai² kong² Ye-sò ke²
16. Néi yap² káu² m-t'sang á? Mei²-
ts'ang á? me? ²
17. Tsò² mat² néi² m t'sang yap² káu² ke²
18. Ni-shū² yáú² Lai-pái² t'ong² mò ni? ²
19. Yáú² lōng² kán lok². Yat² yat² yáú²
yan kong-shū.
20. Hai² T'in-Chū-káu² ke², pé² Ye-sò-
káu² ke² ni? ²
21. Yat² kán hai² Ye-sò káu² ke².
22. Yat² (or Kò²) kán hai² T'in-Chū káu² ke².
23. Shan-fú² hai² mi-yan² á? ²
24. Kò²-kò² tò hai² Fát²-lán²* sai²-yan á? ²
25. K'ōu-téi² yáú² ká-kūn² mò ni? ²
26. M² chun² k'ōu² ts'ōu² lò-p'ò ke².
27. K'ōu pán² T'ong-chong² ke² lok²
28. Yáú² mat² yi²-sz² ni? ²
29. K'ōu² sōng² hok² fán² T'ong-yan yat²
yōng².
30. Chung² yáú² mat² yūn-kwú² mò ni? ²
31. Yú² man² k'ōu² tsau² chí² lok²
32. Ngo hai² T'ong-yan, m chí-tò² á? ²

- This [C.] is convent not is, eh? ⁵³
- Have (Buddhist) priests (or) not, eh? ²
- No (Buddhist) priests; have nuns only? ⁷
- Have how many [C.], eh? ⁵³ Many or few, eh? ⁵³
- Twenty odd [C.]. Twenty [C.] have more. ³²
- They, ⁵³ priests, ⁵³ do what thing, eh? ⁵³
- Whole day recite-sutras, (so they) say. ⁶⁵
- You believe not believe, eh? ¹ No man believes. ¹⁵
- That [C.] is temple. Not know is Buddhist-
sect's, ¹⁵ or Taoist-sect's? ^{15 53}
- Is Buddhist-sect's. ¹⁵
- Have what difference, eh? ⁵³
- Have great difference, ³² or great have dif-
ference. ³²
- Those are what idols, eh? ⁵³
- Are Three Precious Buddhas. ³²
- He is speak Jesus? ¹⁵
- You entered the-faith not-yet, eh? ² Not yet. ⁷
- What thing you not yet entered the-faith, eh? ^{15 39}
- This-place have Sabbath Hall not, eh? ⁵³
- Have two [C.]. ³² Day (by) day have man preach.
- Are Heaven's-Lord's-faith's, (or ¹⁵) or Jesus
faith's, eh? ^{15 53}
- One [C.] is Jesus' faith's. ¹⁵
- One (or The other) [C.] is Heaven's Lord's faith's. ¹⁵
- Priests (Romish) are what-men, eh? ²
- Everyone even is Frenchman. ⁷
- They have families not, eh? ⁵³
- Not allowed to-them to-marry wives. ¹⁵
- They dress Chinese-style. ^{15 32}
- Have what meaning, eh? ⁵³
- They wish copy again Chinese (*lit.* T'ong men,
i.e., men of the T'ong Dynasty) one same.
- Besides have what reason, have-not, eh? ⁵³
- Must ask them then know. ³¹
- I am Chinese, not know. ¹

LESSON XIII.—Nautical.

1. This is a steamer.
2. That is a sailing vessel. [a steam-launch.
3. There is no wind to-day. We must go in
4. How many passengers are there on board?
5. Are there fully a thousand, or thereabout?
6. They are mostly Chinese, who are going to Singapore.
7. Where is the Chief Officer? [Mate.
8. This is the Captain; that is the Second
9. When shall we reach port?
10. This vessel can go very fast.
11. How many *li* will it go in an hour?
12. It will probably steam over fifty *li*.
13. Is it the Chief or Second Engineer who
14. Do you ever sail? [has gone on shore?
15. How much coal do you use a day?
16. It depends entirely upon the speed of the
17. If she goes fast then more is used; [ship.
18. If she goes slow then less is used.
19. Come up on deck. Do not go near the funnel.
20. Is this a passage boat, or a ferry-boat?
21. It is a passage boat; this is a Kau-lung passage boat.
22. When do you start; and when do you arrive?
23. Where is the ladies' cabin; and the pantry?
24. Call the carpenter to mend that door.
25. The hinges are off, and the lock is broken.
26. It has no lock. The key has been lost.
27. Make another.
28. First take a padlock, and lock the door securely.
29. How many sailors and firemen are there on board?
30. What is the capacity of the vessel?
31. What is her draft? Seven feet eight.
32. They are just going to hoist sail.

呢隻係火船。
 個隻係桅棒船。
 今日冇風、要搭火船仔去咯。
 船上有幾多搭客呢。
 有成千個咁嘍有呀。
 唐人多咯、去星架波嘅。

大伙呢、(or)大伙係邊處呀。
 呢個係船主、嗰個係二伙。
 幾時到埠呀。
 呢隻船行得好快。
 一點鐘行得幾多里路度呢。
 約摸車得五十多里路。
 係大車、嘍二車埋咁呢。
 有時嘅哩有呀。
 一日使幾多炭呢。
 睇個隻船行快、嘍行慢嘅。
 車快就燒多、
 車慢就燒少。
 上船面喇、咪行埋烟通個處呀。
 呢隻渡船、嘍橫水渡呢。
 係渡呀、呢隻係九龍渡呀。

(頭)呢。
 你幾時開身、幾時到[or]埋
 女艙呢、管事房呢。
 叫鬪木佬嚟、整翻好個度門。
 個的錢用嘍、個鎖又爛。
 冇鎖囉、唔見個條鎖匙咯。
 整過第二條喇。
 先使把荷包鎖、鎖緊個度門
 至得。
 船上有幾多水手、幾多燒
 火呀。
 個船裝得幾多貨呢。
 食幾深水呀、七尺八。
 就扯哩囉。

LESSON XIII.—Nautical.

1. Ni chek hai² fo-shün.
 2. Ko chek hai² wai-p'áng shün.
 3. Kam-yat² mò fung. Yü' táp fo-shün-t'sai höü' lok.
 4. Shün shöng² yaü' kéi to táp hák ni²?
 5. Yaü sheng[†] ts'in ko' kòm' tsai² mò á?
 6. T'ong-yan to lo' Höü' Sing-ká'-po ke'
 7. Táí² fo ni²? or Táí² fo hai² pín shü' á?²
 8. Ni-ko' hai² shün-chü; 'ko-ko' hai² yi²
 9. Kéi shí* tò' faü' á? [fo.
 10. Ni chek shün háng tak, hò fáí'.
 11. Yat tím chung háng tak, kéi to léí ló² tò⁵* ni²? [lò².
 12. Yök-mok * ch'e tak, ng-shap² to léí
 13. Hai² Táí² ch'e, péí² yi² ch'e máí chái'
 14. Yaü shí* shái léí mò á? [ni²?
 15. Yat yat shai 'kéi to t'án' ni²?
 16. T'ai ko' chek shün háng fáí', péí² háng
 17. Ch'e fáí' tsau² shíu to; [mán² che.²
 18. Ch'e mán² tsau² shíu shíu.
 19. Shöng shün mín²* lá². Maf háng máí yín-t'ung ko' shü' á'. [ni²?
 20. Ni chek tò²-shün, péí² wáng-shöü-tò⁵*
 21. Hai² tò² á'; ni chek hai² Kau-lung tò² á'. [mái t'au) ni²?
 22. Néí 'kéi-shí* hoí-shan; 'kéi-shí* tò' (or
 23. Nöü ts'ong ni²? Kwún-sz⁵*-fong* ni²? [ko tò² mún.
 24. Kíu' tau²-muk²-lò láí 'ching-fán-hò
 25. Ko'-ti káu' lat cho, ko' so yaü² lán². [lok
 26. Mò 'so lo' M kín²* ko' t'íú 'so-shí
 27. 'Ching kwo' tai²-yi² t'íú lá.
 28. Sín shai pá ho-páu-'so, 'so kan ko' tò² mún chí'-tak.
 29. Shün shöng² yaü' kéi to shöü-shaü, 'kéi to shíu-fo á?
 30. Ko' shün chong tak, 'kéi to fo' ni²?
 31. Shik, 'kéi sham shöü á'? Ts'at, ch'ek
 32. Tsau² ch'e léí lo' [pát.
- This [C.] is steamer.
 That (C.) is sailing ship.
 To-day no wind. Must by fire-ship-little go.³²
 Ship on have how many passengers, eh?⁵³
 Have fully thousand [C.] so thereabouts, not have?¹ eh?²
 Chinese most.³¹ Going Singapore.¹⁵ [eh?¹
 Chief mate, eh?⁵³ or Chief mate at what place,
 This [C.] is Captain; that [C.] is second mate.
 What time arrive port, eh?²
 This [C.] vessel go can very fast.
 One striking-of-the-clock go can how many miles road about, eh?⁵³
 Probably steam can fifty more li road.
 Is-it Chief engineer, or second do closed (to)
 Have times use sails have-not, eh?² [shore, eh?⁵³
 One day use how much coal, eh?⁵³
 See that [C.] vessel go fast, or go slow only.⁷
 Steam fast then burn more;
 Steam slow then burn little.
 Ascend ship's surface.²¹ Don't walk near funnel that place.²
 This [C.] passage-boat, or ferry-boat?⁵³
 Is passage-boat;² this [C.] is Kau-lung passage-boat.² [connect-bows-to-the-port), eh?⁵³
 You what-time start; what-time arrive (or
 Women's cabin, eh?⁵³ Pantry, eh?⁵³ [[C.] door.
 Call carpenter come, to-make-again-good that
 Those hinges came-off [s. of p. t.], the lock moreover broken.
 No lock.³¹ Not see the [C.] lock-key.³²
 Make again another [C.].²¹
 First use [C.] purse-lock, lock firmly that [C.] door before it-will-do.
 Ship on have how many sailors (lit. water-hands), how many firemen (lit. burn-fire), eh?²
 That vessel hold can how many goods, eh?⁵³
 Eat how deep water, eh?² Seven feet eight.
 Just-about hauling-up sails.³¹

LESSON XIV.—Judicial.

- | | |
|--|---|
| <p>1. I want to summons this man. [mine.]</p> <p>2. He is a thief, and has stolen things of</p> <p>3. Have you any witnesses?</p> <p>4. I have witnesses; they have not come yet.</p> <p>5. Issue subpoenas for them to come.</p> <p>6. Has the constable arrived?</p> <p>7. He is at the Gaol.</p> <p>8. This is the Yamen.</p> <p>9. What Yamen?</p> <p>10. The Consul's Yamen (Consulate).</p> <p>11. Who is the present Consul?</p> <p>12. Mr. Fut (<i>lit.</i> Mr. Buddha).</p> <p>13. I will trouble you to present this petition for me to His Lordship, the Chief Justice</p> <p>14. Kindly tell me what to say.</p> <p>15. Are you Plaintiff, or Defendant?</p> <p>16. You must tell the truth, and only say what you have seen and heard yourself.</p> <p>17. Then I must just say what I know myself.</p> <p>18. That is right; that is quite right; no mistake.</p> <p>19. Your evidence is not believed.</p> <p>20. The evidence given on both sides does not agree</p> <p>21. One of you must be telling lies.</p> <p>22. No, I am not. All Hongkong knows about this matter.</p> <p>23. If you had said, 'the whole neighbourhood also knows,' I might perhaps have believed you.</p> <p>24. Will His Lordship allow us to go to the temple and swear on a cock's head?</p> <p>25. How many prisoners are there to-day?</p> <p>26. There is a murderer, there are five thieves, two burglars, and three kidnappers.</p> | <p>我想告呢個人。
 佢做賊，偷我野咯。
 你有證人冇冇。
 有證人，唔曾嚟咯。
 出證人票，叫佢嚟喇。
 差人 (or 差役 or 綠衣)¹ 到嗎。
 佢係監房。
 呢間衙門囉。
 邊間衙門呢。
 領事官衙門囉。
 而家邊個做領事官呢。
 係佛大人呀。
 多煩你同我遞呢張稟過
 按察司大人。
 唔該你教我點講。
 你係原告，嘍被告呢。
 要照直講，親眼見，親耳聽，
 至好講出嚟。
 噉我硬要講本身所知嘅事咯，
 啱咯，啱啱咯，冇錯咯。
 你口供唔入信呀。
 兩頭口供唔合呀。
 是但有個講大話咯。
 唔係，冇講大話，通香港都
 知呢件事咯。
 你話通街坊都知，我或者
 可以信你。
 大人准我哋去廟斬雞頭
 唔准呢。
 今日有幾多犯呢。
 有個兇手，五個賊，兩個打明
 火嘅，三個拐帶嘅。</p> |
|--|---|

1. 差人 *ch'ai yan*, and 差役 *ch'ai yik* are better than 綠衣 *luk yi* which is vulgar.

LESSON XIV.—Judicial.

- | | |
|--|--|
| <p>1. ㄛNgó 'sōng kò' ㄋi kó' ㄚn.</p> <p>2. ㄛK'ōu tsò² ts'ák, ㄚt'áu ㄛngo ㄚye lok.</p> <p>3. ㄛNéi ㄚyau ching' ㄚyan ㄛmò á?²</p> <p>4. ㄛYau ching' ㄚyan; ㄚm-t's'ang ㄚlai lok.</p> <p>5. Ch'ut, ching' ㄚyan-p'íu' kú' ㄛk'ōu ㄚlai lá.²</p> <p>6. Ch'ái yan (or ch'ái yik, or luk ㄚyi) tò' ㄛmá?</p> <p>7. ㄛK'ōu 'hai kám-ㄚfong.</p> <p>8. ㄚNi kán ㄚngá-ㄚmún* lo'</p> <p>9. Pín kán ㄚngá-ㄚmún* (or ㄚmún) ㄚni?²</p> <p>10. ㄛLing-sz²-ㄚkwún ㄚngá-ㄚmún lo'.</p> <p>11. ㄚYí-ká pín kó' tsò² ㄛLing-sz²-ㄚkwún ni?²</p> <p>12. Hai² Fat, Tái²-ㄚYan á'</p> <p>13. ㄚTo fán ㄛnéi ㄚt'ung ㄛngo tai² ㄚni ㄚchōng pan kwo' On' Ch'át - Sz Tái²-ㄚYan.</p> <p>14. ㄚM koi ㄛnéi káu' ㄛngo 'tím' kong.</p> <p>15. ㄛNéi hai² ㄚYün-kò', pé² Péi²-kò' ㄚni?²</p> <p>16. Yíu' chíu' ㄚchik, ㄚkong, ts'an ㄛngán kín', ts'an ㄚyí ㄚt'engt, chí' hò' kong ch'ut, ㄚlai.</p> <p>17. 'Kòm ㄛngo ngáng² yíu' 'kong 'pún ㄚshan 'sho chí ke' sz² lok.</p> <p>18. ㄚNgám (or ㄚngám) lok; ㄚngám (or ㄚngám) sái' lok; ㄛmò t'so' lok.</p> <p>19. ㄛNéi 'hau-ㄚkung ㄚm yap² sun' á'</p> <p>20. ㄛLōng ㄚt'áu 'hau-ㄚkung ㄚm kòp ㄚá.²</p> <p>21. Shi²-tán² ㄚyau* kó' 'kong tái²-wá² lok.</p> <p>22. ㄚM hai², ㄛmò 'kong. tái²-wá². T'ung Hōng-'Kong tò chí ㄚni kín² sz² lok.</p> <p>23. ㄛNéi wá², 'T'ung kái-fong tò chí, 'ㄛngo wák, 'che 'ho-ㄚyi sun' ㄛnéi.</p> <p>24. Tái²-ㄚYan 'chun ㄛngo-téi² hōu' míu' ㄛ* 'chám kái ㄚt'áu, ㄚm 'chun, ㄚni?²</p> <p>25. ㄚKam-mat, ㄚyau 'kéi to fán' ㄛ* ㄚni?²</p> <p>26. ㄛYau kó' hung-'shau, ㄛng kó' ts'ák, ㄛlōng kó' tá-ㄚming-'fo ke', ㄚsám kó' 'kwái-tái' ke'.</p> | <p>I wish prosecute this [C.] man.</p> <p>He does thief, (as a calling), steal my things. ³²</p> <p>You have witness not-have, eh? ¹</p> <p>Have witness; not yet come. ³²</p> <p>Issue subpoenas call them come. ²¹</p> <p>Police man (or police man, or green clothes) arrived, eh? ³⁷</p> <p>He at Gaol.</p> <p>This [C.] Yamen. ³¹</p> <p>Which [C.] Yamen, eh? ⁵³</p> <p>Consul's Yamen. ³¹</p> <p>At-present who [C.] is-doing consul, eh? ⁵³</p> <p>It-is Fat Great-man (i.e., Mr. Buddha). ²</p> <p>Much trouble you for me present this [C.] petition to Chief-Justice His-Lordship.</p> <p>Not deserve you teach me how speak.</p> <p>You are Plaintiff, or Defendant, eh? ⁵³</p> <p>Must according-to straight-forwardness speak, own eyes seen, own ears heard, only good speak out come.</p> <p>Then I just must speak own person what (I) know ¹⁵ matters. ³²</p> <p>Right; ³² right entirely; ³² no mistake. ³²</p> <p>Your evidence not enter belief. ²</p> <p>Both sides evidence not agree. ¹ [lies. ³²</p> <p>Certainly (of the two) there-is [C.] speaking</p> <p>Not is, not speaking great-words. Throughout Hongkong (all) even know this [C.] matter. ³²</p> <p>You say, 'all neighbourhood even knows,' I perhaps might believe you.</p> <p>His-Lordship allow us go temple chop-off fowl's head, not allow, eh? ⁵³</p> <p>This-day have how many prisoners, eh? ⁵³</p> <p>Have [C.] murderer, five [C.] thieves, two [C.] burglars, ¹⁵ three [C.] kidnappers. ¹⁵</p> |
|--|--|

LESSON XIV.—Judicial.—(Continued).

27. Then there are a great number of cases.
28. Those are the lawyers at the table.
29. The case has been up for hearing several times; when will judgment be given?
30. How do I know? Ask the Interpreter to enquire for you.
31. The case was tried at the Magistracy, and the Magistrate allowed the defendant to be bailed out.
32. Do you wish to arrest the man, or put execution in force against his goods?

噉、有好多案件咯。
坐埋檯嘅係狀師咯。
審幾堂囉、幾時定案呢。

我點知呀、拜託傳話同你
問吓喇。
係巡理廳審過、大老爺准担
保被告出嚟咯。

你想拉個人、或(或) 破) 封佢
貨呢。

LESSON XV.—Educational.

1. Ah! here we are. This is a Government Free School. [classes.]
2. There are sixty scholars, divided into four
3. The master is a friend of mine, and a Chinese B.A.
4. Has he got any assistant?
5. Not at present, but he wishes to engage one after the New Year.
6. There will be holidays at the end of the year, I suppose?
7. Certainly, we Chinese think it of the utmost importance to keep the New Year.
8. What book is this boy reading?
9. That is the Trimetrical Classic, the book that a Chinese boy reads first.
10. Then it is a simple book; for probably you proceed from the simple to the difficult.
11. It is neither very simple, nor very difficult: the words are most of them simple, but the meaning is sometimes very abstruse.
12. How many years have you been at school?

啊、到咯、呢間係皇家義學。

有六十個學生、分四班嘅、
個先生係我朋友、佢係秀才。

有人幫教有呢。
現時有、但係過年想請個、

年尾放假囉嘍。

定嘅喇、我哋唐人過年算至
緊要嘅咯。

呢個呢、讀乜野書呢。
個部係三字經咯、唐人細
位仔先讀個部嘅咯。
噉就係淺書咯、大概自淺而
深嚟學嘅。

又唔係幾淺、又唔係幾深、
字大多淺嘅、但意思有
時好深嘅。

你讀幾年書呢。

LESSON XIV.—Judicial.—(Continued).

- | | |
|---|---|
| 27. 'Kòm, 'yaú 'hò 'to on' -kín ⁵ * lok | Then have great many cases. ³² |
| 28. 'T'so 'mái 't'oi* ke' hai ² chong ² -sz lok ^o . | Sit at table those are lawyers. ³² |
| 29. 'Sham 'kéi 't'ong lo'; 'kéi 'shí* ting ² on'
ni ² ? | Try several sittings, ³¹ what time fix case eh? ⁵³ |
| 30. 'Ngo 'tim 'chí á'? Pái ² -t'ok ^o 'ch'ün-wá ⁵ *
't'ung 'néi man ² 'há lá. ² | I how know, eh? ² Beg-on-your-behalf Inter-
preter for you ask a-bit. ²¹ |
| 31. 'Hai 'Ts'un-'léi-'t'eng (or 't'eng) 'sham
• kwo', Táí ² -lò-'ye 'chun 'tám-'pò Péi ² -
kò' ch'ut, 'lái lok ^o . | At Magistracy tried over, His-Worship allowed
bail Defendant out come. ³² |
| 32. 'Néi 'sōng 'lái ko' 'yan, wák ^o (or pé ²)
'fung 'k'öü fo' 'ni? ² | You wish arrest the man, or seize his goods,
eh? ⁵³ |

LESSON XV.—Educational.

- | | |
|--|---|
| 1. O ² ! tò' lo' 'Ni 'kán hai ² 'Wong-'ká yí ²
hok ² .* | Ah! Arrived. ³¹ This [C.] is Government Free
Study. |
| 2. 'Yaú luk ² -shap ² ko' hok ² -sháng† (or short
a), 'fan sz' 'pán ke'. | Have sixty [C.] scholars, divided-into four
classes. ¹⁵ |
| 3. Ko' 'Sín-'Sháng† hai ² 'ngo 'p'ang-'yaú;
'k'öü hai ² 'Sau'-'ts'oi.* | The teacher is my friend; he is B.A. |
| 4. 'Yaú 'yan 'pong-káu' 'mò 'ni? ² | Have man assist-teach not, eh? ⁵³ |
| 5. Yín ² -shí 'mò, tán ² -hai ² kwo' ² 'nín 'sōng
'ts'eng ko' | At-present no, but over (New) Year wishes
engage [C.]. |
| 6. 'Nín 'méi fong ² -ká' lo'-kwá'? | Year end holidays ³¹ probably? ¹⁷ |
| 7. Ting ² *-ke' 'lá. ² 'ngo-téi ² 'T'ong-'yan kwo'
'nín sün' 'chí' 'kan-yíu' ke'-lok ^o . | Certainly, ¹⁵ ²¹ we Chinese passing (New)-year
consider most important. ¹⁵ ³² |
| 8. 'Ni-ko' 'ni, tuk ² mat ² -ye 'shü 'ni? ² | This [C.] now, reads what book eh? ⁵³ |
| 9. Ko' pò ² hai ² 'Sám-Tsz ² -king lo' 'T'ong-
'yan sai ² -man-'tsai 'sín tuk ² ko' pò ²
ke' lok ^o . | That [C.] is Three-Character-Classic. ³¹ Chinese
children first read that [C.]. ¹⁵ ³² |
| 10. 'Kòm tsau ² hai ² 'ts'in 'shü lok ^o . Táí ² -
'k'oi tsz ² 'ts'in 'yí sham 'lái hok ² ke' | Then just is easy book. ³² Probably from simple
to difficult come study. ¹⁵ |
| 11. Yaú ² 'm hai ² 'kéi 'ts'in, yau ² 'm hai ² 'kéi
'sham. Tsz ² táí ² 'to 'ts'in ke', tán ²
yí ² -sz' 'yaú-'shí 'hò 'sham ke' | Also not is very shallow, also not is very deep.
Characters greater many shallow, ¹⁵ but
sense have times very deep. ¹⁵ |
| 12. 'Néi tuk ² 'kéi 'o 'nín 'shü 'ni? ² | You read how many years books, eh? ⁵³ |

LESSON XV.—Educational.—(Continued).

13. I have studied between ten and twenty years.
我讀十幾年書咯。
14. Then you must be very learned.
噉你就係好有學問嘅咯。
15. Oh no! I cannot consider myself as very learned.
唔係，我唔敢話自己好有學問嘅。
16. Where is your desk ; where is your seat ?
你個書位 (or 書檯, or 檯) 呢, 你嘅椅呢。
17. I do not belong to this school, I have only come to visit—to see the teacher.
我唔係做學生嘅 我不過嚟坐吓吓, 嚟見吓個教館先生啫。
18. Oh! probably you are a student. Have you passed any examinations yet ?
啊, 你係讀書人啫, 考過試唔會呢。
19. I have gone up several times, but have not graduated ; my brother has taken his M.A.
考過兩三勻, 未曾入, 我大佬已經中舉咯。
20. When does this class say its lessons ?
呢班幾時念書呢。
21. We Chinese don't do that way ; when a boy knows his lesson he comes up and repeats it, the whole class does not come up at once.
我地唐人唔係噉嘅, 一個讀熟, 就一個嚟背, 唔係成班一齊上嚟念嘅。
22. If he does not know it, what then ?
或唔識呢, 點呢。
23. He has to go back to his place and learn it well, if he is lazy he is beaten.
要翻去位讀熟咯, 若係懶惰就打佢咯。
24. These are reading the Four Books, and those the Five Classics.
呢啲讀四書, 嗰啲讀五經。
25. It would be well to hang up two more maps in this school of yours.
你呢間書館 掛多兩幅地理圖都好嘞。
26. How many have commenced to write essays ?
有幾多個開筆作文章嘅呢。
27. A number of the scholars can construct antithetical sentences I suppose.
有好多學生噉對對嘅。
28. Bring ink, penholder, and pen nibs. I have brought them.
樽墨水, 筆竿, 筆嘴嚟喇, 拈嚟咯。
29. Has the Government Inspector of Schools been to see this school ?
皇家書館嘅監督有嚟睇過呢間館冇呢。
30. He has ; he has been several times. He comes every now and then.
有, 嚟過好幾勻咯, 耐不耐都嚟嘅。
31. How many names are there on the roll ?
日記紙有幾多人名呢。
32. There are sixty odd ; two or three are absent on sick leave.
有六十幾個, 有兩三個因有病告假。

LESSON XV.—Educational.—(Continued).

13. ʘNgo tuk₂ shap₂ ʘkéi ʘnín ʘshü lok₂ .
 14. ʘKòm ʘnéi tsaú₂ hai₂ ʘhò ʘyaú hok₂-man₂ ke₂ lok₂ .
 15. ʘM hai₂, ʘngo ʘm ʘkòm wá₂ tsz₂-ʘkéi ʘhò ʘyaú hok₂-man₂ ke₂ .
 16. ʘNéi ko₂ ʘshü-wai₂* (or ʘshü-t'oi*, or ʘto'i*) ʘni; ʘnéi-ke₂ ʘyi ʘni?#
 17. ʘNgo ʘm hai₂-tsò₂ hok₂-sháng† (or short a) ʘá, ʘngo pat₂-kwo₂ ʘlai ʘts'o ʘhá che, ʘlai kín₂ ʘhá ko₂ káu₂-ʘkwún ʘSín-Sháng (or ʘSeng†) che.
 18. O! ʘnéi hai₂ tuk₂-shü-yan kwá₂ ʘHáu kwo₂ shí₂ ʘm-ʘts'ang ʘni?#
 19. ʘHáu kwo₂ ʘlóng ʘsám wan, méi₂-ʘts'ang yap₂; ʘngo tái₂-ʘlò ʘyi-ʘking chung₂* ʘkòu lok₂
 20. ʘNi pan ʘkéi-shi* ním₂-ʘshü ʘni?#
 21. ʘNgo-téi₂ ʘT'ong-ʘyan ʘm hai₂ ʘkòm ke₂, yat₂ ko₂ tuk₂-shuk₂, tsaú₂ yat₂ ko₂ ʘlai pú₂, ʘm hai₂ ʘsheng† ʘpán yat₂ ʘts'ai* ʘshóng ʘlai ním₂ ke₂
 22. Wák₂ ʘm shik₂ ʘni, ʘtím ʘni?#
 23. Yú₂ ʘfán höü wai₂* tuk₂ shuk₂ lok₂, yök₂ hai₂ ʘlán-to₂ tsaú₂ ʘtá ʘk'òu lok₂ .
 24. ʘNi-ti tuk₂ Sz₂ ʘShü; ʘko-ti tuk₂ ʘNg-King.
 25. ʘNéi ʘni ʘkán ʘshü-ʘkwún kwá₂ to ʘlóng fuk₂ téi₂ ʘléi-t'ò tò ʘhò á.²
 26. ʘYaú ʘkéi to ko₂ ʘhoi pat₂, tsok₂ ʘman-chöng ke₂ ʘni?#
 27. ʘYaú ʘhò to hok₂-sháng† (or short a) ʘwúí tóu₂ tóu₂* kwá₂ .
 28. ʘNing mak₂-shöü, pat₂-kon, pat₂-tsöü ʘlai ʘlá.² ʘNím ʘlai* lok₂ .
 29. ʘWong-ʘKá shü-ʘkwún-ke₂ ʘKám-tuk₂, ʘyaú ʘlai ʘt'ai kwo₂ ʘni kán ʘkwún ʘmó ʘni?#
 30. ʘYaú, ʘlai kwo₂ ʘhò ʘkéi ʘwan lok₂, noi₂-pat₂-noi₂* tò ʘlai ke₂. [ʘni?#
 31. Yat₂-kéi₂-ʘchi ʘyaú ʘkéi to ʘyan ʘmeng*
 32. ʘYaú luk₂-shap₂ ʘkéi ko₂; ʘyaú ʘlóng ʘsám ko₂ ʘyan ʘyaú peng₂† kò₂ ká₂ .
- I read ten odd years books.³²
 Then you even are very-much possessed of learning.^{15 32}
 Not am, I not dare say myself very-much possessed-of learning.¹⁵
 Your [C.] desk (or table), eh; ⁵³ your seat, eh? ⁵³
 I not am school-boy,¹ I only come sit a-little while only,⁷ come see a-bit that teach-school gentleman (or contracted form) only.⁸
 Oh! you are read-book-man probably.¹⁸ Examined passed not-yet, eh? ⁵³
 Examinations over two three times, not yet entered; my elder-brother already passed M.A.³²
 This class what-time say-lesson, eh? ⁵³
 We Chinese not are so,¹⁵ one [C.] learned-thoroughly then one [C.] comes back-it, (i. e., says his lesson with his back to the teacher: so that he cannot see the book the teacher holds) not is whole class one together up come say.¹⁵
 If not know, eh, how then? ⁵³
 Must back go seat read thoroughly,³² if is lazy then beat him.³²
 These learning Four Books; those learning Five Classics.
 You this [C.] school hang more two [C.] maps also good.¹
 Have how many [C.] start (with) pens compose essays,¹⁵ eh? ⁵³
 Have great many scholars can make antitheses, I-suppose.¹⁸
 Bring ink, pen-holder, pen-nib come.²¹ Brought come.³²
 Government Schools' Inspector have come look over this [C.] school, not, eh? ⁵³
 Have come over good few times,³² now-and-then also come.¹⁵
 Roll have how many persons' names, eh? ⁵³
 Have sixty odd [C.]. Have two three [C.] because have sickness report leave.

**Directions for the Rendering of English Grammatical Forms
and Idioms in Chinese and vice versa.**

CAUTION.—The following directions and notes refer only to the Cantonese colloquial, though in many instances it will be found that the forms of expression and construction are equally applicable to both the vernacular and book-language.

I. Chinese being to a great extent a monosyllabic language, there is no change in the word itself such as takes place in English and many other languages by declension and conjugation. The following pages will shew how such forms are to be expressed in Chinese.

II. It is scarcely too much to say that position is everything in a Chinese sentence: it takes the place in a great measure that declensions and conjugations do in Western languages, and often shows to what part of speech the word belongs.

NOUNS.

NUMBER.

III. There is no difference, as a general rule, between the Singular and Plural of Nouns, as:—

人 ζ yan, *man*. 人 ζ yan, *men*.

IV. The Plural is understood from the sense, as:—

人噲講說話 ζ yan ζ wúí ζ kong shüt wá², *men can speak*.

雀噲飛 tsök ζ wúí ζ féi, *birds can fly*.

Note.—This is not a very trustworthy test, as the above sentences might be rendered in the Singular in English.

Caution.—When speaking in Chinese do not attempt to render English Plurals in such a manner in Chinese as to show that they refer to more than one, unless particular attention is to be drawn towards the fact that more than one is spoken of, or unless No. V. is applicable.

V. The Plural is shewn to be meant in Chinese (and must be expressed in English) by the qualifying words, where such words occur, or by the general context, as:—

個啲人 $\text{ko}' \text{ti} \zeta$ yan, *those men*.

日日有幾個人嚟 $\text{yat}_2 \text{yat}_2 \zeta$ yaú ζ kéi $\text{ko}' \zeta$ yan ζ lai, *several men come every day*.

NUMBER.

VI. The sign of the Plural, 哋 $téi^2$, is often added to the word man, 人 ζyan ; but such a combination is not always best rendered by 'men;' but may be put into English in various ways, as :—

唔係我做嘅, 人哋做嘅 $\zeta m hai^2 \zeta ngo tsò^2 ke^3, \zeta yan-téi^2 tsò^2 ke^3$, *it was not I that did it; it was some one else.*

人哋係啲講 $\zeta yan-téi^2 hai^2 \zeta kòm \zeta kong$, *people say so.*

人哋講 $\zeta yan-téi^2 \zeta kong$, *it is said—on dit.*

人哋話我人子係乜誰呢 $\zeta Yan-téi^2 wá^2 \zeta ngo, \zeta yan \zeta tsz hai^2 mat, \zeta shöü^* \zeta ni$? *Whom do men say that I, the son of man, am?*

Note.—人 ζyan alone is also used in this sense, as :—

人話係啲 $\zeta yan wá^2 hai^2 \zeta kòm$, *it is said to be so (i.e., men say it is so).*

VII. The Plural is sometimes formed by the reduplication of the Noun, as :—

人人知咯 $\zeta yan \zeta yan \zeta chí lok$, *all men know.*

Note 1.—This repetition of the Noun shows, as above, that the whole of the class for which the Noun is a name—in its entirety, or the whole of the portion which is then the subject of thought or conversation is referred to.

Note 2.—Such a form may often be equally well, or better, rendered into English as follows :—

人人都知 $\zeta yan \zeta yan \zeta tò chí$, *every one knows it.*

人人都做嘅, 唔使怕吓 $\zeta yan-\zeta yan \zeta tò tsò^2 ke^3, \zeta m \zeta shái p'á^2 á$, *everybody does it, you need not be afraid.*

VIII. Sometimes a collective and exhaustive phrase is used to express what in English would oftener be expressed by a simple Plural and Adjective, as :—

所有咁多人嚟齊啲 $\zeta sho \zeta yaú kòm^3 \zeta tò \zeta yan \zeta láí \zeta ts'ai sái^2$, *all the men came.* (As many men as there were all came without an exception).

人呢, 有咁多去咁多 $\zeta yan \zeta ni, \zeta yaú kòm^3 \zeta tò hōü^3 kòm^3 \zeta tò$, *all the men went.* (Of the men, as many as there were, went).

IX. Very often a Numeral is added to the Noun (or Pronoun), owing to the necessary ambiguity when no Plural is otherwise expressed, when in English the simple Plural would be sufficient without any such device, as :—

佢六個嚟 $\zeta k'öü luk ko^3 \zeta láí$, *they six came.*

Remark.—佢 may equally well mean *he, she or it.*

Note.—等 $\zeta tang$ is given in some books as a sign of the Plural. It is of the book language and is not often used as an affix to the Noun (or Pronoun) in everyday conversation.

CASE.

X. Strictly speaking there is no case in Chinese. See No. I.

XI. There is then no means of distinguishing whether a Noun (or Pronoun) in Chinese is to be rendered in English by the Nominative, or Objective, or other Cases (for Possessive Case see No. XV, XVI, XVII, and XVIII) except by its position, or the obvious meaning, sometimes shewn by Prepositions, etc., as:—

我俾 ^{ngo} ^{péi}, *I give.*

俾我 ^{péi} ^{ngo}, *give me*

俾過我 ^{péi kwo} ^{ngo}, *give (it) to me.*

Remark.—The position of 我 ^{ngo} shows whether it is *I*, or *me*, the same word being used in Chinese for both.

佢話我 ^{k'öü wá} ^{ngo} (*or wá**), *he scolded (or told) me.*

Note.—佢話我 ^{k'öü wá} ^{ngo}, may mean, *he scolded me*, or *he said to me*; but in the latter case there is often another word added to amplify the meaning, as:—佢話我知 ^{k'öü wá} ^{ngo} _{chí}, or 佢話我聽 ^{k'öü wá} ^{ngo} _{t'engt}, *he told me.*

XII. The position of the Subject or Object with regard to the Verb may be stated generally to be the same as in an English sentence. See No. XIV though.

XIII. When two Verbs are used in Chinese to express what in English is shewn by one Verb, the Objective or Dative is placed between the two Verbs, as:—

佢話我聽 ^{k'öü wá} ^{ngo} _{t'engt}, *he told me.*

佢打發我去 ^{k'öü tá fá} ^{ngo höü}, *he sent me.*

Remark.—The meaning of the above and similar phrases will be better got at by paraphrasing them, as:—

佢話我知 ^{k'öü wá} ^{ngo} _{chí}, *he told me, i.e., he spoke to me about it in such a way that I acquired a knowledge of it, or more simply, he told me so that I knew about it, or, he informed me about it.*

XIV. When particular attention is to be drawn to the Object in the sentence, then it and its qualifying words take precedence of all other words in the sentence, as:—

個啲生意你做有幾耐呢 ^{ko} _{ti} _{sháng-yí}, ^{néi tsò} _{yaú}
^{kéi noi} _{ni}? *How long have you carried on that business?*

個啲屋我賣咗咯 ^{ko} _{ti uk}, ^{ngo máí} _{cho lok}, *I have sold those houses.*

CASE.

XV. The Possessive Case may be, and is often, expressed by the addition of 嘅 *ke'* to the Noun (or Pronoun), as:—

人嘅 ζ yan *ke'*, *man's*.

人哋嘅 ζ yan-téi²-*ke'*, *men's*.

我嘅 ζ ngo-*ke'*, *mine*

XVI. 嘅 *ke'* is often understood and not expressed at all, as:—

我屋 ζ ngo uk, *my house*.

XVII. A Personal Pronoun preceding a Noun may be in the Possessive case, or in apposition to the Noun which follows it, as:—

我哋生意中人曉啖 ζ ngo téi² ζ sháng-yí² ζ chung ζ yan 'híu ζ e?

We business men understand it, don't we?

我事頭 ζ ngo sz²- ζ t'au*, means *my master*.

Note.—In the first case the context shows it must be in apposition; in the second example the meaning is quite plain in Chinese.

XVIII. The word 之 ζ chi is even used with certain words to mark the Possessive though essentially a book word; this occurs but seldom in the purest colloquial.

GENDER.

XIX. Many Nouns in Chinese may be used with equal appropriateness as names for males or females, or for both combined. They are used with equal correctness for either, or for both males and females when there is no necessity to draw a distinction, or when the sex is known to the hearer. The context, or sense, will generally show whether a Masculine, or Feminine word, or one common to both Genders is to be used to convey the meaning of the Chinese word into English.

Such Chinese nouns are rendered Masculine or Feminine when it is desirable from a Chinese point of view to point out the difference.

有幾多人呢 ζ Yáú ζ kéi to ζ yan ζ ni? *How many men are there? or How many persons are there?*

佢老婆係西洋人 ζ kōu ζ lò- ζ p'ò hai² ζ Sai- ζ yōng- ζ yan, *his wife is a Portuguese (i.e., Western Ocean person).*

男女總共有幾多人呢 ζ Nám ζ nōū 'tsung kung² ζ Yáú ζ kéi to ζ yan ζ ni? *How many persons, male and female, are there altogether?*

XX. The Genders are distinguished by prefixing the words 男 ζ nám, *male*, and 女 ζ nōū, *female*, respectively to the noun when it refers to the human species, as:—

男人 ζ nám- ζ yan*, *man*

男仔 ζ nám- ζ tsai, *boy*.

女人 ζ nōū- ζ yan*, *woman*.

女仔 ζ nōū- ζ tsai, *girl*.

GENDER.

XXI. The Genders are also distinguished by affixing 公 kung and 婆 p'ò* respectively for males and females, as:—

伯爺公 pák - ye* kung, an old man, a greybeard.

伯爺婆 pák - ye* p'ò,* an old woman, an old wife.

媒人公 múi-yan kung, a male go-between.

媒人婆 múi-yan p'ò,* a female go-between.

主人公 chü-yan kung, a master

主人婆 chü-yan p'ò, a mistress

事頭公 sz²-t'áu kung, a master.

事頭婆 sz²-t'áu p'ò, a mistress.

屋主 uk - chü, a landlord

屋主婆 uk - chü p'ò, a landlady.

Note.—伯爺 pák - ye,* alone is Masculine and not common to both Genders.

事頭 sz²-t'áu* alone is more generally Masculine, though applicable to both males and females.

屋主公 uk - chü kung is allowable, but seldom used. 屋主 uk - chü alone is Masculine and Feminine.

XXII. 佬 l'ò and 婆 p'ò are used in the same way as 公 kung and 婆 p'ò, as:—

蛋家佬 tán²-ká l'ò, a boatman.

蛋家婆 tán²-ká p'ò (or p'ò*), a boatwoman.

XXIII. The Genders are distinguished by the use of 公 kung, or 牯 kwú for the Masculine and 𪗇 ná for the Feminine for animals and birds, as:—

鷄 kaí, a fowl; 鷄公 kái-kung, a cock; 鷄𪗇 kaí-ná, a hen.

狗 kaú, a dog; 狗公 kaú-kung, or 狗牯 kaú-kwú, a male dog; 狗𪗇 kaú-ná, a bitch.

馬 má, a horse; 馬牯 má-kwú, a stallion (馬公 má-kung is not used);

馬𪗇 má-ná, a mare.

牛 ngaú, an ox, or cow; 牛牯 ngaú-kwú, or 牛公 ngaú-kung, a bull;

牛𪗇 ngaú-ná, a cow.

Note.—𪗇 ná is even applied to women when spoken of together with their children, as:—

兩仔𪗇 l'óng tsai ná,* mother and child.

GENDER.

三仔𪗇 sám² tsai² ná,* *mother and two children.*

The word 仔 tsai² is common to both genders here.

The Masculine for 𪗇 ná used in such a manner is 爺 ye, as:—

兩仔爺 löng² tsai² ye (or ye), *father and son.*

三仔爺 sám² tsai² ye (or ye), *father and two sons.*

伯爺 pák² ye*, and 老𪗇 lö² ná are used for father and mother; the latter is rather vulgar.

Remark.—It is remarkable, that with all the Chinese reverence for age and the superiority of those who are older over those who are younger, that in two or three Colloquial idiomatic phrases in common use the younger and inferior is named first before the elder and superior. Those given above for father and son, etc., and mother and child, etc., are two of them. Besides those there is 兩孀姆 löng² sham² mò, *two sisters-in-law*, (two brothers' wives are thus styled), 兩弟兄 löng² tai² hing, *two brothers.*

Other words are sometimes given as expressing Gender; but the beginner will find that they are but seldom used in *Colloquial*, and that the above are quite sufficient for all practical purposes, as far as the vernacular is concerned.

