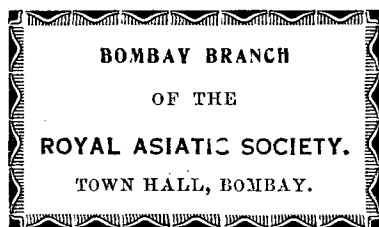


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A GRAMMAR  
OF THE  
CHINESE COLLOQUIAL LANGUAGE,  
COMMONLY CALLED THE  
MANDARIN DIALECT.

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## PREFACE.

The study of the Chinese language is much too extensive to be conveniently comprised within the limits of a single work. The elucidation of one portion only of Chinese grammar has been undertaken in the present work, viz. that of the mandarin dialect. The field thus embraced coincides with that of Prémare in the first part of his work, and with the second division of Remusat's grammar. I very much regret that I have not yet seen M. Bazin's work on colloquial mandarin published this year. The manner in which this author prefers to discuss the spoken language, is however clearly seen in his earlier brochure on the same subject, given to the public several years since. His aim has been to exhibit in all their copiousness and variety, the laws of combination existing in groups of words, and further to trace the origin and progress of the mandarin language by means of its literature. This mode of treatment is in harmony with the advancement of modern philology generally, and has resulted in several valuable contributions to Chinese philology in particular.

The works of Morrison and Marshman on the grammar of this language, fail to convey to the mind of the student, the richness of its idioms, and the extended development of its peculiar principles. They were not aware of what their predecessors had already accomplished, and consequently spent several years in acquiring such a knowledge of the subject, as may now be gained in one, by means of Prémare and the other helps since placed in the hands of the learner.

Prémare himself with all his breadth of view, learning and taste, lived too early to be influenced by modern improvements in the study of languages. That part of his treatise which is occupied

with the mandarin dialect, is chiefly a dictionary of particles with copious examples of their use. Invaluable as such a work is to the student, it is not properly speaking a grammar, nor did the author adopt for it that title.

The province of the grammarian I understand to be, to find out the laws of the language, and arrange them in the most natural and convenient manner. It has been my endeavour to do some little towards realizing this conception, but practised comparative philologists must study Chinese grammar closely, before a treatise upon it free from blemishes can be composed. Ere long probably, well-qualified scholars in Europe, will pursue their researches in this field, and in the cognate languages spoken in the Birman peninsula. If so the best mode of arranging the grammar of a monosyllabic language will receive full consideration.

That scholars of high reputation still form erroneous views of the Chinese language, may be seen in the manner in which Dr. K. F. Bekker speaks of it, in his profound work on the Organism of language.\* He says, "The oldest history of the Chinese and of other monosyllabic languages is unattainable by us. We are not in a position even to conjecture with any probability, what deviations from early development, or what outward causes, have occasioned in these languages the early and entire loss of inflections, or their original absence. But the whole organic structure of these languages, is less perfect than that of languages having inflections. Yet" he continues, "philology may obtain valuable illustrations from abnormal languages, just as physiology gains information from misshapen organisms in the animal world."

A better acquaintance with the Chinese language will probably lead to the abandonment of such words as "abnormal" and "misshapen," in the description of it. It will rather be spoken of, as possessing a very copious and admirable development of the principles of monosyllabic language,—as indeed the most perfect example of that class of languages. Comparative philology has hitherto directed its efforts too exclusively, to languages whose words consist of a root and some addition to or modification of the root. The Chinese must be regarded as the best type of those languages, which do not admit any modification of the root, but allow the ap-

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\* Organism der Sprache, von Dr. K. F. Bekker.

pendage of auxiliary words under a strict law of limitation. The scientific investigation of it is adapted to throw light on the structure of a language like the English. The English occupies a middle position between the classical European languages, and the monosyllabic languages of Asia. To the former, it is related by its tense and case endings, etc.; to the latter, by its formation of compounds and its auxiliary verbs, etc. Tonic pronunciation also is found more fully developed in China than elsewhere, and a competent knowledge of it as there existing, will lead to a better understanding of the local accent found in provincial dialects of English and other modern languages, and of the syllabic accents of Greek and Sanscrit.

The line of distinction drawn in the present work, between natural tones belonging to the dialect of a city, and tone-classes extending over several provinces or the entire empire, will be found essential to clearness of views on the subject of tonic pronunciation. The sketch here attempted of the origin and growth of the mandarin pronunciation, of secular changes in the tone-classes, and of the older forms of the language, from about the eighth century upwards, will shew that the earliest history of this language, is perhaps not "unattainable." The description of native mandarin dictionaries, and the notice at the end of native researches in philology, will shew that the Chinese have already done no little to aid foreign scholars in these investigations.

In the department of etymology, the auxiliary substantives, and the remarkable development of the verb, have received particular attention.

I still feel some uncertainty as to the distinction to be preserved between etymology and syntax; but such deviations as are here observable, from the plan of a former work on the Shanghai dialect, will probably be regarded as improvements.

The examples have been taken partly from the lips of natives, and partly from books in colloquial mandarin. Two works, the *Sacred edict*, and the *Dream of the red chamber*, both written since the time of Prémare, have furnished a considerable number of them.

In regard to the spelling of the Chinese sounds a few words are here requisite. Inaccuracies in preceding works on the language

had to be corrected. In Prémare for example, the syllables pwan, chi, jin and chü had to be altered, to pan, chī, jen and chu, in the orthography of this work. In Morrison, the syllables shen, mun, and ching, needed to be changed into shan, men and cheng. These changes, and others of the same class, will possibly be objected to by those who are accustomed to follow without questioning the sounds of these writers. But they are necessary for correctness. Prémare appears to have been influenced by the dialects west of Nanking, and Morrison by those of the southern provinces.

That such improvements as these should not have been made till the present time, is a convincing proof that a reform in our spelling of Chinese sounds is much wanted.

In adopting Sir William Jones' mode of spelling, as proposed in the Chinese Repository, some modifications have been introduced to obviate the frequent use of accents.

In preparing the present work, while I have been far from indifferent to the advancement of scientific philology, in application to the Chinese language, my highest wish is that it may be useful in opening the treasures of the language to Christian Missionaries. With the hope that it may in some humble degree, aid in conveying religious truth to the Chinese nation, I commit it to the blessing of God.

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A GRAMMAR  
OF THE  
CHINESE COLLOQUIAL LANGUAGE,  
COMMONLY CALLED THE  
MANDARIN DIALECT

PART I.  
ON SOUND.

CHAPTER I.

*Alphabet and Tone Symbols.*

The following symbols will be employed for consonants: gut-  
turals, k, k', ng; dentals, t, t', n; labials, p, p', m; aspirates, f, h;  
bilants, s, sh, j, ts, t's, ch, c'h; liquids, l, r; semivowels, w, y.

咳, kai, <i>ought.</i>	開, k'ai, <i>to open.</i>	哀, ngai, <i>to grieve.</i>
底, 'ti, <i>bottom.</i>	體, 'ti, <i>body.</i>	你, 'ni, <i>you.</i>
步, pu', <i>step.</i>	普, 'p'u, <i>the whole.</i>	墓, mu', <i>a grave.</i>
方, fang, <i>square.</i>	荒, hwang, <i>desolate.</i>	秀, sieu, <i>elegant.</i>
收, sheu, <i>gather in.</i>	然, jan, <i>thus.</i>	走, 'tseu, <i>to walk.</i>
秋, t'sieu, <i>autumn.</i>	周, cheu, <i>all round.</i>	抽, c'heu, <i>draw out.</i>
樓, leu, <i>upper room.</i>	兒, .ri, <i>son.</i>	彎, wan, <i>to bend.</i>
憂, yeu, <i>sad.</i>		

The aspirated consonants *k'*, *t'*, *p'*, are pronounced by inserting the sound *h*, after the letters *k*, *t*, *p*. To obtain, for example, the aspirated form of *t* or *p*, enunciate the word Tahiti without the

vowel *a*, and hap-hazard without the initial *ha*. These consonants rare as they are in western languages, occur extensively in those of southern and eastern Asia, and after some practice are as easily distinguishable to the foreign ear, as they are to the native.

The consonant *ng*, whether initial or final, is pronounced as in the word *king*. It should have a single letter as its symbol, but the Roman alphabet does not furnish one. It does not occur as an initial in the English language.

The aspirate *h* has a strong harsh enunciation, approaching before the vowels *i*, *ü*, to *s*, and in many dialects coalescing with that consonant. This letter will also be used at the end of words, as by many previous writers, to denote that they take a short intonation.

*J* is the French *j*, and might be written *zh*. It is sometimes in English written *z* as in *azure*, also *si* as in *confusion*.

*Sh*, properly a single consonant like *ng*, is written with two letters for want of a better symbol.

*Ts* and *ch*, with their aspirated forms, are the only compound initials, or initials consisting of more than one consonant, found in Chinese words. *Ch* formed of *t* and *sh*, is written *ch* instead of *tsh* for brevity. The aspirate in these compound consonants occurs after *t*, not after *s*, for if *t* be omitted, the aspirate cannot be pronounced. *Ts* is pronounced as *z* in the German language and as *ts* in Whitsuntide. Like *ng* and *j*, it does not occur as an initial in English, and hence, as in the case of those consonants, some effort is usually required by speakers of English, to attain the pronunciation.

In addition to the twenty two consonants occurring in the mandarin dialect, eight more will be necessary to express provincial sounds. They are *g*, *d*, *b*, *v*, *h*, *z*, *dz*, *dj*. They form a series of soft consonants, whose place is next to the aspirated letters *k'*, *t'*, etc. of the first paragraph.

The symbol *h* is used for a weak aspirate, which in some dialects accompanies the common harsh aspirate of mandarin pronunciation.

*Dj* is allied to *ch*, as *g* to *k'*, *dz* to *ts*, etc. It is the English *j* as in *jewel*. *Dj* and *dz* though really compounds of *d*, *z* and *j* are for convenience treated as single consonants, according to native usage.

The pronunciation of Sucheu and Hangcheu having these eight consonants, in addition to those above-mentioned, possesses a flexibility and variety, which do not belong to the mandarin dialect.

The vowels required for expressing the sounds of the Kwan-wa, or mandarin pronunciation are—i, e, a, o, u, i, and ü.

Vowel symbols.	English value.	Examples of use:
i	i in <i>marine</i> .	西 ,si, <i>west</i> .
i	i in <i>wing</i> .	星 ,sing, <i>star</i> .
e	u in <i>sun</i> .	分 ,fen, <i>divide</i> .
e	e in <i>there</i> .	舍 she', <i>cottage</i> . 能 neng, <i>can</i> .
a	a in <i>father</i> .	天 ,t'ien, <i>heaven</i> . 舌 shèh, <i>tongue</i> .
o	o in <i>lone</i> .	往 'wang, <i>to go</i> . 雪 siuèh, <i>snow</i> .
u	u in <i>prune</i> .	可 'k'o, <i>can</i> . 怕 p'a', <i>fear</i> .
i	e in <i>tassel</i> or in <i>ample</i> .	都 ,tu, <i>all</i> . 懂 'tung, <i>understand</i> .
u	u in <i>plut.</i> (Fr.)	思 ,sī, <i>think</i> . 姊 ,tsī, <i>sister</i> .
ei	ei in <i>ein.</i> (Ger.)	耳 'rī, <i>ear</i> . 知 ,chī, <i>know</i> .
		須 ,sü, <i>must</i> . 君 ,kiün, <i>chief</i> .
		爲 wei', <i>because of</i> .

When a large number of vowels is needed, as in writing pronunciation sounds, accents will be introduced according to the well-known system of Sir William Jones. For the mode of using the accents adopted in the present work, see the fifth page. No great inconvenience occurs from dispensing with the accents in mandarin will be found on trial.

Some reasons for not adopting Dr. Morrison's spelling for the vowels will be now given.

First. It is better to spell a single vowel sound with one letter than with two, both for brevity and for accuracy. In writing 'ku, *ancient*, or ,c'he, *a carriage*, koo and ,c'hay, there is a sacrifice of analogy with other languages in the use of vowel symbols in favour of our own irregular orthography, and more than this, there is a loss of time in writing through the increased length of the words.

Second. Dr. Morrison's spelling is not uniform. For example, ,chen, *true*; ,men, *door*; ,keng, *watch*, which have the same vowel, are written by him chin, mun, käng. So also 'chī, *paper*, tsī',

*self*, tsi', *limit*, 'si, *die*, 'si, *to wash* are written in his system incorrectly with the same vowels: thus, che, tsze, tse, sze, se. By adopting another symbol for the vowel sound contained in the first, second, and fourth of these words, this irregularity is avoided. Further ü', *to meet*, kü', *a sentence*, having the same vowel, are spelt by Morrison yu, keu. By using the diæresis, y and e may both be omitted with advantage. Morrison spells .hwei, *to return* and .wei, *to do*, two words which exactly rhyme in their sound, in two modes hwuy and wei. So also the former of these words rhymes according to the same author with 雖, sui and 追, chui which he spells sui, chui. In fact, ei should follow kw, hw and w, while ui is preceded by t, s, ts, ch, j, n and l. The voice passes quickly over *w* as in "swerve," but rests on *u* as in "ruin." Two symbols w and u are therefore necessary, a vowel and consonant

The symbols ɪ, ɛ, will be observed to have two sounds, according as their position is at the end or in the middle of a word. The medial i is always short in mandarin; the final, except with the short intonation is always long. Final ɪ, which will be used to indicate the short tone, does not count as anything but a tone-marker.

For the short *a* of Sanscrit, represented in *sun* and *son* by u and o, e is here employed. This agrees with the usage of Premaré and other French writers. If *a* or *u* were taken as the symbol of this sound, it would be necessary to introduce the accent for long quantities, in a large number of words. The same symbol e, will be appropriated to express the final vowel in .she, *a snake*, and similar words, and the grave accent will be used to distinguish the vowel in 哲 chèh, from that in 革 keh, the former being pronounced as e in "there," and the latter as o in "son."

The vowels *a* and *o* are in mandarin both long, whether as medial or final, and are never shortened into the *a* and *o* of the English words *hat*, *hot*. The accent therefore is unnecessary for these vowels, except for provincial dialects.

When *e* follows *i* in words ending with *n*, the sound represented is that heard in the English words "men," "mend," e. g. 'tien 點 *a point*. This *e* is pronounced *a*, in many parts of North China.