XXIV. 仔 tsai² used by itself is Masculine, as:—

係我仔 hai² ngo² tsai², *it is my son.*

女 nōü is the Feminine, as:—

我有女 ngo² mò nōü,* *I have no daughters.*

In combination the compound word of which 仔 tsai² is a part is common to both Genders, if it refers to living objects (see Note), as:—

細佻仔 sai² man² tsai², *a child.*

豬仔 chü² tsai², *a little pig.*

狗仔 kau² tsai², *a puppy.*

Exceptions:— 男仔 nám² tsai², *a boy*, Masculine.

女仔 nōü² tsai², *a girl*, Feminine.

事仔 sz² tsai², *a "boy" (servant)* Masculine.

GENDER.

Note.—仔 ^{ㄗㄞˊ}tsai when used as a diminutive with Nouns whether they apply to objects without sex, or living beings, has no effect on the Gender of the Noun, as:—

檯仔 ^{ㄊㄞˊ}t'oi* ^{ㄗㄞˊ}tsai, a small table.

部仔 ^{ㄆㄛˊ}pò* ^{ㄗㄞˊ}tsai, a puss book, or small manuscript book.

艇仔 ^{ㄊㄥˊ}t'eng† ^{ㄗㄞˊ}tsai, a small boat.

亞臊仔 ^{ㄚˊ}sò- ^{ㄗㄞˊ}tsai, a baby.

XXV. It will be seen from the above that Gender is not generally either inherent to, or a necessary condition of a Chinese word. It is made use of to prevent confusion, and is often not used even where to our ears it seems as if confusion were already worse confounded without its use.

Remark—As a rule abstain from the use of sex-denoting words, when others will do equally well

POINTS OF THE COMPASS.

XXVI. Notice that in Chinese the names of the eight principal points of the compass are reversed in their order from what they are in English:—

1st.—As to the order of naming the four cardinal points, instead of saying North, South, East, West, they say 東西南北 ^{ㄊㄨㄥ}Tung ^{ㄗㄞˊ}Sai ^{ㄋㄚˊ}Nám Pak, *East, West, South, North*.

2nd.—The order of the component parts of the names of the other principal points of the compass, the names of which are compounded of the names of the four cardinal points, is reversed in Chinese, as:—

<i>Chinese.</i>	<i>English.</i>	<i>Chinese.</i>	<i>English.</i>
東北 ^{ㄊㄨㄥ} Tung-Pak,	<i>North-East.</i>	東南 ^{ㄊㄨㄥ} Tung- ^{ㄋㄚˊ} Nám	<i>South-East.</i>
西北 ^{ㄗㄞˊ} Sai-Pak,	<i>North-West.</i>	西南 ^{ㄗㄞˊ} Sai- ^{ㄋㄚˊ} Nám	<i>South-West.</i>

RELATIONSHIPS.

XXVII. The word denoting relation is placed after the name of the individual. When names of relationship are used in connection with the name of the individual to whom this relationship belongs, or on whom it is bestowed, the name of the individual comes first and is followed by the name of the relationship, contrary to the practice in English, as:—

亞三叔 ^{ㄚˊ}Á ^{ㄗㄞˊ}Sám shuk, *Uncle Á Sám.*

GENDER.

Note.—It is a common practice amongst the Chinese:—1st, to give a title of relationship to those with whom they are acquainted; 2nd, to those to whom they wish to be polite, though perfect strangers to them even to the extent of never having set eyes on them before. The title of relationship thus bestowed on an individual, to whom the speaker is not in any way related, depends upon the age of the person addressed and, of course, the sex. The large terminology, which the Chinese possess for indicating the different shades of relationship, lends itself readily to all the gradations of respect considered necessary in thus addressing strangers and adopting them for the moment as relations. If the stranger looks older than was at first sight supposed and a favour is being asked, to which it may be thought a ready response is not likely from appearances to be given, a more respectful degree of relationship can readily be substituted for the one originally bestowed on the spur of the moment without sufficient thought. Do not therefore suppose that when a Chinese speaks of Uncle and Sister-in-law So and So that these people are his relations.

Remark.—To those who have been in the United States the analogy of this custom to that prevalent in the Southern States of addressing elderly negroes and negresses as Uncles and Aunts will be apparent.

TITLES OF RESPECT.

(See Appendix for Modes of addressing Relations.)

XXVIII. 先生 ζ $\text{sín-sháng}^{\dagger}$, literally, *elder born*, but which is applied to teachers, is also used in the same way that *Monsieur* and *Herr* are in French and German respectively. It is not confined in its use to preceptors therefore, but is often used for Mr. and also means Sir or gentleman, as:—

陳先生 ζ Ch'an ζ $\text{sín-sháng}^{\dagger}$, *Mr Ch'an*.

係呀先生 $\text{hai}^2\text{-á}'$, ζ sín ζ sháng^{\dagger} , *Yes, it is so, Sir*

有個先生嚟 $\text{'yaú kó}'$ ζ $\text{sín-sháng}^{\dagger}$ ζ laí , *a gentleman (or teacher) came*.

個先生係噉吩咐做 ko' ζ $\text{sín-sháng}^{\dagger}$ hai^2 $\text{'kóm fan fú}'$ ζ laí
 tsò^2 , *the gentleman directed it to be so done*.

Note.—The feminine of 先生 ζ $\text{sín-sháng}^{\dagger}$ is 師奶 ζ sz náí .

Remark.—The Boys in foreign houses in Hongkong are styled 先生 ζ sín-sháng .

XXIX. Notice that titles in Chinese come after the name of the person, as:—

陳大人 ζ Ch'an Tái^2 - ζ yan , *His Excellency Ch'an*

TITLES OF RESPECT.

XXX. Notice that in Chinese the surname, as in our directories, precedes the other names which an individual bears, as:—

林亞有 ζ Lam Á' ζ Yáu

Note.—The 亞 Á' is not really a part of the name. The surname and name in the example if given alone would be 林有 ζ Lam ζ Yáu, but this particle 亞 Á' is often prefixed to a Chinese individual name (they can scarcely be called Christian names), or what the Americans call a given name, *i.e.*, not one inherited as the surname is. This happens when the name consists of only one syllable.

XXXI. Amongst phrases expressive of quantity occur such as 大半, $tái^2$ pún', 小半, ζ sú pún', which mean two divisions of any thing, one being rather more than the half, and the other rather less.

ARTICLES.

XXXII. There are no Articles in Chinese.

XXXIII. — yat, is often used before a Noun where in English the Indefinite Article is used, and 個 ko', *that*, where the Definite Article would be employed in English, as:—

一個人 yat, ko' ζ yan, a [C.] man.

個人 ko' ζ yan, *the man*.

Note.—When the Numeral Adjective is thus used it must always be accompanied by the appropriate Classifier for the Noun, as above.

XXXIV. But the words which may take the place of the Article in English are often omitted, as:—

成日 ζ sheng† yat₂, *the whole day*.

As in French no Article is used in Chinese before the word *half*, as:—

(一) 斤半 (yat, ζ) kan pun', *a catty and a half*.

Remark.—The — yat, which might be thought to take the place of the Article is not often used in this connection unless particular attention is to be called to the *one*.

XXXV. The use of the English Definite Article *the* before an Adjective to express a class of persons, as *the virtuous*, is expressed in Chinese by 類 löü² following the Adjective.

CLASSIFIERS.

XXXVI. A Chinese does not say, as we do in English, a board, a ship, a man, etc., but he generally uses some word, such, for instance, as piece, just as we generally speak of a pair of trousers, a brace of snipe, a set of instruments, etc. Only, this is not analogous; for the Chinese use partitive nouns as well, and Classifiers are something outside our Western experience.

CLASSIFIERS.

XXXVII. These words have been termed Classifiers, as certain ones are used for certain classes of objects and they cannot be used for others and *vice versa*. They have been described as constituting a secondary class of Nouns.

XXXVIII. They are largely used in the Chinese language, more especially is this the case in the colloquial. The Cantonese colloquial has its full share of them. Every Noun has its appropriate one or more. No confusion must take place in their use. Mistakes in the use of these Classifiers may insult a Chinese, as for instance to speak of a man as 一隻人 *yat, chek, yan* instead of 一個人 *yat, ko', yan*, 隻 *chek* being only applied in pure *Cantonese* to animals, birds, and certain inanimate objects, etc., though in the Hakka Dialect the former mode of expression is quite correct. The learner must therefore pay the greatest attention to these important words, of which an alphabetical list of those in colloquial use is given below with examples of the way in which they are used.

XXXIX. Genuine Classifiers are those which are merely distinctive, or descriptive to a more or less degree of quality, but which have no numerical, or quantitative meaning attached to them. These distinctions are in many cases to the English ear so apparently arbitrary and subtle as to defy translation.

Remark.—The pidgin English word '*piece*' used before a Noun, as:—*one piece man* is the rough attempt at what cannot be translated.

Remark.—Many words which are constantly used in Combination with Nouns have had the conventional term of Classifiers applied to them by foreigners, though being merely either simple Nouns, or Nouns of Multitude. They have thus been grouped together with the Genuine Classifiers, the latter being 'words which have no analogous terms in our own language' to represent them. The designation, thus given to a number of Nouns simply used in a partitive sense has been a misnomer, and is at the same time misleading, as the distinctive character and beauties of the use of Genuine Classifiers have thus been lost sight of.

XL. The Classifier comes immediately before the Noun, the Numeral preceding it, as:—

一個人 *yat, ko', yan*, a [C.] *man*.

Note.—This rule applied to the cases where a Noun is only accompanied by a Numeral and therefore by the Classifier also.

XLI. The Classifier is used occasionally after the Noun. It is used after the Noun in enumerating articles as in a list, or catalogue, or when particular attention is to be drawn towards the number, but this is more the case in the book language. It is not every Classifier that can thus come

CLASSIFIERS.

after its Noun, when used alone with its Noun. 個 ko^3 , for instance, cannot be used after 人 ζyan without a Numeral, but 隻 $chek_0$ can be used after 船 $\zeta shün$, as:—

睇吓船隻有幾多個 $\zeta t'ai^3 \zeta há \zeta shün \zeta chok_0 \zeta yaú \zeta k'ei_0 \zeta to \zeta ko^3$, see how many boats (or vessels) there are. This sentence would, however, be generally used as a subordinate one in a compound sentence and not used alone as a simple question. The more natural form would be, 睇吓有幾多隻船喺處 $\zeta t'ai^3 \zeta há \zeta yaú \zeta k'ei_0 \zeta to \zeta chok_0 \zeta shün \zeta hai \zeta shü^3$, see how many boats (or vessels) there are here, or 睇吓有幾多船隻喺處 $\zeta t'ai^3 \zeta há \zeta yaú \zeta k'ei_0 \zeta to \zeta shün \zeta chok_0 \zeta hai \zeta shü^3$

Note.—個 ko^3 can be used after 人 ζyan when a Numeral comes between them, as:—人有三個 $\zeta yan, (\zeta yaú) \zeta sám \zeta ko^3$ of men, there were three.

XLII. A more common use of the Classifier after the Noun is when it is accompanied by a Numeral in which case any Classifier may follow its Noun, when particular emphasis is to be given to the Noun. It is then brought out with more distinctness than when rapidly said with the words in their common order. When so said it is well to make a momentary pause after the Noun, which would be represented in English by a comma, as:—

人, 三個 $\zeta yan, \zeta sám \zeta ko^3$, three men, or of men, there were three, or as to men, there were three of them.

Note 1.—When the Classifier is used after the Noun it does not appear before the Noun as well.

Note 2.—When a Classifier is used after a Noun whether it forms in this connection a Compound Noun, or is still simply a Noun and its Classifier, it sometimes happens, in order to enumerate the number, a Numeral and a Classifier again require to be employed; in such a case the same Classifier is never employed again, as:—

案件一宗 $on^3 \zeta k'ín^2, yat_3 \zeta tsung$, one case at law.

船位一個 $\zeta shün \zeta wai^5, yat_3 \zeta ko^3$, one seat on board a boat, (your place on board a boat, or ship that your passage entitles you to).

It is also to be noted that if the order were to be reversed different Classifiers would require to be employed, as:—

一宗案件 $yat_3 \zeta tsung \zeta on^3 \zeta k'ín^2$, and 一個船位 $yat_3 \zeta ko^3 \zeta shün \zeta wai^5$ *

CLASSIFIERS.

XLIII. If an Adjective is used with a Noun accompanied by a Classifier and Numeral, the Adjective is placed between the Classifier and the Noun, as:—

一隻大船 yat, chek tái² ㄘ shün, a [C.] large ship.

XLIV. Adjectives and the Adverbs which qualify them, when unaccompanied by Numerals, precede the Classifier, as:—

大個人 tái² ko³ ㄘ yan, a large man, or an adult.

好長條街 hò ㄘ ch'öng tái² ú² ㄘ kái, a very long street.

XLV. When a Demonstrative Adjective Pronoun is used, as well as an Adjective, the former precedes the Classifier and the Adjective or Adjectives immediately precede the Noun (see Note to XLVI.), as:—

個張長椅 ko³ ㄘ chöng ㄘ ch'öng 'yí, that [C.] long chair.

呢部大紅書 ni pò² tái² ㄘ hung ㄘ shü, this [C.] large red book.

XLVI. When two Adjectives are used without any Numeral to qualify the Noun, the Classifier may come between the two, as:—

大張長椅 tái² ㄘ chöng ㄘ ch'öng 'yí, a [C.] large, long chair.

咁細件青色衫 'ko sai' kín² ㄘ ts'eng† shik, ㄘ shám, that small, [C.] blue-coloured jacket.

Note.—It will be seen from the last example that XLV. has exceptions.

XLVII. But it is often better to put the Adjectives together, especially when a Demonstrative Adjective Pronoun is used, as:—

個件細青色衫 ko³ kín² sai², ㄘ ts'eng† shik, ㄘ shám, that [C.] small, dark-blue jacket.

XLVIII. When a Numeral is used the Classifier either takes the first position after the Numeral, the Adjective then following it and preceding the Noun, or the Classifier comes after Numeral and Adjective—(see XLIX.) as:—

一間大屋 yat, ㄘ kán tái² uk, a large house.

一大間屋 yat, tái² ㄘ kán uk, a large house.

XLIX. When, however, the Adjective expresses Nationality it invariably immediately precedes the Noun and follows the Classifier, whether a Numeral Adjective appears in the sentence or not, as:—

一個英國人 yat, ko³ ㄘ Yíng-kwok ㄘ yan, an [C.] Englishman.

咁個唐人 'ko ko' ㄘ T'ong-ㄘ yan, that [C.] Chinese.

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L. The Demonstrative Adjective Pronoun and Classifier are often used together before a noun, the commonest combinations of the two being 呢個 ζ ni ko' and 嗰個 'ko ko'.

Note 1.—Some Dictionaries give these two forms as *this* and *that*, which however, is incorrect. The 呢 ζ ni represents the English 'this,' 個 ko' cannot be translated, unfortunately, according to our ideas. 呢 ζ ni cannot always be used alone, but must often be accompanied by a Classifier. 個 ko' is a Classifier and, being one of the commonest in use, has been supposed by Europeans to be a part of the word *this*, or *that*, as the case may be. That this opinion is erroneous and the view here enunciated is correct, the change of classifiers before the different classes of Nouns will show, for this change is still carried out when they are used with 呢 ζ ni and 個 ko', and the use of 呢 ζ ni and 個 ko' alone before a certain class of Nouns also proves it, as:—呢回 ζ ni ζ wúí, *this time*, 個時 ko' ζ shí, *that time*.

Note 2.—呢 ζ ni and 個 ko' are used alone before Nouns of time and place, as above, without the need of any Classifier. 個 ko' can be used alone oftener than 呢 ζ ni, as:—個人 ko' ζ yan, *that man*. It is often best rendered by *the* in English.

Note 3.—When more emphasis or rather more distinctness in pointing out the particular object meant is required the 個 ko' is repeated, as, however, the reduplication of 個 ko', *i.e.*, 個個 ko' ko' is used to mean *every, each one, or all*, to prevent mistakes the former of the two, when one is to be a Demonstrative Adjective Pronoun and the other a Classifier, is put into an upper rising tone as 嗰個 'ko ko' and consequently written in a slightly different form to indicate that it is a colloquial word. Note the difference between the two, as:—

個個嘅處咯 ko' ko' 'hai shü' lok_o. *all are (every one, or each one, is) here.*

嗰個(人)嘅處咯 'ko ko' ζ yan 'hai shü' lok_o, *that [C.] man is here.*

Remark.—It will be well for the learner to bear the above remarks in mind, or else he will commit many egregious errors. For example it will be quite correct when asked, 'Who did this?' to reply 呢個人 ζ ni ko' ζ yan or 呢個 ζ ni ko' simply; for 個 ko' is a Classifier that can be used with 人 ζ yan; but it would be incorrect to say in answer to, 'Which piece of thread did you drop?' to say 呢個 ζ ni ko'; for 個 ko' is not the proper Classifier for thread, 條 ζ 'tíu must be used in this case.

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LI. The Classifier must be used with 呢 ζ ni, but 個 ko' can be used alone, as:—

呢間屋, ζ ni ζ kán uk, *this [C.] house.*

個屋, ko' uk, *that house.*

Exception.—呢 ζ ni (as well as 個 ko') is used alone before common Nouns of Place and Time.

LII. When the Demonstrative and Classifier are thus combined it often happens that the Classifier is dropped in the Plural, 啲 ti^* , the Plural addition to 呢 ζ ni taking its place, as:—

呢隻船, ζ ni chek shün , *this [C.] ship.*

呢啲船, ζ ni- ti^* shün , *these ships.*

啲畚樹, ko p'ò shü², *that [C.] tree.*

啲啲樹, ko ti^* shü², *those trees.*

LIII. If, however, the Classifier is retained in the Plural, it is then necessary that it should either be preceded by a Numeral, or that the word 幾 kéi , *several*, should be used between the Demonstrative and the Noun, as:—

呢幾隻狗, ζ ni kéi chek kaú , *these several [C.] dogs.*

三十部書, sám -shap pò^2 shü , *thirty [C.] books.*

LIV. A Classifier may be used alone without its Noun. This is the case when the Noun has been already used in the sentence or in a preceding sentence. Or even if the context shows plainly who or what is spoken of, then the Classifier may be used instead of the Noun, in which case it is best rendered in English by *one*. The Noun may then be dropped and its place taken by its appropriate Classifier, the Classifier being used in this way as in English we might use an Adjective substantively, or a Numeral Adjective without its Noun, or a Personal Pronoun, or the Indefinite Pronoun *one*, as:—

個隻船好大隻, ko' chek shün 'hò tái² chek, *the [C.] vessel was a very large one [C.].*

有幾多人嚟, 有三個嚟, 'Yáú kéi to^* yan laí ? 'Yáú sám ko' laí . *How many men came? There were three [C.] came.*

有一個叫做陳亞日, 'yáú yat, ko' kíú' tsò² Ch'an Á Yat, *there is one [C.] called Ch'an Á Yat*

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LV. The Classifier is often used where in English the Indefinite Article would appear, as:—

三個銀錢個月, ζ sám ko' ζ ngan ζ ts'in* ko' yüt₂, *three dollars a month.*

Remark.—The Rules given above are equally applicable to the Genuine Classifiers as well as to other words such as 'pair,' etc., commonly miscalled Classifiers when used in Chinese.

LVI. List of Classifiers and other words used before nouns.

1. 'Chán 盞 is applied to lamps, etc., as:—

一盞燈, yat, ζ chán ζ tang, or tang, a [C.] lamp.

一盞火, yat, ζ chán ζ fo, a [C.] lighted lamp.

Note.—The Classifier 盞 ζ chán after 燈 ζ tang, lamp, i.e., used in combination with it, as:—燈盞 ζ tang- ζ chán, forms a Compound Noun. It is the name given to the saucer-like portion of a Chinese lamp which holds the oil and wick.

一盞油, yat, ζ chán ζ yáú, a lamp-saucer full of oil.

2. Chek 隻 is used for boats, ships, birds, animals, the hands, the feet, plates, balls of opium, etc., etc., as:—

三隻手, ζ sám chek ζ shaú, a [C.] pilferer.

大隻船, tái' chek ζ shün, a large [C.] ship.

八隻烟坭, pát chek ζ yín* ζ nai*, eight [C.] balls of opium.

一隻本地狗, yat, chek ζ pún téi² (or téi⁵*) ζ kaú, a [C.] native dog.

Note.—The sense must be thought of in using Classifiers. 個 ko', is not appropriate with 熊人, ζ hung ζ yan, a bear, but 隻, chek.

3. 枝 ζ chí is applied to sticks, walking sticks, muskets, etc., pencils, pens, flowers, branches of trees, pieces of ginseng, cinnamon, etc., etc., forks, lamps, flags, masts, flagstuffs, candles, incense-sticks, a band or body of soldiers from two upwards, oars, etc., as:—

一枝筆, yat, ζ chí pat, ζ u [C.] pen, or [C.] pencil.

一枝花, yat, ζ chí ζ fá*, a [C.] flower.

一枝樹枝, yat, ζ chí shü² ζ chí*, ζ u [C.] branch of a tree.

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4. ㄘ Chong 椿 is used with 事情 sz² ㄘ ts'ing, *an affair, a concern*, 'where the object of the speaker is to speak specially of one matter amongst a number. It is a means of particularising.' '件 kín² is much more common with 事情 sz² ㄘ ts'ing.'

5. ㄘ Ch'ong 牀, *a bed*, is used with coverlet, mattress, and very rarely with carpet, as:—

一牀褥, yat ㄘ ch'ong yuk⁵*, *a [C.] mattress.*

6. ㄘ Ch'ong 張 though it means to spread out is not applied only to articles that we might consider to be spread out, such as sheets, table-covers, mats, documents, letters, newspapers, (where the latter are unsealed or opened out, not closed in envelopes, or wrappers, etc.) curtains, carpets, beds, tables; but also to chairs, stools, etc., as:—

一張八仙檯, yat ㄘ ch'ong pát^o sín ㄘ t'oi*, *an [C.] octagonal table.*

一張睡椅, yat ㄘ ch'ong shǒu² ㄘ yí, *an [C.] easy chair.*

打開個張新聞紙, ㄘ tá hoí ㄘ ko ㄘ ch'ong ㄘ san-ㄘ man-ㄘ chí, *open out that [C.] newspaper.*

Note.—Though by rights 張 ㄘ ch'ong is the classifier that ought to be used with 信 yet the practice is to employ 封 ㄘ fung, and it does not sound well to say ㄘ chong with the word *letter*.

7. ㄘ Ch'ong 場 is used for matters, or business, etc., as:—

一場好心, yat ㄘ ch'ong ㄘ hò-sam, *a [C.] good action.*

打一場交, ㄘ tá yat ㄘ ch'ong ㄘ káu*, *to have a [C.] fight.*

打一場官府, ㄘ tá yat ㄘ ch'ong ㄘ kwún ㄘ fú, *to take a [C.] case to Court.*

8. 炷 Chū⁷ is applied to cash, or incense sticks, games of fán-t'án, etc., as:—

一炷錢, yat ㄘ chū⁷ ㄘ ts'in*, *a pile, or heap, or lot of cash.*

一炷香, yat ㄘ chū⁷ ㄘ hōng*, *a cluster of incense sticks*

一炷攤, yat ㄘ chū⁷ ㄘ t'án*, *a game of fán-tán.*

Note.—The above are not, strictly speaking, translations of this Classifier; but only the words which would be used in place of it in English.

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9. Fái' 塊 is used with cloth, leaves of trees, or plants, mirrors, stones, wood, iron, copper, paper, etc., as:—

一塊樹葉, yat, fáí' shù² yíp₂, a [C.] leaf.

一塊木, yat, fáí' muk₂, a piece of wood.

一塊石, yat, fáí' shek₂, a piece of stone.

Note.—The second and third examples approximate to the English use.

10. Fuk, 幅 is applied to walls, pictures, maps, pieces of ground, cloth, etc., as:—

一幅田, yat, fuk, t'in, a [C.] field.

一幅字, yat, fuk, tsz², a [C.] scroll.

一幅畫, yat, fuk, wá⁵*, a [C.] picture.

11. 'Fún 欸 is applied to sections, or articles of laws, treaties, petitions, business, news, cash, cases in Court, etc., as:—

一欸事, yat, 'fún sz², a [C.] matter of business.

一欸生意, yat, 'fún sháng† yí², a [C.] business.

一欸錢, yat, 'fún ts'ín*, one kind of cash.

一欸案件, yat, 'fún on²-kín⁵*, a [C.] case (in Court).

12. 'Fung 封 is used for letters and despatches, etc., as:—

一封信, yat, 'fung sun², a [C.] letter.

一封文書, yat, 'fung man- shü, a [C.] despatch.

13. 'Há 吓 is used for sighs, and in a number of phrases where short periods of time are expressed, as:—

抖一吓氣, 't'áu yat, 'há héí', to give a [C.] gasp, or sigh.

14. 'Haú 口 is applied to small arms, to knives, swords, etc., and individuals, as:—

一口對面笑, yat, 'haú töü'-mín²-síú² or síú²*, a [C.] revolver, or pistol, etc.

一口六口連, yat, 'haú lúk₂ 'haú lín* (or lín*), a [C.] six-barrelled revolver.

拐帶人口, 'kwái tái' yan 'haú, to kidnap human beings [C.].

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- 一口人, yat₁ haú₁ yan, an [C.] individual.
 一口鐵鑊, yat₁ haú₁ t'ít₁ wok₂, an [C.] iron cooking pan.
 一口劍, yat₁ haú₁ kím₁, a [C.] sword.
 三口刀, sám₁ haú₁ tò, three [C.] knives.

15. 'Hòm 砍 is applied to cannon, gingals, etc., as:—

- 一砍大炮, yat₁ hòm₁ tái₂ p'áú₁, a [C.] cannon.
 一砍抬鎗, yat₁ hòm₁ t'oi₁ ts'óng*, a [C.] gingal, (etc.).

16. Ká' 駕 is used with fire-engines, carriages, jinrickshas, etc., as:—

- 一駕(馬)車, yat₁ ká₁ ('má) ch'e, a [C.] carriage.
 一駕水車, yat₁ ká₁ shöü₁ ch'e, a [C.] fire-engine.

17. Ká' 架 is the Classifier of screens, pictures, pier-glasses, and whatever is framed, as:—

- 一架大鏡, yat₁ ká₁ tái₂ keng₁ †, a [C.] mirror.

18. Kán 間 is applied to houses, or shops, and most buildings, rooms, monasteries, convents, temples, etc., etc., as:—

- 一間屋, yat₁ kán uk₁, a [C.] house.
 一間舖, yat₁ kán p'ò₁, a [C.] shop.
 七間房, ts'at₁ kán t'fong*, seven [C.] rooms.
 喺嗰間,廳 hai₁ ko₁ kán t'eng* †, in the [C.] sitting room.

Exception.—Do not use 間 kán before the word *pagoda*, but 座 tso².

19. Kín² 件 is used for articles of clothing, matters of business, goods, such as balls of opium, cases in Court, cushions, etc., etc., mirrors, etc., as:—

- 一件事, yat₁ kín² sz², a [C.] matter of business.
 一件衫, yat₁ kín² shám*, a [C.] jacket.
 一件案, yat₁ kín² on², a [C.] case in Court.
 一件木板, yat₁ kín² muk₂ pán, a [C.] board.

20. Ko' 個,箇,个 is used before the common names of the human species and many inanimate objects; no definite rule can be laid down as to its use. On the other hand it is absurd to say that it can be used with 'other substantives when the correct classifier is unknown.'

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一個人, yat, ko³ ɿyan, a [C.] man.

一個鐘, yat, ko³ ɿchung*, u [C.] bell.

21. 'Kün 卷 is applied to pictures, maps, plans, books, as:—

書卷, ɿshü 'kün, books.

一卷地理圖, yat, 'kün téi² ɿléi ɿt'ò, a [C.] map.

Note.—Really in usage this last sentence means an atlas and 幅 fuk, is used for map

22. 'Kwún 管 is applied to needles, pencils, fifes, flutes, flageolets, pipes, water-pipes, quills, and tubular objects, etc., as:—

一管針, yat, 'kwún ɿcham, a [C.] needle.

一管簫, yat, 'kwún ɿsíu*, a [C.] flute.

23. ɿMan 文 is used for cash and coins, etc., as:—

一文錢, yat, ɿman* ɿts'in*, a [C.] cash.

一文銀錢, yat, ɿman* ɿngan ɿts'in*, a dollar.

24. Mí² 面 is applied to gongs, looking-glasses, shields, etc., as:—

一面鑼, yat, mí² ɿlo, u [C.] gong.

一面鏡, yat, mí² keng³†, a [C.] looking-glass.

一面藤牌碟, yat, mí² ɿt'ang ɿp'ái típ³*, a [C.] rattan shield.

呢粒鑽石幾多面面, ɿNi nap, tsün³ shek² kéi² to* mí² mí²*?

How many facets are there to this diamond?

Note.—幾邊面 or 幾便面, 'kéi ɿpín mí²* or kéi pín² mí²*, several facets, can also be used.

Remark.—兩邊 (or 便) 面 'lǒng ɿpín (or pín²) mí²*, is a double-faced man, while 三 (or 四) 便 (or 邊 or 面) 面 ɿsám (or sz³) pín² (ɿpín or mí²) mí²* a man who says one thing to one man and another to another; but 三 and 四, ɿsám and sz³, are not much used in this connection and there must have been three or four diverse statements respectively made for these to be used. This is not the case with two, or with eight which is used in the phrase 八面光, pát mí² ɿkwong, a man who pleases everyone, in whom all delight, or a man of wide ability, able to turn his hand to anything and do it to look well. 八面 (or 邊 or 便) 面 pát mí² (or ɿpín, or pín²) mí²*, is very seldom the form it takes. These phrases are applied to surfaces of material objects such as a pane of glass, a board, a geometrical figure, the facets of a diamond, etc.

25. ɿMún 門 is applied to pieces of artillery, anchors, rudders, matters of business, etc., as:—

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- 門炮, yat, ɿmún p'áu', a *piece of artillery*.
 — 門生意, yat, ɿmún ɿshángt yí', u [C.] *business*.
 — 門事業, yat, ɿmún sz² yíp₂, a [C.] *matter of business*.

26. Nap, 粒 is applied to seeds, grains, buttons, grains of sand, shot, peanuts, fleas and other vermin, mites (of humanity), spots on the person, etc., as:—

- 粒鈕, yat, nap, ɿnaú, a [C.] *button*.
 — 粒星, yat, nap, ɿsing*, u [C.] *star*.

27. 眼 is used with, or for, needles, lamps, nails, wells, etc., as:—

- 眼針, yat, ɿngán ɿcham, u [C.] *needle*.

28. 把 is used for articles that can be grasped though not confined to such things alone, as, knives, umbrellas, a head of hair, torches, a bunch of chopsticks, sheaves of grain, or large bundles of grass, firebrands (both literal and figurative), as:—

- 把刀, yat, ɿpá tò*, a [C.] *knife*.
 — 把遮, yat, ɿpá ɿche*, an [C.] *umbrella*.

Note.— 張刀 yat, ɿchōng tò* (or ɿtò) as well.

29. 板 is applied to *tableau vivant*, as:—

- 板色, yat, ɿpán shik, a *set [C.] of tableau vivant*.

30. P'at, 匹 is used for horses, etc., as:—

- 匹馬, yat, p'at, ɿmá, a [C.] *horse*.

31. P'ín, 篇 is used with essays of all kinds, as:—

- 篇文章, yat, ɿp'ín ɿman ɿchōng, an [C.] *essay*.

Note.— 篇, p'ín, is here used in a different manner to what it is when it is used with the word book, as:— 篇書, yat, ɿp'ín ɿshū. In this connection it is not a Classifier but means a *page* of a book.

32. P'ò, 畚 is used for trees, vegetables, etc., as:—

- 畚樹, yat, ɿp'ò shū², a [C.] *tree*.
 — 畚菜, yat, ɿp'ò ts'oi², a [C.] *vegetable*.

33. P'ò, 鋪 is used with bed, as:—

- 鋪牀, yat, ɿp'ò ɿch'ong, a [C.] *bed*.

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34. Pò² 部 is used for books, as :—
 幾部書, 'kéi pò² çshü, *several [C.] books.*
35. 'Pún 本 is used for volumes of books, acts of plays, etc., as :—
 一本書, yat, 'pún çshü, *a [C.] book.*
 一本戲, yat, 'pún héi', *an act (of a play).*
36. P'ung² 麤 is applied to bad odours, and walls, etc., as :—
 一麤隨, yat, p'ung² çts'öü *a [C.] stench.*
 一麤墻, yat, p'ung² çts'öng, *a [C.] wall.*
37. çShing 乘 is applied to carriages, sedan chairs, etc., as :—
 一乘轎, yat, çshing kíú³*, *u [C.] sedan chair.*
 一乘車, yat, çshing çch'e, *a [C.] carriage.*
38. 'Sho 所 is used with buildings, places, etc., as :—
 一所花園, yat, 'sho çfá* (or çfá) çyün*, *u [C.] garden.*
39. Shü²† 處 is used with places, etc., as :—
 一處地方, yat, shü²† téi² çfong, *u [C.] place.*
40. Táí² 帶 is used with walls, trees, etc., as :—
 一帶圍墻, yat, táí² çwai çts'öng, *a [C.] surrounding wall.*
 一帶樹木, yat, táí² shü² muk₂, *a row of trees.*
 一帶水, yat, táí² 'shöü, *a [C.] neighbourhood, or locality.*
41. Tát. 筭 is used for spots, or marks, etc., etc., as :—
 一筭地方, yat, tát. téi² çfong, *u [C.] spot, a place.*
 一筭印跡, yat, tát. yan² tsik₂, *a [C.] mark.*
42. çTaú 筭 is used as a Classifier of trees, as :—
 一筭樹, yat, çtaú shü², *a [C.] tree.*
43. 'Tím 點 is applied to dots, spots, hours, drops of fluid, souls, inspirations, actions of the mind, etc., as :—
 一點靈魂, yat, 'tím çling çwan, *a [C.] soul.*
 一點靈機, yat, 'tím çling çkéi, *a [C.] sudden inspiration, a happy thought.*
 一點好心, yat, 'tím 'hò çsam, *a [C.] kind heart.*

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44. ˊTing, 頂, is applied to hats, caps, sedan chairs, etc., as:—

— 頂轎, yat, ˊting kiú⁵*, a [C.] sedan chair.

— 頂帽, yat, ˊteng † mò⁵*, a [C.] hat.

Note.—This word is often pronounced ˊteng. It is pronounced ˊting or ˊteng when speaking of a sedan chair; and ˊteng when referring to hat or cap. It is, however, very generally in colloquial pronounced ˊneng when used with the word *hat*, as:—yat, ˊneng mò⁵* a hat.

45. T'íp_o, 貼, is applied to charms, plasters, etc., as:—

— 貼膏藥, yat, t'íp_o kò yök₂, a [C.] plaster.

46. ˊT'íú, 條, is used for a handkerchief, a single stocking, a pair of trousers, a road, a street, snakes, whips, girdles, fish, worms, rivers, pieces of thread, sticks, pieces of wood, rattan, bamboo, reins, a single body or person, a passage, or hall, in a house, villages, seas, etc., as:—

— 條路, yat, ˊt'íú lò², a [C.] road.

— 條河, yat, ˊt'íú ˊho, a [C.] river.

— 條蛇, yat, ˊt'íú ˊshe, a [C.] snake.

— 條魚, yat, ˊt'íú ˊyü*, a [C.] fish.

— 條褲, yat, ˊt'íú fú³, a pair of trousers.

— 條柴, yat, ˊt'íú ˊch'ái†, a piece of wood.

Note.—With regard to the last two examples, the first might be translated, *a length of trousers*, that being the Chinese equivalent of *pair* when that word is applied to trousers. In the same way the second might be rendered *a length of wood*, or *stick of wood*, i.e., a piece of wood that is not simply square, or round, or flat, but whose predominating quality is length.

47. ˊTö, or ˊTo, 朶, is applied to flowers, flames of fire, or the flame of a lamp, etc., as:—

— 朶花, yat, ˊtö ˊfá, a [C.] flower.

— 朶火, yat, ˊtö ˊfo, a [C.] light.

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48. Tò², 道, is applied to charms, Imperial commands, etc., etc., as:—

一道符, yat, tò² ɿfú, a [C.] *charm*.

一道聖旨, yat, tò² shing³ ɿchí, an [C.] *Imperial command*.

一道文書, yat, tò² ɿman ɿshü, u [C.] *despatch*.

49. Tò², 度, is not always applied to places over, or through which one can pass. It is used for bridges, doors, an official residence, or office, a despatch, seas, rivers, embankments, staircases, etc., as:—

一度橋, yat, tò² ɿk'íu, a [C.] *bridge*.

一度門, yat, tò² ɿmún, a [C.] *door*.

一度海, yat, tò² ɿhoí, a [C.] *sea*.

一度樓梯, yat, tò² ɿlaú ɿt'ai, u [C.] *staircase*.

50. ɿT'oi, 檯, is applied to theatrical plays, etc., as:—

一檯戲, yat, ɿt'oi héí³, a [C.] *play*.

51. ɿT'ong, 堂, is applied to curtains, suits, ladders, etc., as:—

一堂蚊帳, yat, ɿt'ong ɿman* chōng³*, (or chōng³), a [C.] *mosquito net*.

一堂梯橫, yat, ɿtong ɿt'ai ɿwáng, a [C.] *ladder*.

52. Tso², 座, is applied to houses, pagodas, temples, hills and mountains, cities, idols (images), lighthouses, forts, etc., as:—

一座廟, yat, tso² míú³*, u [C.] *temple*.

一座塔, yat, tso² t'áp, a [C.] *pagoda*.

一座樓, yat, tso² ɿlaú*, a [C.] *house*.

一座祠堂, yat, tso² ɿts'z ɿt'ong*, (or ɿtong), an [C.] *ancestral temple*.

53. ɿTsün, 尊, is used with idols, Buddhas, and sometimes with cannon, as:—

一尊佛, yat, ɿtsün fat, a [C.] *Buddha*.

Note.—This Classifier is only used with the word cannon by literary men. No. 25 is the one oftener and more commonly used.

54. ɿTsung, 宗, is applied to cases in court, affairs, business, matters, etc., as:—

一宗事幹, yat, ɿtsung sz² kòn³, a [C.] *matter*.

一宗案件, yat, ɿtsung on³ kín³*, a [C.] *case*.

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55. Tün², 段, or 端, Tün², is applied to pieces of news, or pieces of ground, essays, etc., as:—

- 一段文字, yat, tün² man tsz², an [C.] essay.
 一段古, yat, tün² kwú, a [C.] story of olden times.

56. ㄱT'ün, 團, is applied to earth, cotton, snow, whatever can be held in the hand, and harmonious feelings, good intentions, etc., etc., as:—

- 一團線, yat, ㄱt'ün sín, a roll of thread.
 一團坭, yat, ㄱt'ün ㄱnai, a lump of earth.
 一團和氣, yat, ㄱt'ün wo² héi², a peaceful time.

57. Wai^{5*}, 位, is applied to respectable persons, etc., as:—

- 三位先生, ㄱsám wai^{5*} (or wai²) ㄱSín ㄱSháng†, three [C.] gentlemen.
 一位女客, yat, wai^{5*} (or wai²) ㄱnōü hák²*, (or hák²), a [C.] lady visitor.
 一位神, yat, wai² ㄱshan, a [C.] god.
 一位菩薩, yat, wai² ㄱp'ò sát², an [C.] idol.
 一位官府, yat, wai² ㄱkwún ㄱfú, an [C.] official.

58. ㄱYün, 員, is applied to officers of government, as:—

- 一員案察, yat, ㄱyün on² ts'át², a [C.] judge.
 一員欽差, yat, ㄱyün yam ㄱch'ái, an [C.] ambassador.

59. ㄱYün, 圓, is applied to coins, as:—

- 一圓銀, yat, ㄱyün ㄱngan*, a [C.] dollar

Note.—It may be noted that some of the above words had better not, in some connections, be considered as Classifiers; but are sometimes better rendered in English partitively.

LVII. Besides the above the following may sometimes be heard:—

1. ㄱChü, 株, as a Classifier of trees.

Note.—This is a book language Classifier; but it is occasionally used in conversation by literati.

2. ㄱKan, 根, as a Classifier of trees.

Note.—This is used by natives of other parts of China, and is not a pure Cantonese use of the word.

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LVIII. Avoid the following in Colloquial:—

1. ⁵Méi, 尾, a tail, which is used in the book language as a Classifier of fish, as:— 鯪魚十尾, ⁵wán ²çyü*, shap₂ ⁵méi, ten tench. In the Colloquial, 條, ⁵t'íu, should be used.

2. Fo³, 顆, a clod, used in the book language as a Classifier of pearls, beads and similar articles. 粒, nap, is the word which should be used in the Colloquial.

3. ⁵Fong, 方, a square, is used in the book language as a Classifier of squares of ink, inkstones, junkets of beef, mutton, pork, etc.

Note.—This latter however might be rendered in English by the words *square*, or *piece*, and might be looked upon as a partitive construction.

LIX. The following is a list of words generally included in Lists of Classifiers, but omitted in this book from the List of Genuine Classifiers given above, and for the most part consisting of Nouns used partitively.

1. Ch'an², 陣, is used with showers, times, noises, fits of temper, gusts, puffs, and flashes of light, as:—

- 一陣風, yat, chan² ⁵fung, a gust of wind.
- 一陣光, yat, chan² ⁵kwong, a flash of light.
- 一陣雨, yat, chan² ⁵yü, a shower of rain.
- 一陣火氣, yat, chan² ⁵fo héi', a fit of anger.

2. Chát, 札, is used for rolls, or packages, bunches of flowers, bundles of papers and letters, as:—

- 一札紙, yat, chát ⁵chí, a bundle of paper, or papers.
- 一札花, yat, chát ⁵fá* (or ⁵fá) a bouquet of flowers (i.e., a bundle of flowers).
- 啲札野, ⁵ko chát ⁵ye, that bundle of things.

3. Chü², 炷, is used with regard to incense, as:—

- 一炷香, yat, chü² ⁵hōng*, a bunch of incense sticks.

4. Ch'ün², 串, is applied to anything strung together, as a string of cash, or beads, as:—

- 一串珠, yat, ch'ün² ⁵chü*, a string of beads.

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5. Fú', 副, is used for sets of beads, tools, buttons, bedding, writing materials, bed-boards, coffins, etc., as:—

- 副檯椅, yat, fú' t'oi' yí, a set of chairs and tables.
- 副架撐, yat, fú' ká' ch'áng, a set of implements.
- 副長生, yat, fú' ch'òng sháng†, a coffin, or set of coffin boards, (generally applied to one when bought before death).

6. 彳Hong, 行, a column of words, or row of objects, or men, etc., as:—

- 行字, yat, 彳hong tsz', a column of characters.