Perhaps the greatest difficulty in framing an orthography for Chinese sounds, is in finding a representative for the vowel part

of the words rí, *two*, sí, *four*, tsí, *a character*, chí, *knowledge*, 日 jìh, *a day*, and similar words. The sound is easier to imitate than to write down. It is produced by enunciating the consonant without any of the common vowels following, only taking care to make the sound distinctly audible by a full expiration of vocal breath. To express it in writing, a new symbol, viz. i with the diæresis, is here proposed. By this means, the insertion of z is dispensed with, and confusion in the use of i or e is also avoided. A further advantage attending the use of a distinct symbol for this vowel is, that sounds such as 實, 日, 直, pronounced shìh, jìh, hìh, can thus be more accurately represented than by the spelling hih, jih, chih. No vowel *i* is heard, and these words differ only a tone from the sound of 詩 shí, 之 chí, etc. To omit a vowel symbol altogether as in the system of the Chinese Repository, seems to be uncalled for, since the sound answers all the purposes of a vowel.

In expressing the much larger number of vowel sounds found in provincial dialects, many more symbols are needed, which are obtained by the use of accents. The acute accent is used for long vowels. The grave and circumflex accents, with the diæresis, denote other modifications of the vowel. In the short tone, final h is added, as also k, t, p, when required.

#### *Vowels with diacritical marks.*

- I. í as ee in *see*; i as i in *sit*; ÿ as e in *tassel*.
- E. é as ay in *pay*; e as u in *but*; è as e in *there, then*.
- A. á as a in *calm*; a as a in *cat*; à as a in *man*.
- O. ó as o in *tone*; o as o in *lot*; ò as o in *gone*; ö as ö in *Gothe*.
- U. ú as oo in *fool*; u as u in *full*; ü as u in *nul* (French); ù as ö pronounced long; ù as u in *but* pronounced long.

The sound here written ÿ, may be illustrated further by words such as *mason, Whitsuntide*, where the sound exists after s and ts. To obtain it, the n that follows must be omitted.

This is the system, slightly modified, introduced in the Chinese Repository several years since, and retained in other works issued at the Canton press.

The unaccented A is here made the symbol of A in *hat*, a sound not provided for in the Canton system, though often needed.

The following table will shew how the orthography here adopted differs from those of Morrison and Medhurst, Premáre, Callery, and the Chinese Repository.

	Morrison.	Premáre.	Callery.	Repository.	
pí	pe	pí	pi	pí	比筆詩思茲本人蛇律大公多布生留卷論告雖見兒
pih	pieh	pǐ	pǐ	pih	
shī	she	chī	xe	shí	
sī	sze	se	se	sz'	
tsī	tsze	tsee	tze	tsz'	
pen	pun	pen	pen	pan	
jen	jin	jín	jen	jin	
shè	shay	she	shee	shiè	
teh	tih	tě	tee	teh	
tá	ta	ta	ta	tá	
kúng	kung	kong	kum	kúng	
tó	to	to	tô	tó	
pú	poo	pou	pu	pú	
sheng	sǎng	seng	xem	sang	
lieú	lew	lieou	lieu	liú	
kiüen	keuen	küen	kiüen	kiuen	
lún	lun	lün	luen	lún	
káú	kaou	kao	kao	kaú	
súi	suy	soui	suei	sui	
kièn	këen	kien	kièn	kien	
rī	urh	eull	ell	rh'	

The only remaining symbols to be noticed are those for tones. The Chinese use a small circle at one of the four corners of the character to mark the tone. Instead of this mark, a comma turned away from the word, will be employed for the 1st, 2nd, 3rd and 4th tones, and a full stop for the fifth tone. Thus 梯, tí, 體, tǐ, 替, tì, 惕, tìh, 題, tí. The Chinese names of the tone-classes to which these five words respectively belong, are 上平 shan, p'ing, 上聲 shang sheng, 去聲 k'ü sheng, 入聲 juh sheng

and 下平 *hia p'ing*. But for reasons stated in the chapter on tones, they will for convenience be spoken of as 1st, 2nd, 5th, etc. in preference to retaining the native nomenclature.

In illustrating the colloquial language from dialects where the tone-classes are more numerous, full stops and double commas will be used. In such cases, there is always an arrangement in two series. For the upper series, commas will be employed, full stops for the lower, and double commas for other subdivisions. Thus 卜, sheng, 省, sheng, 聖, sheng, 識, shih, 繩, sheng, 土, shang, 二, shang, 陷, hien, 實, shih.

## CHAPTER II.

### *System of Mandarin Pronunciation.*

The native name of the pronunciation used at court, and in public offices is KWAN HWA, or *mandarin dialect*. This dialect is in its essential features, the common language of the people in the provinces north of the Yang-tsi-kiang, in Si-c'hwen, Yün-nan, Sze-wei-chou, and in parts of Hu-nan and Kwang-si. At least, there is sufficient similarity in the sounds employed through this wide extent of country, embracing two-thirds of China, to warrant their being called by a common name.

It is usual for the people, while including the dialects of so wide a territory under the designation *kwan hwa*, to distinguish them by local names; e. g. *Shantung kwan hwa*, *the mandarin spoken in Shantung*; but it is still correct to recognize the dialects of the provinces mentioned as genuine mandarin, allowance being made for some admixture of *hiang t'an*, or provincialisms.

The pronunciation of these regions readily separates into three systems; that of Nanking, of Peking with the northern provinces, and of the western provinces. In the first of these systems, the words are distributed into five classes, with a tone proper to each. The fourth of these is short. The fifth class does not admit the initials k, t, p, ch, ts without the aspirate. The final n becomes ng, after the vowels a, i. No consonant final exists except n and ng, which is also true of all mandarin dialects.

The confusion of the finals n and ng is not authorised by dictionaries, and should be marked as a defect to be avoided. Morrison

and other writers, though professedly following the Nanking pronunciation, have been guided by the dictionaries, and the Peking dialect, where natives of Nanking are faulty, as in this instance and in confounding the initial *n* with *l*.

In the Peking dialect, the words of the fourth tone-class are distributed among the other four classes, with no rule but custom to determine into which they have wandered. The short vowels common to this class, are all lengthened so as to admit of the being pronounced with the long vowel tones. There is the same rule as at Nanking respecting aspirates in the fifth tone-class, but words transferred from the fourth to that class, do not assume the aspirate, if it does not belong to them originally. The finals *n*, *ŋ* are kept distinct from each other after all vowels, and are the only consonants that can terminate a word. The initials *h* and *k*, when they stand before *i* or *ü*, change to *s* and *ts* (or *ch*).

The pronunciation of the neighbouring provinces is guided by similar laws. But words of the fourth tone-class, in changing the class, and lengthening their vowels, do so without uniformity. Among the dissimilarities of the northern dialects, this is the chief. The irregular distribution of the short-tone words, among the other tones, is found to extend southwards to the Yang-tsü-kiang in Hubei, but on the sea coast, not farther than the mouth of the Yellow River.

Through political and temporary arrangements, Peking as the capital is the standard of Kwan-hwa, but true philology must embrace in its researches the whole territory, where in its essential characteristics, the same spoken language prevails. Accordingly a third mandarin system must here be introduced. The Nanking and Peking dialects are at least as wide apart, as that of C'hwen is from either of them. In fact, the three are varieties of the same great dialect.

In western mandarin, taking C'heng-tu-fu the capital of Sī-c'hwe as the standard, there are four tone-classes; they are the first, second, third and fifth. Words originally in the fourth or short tone-class, are here found to be all in the fifth, without however assuming the aspirate after *k*, *t*, etc. properly belonging to that class, unless they had it originally.

The final *ng*, when it follows *i*, changes to *n*, so that *sing*; *fa*



*family name* for example, has the same pronunciation as *sin*, *to believe*. The same law exists for the initials *h* and *k*, as in northern mandarin. Before the vowels *i*, *ü*, they change to *s* and *ts*.

The same system seems to be spread throughout a great part of the western provinces. It exists so far as respects the tone system, in Kwei-chou and parts of Kwang-si.

From this analysis of the preceding dialects, it appears that mandarin, so far as sound is concerned, may be defined as that system which has either five or four tones, has only *n* and *ng*, for consonant finals, and is wanting in the letters *g*, *d*, *b*, *z*, *v*, among its initials.

Foreigners in writing Chinese sounds, have usually adopted the Nanking pronunciation as a standard, but where it varies from the orthography of the national dictionaries, as given in initials and finals, the latter has been followed. In the present work, all modes of pronunciation, of which information has been obtained, will be illustrated as far as appears suitable to the character of the book.

The Peking dialect must be studied by those who would speak the language of the imperial court, and the accredited *kwan hwa* of the empire. It has not been selected as the standard of spelling in the present instance, because it is too far removed from the analogies of the dialects in the southern half of the country. While any details respecting it will be found here, the form of the sounds hitherto adopted by foreigners will not be abandoned. The Peking dialect is more fashionable, but that of Nanking is more generally understood, and is better suited by its central situation to the scope of this work, which aims to collect and compare the characteristics of many dialects. The Peking sound of characters, where different from that of Nanking, will be usually inserted in parenthesis.

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### CHAPTER III.

#### *On Tones.*

*Values of the vowels as used in this work.*

Medial, *i* as in *ring*; *e* as in *run*; *a* as in *rather*; *o* as in *roll*; *u* as in *rule*.

Final, *i* as in *reel*; *e* as in *there*; *a* as in *rather*; *o* as in *roe*; *u* as in *rue*; *ü* as in *tu*; *ĩ* as in *rattle*.

In treating of tones, it is necessary to distinguish natural tones

from tone-classes. By natural tones are meant certain inflexions of the voice, and variations in time and pitch, used with vowels and consonants to form spoken words. By tone-classes are meant those groups, into which the words of a dialect are divided, in order to receive the inflexions or other tonic variations preferred by that dialect. The tone-classes vary in number from four to eight. The natural tones are upwards of twenty. From them each dialect chooses arbitrarily a set sufficient to furnish an intonation for each of the classes referred to. For example, in the Nanking dialect, the words are distributed into five classes, and a distinctive intonation is applied to each; thus 拖安唾脫駝 all written t'o', belong to different classes numbered from I to V, and receive different intonations.

#### *On the Natural Tones.*

The natural tones are the even or monotone, the rising and falling inflexion, and the rising and falling circumflex. These five tones are doubled in number by pronouncing them quickly and slowly. By placing the ten intonations thus obtained, in a high or low key, they are still further increased to twenty. Four more are formed by applying the rising and falling inflexion to syllables short of quantity, or terminated by a mute consonant, or distinguished in some other way.

i. The *monotone* is identical with a note of a musical instrument or the sound of a bell. Writers on elocution mark the monotone as that which should be used in describing what is sublime and awful. The long monotone is much more used than the short, and is an intonation in Chinese dialects.

ii. The *rising inflexion*, or slide of the voice upwards, is a modification of sound, used in English to express indignation and astonishment when placed in an interrogative form, also simple questioning and contrast. It may be called the *interrogative tone*; but it has not this character in Chinese pronunciation. It is a common fault of foreigners, in addressing Chinese listeners to ask questions in the same tone they would employ in English. This should be avoided as giving a foreign complexion to the pronunciation. Interrogation is expressed exclusively by the words, and the syntax which combines them. The most emphatic utterance

of the interrogative or rising inflexion, cannot make it interrogative to a Chinese ear. If it exists in his dialect, as most probably it will be found to do, the words to which he applies it should be noted, and the intonation in question carefully attached to them, and also to all words in their class.

iii. The *falling inflexion* is the tone applied in English conversation and reading to emphatic assertion, admiration, expostulation, and scorn. It is also used in sentences containing a contrast, and then stands in antithesis with the rising inflexion: e. g. "Professing themselves to be wise, they became fools." "To-day? No, next week." The foreigner in pronouncing Chinese is prone to make constant use of this tone in indicative and imperative sentences. To remedy the constrained and incorrect elocution thus produced, some attention should be given to discover, to which tone-class in the interlocutor's dialect this intonation belongs. It is perhaps the most easily recognized of all the intonations. By exclusively employing it for words in its own class, a perceptible advance will be made in clearness of enunciation.

iv. The *rising and falling circumflex* are compounded of a rising and falling inflexion, and of a falling and rising inflexion respectively. In English reading they express mockery. In Russell's Pulpit Elocution, the following passage is thus accentuated:—"And Elijah mocked the priests of Baal, and said, cry aloud, for he is a god." From the description given by this author, it is clear that the inflexions he refers to, are the same with those just mentioned as the rising and falling circumflex of Chinese dialects.

These compound inflexions are not so common in Chinese dialects, as the two preceding. When slow they give a whining effect to a dialect. If two intonations are appropriated to one tone-class, the slower of the two is very frequently a circumflex. When a majority of the tones are quick, and pronounced with decision, a dialect is said to be *hard*, ying'. In the opposite case, it is said to be *soft*, 'jwan or k'ing (t'sing).

When tones differ in key, the interval is not usually greater than a second, or two full musical notes, for common conversation. In emphatic and harsh enunciation, occurring in the elocution of individuals and in dialects, this interval is sometimes extended to half an octave.

The nine words required in describing tones, viz. even, rising, falling, circumflex, upper, lower, quick, slow, short, constitute a tone-alphabet, and may as such be represented for brevity by their initial letters. Thus for expressing differences in inflexion, there are four symbols, E, R, F, C, in key two, U, L, in time two, Q, S, and one more for short quantity, SH.

A correct nomenclature for the natural tones must evidently be one descriptive of their natural character; while that of the tone-classes should be numerical. The Chinese by using a nomenclature of the former kind for the classes, without distinguishing them from the intonations with which they are enunciated, have introduced a confusion into the subject, which can only be removed by the adoption of a more correct system. Using the initial letters according to the method here proposed, as symbols of the 24 natural tones, they stand thus:—

*List of Natural Tones.*

- l. q. e. lower quick even tone.
- l. q. f. lower quick falling tone.
- l. q. f. c. lower quick falling circumflex.
- l. q. r. lower quick rising tone.
- l. q. r. c. lower quick rising circumflex.
- l. s. e. lower slow even tone.
- l. s. f. lower slow falling tone.
- l. s. f. c. lower slow falling circumflex.
- l. s. r. lower slow rising tone.
- l. s. r. c. lower slow rising circumflex.
- l. sh. f. lower short falling tone.
- l. sh. r. lower short rising tone.
- u. q. e. upper quick even tone.
- u. q. f. upper quick falling tone.
- u. q. f. c. upper quick falling circumflex.
- u. q. r. upper quick rising tone.
- u. q. r. c. upper quick rising circumflex.
- u. s. e. upper slow even tone.
- u. s. f. upper slow falling tone.
- u. s. f. c. upper slow falling circumflex.
- u. s. r. upper slow rising tone.
- u. s. r. c. upper slow rising circumflex.

u. sh. f. upper short falling tone.

u. sh. r. upper short rising tone.