7. 'Kwú, 股, is applied to shares in business and heads of essays, etc., as:—

- 股份, yat, 'kwú fan', a share (in business).
- 股生意, yat, 'kwú sháng† yí', a business of one share.
- 股文章, yat, 'kwú 彳man ch'ōng, a head of an essay.

8. Kōu', 句, is applied to sentences, phrases, etc., as:—

- 句說話, yat, kōu' shüt. wá', a sentence.

9. Kuk', 局, is applied to games of chess, to gentry, or a company for public business, etc., as:—

- 局碁, yat, kuk' 彳k'éi, a game of chess, but 一堂百姓, yat, 彳t'ong pák. sing', the body of the people.
- 局紳衿, yat, kuk' 彳shan k'am, the body of gentry.

10. 彳Kw'an, 羣, is used for droves, flocks, herds, crowds, schools, or shoals of fish, flights of flies, etc., as:—

- 羣綿羊, yat, 彳kw'an 彳mín 彳yōng* (or 彳yōng), a flock of sheep.
- 羣烏蠅, yat, 彳kw'an 彳wú 彳ying*, a lot of flies.
- 羣人, yat, 彳kw'an 彳yan, a crowd of men.

11. P'at, 疋, is applied to pieces of cloth, silk, game, etc., as:—

- 疋布, yat, p'at, pò', a piece of cloth.

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12. ㄅㄠ, 包, is used for bales, bundles, or packages, etc., as:—

— 一包書, yat, ㄅㄠ shü, a bundle of books.

— 一包衣物, yat, ㄅㄠ yí mat, a bundle of clothing.

— 一包貨, yat, ㄅㄠ fo', a bale of goods.

13. ㄊㄢ, 担, is applied to burdens, weights, etc., as:—

— 担水桶, yat, ㄊㄢ 'shöü 't'ung, a pair of water pails.

— 担籬, yat, ㄊㄢ 'lo, a couple of carrying baskets.

— 担貨物, yat, ㄊㄢ fo' mat, a picul of goods (i.e., a hundred catties, or 133 lbs.).

— 担山水, yat, ㄊㄢ 'shán 'shöü, a load of hill water.

八担炭, pát, ㄊㄢ 't'án, eight piculs of coal (nearly half a ton).

14. ㄊㄨㄟ, 隊, is used for a crowd of people, a flock of birds, or animals, a school of fish, a fleet of ships, etc., etc., as:—

— 隊人, yat, ㄊㄨㄟ yan, a crowd of people.

— 隊雀鳥, yat, ㄊㄨㄟ tsök, 'níú, a flight of birds.

— 隊魚, yat, ㄊㄨㄟ yü*, a school, or shoal, of fish.

— 隊兵, yat, ㄊㄨㄟ ping, a line of soldiers (five at least).

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LX. The Adjective, when used attributively, or predicatively, occupies the same position in the sentence that it does in an English one.

Exception.—It is the first word in the phrase, or sentence, when the principal, or only idea used is in regard to the quality expressed by the Adjective. The Chinese habit of leaving out even the verb in a sentence accounts often for the Adjective taking the foremost place, as:—

熱過頭, yít, kwo' * 't'áu, it is too hot.

長得躉, ㄓㄨㄥ 't'óng tak, tsai', it is too long.

短咯, 唔够嘅, 'tün lok, ㄓㄢ 'm kau' 'shai, it is short, there is not enough for use.

Note.—The verb is not always necessary in Chinese when it is used predicately in English, therefore the position of the Adjective with regard to the Noun shows whether it (the Adjective) is used in the predicate or otherwise. When the latter is the case it follows the Noun, and it precedes it when it is used attributively.

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Exceptions.—The Adjective follows, as well as precedes, the Nouns in a few cases in Chinese. In these cases the meaning differs according to the position of the Adjective before or after the Noun.

荔枝乾, ʿlaf ʿchí ʰkòn*, dried li-chis (the dried fruit).	乾荔枝, ʿkòn ʿlaf ʰchí*, a dry (without juice) li-chi.
龍眼乾, ʿlung ʿngán ʰkòn*, dried lung-ngáns (as above).	乾龍眼, ʿkòn ʿlung ʿngán*, dry lung-ngáns (as above).
魚生, ʿyü ʿshang†, a dish composed of uncooked fish dished up with condiments is so termed.	生魚, ʿshang† ʿyü*, fresh fish.

LXI. The Comparative Degree of Adjectives is formed by the word 啲, ʰti*, being added to the Adjective, as:—

好, ʰhò, good, 好啲, ʰhò ʰti*, a little better, or better.

Note.—This might be called a qualified Comparative; for it is limited in its meaning and does not have the fulness of meaning of the English Comparative. It also differs from the Comparatives given below. In common conversation, however, its limited meaning is often lost sight of.

LXII. The words 更, kang², or 重, chung², are prefixed to the Adjective in its Positive Degree and often in its Qualified Comparative Degree, and form a Comparative, being identical with the English Comparative, as:—

大, tái², large; 更大, kang² tái², or 更大啲, kang² tái² ʰti*, larger.

Note.—啲, ʰti*, is also used after the Adjective sometimes when 更, kang², and 重, chung², have already been employed before the Adjective, as:—更好啲, kang² ʰhò ʰti*, 重好啲, chung² ʰhò ʰti*, better. These forms are both quite admissible and in common use.

LXIII. What French Grammarians call the Comparative of Equality is expressed in Chinese as follows:—

個隻咁大, ko² chek ʰkòm² tái², (or tái²* or tái*) as large (or as small) as that one.
好似呢條咁長, ʰhò ʿtsz ni ʿt'fú kòm² ʿch'öng, (or ʿch'öng*, or ʰch'öng*) as long as this one, (lit. like this one so long, or so short).

LXIV. The Repeated Comparative is often rendered by 越, yüt₂, as:—
越大越好, yüt₂ tái² yüt₂ ʰhò, the larger the better.

Note.—That it is to be rendered in English by the Definite Article *the* and the Comparative.

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LXV. The Repeated Comparative is sometimes rendered without the 越, yüt₂, the juxtaposition of the two Comparatives showing well enough what is meant, as:—

大啲好啲, tái² 〇ti* 'hò 〇ti*, *the larger the better.*

Note.—It is perhaps as well or better to render the above, as, *it would be better to be larger.*

LXVI. The Superlative Degree is formed by prefixing 至, chí³, 頂, 'ting, 極, kik₂, or 上, shōng², to the Adjective, as:—

長, 〇ch'ōng, *long*; 至長, chí³ 〇ch'ōng, *longest.*

好, 'hò, *good*; 頂好, 'ting 'hò, *the best.*

兮, 〇yai, *bad*; 極口兮, kik₂ 〇yai*, *the worst.*

好, 'hò, *good*; 上好, shōng² 'hò, *the best.*

Remark.—The last form is also used as a Comparative, as:— 上貨, shōng² fo³, *superior goods.*

Note 1.— 第一好, tai² yat, 'hò, literally, "No. 1 good," is sometimes used when in English we would say, *the best.*

Note 2.— 十分, shap₂ 〇fan, used before an Adjective should be rendered by *very* and the Superlative Degree, or the latter alone as the sense may direct, as:—

十分遠, shap₂ 〇fan 〇yün, *very far*, or *very far indeed.*

十分好, shap₂ 〇fan 'hò, *very good*, or *the best.*

Note 3.—In a sentence with a Verb *best* is better relegated to the end of the sentence though it is permissible to put it at the beginning, as:— 至好啲做, chí³ 'hò 'kòm tsò², or 啲做至好咯, 'kòm tsò² chí³ 'hò lok_o, or 極好, 係啲做, kik₂ 'hò hai² 'kòm tsò², or 啲做係極好, 'kòm tsò² hai² kik₂ 'hò, *it is best to do it so, or to do it so is best.* But with 十分好, shap₂ 〇fan 'hò, and 第一好, tai² yat, 'hò, and 頂好, 'ting 'hò, it must be placed at the end.

The reason of 十分, shap₂ 〇fan, being thus employed is that, the decimal system being in use amongst the Chinese, ten parts, or division of any thing form in a Chinese mind the idea of completeness: so 十分好, shap₂ 〇fan 'hò, gives a Chinese the idea that whatever is spoken of in that way is completely, entirely— in all its tenths, which go to make up the whole, good; or rather that the quality of goodness is, as it were, divided into ten parts, certain things to which the quality of

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goodness appertains only possessing certain tenths of this goodness, whereas the one to which **十分**, shap₂ ㄘ fan, is applied possesses the goodness in its fulness of ten parts. It is curious to notice, however, that exaggeration has rendered it necessary to introduce a still stronger form than **十分**, shap₂ ㄘ fan, when the latter form expresses, as above stated, completeness: completeness, or entirety, having been used in an exaggerated sense when it was not strictly applicable, a still stronger expression has been felt to be necessary to express the idea of completeness, or entirety, in a higher or the highest degree, hence the phrase **十二分(好)**, shap₂ yi² ㄘ fan ('hò), which might be rendered by *the very very (best)*.

Remark.—The Adjective itself undergoes no change, it will be noticed: this will best be seen by literally translating the forms which represent the Comparative and Superlative Degrees in English, as:—

好, 'hò, *good*, **好啲**, 'hò ti*, *good a-little-more*; **更好**, kang² 'hò, *more good*.
十二分好, shap₂ yi² ㄘ fan 'hò, *twelve parts good, etc., etc.*

LXVII. When the word *than* is used in English with a Comparative, the Adjective in Chinese need not be accompanied by any sign of the Comparative Degree—the *than* showing conclusively that it cannot be put into the Positive Degree in English, as:—

乾過啲個, ㄘ kòn kwo² 'ko ko², *dryer than that (one)*.

Note.—According to the genius of the Chinese language there is no necessity, when the sense is shewn plainly enough by the context, to add words. One reason of this may be that a multiplicity of little words has a tendency to obscure the meaning in a monosyllabic language devoid of inflexion and conjugation.

At the same time both **啲**, ㄘ ti*, and **更**, kang², may be used as well when **過**, kwo², appears in a sentence, as:—

更大過呢啲, 啲, kang² tái² kwo² ㄘ ni ㄘ ti*, ㄘ ti*, *larger than these*.

長過啲個, 啲, ㄘ ch'öng kwo² 'ko ko² ㄘ ti*, *longer (or a little longer) than that—(one)*.

更大過佢嘅, 啲, kang² tái² kwo² 'k'öü ke² ㄘ ti*, *larger than his (or rather larger than his)*.

The use of **啲**, ㄘ ti*, and **更**, kang², often gives more force to the Comparative when used with **過**, kwo², forming to some extent a Comparative of Intensity, as opposed to a simple Comparative.

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LXVIII. Many Adjectives are formed from Nouns by the addition of 嘅, ke³, as:—

英國, ζ Ying Kwok_o, *England*. 英國嘅, ζ Ying Kwok_o ke³, *English*.

Note 1.—The 嘅, ke³, is, however, often dropped, and it is often better to drop it when the Adjective is used attributively, as:—

英國人, ζ Ying Kwok_o ζ yan, *an Englishman*.

英國野, ζ Ying Kwok_o ζ ye, *English things*.

Note 2.—When used predicatively, however, it is better to retain the 嘅, ke³, as:—

佢係英國嘅人, ζ k'öü hai² ζ Ying Kwok_o ke³ ζ yan, *he is an Englishman*.

Remark.—The 嘅, ke³, is sometimes useful in differentiating the meaning of words, or terms, which might otherwise be confused together, as for example:—

大人, Tai² ζ yan, *His Excellency, His Lordship, etc.*, or it may be translated by its primary meaning, that of a *large* or *great man*; but if 高, ζ kò, be inserted any ambiguity is gone at once, it cannot then be a title, as:—佢係高大嘅人呀, ζ k'öü hai² ζ kò tái² ke³ ζ yan á², *he is a great, or large, or tall man*.

LXIX. The Chinese always say 'new and old' and not 'old and new,' as:—

新舊約(書), ζ San Kau² Yök_o (ζ Shü), *the Old and New Testaments*, lit. *New Old Covenants* (or *Convenant Books*).

NUMERAL ADJECTIVES.

LXX. The Cardinal Numerals, given on page 3, are, strictly speaking, the only Numeral Adjectives in Chinese, the other forms of Numeral Adjectives being expressed by their combination with other words, or with themselves. Those given at the beginning of the book will be sufficient to guide the student in the use of these words.

Note.—十, shap₂, ten, if meant in Chinese is often understood, or so represented as to be understood. It may be omitted or not when used with other numbers, the position of the figure which represents the number of tens plainly

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showing that it must be tens and nothing else. When there is no ten shown in English, say as in 101, the one is shown to belong to the units by the insertion of 零 ζ leng† between the two ones, as:—一百零一, yat, pák^o ζ leng† yat₂; without it the figures would stand for 110, as:—一百一, yat, pák^o yat₂. The one, it will be noticed, is also omitted before figures, as:—hundred and one instead of a or one hundred and one.

LXXI. In speaking of time an ambiguity may arise as to whether for instance the speaker means 'half past one' or 'an hour and a half' unless something else is said as well which will show clearly what is meant, as:—

一點鐘, yat, ζ tím chung*, which may mean, *one o'clock*, or *one hour*.

Note. 1.—To make sure as to which is meant it is often as well to ask questions similar to the following:—個陣時打嘍一點鐘未呀, ko' chan² ζ shí (or ζ shí*) 'tá 'cho yat, ζ tím chung* méi' á? *Had it struck one o'clock then?* To be followed by the questions, 嘅係一點咯, 'kòm hai² yat, ζ tím lok? *Then it was one o'clock?* 係要成點鐘嚟做咩, hai² yú' ζ sheng† 'tím chung* ζ láí tsò² 'mé? *Did it take a whole hour to do?* If in the latter case this is not what was meant, the answer will be something like the following, 唔係; 個陣時係一點鐘啫, 'm hai²; ko' chan² ζ shí (or ζ shí*) hai² yat, ζ tím chung* 'che*, *no, it was one o'clock then.*

Remark.—It is by such methods that one has to resolve the precise facts out of what seem ambiguous statements in Chinese.

Note 2.—At the same time it must be remembered that where there seems no want of clearness in the English context, the contrary may be the case in Chinese, owing to the want of tense and other matters incident to the language; so it is better that the foreign student should use some word or phrase, when a certain length of time is meant, to show without doubt to the Chinese hearer that such is the meaning and that an hour of the day is not intended.

Note 3.—A reference to the old English style of stating the hour and its meaning will show the Chinese idiom, which is the same;—e.g., *seven of the clock*, i.e., *seven hours of the clock*, or *seven strokes of the clock*, as it is in Chinese.

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LXXII. The same order is observed in the construction of a phrase representing time on the clock, etc., as in phrases denoting weights, etc., as:—

六點半, luk₂ 'tím pún', *half past six.*

八點(過)一(個)骨, pát. 'tím (kwo') yat, (ko') kwat, *a quarter past eight.*

五點四個字, 'ng 'tím sz' ko' tsz', or 五點搭四, 'ng 'tím táp. sz',
twenty minutes past five.

三點(過, or 零)十個咩呢, 'sám 'tím (kwo', or 'lengt) shap₂ ko'
₀min* 'néi, *ten minutes past three.*

LXXIII. 多少, 'to 'shíu is often used in Chinese when speaking approximately of a number and has the sense of *more or less*; or it may be often rendered by *some*, or *a few*, with a nearer approach to the idea in the Chinese mind when using it. When used with a definite number it may also be rendered by *thereabouts*, as well as by *more or less*, as:—

有多少喺處, 'yaú 'to 'shíu 'háí shü', *there are more or less, or there are a few, or there are some.*

LXXIV. The Ordinal Numerals are represented in Chinese by the use of 第, tai², with the Cardinal Numerals, as:—

第一, tai² yat, *first (or No 1).*

Note 1.—個, ko', is often used after them; it may be used, however, or not with all of them.

Note 2.—第二, tai² yi², is also used to mean *next*, or *another*, as 第二個月, tai² yi² ko' yüt₂, *next month, or another month.*

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As the Ordinal Numerals are largely used in dates it may prove useful to the beginner to have their combination with other words noted.

Note.—That in Colloquial there are no distinctive names for the days of the week, or month; but that like Quakers the Chinese largely use the Ordinal Numerals for this purpose. In speaking of years they are commonly called the *first*, *second*, and so on years of such and such a reign, though the cycle of sixty years is also used.

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LXXV. In giving the date the Chinese invert, according to our ideas, the order of the words. The year comes first, then the month, and finally the day, as:—

同治十年八月十三, ζ T'ung Chí² shap₂ ζ nín pá₂ yüt₂ shap₂ ζ sám,
the thirteenth of the eighth moon of the tenth year of T'ung Chí.

四月初七, sz' yüt₂ ζ ch'o ts'at₂, *the seventh of the fourth moon.*

Note.—That, as in English, it is not necessary, when it is quite plain from the context that the day of the month is meant, to say day; the word day is left out, as in the sentences above. The Chinese carry this further than the English (though we say two and six), for the last denomination of anything mentioned, when others are mentioned before it, is not expressed, the number of such a denomination only being given, as:—

個九銀錢, ko' 'kaú ζ ngan ζ tsin*, *one [C.] dollar and ninety (cents understood), (lit. one [C.] nine silver cash).*

Note.—The 一, yat₂, is not necessary before the dollars. If the dollars are followed by cents the 一, yat₂, would be necessary, as 一個九毫, yat, ko' 'kaú ζ hò, *one dollar and ninety cents.*

八錢一, pá₂ ζ ts'in yat₂, *eight mace and one (candarin understood).*

LXXVI. The word 初, ζ ch'o, is used before the days of the moon (or Chinese month) from the 1st to the 10th inclusive, and even if the word month does not occur in the conversation, the use of this prefix shows when the first ten days of the month are spoken of that the number which follows it refers to a day of a month and not to anything else. Nothing is prefixed to the numbers representing the remaining two-thirds of the days of the month, as:—

初一, ζ ch'o yat₂, *the first of the moon.*

十三, shap₂ ζ sám, *the thirteenth.*

LXXVII. It is very common to make a division of the month into three, and when one is uncertain as to the exact day when anything occurred, etc., instead of saying in the beginning, middle, or end of the month, though all these terms are used, it is more common to say, 初幾, ζ ch'o 'kéi, 十幾, shap₂ 'kéi, and 廿幾, ye², or yá², 'kéi, or 二十幾, yí² shap₂ 'kéi, as:—

初幾打風颳, ζ ch'o 'kéi 'tá ζ fung kau², *there was a storm in the 1st decade of the moon.*

我十幾翻去歸鄉吓, ζ ngo shap₂ 'kéi fán hōu' ζ kwai ζ hōng 'há, *I returned home in the 2nd decade of the moon.*

DATES.

廿幾有回音嘍, ye^2 (or ya^2) $'kéi$ $'yaú$ $ç$ $wúí$ $ç$ $yam kwá'$, *I think there will be an answer in the 3rd decade of the moon.*

Note.—The beginning of the month is rendered as 月頭, $yüt_2$ $ç$ $t'áú$.

The middle " " 月中, $yüt_2$ $ç$ $chung$,
(or $ç$ $chung^*$).

The end " " 月尾, $yüt_2$ $ç$ $méí$,
(or $ç$ $méí^*$).

Remark.—月中, $yüt_2$ $ç$ $chung$, (or $ç$ $chung^*$) also means in the course of the month.

LXXVIII. The word 號, $hò^2$, is used after any and every day of the English month, and this when the word month occurs in the sentence shows (sometimes the context will show it otherwise) that the number of which 號, $hò^2$, forms a suffix refers to a day of the English month, as:—

— 號, yat_2 $hò^2$, *the first of the month (English)*, supposing that what has been already said shows that it is a day of the month that is being spoken of.

英人二號, $ç$ $Ying$ $ç$ yan yi^2 $hò^2$. *the second of the English month* (lit. *English man 2nd [day of month understood]*). 英曆, $ç$ $ying$ lik_2 , is more refined.

英月(份)二十號, $ç$ $Ying$ $yüt_2$ (fan^2) yi^2 $shap_2$ $hò^2$, *the twentieth of the English month.*

LXXIX. New Year's eve is called 年卅呀晚, $ç$ $nín$ $sá^*$ $á^2$ $ç$ $mán$, *i.e.*, the night of the thirtieth of the year, notwithstanding whether it really is the 29th, or 30th of the month; for, owing to the Chinese month being variable in its length (some months having twenty-nine days and others thirty), it sometimes happens that the day that is so called is only the 29th of the month.

LXXX. New Year's day is 年初一, $ç$ $nín$ $ç$ $ch'o$ yat_2 , *i.e.*, the first day of the year.

LXXXI. A month of thirty days is known as 月大, $yüt_2$ $tái^2$, *a large month*, and one of twenty-nine as 月小, $yüt_2$ $ç$ $siú$, *a small month*. These are the respective number of days in a Chinese month.

Note.—It has already been said (See *Dates* under Ordinal Numbers No. LXXIV), that the Ordinal numbers are employed in dates. It will, however, be found that:—

(a.) With regard to years it is sufficient and more correct to say, for example, 同治三年, $ç$ $T'ung$ Chi^2 $ç$ $sám$ $ç$ $nín$, *the third year of T'ung Chi*, without using the 第, tai^2 , before the 三, $sám$, etc.

(b.) With regard to the months of the year the same holds good, as:—今年八月, $ç$ kam $ç$ $nín$ $pát_2$ $yüt_2$, *the eighth month of this year.*

DATES.

Exception.—This only holds good when Numerals are employed; for example, it is impossible to put 第, tai², before 正, c̣hing, as:—正月, c̣hing yüt₂, the first month of the year. In fact, this month may be said to be the only one which has a name, as above, applied to it in colloquial, for though 正, c̣hing, may mean the *first* when applied to months it is not a Numeral. It is worth noting that 正, c̣hing, thus used is in a different tone to what it is in when it is used otherwise; then it is pronounced 正, ching³. It may further be noted that if the word 第, tai², is used before 月, yüt₂, with a numeral and classifier, it should then be rendered into English by the first month that, say, such and such a thing happened, irrespective of whether it be the first month of the year or not. It is not then to be considered as the first month of the regular year.

(c.) There is likewise no need to use the 第, tai², before the days of the English, or Chinese month. Before the first ten days of the Chinese month it is impossible to use it, as there is no place for it to come in.

(d.) 第, tai², can only be used in connection with the days of the week in the following manner, as for instance, *the third day of that week*, 啲個禮拜第三日, 'ko ko' 'lai pái' tai² sám yat₂.

LXXXII. The names of the days of the week are in Cantonese, as follows:—

Sunday	禮拜(日), 'lai pái' (yat ₂).	Thursday	禮拜四, 'lai pái' sz'.
Monday	禮拜一, 'lai pái' yat ₂ .	Friday	禮拜五, 'lai pái' 'ng.
Tuesday	禮拜二, 'lai pái' yi ² .	Saturday	禮拜六, 'lai pái' luk ₂ .
Wednesday	禮拜三, 'lai pái' sám.		

LXXXIII. The 日, yat₂, in 禮拜日, 'lai pái' yat₂, can be dropped whenever the context shows plainly that the 禮拜, 'lai pái', used alone refers to the day and does not mean 'week,' for 禮拜, 'lai pái', alone also means 'week.'

第二個拜禮嚟, tai² yi² ko' 'lai pái' 'lai, means, *come next week*.

Note.—The difference between Sunday and Monday when the 日, yat₂, is used is very subtle to the ordinary uncultivated English ear: it consists only in a different tone to the last word, as:—

Sunday 禮拜日, 'lai pái' yat₂.

Monday 禮拜一, 'lai pái' yat₂.

NUMERALS AND TIME.

LXXXIV. The Distributive Numerals are represented in Chinese by the reduplication of the Cardinal Numerals, accompanied by 個, *ko*³, as:—

一個一個嚟, *yat*, *ko*³ *yat*, *ko*³ *lai*, *come one by one*.

Note.—逐個, *or* 逐個逐個, *chuk*₂ *ko*³, *or* *chuk*₂ *ko*³* *chuk*₂ *ko*³*, is also used for *one by one*, or *each by each*.

LXXXV. The Numeral Adverbs, *once, twice, thrice, etc.*, to be turned into Chinese must be translated from their literal meaning in English into Chinese, as:—

I did it once, i.e., I did it on one occasion, 我做過一賬, *ngo* *tsò*² *kwò*³ *yat*, *chóng*³

Strike him once, i.e., Strike him one time, 打佢一吓, *tá* *k'òu* *yat*, *há*.

I have been twice, i.e., I have been two times, 我去過兩勻, *ngo* *hòu*³ *kwò*³ *lóng* *wan*.

I have heard him twice, i.e., I have heard him two times, 我聽佢兩回咯, *ngo* *t'eng*³ *k'òu* *lóng* *wú*² *lo*³

LXXXVI. Amongst expressions denoting time such as the following are of frequent occurrence:—

The time it would take to drink a cup of tea, 飲一盃茶咁耐, *yam* *yat*, *pú* *ch'á* *kòm*³ *noi*³*

The time it would take to drink a cup of hot tea, 飲一盃熱茶咁耐, *yam* *yat*, *pú* *yít*₂ *ch'á* *kòm*³ *noi*³*

The time it would take to eat a meal of rice, 食一餐飯咁耐, *shik*₂ *yat*, *ts'an* *fán*² *kòm*³ *noi*³*

The time it would take to eat a bowl of rice, 食一碗飯咁耐, *shik*₂ *yat*, *wún* *fán*² *kòm*³ *noi*³*

The time it would take to smoke a cigar, 食一口烟咁耐, *shik*₂ *yat*, *háu* *yín** *kòm*³ *noi*³*

The time it would take for an incense stick to burn, 燒一枝香咁耐, *shíu* *yat*, *chí* *hòng** *kòm*³ *noi*³*

Note.—The 耐, *noi*³, goes into the variant tone mostly. Where it would not in such a connection would be when one said, 食餐飯咁耐唔等得你, *shik*₂ *ts'an* *fán*² *kòm*³ *noi*², *cm* *tang* *tak*, *néi*, *I cannot wait for you as long as it would take to eat a meal*.

PRONOUNS.

PERSONAL PRONOUNS.

LXXXVII. Personal Pronouns are often left out in a Chinese sentence.

Note 1.—Personal Pronouns of the 1st and 2nd Persons are often understood, the sense showing what person is meant, as in the 2nd Person of the English Imperative, as:—

今朝做嘍, ζ kam ζ chíú tsò² ζ laí, *I did it this morning.*

做咯, tsò^{5*} lok_o, *it is done.*

Note 2.—The Personal Pronouns of the 3rd Person are often left out in a Chinese sentence when it is well enough understood to what the sentence refers, as:—

個啲係鷄蛋, 係唔好嘍咯, ko³ ti* hai² ζ kai tán^{5*}; hai² ζ m_o hò ke² lok_o, *those are hen's eggs; they are bad.*

Note 3.—All the Personal Pronouns are in the 下上, há² ζ shōng, or lower rising tone, as:—我, ζ ngo, 你, ζ néi, 佢, ζ k'ōü.

LXXXVIII. When the Plural is shewn 哋, téi², is the sign of it, as:—

佢, ζ k'ōü, *he, she, or it;* 佢哋, ζ k'ōü téi², *they.*

Remark.—Though Plural forms exist for the Personal Pronouns, the Singular form is often used where in English we would use the Plural, especially when the context shows that more than one is meant, as when more than one has been already mentioned, as:—

佢三個話我知, ζ k'ōü sām ko³ wá² ζ ngo ζ chí, *they three told me.*

LXXXIX. When the Possessive is expressed 嘅, ke², is the sign of it, as:—

我嘅, ζ ngo ke², *mine.*

XC. The Declension of the English Personal Pronouns are therefore represented in Chinese as follows:—

First Personal Pronoun.

Singular.

I, 我, ζ ngo.

My, 我, or 我嘅, ζ ngo, or ζ ngo ke²

Mine, 我嘅, ζ ngo ke²

Me, 我, ζ ngo.

Plural.

We, 我哋, ζ ngo téi².

Our, 我哋, or 我地嘅, ζ ngo téi², or ζ ngo téi² ke².

Ours, 我哋嘅, ζ ngo téi² ke².

Us, 我哋, ζ ngo téi².

PERSONAL PRONOUNS.

Second Personal Pronoun.

Singular.

You, 你, ⁵néi.Your, 你, or 你嘅, ⁵néi, or ⁵néi ke'.Yours, 你嘅, ⁵néi ke'.You, 你, ⁵néi.

Plural.

You, 你哋, ⁵néi téi'.Your, 你哋, or 你地嘅, ⁵néi téi', or ⁵néi téi' ke'.Yours, 你地嘅, ⁵néi téi' ke'.You, 你哋, ⁵néi téi'.*Third Personal Pronoun.*

Singular.

He, she, or it, 佢, ⁵k'öü.His, her, or its, 佢, or 佢嘅, ⁵k'öü, or ⁵k'öü ke'.His, Hers, or its, 佢嘅, ⁵k'öü ke', (when used predicatively).Him, her, or it, 佢, ⁵k'öü.

Plural.

They, 佢, or 佢地, ⁵k'öü, or ⁵k'öü téi'.Their, 佢哋, or 佢地嘅, ⁵k'öü téi', or ⁵k'öü téi' ke'.Theirs, 佢地嘅, ⁵k'öü téi' ke'.Them, 佢, ⁵k'öü.

Caution.—The learner must not forget that the signs of the Plural and Possessive may often be omitted.

Note.—The want of Gender in the Third Person occasions some degree of ambiguity, as well as the often optional use, or rather disuse, of the signs of the Plural and Possessive.

XCI. The Nominative of the Personal Pronoun with the Reflective Pronoun is sometimes placed before or after the Verb and sometimes the Verb is placed between the two, as in English, as:—

我打自己, ⁵ngo ⁵tá tsz' ⁵kéi, *I strike myself.*

我自己去, ⁵ngo tsz' ⁵kéi höü', *I went myself, (lit. I myself went).*

Note 1.—Note the difference between 我打自己, ⁵ngo ⁵tá tsz' ⁵kéi, *I strike myself*, and 我自己打(佢), ⁵ngo tsz' ⁵kéi ⁵tá (⁵k'öü), *I myself strike (him)*, as in English. 係打我自己, ^{hai' ⁵tá ⁵ngo tsz' ⁵kéi}, *it was I myself who was struck.*

INTERROGATIVE PRONOUNS, OR ADJECTIVES.

XCII. There are several words which may be used in connection with appropriate Classifiers to express the ideas conveyed in English by *who*, *what*, or *which*. The Classifier appropriate to the object spoken of is always used with them whether the Noun be employed or not. If the Noun is not employed the Classifier may be considered as being used substantively. The first word which may thus be used is 邊, pín^* , which alone in itself may be taken to mean *which*, the words that are used with it showing whether it means when used with these words *which*, *what*, or *who*, as for instance:— 邊個, $\text{pín}^* \text{ko}^2$. Here in the first place we must find out to what the Classifier 個, ko^2 , refers. Is it a man, or men, who have been spoken of, or who are referred to? Then 邊, pín^* , must be translated either as *who*, or *which*. If then it is some inanimate object, then it must be translated by *which*. Likewise remember when doing the converse, i.e., putting one of these English words into Chinese to get hold of the appropriate Classifier for what is spoken about, as for instance if you want to say *which table*, or the word *which* alone, referring at the time to a table, do not on any account say 邊個, $\text{pín}^* \text{ko}^2$, for 個, ko^2 , is not the Classifier to use with table, but say 邊張, $\text{pín}^* \text{chōng}$.

Note.—Note that 邊, pín^* , is used with all the Classifiers just in the same way as 一, 二, 三, yat , yi^2 , sám , *one, two, three*, and all the other Numerals would be used with all the Classifiers. This seems simple and plain enough and yet some of our dictionaries for the use of English-speaking people learning Chinese have fallen into the error of saying that 邊個, $\text{pín}^* \text{ko}^2$, is *who*, or *which*!!! Why not say at once that 一個, yat , ko^2 , is *one*, and then add on each of the Classifiers in turn to 一, yat , and state, that 'curious to say the Chinese have many ways of expressing one, in fact no less than sixty'? (For there are nearly sixty different Classifiers in Cantonese.) This would be as much the fact as saying that 邊個, $\text{pín}^* \text{ko}^2$, meant *who*, or *which*. The importance of the matter is great and it is not one to be thought of no consequence, and yet this class of mistakes is in daily use by foreigners speaking Chinese, most egregious error though it be, thanks in part to our dictionaries, which, if not in error themselves, are not explicit enough on this and kindred points. The absurdity of the thing may be further shown by adding 人, yan , *man* on to 邊個, $\text{pín}^* \text{ko}^2$, for it is often used with the Noun 人, yan , *man*, when referring to men (as it is with other Nouns when referring to other objects), as: 邊個人, $\text{pín}^* \text{ko}^2 \text{yan}$, *who*, or *which man*, and then say that these three words together mean *what*.

INTERROGATIVE PRONOUNS, OR ADJECTIVES.

XCIII. To form the Possessive Case, the sign of the Possessive 嘅, *ke*², is used, and whether it is intended to be applied to a person, or object, the Classifier will again, to a certain extent if not entirely, show whether it is to be rendered in English by the Possessive *whose*, or *which*. The 嘅, *ke*², always follows the Classifier, the Classifier, however, as above, always changing according to the object spoken about, as:—

邊個嘅, *Pín* ko³ ke²?* This may be *whose?* or the Neuter according to the context, etc.

邊張嘅, *Pín* ç chōng ke²?* The Classifier here at once shows this cannot be *whose*. The Classifier is one that is only applied to inanimate objects. It must therefore be rendered by the Neuter in English.

Remarks.—In other words it may be said that *who*, *which*, or *what*, are expressed in Chinese by 邊, *pín**, and that the Classifier, which is always present and which must always be the appropriate one, shows how it is to be rendered into English, there being no ambiguity in Chinese, as the word 邊, *pín**, is common to both Genders.

XCIV. The Plural of *who*, *what*, and *which*, is formed by adding 啲, *ti**, to the 邊, *pín**, as:—邊啲, *pín* ti**. No Classifier is necessary in the Plural, irrespective of whether persons, animals, or inanimate objects are spoken of, as:—

邊啲人, *Pín* ti* ç yan?* *Which men?*

邊啲做嚟呢, *Pín* ti* tsò² ç lái ç ni?* *Who (plural) did it?*

邊啲禽獸係呢, *Pín* ti* ç k'am-shau² hai² ç ni?* *Which animals are the ones?*

XCV. Before Nouns the names of things, which are capable of subdivision without losing their distinctive character, the plural form is used in Chinese where in English the subject in question would not be looked upon from a grammatical point of view as an aggregate of small particles, each having a singular character of its own, as it is in Chinese, as:—

邊啲糖係呢, *Pín* ti* ç t'ong hai² ç ni?* *Which sugar is it?*

你糴邊啲米, *Nei tek² ç pín* ti* ç mai?* *Which rice did you buy?*

INTERROGATIVE PRONOUNS, OR ADJECTIVES.

XCVI. Another word is used to represent *who, what, or which*, viz. :—
乜, mat₃, but when it refers to any inanimate object the Noun, **野**, ⁵ye, *thing*, always follows it. When it relates to a human being the Noun, **人**, ₂yan, *man*, or the Pronoun, **誰**, ₂shöü*, invariably follows it. No Classifier is ever used with it, as :—

乜誰做呢, Mat₃ ₂shöü* tsò² ₂ni? *Who did it?*

乜人嚟, Mat₃ ₂yan* ₂lai? *Who comes?*

乜野呢, Mat₃ ⁵ye ₂ni? *What is it?*

XCVII. The Possessive, when **乜**, mat₃, is used, is formed by affixing the sign of the Possessive, **嘅**, ke'. This is always placed after the Nouns, **人**, ₂yan, *man*, or **野**, ⁵ye, *thing*, or the Pronoun **誰**, ₂shöü*, *who*, as the case may be, as :—

乜人嘅, Mat₃ ₂yan* ke' ? } *Whose?*

乜誰嘅, Mat₃ ₂shöü* ke' ? }

乜野嘅呢, Mat₃ ⁵ye ke' ₂ni? *What does it belong to?*

Remark.—The, **乜**, mat₃, in conversation is often slurred over in pronunciation so that it sounds like mi (mih). It then takes (having no longer a final *h*, and therefore not coming into the Lower Entering Series, or **入**, Yap₂, Tones) the Upper Even Tone, or **上平**, shöng² ₂p'ing.

XCVIII. The Plural has the same form as the Singular.

Remark.—These three forms might be literally rendered, as :—

乜人, Mat₃ ₂yan*? *What man? i.e., Who, or Which?*

乜誰, Mat₃ ₂shöü*? *What who? i.e., Which, or Who?*

乜野, Mat₃ ⁵ye? *What thing? i.e., Which?*

Note.—Though the objection is not so great with **乜**, mat₃, as in the case of **邊**, pin*, to the dictionary way of putting these forms, on account of their use being limited to the designation of men and inanimate objects, it is as well that the learner should remember what the component parts of these phrases mean. He should then be able to speak intelligibly and correctly. The dictionaries are not full enough in their definitions under these words.

RELATIVE PRONOUNS.

RELATIVES.

XCIX. The Relative can scarcely be said to be expressed in Chinese. The sentences in which the Relative Pronoun occurs in English are generally expressed in Chinese, as follows, the Relative being understood, as:—

我就係見呢個人, ^{ngo tsau² hai² kín² ni ko² yan}, *this is the man whom I saw.*

個間屋, 跌倒個間屋呢, ^{ko² kán uk², tit² 'tò ko² kán uk², ni}, *the house which fell down.*

話我知佢個行去咯, ^{wá² ngo chí 'ko ko² háng† hōu² lok²,} *he who told me walked away.*

我騎咁隻馬跌倒咯, ^{ngo k'éí 'ko chek² má tit² 'tò lok²,} *the horse that I rode fell down.*

我就係講呢個人咯, ^{ngo tsau² hai² 'kong ni ko² yan lok²,} *this is the man that I spoke of.*

呢個人就係幫我嘅, ^{ni ko² yan tsau² hai² pong ngo ke²,} *this is the man that helped me.*

佢借我個部書, 佢唔會俾翻我咯, ^{k'öü tse² ngo ko² pò² shü, k'öü m ts'ang péí fán ngo lok²,} *he has not returned me the book, which he borrowed from me.*

係佢做嘅, ^{hai² k'öü tsò² ke²,} *it was he who did it.*

係佢嚟呢處嘅, ^{hai² k'öü lai ni shü² ke²,} *it was he who came here.*

Note.—嘅, ke², it will be noticed, is about the nearest approach to the sign of the Relative.

ADJECTIVE PRONOUNS.

DEMONSTRATIVE PRONOUNS.

C. 呢, ni, *this*, and 個, ko², or 佢, 'ko, *that*. See previous remarks on these.

CI. The Plural *these*, and *those* are 呢啲, ni ti*, and 個啲, ko ti*.

CII. 呢啲, ni ti*, and 個啲, ko ti*, are, however, often used in Chinese where the Singular form is used in English, viz.:—before Nouns, such as weather, sand, dust, flour, gunpowder, powders, wheat, grain, rice, etc., the names of liquids and names of similar objects consisting of an aggregate of infinitesimal particles, or in other words before Nouns representing objects which are capable of subdivision without losing their distinctive character, as:—

DEMONSTRATIVE PRONOUNS.

呢啲藥散, ζ_{ni} o_{ti}^* $yök_2$ ζ_{san} , *this powder (medicine).*

個啲水, ko^3 o_{ti}^* $\zeta_{shöu}$, *that water.*

Note.—呢, ζ_{ni} , is used at the end of explanatory phrases, or clauses, and seems sometimes to have the power of intensifying the Demonstrative, or to have the meaning of the English word 'there,' as:—

個人, 個高個呢, 係咯, ko^3 ζ_{yan} , ko^3 $\zeta_{kò}$ ko^3 ζ_{ni} , hai^2 lok_6 , *that man, that tall one (there), is the one.*

INTERROGATIVES.

CIII. *Which*, and *what* are represented by 邊, o_{pin}^* . The Classifier appropriate to the Noun must always be used after 邊, o_{pin}^* .

Note.—Some of the Dictionaries and Phrase Books are again in error here, giving 邊個, o_{pin}^* ko^3 , as *which*. The remarks made previously with regard to 呢, ζ_{ni} , and 個, ko^3 , apply here as well with regard to 邊, o_{pin}^* .

CIV. *What* is also rendered by 乜, mat_3 , alone, or by 乜野, mat_3 ζ_{ye} , as:—

你話乜 (or 乜野), $\zeta_{Néi}$ $wá^2$ mat_3 (or mat_3 ζ_{ye})? *What do you say?*

個年有乜事呢, ko^3 $\zeta_{nín}$ $\zeta_{yaú}$ mat_3 sz^2 ζ_{ni} ? *What events happened that year?*

RELATIVES.

CV. *Whosoever*, *whosoever*, *whoever*, etc., may be expressed in Chinese by the use of several different phrases to convey the meaning of the English, as:—

邊個 (or 是但邊個) 做都要辦佢咯, o_{pin}^* ko^3 (or $shí^2$ $tán^2$ o_{pin}^* ko^3) $tsò^2$ $o_{tò}^*$ $yíú^2$ $pán^2$ $\zeta_{k'öu}$ lok_6 , *whoever does this will have to be punished.*

但凡你地釋放佢罪嘅, 佢嘅罪必被釋放, $tán^2$ $\zeta_{fán}$ $\zeta_{néi}$ $téi^2$ $shik$, $fong^3$ $\zeta_{k'öu}$ $tsöü^2$ ke^3 , $\zeta_{k'öu}$ ke^3 $tsöü^2$ $pít$, $péi^2$ $shik$, $fong^3$, *whosoever sins ye remit they are remitted unto them.*

CVI. The interrogative 乜, mat_3 ? *What?* is placed after the rest of the sentence instead of before it as in English when a Verb is used; but the construction of the sentence is the same as in English (subject to Note 1) when a Noun is used with it, as:—

乜野事, mat_3 ζ_{ye} sz^2 ? *What is the matter?*

講乜野, ζ_{Kong} mat_3 ζ_{ye} ? *What are you saying?*

RELATIVES.

乜野人, Mat, ⁵ye ₂yan? *What kind of man?*

乜野工夫, Mat, ⁵ye ₂kung ₂fú? *What work?*

讀乜野書, Túk, ₂mat, ⁵ye ₂shü? *What book are you reading aloud?*

睇乜野, ⁵T'ai mat, ⁵ye? *What are you looking at?*

Note 1.—The verb is generally omitted in such sentences. It sometimes has the force of conveying more emphasis to the sentence when brought in, but not always, as:—

乜野船, Mat, ⁵ye ₂shün? *What vessel is it?*

係乜野船, Hai² mat, ⁵ye ₂shün? *What vessel is that?*

Note 2.—In Colloquial the 乜, mat, is very often changed into ₀mi* in pronunciation.

Note 3.—乜, mat, is only used before 人, ₂yan, *man*, and 佳, ₂shöü*, and it does not require a Classifier as 邊, ₀pín*, does.