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*On the Tone-classes.*

The tone-classes or great groups into which the words of the language are divided for purposes of intonation are national, while the natural tones are local.

In Chinese books, the tone-classes have the names p'ing, *even*, shang, *rising*, k'ü, *departing*, and juh, *entering*, applied to them. When they are more than four, they are distinguished by the words *upper* and *lower*: e. g. shang p'ing, *upper even tone*; hia k'ü, *lower departing tone*. It is more convenient to number them, thus I, shang p'ing; II, shang shang; III, shang k'ü (c'hü); IV, shang juh; V, hia p'ing; VI, hia shang; VII, hia k'ü; VIII, hia juh. In mandarin, class VI is part of II, VII of III, and VIII of IV.

The native name for tone is 聲 sheng, *sound*. The names 平 p'ing, 上 shang, 去 k'ü, 入 juh were given when there were but four tones in the language, about A. D. 500. They were so chosen that each name exemplified its own class. The word *shang* has now left the second tone-class, and passed into the third. The division into an upper and lower series was a subsequent modification, occasioned by changes in the tone system of the language, and the words shang *upper*, and hia *lower*, were introduced to distinguish the two series from each other. Words are distributed in the upper series in the same manner throughout China, with very few exceptions. It is in the lower series that variations exist.

The number of tone-classes contained in a dialect varies much in different parts of China. In the mandarin provinces the first five of the eight just mentioned are in use. In the system of the national dictionaries four only are recognized, indicating that such was the number in A. D. 500 and for several centuries after, that being the period to which those words belong. Many dialects in the central parts of China at present have only four. Canton has all the eight. At Amoy and Fuh-cheu the sixth coalesces with the second. In the Hak-ka (客家) dialect, and its parent the Kia-ying-cheu dialect, the sixth and seventh classes coalesce respectively with the second and third. In the Tie-cheu dialect, the third and seventh form between them three tone-classes. In this case the

additional class, called k'ü 'sheng, is composed chiefly of words elsewhere belonging to the sixth and seventh classes. In parts of Hu-peh, as at Ta-ye near Wu-c'hang, the seventh class does not, as in other regions where mandarin is spoken, coalesce with the third; so that although the dialect there agrees in general character with northern mandarin, it differs from it in having six tone-classes instead of five. At Hwei-cheu, where as happens in many dialects, the same words have a different pronunciation when read, to that which they have in conversation, the irregularities in the tone-classes are very great. The natural intonations applied there to the classes in reading, differ from those belonging to the same classes in colloquial usage. The eighth is pronounced as the fourth in reading, but in colloquial it passes principally into the first, and partially into the second. Words of the seventh class, if they terminate in a vowel, pass into the eighth, if in a consonant into the second or third; but words of the latter kind often choose a different class for reading, to that which they adopt for colloquial use. The sixth class agrees as elsewhere with the second. This anomalous tonic development is accompanied, as is shewn further on, by changes equally irregular in the vowels and consonants that form the remainder of the words.

In Cheh-kiang and southern Kiang-nan the eight tone-classes of the more southern dialects are separated by alphabetic differences into two series. Classes I to IV, take as their initials k, t, p, ts, ch, either pure or aspirated, with s, f, h, sh, w, y, and the vowels. All the other letters g, d, b, dz, dj, z, v, h, j, l, m, n, ng, r, and the vowels and semivowels form initials to classes V to VIII. The intonations applied to these classes usually agree in inflexion but differ in pitch, the former series being heard a musical second higher than the other. Such is the law of the dialect at Hang-cheu. The sixth class however is there not distinguished from the second in pitch or inflexion, but only in the initial consonants. In other dialects where this system prevails, the seventh and eighth classes differ in pitch only from the third and fourth, while the fifth and sixth vary in inflexion also; e. g. Shanghai and Sucheu.

Tones sometimes affect the orthography of words. Thus in the Fuh-cheu dialect, the finals—

úng, iú, ing, ü, úe, ú, éng, ui, üng, óng, í, èng, ói, è, éu,

are changed in the third and seventh tone-classes to—

óng, eú, eng, èü, óe, ó, áing, ói, èüng, áung, é, aèng, áui, àe, áiu.  
In the fourth tone they become—

ok, euh, ek, èüh, óeh, óh, áik, óih, èük, áuk, eh, aèk, áuih, àe, áuih.

There are sometimes two intonations to one tone-class, one of which is used it may be when the word stands alone, and the other when it occupies certain positions in a group of words. Thus in Peking, words of the third tone-class receive usually the intonation lower-slow-falling-circumflex when alone, but when quickly spoken and when they stand last in a collocation of two words, they are heard in the lower-quick-falling intonation.

The average distance at which the intonations applied to the tone-classes are found to change, may be stated at 100 English miles. In the eastern parts of China, places at this distance, are found to have dialects whose intonations differ considerably.

#### *On the Characteristic of Short-tone Words.*

In the short tone long vowels would be scarcely expected, yet they occur frequently. Each dialect selects its own vowels, long and short, to be used in the juh-sheng, as for the other tones. Hence the difference between the short tone and the others is not one of the quantity of vowels in most instances.

In the Nanking pronunciation á, ó, ú, ǐ, ü, are constantly found in the juh-sheng, as in the words 發 fáh, 各 kóh, 術 shúh, 質 chǐh (rhyming with 知 chī), 恤 süh, 曲 k'üh.

In the dialect of Su-cheu, í, ú, ǐ, and ü never occur in the short tone, but á and ó are much used. Some long vowels as á, í, occur frequently in the southern dialects, such as those of Canton and Amoy; Canton has also ü.

In the tonic dictionaries of the general language, the juh sheng is distinguished from the other tones by the mute finals k, t, p. They also serve for its peculiar mark in Canton. For the dialects of Tie-chiu and southern Fuh-kien, some words in this tone are pronounced without the final consonant. Foreigners usually write *h* to fill the vacancy. In such cases, the only distinguishing mark of the tone, is the abruptness of the intonation applied in pronouncing the word. Farther north, where the final k only is preserved as at Fuh-cheu and Shanghai, and where t, p, only hold their place as in Kiang-si,

it is still more necessary to regard the shortness of the intonation as the characteristic of the juh-sheng. At Nanking, where the mute consonants entirely disappear, and many vowels are long, the quickness of the enunciation remains as the only characteristic. At Sucheu, and in many of the dialects near it, this is combined with a change or shortening of the vowel. Thus *ú* and *i* in the long tones, become *ó* and *i* in the short. For example 狐, *kú*, 古, 'kú, 故 *ku'*, 谷 *kóh*, and 幾, *kí*, 紀, 'kí, 記 *kí'*, 吉 *kih*.

All these characteristics of the juh-sheng, viz. the final consonants, the quickness of the intonation, and the short quantity of the vowels, are wanting in the north and west of China; so that this tone-class as a whole has lost its individuality, and taken its place among the long tones.

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*Intonations now in use.*

The inflexions of the voice at present applied to the five tone-classes in the principal cities where mandarin is spoken, will now be described as far as they have been ascertained.

Mr. Meadows \* has stated the Peking tones to be,—I, shang ping, high and even; II, shang, commencing low and rising still higher; III, k'ü, commencing low and sinking still lower; V, hia ping, commencing high and rising still higher.

The following account differs but little from this. It has been drawn up from the pronunciation of a native of Ta-hing, one of the two districts included in the city of Peking.

- I. Upper quick falling tone.
- II. Lower quick rising tone.
- III. Lower quick falling tone, or lower slow falling circumflex tone.
- IV. Distributed among the other four.
- V. Upper quick rising tone, or upper quick falling circumflex tone.

The following table, where the Roman numerals represent the tone-classes, and letters the natural tones, will illustrate the three tone systems, at present prevailing in the provinces where mandarin is spoken.

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\* Desultory Notes on China.



	Peking. Ta-hing.	T'ien- tsin.	Si-ngan. San-vuen.	Nanking. Shang-yuen.	C'heng-tu. Hwa-yang.
Northern mandarin.	I. u. q. f.	l. e.	l. q. f.	l. e. or l. s. f.	u. e. or u. q. r.
	II. l. q. r.	l. q. r.	u. q. f.	l. s. r.	u. q. f.
	III. l. q. f.	u. f.	u. e.	q. f.	l. q. r.
	IV. { u. q. f. l. q. r. & c.	l. e. l. q. r. & c.	l. q. f. u. q. f. & c.	} Central mandarin. sh. u. q. r.	l. q. e. or l. q. f.
	V. u. q. r.	u. q. r. c.	l. q. r.		Western mandarin. l. q. e. or l. q. f.

Words in the fourth tone-class, are short only in central mandarin. In the northern system they are divided irregularly among the other four classes, and in the western they coalesce in all cases with the fifth class, or lower p'ing sheng. This last class which is new, is thus seen to be partly established on the ruins of an older one, as is shewn more fully farther on.

The particulars in the table here given, are taken from the lips of natives of the cities and districts named. In the pronunciation at Peking, I is sometimes u. e.; III is also heard l. s. f. c.; and V is also u. q. f. c. It is not uncommon in Chinese dialects for two intonations to be appropriated to one tone-class.

Conversation with individuals from many parts of the western provinces led me to the belief that the four tone-classes (the IVth counting as part of the Vth), receive there nearly the same intonations over an extent of country embracing two or three provinces. The symbols given above for C'heng-tu, the capital of Si-c'hwen, answered for many other dialects in that part of China.

The intonations in use at Tsi-nan-fu, the provincial capital of Shan-tung, as taken from the lips of a native of that city, are the following:—I, u. e. II, u. q. r. III, l. s. r. IV, distributed among the others. V, u. q. f. or l. s. r. c.

From the pronunciation of a native of Wan-p'ing-hien, in the city of Peking, I wrote the tones in the following manner: I, u. e. or u. q. f.; II, l. q. r.; III, s. f. or l. s. f. c.; IV, distributed; V, u. q. r.

In writing down natural tones with appropriate symbols in the mode already explained, it is necessary to state the native city of the speaker, or that of his school instructor. In the examples given here, the district to which he belongs is mentioned. In

large cities such varieties in pronunciation sometimes exist, as to lead the people to say that two dialects are spoken within their walls.

In listening to tones, a variation will sometimes be heard in the enunciation of the same word. The proper tone of a word is that given to it, when standing alone and uttered with distinctness. If another is observed to be attached to it, it will be on account of quick speaking, or of the word occupying a particular position in the sentence or group to which it belongs. Further examination will shew whether the word is capable of receiving two natural intonations in all positions, or only in some one. Of course, the limitations under which any one word is found to be placed in regard to change in tone, belong to all words in the same class. In these matters each dialect has its own peculiar laws, to discover which requires long and careful observation. A like distinction belongs to the quantity of vowels in Greek and Latin poetry; they may be long by nature or by position.

If a learner does not wish to confine himself to any one dialect or any one teacher of the language, he may safely neglect the tones. His intelligibility will depend on his command of conversational idiom. In such a case, his position with natives to whom he speaks casually will be just that of an inhabitant of Ch'eng-tu-fu, or any other distant city, conversing with a native of Peking. The intonations differ and the meaning is learned from the arrangement of the sentence, and the general resemblance of the sounds in regard to their vowels and consonants.

When the same persons are conversed with day by day, the imitation of their tones is essential to quick communication and the prevention of mistakes. The necessity of repeating the idea in various ways, with the help of signs addressed to the eye, is thus avoided.

A little pains in noticing a teacher's intonations and imitating them, is more than repaid by the increased power thus acquired of sustaining a connected conversation, in which both parties understand quickly what is said.

Some examples are here placed, of words rhyming together but in different tones, for practice with a teacher of the language.

tsien	煎	翦	箭	○	○	ye	○	也	夜	葉	耶
,fen	分	焚	粉	○	○	lin	○	林	廩	吝	○
yün	氤	隕	運	○	○	hwa	○	花	化	滑	華
t'sing	青	請	倩	○	○	k'ü	區	區	去	曲	渠
wang	汪	往	旺	○	○	hwei	灰	毀	會	○	回
fu	夫	府	富	○	○	pa	巴	把	罷	八	○
mi	○	米	謎	○	○	fan	翻	反	飯	○	凡
shen	身	審	甚	○	○	t'ung	通	統	痛	○	同
fei	身	非	匪	○	○	sheng	通	繩	省	○	勝
kiang	江	講	降	○	○	k'iau	升	繩	竅	○	橋
ho	呵	火	貨	○	○	shī	敲	巧	是	○	石
ü	於	雨	遇	○	○	wu	詩	始	忤	○	時
							烏	五	忤	○	無

Where the fifth class has no word in these examples, it is because the initials k, t, p, eh, unless they take an aspirate, do not occur in that class. When the first class has no word, it is because l, m, n, r, do not occur as initials in that class. The origin of these two laws will be subsequently discussed.

Examples of words rhyming together, and having the same intonation are here given:—

,pien	邊	偏	千	牽	顛	天	煎	先	間
.nien	年	駢	錢	乾	眠	田	咸	涎	連
'pien	賤	騙	淺	餞	點	餞	翦	顯	簡
pien	便	片	念	鍊	殿	面	欠	縣	見
poh	薄	潑	莫	縛	落	着	脫	索	作

*Further examples for practice in pronunciation.*

*First tone.* 鋪 p'u, to spread out; 加 kia, to add; 瓜 kwa, a melon; 飛 fei, to fly; 低 ti, low; 梯 t'i, a ladder; 追 chui, to pursue; 虧 k'wei, loss; 灰 hwei, ashes; 虛 hü (sü), empty; 方 fang, square; 依 i, to attend to; obey; 開 k'ai, to open; 穿 c'huen, to put on; 跟 ken, to follow; 深 shen, deep; 拖 t'o, to draw; 高 kau, high; 昏 hwen, stupid; melancholy; 更 keng, more; 多 to, many; 通 t'ung, it is reasonable; it conveys the meaning; it leads you right; 公 kung, public; just; 私 si, pri-

vate; selfish; 酸 swan, acid; 煙 yen, smoke; tobacco; 邊 pien, side; 牽 k'ien, to lead or draw with a string; 包 pau, to wrap up.