CVII. The impersonal *there* and *it* are left out in the interrogative form, as:—

有冇, ⁵Yau ⁵mò? *Is there, or not?*

RELATIVES AND INTERROGATIVES.

CVIII. Relative and Interrogative Pronouns must be rendered according to the sense of the word, viz., *which of the two*, etc., as the case may be, as:—

呢兩個仔, 邊個遵依父親嘅旨意呢, ₂Ni ⁵lóng ko²
⁵tsai, ₀pín* ko² ₂tsun ₂yí fú² ₂ts'an ke² ⁵chí yí² ₂ni? *Whether of them twain did the will of his father?*

DISTRIBUTIVES AND INDEFINITES.

CIX. The Distributive and Indefinite Pronouns, *each*, *either*, *neither*, *any*, *other*, may be expressed in Chinese by the following words, or combinations, as:—

Each, 每, ⁵múi, as:—每個到咯, ⁵múi ko² tò² lok, *each one was there.*

Note 1.—Such unnecessary words as *any* are often left out in a Chinese sentence, as:—

有冇, ⁵Yau ⁵mò? *Are there any? Lit. Have not-have?*

ADJECTIVE PRONOUNS OR ADJECTIVES.

Note 2.—The Classifier (care must be taken that it is an appropriate one) must be used with 每, ⁵mú, in most cases, the exceptions to the use of the Classifier being when 每, ⁵mú, is used before Nouns of Time and Place.

Either, 是但, shí² tán², or 是但邊個, shí² tán² 〇 pín* kò', as:—是但邊個都好, shí² tán² 〇 pín* kò' tò* ⁵hò, *either will do.*

Either, — or, 或, wák₂ — or, 或, wák₂, as:—或呢啲, 或啲啲 wák₂ 〇 ni ti*, wák₂ ⁵ko 〇 ti*, *either these, or those.*

Neither, 兩個都唔 (or 冇), ⁵lǒng kò' tò* 〇 m (⁵mò), as:—

兩個都冇打佢, ⁵lǒng kò' tò* ⁵mò ⁵tá ⁵k'öü, *neither of them struck him.*

兩位都冇做, ⁵lǒng wai⁵* tò* ⁵mò tsò², *neither of them did it.*

Any is understood, or it may be expressed by 啲, 〇 ti*, a little, some, as:—

個啲菓子咁口吟我唔食咯, kò' 〇 ti* ⁵kwo ⁵tsz kòm' ⁵yaí ⁵ngo 〇 m shik₂ lok 〇, *that fruit is so bad I will not eat any.*

樹上有橙, 你有食啲冇呀, shü² shǒng² ⁵yaú 〇 ch'áng*, ⁵néi ⁵yaú shik₂ 〇 ti ⁵mò á? *There were some oranges on the tree, did you eat any?*

檯上有銀, 你有揸啲 (or 多少) 冇呢, 〇 T'oi* shǒng² ⁵yaú 〇 ngan*, ⁵néi ⁵yaú 〇 ning 〇 ti* (or 〇 tò ⁵shíu) ⁵mò 〇 ni? *There was money on the table, did you take any?*

Other, and Another are expressed by 第二, tai² yi², or 別, pít₂. Some of the dictionaries are again in error, giving 別個, pít₂ kò', as *other*. Remarks which have previously been made with regard to similar words apply with equal force to 別, pít₂. It is used both with an appropriate Classifier, and alone like 呢, 〇 ni.

The other's 別 (Classifier here if used) 嘅, pít₂ [C.] ke²; others', 別啲嘅, pít₂ 〇 ti* ke²

啲, 〇 ti*, is used to denote plurality with 別, pít₂, in the same manner as with 呢, 〇 ni. 嘅, ke², is used with 別, pít₂, to shew possession, as represented by the English, *other's*, or *others'*. When a Classifier is used with it, 嘅, ke², is placed after the Classifier, as:—

別個嘅, pít₂ kò' ke², *the other's.*

ADJECTIVE PRONOUNS OR ADJECTIVES.

Each other may be expressed as follows, viz. :—

兩家相愛, ⁵lǒng ²ká ²sǒng oi², *they love each other.*

佢哋兩個憎惡, 好似你憎我, 我憎你噉嘅, ⁵k'öü
²téi² ⁵lǒng ko² ²tsang wú², ⁵hò ⁵t'sz ⁵néi ²tsang ⁵ngo, ⁵ngo ²tsang ⁵néi ²kòm ke²,
they hated one another (i.e., they two hated), as if you hated me and I hated you.

REFLECTIVES.

CX. *Self* is expressed by 自己, ²tsz² ⁵kéi, with the Personal Pronouns, as:—

Myself, 我自己, ⁵ngo ²tsz² ⁵kéi, (*I myself*).

Yourself, 你自己, ⁵néi ²tsz² ⁵kéi, (*you yourself*).

Himself, herself or itself, 佢自己, ⁵k'öü ²tsz² ⁵kéi, (*he himself, she herself, or it itself*).

Ourselves, 我哋自己, ⁵ngo ²téi² ²tsz² ⁵kéi, (*we ourselves*).

Yourselves, 你哋自己, ⁵néi ²téi² ²tsz² ⁵kéi, (*you yourselves*).

Themselves, 佢哋自己, ⁵k'öü ²téi² ²tsz² ⁵kéi, (*they themselves*).

Note.—自己, ²tsz² ⁵kéi, is often used alone without the Personal Pronoun when the sense is sufficiently clear without the Pronoun, as:—

係自己做嘅, ^{hai}² ²tsz² ⁵kéi ²tsò² ke², *I did it myself.*

係佢自己做嘅嗎. 係自己做嘅咯, ^{Hai}² ⁵k'öü ²tsz²
⁵kéi ²tsò² ke² ⁵má? ^{Hai}² ²tsz² ⁵kéi ²tsò² ke² lok². *Did he do it himself? Yes, he did it himself.*

A man's own self, 一個人自己, yat, ko² ²yan ²tsz² ⁵kéi.

Men's own selves, or people themselves, 人哋自己, ²yan ²téi² ²tsz² ⁵kéi.

CXI. *Self* is also often expressed by 本身, ⁵pún ²shan, (own body), as:—

係你本身做咩, ^{Hai}² ⁵néi ⁵pún ²shan ²tsò² ²me? *Did you do it yourself?*

Myself, himself, etc., are formed in the same way with 本身, ⁵pún ²shan, as with 自己, ²tsz² ⁵kéi, as given above.

REFLECTIVES.

CXII. *Self* would be used in English where the Chinese often make use of the following and similar expressions, as:—

親眼, ζ 'ts'an ζ 'ngán; 親耳, ζ 'ts'an ζ 'yí; 親手, ζ 'ts'an ζ 'sháu, etc., as:—

你親耳聽見咩, ζ 'Néi ζ 'ts'an ζ 'yí ζ 't'eng† kín' ζ 'me? *Did you hear it yourself?* (i.e., with your own ears).

你親眼見佢咩, ζ 'Néi ζ 'ts'an ζ 'ngán kín' ζ 'k'öü ζ 'me? *Did you see him yourself?* (i.e., with your own eyes).

嗱, 係你親身做唔係呢, Ná², hai² ζ 'néi ζ 'ts'an ζ 'shan tsò² ζ 'm hai² ζ 'ni? *Now, did you do it yourself?* (i.e., with your own body).

係, 乜唔係呀, 係我親手做嘅咯, Hai², mat, ζ 'm hai² á²? Hai² ζ 'ngo ζ 'ts'an ζ 'sháu tsò² ke' lok, *Yes, why not? I did it myself,* (i.e., with my own hands).

Note.—That the 自己, tsz² ζ 'kéi, *self*, i.e., myself, yourself, etc., always immediately follows the Personal Pronoun, and is not placed at the end of the sentence as sometimes in English. He sold it himself, such a construction in Chinese if literally followed might be thought to mean that the man sold himself—in fact, it would be unintelligible. The proper construction in Chinese is, he himself sold it, as:—

佢自己賣嘅咯, ζ 'k'öü tsz² ζ 'kéi máí² ke' lok, *he himself sold it.*

VERBS.

CXIII. The Active and Passive Voices are distinguished as follows:—

個貓捉老鼠, ko' máú* chuk, ζ 'lò ζ 'shü, *the cat catches rats.*

個老鼠被貓捉倒咯, ko' ζ 'lò ζ 'shü péi² máú* chuk, ζ 'tò lok, *the rat is caught by the cat.*

CXIV. The Passive Voice is but seldom used in comparison with the Active; therefore the learner must use it but sparingly, preferring the Active Voice to it, and should generally turn all Verbs in the Passive Voice in English into the Active in Chinese.

CXV. Other Verbs are sometimes used in combination with the principal Verb in some cases when it is of importance to give prominence to the ideas conveyed by the use of Moods and Tenses in English, subject to what follows.

VERBS.

CXVI. There are no special modes of expression that will serve to differentiate the Infinitive, Indicative, or Imperative except the positions of the words in the sentence, or the context, or obvious meaning, as:—

我嚟, ^{ngo} ㄌㄞ, *I come.*

叫佢嚟, ^{kíu} ㄍ'öü ㄌㄞ, *tell him to come.*

做好人, ^{tsò} ㄏò ㄍ'yan, *be a good man.*

做好人你算係好難嘅, ^{tsò} ㄏò ㄍ'yan ^{néi} ㄙün' ^{hai} ㄏò ㄍ'nán kwá',
you probably think it is very hard to be a good man.

俾啲部書我, ^{péi} ㄍ'o pò' ㄍ'shü ^{ngo}, *give me that book.*

CXVII. With regard to the Subjunctive, the Conjunction ^{and} or sense will show that a Chinese Verb is to be rendered in English in the Subjunctive Mood, as:—

佢或喺處, 我就見佢, ^k öü wák, ^{hai} shü', ^{ngo} tsaú' kín' ^k'öü,
if he were here, I should see him, or if he is there, I shall see him, or if he had been there, I should have seen him.

CXVIII. The Conjunction is however often understood and the dependent member of the sentence will then show that the Verb must be put into the Subjunctive Mood in English, as:—

佢做, 我唔中意咯, ^k'öü tsò', ^{ngo} ㄍ'm ㄍ'chung yí' lok, *if he does it,*
I shall not be pleased

Note.—The voice often rests on and after the Verb when in the Subjunctive. The beginner will do no harm by always thus pausing on such a Verb, especially when no Conjunction is expressed. It serves to call attention, and has a tendency to bring the meaning out more clearly. In fact there are a number of little niceties of this kind in Chinese, the use of which assist materially in elucidating the meaning, where, according to our ideas, the want of Grammatical forms obscures the sense.

The student will probably notice when a Chinese has anything to say about any matter, that he prefers to tell what we consider a very long narrative instead of condensing what he says. Remember, before condemning him for being an interminable gossip and long-winded, that if he begins, as he prefers to, at the commencement and gives you the events as they occurred in their natural sequence, then nearly all obscurity from the want of Tenses, etc., is done away with, and, all the minutiae being entered into at length, the whole matter, according to his ideas, is made plain. The best plan is to let him go on his own way. Cut him short in his narrative, and after several ineffectual protests on his part, after great difficulty, and after the use of an enormous amount of tautology, quite contrary to the spirit of the Chinese language, you may arrive finally at his story in disjointed fragments, which you have to piece together as best you can, or, what

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is more likely, he has been utterly unable to tell you what he wants, and you can but guess at his meaning. We forget how easy it is in our own language with its fulness of grammatical form, as compared with the Chinese, to express what we have to say shortly.

CXIX. More reliance must, however, be placed on the obvious meaning, if it is possible to have any certainty on that subject in such cases, as Chinese sentences may often be put either into the Indicative or Subjunctive in English, as:—

佢話我聽,我就打佢, $\text{ʰk'öü wá}^2 \text{ʰngo} \text{t'eng}^1, \text{ʰngo tsaú}^2 \text{ʰtá}$
 ʰk'öü , he told me, and I struck him, or if he tells me, I will strike him. In such a case it is necessary to know whether any striking has taken place. If not, it would probably best convey the meaning to put the sentence in the Subjunctive. Very often in a case of doubt simply asking:—*Did you strike him?* 你有打佢有冇, $\text{ʰnéi} \text{ʰyaú} \text{ʰtá} \text{ʰk'öü} \text{ʰmò} \text{á}^?$ will solve the difficulty; for the reply will be very likely something like the following 冇,佢係話我知,我就打佢咯, $\text{ʰmò}, \text{ʰk'öü} \text{hai}^2 \text{wá}^2 \text{ʰngo} \text{chí}, \text{ʰngo tsaú}^2 \text{ʰtá} \text{ʰk'öü} \text{lok}$, no, if he tells me, then I will strike him. This sentence is of course capable of being construed into other Tenses in English.

Note.—或, wák_2 , of course, would bring out the sense of the Subjunctive more clearly; but unfortunately in Chinese, as in many other languages, one must take the sentences as one finds them, and as the people speak them. If one should try to speak Chinese according to English idioms, as many foreigners do more or less, it would produce such a gibberish compared to Chinese, as pidgin English is compared to correct English.

CXX. Certain combinations can be used to express the ideas conveyed in English by the use of Participles, as:—

Imperfect, 我見個細蚊仔打緊隻狗, $\text{ʰngo} \text{kin}^1 \text{ko}^1 \text{saí}^1 \text{man}^*$
 $\text{ʰtsaí} \text{ʰtá} \text{ʰkan} \text{chek} \text{ʰkaú}$, I saw the child beating a dog.

The Perfect may be put into Chinese in some such manner as the following:—

佢走去因爲個人嚇親佢, $\text{ʰk'öü} \text{ʰtsaú} \text{höü}^1 \text{ʰyan} \text{waí}^2 \text{ko}^1$
 $\text{ʰyan} \text{hák} \text{ʰts'an} \text{ʰk'öü}$, frightened by the man, he ran away. Of course, this Chinese sentence may be translated in several different ways into English.

Acting Perfect Participle, 已經打(阻)咯, $\text{ʰyí} \text{ʰking} \text{ʰtá} \text{(cho)} \text{lok}$, having struck.

Active Perfect Participle of continued action, 已經打緊咯, $\text{ʰyí} \text{ʰking} \text{ʰtá}$
 $\text{ʰkan} \text{lok}$, having been striking.

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Passive Indefinite Participle, 已經被人打緊咯, $\zeta_{yí} \zeta_{king} péi^2 \zeta_{yan}$
 $\zeta_{tá} \zeta_{kan} lok_{\zeta}$, *being struck*.

Passive Perfect Participle, 已經被人打(阻)咯, $\zeta_{yí} \zeta_{king} péi^2 \zeta_{yan}$
 $\zeta_{tá} (\zeta_{cho}) lok_{\zeta}$, *having been struck*.

Note.--It is necessary to introduce the object or thing which has struck, or which has performed the action.

Avoid, however, as much as possible the use of such complicated constructions: change them to simpler ones such as, *the man struck me and then*—.

GERUNDS.

CXXI. Such forms as, 'I like reading,' may be rendered in Cantonese by such sentences, as:—

我中意讀野, $\zeta_{ngo} \zeta_{chung} yí^2 tuk_2 \zeta_{ye}$, *I like to read things*.

佢中意讀書, $\zeta_{k'öü} \zeta_{chung} yí^2 tuk_2 \zeta_{shü}$, *he is fond of studying*.

佢想得好名聲, $\zeta_{k'öü} \zeta_{söng} tak, \zeta_{hò} \zeta_{ming} \zeta_{shing}$, *he is desirous of being distinguished*.

我已經成朝寫字, 所以見瘡, $\zeta_{ngo} \zeta_{yí} \zeta_{king} \zeta_{sheng}^{\dagger} \zeta_{chíu}$
 $\zeta_{se} tsz^2, \zeta_{sho} \zeta_{yí} kín^2 kwúí^2$, *after having been writing the whole morning, I am tired*
(i.e., I have been, etc., therefore, etc.).

TENSE.

CXXII. The Verb by itself may represent an action as taking place in the Present, Past, or Future time, as:—

我打你, $\zeta_{ngo} \zeta_{tá} \zeta_{néi}$, $\left\{ \begin{array}{l} I \text{ strike you.} \\ I \text{ struck you.} \\ I \text{ will strike you.} \end{array} \right.$

CXXIII. Where the context, or sense, does not show the time during which the action is performed, and where it is essential that such time should be most clearly expressed, certain words, or Particles, or Adverbs of time, are introduced into the Chinese sentence, and atone, in some measure, for the want of inflexion, as follows:—

1. To show present time, or continued action 緊, ζ_{kan} , or Adverbs denoting present time, such as 而家, $\zeta_{yí} \zeta_{ká}^*$, *now*, 現時, $yín^2 \zeta_{shí}$, *at the present time*, and similar phrases denoting present time are used, as:—

現時有, $yín^2 \zeta_{shí} \zeta_{yáu}$, *there is (at present)*.

我而家去, $\zeta_{ngo} \zeta_{yí} \zeta_{ká}^* hōü^2$, *I am going (now)*.

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2. To show past time, or completed action, such words, or Particles, as, 勻, ζ wan, 曉, ζ híu, 完, ζ yün, 嘸, ζ cho, 了, ζ líu, 倒, ζ tò, 黎, ζ láí, or Adverbs, or Adverbial phrases of past time, are used with the Verb, such as 個陣時, ko^2 $chan^2$ ζ shí, *at that time*, 昨日, $tsok_2$ yat_2 , *yesterday*, etc., etc., as:—

搵嚟咯, ζ wan ζ láí lok_0 , *I have looked for it.*

唔見曉咯, ζ m kin^2 ζ híu lok_0 , *it is lost.*

讀過, tuk_2 kwo^2 , *I have read it.*

做曉, $tsò^2$ ζ híu, }
做完, $tsò^2$ ζ yün, } *it is finished.*

3. To show future time Adverbs, or Adverbial phrases of future time, are added to the Verb to qualify it, and bring out into prominence the idea of future time; for it is to be remembered that time—all time—is already inherent, as it were, in the Chinese Verb; the object of these auxiliary words is to bring out into view so plainly the particular phase of time meant, that there shall be no mistake about it. 然後, ζ yín $haú^2$, 將來, ζ tsöng ζ loí, etc., are such Adverbs of futurity, as:—

我將來去, ζ ngo ζ tsöng ζ loí $hòu^2$, *I shall go (by and by).*

我然後做, ζ ngo ζ yín $haú^2$ $tsò^2$, *I shall do it afterwards (i.e., after the present time).*

CXXIV. The mere changing in some cases of the tone of the Verb into the Variant Tone is sufficient to show that the action is completed.

我話你知, ζ ngo $wá^2$ ζ néi ζ chi,
I tell you (or I said to you—).

講成唔曾呢, ζ Kong ζ sheng†
 ζ m ζ ts'ang ζ ni? *Is the matter settled?*

你幾時到呢, ζ Néi ζ kéi ζ shí (or
 ζ shí*) $tò^2$ ζ ni? *When did you arrive?*

讀書未呀, Tuk_2 ζ shü $méi^2$ $á^2$?
*Have you read (your) book yet? (or
learned your lesson?)*

我話咯, ζ ngo $wá^2$ * lok_0 , *I have
said it.*

成咯, ζ sheng* lok_0 , *it is settled.*

十點鐘到喇, $shap_2$ ζ tím ζ chung
 $tò^2$ * ζ lá, *I arrived at ten o'clock.*

讀咯, tuk_2 * lok_0 , *I have*

Remark.—When the word is already in the Variant Tone, the emphasis, which is sometimes thrown on it to mark the Past Tense prolongs the tone—in short, the voice rises, if it be a Rising Tone, during a longer space of time in

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uttering the word, as for example in 曉, ⁶híu, *to understand*. That is to say it is changed from the Upper, or First Rising Tone to the Variant of that Tone. And this likewise would be the case with a word, which might happen to be in the Lower Rising Tone, or in almost any of the other Tones.

NUMBER AND PERSON.

CXXV. There is no means of expressing the modifications of the English Verb in Chinese in regard to Number and Person, etc., subject to what follows, as:—

佢愛, ⁶k'öü oi², *he (she, or it) loves, or they love.*

CXXVI. If great clearness is to be expressed, as to Voice, Mood, or Tense, etc., etc., in a Chinese Verb, it is possible, though not usual, to convey the meaning in English into the Chinese sentence in the following, or some similar manner, which, at the best, must, in many respects, strike one as a lame expedient; for to convey with any distinctness the ideas shown with such ease in many languages into Cantonese it is necessary, as stated above, to employ different Adverbial phrases of time, and Particles.

CXXVII. The following paradigm will give the learner an idea how to form combinations in Chinese to express time when it is absolutely necessary that it should be expressed; but the Chinese eschew such particularity as much as possible. The Examples given below, it must be remembered, are but expedients, and must, necessarily, often be imperfect. Expedients can only be used when no forms exist. No amount of expedients can free such a language from a certain amount of ambiguity. At the same time it must be remembered, that our own language is not altogether free from ambiguity—in fact, no language is:—e.g., *I found him out*. And our own language is also wanting in expressions, or terms, which in Chinese, and some other languages, are simply expressed without the verbiage necessary, in such instances, in English. For instance we have no word in English for the Chinese word 送, sung², but must paraphrase it as 'something to eat with the rice'; the Scotch, however, in this instance have an equivalent in the word 'kitchen.' Again our terminology for degrees of relationship is not so complete, nor so clearly expressed as it is in Chinese, and some other languages. Nor have we any terms in use for the day preceding the day (or night, or morning, or evening) before yesterday, and the day (or night, or morning, or evening) following the day after to-morrow, such as the Chinese have.

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CXXVIII. 打, 'TÁ, TO SMITE, OR TO STRIKE.

ACTIVE VOICE.

INFINITIVE MOOD.

Indefinite Tense, [To] smite, 打, 'tá.

Imperfect Tense, [To] be smiting, 打緊, 'tá 'kan.

Perfect Tense, [To] have smitten, 個陣時打啲, ko' chan' shí 'tá 'cho.

Perfect of continued action, [To] have been smiting, 個時已經打緊,
ko' shí 'yí king 'tá 'kan.

PARTICIPLES.

Imperfect, smiting, 打緊, 'tá 'kan.

Perfect, having smitten, 已經打啲, 'yí king 'tá 'cho.

Perfect of continued action, having been smiting, 個陣時已經打緊,
ko' chan' shí 'yí king 'tá 'kan.

INDICATIVE MOOD.

Present Indefinite Tense, I, etc., smite, 我, etc., 打, 'ngo, etc., 'tá.

Present Imperfect Tense, I, etc., am smiting, 我, etc., 打緊, 'ngo, etc., 'tá 'kan.

Present Perfect, I, etc., have smitten, 我, etc., 打啲, 'ngo, etc., 'tá 'cho.

Present Perfect of continued action, I, etc., have been smiting, 我, etc., 就係
打嚟, 'ngo, etc., tsaú' hai' 'tá 'lai.

Past Indefinite Tense, I, etc., smote, 我, etc., 打啲, 'ngo, etc., 'tá 'cho.

Past Imperfect, I, etc., was smiting, 我, etc., 個時打緊, 'ngo, etc., ko' shí
'tá 'kan.

Past Perfect, I, etc., had smitten, 我, etc., 個時就係打啲, 'ngo, etc., 'ko
'shí tsaú' hai' 'tá 'cho.

Past Perfect of continued action, I, etc., had been smiting, 我, etc., 個陣時
已經打緊, 'ngo, etc., ko' chan' shí 'yí king hai' 'tá 'kan.

VERBS.

Future Indefinite Tense, *I, etc., shall smite*, 我, etc., 將來打, ^ᶜngo, etc., ^ᶜtsöng
^ᶜloi ^ᶜtá.

Future Imperfect Tense, *I, etc., shall be smiting*, 我, etc., 後來打緊, ^ᶜngo,
 etc., haú² ^ᶜloi ^ᶜtá ^ᶜkan.

Future Perfect Tense, *I, etc., shall have been smiting*, 將來啲陣時到,
 我, etc., 已經打啲咯, ^ᶜtsöng ^ᶜloi ko' chan² ^ᶜshí* tò', ^ᶜngo, etc.,
^ᶜyí ^ᶜking ^ᶜtá ^ᶜcho lok.

Future Perfect of continued action, *I, etc., shall have been smiting*, 將來啲陣
 時到, 我, etc., 已經係打緊, ^ᶜtsöng ^ᶜloi ko' chan² ^ᶜshí* tò',
^ᶜngo, etc., ^ᶜyí ^ᶜking hai² ^ᶜtá ^ᶜkan.

IMPERATIVE MOOD.

Smite, 打, ^ᶜtá.

CXXIX. For the Subjunctive Mood use 或, wák₂, or 若, yök₂, or these with 係, hai², or similar words before the Tenses of the Indicative as given above, either immediately following the Pronouns, or use such words without any Nominatives expressed at all, as:—

佢或嚟, ^ᶜk'öü wák₂ ^ᶜlai, *he may come*

我若嚟, 你唔使去, ^ᶜngo yök₂ ^ᶜlai, ^ᶜnéi ^ᶜm 'shaf höü', *if I should come, you need not go.*

CXXX. The Impersonal form of the Verb, *there is, or there are*, is not used in Chinese. Its equivalent is simply 有, ^ᶜyaú, *have*, and 冇, ^ᶜmò, *not have, or none, nothing.*

CXXXI. In the cases where in English the impersonal *it* is used, in Chinese the Verb in some cases precedes the Noun, as:—

落雨, lok₂ ^ᶜyü, *it rains.*

落雪, lok₂ süt, *it snows.*

落大雨, lok₂ tái² ^ᶜyü, *it rains heavily.*

CXXXII. In other cases the Chinese prefer to use the simple and more natural form where the Noun is expressed, and the Verb follows it, as:—

風吹, ^ᶜfung ^ᶜch'öü, *the wind blows.*

VERBS.

CXXXIII. For the Passive Voice use 被, péi², before the Verb in its different Tenses, as given above, the person, or agent, being expressed, if in no other way by the impersonal, 人, ȷyan, *someone*.

CXXXIV. Where emphasis is expressed in English by *do*, it may be rendered in Chinese by 實, shat₂; or 真正, ȷchan ching³, etc., as:—

我真正愛你, ȷngo ȷchan ching³ oi³ ȷnéi, *I do (really) love you*.

CXXXV. A number of auxiliary words, particles in some cases, Verbs and other parts of speech in other cases, are used with Chinese Verbs at certain times, and have the effect of rendering clearer the meaning of the Verb, as regards the time of being and action. They also limit and define the nature of the being, or action, expressed by the Verb (See Paradigm of Verb); but, if rendered into English literally, these words have the contrary effect to what they have in Chinese. Many of these words are given, and the manner of their use exemplified elsewhere in this book.

CXXXVI. Interrogative sentences are formed in several ways.

1. By simply giving a rising intonation to the word, or last word in the sentence, very much the same as in English, as:—

係, Hai⁵*? *Yes?*

佢係嚟, ȷKöü hai² ȷlai*? *Has he come?*

Remark.—This last sentence would be better with the interrogative particle 咩, ȷme, at the end; but besides the interrogative the 嚟, ȷlai*, being in a variant tone also expresses past time.

2. By the simple addition of an Interrogative Particle at the end of the word, or sentence, either taking the place of the Affirmative Final Particle, where such is used, or in some cases forming a suffix to it. Practice and a careful attention to good speakers will teach the proper use of these, as:—

係咩, Hai² ȷme? *Yes?*

係囉咩, Hai² lo³ ȷme? *Is it so?*

3. A most common form is the Interrogative-Negative.

係唔係, Hai² ȷm hai²? *Is it so, or not?*

有冇, ȷYáu ȷmò? *Is there any, or not?*

4. It often happens that Nos. 2 and 3 are combined, as:—

係唔係呢, Hai² ȷm hai² ȷni? *Is it so, or not?*

VERBS.

Note.—It will be seen that unlike the English the Subject of the Verb precedes the Verb in the Interrogative sentence as well as in the Affirmative, and the Verb therefore follows instead of preceding it as in English. There are no auxiliaries to usher in an Interrogative sentence in Chinese. If there are any words to show that it is Interrogative, they close the sentence, as:—

個人係今朝嚟囉咩, Ko' yan hai² kam chíú láí lo' me? Oh!
Did the man come this morning?

佢係食乜野呢, K'öü hai² shik mat, 'ye ni? What does he (or she, or it) eat?

係咁多嚟囉咩, Hai² kòm' to* láí lo' me? Were there so many as that came? or Was that the number that came? lit., 'Twas so many came, eh?

Exception.—What at first sight might appear an exception is to be found in sentences, such as, 係我做咩, Hai² ngo tsò² me? Did I do it? but it will be seen that it is no exception to the affirmative form of this sentence, as, 係我做咯, Hai² ngo tsò² lok. It was I who did it. The *it* is not represented in Chinese, and so in sentences where it is used in English it is omitted in Chinese and the subject to the first Verb has to be supplied when turning the Chinese into English.

CXXXVII. In answering questions, the Chinese language is less elliptical than the English, as in Chinese it is often necessary to repeat the words employed in the Interrogative. The Chinese is more like French in this respect, as it is not considered polite to simply say *yes*, or *no*, in reply to a question, as:—

佢有嚟咩, K'öü 'yaú láí me? Did he come?

佢有嚟, k'öü 'yaú láí, he has come.

. CXXXVIII. The Interrogative-Negative is largely used in asking questions, and in such cases it often happens that 係, hai², or 有, 'yaú, or 唔係, m hai², or 冇, mò, is repeated in the answer, as well as the Verb used in asking the question (in this respect again like French), as:—

佢係出街, 係唔係呢, K'öü hai² ch'ut, kái*, hai² m hai² ni?
Has he gone out, or not?

係咯, 係出街咯, hai² lok, hai² ch'ut, kái* lok. yes, he has gone out.

佢係走去, 係唔係呢, K'öü hai² 'tsáu h'ü*, hai² m hai² ni?
Has he run away or not?

係, 佢係走去咯, hai², k'öü hai² 'tsáu h'ü* lok. yes, he has run away.

VERBS.

CXXXIX. When a pronoun is used in the question it is well to repeat it in the answer, or use another, as the sense, or the person of the speaker may require, as:—

係佢唔係吓, Hai² ʰk'öü ɿm hai² ʰá? *Is it he, or not?*

係佢咯, or 係吓, 係佢咯, hai² ʰk'öü lok_o, or hai² ʰá, hai² ʰk'öü lok_o, *it is he (like French again).*

Remark.—Therefore when replying to a question, as a rule, take the question that has been asked you, and simply put it in an Affirmative, or Negative form, leaving out when it is an Interrogative-Negative question the Affirmative, or Negative part of the question, as the case may require.

CXL. The Negative precedes the Verb, as:—

唔知, ɿm ʰchí, *I do not know.*

CXLI. If the Negative follows the Verb, it is interrogative, as:—

有做冇, ʰYáú tsò² ʰmò? *Did you do it, or not?*

Note.—In this case 做, tsò², is understood after the 冇, ʰmò.

Exception.—The Negative 唔, ɿm, follows the Verb when it is desired to express simple negation in those cases where its preceding the Verb implies not simple negation, but an unwillingness to perform any action or deed, as:—

我做唔得, ʰngo tsò² ɿm tak, *I was not able to accomplish it, or simply, I did not do it.*

我做唔嚟, ʰngo tsò² ɿm ʰlaí, *I could not do it, or I did not do it.*

我唔做, ʰngo ɿm tsò², *I will not do it.*

Note 1.—Of course 得, tak, and 嚟, ʰlaí, are secondary Verbs in the sentence.

Note 2.—Inability is expressed by 唔會, ɿm ʰwúí, *not able.*

CXLII. The Negative is placed before a single Verb, and after the Nominative, if it is expressed, as:—

我唔愛咯, ʰngo ɿm oi² lok_o, *I do not want it.*

我唔做咯, ɿm tsò² lok_o, *(I) will not do it.*

CXLIII. Where certain words are used as adjuncts to the Verbs, whether they are Verbs themselves, or other parts of speech, the Negative is either placed between the principal Verb and its auxiliary, or the Verb and its adjunct, as the case may be, or the Negative immediately precedes the two, as:—

VERBS.

我換唔到, ⁵ngo ₂o ₂m tò',
 我唔換得到, ⁵ngo ₂m ₂o tak, tò',
 我換唔得到, ⁵ngo ₂o ₂m tak, tò'. } *I cannot reach up to it.*

Note.—See Note CXLI.

我唔做得, ⁵ngo ₂m tsò² tak,
 我做唔得, ⁵ngo tsò² ₂m tak, } *I cannot do it.*

CXLIV. The Negative follows an Adverbial Phrase of time, as:—

現時冇, yín² ₂shí ⁵mò, *none at present.*

而家冇, ₂yí ₂ká ⁵mò, *none at present.*

呢陣時冇咯, ₂ni ch'an² ₂shí* ⁵mò lok, *none at this time.*

Note.—冇, ⁵yaú, might be called an affirmative Verb and 冇, ⁵mò, the opposite.

CXLV. The simple Affirmative and Negative, *yes* and *no*, are generally represented in Chinese by the words 冇, ⁵yaú, *there is*, or the Verb *to have*, or 係, hai², *it is*, and 冇, ⁵mò, *there is not*, or *not to have*, or 唔係, ₂m hai², *it is not* respectively, as:—

有冇, ⁵Yaú ⁵mò? *Is there any?*

有, ⁵yaú, *there is some.*

係嘅唔係, Hai² ⁵kòm ₂m hai²? *It is so, or not?*

唔係嘅, ₂m hai² ⁵kom, *it is not so.*

Note.—It might be said, that the words 冇, ⁵yaú, 係, hai² and 冇, ⁵mò, 唔係, ₂m hai², are so largely used in making statements, and asking questions in Chinese, that in accordance with Remark under CXXXIX, they often come into the reply in Chinese where in English a simple *yes*, or *no*, would suffice. In some cases they simply represent the English Verbs *have*, *did*, *to be*, etc., and the Negative employed together with these Verbs.

CXLVI. The words 係嘅, hai² ₂á, are often used with the meaning only of *well*, *very well*, or as a simple sign that the statement that has been made has been heard, without implying assent in any way whatever.

Note.—The most marked use, which the author has noticed of this 係, hai², in this sense is in murder, or other criminal, cases, when in rebuttal of a statement by an accusing witness, the prisoner will sometimes reply, 係嘅, 但係我有做到嚟嘅, hai² ₂á, tán² hai² ⁵ngo ⁵mò tsò² tò' ₂lai ₂á, *yes (or well)*;

VERBS.

but I did not do it. The idea seems to be this—Oh yes, I have heard what he says, or very well, that is his statement; but the fact remains that I did not do anything of the kind at all. It must be noted what an important part the final plays in this meaning.

Remark.—It must be remembered that the Verb is not always used in Chinese where it would appear in English, upon the principle, probably, that what can be understood from the sense need not be expressed in words, as:—

佢有做有呢我點知到佢呀, ^{ʿk'öü} ^{ʿyaü} ^{tsò²} ^{ʿmò} ^{çni}?
^{ʿNgo} ^{ʿtím} ^{çhí} ^{tò²} ^{ʿk'öü} ^{á²} Did he do it or not? How do I know (whether) he (did or not).

CXLVII. 係咩, ^{hai²} ^{çme}, often represents the exclamations which are so often used in English conversation, such as:—

佢夥計翻黎咯, ^{ʿk'öü} ^{ʿfo-kéi²} ^{çán} ^{çlai²} ^{lok}, his partner has returned
 係咩, ^{Hai²} ^{çme}? Oh! Has he?
 我唔自在, ^{ʿngo} ^{çm} ^{tsz²} ^{tsoi²}, I am unwell.
 係咩, ^{Hai²} ^{çme}? Oh! Are you?

Remark.—These exclamations generally imply astonishment, or disbelief.

CXLVIII. Nothing is 冇野, ^{ʿmò} ^{ʿye}, or 冇乜野, ^{ʿmò} ^{mat}, ^{ʿye}, as:—

冇乜事呀, ^{ʿmò} ^{mat} ^{sz²} ^{á²}, nothing is the matter
 冇野呀, ^{ʿmò} ^{ʿye} ^{á²}, nothing.

Note.—冇乜, ^{ʿmò} ^{mat}, though it means nothing is sometimes used in the sense of nothing much, or nothing particular. In some cases its use seems somewhat similar to the use of nothing in English at times, as for instance, What is the matter with you? Oh! nothing, is sometimes said in reply, when there is really something the matter, but it is either of so unimportant a character, or the speaker does not care to make any fuss about it, so he says, nothing.

CXLIX. No one is 冇人, ^{ʿmò} ^{çyan}, or 冇邊個, ^{ʿmò} ^{çpin*} ^{ko²}, as:—

冇人話, ^{ʿmò} ^{çyan} ^{wá²}, no one says so.
 冇邊個做, ^{ʿmò} ^{çpin*} ^{kò²} ^{çkòm} ^{tsò²}, no one (or nobody) does so.

CL. Do not is expressed by 咪, ^{çmaí}, 唔好, ^{çm} ^{çhò}, as:—

咪做, ^{çmaí} ^{tsò²}, or 唔好做, ^{çm} ^{çhò} ^{tsò²}, Do not do it.
 咪撻, ^{çmaí} ^{taü²}, Do not touch it.
 咪咁多事, ^{çmaí} ^{kòm²} ^{çto} ^{sz²}, Do not be so troublesome.

VERBS.

Remark.—There is a distinction between the two, but it is often lost sight of, and they are used interchangeably. 咪, ζ maí, means *do not*; a simple prohibition, while 唔好, ζ m'hò, has some sense in it of that it is not well to do so, and therefore means originally that it is not well to do it, as 我勸你, 唔好做, ζ ngo hün' ζ néi, ζ m'hò tsò², *I advise you not to do it.*

CLI. Verbs are often left out in Chinese Sentences.

1. The Verb is often understood in a Chinese sentence when it would be expressed in English, as:—

麵包酸, Mí²-páu* ζ sün, *the bread is sour.*

2. The Verb is often understood in sentences composed of a subject and some quality predicated concerning it. In such case the copula is understood, as:—

個船長, ko' ζ shün ζ ch'öng, *the ship is long.*

個人高大, ko' ζ yan ζ kò tái², *the man is tall.*

3. In sentences expressive of admiration, surprise, or wonder, or in sentences beginning with Interjections the Verb is often understood, as:—

噉乜, 咁架勢, ζ Ái ζ yá, kòm' ká' shai²? *Dear me, how handsome!*

啲乜你咁衰, ζ Ts'oi! mat, ζ néi kòm' ζ shöü? *Tush! why are you so stupid?*

睇, 咪做, ζ Hai, ζ maí' kòm' ζ á, *Look here! do not do so.*

真正好喇, ζ Chan ching' ζ hò lá, *it is really good.*

Remark.—The second sentence is only used by women.

CLII. The Subject always precedes the Verb: that of which something is predicated, that which is predicated of it.

Exception.—Sometimes in questions the Personal Pronoun follows the Verb, as:—

係我嚟咩, Hai² ζ ngo ζ lai ζ me? *Was it I who came?*

Note.—It will be seen though that this can scarcely be called an exception, and does not invalidate the rule, as it, if translated according to its meaning and literally according to the construction, would resolve itself (or it might be rendered into) the following English:—*It was I came, eh?*

CLIII. When two Verbs are used the object is placed between the two, as in English, as:—

俾我去, ζ péi ζ ngo hōü², *let me go.*

CLIV. No Preposition is required before the Verb in the Infinitive in Chinese. Position and sense show that it is to be rendered by an Infinitive in English, as:—

VERBS.

佢話佢想打我, 'k'ōū wá² 'k'ōū 'sōng 'tá 'ngo, *he said, he wished to strike me.*

CLV. In a sentence the Indirect Object follows the Direct when it is governed by 過 kwo', which may be rendered in English by *to*, the sign of the Dative, as:—

俾個部書過我, 'péi ko' pò² 'shū kwo' 'ngo, *give that book to me.*

But it may either precede or follow when 過 kwo' is not used, though it is better to follow, as:—

俾部書佢, 'péi pò² 'shū 'kōū, *give him a book.*

個部書俾過佢, ko' pò² 'shū 'péi kwo' 'kōū; *but the former way is better.*

CLVI. In quoting what one has said the forms "said he" "said she," etc., are never used in Chinese, the Subject always precedes the Verb, as:—

佢話, 'kōū wá², *he said.*

Note.—The use of the Final 和, wo², is more akin to the 'he said' of the English, as:—

佢話打我哋, 'kōū wá² 'tá 'ngo wo' (or wo²), *he said he would strike me.*

CLVII. That Chinese Verbs are as idiomatic in their use as English or French or other Verbs the following list of words or phrases in which 打, 'tá, *to strike*, occur, will show. This list is not exhaustive, as so common and so varied is the use of this word that new forms are constantly appearing.

1. It is used in the simple form 打, 'tá, with the meaning of to strike, to beat, to hit, and is the common rallying cry in faction fights, street quarrels, etc., as:—

打火, 'tá 'fo, *to strike a light.*

打佢, 'tá 'k'ōū, *beat him.*

Note.—It is to be noted that a Chinese often says 佢打我, 'kōū 'tá 'ngo, and the same of similar acts of assault, when upon further investigation it is found that though an assault may have been committed in a strictly legal sense of the term that actually no blow has fallen upon the person of the speaker. Care must therefore be taken not to render such phrases literally until it be found whether there was a threatened assault, or an actual one.

2. As striking takes a prominent part in war, etc., it is used in the following combinations:—

打交, 'tá káu*, *to fight (in a quarrel).*

VERBS.

打仗, 'tá chōng', to fight (in battle).

打贏, 'tá yeng', to conquer; to win. In the past tense yeng*†.

打輸, 'tá shū, to be defeated. In the past tense, 'tá shū*

打用, 'tá lut, to get off; to rescue. (It necessarily implies to get off by the use of blows).

3. With the idea of striking it is used in combination with the article which is habitually struck to indicate the name of the striker, that is, the man who earns his livelihood by continually striking such an object, as:—

打鐵佬, 'tá t'ít 'lò, blacksmith.

打銅佬, 'tá t'ung 'lò, coppersmith.

打鼓嘍, 'tá 'kwú ké', drummer.

打石佬, 'tá shek' 'lò, stone-cutter.

4. It is used in the names of actions in which striking is habitually used, as above, as:—

打灰沙, 'tá fúí shá, to chunam.

打灰路, 'tá fúí lò², or lò²*, to caulk.

5. It has the meaning of "by" when used with a Noun representing the way by which, or on which, the progression takes place, and after the word to go or come as:—

打路去, 'tá lò² hōü', to go by road, or by land.

打水路去, 'tá 'shōü lò² hōü', to go by water.

打山去, or 打山路去, 'tá shán hōü', or 'tá shán lò² hōü', to go by way of the hills, or to go by a mountain road.

打窗出去, 'tá ch'ōng* ch'ut, hōü', to go out by the window.

打船去, 'tá shün hōü', to go by ship.

打艇去, 'tá t'eng hōü', to go by boat.

打車去, 'tá ch'é hōü', to go by carriage, or any wheeled vehicle.

6. It is used to express certain actions of the elements, as:—

打雷响, 'tá löü 'hōng, the sound of thunder.

打風, 'tá fung, to blow.

打大風, 'tá tái² fung, or 'tá fung kau², to blow a strong wind.

打大雨入嚟, 'tá tái² yü yap₂ láí, the heavy rain is driving in.

個啲水打過嚟, ko' ti* 'shōü 'tá kwo' láí, the water beat over.

VERBS.

雷打死, ζ lǒu ζ tá ζ sz, to be killed by a thunderbolt.

7. It is used in combination, or in words to represent sudden and violent actions, as:—

打石炮, ζ tá shék₂ p'áú², to blast.

打盲, ζ tá ζ máng, to be struck blind (i.e. to become blind from the effect of a blow, or lightning). In past tense ζ mang*.

打跛, ζ tá ζ paí, to become lame from the effect of a blow.

打跌, ζ tá tít_o, to be struck down.

跌打刀傷, tít_o ζ tá, ζ tò ζ shōng, accident. (See next sentence).

跌打丸, tít_o ζ tá ζ yün*, accident pills (i.e. to cure the effects of accidents).

打落水, ζ tá lok₂ ζ shōü, to be thrown down into the water.

打落地, ζ tá lok₂ tēi², to be thrown down on to the ground.

打死, ζ tá ζ sz, to be killed (primarily by a blow, or in battle).

Note.—打死, ζ tá ζ sz, necessary implies that the death has resulted from a blow of some sort, or from a shot

8. It is used to express a number of other actions, as:—

打掃, ζ tá sò², to sweep.

打水, ζ tá ζ shōü, to draw water.

打釘, ζ tá teng*, to make nails.

打花面, ζ tá fá mín²*, to paint for acting.

打靛鞦, ζ tá ts'in* ts'au*, to slue right round.

打落, ζ tá lok₂, to knock down.

打沈, ζ tá ζ ch'am, to be sunk; to sink.

打探, ζ tá t'ám², to pay a visit of inspection, or surprise.

打赤肋, ζ tá ch'ek_o t'lak_o, to be naked.

打發人去, ζ tá fát_o ζ yan hōü², to send any one away anywhere (as on a message).

打死纜, ζ tá ζ sz lít₂, to tie a dead knot.

打包, ζ tá páú, to do up in matting (as a bale of goods).

打理, ζ tá ζ léi, to attend to anything.

打官府, ζ tá ζ kwún ζ fú, to go up to Court; to go to law.

打斧頭, ζ tá ζ fú ζ t'au, to cheat by secretly taking a percentage in buying anything for an employer.

VERBS.

9. It means to buy in the phrases:—

打米, ⁶tá ⁶maí, to buy rice.

打伙食, ⁶tá ⁶fo shik₂, to buy provisions.

10. It is used to express a profession, or occupation, implying, of course, action of some sort, as:—

打伙記, ⁶tá ⁶fo kék² or kék²* { an inmate of a brothel (in Hongkong);
to be partner with.

打雜, ⁶tá tsáp₂*, a general assistant in a shop, or a coal trimmer on a steamer.

打本, (嘅) ⁶tá ⁶pún (ke²), a capitalist, anyone who provides money for any undertaking, or work by some one else.

11. It has the sense of to play in the following combinations, as:—

打骨牌, ⁶tá kwat, ⁶pái*, to play at dominoes.

打紙牌, ⁶tá ⁶chí ⁶p'ái*, to play at cards.

12. It is used for the action of fire-arms, as:—

開鎗打佢, hoi ⁶ts'ōng* ⁶tá ⁶kōü, shoot him.

去打雀, hōü² ⁶tá tsök*, to go shooting (birds).

13. It implies addition, as:—

五個打七個, ⁶ng ko² ⁶tá ts'at, ko², five added to seven.

CLVIII. Some idiomatic uses of 行, ⁶háng†, to walk.

1. It represents bodily, or physical motion, as:—

行船, ⁶háng† ⁶shün, (if used in a sentence), to go a voyage.

行街, ⁶háng† ⁶kái*, is used in the sense of taking a walk, or to go out.

佢就致行出街嘅, ⁶k'ōü tsau² chí² ⁶háng*† ch'ut, ⁶kái* che, he has only just gone out.

嚟行街喇, ⁶lai ⁶háng† ⁶kái* ⁶lá, come have a walk.

2. It is also used in combination with the name of the object in connection with which certain men take that physical motion which is necessary for them to undergo to perform their daily toil, as:—

行船嘅, ⁶háng† ⁶shün* ke², a sailor, or to be employed on board ship.

行街嘅, ⁶háng† ⁶kái* ke², a man who attends to the outside business of the shop, or firm.

3. It represents actions, or conduct in the phrases—

行刑, ⁶háng† ⁶ying, to punish.

行爲, ⁶háng† ⁶wai, conduct.

VERBS.

行禮, ζ háng† ζ lái, to perform a ceremony.

行清, ζ háng† ζ ts'ing*, to worship at the tombs.

CLIX. On the uses of 起, ζ héi which means to rise; to stand up.

1. It means in some combinations "to raise," as:—

抽起, ζ ch'áu ζ héi, to raise.

起身, ζ héi ζ shan, to get up (lit. to raise the body).

2. In combination with some words it means to start, to begin, as:—

起首, ζ héi ζ shaú, to begin.

起脚(行), ζ héi ζ kök (ζ háng†), to start on a journey.

3. Used with 頭, ζ t'áu it means beginning, as:—

起頭, ζ héi ζ t'áu*, beginning.

4. Used with 做, tsò^2 it means to build in a generic sense and is used with respect to the building of any edifice, as:—

起做, ζ héi tsò^2 , to build.

Note.—起做嘅, ζ héi tsò^2 ke^2 , is a builder, and 接盤起做嘅, tsíp_0 ζ p'ún* ζ héi tsò^2 ke^2 , is a builder and contractor. The natural order of the two callings is preserved in this sentence. We say a builder and contractor; but in so saying we reverse the order of things, as a man must first take a contract before he can begin to build, unless it be argued that the man first followed the business of a builder, and then added on to it that of a contractor. Note also here that 起屋, ζ héi uk , and 起舖, ζ héi p'ò^2 , are also used with regard to building houses: the first is used about houses, and the second about shops. These two must not be confused. In Cantonese Colloquial houses and shops are kept quite distinct. A building, the lower story of which is used as a shop or mercantile office (for there are no distinctions between the two except when the latter is a large concern and then it may be called a 行, ζ hong), is called a 舖, p'ò^2 , and not an 屋, uk , which is a house in which there is no shop.

5. Used after the Verb 做, tsò^2 , it means completed, as:—

做起(嚟), tsò^2 ζ héi (ζ lái), it is done.

CLX. 開, ζ hoi, has a number of different meanings.

1. It means simply and commonly "to open," as:—

開野, ζ hoi ζ ye, to open anything.

開張, ζ hoi ζ chōng, to open a new shop.

VERBS.

2. It is used with other words to represent the commencement of many actions and deeds, as:—

開身, ζ hoí ζ shan, to start (on a voyage).

開價, ζ hoí ká', the first stated price, i.e. the price at the beginning of a bargain, lit. the opening price.

3. It has to be rendered into English sometimes by "off" or "out," etc., as:—

開船, ζ hoí ζ shün, to go off to a vessel.

開去, ζ hoí hūü', to go off (to anything).

(行) 開嚟, (ζ háng†) ζ hoí ζ lai, come nearer (to the speaker).

Note.—開頭, ζ hoí ζ t'au, means, outside, off there, etc.

CLXI. 上, ζ shōng, does not only mean to "go up."

1. It also means to enter in a book, as:—

上簿, ζ shōng pō', to enter in a book.

上數, ζ shōng sho', to enter accounts.

Remark.—Compare our phrase to enter up accounts and other similar expressions.

2. It has the sense in the Chinese of *going up*, in the following phrases; but the genius of our language requires it to be otherwise rendered in English, as:—

上船, ζ shōng ζ shün, to go on board a vessel, i.e., to go up on to a vessel.

上學, ζ shōng hok', to go to school, to begin to study, i.e., to go up to study.

上岸, ζ shōng ngòn', }
上街, ζ shōng ζ kái', } to go ashore.

Remark.—The difference between these two is that there must be a street, or streets when the latter is used, i.e., in one the person or persons must go up on to a street, or streets, and not simply up on to the land; and a street, or streets necessarily implies a hamlet, village, town, or city.

3. The Chinese habitually say when speaking about going to the capital of the Empire, or the capital of a province 'to go up' just as we say, 'to go up to London,' etc., as:—

上城, ζ shōng ζ sheng*†, (or ζ sheng†,) to go up to the city, Canton.

上京, ζ shōng ζ king*, to go up to the capital (of the Empire, Peking).

CLXII. On some uses of the word 落, lok'.

VERBS.

1. It is used in the sense of descending, falling, etc., as:—

落嚟, lok₂ ㄌㄞˊ, *come down*, i.e. descending come.

Note.—It must often be rendered in English by down, as above, as:—

跌落, tit₀ lok₂, *to fall down*.

2. It is used in the sense of putting down, as:—

落本 (錢), lok₂ ㄅㄨㄣˊ (ㄑㄩㄢˊ), *to advance*, or *pay in*, or *pay up*, *capital*, i.e., to put down capital into any business or concern.

落定 (銀), lok₂ ㄊㄥˋ (ㄥㄥㄥˊ or ㄥㄥㄥ*), *to pay (down) bargain money*.

3. It is often used where in English an impersonal form of expression would be used, as:—

落雪, lok₂ ㄙㄨㄛˊ, *it snows*.

落雨, lok₂ ㄩˊ, *it rains*.

4. It must be translated in some instances by 'begin,' as:—

落手, lok₂ ㄕㄞˊ, *to begin (any manual labour)*, i.e., to put to the hand.

落筆, lok₂ ㄅㄢˋ, *to begin writing*, *to commence writing a book*, etc.

5. In one, or two phrases it must be rendered, *to go on board*, as:—

落船, lok₂ ㄕㄨㄢˊ, *to go on board a vessel*.

6. Again it must be sometimes rendered by 'put in' or 'mix,' as:—

落沙, lok₂ ㄕㄞˊ, *to mix sand (with anything)*.

CLXIII. It will be found that there is quite an idiomatic use of 嚟, ㄌㄞˊ, and 去, hōü³, in some sentences.

1. When going or coming are spoken of, they are used with reference to the position of the speaker, and are equivalent to 'come' and 'go,' as:—

上嚟, ㄕㄨㄥˊ ㄌㄞˊ, *come up*.

上去, ㄕㄨㄥˊ hōü³, *go up*.

落嚟, lok₂ ㄌㄞˊ, *come down*.

落去, lok₂ hōü³, *go down*.

2. But it is to be remembered that 嚟, ㄌㄞˊ, when following Verbs is often used to denote that the action to which the preceding Verb refers has been accomplished, as:—

佢做嚟咯, ㄕㄞˊ tsò² ㄌㄞˊ lok₀, *he has done it*.

VERBS.

3. In answer to a call 嚟咯, ζ lai lok, means, (I am) *coming*. 嚟, ζ lai, *to come* when used in phrases the equivalent of the English, *come in, come out, come back again, come up*, follows the word, which show whether the action is one of exit, or entrance, of ascent, or descent. In other combinations the word which takes the place of, or represents the Preposition in English precedes the Verb 嚟, ζ lai, *to come*, etc., as:—

入嚟, yap₂ ζ lai, *come in* (lit. in come, or entering come).

出嚟, ch'ut, ζ lai, *come out* (lit. out come).

上嚟, ζ shōng ζ lai, *come up* (lit. up come).

落嚟, lok₂ ζ lai, *come down* (lit. down come).

Note.—The same holds good as to 去, hōü', *to go*.

CLXIV. Idiomatic uses of 坐, ζ ts'oŋ, *to sit, to sit down*.

1. It is in common use in the sense of visiting; paying a visit; going to see anyone, as:—

(有)得閒嚟坐, (ζ yaú) tak, ζ hán ζ lai ζ ts'oŋ, *when you have time come, and see us, (lit. come sit)*.

你時時見佢咩? 係,我日日都入去坐嘅, ζ Néi ζ shí ζ shí kfn' ζ kōü ζ me? Hai', ζ ngo yat₂ yat₂ tō* yap₂ hōü' ζ ts'oŋ ke', *Did you constantly see him? Yes, I went in every day to visit (lit. to sit)*.

2. It is often used with the sense of *to ride*, or where we would use a Preposition with the verb, such as, 'in,' or 'by,' or 'on,' or where the sense would be plain enough in English without the use of any Preposition.

坐馬車, ζ ts'oŋ ζ ma ζ ch'e, *to ride in a carriage*.

坐船去, ζ ts'oŋ ζ shün hōü', *to go by vessel*.

坐艇嚟, ζ ts'oŋ ζ t'engŋ ζ lai, *to come by boat*.

坐轎, ζ t'soŋ kíú', *to ride in a sedan chair*.

坐車仔, ζ ts'oŋ ζ ch'e ζ tsai, *to ride in a jinrickshaw*.

Note.—To ride on animals is more commonly and better expressed by 騎, ζ k'e, as:—騎馬, ζ k'e ζ má, *to ride on a horseback*, 騎驢, ζ k'e ζ lōü*, *to ride on a mule*. It is not wrong however to use 坐, ζ ts'oŋ, as:—

坐馬, ζ ts'oŋ ζ má, *to ride on horseback*.

坐駱駝, ζ ts'oŋ lok₂ ζ t'o, *to ride a camel*.

VERBS.

3. It is also used where in English the Verb 'to be' and the Preposition 'in' would be used, as:—

坐監, ⁵ts'o_o kám*, *to be in gaol.*

大人坐堂咯, Tái² ȷ Yan ⁵ts'o_o ȷ t'ong lok_o, *His Lordship is in Court.*

CLXV. Notice that with the word 死, ⁵sz, *to die* (whether by natural, or unnatural means) the means, or method, or cause by, or from which, the person has died, or been killed is, more especially in the latter case, mentioned in Chinese, as:—

病死, peng²† ⁵sz, *to die from disease.*

整死, ⁵ching ⁵sz, *to put to death* (used in a general sense).

打死, ⁵tá ⁵sz, *to kill, to slay.*

Note.—This is also used in a general sense to a certain extent, that is to say when speaking of death in battle, or by the hands, or by the elements; but not when applied to death by drowning, falling, etc., etc. Therefore it will be seen that though a dictionary may put, as some standard ones do put, under the heading 'to kill' 殺, shát_o, 殺死, shát_o ⁵sz, 整死, ⁵ching ⁵sz, it must be understood that they cannot be used indiscriminately, but have different shades of meaning.

跌死, tít_o ⁵sz, *to be killed by a fall.*

浸死, pronounced cham² ⁵sz, *to drown; to be drowned.*

Remark.—Compare English present illiterate phrase, *drownded dead.*

害死, hoi² ⁵sz, *to put to death by foul means.*

剖死, kat_o ⁵sz, *to stab to death, or to kill by stabbing.*

斬死, ⁵chám ⁵sz, *to execute, to stab, so as to cause death.*

局死, kuk₂ ⁵sz, *to put to death by suffocation.*

嚇死, hák_o ⁵sz, *to frighten to death.*

Note.—This last is used in the same exaggerated way that the similar phrase is used in English, as:—

佢嚇死我, ⁵k'öü hák_o ⁵sz ȷ ngo, *he frightened me to death.*

CLXVI. The Chinese are very fond of euphemisms to soften the idea of death, so repugnant to many ears, as:—

1.—過身, kwo² shan.

Note 1.—The Buddhist idea of metempsychosis may be here referred to. In that case it would mean *to pass into another body.*

2.—過世, kwo² shai², *to pass into another life, or world.*

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3 一唔在, ζ^m tsoi², *not present, not here.*

Remark.—Compare the Hebrew *he was not* with this last phrase.

Note 2.—An emperor's death is spoken of as 崩, ζ pang.

CLXVII. The Chinese generally use, like the French, the Verb to have 有, ζ yaú, when stating the size or weight of any object, or the age of any person, or thing, followed by the words 高, ζ kò, *high*, 長, ζ ch'öng, *long*, 深, ζ sham, *deep*, 闊, fút, *broad*, 重, ζ ch'ung, *heavy*, 年, ζ nín, *years*, etc., etc., as the case may be, as:—

有幾高, ζ Yaú ζ k'í kò*? *How high is it?*

佢今年有幾大, ζ K'öü kam ζ nín ζ yaú ζ k'í tái*? *How old is he?*

Note 1.—All the above and similar sentences may be as well, and sometimes better rendered, by putting the 有, ζ yaú, at the beginning of the sentence, as:—

有幾高呢, ζ Yaú ζ k'í kò ζ ni? *How high is it?*

Note 2.—The 有, ζ yaú, may also be omitted, as:—

佢高過我三寸, ζ k'öü kò* kwo' ζ ngo sam ts'ün', *he is three inches taller than I.*

Note 3.—It will be seen that articles possess weight, etc., in China instead of being simply so heavy, as with us.

CLXVIII. 有, ζ yaú, is also used in place of the English Verb, *to be*, when speaking of the hour, as:—

有幾點鐘呢, ζ Yaú ζ k'í t'ím chung* ζ ni? *What time is it?*

CLXIX. 出, ch'ut, *to go out*, and 行, ζ háng†, *to walk*, used with 街, kái, *street*, had better, as a rule, not be rendered literally, as:—

出街, ch'ut, kái*, simply means *out*, and is similar to the French *en ville*, as:—

佢出街, ζ k'öü ch'ut, kái*, *he has gone out.*

行街, ζ háng† kái*, *to take a walk* (lit. *to go out into the street*), as:—

亞三呢, Á' Sám* ζ ni? *Where is Á Sám?*

佢啱啱行出街咯, ζ k'öü ngám* ngám* ζ háng*† ch'ut, kái* lok, *he has just gone out.*

Note.—To bring the idea of being *on* the street into prominence, it is necessary make use of some other words, as:—

個乞兒係邊處, Ko' hat, yí* 'háí pín* shü'? *Where is the beggar?*

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佢嚟街上, ⁵k'öü ⁶hai ²kái shōng² *he is on the street.* This last being more like the French *à la ville.*

Note.—This last 街, ²kái, is not put in the Variant Tone.

CLXX. The term for *to marry* when applied to a man is different to that used when a woman is spoken about, as:—

1. To take a wife, or marry a wife, is 娶, ⁵ts'öü', or 取, ⁶ts'öü.
2. The girls also of a family are said to have 出門, ⁶ch'ut, ²çmún, when they marry, i.e., to go out of the door.
3. To marry a husband is 嫁, ²ká'.

Caution.—These terms must not be used the one for the other.

4. Other terms are also used, as, 取心抱, ⁵ts'öü ²çsam ⁶p'ò, generally pronounced ⁶t'sò ²çsan ⁶p'ò, *to take a daughter-in-law*, i.e., to get one's son married.

CLXXI. There are distinctions to be observed in the use of 抵, ⁶taí, *to be worth.*

1. In speaking of articles, say, 值(得), ²chik₂ (²tak₂), or 抵(得), ⁶taí (²tak₂).
2. But 抵, ⁶taí, cannot be used in speaking of individuals. A phrase that may be used in such a case is, 佢有大把錢, ⁵k'öü ⁵yaú táí² ⁶pá ²çtsín*, *he has a lot of money* (lit. a great handful).

Exception.—你俾五個銀錢過我, 我抵得五個銀錢, ⁵néi ⁶péi ⁵ng ko' ²çngan ²çts'in* kwo' ⁵ngo; ⁵ngo ⁶taí tak, ⁵ng ko' ²çngan ²çts'in*; *You give me five dollars; I am worth five dollars (to you).*

Note 1.—大把, táí² ⁶pá, may also be rendered by *much, a great deal.*

Note 2.—There are also other uses of 抵, ⁶taí, such for instance as in

抵手, ⁶taí ⁵shaú, *clever*, and in 唔抵得, ²çm ⁶taí tak₂, *I cannot bear it, or I cannot stand it.*

CLXXII. Difference between 識, ²shik, and 知, ²chí.

1. 知, ²chí, means 'to know a fact; to be aware of; to be sensible of.'
你知呢啲事幹唔知呀, ⁵Néi ²chí ²ni ⁰ti* sz² kòn' ²çm ⁰chí* á'?
Do you know about these matters?
- 你知係啲唔係呀, ⁵Néi ²chí hai² ²kòm ²çm hai² á'? *Do you know whether it is so, or not?*
- 你知佢有嚟冇呀, ⁵Néi ²chí ⁵k'öü ⁵yaú ²çlai ⁵mò á'? *Do you know whether he came, or not?*

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你知邊個打你唔知呀, ⁵Néi chí pín* kó' tá ⁵néi ⁵m chí* á' ? Do you know who struck you ?

識, Shik, means, or implies, mental knowledge, science, acquaintance, and may generally be expressed by 'to understand; to know how to do anything' (i.e., to be able); 'to be acquainted with.'

我識字, ⁵ngo shik, tsz², I can read, and write.

我識佢, ⁵ngo shik, ⁵k'öü, I know him (i.e., am acquainted with, not merely know him by having simply seen him once, or twice).

Note.—To know anyone from having seen him, as, for example, a thief from having seen him in your house, would be 見過, kín' kwo'

CLXXIII. 買, ⁵mái, to buy, 賣, mái², to sell. The difference between the two words consists in the tones. 買, ⁵mái, to buy, is in the lower rising tone, or 下上, há² shōng². 賣, mái², to sell, is in the lower entering, or 下入, há² yap₂. Either 出, Ch'ut, or 俾, ⁵péi, is often used with 賣, mái², to sell, and 入, yap₂, to enter, is also often used with 買, ⁵mái.

Remark.—It will be well for the beginner to get into the habit of using these words at first with 買, ⁵mái, and 賣, mái², and thus cover any mistake he may make about the tone of the word, or at all events to fall back on them, if he is in any difficulty in making himself understood. He may also employ them in asking a question, if he is not sure that he has understood what has been said, as:—

係賣出咯, há² mái² ch'ut, lok_o, it was sold.

我賣俾佢, ⁵ngo mái² ⁵péi ⁵k'öü, I sold it to him.

係買入嘅, há² ⁵mái yap₂ ke, it was bought.

你係話買入係唔係呀, ⁵Néi há² wá² ⁵mái yap₂ há² ⁵m há² á' ? Did you say bought, or not ?

Note.—It is even more important than appears at first sight, because both these words go into variant tones to express past time, and the variant tone of 賣, mái², to sell, is also a rising tone: so that to the untrained ear in tones it sounds very like the original tone of 買, ⁵mái, to buy.

ADVERBS.

CLXXIV. Adverbs are compared in the same manner as Adjectives.

Note.—In fact many Chinese Adjectives and Adverbs are one and the same. The distinctions of parts of speech are not marked with the clearness that exists to a great

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extent in English. Chinese parts of speech are more like some few English words that may be classed under different parts of speech according to the use they are put to, as:—

快馬, fáí' má, a quick horse.

快啲嚟, fáí' ti* láí, come quickly.

佢嚟得快, k'öü láí tak, fáí', he has come quickly.

ADVERBS OF TIME.

CLXXV. Adverbs and Adverbial Phrases of Time sometimes either precede, or follow the Verb, or often commence a sentence, instead of ending it as in English, as:—

聽日嚟, t'ing yat₂ láí, come to-morrow.

而家去, yí ká höü', go now.

佢陣時叫咯, 'ko chan² shí kiú' lok', (he) called out at that time.

今日好天, kam yat₂ hò t'in, it is good weather to-day.

Note 1.—聽日, t'ing yat₂, to-morrow, must not always be taken in a literal sense, it often means simply some indefinite time in the future, as:—

聽日嚟見我喇, t'ing yat₂ láí kín' ngo lá, come see me again.

Note 2.—The *to* which appears in the English construction of to-day, to-night, is represented in Chinese by 今, kam, this, or the present, as 今日, kam yat₂, to-day, and 今晚, kam mán, to-night.

Remark.—In colloquial the y of 日, yat₂, after 今, kam, is changed into m.

Note 3.—Note the difference which may exist in meaning due to the Adverbial Phrase of time occupying a different position in a sentence, as:—

佢時個人嚟, 'ko shí ko' yan láí, the man came at that time.

個人嚟佢時, ko' yan láí 'ko shí, the time that the man came.

我細佢個陣時, 'Ngo sai' ko ko' chan² shí, when, or at the time I was young.

個陣時我細個, ko' chan² shí 'ngo sai' ko', at that time I was small.

CLXXVI. When the Nominative of the Verb is expressed whether it be a Noun or Pronoun, it, with its qualifying words, in many cases either precedes the Adverb, or Adverbial Phrase of Time, or not, as:—

我今晚嚟咯, or 今晚我嚟咯, 'ngo kam mán láí lok, or kam mán ngo láí lok, I shall come to-night.

ADVERBS.

CLXXVII. The Adverb, or Adverbial Phrase, it will be sometimes noticed, follows both Subject Nominative and Verb, as in English, as:—

我嚟咯,今晚, ^{ngo} ₂ ^{laif} ₀ ^{lok}, ^{kam} ^{man}, *I shall come to-night.*

Note.—But it is added more as an after-thought in such a case. The best form for the Beginner to get into the habit of using will be the one in which it immediately follows the Subject of the sentence, as this latter form is not good Cantonese and not heard in Canton. It is stated to be due to the influence of the English structure of sentences on the minds of Chinese in Hongkong learning this foreign language when young.

CLXXVIII. In some cases the Adverb, or Adverbial Phrase must occupy a certain place in the phrase, or sentence, and no elasticity is allowed, as to its position, as:—

我就嚟咯, ^{ngo} ^{tsau} ² ^{laif} ₀ ^{lok}, *I am just coming.*

ADVERBS OF PLACE.

CLXXIX. Adverbs of Place, or Chinese words which may be translated in English by Adverbs of Place, when used with simple Verbs follow the Verb as in English, as:—

擠呢處, ^{chaf} ₂ ⁿⁱ ^{shü}, *place it here.*

搬去個處, ^{pün} ^{häu} ² ^{ko} ^{shü}, *move it there.*

嚟呢處, ^{laif} ₂ ⁿⁱ ^{shü}, *come here.*

CLXXX. When there is an Object in the sentence Adverbs of Place often precede the Verb, or when the Verb *to be* is used they precede the Verb, as:—

呢處有好多野, ⁿⁱ ^{shü} ² ^{yaü} ^{hó} ₂ ^{to} ^{ye}, *there are many things here.*

呢處係有咯, ⁿⁱ ^{shü} ² ^{hai} ² ^{yaü} ₀ ^{lok}, *there are some here.*

CLXXXI. When Adverbs of Place are used with 嘍, ^{hai}, they generally precede the Verb, as:—

我嘍呢處打個人, ^{ngo} ^{hai} ₂ ⁿⁱ ^{shü} ² ^{tá} ^{ko} ₂ ^{yan}, *I struck the man here,*
(at this place).

Note 1.—The Dictionaries are again wrong in saying that *here* is 呢處, ⁿⁱ ^{shü}, and *there*, 個處, ^{ko} ^{shü}. These two phrases are undoubtedly the phrases which are often used when we would say *here* or *there*; but in reality they mean *this place*, and *that place*, and they are not the only phrases which are used in Chinese where in English one would say *here* or *there*. It is therefore far better, while at the same time they may be best rendered many times in English

ADVERBS.

by *here*, or *there*, to remember their construction, viz:— that 呢, ㄋㄧ, and 個, ㄎㄛˊ, are respectively *this*, and *that*, and that any other word which represents the English word *spot*, or *place*, is used with either of them according to whether one wishes to say *here* or *there*, as:—

呢處, ㄋㄧ ㄕㄩˊ, *this place*, English *here*.

呢箇, ㄋㄧ ㄊㄠˊ, *this spot*, English *here*.

呢頂, ㄋㄧ ㄊㄥˊ, or better, 呢箇頂, ㄋㄧ ㄊㄠˊ ㄊㄥˊ, *this spot*, English *here*.

個處, ㄎㄛˊ ㄕㄩˊ, *that place*, English *there*.

個箇, ㄎㄛˊ ㄊㄠˊ, *that spot*, English *there*.

個頂, ㄎㄛˊ ㄊㄥˊ, or better, 個箇頂, ㄎㄛˊ ㄊㄠˊ ㄊㄥˊ, *that spot*, English *there*.

Note. 2.—If 嗰, ㄎㄛ, is used with the last three phrases instead of 個, ㄎㄛˊ, it implies more emphasis. If in a question, it would show surprise, as expressed by the English *There! In such a place*.

Note. 3.—*Where* is likewise rendered into Chinese by a number of different phrases, which are similar as regards the manner of their construction to those above. To represent *where* 邊, ㄅㄧㄢ, which, is used, and then any of the other words which represent *spot*, or *place*, such as, 處, ㄕㄩˊ, 箇, ㄊㄠˊ, 頂, ㄊㄥˊ, 位, ㄨㄟˊ*,

吓, ㄕㄚˊ, as:—

喺邊處, ㄕㄞˊ ㄅㄧㄢ ㄕㄩˊ? *Where is it, or at what place is it?*

Remark.—No Verb is required, or can be used in such sentences. Notice that *where is* is transposed in Chinese into *is at where*.

CLXXXII. The Adverb often occupies a different position in a Chinese sentence from that it occupies in an English one. When an Adverb is used in connection with a Verb to amplify its means, it is placed before the Verb instead of after it as in English. Note the following transposition of ideas according to our mode of thought. To the Chinese it is, however, the natural mode of expressing oneself, and ours the unnatural, as:—

English.

Come back.
Come up.
Come down.
Come out.
Go back.
Go up.

Chinese.

Back come, 翻 嚟, ㄈㄢ ㄌㄞˊ.
Up come, 上 嚟, ㄕㄨㄥˊ ㄌㄞˊ.
Down come, 落 嚟, ㄌㄛˊ ㄌㄞˊ.
Out come, 出 嚟, ㄔㄨˊ ㄌㄞˊ.
Back go, 翻 去, ㄈㄢ ㄑㄩˊ.
Up go, 上 去, ㄕㄨㄥˊ ㄑㄩˊ.

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Go down.	Down go, 落去, lok ₂ hōü ³
Go out.	Out go, 出去, ch'ut, hōü ³
Down stairs.	Floor down, 樓下, ㄌㄡˊ ㄏㄚˋ ² .
Up stairs.	Floor up, 樓上, ㄌㄡˊ ㄕㄨㄥˋ ² .

ADVERBS OF MANNER.

CLXXXIII. Adverbs of Manner may be placed in many cases in different positions in a sentence, as the following examples will show, their position in the sentence sometimes producing a slight difference in the meaning, as:—

佢寫得快, ㄍㄨㄟˊ ㄨㄚˊ ㄉㄛˊ ㄉㄞˊ, *he writes quickly.*
 佢寫快都得, ㄍㄨㄟˊ ㄨㄚˊ ㄉㄞˊ ㄊㄛˊ ㄊㄞˊ, } *he can write quickly.*
 佢快都寫得, ㄍㄨㄟˊ ㄉㄞˊ ㄉㄞˊ ㄊㄛˊ ㄊㄞˊ, }
 快都寫得嘅, ㄉㄞˊ ㄊㄛˊ ㄉㄞˊ ㄎㄞˊ, *it can be written quickly.*

Note.—The insertion of the Negative even in the sentence does not alter the readiness of the Adverb of Manner to appear in any part of the sentence, as:—

佢唔寫得快, ㄍㄨㄟˊ ㄨㄚˊ ㄉㄞˊ ㄉㄞˊ, }
 佢快唔寫得嘅, ㄍㄨㄟˊ ㄉㄞˊ ㄉㄞˊ ㄊㄛˊ ㄊㄞˊ, } *he can not write quickly.*
 佢寫快就唔得嘅, ㄍㄨㄟˊ ㄨㄚˊ ㄉㄞˊ ㄊㄛㄞˊ² ㄉㄞˊ ㄎㄞˊ, }

CLXXXIV. 都, ㄊㄛˊ, used in the sense of 'as well,' 'also' is used before the Verb, as:—

兩個都喺處, ㄌㄨㄥˊ ㄎㄛˊ ㄊㄛˊ ㄏㄞˊ ㄕㄨˊ, *the two were there also, or as well.*

Note.—It appears after the Verb also in other senses.

CLXXXV. 噉, ㄎㄛˊ, or 敢樣, ㄎㄛˊ ㄩㄥˊ^{5*}, so, or in this manner precede the Verb they qualify, as:—

佢噉樣走嘅, ㄍㄨㄟˊ ㄎㄛˊ ㄩㄥˊ^{5*} ㄊㄛㄞˊ² ㄎㄞˊ, *he ran like this.*

CLXXXVI. When, however, an Auxiliary as 係, ㄏㄞˊ², is used, 噉, ㄎㄛˊ, or 噉樣, ㄎㄛˊ ㄩㄥˊ^{5*}, come between the Auxiliary and the Verb, as:—

佢係噉走, ㄍㄨㄟˊ ㄏㄞˊ² ㄎㄛˊ ㄊㄛㄞˊ² ㄎㄞˊ, *he did so run, or he was running like that.*

CLXXXVII. Too, 過頭, ㄍㄨㄛˊ^{5*} ㄊㄞˊ², and 得噉, ㄉㄞˊ ㄊㄛㄞˊ², follow the Adjective they qualify contrary to the usage in English, as:—

多過頭, ㄉㄛˊ ㄍㄨㄛˊ^{5*} ㄊㄞˊ², *there are too many.*

少得噉, ㄕㄨㄟˊ ㄉㄞˊ ㄊㄛㄞˊ², *there are too few.*

ADVERBS.

CLXXXVIII. More is often represented in Chinese by 重, chung², as:—

重有得嚟, chung² ʔyaú tak, ʔlaí, *there is more to come.*

重有啲(添), chung² ʔyaú ʔti* (ʔt'ím), *there is a little more*

重有, chung² ʔyaú, *there is more.*

CLXXXIX. The Negative is introduced into the middle of the phrases, 若然, yök₂ ʔyín, *if*, and 自然, tsz² ʔyín, *of course, consequently*, as:—

若不然, yök₂ pat, ʔyín, *if not.*

自不然, tsz² pat, ʔyín. See Remark.

Remark.—This last is very seldom used in a negative sense. Strange to say it is almost always used in a strongly positive sense. Originally it was 自必然, tsz² pit, ʔyín, but it is often altered in conversation as above, the 必, pit, having been corrupted in sound into 不, pat,

CXC. The phrases 誰知, ʔshǎu* ʔchí, and 誰不知, ʔshǎu pat, ʔchí, though in the one phrase a Negative, 不, pat, *not*, is employed, and in the other it is not, have both the same meaning, the idea of which may perhaps be as well represented in English by the following, as by anything else, viz.:—*but unexpectedly, but who would have thought it.*

Remark.—The phrases 仍然, ʔying ʔyín, *still*, and 雖然, ʔsǎu ʔyín, *although*, are never used with the Negative.

CXCI. When a word which represents the Adverb in English is used with two Verbs in Chinese it is placed between the two, as:—

Without Adverb.

揸去, ʔning höü², *take away, i.e., lit. take go.*

揸嚟, ʔning ʔlaí, *to bring here, i.e., lit. bring come.*

With Adverb

揸出去, ʔning ch'ut, höü², *take out.*

揸入嚟, ʔning yap₂ ʔlaí, *bring in.*

Note.—出, ch'ut, and 入, yap₂, are verbs one may say and the 嚟, ʔlaí, and 去, höü², auxiliaries.

CXCII. Adverbs which are used with Verbs to modify, or extend their meaning are sometimes placed after the Objects, and not immediately after the Verbs, as in English, while at other times they immediately follow the Verbs, as in English, as:—

ADVERBS.

樽個樽翻嚟, ζ ning ko³ tsun² fan² lai,
 樽翻個樽(嚟), ζ ning fan ko³ tsun² (ζ lai), } *bring back the bottle.*

In these cases the Adverb appears to modify the word 樽, ζ ning.

CXCIII. The Adverb is sometimes left out, as:—

你呢, ζ Nei ni? *Where were you?*

Remark.—This is somewhat like the English, *And you?* which sometimes occurs, or the French, *Eh vous?*

Note.—Note, however, that it is polite to repeat in answer to a question the question itself as an answer; but without, of course, its interrogative adjuncts.

PREPOSITIONS.

CXCIV.—Many Prepositions precede the Verb in Chinese, even when there may be two Verbs in the sentence, though in the latter case they may be placed with equal correctness between the two. Those which may be used either before, or after the Verb oftener precede than follow it, as:—

同我去, ζ t'ung ζ ngo hōu², *go with me.*

孖我去做, ζ má ζ ngo hōu² tsò², *go with me and do it, or go, and do it for me*

你同埋我去做, ζ néf ζ t'ung ζ mái ζ ngo hōu² tsò², *go with me, and do it.*

去同我做, hōu² ζ t'ung ζ ngo tsò², *go and do it for me, or come with me, and do it.*

我在呢間屋住有十多年咯, ζ ngo tsoi² ζ ni ζ kán uk, ζ chū²
 ζ yaú shap₂ ζ to ζ nín lok₀, *I have lived in this house ten years, and more.*

我打裏頭個條路入, ζ ngo 'tá 'lōu ζ t'áu ko' ζ t'íu lò² yap₂.
I entered by the inside road

你去就打山邊個條路行, ζ néf hōu² tsaú² 'tá ζ shán pin' ko'
 ζ t'íu lò² ζ hángt, *when you go, go by the road on the hill side.*

CXCV. Some Prepositions and the clauses they form part of always precede the Verb, as:—

我打路去, ζ ngo 'tá lò² hōu², *I went by road.*

我打個便過, ζ ngo 'tá 'ko pin' kwo', *I passed by that way*

佢當我面前做, ζ k'ōu ζ tong ζ ngo mín² ζ ts'in tsò², *he did it in my presence.*

CXCVI. The word *to* used after many English Verbs is represented in Chinese at times by 過, kwo², as:—

俾過我, ζ péi kwo' ζ ngo, *give it to me.*

PREPOSITIONS.

CXCVII. If the Personal Pronoun is expressed in the sentence, it comes first, and then the Prepositional Phrase followed by the Verb:—see sentences above.

Exception.—因爲, ζ yan wai², however, either follows, or precedes the Pronoun.

CXCVIII. The Preposition is often not expressed, but understood, as:—

留番過我食, ζ lau ζ fan kwo² ζ ngo shik₂, *keep it for me to eat*, becomes
留番我食, ζ lau ζ fan ζ ngo shik₂.

CXCIX. Prepositional phrases follow Adverbial phrases, as:—

我聽晚喺呢處瞓, ζ ngo t'ing ζ man 'hai ζ ni shü' fan², *I shall sleep here (at this place) to-morrow night.*

POSTPOSITIONS.

CC. Some words which are Prepositions in English follow the Noun in Chinese, as:—

門裏, ζ mún ζ lōü, *within the door.*

門外, ζ mún ngoi², *outside the door.*

身上, ζ shan shōng², *on the person.*

心中, ζ sam ζ chung, *in the heart.*

面前, mín² ζ ts'in, *before the face.*

屋後, uk, hau², *behind the house.*

手下, ζ shau há²*, *under the hand, or under the command of.*

屋內, uk, noi², *within the house.*

CCI. Notice that the above words are capable of transposition, and have a different meaning when so transposed to those given above, as:—

裏門, ζ lōü ζ mún, *an inside door.*

外門, ngoi² ζ mún, *an outside door.*

上身, shōng² ζ shan, *the upper part of the body.*

中心, ζ chung sam*, *the very centre.*

前面, ζ ts'in mín², *before, or opposite.*

後屋, hau² uk, *houses at the back.*

內屋, noi² uk, *houses within an enclosure (seldom used).*

下手, há² ζ shau, *to move the hand down; to begin anything.*

Note.—交落下手, ζ káu lok₂ há² ζ shau, *hand on to another to do.*

POSTPOSITIONS.

CCII. *After*.—After is placed after its governed words in Chinese instead of before as in English, as:—

從此之後, ζ 'ts'ung ζ 'ts'z ζ chí háu², *after these things*.

佢落嚟之後, ζ 'k'öü lok₂ ζ 'lai ζ chí háu², *after he came down*.

Note.—This appears to be an Adverb of time here.

從今以後, ζ 'ts'ung ζ kam ζ 'yi háu², *from this time henceforth*.

講完之後, ζ 'kong ζ 'yün ζ chí háu², *after finishing talking*.

CCIII. *After* is sometimes placed after the Subject of the sentence, and before the Verb, as:—

佢後來嚟嘅, ζ 'k'öü háu² ζ 'loi ζ 'lai ke², *he came afterwards*.

Note.—This should really be called an Adverb of time.

CCIV. The English Preposition 'at' is not used in Chinese before time, as:—

六點嚟, luk₂ ζ 'tím ζ 'lai, *come at six o'clock*.

CCV. 'By' when used to show the manner, or route, or method by which a journey has been, or is to be taken, is represented by 打, ζ 'tá, as:—

打路去, ζ 'tá lò² hòü², *to go by road (i. e., by land)*.

打水路去, ζ 'tá ζ 'shöü lò² hòü², *to go by water*.

打個處過, ζ 'tá ko² shü² kwo², *to go by that way, or place*.

CCVI. 'By' when used in English after a Comparative before a Noun of Number, Measure, or Weight, or a Number relating to age is not used in Chinese, the word 有, ζ 'yaú, being quite sufficient, as:—

佢高過你有一寸, ζ 'k'öü ζ 'kò kwo² ζ 'néi ζ 'yaú yat₂ ts'ün², *he is taller than you by one inch*.

貴有一半, kwai² ζ 'yaú yat₂ pún², *it is dearer by one half*.

你重過我有一斤, ζ 'Néi ζ 'ch'ung kwo² ζ 'ngo ζ 'yaú yat₂ kan, *you are heavier than I by one catty*.

佢細過我有三年, ζ 'k'öü sai² kwo² ζ 'ngo ζ 'yaú sám ζ 'nín, *he is younger than I by three years*.

POSTPOSITIONS.

CCVII. In a Chinese Sentence when the dimensions of an object are given the Preposition 'by' is rendered often by 打, ⁵tá, *to strike*, being an idiomatic use of that Verb, as:—

五尺(長)打三尺(闊), ⁵ng ch'ek₂ (₂ch'ōng) ⁵tá ₂sám ch'ek₂ (fút₂),
five feet by three feet.

CCVIII. 'Of' is not expressed before the name of a month, as in English, as:—

英二月三號, ⁵Ying yí² yüt₂ ₂sám hò², *the 3rd of February* (lit. English second month, and third number).

CCIX. 'Of' is also not used after weights and measures, as in English, as:—

十斤魚, shap₂ ₂kan ₂yü*, *ten catties (of) fish.*
兩尺半絲髮, ⁵lōng ch'ek₂ pún² ₂sz fát₂, *two and a half feet of silk stuffs.*

Note.—In Chinese accounts the position of these words would be altered, viz:—

魚, 十斤, ₂yü*, shap₂ ₂kan, *fish, 10 catties, etc.*

CCX. 同, ₂t'ung, means *for*, and *from*, as well as *with*, as:—

我同佢買, ⁵ngo ₂t'ung ⁵k'ōu ⁵mái, *I bought it from him.*
我同佢賣, ⁵ngo ₂t'ung ⁵k'ōu máí², *I sold it for him.*
我同佢去, ⁵ngo ₂t'ung ⁵k'ōu hōu², *I went with him.*

CCXI. There is no need to use a Preposition with the Verb 坐, ⁵ts'o, *to sit*, though it can be, and is sometimes used, as:—

坐, ⁵ts'o, *to sit*, or *sit down*, or *to sit on*.