Second tone. 補 pu, to fill up; 母 mu, mother; 那 na, that; 果 kwo, fruit; 惹 je, to provoke; 改 kai, to change; 海 hai, the sea; 米 mi, rice; 洗 si, to wash; 死 si, to die; 雨 ü, rain; 早 tsau, early; 胆 tan, the liver; 想 siang, to think; 緊 kin, tight; 歹 tai, bad; 理 li, to govern; to shew regard to; reason; 往 wang, to go; 敢 kan, to dare; 舉 kü (tsü), to raise up; 老 lau, old; 嘴 tsui, lips; the mouth; 點 tien, to light; 許 hü (sü), to grant; promise; 捨 she, to let go; to throw away; 肯 k'en or k'eng, willing; 妥 t'o, safe; 掃 sau, to sweep; 管 kwan, to attend to; to rule; 免 mien, to avoid; forgive; 省 sheng, to render it needless; a province; 領 ling, to lead; 紐 niu, to button.

Third tone. 步 pu, a step; 夜 ye, night; 價 kia, price; 畫 hwa, a picture; 拜 pai, to worship; 戴 tai, to carry; 祭 tsi, to sacrifice; 再 tsai, again; 快 k'wai, quickly; 背 pei, the back; 配 p'ei, to match; 兌 tui, to exchange; 字 tsī, a character; 句 kü (tsü), a sentence; 去 k'ü, to go; 廟 miao, a temple; 便 pien, then; 站 chan, to stand; 跪 kwei, to kneel; 鬧 nau, noisy; 素 su, common; plain; 送 sung, to present; 話 hwa, words; 性 sing, the natural disposition; 判 p'an, to judge; 壽 sheu, longevity; 念 nien, to think; to read aloud; 凍 tung, to freeze; 痛 t'ung, to feel pain; 漲 chang, the rising of the tide; 放 fang, to let go; 養 yang, to bring up; 仗 chang, to rely upon; 刺 t'sī, to pierce; to prick; 借 tsie, to borrow; 射 shé, to shoot an arrow; 救 kieu, to save; 禁 kin, to forbid; 暗 ngan, dark; 喚 hwan, to call to; 貫 kwan, accustomed.

Fourth tone. 薄 poh (.pau), thin; 割 koh, to cut; 塔 t'ah, a pagoda; 雪 siüèh, snow; 角 kioh, a horn; 託 t'oh, to entrust to; 樂 loh, joy; 濁 choh, turbid; 滑 hwah, slippery; 熟 shuh, ripe; 活 hwoh, living; 拔 p'ah, to pluck up; 貼 t'ieh, to paste; 漆 t'sih, to paint; paint; 跌 tièh, to fall down; 縛 foh, to bind; 歇 hièh, to rest; 革 keh, to take away; to separate; 覓 mih, to seek; 魄 p'eh, animal principle of life.

*Fifth tone.* 埋 mai, to put in the ground; 眠 mien, to lie down; 瞞 man, to hide; 竄 t'ien, to spread; 彈 t'an, to play the harp; 難 nan, difficult; 連 lien, to connect; 傳 c'huen, to hand down; 嚴 yen, severe; 弦 hien, string of a musical instrument; 含 han, to hold in the mouth; 尋 siün, to seek; 蓬 p'ung, a sail; 停 t'ing, to stop; 從 t'sung, to follow; 擎 k'ing, to lift up; 黃 hwang, yellow; 投 t'eu, to go towards; 流 lieu, to flow; 巢 c'hau, a nest.

*Words in combination arranged for practice in tonic pronunciation.*

First tone, 上平 shang p'ing. 家眷, kia, kiuen, wife and family; 家私, kia, si, family property; 光陰, kwang, yin, (light and darkness) time; 心肝, sin, kan, (heart and liver) the heart; 婚姻, hwun, yin, marriage; 梳洗, shu 'si, to comb and wash one's-self; 招手, chau 'sheu, beckon with the hand; 伸手, shen 'sheu, to stretch out the hand; 身體, shen 'ti, the body; 瓜果, kwa 'kwo, melons and fruits; 光景, kwang 'king, appearance of things; 資助, ts'i chu', to assist; 天氣, t'ien k'i' (c'hi'), the weather; 知道, ch'i tau', to know; 妨礙, fang ngai', a hindrance; 依舊, i kieu', as before; 賒欠, she k'ien' (t'sien'), to sell on long credit; 親戚, t'sin t'sih, relations by marriage and birth; 生日, sheng jih, birth-day; 收拾, sheu shih, to collect and arrange; 安歇, ngan hièh (sie), to rest; 衣服, i fuh, clothes; 新筆, sin pih, a new pencil; 丫頭, ya t'eu, a serving girl; 斯文, si wen, refined in manner; 書房, shu fang, room for study; 心神, sin shen, the mind; 跟從, ken t'sung, to follow; 金魚, kin ü, a goldfish; 燕窩湯, yen wo, t'ang, bird's-nest soup; 移過來, i kwo' lai, to carry over; 端茶來, twan c'ha lai, to bring tea; 包銀子, pau yin 'tsi, to wrap up silver; 收起來, sheu k'i (t'si) lai, to collect; 租房子, tsu fang 'tsi, to let a house; 當姑子, tang ku 'tsi, to be a Buddhist nun; 親兄弟, t'sin ti' hiung, an own brother; 精細人, tsing si' jen, a quick-witted man; 花言巧語, hwa yen k'iau 'ü, plausible and insinuating words; 心滿意足, sin 'man i' tsuh, wishes fully gratified; 翻來覆去, fan lai fuh k'ü' (t'sü), to turn round and round; 東瞧西

望, tung .t'siau, s'i wang', to look this way and that; 哀天叫地, ngai, t'ien kiau' ti', calling pitifully on heaven and earth for aid; 收拾房子, sheu shih fang 'tsü, to put a house in order; 拘神遣將, kü (tsü) .shen, k'ien (t'sien), tsiang, to coerce spirits and commission (heavenly) generals; 心口兩樣, sin 'k'eu' liang yang', intentions opposite to words; false in his speeches; 金銀珠寶, kin .yin, chu 'pau, gold, silver, pearls, and other precious things.

Second tone, 上聲 shang sheng. 請安 't'sing, ngan, to ask after a friend's health and prosperity; 小厮 'siau, si, waiting boy; 打掃 'ta, sau, to sweep; 打聽 'ta, t'ing, to make inquiries about; 轉身 'chwen, shen, to turn round; 點香 'tien, hiang, to light incense; 老子 'lau, ts'i, father; 彼此 'pei, t'si, this and that; 督保 'kwan 'pau, to look to and protect; 紙馬 'ch'i, ma, a paper horse; 飲酒 'yin 'tsieu, to drink wine; 倒底 'tau 'ti, and yet; 左手 'tso 'sheu, the left hand; 土產 't'u 'chan, produce of the land; 冷笑 'leng siau', sardonic smile; 毀謗 'hwei pang', to blame and calumniate; 感謝 'kan sie', gratefully thank; 賞讚 'shang tsan', reward and praise; 夥計 'ho ki', an assistant in trade; 好漢 'hau han', a good fellow; 早飯 'tsau fan', the morning meal; 等候 'teng heu', to wait for; 委曲 'wei k'üeh (t'sü), (bent and crooked) hardships; 此刻 't'si k'eh (k'o'), now; 打發 'ta fah, to send; 眼目 'yen muh, the eyes; 體恤 't'i süh, to sympathize; 省察 'sing c'hah, to inquire into; 往年 'wang .nien, last year; 倒茶 'tau .c'ha, pour out tea; 早晨 'tsau .chen, in the morning; 點頭 'tien .t'eu, to nod the head; 紙人 'ch'i jen, a paper man; 午時 'wu .sh'i, noon (11 A.M. to 1 P.M.); 老娘 'lau .niang, mother; 小舖子 'siau, p'u 'ts'i, a small shop; 怎麼樣 'tsen 'mo yang', how? 洗面水 'si miên' 'shui, water for washing the face; 兩張紙 'liang, chang 'ch'i, two sheets of paper; 老人家 'lau jen, kia, an old man; 打結子 'ta kièh 'ts'i, to tie a knot; 打首飾 'ta 'sheu shih, to put hair ornaments in order; 女孩兒 'nü .hai .r'i, a girl; 左思右想 'tso, si yeu' 'siang, to think over a matter; 拿東拿西 'na, tung 'na, si, to carry things about; 倒