Remark.—It will be seen that the Verb 坐, ⁵ts'o, represents all these ideas.

Note also the following:—

坐落, ⁵ts'o lok₂, *to sit down.*
坐在, ⁵ts'o tsoi², *to sit on.*
坐住, ⁵ts'o chū², *to be sitting on, or to be sitting.*
坐上個處, ⁵ts'o ⁵shōng ko' shū², *sit up there*

POSTPOSITIONS.

CCXII. The word 'for,' or phrases 'in order to' or 'in order for' are sometimes represented by 嚟, ζ laí.

佢起間屋嚟俾佢住, ζ k'öü ζ héi ζ kán uk, ζ laí ζ péi ζ k'öü chü², *he built a house for him to live in.*

佢上去嚟幫佢嘅, ζ k'öü ζ shōng hōü² ζ laí ζ pong ζ k'öü ke², *he went up in order to assist, or help him.*

CCXIII. 過, kwo², occupies sometimes the position of *to*, and has that meaning when used with a Noun, or Pronoun governed by a Verb, or rather after the Verb 'to give' as:—

俾過我, ζ péi kwo² ζ ngo, *give it to me*

CCXIV. 過, kwo², can, however, often be understood, the principle of position shewing that the Noun, or Pronoun must be in the Dative Case.

Remark.—That is to say if 我, ζ ngo, follows such a Verb as 俾, ζ péi, anyone can see that it must mean *to me*. Ergo it is unnecessary to put in the 過, kwo²

CCXV. 到, tò², is used before Nouns and Pronouns in the sense of *to arrive at*, or *reach to*, etc., being then, of course, a Verb, as:—

佢昨日到城, ζ k'öü tsok₂ yat₂ tò² ζ sheng*†, *he arrived at Canton yesterday.*

佢唔換得到, ζ k'öü ζ m ζ ò tak, tò², *he could not reach to it.*

CONJUNCTIONS.

CCXVI. With regard to Conjunctions the beginner in Cantonese colloquial must try to do away with all his preconceived notions of joining sentences together, and speak as rule in short simple sentences, as far as possible, unconnected by Conjunctions.

CCXVII. The use of a word to express 'and' in English is not always necessary by any means in Chinese, the juxtaposition of several words in a sentence implying often that there is a connection. A slight break in the voice between the different words thus connected will serve to draw attention to the fact that the words are joined together, as:—

我, 你, 佢, (都) 去街咯, ζ ngo, ζ néi, ζ k'öü (ζ tó*) hōü² ζ káf* lok, *I, you (and) he (all) went out.*

CONJUNCTIONS.

CCXVIII. To prevent misapprehension when a number of names of people, or things are thus joined together in a seemingly unconnected way, it is common to insert after them words such as 喊嚇吟, ㄏㄚ́m ㄆㄚˊ ㄌㄤˊ, *all*, 喊, ㄏㄚ́m, *all*, 都, ㄊㄨˊ, *and*, or *also*, etc., and thus group them together, and show that they are connected, as:—

東家, 女東家, 細佢仔, 喊嚇吟去澳門, ㄊㄨㄥ ㄎㄚˊ,
 ㄋㄨㄟ ㄊㄨㄥ ㄎㄚˊ, ㄙㄞˊ ㄇㄢˊ * ㄘㄞㄞ, ㄏㄚ́m ㄆㄚˊ ㄌㄤˊ ㄏㄡˊ ㄛˊ) ㄉㄨㄢˊ, *the master, mistress*
(and) children have all gone to Macao.

CCXIX. For the same reason 同, ㄊㄨㄥ, *with*, is used where in English 'and' would be employed, as:—

English.—*He and I are going.* Chinese.—我同佢去, ㄤㄨㄛ ㄊㄨㄥ
 ㄎㄨㄟ ㄏㄡˊ, *I went with him.*

CCXX. With names of persons and things it is also common to introduce a Numeral in the sentence immediately after the Nouns, which in English would simply be connected by 'and,' as:—

English.—*John, Thomas, Mary and I read the book.* Chinese.—我, 亞, —,
 亞八, 亞連, 四個(人)讀個部書, ㄤㄨㄛ, ㄚˊ yat, ㄚˊ pát, ㄚˊ lín,
 ㄙㄨㄛˊ ㄎㄨㄛˊ (ㄎㄨㄢ), ㄊㄨㄎˊ ㄎㄨㄛˊ ㄆㄛˊ ㄕㄨㄟ, *I, A yat, A pat, A lin, four (persons) read that*
book.

CCXXI. Instead of a Conjunction being used the Verb is often repeated before, or after, several Nouns whether they are Nominatives to the Verbs, or Objects, or in the Dative Case.

俾水, 俾雪, 俾個玻璃杯過我, ㄆㄟˊ ㄕㄨㄟ, ㄆㄟˊ ㄙㄨㄟ, ㄆㄟˊ ㄎㄨㄛˊ ㄆㄨㄛˊ,
 ㄌㄟˊ * ㄆㄨㄟˊ * ㄎㄨㄛˊ ㄤㄨㄛ, *give water, give ice, give a tumbler to me.*

我俾你俾佢咯, ㄤㄨㄛ ㄆㄟˊ ㄋㄟˊ ㄆㄟˊ ㄎㄨㄟ ㄌㄨㄛ, *I give it to you, and him.*

Note.—This last sentence is ambiguous, and rather bad Chinese, and may mean, *I give it to you to give to him.* A Numeral introduced into the sentence will free it from this ambiguity and put in in good style, as:—

我俾你兩個人咯, ㄤㄨㄛ ㄆㄟˊ ㄋㄟˊ ㄌㄨㄥ ㄎㄨㄛ ㄌㄨㄛ, *I give it to you two.*

CONJUNCTIONS.

CCXXII. And is sometimes represented in Chinese by 零, ζ leng†, when used with numerals, as:—

一百零一十, yat, pák_o ζ leng† yat, shap₂, *one hundred and ten.*

Note.—百一, pák_o yat, is quite enough though.

CCXXIII. But 零, ζ leng, is more often used to denote that a denomination has been left out, and when twice repeated that two denominations have been left out. In fact it often takes the place of the nought in the Arabic numerals, as:—

一兩零一分, yat, 'lōng ζ leng† yat, ζ fan, *one tael and one fun.*

一十五兩零零一, yat, shap₂ ζ ng 'lōng ζ leng† ζ leng† yat, *fifteen taels and one lí.*

Note.—The 一, yat, at the beginning can be left out.

CCXXIV. And is not required in a Chinese sentence when the different dimensions of an object are given, as:—

五寸長三寸闊, ζ ng ts'ün' ch'ōng ζ sám ts'ün' fút, *five inches long (and) three inches broad.*

CCXXV. 'And' is often left out between Numerals as in German, as:—

一百一十九, yat, pák_o yat, shap₂ 'kaú, *one hundred and nineteen.*

INTERJECTIONS, EXCLAMATORY PARTICLES AND THEIR TONAL VARIANTS.

CCXXVI. The following are some of the words used in Cantonese for Interjections:—

叮, ζ Á! *Ah!*

呀, Á²! *Ah!*

唉, ζ Á! *Oh!*

挨, ζ Á! *Alas!*

嗟, Á²! *Ah!*

呵, ζ Ho! *What!*

呵, ζ Ho! *Indeed! Oh!*

荷, Ho²! *Indeed!*

嗱, ζ Hò! *Ho!*

嘍, ζ Hò²! *Ho!*

INTERJECTIONS.

噍, ζ Ch'ai! *Tush! Bosh! Tut!*
 噍, ζ Ch'e! " " "
 噍, ζ Ch'e²! " " "
 噍, ζ Ch'í! " " "
 噍, ζ Ch'oi! also pronounced ζ ts'oi!
 (used by women) *Tush! Bosh!*
 噍², ζ E²! *Now!*
 噍, ζ Há! *Ha! Indeed! Oh!*
 吓, ζ Há! *What!*
 吓², ζ Há²! *Ah!*
 噍, ζ He! *Tut! (don't be afraid)*
 噍, ζ He! *What!*
 噍, ζ Háí! *Here!*
 噍, ζ Háí! *Oh! What a bother you are!*
 噍, ζ Háí²! *Alas!*
 噍², ζ Hng²! *Dear me! Fiddesticks!*

噍, ζ Hò! *Poo!*
 吁, ζ Hòü! *Tut! Hulloo! (This must be pronounced shortly).*
 吁, ζ Hòü! or Hòü²! *Ah! (This must be lengthened out in pronunciation).*
 咪聲, ζ Maí ζ sheng! *Chut!*
 乜噍呀, ζ Mat, ζ kòm á²! *What!*
 那, ζ Ná²! *There!* 那那, ζ Ná² ná²!
Now! Now!
 噍, ζ Ne²! *There now!*
 啊, ζ O²! *Oh!*
 噍, ζ Pai²! *Alas!*
 ζ P'í! *Tush (used by women).*
 噍, ζ Woi! *Hulloo there!*
 噍, ζ Woi²! *Hulloo!*

FINALS.

CCXXVII. Though the Final Particles so freely used in Chinese have in most cases no exact meaning as separate words, yet they often throw a strong emphasis upon the sentence, and express in the clearest manner whether it is Interrogative or Affirmative; whether the speaker is simply assenting to some proposition that is stated, or expressing surprise at it; whether a simple statement is being made, or whether it is being stated in the most positive manner, and with all the emphasis possible; or whether the speaker is not very sure of what he says, and with this uncertainty asks in an indirect manner whether it is so, or not. It will thus be seen that such words as these express different feelings, and modulations of intensity of such feelings, and bring out different shades of meaning as they are used singly, or in combination (very much as stops are used in an organ to modulate, and intensify the sound of the music). It will be seen that such words as these are very difficult, or impossible even of translation into English where accent and emphasis alone do their work to a great extent.

FINALS.

A proper use of these Finals will bring out one of the niceties of the language. There is a great beauty in all these variations of meaning of a sentence, which is often lost when little attention is paid to them. Certain English scholars of Chinese, who have devoted nearly all their attention to the fossilised book-language, and despise, in their comparative ignorance of it, the living language—the colloquial—lose sight of all these, and many other beauties in the Cantonese colloquial.

It is curious, and most interesting to notice how small and insignificant a word at the end of a sentence will change the meaning of the whole sentence, like the rudder at the stern of the ship governing the motions of the whole vessel.

CCXXVIII. List of Finals, and their Tonal Variants.

1. ㄛ̇, 叮, interrogative, emphatic, or merely euphonic.
2. ㄛ̇*, 叮, more emphatic.
3. ㄛ̇', 呀, emphatic, or merely euphonic.
4. ㄛ̇'', 呀, emphatic, more so than the last.
5. ㄛ̇, 嗒, cautionary, or restraining.
6. ㄛ̇, 嗒, stronger, or more urgent than the last.
7. ㄛ̇, 咋, cautionary, or restraining, or delaying, but rarely implying doubt.
8. ㄛ̇, 呖, or 噤, implying limitation.
9. ㄛ̇', 嗜, implying limitation, etc.
10. ㄛ̇, 嗜, implying limitation, but stronger than the last.
11. ㄛ̇, 吱, emphatic.
12. ㄛ̇, or ㄛ̇hō, 啞, emphatic.
13. ㄛ̇, 噤, interrogative.
14. ㄛ̇, 咖, }
15. ㄛ̇', 嚙, } , emphatic-affirmative.
16. ㄛ̇', 嘅, somewhat similar to the last, or simply euphonic. This is also a Genitive particle and present participle particle—and also indicates one who does a thing.
17. ㄛ̇', 个, same as last.
18. ㄛ̇, 嘍, implying doubt, or some degree of probability; there is also an expectancy of a reply sometimes expressed in it,—a reply which will solve the doubt, or intensify the probability.

FINALS.

19. Kwá', 喎, the same as last.
20. { Kwó, 喺, }
21. Kwó', 喺, } , the same as last.
22. Lá, 喇, emphatic, or simply euphonic.
23. Lá', 喇, implying certainty, or simply euphonic.
24. Lak₂, 口肋, emphatic.
25. Le, 哩, affirmative.
26. 'Le, '哩, same as last.
27. Le', 咧, imperative, or emphatically affirmative.
28. { Le, 哩, }
29. 'Le, '哩, }
30. Le', 咧, } The best way to indicate the difference between these two series of Les may be best illustrated by supposing a traveller was telling a tale the truth of which he could see was doubted by his auditors. He might use any of the second series of Finals in replying to any question put to him in which he could plainly see there was doubt felt by the questioner; but supposing his tale concluded and corroborative evidence proving that his marvels were truths, then the former series would be employed by him, their use giving a slight trace of jubilant triumph, which, if expressed in English colloquial, might be, 'There you see that's just what it is.'
31. Lo, 囉, affirmative, or emphatic.
32. Lo', 囉', same as last.
33. Lok, 咯, the same as last, but intensified in its sense.
34. Má, 嗎, simply interrogative, or interrogative combined with surprise.
35. 'Má, 嗎, interrogative and expecting an affirmative reply.
36. Má', 嗎, interrogative: asking certainly as to any matter.
37. Má, 嘛, same as last, or the meaning might be expressed by '(I told you so before), now isn't it so?'
38. 'Má, 嗎, interrogative, and expecting an affirmative reply.
39. Ma', 嗎, affirmatively-interrogative.
40. Me, 咩, interrogative, or expressing some surprise as well, as—'Is it so?'
41. { Mo, 麼, }
42. 'Mo, '麼, } , interrogative, implying doubt.
43. Mo', 麼, }

FINALS.

44. ζ Mo, 麼, }
 45. ζ Mo, 麼, } simply interrogative, used after hearing anything said, having
 46. Mo², 麼, } the sense of, 'Oh! that's what it is, is it?'
47. ζ Ná, 那, }
 48. Ná², 那, } emphatically demonstrative.
49. ζ Ne, 嗻, }
 50. ζ Ne, 嗻, }
 51. Ne³, 嗻, } emphatically demonstrative, used when one might say in
 52. ζ Ne, 嗻, } English, 'There now, what I said was true you see.'
 53. Ne², 嗻, }
54. ζ Ne, or more commonly ζ ni, 呢, }
 55. Ne, or ni, 呢, } interrogative, or emphatically demon-
 strative.
56. ζ O, 啊, }
 57. O³, 啊, } strongly emphatically affirmative. The first is rarely used.
 58. O², 啊, }
59. Pe³, 嗶, interrogative.
 60. Péi², 嗶, affirmative.
61. Po³, 囉, very emphatic, used often after the final 囉, lo².
62. Wá³, 話, }
 63. ζ Wá, 話, } denoting that the statement preceding it has been made by some
 64. Wá², 話, } one before.
65. Wo³, 和, }
 66. ζ Wo, 和, } same as above.
 67. Wo², 和, }
68. ζ Yá, 咁, }
 69. Yá³, 咁, } affirmative.
70. ζ Yá, 咁, }
 71. ζ Yá, 咁, } expressing slight surprise.
 72. Yá², 咁, }

FINALS.

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|-----|--------------------|-----------------------------|------------------|
| 73. | Yák, | 嗒, | } , affirmative. |
| 74. | Yák ₀ , | 嗒, | |
| 75. | Yák ₂ , | 嗒, | |
| 76. | Yo ³ , | } , expressive of surprise. | |
| 77. | Yo ² , | | |

Note.—Considerably more than half of the above Finals and their Variants do not appear in any dictionary.

CCXXIX. No definite rule can be laid down as to when Finals are to be used, or omitted. See CCXXX.

CCXXX. Use finals at the end of a third, or perhaps nearly a half of the phrases and sentences (as well as after the same proportion of the single words) that you use.

CCXXXI. Remember that it is of great importance to use appropriate ones. The above list will show that they have a peculiar and often particular force and meaning, which is worse than lost if wrong ones are made use of.

CCXXXII. If the same final is put into a 上平, shōng² ǰping, and 上去, shōng² hōu³, the former has generally more emphasis of meaning than the latter.

CCXXXIII. The following combinations of 係, hai², and 唔係, ǰm hai², the equivalents for *yes* and *no* in Chinese and a number of different Finals will give some idea of the shades of meanings that a judicious use of these little words will admit. A few of them it will be seen are synonymous, but it must be remembered that it is well nigh impossible to give an exact rendering of the little shades of difference that exist in their use in Chinese; and the same particle used in different connections is capable of giving different meanings.

Of course the learner will understand that the English words that appear below, opposite the Chinese, do not all appear in the Chinese, but where a certain state of feeling is given expression to in English in certain words, the same feeling would probably cause the Chinese words that are opposite the English to be uttered. It is thus rather a free translation without which it would be impossible to convey anything of the sense of these little enclitic particles.

FINALS.

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|-----|--|--|
| 1. | 係, Hai ² | Yes, (affirmative). |
| 2. | 嘍, Hai ² ? | Yes? (indicative of great surprise). |
| 3. | 係哩, Hai ² le | Yes, (you are right it is so). |
| 4. | 係啊, Hai ² o ³ | Yes, (indeed it is so). |
| 5. | 係嗚, Hai ² ne | Yes, (didn't I say it was so, or I told you so). |
| 6. | 係咩, Hai ² me? | Yes? (yes? Oh! is it so?) |
| 7. | 係嗎, Hai ² má? | Yes? ('tis so, isn't it?) |
| 8. | 係嗎, Hai ² má? | Yes? (it is indeed so, is it not?) |
| 9. | 係麼, Hai ² mò? | Yes? (the same). |
| 10. | 係叮, Hai ² á | Yes, ('tis so). |
| 11. | 係呀, Hai ² á | Yes, (it is so indeed). |
| 12. | 係喺, Hai ² kwá | It's so, I think. |
| 13. | 係喺, Hai ² kwá | I think, yes—I think it so, is it not? |
| 14. | 係囉, Hai ² lo | Yes, all right. |
| 15. | 係咯, Hai ² lok _o | Yes, that's it. |
| 16. | 係囉嗎, Hai ² lo ³ má? | It's so, is it not, eh? |
| 17. | 係囉咩, Hai ² lo ³ me? | Oh! it's so, is it indeed? |
| 18. | 係囉, Hai ² lo ³ | Yes, 'tis so. |
| 19. | 係囉喺, Hai ² lo ³ kwá | 'Tis so, I think. |
| 20. | 係囉喺, Hai ² lo ³ kwá | It's so, isn't it? |
| 21. | 係啖, Hai ² e | Indeed it's so? |
| 22. | 係唔係呢, Hai ² m hai ² ni? | There, isn't it so now? |
| 23. | 係唔係臧, Hai ² m hai ² ne? | Is it so, or not? or simply Is it so? |
| 24. | 係唔係呀, Hai ² m hai ² á? | Is it so, or not? or simply Is it so? |
| 25. | 係唔係叮, Hai ² m hai ² á? | There, didn't I tell you it was so. |
| 26. | 係唔係啊, Hai ² m hai ² o ³ ? | Do tell me is it so, or not? |

Remark.—The above list is not exhaustive.

ON THE USE OF SOME OF THE FINALS.

CCXXXIV. 叮, á, is generally spoken in a short sharp manner, while the voice often at times lingers on 呀, á³. The more emphatic 叮, á, is meant to be, the shorter and sharper must be its pronunciation, while the converse is the case with regard to 呀, á³.

CCXXXV. When to use 叮, á, and 呀, á³. 1. 叮, á, is used when say the proposition enunciated is disputed, as for instance if one were to say, 'You

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may say it was not hot yesterday, but it *was* very hot.' 2. 呀, á', is used when a simple statement is made, not in opposition to any expressed opinion such as given in No. 1 above, or it is used when a strongly confirmatory statement is made. 呀, á', and 叮, á, are both used Interrogatively.

CCXXXVI. The Final 咋, chá', is often the final in phrases commencing with 咪, 'mai, 唔好, 'm 'hò, etc. It often expresses what in English would be shewn by the words 'wait a bit,' 'yet a while,' and 'yet.'

CCXXXVII. The Final 嘅, kwá', can be used alone, or with the emphatic Finals 喇, á lá, 囉, lo', 咯, lok, but not with others. When so used it qualifies this emphatic meaning, introducing an element of uncertainty, and possibly occasionally a half interrogative meaning is thrown in as well. This Final cannot be used with Interrogative Finals, such as 叮, á, 呀, á', 嗎, má', 咩, me, 麼, mó', and 呢, ni. The Finals given above comprise all with which it can be used.

CCXXXVIII. Some Affirmative and Interrogative Finals can be used together, the Interrogative coming last.

CCXXXIX. The Final 囉, po', is used alone, or with 囉, lo', or 咯, lok. See also CXXXVI, Nos. 2 and 4, CXLVI, and CXLVII.

A FEW DIRECTIONS FOR THE GUIDANCE OF THE BEGINNER.

CCXL. When there are several Subject Nominatives to a Verb, or several Verbs to a Subject Nominative in English, distribute them in Chinese into short sentences with one Subject alone to one Verb; and put them separately if you are asking questions, getting an answer to the first before putting the second, and so on.

CCXLI. Avoid dependent clauses as much as possible. Reduce every sentence, that is not the most simple in its construction, to its original elements, and put each as a simple sentence as above.

CCXLII. Do not put several contingencies to a Chinese at one and the same time. Put one at a time, if they must be put; but above all things avoid contingencies, or supposititious cases as much as possible. Some Chinese cannot understand them at all.

Remark.—As the Chinese takes his food all minced up, or chopped into pieces, so he takes his mental pabulum in small doses and cannot understand a long sentence. If he assents seemingly to what you say, supposing you will persist in putting a long inquiry to him, formed of several component sentences and contingent clauses, you will doubtless find he has not grasped the whole in its entirety. He may assent or dissent, as the European supposes, to what has been said, when at the same time the whole complicated sentence that the foreigner has constructed with the greatest amount of ingenuity has gone in at one ear and out at the other without having made any impression of the sense of it on his mind. He has perhaps seized hold of the last clause in the sentence, and answered it without any regard to what precedes it.

SIMPLE DIRECTIONS.

CCXLIII. Omit in long sentences all subsidiary words where possible:—such as 嘅, *ke*³, (often the sign of the possessive), 嘞, *téi*², (the sign of the Plural), 的, *ti*,* etc., etc.

Remark.—These little words are often omitted with advantage in short phrases even.

CCXLIV. Unless it is wished to draw special attention to the fact that what happened was in a Past Tense, or has just been completed, omit, as a general rule, signs of such past time. The same holds good of Future time. In fact in Chinese the Tenses need but little looking after: they generally take care of themselves.

Note.—This rule holds especially good in long sentences where nearly everything is sacrificed to conciseness.

CCXLV. In an Interrogative sentence begin by saying what you have to say in Affirmative form, then put an Interrogative Final at the end of your sentence, or repeat your sentence in a Negative form after the Affirmative form. Never attempt to use Interrogative constructions as in English.

CCXLVI. As a rule when replying to a question take the question that has been asked you, and simply put it in an Affirmative or Negative form, leaving out when it is an Interrogative-Negative question the Negative or Affirmative part of the question, as the case may be.

FINAL DIRECTIONS.

CCXLVII. Aim at simplicity of construction.

CCXLVIII. Avoid all complicated sentences.

CCXLIX. Avoid abrupt answers to questions.

CCL. Listen attentively to all you hear.

FINAL DIRECTIONS.

CCLI. Pick out all the words that are new to you; find out their meanings from your dictionary, or if you do not find them in your dictionary, which is more than likely, go to what is a better source of information, the Chinese themselves; then when you know what they mean, use them yourself.

CCLII. Remember that imitation is a strong point in learning Chinese.

CCLIII. Do not be afraid to speak at all times in Chinese.

CCLIV. Remember that it is considered impolite for a Chinese to laugh at your mistakes, and consequently he will rarely do it; and if a Foreigner laughs at you remember that it is he that should feel ashamed with himself for laughing at you when he probably still makes many mistakes, and not you for making a mistake while the language is new to you.

CCLV. You cannot avoid making many mistakes at first.

CCLVI. Bungle on somehow at the very first rather than not speak at all.

CCLVII. Resolve that you will speak Chinese, and you will do it.

CCLVIII. Ask those with whom you are in the habit of talking to tell you when you are wrong.

CCLIX. When you can speak a little, take a newspaper published in English—a local one is preferable—and tell your teacher the news in Chinese—beginning with the local items first, as this will interest him, and you will be able to learn a great many Chinese words in this way. At your first attempt you will find that it seems well nigh impossible to put the English into Chinese, therefore be content with merely giving your teacher a bare outline of the contents in your own words, eschewing the leaders at first; after a while you will find that you have more confidence and a better command of words, then follow the newspaper more and more until finally you give every word in the newspaper articles as far as possible. Use your dictionary freely in this exercise.

CCLX. Learn as many synonymous words as possible.

CCLXI. Practise half a dozen different ways of saying the same thing in Chinese. You will then find when speaking that if you are not understood when saying anything, you will very likely be able to put it in another form which will be intelligible.

CCLXII. Talk over what seem to you to be your mistakes with your teacher, and find out if they are mistakes, and why they are mistakes, and what is the right word, or right phrase, or right construction to use instead of that you have used.

FINAL DIRECTIONS.

CCLXIII. Do not attempt to talk much with those who do not speak good Cantonese at first. You will only get confused if you do.

CCLXIV. Speak to your servants in Chinese and make them speak to you in Chinese. Listen to nothing from them in English, unless you find that you cannot understand what has been said in Chinese, then, and only then, as a last resort when you have used every other means to discover the meaning of the word. When you have got the English of it then let the Chinese be repeated to you again, and be prepared for it next time.

CCLXV. Above all things have patience and plod on even if you seem to be making no progress. A language that has taken the Chinese thousands of years to develop is not mastered by you in a day.

CCLXVI. Get a good teacher, and trust him rather than your dictionary, if the two differ; they often do if he is a good teacher.

CCLXVII. Get some colloquial books, such as:—

- 'The Peep of Day' in Cantonese Colloquial.
- 'The New Testament' in Cantonese Colloquial.
- 'The Pilgrim's Progress' in Cantonese Colloquial.
- 'The Holy War' in Cantonese Colloquial.
- 'The Shing Yü Haú' in Cantonese Colloquial.
- 'The Bible History' in Cantonese Colloquial.
- 'Robinson Crusoe' in Cantonese Colloquial.
- 'Come to Jesus' in Cantonese Colloquial.
- 'The Old Testament' in Cantonese Colloquial, etc.

These books can be procured from the British and Foreign Bible Society's Depot in Hongkong.

And let your teacher read them over to you until you can read them yourself, then read them with him. You will find this course of reading of great assistance. The purely native colloquial books you will find at first of little use compared with those named above. When you can talk pretty well you may turn to them as well.

CCLXVIII. If you are free to follow your own course of study, then leave the book language alone until you are well grounded in colloquial. You can find sufficient variety by reading the books named above, and by writing. The latter will be of great assistance in aiding the memory with new words learned.

FINAL DIRECTIONS.

Of course if you are wiser than Dame Nature, who insists that Chinese youngsters shall learn to speak Colloquial before they learn the book language, then you will attempt the learning of two languages at the same time—two languages, be it remembered, that are at the same time so similar and yet so dissimilar that it is well nigh impossible to attempt to study the two at the same time without doing great injury and injustice to one or other, or both. The colloquial generally suffers, and the consequence, owing in a great measure to this initial mistake, is that we can boast of but few good speakers of Chinese. Therefore, if possible, have nothing to do with the book language until you have attained a very good knowledge of colloquial—say until you have worked over it (that is to say if you have been working hard and well) for a year, or eighteen months.

CCLXIX. Do not be discouraged, however, from what has been said just above, and do not suppose that you cannot speak Chinese until you have been at work for months over it. You can begin to speak almost as soon as you begin to learn, and in half, or a quarter of the time mentioned above you ought to be able to enter easily into conversation with those about you, if you have worked with a will, and at nothing else but colloquial.

CCLXX. Remember that the tones are of great importance, but at the same time do not make them bugbears. Try to learn them well, and then do not keep hesitating when you talk, as some have done, over nearly every word, while you think of the proper tone to put it in. You must first learn the tone of the word thoroughly, then you will utter it in the proper tone almost mechanically.

CCLXXI. Remember that the idioms are of as equal importance as the tones, or of even, if that were possible, of paramount importance.

CCLXXII. Mix with the Chinese as much as you can. Be very inquisitive and very communicative.

CCLXXIII. Be careful in the use of the so-called Classifiers. They cannot be used indiscriminately. Only use appropriate ones.

CCLXXIV. Remember that though the colloquial and so-called book language are very distinct in many respects, different words being often used for the same thing, yet that there is a neutral ground, as it were, between the two, and that Chinese native scholars are also often inclined to use what are really book words and phrases in common conversation. Therefore when the learner is sufficiently familiar with good, simple, pure colloquial so as to be able to carry on a conversation of some length in it, his attention

FINAL DIRECTIONS.

should be turned to some of these book words and phrases, so as not to be at a loss when conversing with scholars. At the same time let him not get into the habit of using such words and phrases habitually when simpler forms will as clearly express his meaning. If he desires to have a good vigorous knowledge of the language, let him cultivate the colloquial element, as in English he would the Anglo-Saxon element.

CCLXXV. As to dictionaries, the beginner should get the Author's *Cantonese Made Easy Vocabulary*, which will be of use though not containing so many words as Dr. Chalmers' English-Cantonese Dictionary. For Cantonese-English ones, if he is prepared to spend time and money on the learning of the language, he should get Dr. Eitel and the Author's Cantonese Dictionary.

CCLXXVI. As to companion books to study along with the present book, some of the Author's other works will be found of great assistance, such for instance as, 'How to Speak Cantonese,' and 'Readings in Cantonese Colloquial'; and for writing, 'How to Write Chinese.' These books are on sale at Messrs. Kelly & Walsh's, Ltd., Hongkong, Shanghai, and Singapore.

CCLXXVII. Remember that the dictionaries are by no means free from mistakes. As to pronunciation trust to good Cantonese speakers rather than to books; the same holds good of tones; it holds good also to a certain extent with regard to definitions. Let it be remembered that English-Chinese, or Chinese-English Dictionary making is but in its infancy.

CCLXXVIII. Festina lente.

FINIS.

APPENDIX.

EXCURSUS I.

CHINESE GRAMMAR.

As the Chinese ideas of Grammar as applied to their own language may conduce to a fuller understanding of the structure of Chinese sentences, and the parts that the different words play in the construction of such sentences, a short account of it is here given. Owing to the peculiarities of the Chinese language it is much simpler than English Grammar.

In the first place words are divided into 實字, *shat₂ tsz²*, i.e., real, or full, or significant words, and 虛字, *hōü tsz²*, empty words, or particles.

The former 'have a sense of their own independent of their use in any particular sentence.' The latter 'are employed only for grammatical purposes, to express relations between words, to connect sentences and clauses, and to complete the sentence, so that it may be clear in meaning and elegant in form.'

The next division the Chinese employ is that of 死字, *'sz tsz²*, dead words, and 活字, *wüt₂ tsz²*, living words. The former are Nouns; the latter are Verbs.

These are the grand divisions which the Chinese employ; and in many respects they appear to be better adapted for their language—a language in which a word may be used as a Noun, an Adjective, or a Verb—than our English complex grammatical distinctions.

EXCURSUS 2.

THE DIFFERENCES BETWEEN THE BOOK LANGUAGE AND CANTONESE COLLOQUIAL.

It is well that the Learner should understand clearly the differences between the book and colloquial languages.

To begin with to state the difference broadly, the one may be said to be a dead language while the other is a living one. The one is essentially the language of books, of documents, and letters—the written language; while the other is the language of friendship, of commerce, of intercourse—the speech of the people—the spoken language.

The book language is handed down from a remote antiquity, and the closer it assimilates (in its classical form at least) to the canons of antiquity, the finer it is considered to be. It is a crystallised form of the language; its genius is against expansion; while the colloquial is a present day language, and like all modern spoken languages has a continual growing, advancing, radical element of slang, and new words, and phrases opposed to the conservative element of the book language, which is too dignified to descend to slang, and adopts new words in a solemn and dignified manner. The book language is concise, terse, and sententious; the colloquial, though the same terms may be used when comparing it with modern European languages, is diffuse when compared with the book language.

The book language is not understood without years of study, and even then the more obscure the diction of its classical form, the more hidden its meaning, the more is it prized and thought highly of; the colloquial is understood by all from infancy to old age, whether educated, or uneducated.

The colloquial may be divided into a lower, or simpler colloquial, and a higher colloquial, or one approximating more to the book language in its use, to a greater or less extent, of certain words, which are not simple colloquial words. The latter has been termed 'mixed,' and it is not a bad term, for it is a definition as well. The simple colloquial is used by everyone, and is understood by everyone, the distinction between it and the higher colloquial consisting in the addition to the simple colloquial, which forms the basis or groundwork of all speech in China, of a number of what might be termed 'dictionary words,' that is, to put it in a general way words, which a Chinese child, or woman, would not understand. The more a man has dipped into books, or the more he wishes to differentiate himself from the common herd, so much the more he uses these words. It will therefore be seen that to learn Cantonese Colloquial thoroughly well it is advisable to learn first the simpler colloquial, which forms the basis of the spoken language, adding on a higher and higher superstructure, if time and circumstances permit, in the way of a knowledge and use of 'mixed' words, i.e., certain words, strictly book language words, but which custom and habit have sanctioned the use of in speech when those using them and those hearing them are sufficiently educated either in books, or in the use of these words, to render their use intelligible.

It will be seen that with a good knowledge of the simple colloquial one can go anywhere and be understood by anyone from the highest to the lowest, who speak the dialect in its purity. It will be noticed that only *certain* words belong to this 'mixed' class, and are capable of being used

in the method explained above. It would never do to begin talking in the book language—it is simply for books and writing—any more than it would do for, say, a Frenchman to acquire his knowledge of English from Chaucer, or even Beowulf, and then air his Anglo-Saxon and old English in modern London.

The book language has also several styles, the high classical almost as obscure to the unaided student as a nebula to an amateur astronomer without a proper telescope, and in some instances it is so obscure in its sense as to lead to the belief that the explanations offered are little better than guesses at the truth, in the same way that none of our telescopes are strong enough to resolve some of the distant star masses, or clusters of nebulous matter, and analogy and common sense are the only guides.

There is likewise a simple book language, which is the best to use if one wishes what he writes to be understood.

There is an official style, with all its set forms somewhat like ours, and forms of address.

There is a corresponding style, set and formal, abounding in allusions, which require years upon years of study to fully appreciate.

And a business style in which accounts and business are transacted.

Contracted forms of the characters are largely used in epistolary correspondence, as well as in the business entries in mercantile books, and the making out of accounts.

In writing there is also a running hand, and there is also a grass hand, the latter of which few Europeans trouble themselves about to any extent.

EXCURSUS 3.

THE REASONS WHY EUROPEANS AS A RULE ARE SUCH POOR SPEAKERS OF CANTONESE.

I. The language is so different from any European Language.

1st. In grammatical construction.

(a). There being no Numbers, or Cases, to Nouns and Adjectives, and no Moods, Tenses, Numbers, and Persons to Verbs.

Note.—This though really simplifying the language causes it to appear more difficult at first, and makes it necessary for the learner to find different ways to mark, or denote these differences, because a foreign learner of Chinese has been accustomed hitherto to use all the complicated modes of expressing his meaning with which European languages abound. European children in China if allowed equal facilities for learning Chinese as for learning English take to the simpler language more readily, not having had any difficulties put in the way of its acquisition by having learned a more complex system of declension and inflection.

- (b). In the apparently free and easy way in which a word does duty as a Noun, Adjective, Verb, or other part of speech as circumstances may demand.

Note.—In English many words, though perhaps not so many as in Chinese, are of more than one part of speech, but being familiar with them it does not strike us as peculiar, and furthermore our dictionaries state them to be of such or such a part of speech, whereas in most of the dictionaries hitherto published, for the use of those learning Chinese, no parts of speech are regularly given, and everything appears to be in confusion in that respect.

- (c). The Prepositions and Conjunctions, which we have been accustomed to see in daily use do not appear in Chinese in many cases. In some cases such words are not needed in the latter language, and in other cases other particles utterly unfamiliar in their application or use abound, some of which are untranslatable into English. They therefore appear like unknown quantities with which we work in the dark.

2nd. The idioms of the language are so different. This is owing :—

- (a). To the people being so differently conditioned that things do not appear the same to them as to us.
- (b). To what is really often a more logical way of putting a matter, but we having been accustomed to an illogical way of putting the same thing from our infancy upwards prefer it to the simpler mode. Chinese is essentially a language for infants, for children, and for simplicity of thought, not only from its monosyllabic character, but from the natural sequence with which incidents are related. Of course this does not always hold good ; but it is often the case in Chinese when it is not the case in English.

3rd. The words in the language do not always express exactly the same meaning in one language as they do in the other. This difficulty does not only arise when Chinese and English are compared, but applies to other languages as well. Such being the case it is not surprising that we should find a similar state of affairs when we come to compare English and Chinese.

- (a). These differences are to be seen in the case of a certain Chinese word having only a limited meaning compared with a word in English which is supposed to represent it. Consequently some of the shades of meaning which the English word covers will have to be represented in Chinese by another word, or other words.
- (b). The converse when a Chinese word embraces a far larger number of ideas than the corresponding English word with its limited meaning can cover.
- (c). Complications also may arise, such for instance as the following:—when a certain Chinese word may be represented in English by one word, and also may have one or two of the meanings, which another English word expresses, but not all of them.

Note.—This, however, is very much the same as (a)

- (d). The converse of (c).

Note.—This is not surprising when it is remembered that there is scarcely a single English word which is perfectly synonymous with another word. So-called synonyms have generally some shade of difference of meaning.

- (e). Two apparently synonymous words will often be used together, when at other times the one or the other will be used alone, and this usage or non-usage of them together in an arbitrary manner, as it appears to the learner.

Note.—The difficulties under (e) are increased by the most of the dictionaries and vocabularies not calling attention to this peculiar method of using words.

4th. It is most difficult to arrive at the correct pronunciation of the language.

- (a). Because in some instances there is no possibility, or but little, of showing the correct pronunciation by the use of the letters of the English alphabet. In some cases there is no analogy in the pronunciation to that the learner has been accustomed to, and there is but little possibility of representing a sound, which does not exist in the English language when correctly pronounced.

Note.—This is especially the case with the unaspirated consonants, k, p, and t, which are pronounced with a strong aspiration in English as correctly spoken. The dictionaries and phrase books have helped to increase this difficulty by stating that k, p, and t, are pronounced as in English, when such is not the case.—The way in which it is stated in such publications leads the learner to suppose that such is the correct pronunciation of k, p, and t, when unaspirated, and it therefore would necessarily follow that when aspirated the letters k, p, and t, are, or should be, pronounced stronger than in English, whereas in truth the case is that k, p, and t, when aspirated in Cantonese correspond with the correct pronunciation of those consonants in English.

Note.—These errors, as well as others, are due to the book-maker following in his pronunciation the errors of some predecessor. [In such a case it is most amusing to see with what dogmatic determination he will, when his error is pointed out to him, persist in saying that his representation of the sounds is the correct one.] The reasons of his following the errors of his predecessor are due to the following causes. In the first place he is as a general rule a miserable speaker of Cantonese, mispronouncing many of the words he tries to utter, and so having no correct standard he takes as his standard a previous book-maker, whom he believes to be correct in every particular in pronunciation, and another reason is that the book-maker often has for his teacher a man who does not speak pure Cantonese and the impure sounds come into his dictionary or book.

5th. The tones offer apparently a great difficulty to the beginner, and some always find them difficult.

Note.—Doubtless the difficulty would be decreased in many cases if they were properly tackled at the first, and tackled with the idea that they must and can be mastered.

The difficulty is owing:—

- (a). To there being nothing similar in European languages.
- (b). To people from different parts of the country giving different tones to the same words.
- (c). To different tones being given to certain words at certain times.
- (d). To the majority of the dictionaries ignoring the patent fact that there are more than nine tones in Cantonese, a mistake which leads the learner into trying to fit every word into one or other of the tones to which it is supposed, and stated to belong, whereas in truth and in fact it belongs to another tone entirely ignored by the dictionary maker.*

6th. From the difficulties which stand in his way in trying to acquire the language from the little assistance he derives from his teacher.

- (a). To begin with, his teacher probably knows no language but his own, which he has never had to learn in its entirety since his memory has been a sufficient recording power to reflect the whole of his past life in review before him. He has therefore no knowledge of the difficulties in the way of a learner, and does not therefore render that sympathetic assistance which looks out for the difficulties in the pupil's way and prepares him for them, or assists him out of them.

* Dr. Eitel's dictionary is an exception, as he follows Mr. Parker's guidance to a large extent with regard to the tones, and Mr. Parker is evidently a competent guide in such matters. Dr. Chalmer's English-Cantonese Dictionary also gives many of the Variants; but it and Dr. Eitel's do not distinguish between the different variant tones, except between the variant of the Upper Even—all the other variants are grouped together as one and the same Tone. The Author's Vocabulary also contains these tones; and Eitel's new edition.

- (b). The teacher, finding that the learner does not pronounce the words correctly after two or three trials, gives it up as a useless effort, and is content with mediocrity on the part of his pupil from an idea that that is all that is attainable.
- (c). The teacher often has not the power, or ability to explain matters, so as to put them within the grasp of his pupil. His explanations are given in words often at the time unintelligible and unknown to his pupil, and his second or third attempts after the first have failed are probably just as bad.

These difficulties are not meant to discourage the learner from his arduous task, any more than the making of a chart is meant to discourage the captain from taking a voyage. It is to be hoped that the pointing of them out will enable the learner to overcome them more readily and successfully, than if he were not aware of them till he suddenly comes upon them, or gradually learns about them by experience.

EXCURSUS 4.

TITLES OF RESPECT.

- 1.—(a.) 先生, ζ s \acute{u} n ζ sh \acute{a} ng, 師奶, ζ sz \circ náí*, are the modes used to address teachers and missionaries; and as has been already stated, 先生, ζ s \acute{u} n ζ sh \acute{a} ng, is used for accountants almost as the name of their office as well. No foreigner should of course address his 'Boy' as 先生, ζ s \acute{u} n ζ sh \acute{a} ng, as he will hear the other servants and Chinese do. 先生, ζ s \acute{u} n ζ sh \acute{a} ng, is common to both genders. Sometimes 女, ζ n \ddot{o} ü, is prefixed to it as 女先生, ζ n \ddot{o} ü ζ s \acute{u} n ζ sh \acute{a} ng, *female teacher*. 師奶, ζ sz \circ náí*, is only feminine in gender.
- (b.) 主人, ζ ch \ddot{u} ζ yan*, (*or seldom* ζ yan), is common to both genders, and it, or 主人公, ζ ch \ddot{u} ζ yan ζ kung, (*or sometimes* \circ kung*) and 主人婆, ζ ch \ddot{u} ζ yan ζ p'ó, (*or sometimes* ζ p'ó*) are the titles for *master* and *mistress* used by slave girls, servants, etc. 東家, common to both genders, and 女東家, ζ n \ddot{o} ü ζ tung ζ ka, *master* and *mistress*, are used to heads of shops, or masters or mistress in private houses.
- (c.) 事頭, ζ sz 2 ζ t'áú*, common to both genders, or 事頭, ζ sz 2 ζ t'áú, * 事頭婆, ζ sz 2 ζ t'áú ζ p'ó, *master* and *mistress*, are used by work-people to their masters or mistresses. These terms should not be applied to foreigners by their servants who are too pleased to speak of their

employers in this rather coarse manner. It should be remembered in this connection that **事頭婆**, $sz^2 \zeta t'au^2 p'o$, is also a common term for the mistress of a house of ill-fame. **師太爺**, $\zeta sz t'ai^2 \zeta ye$, or simply **太爺**, $t'ai^2 \zeta ye$, and **師太**, $\zeta sz t'ai^2$, (or sometimes $t'ai^{2*}$) are the terms to use for the fathers and mothers of teachers, etc., but more refined appellations are **師老太爺**, $\zeta sz \zeta lo t'ai^2 \zeta ye$, and **師老太太**, $\zeta sz \zeta lo t'ai^2 t'ai^{2*}$. The scholars name their teacher's father to his face as **師公**, $\zeta sz \zeta kung$, and his mother **師太**, $\zeta sz t'ai^2$.

- (d). **師爺**, $\zeta sz \zeta ye$, and **奶奶**, $\zeta nai^2 \zeta nai^{2*}$, are the terms used to Government clerks and the permanent staff of that class and their wives respectively, by their slaves and servants.
- (e). **老爺**, $\zeta lo \zeta ye$, and **太太**, $t'ai^2 t'ai^{2*}$, or **奶奶**, $\zeta nai^2 \zeta nai^{2*}$, may be applied to any and all.
- (f). **大老爺**, $t'ai^2 \zeta lo \zeta ye$, and **太太**, $t'ai^2 t'ai^{2*}$, or **奶奶**, $\zeta nai^2 \zeta nai^{2*}$, are applied to those holding office and their wives respectively.
- (g). **大人**, $t'ai^2 \zeta yan$, and **夫人**, $\zeta fu \zeta yan$, are the terms for the officials and their wives from the first to the fourth rank.

RELATIVES.

The above are the common terms in ordinary colloquial use, besides these there are polite forms of speaking of a man's relatives which (the terms) are very numerous.

- (a). In addressing a man or woman to whom respect is to be shown the terms given above as respectful modes of address should be used, according to their position in life, or the speaker's social, or official status, and that of the person spoken to respectively. These, however, should not be used throughout the whole conversation in ordinary cases for a descent to the ordinary **你**, ζnei , is allowed at times between equals. The greater the distance in rank or social position between the two thus talking together, the less often should the **你**, ζnei , be used.
- (b). A man's wife is styled, in respectfully speaking to the man, as **夫人**, $\zeta fu \zeta yan$, or ζyan^* , or **尊夫人**, $\zeta tsun \zeta fu \zeta yan^*$, or ζyan , when she belongs to a respectable family, and **令正**, $ling^2 ching^2$, no matter what the

position of her husband is. The answer to this style of address should be **內人**, noi² ȷyan, or **拙荆**, chüt_o ȷking, or **荆妻**, ȷking ȷts'ai. **繼室**, Kai² shat, is a second wife and **填房**, ȷt'in ȷfong. She is generally spoken of as a first wife would be. If not, **令**, ling², would be used before the above and the reply would be as for wife, or the above terms used.

- (c). A man's son is to be spoken of as **令郎**, ling² ȷlong*. He should speak of him in reply as **小兒**, 'sú ȷyi, very seldom as **豚兒**, ȷt'un ȷyí.

A man's daughter is to be spoken of as **千金**, ȷts'in ȷkam*, or **令愛**, ling² oi²*. In replying the man should refer to her, or he should speak of her as **小女**, 'sú ȷnöö*, (or sometimes ȷnöö).

The above can be applied to any class of persons, but officials' sons should be spoken of as **公子**, ȷkung 'tsz, and their daughters as **女公子**, ȷnöö ȷkung 'tsz.

- (d). Grandchildren are spoken of to a man as his **令孫**, ling² ȷsün*, or **令女孫**, ling² ȷnöö ȷsün*.

In his reply he calls them his **小孫**, 'sú ȷsün*, or **小女孫**, 'sú ȷnöö ȷsün*.

- (e). A man's concubine is spoken of to a man as **令寵**, ling² ȷch'ung, or **如夫人**, ȷyü fú ȷyan*.

He calls them in reply his **小妾**, 'sú ts'ip_o, and his **側室**, chák, shat. More colloquially they are known as **二奶**, yi² ȷnáí*, **三奶**, ȷsám ȷnáí*, etc.

- (f). A deceased concubine is spoken of as **先令寵**, ȷsín ling² ȷch'ung. In reply **先妾**, ȷsín ts'ip_o is used, but more often **亡妾**, ȷmong ts'ip_o.

A man's father is spoken of to him as **令尊**, ling² ȷtsün, or as **尊翁**, ȷtsün ȷyung*. He is mentioned in reply as **家父**, ȷká fú², or **家嚴**, ȷká ȷyím.

A deceased father is mentioned to the children as **令先君**, ling² ȷsín ȷkwan.

If the father is dead, the son refers to him as **先父**, ζ sin² fu² (my late father), or **先嚴**, ζ sin² yím, and to the mother as **先母**, ζ sin² mò, or **先慈**, ζ sin² t'sz, or **令先慈**, ling² ζ sin² t'sz.

A mother is **令堂**, ling² ζ t'ong, or **令壽堂**, ling² shaú² ζ t'ong.

In the reply she is styled **家母**, ζ ká² mò, or **家慈**, ζ ká² t'sz.

A mother-in-law is styled by a daughter-in-law when alive as **家姑**, ζ ká² kwú, or more commonly as **家婆**, ζ ká² p'ò*. When dead as **先姑**, ζ sin² kwú.

- (g). A grandfather is spoken of as **令祖**, ling² tsò. On the mother's side as **令外祖**, ling² ngoi² tsò. In reply drop **令**, ling², and prefix **家**, ζ ka.

A grandmother is spoken of as **令祖母**, ling² tsò mò. On the mother's side as **令外祖母**, ling² ngoi²* tsò mò. Use the same style of reply as with grandfather.

- (h). An elder brother is **令兄**, ling² hing.

And the younger brother speaks of him as **家兄**, ζ ká² hing.

A younger brother is **令弟**, ling² tai².

And the elder brother speaks of him as **舍弟**, she² tai².

Collectively, or several of them are spoken of, as **幾位兄弟**, 'kéi wai² hing tai².

And by one of themselves as **賤兄弟**, tsín² hing tai².

But speaking of a man's brothers altogether they are called **令昆仲**, ling² kwan chung², as **有幾多位令昆仲**, 'Yau² 'kéi to* wai²* (or wai²) ling² kwan chung²?

An elder sister is **令姊**, ling² tse, in making enquiries.

The person enquired of in reply states her to be his **家姊**, ζ ká² tse.

A younger sister is 令妹, ling² mui^{5*}.

And she is mentioned in reply as 舍妹, she² mui^{5*}.

Sisters cannot be joined together as brothers can. One must ask, 有幾多位令姊, ⁵Yáu ⁶kéi to* wai^{5*} ling² ⁶tse? and after that, 有幾多位令妹, ⁵Yáu ⁶kéi to* wai^{2*} ling² mui^{5*}?

- (i). In making enquiries of cousins, or mentioning them, to one of the number, they should be named as 令表兄, ling² ⁶piú hing*, 令表弟, ling² ⁶piú tai^{5*} (or tai²), 令表姊, ling² ⁶piú ⁶tse, 令表妹, ling² ⁶piú mui^{5*}, according as to whether they are elder or younger, or male or female. In the replies the word 舍, she², is substituted for 令, ling², or 令夫兄, ling² ⁶fú hing.

- (j). Speaking of paternal uncles to their nephews and nieces one should say 令叔, ling² shuk, for an uncle younger than the father of the one addressed. 令伯父, ling² pák ⁶fú², is a father's elder brother. 大伯(爺), tái² pák (ye), is used if a woman is asked about her husband's elder brother. The younger is 令夫弟, ling² ⁶fú tai².

With regard to maternal uncles, 令舅父, ling² ⁶k'áu ⁶fú^{5*}, or the terms are for younger or older 令母舅, ling² ⁶mò ⁶k'áu. 令姨丈, ling² ⁶yí chōng^{5*}, is a brother-in-law of one's mother, i.e., her sister's husband whether the sister be younger or older, but 令姑丈, ling² ⁶kwú chōng^{5*}, is a father's sister's husband whether this sister is older or younger. 大, tái², is prefixed for one older and the numbers one, two, or three prefixed do for others.

Of Aunts:— 令孀, ling² ⁶sham, is the address to be used of the wife of the paternal younger brother; 令伯母, ling² pák ⁶mò, is the wife of the elder. 令妯母, ling² ⁶k'am ⁶mò, is the aunt on the mother's side.

In all these cases in the reply with the following exceptions the word 家, ⁶ká, is substituted for 令, ling². The exceptions are in 姨丈, ⁶yí chōng^{5*} (or chōng²), and 妯母, ⁶k'am ⁶mò, when only those words are used in reply, or 做, pai², is used. With 令姑丈, ling² ⁶kwú

chōng^{5*}, generally 舍 (or 做) 親, she³ (or pai²) ʈs'an (or ʈs'an*) is used in reply, or chōng³, 做姑丈, pai² ʈkwú chōng^{5*}, (or chōng²) is sometimes used in reply instead of the other two forms.

- (k). For father-in-law, 令岳, ling² ngok₂, or 令岳丈, ling² ngok₂ chōng^{5*}, or 泰山, t'ai³ ʈshán, but it is better to put 令, ling², before 泰山, t'ai³ ʈshán, and in replying he is styled 家岳, ʈká ngok₂. For mother-in-law 令岳母, ling² ngok₂ ʈmò*. And in replying she is styled 家岳母, ʈká ngok₂ ʈmò.
- (l). A son-in-law in polite enquiries is styled 令婿, ling² sai², and in replying 小婿, ʈsíú sai².

The wife's relatives are, of course, according to Chinese ideas, not so important. Outside the immediate family of the wife it is apparently sufficient to speak of them in making any enquiries with the respectful prefix of 令, ling². They are not near enough for the man to depreciate himself, or them, in reply.

- (m). The brothers of a wife are all of them collectively 令舅, ling² ʈk'áú. In reply the man speaks of them simply as 我嘅亞舅, ʈngo ke² Á² ʈk'áú, or as 舍舅, she³ ʈk'áú.

An elder one is politely styled 令大舅, ling² tái² ʈk'áú, and spoken of in reply as 大舅, tái² ʈk'áú.

A younger one is 令小舅, ling² ʈsíú ʈk'áú, and spoken of in reply as 小舅, ʈsíú ʈk'áú. But unless one is very familiar with the family there is no necessity for one to be so very particular in one's enquiries.

A general enquiry about the lot collectively is generally sufficient. A wife's sisters are spoken of only collectively in polite enquiries as 令姨姪, ling² ʈyí ʈnōng; and in reply referred to as 姨姪, ʈyí ʈnōng.

- (n). A wife's grandfather and grandmother are spoken in polite enquiries as 令太岳丈, ling² t'ai³ ngok₂ chōng², and 令太岳母, ling² t'ai³ ngok₂ ʈmò. In replying the 令, ling², should be dropped and 家, ʈká, prefixed.

(o). A wife's uncles are 令叔丈, ling² shuk, chōng^{5*} (younger than her father); 令伯丈, ling² pák, chōng^{5*}, (older than her father); 令舅丈, ling² k'áu chōng^{5*}, (on her mother's side). The wives of these are designated by adding 母, m², to the above.

(p). A wife's cousins are spoken of in polite language as, males, 令表舅, ling² píu k'áu, and, females, as 令表姪, ling² píu k'am, and others as 令表兄, ling² píu hing, or 令表嫂, ling² píu sò, or 令表娘, ling² píu nōng.

In this connection it may be as well to point out some of the styles of speaking to a man of his names, his business, etc., and the mode of replying thereto.

(a.) In speaking of a man's surname to him call it his 高, kò, 上, shōng², or 貴姓, kwai' sing.

In answering you he may style it his 小, síu, 賤, tsín², or 做姓, pai' sing'. But see note below.

(b). With regard to his names they should be called (1) 大號, tái² hò²; (2) 尊字, tsün tsz²; (3) 台甫, t'oi p'ò, as the enquiry is made concerning each of his different styles of names. He replies to (1) as 小號, síu hò², to (2) 小字, síu tsz²; (3) as 小別, síu pit₂, or very seldom 草號, ts'ò hò², but see note below.

(c). In speaking of his house it should be styled to him as 尊府, (1) tsün fú, or (2) 大府, tái² fú, (if in Hongkong 尊廬, tsün yü, if he has no property in the Colony and is not resident here).

The replies may mention them as 茅舍, mau she', 草舍, t'so she', or if it has been styled 廬, yü, as 做廬, pai' yü.

(d). A man's shop is mentioned to him as 寶號, pò hò².

He speaks deprecatingly of it in reply as a 小店, síu tím'.

He is asked as to his business, 做乜盛行, Tsò² mat, shing² hong? (or hong*).

What is your business? or it is referred to very occasionally as, 貴業, kwai' yip₂.

Hè speaks of it in reply as, if a 行, ζ hong, a 賤行, tsín² ζ hong, or better and more refined as 做行, pai² ζ hong, or it is a 賤業, tsín² yí₂.

- (e). A man when asked about his relative position in his family has it described as 尊行, ζ tsün ζ hong. He replies, as the case may be, 行一, ζ hong yat, (or 第二, tai² yí²), etc.
- (f). The respectful enquiry as to one's age is 貴庚, kwai' ζ kang, the reply is 賤庚, tsín² ζ kang.
- (g). A man's province, country, or city is referred to as 貴省, kwai' 'sháng, 貴國, kwai' kwok_o, or 貴邑, kwai' yap_o.

He refers to them in reply as 做省, pai' 'sháng, 做國, pai' kwok_o, or 做邑, pai' yap_o.

Note.—It has become the fashion to say in answer to 'What is your honourable, or high, etc., etc., surname?' simply, my surname is so and so without any deprecatory terms; and even with regard to a man's personal names to leave them out.

EXCURSUS 5.

A class of words in use as nouns, adjectives, or adverbs, which recall the horsy-porgy, coächy-poächy days of our infancy in the West, are largely employed. It is perhaps scarcely fair to compare them to such infantile words as above; for they are not puerile, though doubtless oftener used with people of the younger generation than with the more sedate elders. It might be more just to compare them with hurly-burly, higgledy-piggledy, topsy-turvey, etc. In Cantonese these words are almost always if not always used in a trisyllabic form.

Black

黑麻麻, hak, ζ má ζ má
or hak, ζ má ζ má

or 黑墨墨, hak, mak₂ mak₂

or 烏麻麻, ζ wú ζ má ζ má

or 烏嗒嗒, ζ wú ζ mang ζ mang.

Crooked

彎曲曲, ζ wán k'uk, k'uk.

Wet

濕臉臉, shap, nam² nam²

or 濕立立, shap, lap₂ lap₂

or 濕納納, shap, nap₂ nap₂.

White	白哲哲, pák ₂ sik, sik ₂ .	Bright	光撐撐, { kwong ch'áng ² ch'áng ² .
Red	紅當當, ɕhung ₂ tɔng ₂ tɔng ₂ or ɕhung tɔng ² tɔng ² or ɕhung ₂ tɔng tɔng ²	Dark	The same as under Black.
		Dry	乾撥撥, ɕkòn ₂ ngáu ₂ ngáu ₂ .
Blue	藍藹藹, ɕlam ² 'oi ² 'oi ² or 藍活活, ɕlám wút, wút ₂ .	Slippery	滑咧咧, wát ₂ líf, líf ₂ .
Bright blue	藍慄慄, ɕlám wít, wít ₂ .	Rough	鞋霎霎, ɕháif sáp ₂ sáp ₂ .
Bright green	綠唵唵, luk ₂ wín ² wín ² or 綠慄慄, luk ₂ wít, wít ₂ .	Tall	高洞洞, ɕkò tung ² tung ² .
Tender green	青卑卑, ɕs'eng ² péif ₂ péif ₂ .	Short	矮凸凸, ɕ'af tat, tat ₂ .
Yellow	黃桑桑, ɕwong ₂ song ₂ song ₂ or ɕwong ₂ song song ² .	Good	好地地, ɕhò téif ² téif ² .
Acrid	辣謙謙, lat ₂ ɕhím ₂ ɕhím ₂ .	Bad	惡整整, ok ₂ tan tan.
Sour	酸恹恹, ɕsün ₂ ɕkwí ₂ ɕkwí ₂ .	Thick	厚喇喇, ɕháu nap ₂ nap ₂ .
Bitter	苦刁刁, ɕfú ₂ ɕtíu ₂ ɕtíu ₂ .	Thin	薄咄咄, pok ₂ hit, hit ₂ .
Salt	鹹擦擦, ɕhám ₂ nán ₂ nán ₂ or ɕhám ₂ nán nán ² .	Heavy	重溺溺, ɕch'ung nik ₂ nik ₂ .
Sweet	甜脆脆, ɕt'ím nam ² nam ² .	Light	輕拋拋, ɕheng ² p'áu ₂ p'áu ₂ .
Long	長喙喙, ɕch'öng ₂ ɕnú ₂ ɕnú ₂ or ɕch'öng ₂ ɕnú ₂ ɕnú ₂ or ɕch'öng ₂ ɕnú ₂ ɕnú ₂ .	Sinewy	韌麻麻, ngan ² ɕmá ₂ ɕmá ₂ or ngan ² ɕmá ₂ ɕmá ₂ .
Short	短匹匹, ɕtün p'at, p'at ₂ .	Brittle, or like sugar- cane	脆吸吸, ts'öü' ngap, ngap, or 吸吸脆, ngap, ngap, ts'öü'
Broad	闊罅罅, fút lá ² lá ² .		
Narrow	窄齧齧, chák ₂ ngít, ngít, or chák ₂ kíp ₂ kíp ₂ .	Fat or stout or oily	肥喇喇, ɕféif nap, nap, or ɕféif nap ₂ nap ₂ or 肥得得, ɕféif tap, tap.
Hot, both food and weather	熱辣辣, yít lát ₂ lát ₂ .	Lean	瘦削削, shaú' sòk ₂ sòk ₂ or 瘦嗝嗝, shaú' máng ₂ máng ₂ or 瘦擘擘, shaú' mák ₂ mák ₂ .
Cool		凉浸浸, löng ² tsam ² tsam ² .	Sharp
Soft	軟陰陰, ɕyün nam ² nam ² or 軟陰任, ɕyün yam yam ² .	Blunt	掘叻叻, kwat ₂ ɕch'o ₂ ɕch'o ₂ .
Stiff, as a corpse, hard	硬撥撥, ngáng ² ɕngáu ₂ ɕngáu ₂	Cold	凍鐵鐵, tung ² t'ít ₂ t'ít ₂ or 凍冰冰, tung ² ping ping.
Stiff, as a star- ched jacket		硬邦邦, ngáng ² pong ₂ pong ₂	Warm
Round	圓當墮, ɕyün tam ² to ² .	Ripe	熟臉臉, shuk ₂ ɕnam ₂ ɕnam ₂ .
		Raw	生撥撥, ɕsháng ₂ ngáu ₂ ngáu ₂ .
		Old	舊減減, kau ² mít ₂ mít ₂ or 老齧齧, ɕlò ngít ₂ ngít ₂ .

Young	新活活, ζ san wút, wút.	Fragrant	香暗暗, ζ hōng am' am'.
Tender (as a bashful girl)	嫩匹匹, nün^2 p'at, p'at,	Stink	臭亨亨, $\text{ch}'\text{au}^2$ ζ hang ζ hang.
or	嫩沈沈, nün^2 ζ ch'am ζ ch'am.	Correct, or also self-important	正當當, $\left\{ \begin{array}{l} \text{ching}^3, \text{ or } \text{cheng}^3 \dagger \\ \text{tong } \zeta \text{ tong.} \end{array} \right.$
Noisy	嘈閉閉, ζ t'sò pai' pai'	Awry	歪痴棲, ζ méi ζ chí ζ ch'ái.
Quiet	靜蕭蕭, tsing^2 ζ síu ζ síu.	Close together	密櫛櫛, mat_2 tsat, tsat.
Quiet, as a person alone, or as an uninhabited house	平靖靖, ζ p'ing tsing^2 tsing^2 .	Loosely (placed): the opposite of the above	疏叻叻, ζ sho lák _o k'wák _o .
Confused	亂糟糟, lün^2 ζ tsò ζ tsò or ζ tsò ζ tsò lün ² .	Angry	鬻亨亨, ζ naú ζ hang ζ hang or 鬻炮炮, ζ naú páu' páu'.
Orderly	齊整整, ζ ts'ai' ζ ching ζ ching.	Laugh	笑嘻嘻, síu^3 ζ héi ζ héi.
Obtuse	墨墨黑, mak_2 mak_2 hak, or 烏嚕嚕, ζ wú sò ² sò ² .	Smile	笑嗤嗤, síu^3 ζ ch'í ζ ch'í.

The position of the words is reversed in nearly a dozen (11) of the above expressions, two or three instances are already given above, but in such cases it is the originally second word which is still duplicated. The instances are as follows:—

Mak_2 mak_2 hak,

ζ Níu ζ níu ζ ch'ōng in the phrase, for example, 'as days are long.'

Lát₂ lát₂ yít₂ with the meaning something fresh or new, or which has just happened recently.

Tsam' tsam' lōng² unknowing, as, for instance, not being aware of an impending calamity.

ζ Ngáu ζ ngáu ζ kòn

Ts'ap, ts'ap, ts'öü'

Nap, nap, ζ nün

ζ Ngáu ζ ngáu ζ sháng

ζ Tso ζ tso hün² or ζ tso hün²*. This is the only case where in the reversal of the words two syllables are used as well as three.

Am' am' ζ hōng

ζ Wú sò² sò², sò² sò² ζ wú

In the last case the two phrases are used together, *i.e.*, the reversed form is not used alone.

As far as we can ascertain these eleven are the only ones, out of all these numerous phrases tabulated above, where a reversed form of the words is employed.

It will be noticed that in a few cases there is a slight change in the meaning of the words when transposed in this way.

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OF

CANTONESE MADE EASY.

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WORKS BY THE SAME AUTHOR.

CANTONESE MADE EASY:

*A Book of Simple Sentences in the Cantonese Dialect with Free and Literal
Translations, and Directions for the Rendering of English
Grammatical Forms into Chinese*

BY

J. DYER BALL, M.R.A.S., etc.,

OF HIS MAJESTY'S CIVIL SERVICE, HONGKONG.

This Book has been Introduced into the

Hongkong Civil Service Examination Scheme.

Extracts from Notices of the above Work.

Mr. Ball has conferred a great boon on all beginners in Cantonese Colloquial. The good books on the subject are scarce and out of print; the books that do exist are compilations of pretentious rubbish, full of English idioms repeated *ad nauseam*. . . . We most cordially recommend it. . . . It gives the tones, the pronounciation according to Sir William Jones's system, and the Chinese characters. . . . It is worthy of Mr. Ball's reputation as a 'master of Cantonese Colloquial.'—*China Review*, Vol. XI., p. 258.

Will . . . supply a want long felt by students of Cantonese. In the excellently worded explanatory preface very great stress is laid upon the acquisition of correct tones. . . . After these remarks on tones a few lines are devoted to the grammar of the Chinese language; then follows an explanation of the final particles, or finals, the remarks on the use of which appear to be very sensible. . . . The preface is followed by an introduction . . . containing exercises in tones and

a lengthy syllabary, or directions for pronouncing Chinese sounds when represented by Roman letters. Then follow the numerals and a series of useful dialogues. . . . In these dialogues a literal as well as free translation of the Chinese sentences is given. . . . After the sentences comes a list of classifiers. . . . Following the list of classifiers comes some original and really admirable work in the shape of cleverly written and exhaustive directions for rendering English grammatical forms into Chinese. . . . We now come to the list of finals, or final particles, to the use of which the writer has evidently given very great attention, and we do not remember having previously seen anything like so exhaustive a list, or such sensible directions for the use of these finals. This is followed up by some final directions, and directions for the guidance of the beginner. . . . In conclusion we may say that Mr. Ball's work, being the only one worth a second glance which is procurable, we strongly recommend it to students, not only beginners, but even somewhat advanced students, of Cantonese Colloquial.—*Daily Press*, 7th September, 1883.

We say without hesitation that his work far surpasses that of Dennys, for example, in the matter of idiom, and that his command of words and his perception of delicate shades of meaning are much above the average of European attainment in Canton Colloquial. In these respects the volume before us makes a valuable addition to the existing aids to beginners; and might be found useful to some of the 'more venerable and learned Sinologists.' . . . Mr. Ball's Notes on classifiers and grammar will be found very valuable.—*China Mail*, 10th September, 1883.

In the work now before us, compiled and edited by Mr. J. Dyer Ball, M.R.A.S., etc., who, from his long experience amongst the Cantonese and from his long study of their language, is eminently fitted for the task which he has imposed upon himself, we find an almost unlimited variety in a comparatively small compass— . . . wherewith the beginner may be guided. . . . Mr. Ball has endeavoured to give such expressive volubility to his work as far as his studies, learning, researches and long experience in China have enabled him to do. . . . Of the work itself, taken as a whole, we can say that it is a most admirable compilation. . . . For an advanced sinologue there are very many valuable hints given. . . . We approve . . . of Mr. Ball's basis of arrangement in the fifteen lessons, and really commend the book for an *advanced student* to whom the work will prove in a number of ways a valuable addition towards the tending of the improvement in his mode of construing Chinese phrases and sentences in the Cantonese. . . . The work is got up in a neat form and is well printed.—*Hongkong Telegraph*, 12th September, 1883.

There will doubtless be many cadets, missionary students, and philologists turning their thoughts towards the East, : . . I am glad to be able to call the attention of such enquirers to a . . . work, by Mr. J. Dyer Ball, *Cantonese Made Easy*. The dialect of Canton is the most important of South China; and as it contains fewer provincialisms than almost any other Chinese dialect, and employs the classical characters . . in writing, the knowledge of this sub-language, so to speak, is indispensable to any one who intends taking a position in the East. Mr. J. Dyer Ball has rendered good service in his timely publication. Born in China, of European parentage, favoured with exceptional advantages for the acquisition of the dialects of China, having a natural gift for this particular work, and being employed in Her Majesty's Civil Service . . . he has had every opportunity to gain an accurate knowledge of Cantonese. . . . The difficult questions relating to tones, classifiers, finals, etc., are treated with a masterly hand.—*Academy*, 12th January, 1884.

. . . For the sake of your readers in Oxford and elsewhere who may be studying philology, or preparing for cadetships and civil service in the East I call attention to . . . *Cantonese Made Easy* . . . prepared by Mr. J. Dyer Ball, M.R.A.S. . . . Mr. Ball was born in China, and speaks the language like a native. He has spent his life chiefly in the East, and I can add my testimony to that of numerous reviewers respecting the excellency of his book.—*Bunbury Guardian*, 10th January, 1884.

EXTRACTS FROM NOTICES IN THE PRESS

ON THE

SECOND EDITION

OF

'CANTONESE MADE EASY.'

Mr. Dyer Ball's eminently useful work, 'Cantonese Made Easy.' . . . The new edition has been considerably enlarged. . . . The entire book has been carefully revised, and numerous improvements and alterations suggested by experience and afterthought have been effected. The work as it stands affords an admirable means to the learner of acquiring a good knowledge of Cantonese Colloquial, and now that the task has been so much simplified by Mr. Ball's patient and laborious efforts, it is to be hoped a much larger number of those who intend to make their career here

will apply themselves to the study of the vernacular, a knowledge of which, in every department of business, is of great advantage to the possessor.—*Hongkong Daily Press*, 19th January, 1888.

Mr. Ball has evidently expended a vast deal of studious care, in connection with this compilation, and as a result has placed before students of Chinese, especially beginners, an instruction book that is simply invaluable. The appendix contains some interesting particulars regarding Chinese grammar.—*Hongkong Telegraph*, 18th January, 1888.

The work has been greatly enlarged, and it is now by far the most reliable introduction to the study of Cantonese that has yet been published. The principal enlargement is in the Grammatical portion of the book. The classifiers have been rearranged into two tables, one giving the words to which this name strictly applies, and the other the words which have a somewhat similar use, but are not entitled to the name; while a better table of the Personal Pronouns has been drawn up, and important additions made to the idiomatic uses of verbs. The introductory part of the work has also been greatly enlarged. Mr. Ball . . . has recast and largely extended the tonic exercises. . . . To this introductory part there have also been added very useful exercises on long and short vowels and aspirated words. The sentence lessons have not been greatly enlarged, but several important improvements have been made. . . . At the end of the book there is a useful index to the grammatical part. This work of Mr. Ball's supplies a great need, and we have no doubt it will find its way into the hands of all learners of Cantonese.—*China Mail*, 18th January, 1888.

The present revised and enlarged issue certainly leaves little to be desired Mr. Ball does not fail to acknowledge the assistance he has received from Dr. Chalmers, Mr. J. Stewart-Lockhart, and others who have endeavoured to contribute their mite towards the perfection of this important dialect, and it seems only fair to him to admit that he has succeeded in extracting the utmost net result of their contributions, and has produced as precise and critical a manual as it is reasonably possible to expect. The leading feature in Mr. Ball's work is the conscientious exactitude with which he handles the knotty subject of tones. In the main, his chapters on this subject may be considered unexceptionable. Another strong point in Mr. Ball's new book is his list of final expletives. Mr. Ball's changes of spelling are undoubtedly improvements in the majority of cases. . . . The tone exercises are excellent, and the student will notice many cases—e.g., *chá-ká-yí*—where the tone is both radically changed and then specially modified in some particular senses. Mr. Ball rightly insists on the important distinction between the long and

short vowels. . . . His separation of Williams's *sá*, thirty, into *sá—á* is very judicious, and undoubtedly correct. . . . The lessons are admirable, and great pains have been taken to mark distinctions. . . . Mr. Ball wisely avoids all bookish expressions. . . . Mr. Ball's rules and exhortations are much to the point; and, if students endeavour to profit by the vast experience he has gained, they cannot fail to reap a proportionate reward. . . . The work deserves very high praise, is clearly and neatly printed, and, considering the enormous number of tone marks used, betrays very little trace of inaccuracy. . . . Mr. Ball is probably the most facile of educated European speakers of Cantonese; and this being so, the novelties which he introduces can be accepted with complete trust; and they convey moreover a graceful compliment to those who have previously ventured to hint at what Mr. Ball has now, speaking *ex cathedra*, pronounced to be undoubted facts.—*China Review*, 1888.

The work is the most reliable introduction to the study of Cantonese we have met with. . . . The sentences . . . are all well chosen, and the grammatical part also contains many good phrases. . . . The prominence attached to aspirated and non-aspirated words, to long and short vowels, and to correct pronunciation in general, shows Mr. Ball's great carefulness and mastery over the spoken language. . . . All the phrases given are in idiomatic and concise language. . . . We think Mr. Ball quite right in selecting the most perfect form available for his standard.—*Chinese Recorder and Missionary Journal*, April, 1888.

EXTRACTS FROM NOTICES IN THE PRESS

OF

'HOW TO SPEAK CANTONESE.'

In commenting on the second edition of his 'Cantonese Made Easy,' we pointed out that although that work treated in a more comprehensive manner than had hitherto been attempted the tones, expletives, pronunciation and grammatical structure of Cantonese, it was deficient in lessons illustrative of the use of the language in everyday life. Mr. Ball has now made good that defect by his new work, which contains fifty 'conversations,' eminently practical, covering almost all the forms of expression and almost all the vocabulary for ordinary conversations in Cantonese. The author has succeeded in giving these conversations a life-like form, making them as near as possible what one would naturally expect to form the subject matter of conversation. Mr. Ball has perhaps mastered the Cantonese

dialect better than any foreigner has yet done; and his daily practice . . . has given him a power of setting forth the great difference between the structure of English and Chinese in a more lucid manner than has yet been attained. It is not an Anglified Cantonese that he endeavours to make his readers conversant with, but the real idiom of Canton. We have no hesitation in saying that Mr. Ball's two works 'Cantonese Made Easy' and 'How to Speak Cantonese' form as concise and complete a manual of the dialect as it is nigh possible to expect. There are really no other works on the subject worthy of comparison with them.—*China Mail*, 28th February, 1889.

Hongkong is about the only English Colony where the invaders never seem to take kindly to the native language. *Fy-ti* and *mán-mán* constitute the vocabulary of most residents not Hongkong-born, eked out by the ridiculous pidgin-English. With regard to this latter means of communication it has often struck us as curious that no attempt is made to improve the ungrammatical, childish terms out of it, and give the Chinese a chance of speaking good English, as they do in the Straits Settlements. There pidgin-English would be laughed at by any Chinaman who knew any English, and yet we here go on perpetuating the idiotic 'This no blong ploppa' style of conversation. Even a slight acquaintance with Chinese would be preferable to this, and there is very little excuse nowadays for not possessing that, for every five-and-twenty minutes some handy and most carefully explicit handbook on the subject is issued by Mr. J. Dyer Ball. His latest production is a companion volume to 'Cantonese Made Easy,' and is entitled 'How to speak Cantonese.' In the former work a copious list of those most necessary perplexities, classifiers, are given, together with short lessons in composition and a few pages of short sentences. The latter production is even more useful. It contains fifty 'conversations' on ordinary topics, covering most of the ground of everyday business. Mr. Dyer Ball is too old a teacher of the public to waste time on such fraudulent sentences as 'The gardener's son gave the neighbour's daughter a flower,' like the old First French Courses did; his system is more practical. On one page he gives the English sentence, with its translation in Chinese type, and on the opposite leaf, the sound of the Chinese words, with marks of intonation for those who care to speak correctly, and, fourthly, a word-for-word retranslation of the translation, showing the idioms and quaint construction of the sentences in Chinese.—*Hongkong Telegraph*, 1st March, 1889.

As a . . . collection of sentences, we have no hesitation in saying that this book is without rival. . . . We heartily recommend it to all earnest students of Cantonese; and . . . it will prove of use even to old hands.—*Hongkong Daily Press*, 19th March, 1889.

Mr. Ball's latest, and perhaps his best attempt to popularize the . . . study of Cantonese. We have gone through it very carefully from its first pages to its last . . . The matter . . . is simply excellent throughout . . . Here we have a . . . collection of sentences extensive and highly valuable . . . and which must prove of the greatest assistance to the colloquial student. . . . The conversations, more especially those in the latter sections of the book, are of the most useful character, the idioms are well chosen, the vocabulary is extensive and, with one or two exceptions, the foot notes appended throughout are of great value and such as could only be given by one whose knowledge of the subject was of very thorough and intricate description. We note that Mr. Ball peruses the local native Press; the great number of the newest and latest approved expressions for naval, military, and scientific technicalities shows this plainly.

'HOW TO SPEAK CANTONESE.'

Second Edition.

Fifty conversations in Cantonese Colloquial, with the Chinese Character. Free and Literal English Translations, and Romanised Spelling with Tonic and Diacritical Marks, etc. Second Edition. Revised and Corrected. By J. Dyer Ball, M.R.A.S., etc., of His Majesty's Civil Service, Hongkong. Hongkong: Messrs. Kelly & Walsh, 1902.

We find at the end of this volume a collection of Press notices, so laudatory of Mr. Ball's books in the Canton dialect that to further extol the new edition of 'How to Speak Cantonese' might appear like an attempt at painting the lily or gilding the refined gold. The merits of the work before us were recognised in the earlier edition; the value it then had is enhanced by the author's revision. Mr. Ball is, we observe, among the Reformers of Romanization and diacritical marking in Cantonese colloquial. . . .

Of greater consequence to the student is the tone marking. This, in our opinion, should be one of the main criteria for determining the value of books of instruction in Cantonese. In this respect the latest edition of Mr. Ball's work is beyond praise. We have the more pleasure in thus writing inasmuch as accuracy of tone marking can only be secured by intelligent and painstaking effort on the part of proof readers.

As to the subjects of the fifty Conversations, these are, we think, sufficiently varied to afford the basis of a useful vocabulary in Cantonese. In regard to the modes of speech, it should be pointed out that a sound use of the book will be, for the beginner to take its typical sentence models as a guide to construction in the vernacular of which it treats.

It seems to us that the time has come when the question 'How to speak Cantonese' may well exercise the minds of a larger number of non-Chinese residents in the south of the Empire. We believe that the new time in China will be fraught with opportunities for the Cantonese-speaking Chinese. At the present time, they are to be found in hundreds and thousands at the chief industrial and commercial centres in the central and northern provinces. The opening-up of China will mean greater scope for Cantonese enterprise, energy, foresight and capacity. The foreigner who has learned how to speak Cantonese is likely to find his acquisition of service in many directions. If, as we think, the dialect is destined to rule largely in the commercial life of the near future this consideration should lead to the timely and wide use of the book just issued.

'THE CANTONESE-MADE-EASY VOCABULARY.'

A Small Dictionary in English and Cantonese, containing only Words and Phrases used in the Spoken Language, with Classifiers indicated for each Noun, and Definitions of the Different Shades of Meaning, as well as Notes on the Different uses of Words where ambiguity might otherwise arise.

The work should be very useful to students of the Cantonese Dialect.—*China Mail*, 26th July, 1886.

Mr. J. Dyer Ball, author of 'Easy Sentences in the Hakka Dialect,' 'Cantonese-Made-Easy,' etc., has just issued a companion work to these useful publications to students of Chinese. . . . The words and phrases appear to have been most carefully collected and arranged, and we doubt not that this little dictionary will adequately fulfil the aims of the compiler.—*Hongkong Telegraph*, 27th July, 1886.

Giving an exhaustive list of different shades of the English meaning, to save the beginner from falling into mistakes to which he would otherwise be liable. The vocabulary seems to have been most carefully compiled, and it cannot fail to prove most useful to students, especially beginners.—*Hongkong Daily Press*, 29th July, 1886.

We have here a very neatly got up vocabulary of the most common terms which a beginner is likely to stand in need of. . . . The rendering of the terms selected appears to be given in good idiomatic colloquial style. . . . As the author gives, for the English words selected by him, the corresponding Chinese characters, together with their pronunciation and tones, the little book is sure to prove useful.—*China Review*, July and August, 1886.

This book will prove useful to persons desirous of learning the Cantonese dialect.—*Chinese Recorder and Missionary Journal*, November, 1886.

Everything possible is being done to lighten the labours of merchants, cadets, missionaries, and students, in their study of that difficult language, the Chinese. . . . Mr. Ball is one of the most accomplished linguists in Hongkong, . . . and no more able pen could be found for the work of simplifying and popularizing the Chinese tongue.

There are many people in England as well as abroad to whom Mr. Ball's work will be a boon. It gives first the English words in alphabetical order, then the Chinese equivalents, and finally a transliteration of the Chinese words, so that those who do not understand the characters may still be able to tell at a glance what is the Cantonese equivalent of the word before them. Thus the word *Any* is stated to be an *adj.* and *adv.*, then follows the Chinese word, and finally its pronunciation *mat*, so that *mat* is the Chinese equivalent of *any*; *yan* stands for *man*, *kiú* is the verb *to call*, and so on. Numerous notes are added where there is any danger of the learner being misled by the ambiguity of terms, and altogether the book is a capital *vade-mecum* for the young student.—*Retford and Gainsborough Times, Workshop and Newark Weekly News*, 24th December, 1886.

While dealing with China it will not be out of place to mention another work for which future learners of that curious language will be grateful. This is 'The Cantonese-Made-Easy Vocabulary' by J. Dyer Ball, M.R.A.S., of H. M. Civil Service, Hongkong. The author is one of the best foreign speakers of Chinese we have ever had the good fortune to meet. Born and brought up in the East, he can converse as readily in Cantonese as in English, and is consequently a most reliable authority on such critical points as *Tone* and *Classifiers*, which are the bugbears of every beginner in Chinese. The volume will also be valuable to the philologist, even though he may know little or nothing of the Celestial tongue, since every Chinese character is represented by the equivalent sound in English letters.—*English paper*.

The second edition . . . will prove a useful *vade-mecum* for students. After a careful perusal of it one is struck by its accuracy both as regards the markings of tones, the romanizing of sounds, and the meanings of the various words and phrases. With respect to tones, Mr. Ball has carefully distinguished between the ordinary tones and the 'changing' or colloquial tones, . . . which must be observed in speaking by those who wish to speak Cantonese and not a pidgin-Cantonese, or jargon passing muster for the *lingua pura* of the city of Canton.

‘AN ENGLISH-CANTONESE POCKET VOCABULARY’

BY

J. DYER BALL, M.R.A.S., Etc.

NOTICES BY THE PRESS.

It is meant . . . for the use of strangers, tourists, or even residents, who, from want of time, are unable to master the intricacies of the language, but who, at the same time, feel a desire to pick up a few words, so as not to be in the position of deaf mutes when entirely surrounded by natives. Those who have any knowledge of the subject will readily appreciate Mr. Ball's object in compiling this limited vocabulary, the want for which has been felt, we might say, ever since the Colony was founded. To say the least of them, tonic marks are decidedly confusing unless they are seriously studied, and their entire absence from this vocabulary will alone prove a recommendation. Mr. Ball's book makes no pretensions to oust those vocabularies which are already in existence; it merely makes an attempt to supply a demand hitherto unprovided for. . . . It is sufficiently copious to enable any one to make himself, or herself, understood in the ordinary transactions of everyday life; and it is just possible that it may awaken a desire in some persons to know more of the language. Mr. Ball has very wisely issued the book at a low price, 75 cents a copy, and its merit and cheapness should ensure an extensive sale.—*China Mail*, 22nd September, 1886.

Mr. J. Dyer Ball's 'English-Cantonese Pocket Vocabulary' is quite a novelty in its way, and is the first publication we have seen in which some knowledge of Chinese is rendered possible without the use of Chinese characters. The sounds of the Chinese words in this little work are represented by English spelling, in exactly the same fashion adopted in many rudimentary treatises on the French and other foreign languages. . . . The plan adopted by Mr. Dyer Ball is very simple, and we think an effective one. He wished to provide a method by which travellers and others, who may not consider the acquisition of Cantonese a game worth the candle, without any very serious study, can acquire a sufficient acquaintance with the vernacular to be understood if unhappily isolated amongst non-English speaking Chinese. Mr. Ball has done his work in his customary careful and painstaking fashion, and we imagine this little book will command a ready sale.—*Hongkong Telegraph*, 23rd September, 1886.

We have received a copy of another of those useful aids to the acquisition of the Chinese colloquial for which Mr. Dyer Ball is becoming noted. This last work is entitled 'An English-Cantonese Pocket Vocabulary.' It contains common words and phrases, printed without the Chinese characters or tonic marks, and the sounds of the Chinese words are represented by an English spelling, as far as practicable, while the author in his preface gives some very simple directions how to overcome the difficulties of pronunciation. The little book is not intended for those who intend to make a serious study of Chinese; it is intended to enable the English resident or tourist to pick up a sufficient vocabulary to make known his wishes or wants to the natives, and to understand something of what is going on around him when surrounded by Chinese. . . . The pamphlet will supply a want and its study is likely to lead to further exploration in the same direction.—*Hongkong Daily Press*, 24th September, 1886.

The pamphlet is published for the benefit of tourists or residents who have no time to master the intricacies of the Cantonese dialect and who are deterred from the task when they take up other books on the subject bristling with tonic and other diacritical marks. Mr. Ball labours therefore here, as in his other pamphlets, to make an intrinsically difficult subject easy. We think the book has its merits by its extreme simplicity and by the judicious selection of a stock of the most ordinary and popular words and phrases. The spelling may prove handy enough for the purposes stated.—*China Review*, November and December, 1886.

NOTICE OF THE PRESS

OF

'READINGS IN CANTONESE COLLOQUIAL.'

'Readings from Cantonese Colloquial' is . . . from the pen of that industrious and capable writer Mr. J. Dyer Ball, the author of 'Things Chinese.' The . . . book consists of selections from publications in the Cantonese vernacular, with free and literal translations of the Chinese character and Romanized spelling. . . . Will be a valuable addition to the student's library.—*China Mail*, 14th August, 1894.

**'EASY SENTENCES IN THE HAKKA DIALECT'
WITH A VOCABULARY.**

Price: One Dollar.

EXTRACTS FROM NOTICES OF THE ABOVE WORK.

It is, for the most part, as the author says in the introduction, an adaptation of Giles's 'Handbook of the Swatow Dialect' and will prove as useful to those entering on the study of Hakka as Mr. Giles's book has proved in the case of the dialect spoken at Swatow. An extensive vocabulary is appended.—*Daily Press*, 28th October, 1881.

Unlike most books of the kind, there are no Chinese characters given for the 'Easy Sentences,' the collection of phrases being Romanized Phonetically so as to give to the beginner the equivalent sounds in Chinese. The sentences given appear to be well arranged, and cover as much ground as is ever likely to be required by those desirous of attaining to a rough colloquial knowledge of Hakka. Mr. Ball frankly tells all others to go to a teacher, and indeed he strongly advises even the learner to go hand in hand with the teacher in his uphill work from the very beginning.—*China Mail*, 22nd October, 1881.

A very handy little volume. . . . Useful pamphlet . . . Chinese is admittedly a difficult study to Europeans, but, as Mr. Ball states, there is no reason why with a little trouble, they should not pick up sufficient conversational knowledge so as to be able to understand what goes on about them as well as to make themselves understood. For this purpose Mr. Ball's compilation will answer every requirement. The sentences are judiciously arranged, and the method of conveying a correct method of pronunciation is apparently very clear and simple. The book is very well printed, and, as it is published at a very low price, will no doubt obtain an extensive circulation.—*Hongkong Telegraph*, 22nd October, 1881.

'Easy Sentences in the Hakka Dialect, with a Vocabulary.' Translated by J. Dyer Ball, Hongkong, 1881. This title indicates the character of the book. It contains 57 pages and fourteen chapters besides the vocabulary. The subjects of the chapters are designated thus:—Lesson I, Domestic. II to V, General. VI, Relationship. VII, Opposites. VIII, Monetary. IX and X, Commercial. XI, Medical. XII, Ecclesiastical. XIII, Nautical. XIV, Judicial. It thus contains a wide range of subjects. We cordially recommend it to all students of the Hakka Dialect.—*Chinese Recorder and Missionary Journal*, November-December, 1881.

NOTICES OF THE PRESS

ON

'HOW TO WRITE THE RADICALS.'

Mr. J. Dyer Ball has given another proof of his untiring energy in the field of Chinese language and literature in the tiny volume just published under the title of 'How to write the Radicals.' A glance at the pages of the work is sufficient to reveal the progressive method which the author has adopted. Radicals formed by one stroke of the pen constitute the initiatory chapter of the work, and are followed by successive methods of writing radicals up to those formed of fifteen strokes. An *Excursus* on the practical use of the Chinese Dictionary completes the work. We recommend it to the perusal of all students of the language of the Flowery Land.—*Hongkong Telegraph*, 13th October, 1888.

In the pamphlet just issued he simply gives the Radicals with their pronunciation in Mandarin and Cantonese, and a dissection of each character into its component strokes, showing the order in which they are written or joined together. Thus, all the strokes of the 17-stroke radical, are laid out one by one in the order they are written. The work should not only enable the learner to count with considerable facility the number of strokes of which a character is composed, but aid him to pick out the Radical component of any given character. At the end of the work are several practical hints for the use of a Chinese dictionary.—*China Mail*, 13th October, 1888.

We should say it would be found more or less useful to students at home—for Chinese is now to be found among the subjects required by several examining bodies there—also to missionaries and others who were coming out to China with the intention of learning Chinese, and who might easily get up the radicals and their meanings *en route*. . . . The radicals are the nearest Chinese equivalent to our Western alphabets. They are 214 in number, beginning with those formed with one stroke of the pen, and end with a character formed with 17 strokes. In the little work under notice, each radical is carefully analysed; and once these analyses have been thoroughly mastered, the student cannot possibly fail to write the radicals correctly. . . . The publishers, Messrs. Kelly & Walsh, Ld., have done their part of the work carefully and well; the paper is excellent, and the type clear and distinct.—*Daily Press*, 20th October, 1888.

This is a useful little book to beginners in Chinese, whether their object of study be local patois or the mandarin. The work is professedly an abridgment of Mr. Dyer Ball's larger work 'How to write Chinese.' It is none the less, or rather, all the more useful on this account. The 214 radicals contain most, if not all, of the combinations which make up the Chinese characters, and the student who has well learned the structure of the radicals will find no difficulty in writing any character, however complicated. It is not that any special virtue attaches to the radicals as such, but that it so happens in developing them the same rules were followed as in the more phonetic portions of the compound character. The student who first commences the study of Chinese under a teacher will probably rebel at the manner in which he is taught to form the strokes, and, as the teacher most probably can give him no explanation, he will get an incorrect idea of form, and attribute the teacher's method as springing simply from the perversity of the race generally. Indeed, as a rule, the character is written just the contrary from what a European would anticipate, and it is often a good rule when in doubt to think what would seem most natural and do—the reverse. Mr. Dyer Ball's book if carefully perused will show the attentive student that there is not only method but reason in the native way of writing, and this we take it will be a grateful revelation to the student of this book.—*Shanghai Mercury.*

We have received from Messrs. Kelly & Walsh, Limited, a copy of a most useful pamphlet of 40 pages, with a 7 page excursus, by Mr. J. Dyer Ball, M.R.A.S., etc., of Her Majesty's Civil Service, Hongkong, 'How to write the Radicals.' They are an irritating institution, these Radicals; to a certain extent they are the alphabet of the Chinese written language, and yet, while they are the bricks out of which the characters are constructed, the learner must have a very full knowledge of the language before he can be certain which brick was laid first when the character was built up; and to use a Chinese dictionary intelligently, he must know this. On this head the reader will find Mr. Ball's excursus of great value. The body of the pamphlet gives the Radicals in order, with their pronunciation in Mandarin and Cantonese, and their analysis into the separate strokes of which they are composed, and the order in which these strokes are made; knowledge indispensable in itself and which cannot be better acquired than through this little book. . . . It is printed by Kelly & Walsh, Limited, Hongkong, and the typography and general appearance leave nothing to be desired—*North-China Daily News.*

‘HOW TO WRITE CHINESE,’ PART I.

This work is intended for students of Chinese who wish to render themselves perfect in the art of writing. It contains instructions in the method of holding the pencil, the various forms of strokes, the reason of the positions, etc., and generally is a useful book to refer to on the moment. . . . If the student wish to have a general view of the construction of the characters, Mr. Ball’s introduction read carefully over . . . will, we take it, be sufficient to instruct the student in the formation with a European pen of the characters neatly and legibly.—*Shanghai Mercury*.

In addition to setting forth the component strokes of each Radical, Mr. Ball in this new work gives extensive directions and remarks with regard to how the various strokes, hooks, ‘sweeps,’ etc., should be written. The work contains, besides, a pretty long introduction, giving general information with regard to the writing of Chinese characters. A good deal perhaps of Mr. Ball’s directions may be found scattered through other works, but we believe his work is the most systematic attempt, at least of a popular kind, that has been made to resolve the Chinese characters into their elemental parts and to set forth the mode in which these characters are built up. Everyone who has experienced the enormous difficulty of mastering the ideographic language of China will owe a debt of gratitude to Mr. Ball.—*China Mail*, 22nd November, 1888.

The untiring energy displayed by Mr. Dyer Ball in his praiseworthy endeavours to simplify the difficult study of Chinese is little short of marvellous. It is scarcely a month ago since we criticized a little work of his ‘How to Write the Radicals,’ and here he is again before our notice with the first part of a work entitled ‘How to Write Chinese;’ and what is more, he will again present himself before very long, as we are told he has two other works nearly ready for the public, one of them actually being in the Press, and the other in a forward and active state of preparation.

The book with which we are now concerned is an amplification of ‘How to Write the Radicals.’ An introduction of twenty-five closely-packed pages contains a lot of general remarks addressed to the beginner on Chinese writing in general, and on the difference between native pen and paper and similar clerical articles in use in the West. The proper way of manipulating the Chinese pen is also described and illustrated by a . . . wood-cut taken from Dr. Williams’s ‘Easy Lessons in Chinese.’ Then comes a detailed analysis of the eight elementary strokes into which all Chinese characters, however complicated, can be ultimately resolved; the bulk of the remarks here are taken from Dr. Bridgman’s ‘Chinese Chrestomathy in the Canton Dialect.’ This is followed by a series of terse practical rules for forming the

different varieties of strokes according to the position in which they occur; and it is here that Mr. Ball shows himself at his very best; no better, more careful, or more thorough advice could possibly be offered, and supplemented by the always necessary aid of an efficient teacher, the learner must, in spite of himself, make rapid progress in his penmanship if he follows out the excellent rules laid down at this particular point for his guidance. The main body of the book, the Radicals themselves, are far more completely and exhaustively treated in this than in the previous work. Each Radical has its pronunciation given in the Peking, Canton, Hakka, Swatow, Foochow, Amoy, and Hankow dialects, the authorities quoted in each instance being a sufficiently reliable guarantee of their accuracy; the English meaning is then given; this is followed by the individual strokes put in the order in which they occur when the character is written; this is succeeded again by general directions and remarks as to the pressure to be exerted on the pen at different parts of the stroke: the whole forming a series of notes, so to speak, which must be simply invaluable to the tyro. Mr. Ball's treatment is at once effective and final, and is a model of what such work should be. . . . A lucid *Excursus* on the method of using a Chinese Dictionary is appended. The book is concluded by an admirable set of three alphabetical indexes of the Radicals. . . . A number of Chinese copy-slips as specimens are bound up with the work.

We sincerely wish that this latest venture of Mr. Ball's may meet with the success it deserves, and thereby give him the encouragement he requires to bring out the second part at an early date.—*Daily Press*, 27th November, 1888.

Neatly got up, and the author, well known as an excellent speaker of the Cantonese dialect, has evidently bestowed much time and labour on his subject of teaching foreigners how to write the Chinese radicals. . . . There is in the author's introduction a good deal of useful and interesting instruction on penmanship in general such as a native teacher might overlook.—*China Review*, September-October, 1888.

We noticed a few days ago Mr. Dyer Ball's pamphlet, 'How to Write the Radicals' which was an excerpt from the brochure now before us. The Chinese attach so much importance to caligraphy, that the foreigner who wishes to be a Chinese scholar must learn not only how to make the characters, but how to make them in the proper order. . . . Mr. Dyer Ball has performed his task very carefully and completely. His book contains full descriptions of the paper used by the Chinese and the pens, and taken from Dr. Williams—are as full as could possibly be wished. How full the directions are may be judged from the fact that the Single Dot takes

nearly a page, and Hooks and Hooked Lines two pages. After these preliminary instructions, come the full directions how to write the Radicals, with illustrations and remarks under each radical which are omitted in the smaller book. The excursus in the latter pamphlet is also here, and three useful indices are added; an alphabetical index to the radicals according to their Mandarin pronunciation; the same according to Cantonese; and an index to these according to their meaning in English. The typography and general appearance of the book do great credit to the publishers.—*North-China Daily News*.

EXTRACTS FROM NOTICES IN THE PRESS

OF

'THINGS CHINESE.'

BEING NOTES ON VARIOUS SUBJECTS CONNECTED WITH CHINA.

BY J. DYER BALL, M.R.A.S.

The Chapters on History, Literature, Opium, Government, Infanticide, and Dialects are good, and reflect credit upon the author. . . . Many of Mr. Ball's remarks are both shrewd and sensible.—*Japan Mail*, 1892.

This highly useful work The range of subjects is so exhaustive, comprising as it does such far removed and independent points of interest as China's aboriginal tribes, Chinese amusements, modes of punishment, clothing, Chinese classics, concubinage, botany and the fauna, geomancy, opium smoking and its evils, Chinese etiquette, kidnapping, and infanticide, that it almost deserves the name of an encyclopædia. Altogether some 970 subjects receive attention. . . . The work contains a useful list of books on China of value alike to the general reader and to students of the language. . . . It is impossible to convey an adequate idea of such a treasure-house of information within the compass of one brief article.—*The Kobe Herald*, 9th March, 1892.

Full of just, accurate, and well-considered descriptions.—*North China Daily News*, December, 1892.

There are many subjects and references in this volume which will assist the student of China, or the inquirer into the many strange modes and manners of a strange country and people. At every page and every turn we meet old friends lightly or gravely dwelt on, more or less examined and

explained, and at the end we are referred to standard and other works for further information. . . . His aim has been to give sufficient under each heading for the reader to form a good idea, and at the same time a fair and just one, without, of course, in the limits placed on the size of the work, being able to deal with each subject exhaustively. It is no mean achievement to have succeeded as he has done in this direction. Many of the subjects treated are sufficient for long works themselves, and the boiling-down process has had to be most carefully and judiciously done. His thirty years' acquaintance with, and study of the Chinese and their manners and customs, has ably assisted him, and though there are many subjects on which, from his own special knowledge, he might be tempted to be diffuse, he has restrained the inclination. It was impossible to give all, but he has given an intelligent account of each. We might instance such a subject as ancestral worship, which forms so large a portion of Chinese ritual life, and could be indefinitely drawn out; we are given all that is necessary in two pages and a half. It is, however, almost impossible to refer much to the actual subject matter; so many phases of Chinese life are dealt with—*London & China Express*, 11th November, 1892.

'Things Chinese' is described as neither a glossary nor an encyclopædia; but it partakes of both from its alphabetical arrangements.—*Literary World*, 11th November, 1892.

While containing more than a word-book it is not so full or cumbersome as an encyclopædia.—*The Publisher's Circular*, 19th November, 1892.

Mr. J. Dyer Ball, by his long residence in China and his extensive opportunities for observing and studying 'Things Chinese' is well qualified for the task of putting together such a volume as the interesting and instructive one now before us. . . . The value of the work will be found to consist chiefly, we think, in its handiness and reliability as a popular book of reference on Chinese matters. . . . There are copious notes on Chinese art and architecture, and on the history and national character of the people, on their queer social customs and on a variety of other subjects of an instructive, and entertaining character.—*China Mail*, 21st January, 1892.

The desire to know something of the people one lives amongst is general, but in the case of China, to the majority, even of old residents, the manners and customs, the beliefs and sentiments of the natives remain so many conundrums. In 'Things Chinese' we have clear and concise answers to many of these conundrums. . . . We are glad to find the task has been speedily and creditably performed by Mr. Ball, than whom

probably no one is better qualified for it. . . . The alphabetical arrangement makes the volume . . . particularly convenient for reference, and the book is one that may be taken up for five minutes and opened anywhere with a certainty of finding something interesting. In fact it crystallizes the information obtainable on the various subjects treated of and saves the casual inquirer troublesome research, while for the more serious student who wishes to pursue his investigations at greater length the useful references to authorities are supplied. The book commences with 'Abacus' and ends with 'Zoology,' and its usefulness is increased by a copious index.—*Hongkong Daily Press*, 2nd February, 1892.

A most interesting book from the able pen of Mr. J. Dyer Ball . . . Gives more information on various subjects connected with China than all the previous publications in the same direction combined Mr. Dyer Ball's 'Notes' display an amount of research and perseverance which speak volumes alike for the author's industry and acumen.—*Hongkong Telegraph*, 16th January, 1892.

This interesting volume will be found very useful as a work of reference . . . for an immense volume of interesting information on a wide range of subjects has been condensed into its . . . pages. It has evidently been compiled with great care. . . . Many of the articles, notably on Chinese Societies, secret and otherwise, Dialects, Porcelain and Pottery, are admirable little essays. . . . Mr. Ball has collected and arranged his subjects in an order which is both new and handy and the unpretentious volume is of real use to all people interested in China and its people. 'Things Chinese' should form part of every library containing works on the Celestial Empire.—*Shanghai Mercury*, 24th January, 1892.

Some of the articles, such as those headed Art, Dialects, History, Laws, Literature, Porcelain and Pottery, Silk, Societies, Tea, Trade, etc., etc., are valuable little treatises.—*Shanghai Daily News*, 1892.

NOTICES OF THE PRESS

OF

SECOND EDITION OF 'THINGS CHINESE.'

So much has it been appreciated . . . the author has found it necessary already to issue a second edition . . . No less than 19 new articles have been added, the book has been increased by 78 pages, and there is scarcely an article which has not undergone emendation and addition to bring it up to date.

. . . . To those acquainted with Mr. Ball's publications there is no need to call attention to his erudition; if any evidence were needed of the thoroughness of his knowledge of the Chinese people, their manners and their customs, and of their relations with and influence upon those outside the limits of their vast Empire such evidence is given in 'Things Chinese.' Personal knowledge has been supplemented by information collected from all the leading authorities on China and the Chinese. To those who wish to obtain information without being put to the trouble of wading through a large number of books—an important consideration in this commercial age when the majority of people can ill afford to waste hours in verifying a single fact—Mr. Dyer Ball's handbook will be simply invaluable, for the author indicates clearly where his facts are obtained and where additional information can be gleaned by the student. None of the new articles could well be omitted.—*China Mail*, 15th March, 1893.

Mr. Ball, who spent his early years in Hongkong, and who now occupies an important position in the Civil Service in that colony, has had exceptional opportunities of learning all about the Chinese, and he has succeeded in compressing into this handy volume a vast amount of information respecting various aspects of their life and character. . . . On the language and literature of China Mr. Ball can speak with authority, and the notes under these heads especially are interesting and informing. We must add our congratulation on the event which has produced a revised and enlarged issue with many subjects and articles now included which had no place in the earlier issue. Amongst these we are given some humorous examples of English from Chinese pens, Firecrackers, the Foreigner in Far Cathay, Po-tsz and other Games of Chance, Stamps, and Torture, to mention only some of them. . . . Enough is comprised between the covers of the book to furnish material for many works, but the system adopted, where any large subject is concerned, is to give sufficient to make the particular subject of intelligent interest, and to append a list of works which more or less exhaustively treat of the matter. . . . We have nothing but praise for the way Mr. Dyer Ball has carried out his task, and placed before the reader a mass of information within a comparatively small space.—*London and China Express*.

On the vexed question of missionary enterprise Mr. Ball writes sensibly enough.—*London Paper*.

Many improvements have been effected. A large number of new articles have been introduced, and some of the former ones have been rewritten with excellent results.—*Hongkong Telegraph*, 25th March, 1893.

To the resident and the traveller and to all interested in China, the book is a storehouse of information on almost every conceivable subject connected with the country and its people. The article on embroidery will be found useful by the many collectors who take an interest in this form of art.—*Hongkong Daily Press*, 27th March, 1893.

The new edition of 'Things Chinese' contains a score of new sections admirably treated of and greatly enrich a book originally opulent in its material, candidly and carefully written. All foreign residents should secure copies.—*O Independent*, 1st April, 1893.

'THINGS CHINESE.'—THIRD EDITION.

To those whose time or opportunities prevent them from dipping deep into the customs, folklore, or classics of the Middle Kingdom, and who only desire to acquire superficially that knowledge which it has taken the author many years of busy and patient industry to summarize, 'Things Chinese' will come as a boon and blessing. It is just the sort of book which the globe trotter, the merchant going home, or the mere passing wayfarer will—or should—purchase and read upon his way back to the shores of Old Albion, for although the six hundred and odd closely printed pages can scarcely be called knowledge in a nutshell we know of no other work which epitomizes all that is interesting and curious in China in such a masterly and epigrammatic manner.—*China Mail*, 2nd May, 1900.

The whole work has been revised and some 150 pages have been added, bringing the total up to 666. Nineteen new articles have been added, the subjects being Ascending on High, Agriculture, Arms, Banks and Bank-notes, Betrothal, Birth (Customs connected with), Buffalo, Camphor, Cosmetics, Cotton, Dogs, Doctors, Ginger, Ginseng, Kites, Larks and other Songsters, Plague, Tenure of Land and Tigers. . . . We can confidently assert that the third edition is even better than its predecessors.—*Hongkong Daily Press*, 20th April, 1900.

'THINGS CHINESE.'—FOURTH EDITION.

A very timely book.

A most admirable book on China, one of the most interesting and well-arranged works of the kind ever written on any country. A brief description of the author's method of arranging his material will help to fix an idea of its importance in the minds of our readers, so that when asked for the best general work on China they can unhesitatingly recommend 'Things Chinese' by Mr. J. Dyer Ball.

The author divides his great subject into a series of notes arranged in alphabetical order, each note being given an amount of space in accordance with its importance; at the end of the more important notes the reader is referred to the chief authorities on the subject. It is difficult to overestimate the value of this feature, since in one small, handy, light, and inexpensive volume the general reader finds probably all he wants to know, and the student is directed to the best existing literature on the subject. For instance, under 'Confucius and Confucianism,' after three pages of general description we find a list of nearly a dozen works on the subject; under 'Literature' we can get ten pages of most useful general information, and at the end a list of those English books on the subject which are recommended.

As, of course, there are often many subjects touched upon in one note, cross references are made, and, still further to add to the reader's indebtedness, the work is provided with an index which we calculate contains near ten thousand references.

Turning from the method of the book to its matter, we find that it displays a wonderfully wide and varied knowledge of things Chinese, and that Mr. Ball has the rare gift of imparting his knowledge to his readers in a magnetic manner that draws one on from subject to subject. Our empire is so deeply interested in the politics and affairs of the Far East that it is very reassuring to find Mr. Ball does not share the pessimistic views of China and its future which many people hold. . . . He says:—

'It is a mistake to look only on this mighty Empire, with its four hundred million inhabitants—which is beginning to bestir itself and respond to Western influences—with the official goggles of Peking, and prophesy jeremiads of woe alone. Strife and commotions, upheavals and rebellions, will, doubtless, agitate in the future as they have done in the past; but with further enlightenment and years the elements of good will gain more power, and tell in the long run.'

Very encouraging to all interested in Christian civilisation are Mr. Ball's views on its effects on China; many have felt that there seemed to be too much truth in the assertions so often made as to the impotence of missionary effort in China. But here is a witness on the other side, who knows the country and the people better than, perhaps, one in a million of other people, and he says:—

'The little white stone of Western progress has been cast into the well-nigh stagnant pool of Chinese thought, and it has sunk deep into its very heart, unseen to a great extent in its progress; but its influence is making itself visible on the surface in ever-increasing ripples, which are extending far and wide.' 'A hundred years ago there was not a Protestant Christian in China and now there are a hundred thousand, and the great mass of these have been enrolled during the last fifty years.' Mr. Ball points out that if they progress in the future in the ever multiplying numbers, as they have done in the past, they must become an important influence in the counsels of China. No one who has watched the progress of Christianity can doubt this.

Although not in the least blind to weak points in Chinese character, it will come as a surprise to find that the author has so much to praise and admire in things Chinese. We, Western nations, have a general feeling of intellectual superiority over the Chinese and Japanese, but Mr. Ball reminds us that there is no inherent inferiority, and that the Chinese intellect when trained is equal to any other in the world. It does not follow that we are right and they are wrong because they are our opposites in almost every action and thought.

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No book could be more opportune in view of the crisis in the Far East.
—*The Publishers' Circular*, 2nd January, 1904.

Very opportune is the appearance . . . of a new edition of Mr. Dyer Ball's Chinese Encyclopædia. . . . The many brief additions scattered throughout the volume undoubtedly make of it a more useful handbook for the inquirer than of yore. . . . The enormous amount of information respecting the Celestial Empire, which Mr. Ball has collected and here presents in concise form, could not fail to place an intelligent reader in a position to form a reasonably correct opinion as to that part of the present day happenings which concern China.

The book itself presents a very clear and just . . . explanation of practically everything which goes to make up Chinese life and social structure; but, what is perhaps from the student's standpoint an almost more important feature, there is appended to nearly every article a list of the most trustworthy authorities on that particular subject. The pages on Buddhism and on slavery are as good as any in the book, the former taken in connection with the articles of Confucianism, . . . Taoism and Religion, presenting as true a picture of the spiritual condition of the Chinese, and its often perplexing manifestation in national character and politics, as anything of equal length likely to find its way into the hands of the ordinary unspecialised reader. The pages, scattered in various parts

of the volume, dealing with diseases, their treatment and cause, are extremely interesting reading In 'Things Chinese' Mr. Ball has manifested his wonted character of optimist. Whether the subject be Christian missions, or the growth of Western learning; of the advance to power of the Progressive party, or the cure of the opium curse, he looks always to the bright side, and in every case supports his sanguine views by arguments based on sound knowledge of the Chinese, and of those various factors which, during the past century, have tended to modify the national character. The impression of a reader who perused the book from cover to cover—a method not to be specially recommended, because so great wealth of facts would prove beyond the average mental digestion—can hardly fail to be that after all, China is not so impossible an Empire as disconnected press telegrams and articles had led him to suppose. And if that result be effected, the 'revised and enlarged fourth edition' will have scored the success it deserves. Mr. Ball's reputation for accuracy is well established among Anglo-Chinese people; but it may be observed in conclusion that hardly an exaggeration or a misstatement of authentic fact occurs in the additions to the earlier presentments of this work.—*Pall Mall Gazette*, 8th April, 1904.

Mr. J. Dyer Ball of the Civil Service of Hongkong, and the author of a long list of books on the Chinese language, has revised and enlarged his 'Things Chinese' (John Murray), which is now in its fourth edition. This work performs the same service for inquirers about China as Mr. Basil Hall Chamberlain's 'Things Japanese' does for the student of Japan, for it is an alphabetical encyclopædia of Chinese life and customs. The author has supplemented his knowledge of Chinese and other literature by his own direct investigation and observation, extending over forty years spent in the Far East. His book is a rich mine of definite knowledge which, in the new edition, is everywhere brought up to date. Where the author's knowledge has not sufficed he has obtained the aid of experts in particular branches of information. The revision has been of a painstaking character, and to the publicist there is no work of reference on China which is so comprehensive and yet so compact as this.—*Standard*, 5th April, 1904.

An alphabetically arranged account, the work of one who had nearly forty years' knowledge of the country and people.—*The Spectator*, 30th January, 1904.

Mildly optimistic about China. In a new preface to his comprehensive and very useful work, he says that foreign writers are apt to forget the latent power for good still possessed by the 'new party' in the Empire, despite the defeats inflicted upon it by the reactionists. Though the corruption, pride and self-sufficiency of the 'old party' may not be swept away for a long time the new force which has arisen, with its freshly inspired

patriotism, is bound, Mr. Ball thinks, to increase as knowledge increases. . . . 'The foremost men are yearning for progress towards a higher plane of existence for their native country and themselves.' Mr. Ball has been forty years in China and ought to be able to read the signs of the times. In the body of his work he discusses everything Chinese, from Abacus to Zoology.—*London Paper*, February, 1904.

Handy dictionary of 'Things Chinese' . . . now issued in a fourth revised and enlarged edition. . . . For ready reference there is nothing like it (for China), and it is readable as ordinary dictionaries are not.—*The New York Nation*, 31st March, 1904.

We have so much to do with the Celestials in commerce and religious effort that it is almost a duty to acquire as much information as possible about their government, language, history, and customs. Mr. Ball's book is in parts re-written and brought up to date; its information, so far as we can test it, is trustworthy; and for those who want a handy book of reference on China no more useful work can be recommended. . . . Several of the articles are lengthy and very comprehensive, *e.g.*, literature, secret societies, history. For those who desire to add to their knowledge every important article has a list of works by various writers with a brief notice of their contents, and the reader may trust Mr. Ball as a guide in selecting such books. Our author writes fairly and dispassionately on missions. . . . Mr. Ball helps us to understand China and the Chinese.—*Church Times*, 15th April, 1904.

Mr. Dyer Ball's book under this title has been known to us almost from the first days of its publication. It is now in its fourth edition and brought up to date. . . . It is alphabetical, and thus anything that is wanted can be readily turned up under its own title, and where the information is necessarily condensed the reader is referred to the best works in which the subject, whatever it may be, is treated *in extenso*. We have many a time and oft had occasion to turn to the pages of 'Things Chinese' and very rarely indeed did we fail to find at least something of value in the pages consulted. There is a complete index which makes full and cross reference possible, and when we say that the work has now run to more than 800 pages it is evident that there is ready at hand a storehouse of well-digested information, fit equally for the student, the visitor, the general reader and the sinologue. All will find much of interest, and a great deal that is valuable, and there is little doubt but that the sale of the new edition will surpass that of all its predecessors, as indeed it deserves to do. The work has been admirably printed and got up. . . . The cover is in imperial yellow cloth, impressed with a most effective ornamental design in gold.

Having said so much, we may be now permitted to dip into the book itself to show how widely useful are its contents. Let us suppose, for example, that we are interested in the Bibliography of China. We turn to page 102 and there, under 'Books on China,' we find little literary Kodak pictures of the best literature on the subject. William's 'Middle Kingdom,' Arch. Gray's 'China,' Doolittle's 'Social Life of the Chinese,' and so go on for eight pages and more, each book boldly outlined. Or, as may be quite probable, a seeker for information may hail as his chief the I. G. Thirsting for a succinct account of the Imperial Maritime Customs Service, he will turn to page 192, and there find all that is needed. Does he need points on etiquette, he will find them. Has he any difficulty in comparing his Mandarin tongue with a local dialect? He will find here pages of it. Is he puzzled to find pegs on which to hang the main events of Chinese history as an English boy hangs many of his upon A. D. 1066? He will find that Mr. Ball has anticipated his wishes and prepared for his wants. Or perhaps in some out-of-the-way station, he may need facts wherewith to confute native ideas respecting the origin of malaria, 'Things Chinese' once again comes to the rescue and supplies him with four pages of up-to-date science, vouched for by an M.D. It will be found under the heading of 'Mosquitoes.' The missionary will doubtless turn to opium. He will find all that is of importance respecting it. He will find admirable little eye-openers in the form of paragraphs dealing with native beliefs, manners, customs, and so on. Hardly any phase of life but that is touched upon somewhat or other. If he be of the medical fraternity, he can learn how plague originated (so far as China is concerned) in Yunnan years ago, and thence has spread. This is an important subject and considerably more than twenty pages are devoted to it. The layman, especially he of the little out-port, in times of threatened trouble, will want to know what has happened in the way of riot and disturbance in days gone by. He will find it all under its appropriate heading. So will he be supplied with articles on sport, on botany, or geology, on trade, and so on. One of the most interesting of the many things connected with the awakening of China is the growth of the power of her press. On page 478-482 Mr. Ball gives a clear account of the growth of the newspaper press for Chinese readers, at home and abroad. . . . On Chinese literature generally, there is an article covering ten pages, enough to whet one's appetite for more and to give the beginner in 'Things Chinese' something firm to grasp while he looks round for detailed authors that he may make his own. At the moment China is beginning to be exercised respecting her system of law. It is not that China is lawless; far from it, but her undigested mass of decrees needs codifying, and her new-born desire to do something like Japan has done, which shall once more rehabilitate her in the eyes of the nations cannot be achieved until she has

so remodelled her system as to make Western nations willing to give up the extra-territoriality which she feels such a disgrace in the eyes of the world. It is not generally known yet, but we believe it to be a fact that China has already taken steps to have her laws overhauled by a Western expert. This makes the ten pages given by Mr. Ball more than ordinarily interesting and valuable at the present moment. There are many scores of pages of matter that will be of benefit to such of our readers as wish to make a really scientific study of 'Things Chinese,' Ethnology, Physiology, Medicine, Disease, Law, Government, Naval and Military matters, Folklore, Geography, Botany, History, Commerce, and hundreds of other things, some important intrinsically, some interesting in connection with others. There are no fewer than 53 separate references to Shanghai and its trade, history, and so on. But we must come to an end, even in the review of so useful and necessary a work as this, and, in closing our remarks, can give our readers no better advice than to buy the book for themselves. They will find it all we have said and more.—*Shanghai Mercury*, 26th February, 1904.

Of the multitude of books about China which have issued from the press it may well be claimed that none are of more popular use and interest than Mr. Dyer Ball's 'Things Chinese' which has now run into a fourth edition. The revisions and additions have increased the number of pages to 816 including an index and glossary. For almost any 'Thing Chinese' on which the reader requires enlightenment he will in all probability not seek in vain in these pages, and if the information be too concise for his purposes, the author supplies at the foot of each note a list of books recommended for further reference. While acknowledging his indebtedness to other writers, the author mentions in the preface that he has largely availed himself of his own personal observations and experiences in the course of nearly forty years spent in China, during which he has had many opportunities of observing and studying the Chinese in almost every aspect of their life and character. Mr. Dyer Ball's qualifications for writing a book of this description are well known to most residents in Hongkong, and the fact that the fourth edition of the book is now on sale is a proof of its public interest and utility. It took rank from its first publication as a standard work of reference on matters Chinese, and we have pleasure in commending the volume to all who do not already possess it. Though the alterations and additions are not, as the author admits, large in bulk, they are very numerous in quantity, and consequently the fourth edition may be recommended as more complete and accurate than its predecessors. The new edition has been well printed.—*Hongkong Daily Press*, 12th March, 1904.

MACAO : THE HOLY CITY—THE GEM OF THE ORIENT EARTH.

A book on an Eastern subject by such an authority as Mr. Dyer Ball cannot fail to be instructive, and we have no doubt in this volume he will keep up to the high standard of his previous works.—*China Mail*, 29th September, 1904.

From the pen of that gifted oriental scholar, Mr. J. Dyer Ball, M.R.A.S., the book may be relied upon to be brightly and comprehensively written.—*Hongkong Telegraph*, 28th September, 1904.

The author of this little work is well known in the East as a gentleman who is conversant with Eastern subjects and who is able to speak with no small degree of authority. . . . He treats of his subject comprehensively. . . . To the visitor, it undoubtedly will be a welcome guide.—*South China Morning Post*, 16th May, 1905.

An . . . exhaustive index may make the book useful to visitors who want to see all there is to see at Macao.—*Hongkong Daily Press*, 4th May, 1905.

THE RELIGIONS OF THE CELESTIAL: OR THE RELIGIOUS ASPECT IN CHINA.

Mr. J. Dyer Ball gave the first of a series of lectures on 'The Religious Beliefs in China.' The special topic was 'The Primeval Conception of God in China and the Primitive Religion of the Chinese.' There was a good attendance and those who heard Mr. Ball were by no means disappointed. The lecture was intensely interesting and did credit to the lecturer.—*Y. M. C. A. Bulletin*, 8th March, 1905.

The lecture room was filled by an appreciative audience to listen to the second of Mr. Ball's lectures. The subject was 'Confucianism' and a clear and forcible presentation of the life and teachings of the greatest Chinese sage was given to us. The large attendance is an indication of the increasing interest in these most instructive and helpful lectures.—*Y. M. C. A. Bulletin*, 15th March, 1905.

Excellent is the term we must use in describing the lecture, the high standard of the previous lectures being maintained.—*Y. M. C. A. Bulletin*, 22nd March, 1905.

A large and appreciative audience heard Mr. Ball's lecture on 'The Arabian Prophet in China.' The lecture was intensely interesting and instructive.—*Y. M. C. A. Bulletin*, 5th April, 1905.

As this course of lectures advances the interest is continually increasing.—*Y. M. C. A. Bulletin*, 12th April, 1905.

These lectures have been much appreciated.—*Y. M. C. A. Bulletin*, 26th April, 1905.

There seems every probability of that valuable human relic of antiquity—the Jewish settlements of inland China—being lost without any further effort on the part of the scientist to trace out the information and determine the character of the evidence afforded by these vanishing communities and their ruined temples.

To one or two Oriental scholars—Mr. Dyer Ball, Mr. Colquhoun, Dr. Griffiths John, and perhaps a few other writers, together with two or three Roman Catholic missionaries of the past—we owe most of the little knowledge we do possess, rather than to antiquarians or research experts, although there can be no doubt the subject is full of interest, both human and theological. The roll of Scripture taken from Kai-fong-fu to Hongkong during the latter part of the last century, and now to be seen in the Museum, is of the Pentateuch only. According to Mr. Dyer Ball, this copy of the law corresponds very exactly with the ordinary Hebrew versions familiar to scriptists although there are a few 'character' variations not affecting the text.—*The Standard, The Evening Standard, and St. James's Gazette*.—(London), 13th July, 1905.

The Pith of the Classics:

THE CHINESE CLASSICS IN EVERYDAY LIFE:

OR

**QUOTATIONS FROM THE CHINESE CLASSICS
IN COLLOQUIAL USE.**

The volume of quotations from the Chinese classics in colloquial use, now published by Messrs. Noronha & Co., giving the pith of the classics, seems to be designed for the information of students to guide them to an appreciation of some of the better known passages of Chinese literature. But in it, Mr. J. Dyer Ball, the energetic author, has so well and faithfully undertaken his work that the book is of the highest value to everyone who is in any way brought in contact with the Chinese language. In 71 pages he has set forth a selection of quotations made 'with the object of gathering

together the words or phrases, or sentences in the classics, used in everyday conversation, and understood by nearly everyone, be he man or woman, merchant or coolie.' A very copious index, which is not confined to the words in the passages quoted, should enable anyone to find whatever he wants, which may be contained in it. It is pointed out that the volume only contains quotations from the Four Books, though it is interesting to note that the author has already prepared a second series of similar quotations selected from the Five Classics. As anyone acquainted with the works of Mr. Dyer Ball would expect, the volume is most carefully compiled and bears the stamp of one whose extensive knowledge of things Chinese cannot be gainsaid. It is published at \$2 a copy.—*Hongkong Telegraph*, 14th September, 1905.

Mr. J. Dyer Ball has added to the debt which every student of the Chinese language owes to him by the production of this little volume. In his preface the learned author explains that his object has been to select from the pages of the classics, such phrases as are in common use and understood by all classes. In the present volume only the Four Books, that is to say the Analects, the Doctrine of the Mean, the Great Learning, and the Book of Mencius, are laid under contribution, but the author promises a Second Series, which will comprise the Five Classics and thus complete his survey of the whole field of Chinese classical antiquity.

It is an ungrateful task to criticize an author who has done so much for the literary reputation of the Colonial Service as Mr. Dyer Ball, and whose authority as a Chinese scholar stands so high. Moreover in this particular volume the author does not lay claim to any original research, his object is rather to bring within the reach of the general public the results of the labours of other masters of Chinese scholarship, which would otherwise have remained practically inaccessible. It is to be hoped that many persons will avail themselves of the opportunity which this little volume offers of familiarising themselves with the essence of those works which, as the author says, permeate the whole of Chinese thought. No one can do so without being struck at the manner in which the apothegms of the Chinese sages approach closely those maxims of Christianity with which the whole Western world is familiar. A volume which the public generally and the European community in China in particular cannot too heartily welcome.—*South China Morning Post*, 15th September, 1905.

Mr. Dyer Ball has here given to the English-speaking public a new work, whose purpose is to assist the student of Chinese to acquire a knowledge of, and even a mastery over, the current quotations from the Four Books, which have found their way into everyday use among the Chinese people. As Campbell's 'Tis distance lends enchantment to the view,' and Burn's 'Hope springs exulting on triumphant wing,' for example, have

become current coin among Englishmen who make any pretence to education, so almost numberless lines are used by Chinese scholars, and, of these, many, it is affirmed, are quoted even by the uneducated. Mr. Ball has now introduced these quotations to the reader. . . . A glance at the index—which is a capital feature of the book—shows that the range of subjects touched on is large. The Analects of Confucius, the Works of Mencius, the Great Learning, and the Doctrine of the Mean have each contributed a share.

We have the Chinese text, a translation, and a note explaining the use to which the quotation is applied The translation is usually that of Dr. Legge's, and, therefore, thoroughly reliable. . . . The book will be useful, if studied, and help those who aspire to a competent command of colloquial language of the Chinese with a touch of elegance thrown in.

We like the idea of this book, and agree that it will be of great use to students of colloquial Chinese who wish to improve their conversational powers and get on a more sympathetic footing with their native acquaintances. These quotations from the Four Books will be scanned with considerable interest even by those who have no Chinese smattering, for it is patent that in such a collection of the *favourite* quotations from the classics we have good evidence of the thought-processes of the masses. . . . The well-known 一言以蔽之 is a very useful phrase to memorise phonetically, as coming from a foreign devil it should startle the most garrulous servant into brevity. It is not difficult to imagine how much trouble has been caused by the adage 'The study of strange doctrines is injurious, indeed,' especially when the author explains that, as is to be expected, it can be applied to any new thing, apart from doctrines. All men are liars, and perhaps we have no right to criticise, but it is strange to read that an adage, in regular use among the most ready prevaricators on earth, is one saying that without truthfulness a man cannot get on. . . . We are told that the text, 'When he entered the Grand Temple (he) asked about everything' is often used as an excuse for inquisitiveness in this way, 'The Master was inquisitive so I can be.' This reminds us of the people who quote Paul's advice to Timothy as an excuse for drinking, or Christ's words in the cornfield as an excuse for Sabbath breaking, or His anger with the money-changers in the Temple as an excuse for bad temper! One for which we can recall no foreign equivalent (and there ought to be one) is 'Straightforwardness, without the rules of propriety, becomes rudeness.' It does, as all know who meet the man who boasts of always speaking his mind! On page 20 there is an allusion to the universal practice in Hongkong

of styling a 'Boy' a **先生** (a title of respect belonging properly to a man who knows how to use pen and ink). Perhaps that is why Hongkong 'boys' are so uppish and cheeky. 'The mechanic who wishes to do his work well, must first sharpen his tools' is 'used when one has bad tools, or a bad pen, etc.' Don't the Chinese ever use it in the sense of 'Keep your powder dry' then? The Chinese version of 'You cannot get blood out of a stone' seems to be 'You cannot get juice out of an iron pear.' The book . . . is well printed and cleanly read. It only remains to be said that a second series, as half promised, will be a welcome addition to the list of useful books which this indefatigable and able sinologue has produced.

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