杯茶來 'tau, pei .c'ha .lai, bring a cup of tea; 拿刀弄杖 .na, tau lung' chang', to take up swords and clubs; 倒碗好茶 'tau wan 'hau .c'ha, pour out a cup of good tea; 小丫頭們 'siau, ya .t'eu .men, young serving girls; 寫給人看 'sie 'ki .jen k'an', to write for persons to see; 喜出望外 'hi c'huh wang' wai', fond of going outside to look; 反不動身 'fan puh tung' ,shen, he on the contrary would not move.

Third tone, 去聲 k'ü sheng. 半天 pan' ,t'ien. (half a day) a considerable time; 外邊 wai' ,pien, outside; 父親 fu' ,t'sin, father; 種花 chung' ,hwa, to plant flowers; 報知 pau' ,ch'i. to inform of; 念書 nien' ,shu, to read; 快嘴 k'wai' 'tsui, a quick tongue; 料理 liau' 'li, arrange for; manage; 住手 chu' 'sheu, stay your hand; 晚上 wan' shang', in the evening; 燙手 t'ang' 'sheu, to warm one's hands with hot water; 這裏 che' 'li, here; 細想 si' 'siang, to think carefully of; 勸止 k'iuen' 'ch'i, urge to stop; 況且 hwang' 't'sie, and still more; 上馬 shang' 'ma, to mount a horse; 告訴 kau' su', to inform; 看戲 k'an' hi' (si), to see a play; 預備 ü' pei', to prepare beforehand; 會意 hwei' i', to comprehend; 費用 fei' yung', expenses; 對坐 tui' tso', to sit opposite; 忘懷 wang' hwai' to forget; 願意 yuen' i', willing; 踐踏 tsien' tah, to tread down; 告白 kau' peh (-pai), to advertise publicly; 弄殺 lung' shah, to kill; 厚實 -heu' shih, honest; liberal; 氣力 k'i' lih, strength; 度日 tu' j'ih. (to pass the days) make shift to live; 閉門 pi' .men, to shut the door; 應酬 ying' .c'heu, to have intercourse with the world; returning civility for civility; 下棋 hia' .k'i, play at chess; 告辭 kau' .t'si', to say farewell; 事情 shi' .t'sing, matter; thing; 進城 tsin' .c'heng, enter a city; 順從 shun' .t'sung, to comply with and obey; 大老爺 ta' 'lau .ye, honoured sir; 換衣服 hwan' ,i fuh, to change one's dress; 這會子 che' hwei' 'tsi', for this time; 送過來 sung' kwo' .lai, to take over and present; 向街上 hiang' (siang) ,kiai (tsiai) shang', go into the street; 做衣裳 tso' ,i .shang, to make clothes; 大工夫 ta' ,kung ,fu, a great under-

taking; 坐一坐 tso' yih (.i) tso', to sit a little; 睡一夜 shui' yih yo', to pass a night; 淚如雨 lui' ju 'ü, tears falling like rain; 半新不舊 pan' ,sin puh kiéu' (tsieu), half new, not worn out; 忍氣吞聲 jen' 'k'i (t'si), t'un ,sheng, to repress anger and keep silent; 養一養神 yang' yih (.i) yang' .shen, to recover one's spirits a little; 動手動脚 tung' 'sheu tung' kiéh ('tsiau), to move hands and feet; 在與不在 tsai' 'ü puh tsai', at home or not; 問長問短 wen' .ch'ang wen' 'twan, to ask about this and that.

Fourth tone, 入聲 juh sheng. 讀書 tuh ,shu, to read aloud; to study; 合家 hoh ,kia, the whole family; 發痴 fah ,c'hi, to be mad; 刻書 k'eh ,shu, to engrave a book; 畜生 c'huh ,sheng, domestic animals; 尺寸 c'hih t'sun', feet and inches; length; 玉簪 yüh ,tsan, a jade-stone hair pin; 奪手 toh 'sheu, to pull out of his hands; 逼死 pih 'sī, to kill by oppression; 作主 tsoh 'chu, to act as master; 得手 teh 'sheu, to be successful; 日子 jih 'tsī, a day; time; 結果 kiéh (.tsie) 'kwo, to bear fruit; 只管 chih 'kwan, just give your mind to; 囑咐 chuh fu', to give directions; 媳婦 sih fu', daughter-in-law; 伏侍 fuh shī', to wait upon; 說話 shwoh hwa', to talk; 答應 tah ying', to answer; 納悶 nah men', to become sad; 責備 tseh pei', to blame; 擇定 tseh (.chai) ting', to fix one's choice upon; 越發 yüeh fah, so much the more; 着急 choh kih, anxious and hurried; 吃藥 c'hih yoh (.c'hi yau'), to take medicine; 歇息 hiéh (.sie) sih, to rest; 即刻 tsih k'eh (k'o'), immediately; 昨日 tsoh jih, yesterday; 學房 hieh (.siau) .fang, school-room; 說明 shwoh ming, explain clearly; 舌頭 shèh .t'eu, the tongue; 出城 c'huh .ch'eng, to go out of a city; 特來 teh (t'o') .lai, come on purpose; 一同 yih .tung, together; 脫衣裳 t'oh ,i .shang, to undress; 日落後 jih loh heu', after sunset; 木魚聲 muh .ü ,sheng, noise of beating the wooden fish; 忽聽得 hwuh ,t'ing teh, he suddenly heard; 讀書人 tuh ,shu .jen, one of the literati; 十數年 shih shu' .nien, more than ten years; 吃長齋 c'hih .ch'ang ,chai, to keep long fasts; 白耽擱 peh (.pai) ,tan koh, to linger for no



use; 出來進去 c'uh .lai tsin' k'ü' (c'hü), *going in or out*;  
 潑潑撒撒 p'oh p'oh sah sah, *bubbling and splashing about*;  
 不必多話 puh pih ,to hwa', *there is no need of many words*;  
 越看越愛 yüèh k'an' yüèh ngai', *the more he saw the more he loved*;  
 接他進去 tsièh ,t'a tsin' k'ü' (t'sü'), *to meet and conduct in*;  
 不好意思 puh 'hau i' ,si, *ashamed*.

Fifth tone, 下平 hia p'ing. 旁邊 .p'ang ,pien, *on one side*;  
 能幹 .neng ,kan, *power*; 回家 .hwei ,kia, *to return home*; 年  
 庚 .nien ,keng, *one's age*; 隨心 .sui ,sin, *do as you please*; 如  
 今 .ju ,kin, *at present*; 煩惱 .fan 'nau, *distressed in mind*; 搖  
 手 .yau 'sheu, *to wave the hand*; 提醒 .t'i 'sing, *to awaken to a  
 sense of duty or danger*; 涼水 .liang 'shui, *cold water*; 如此  
 .ju 'tsi, *thus*; 文理 .wen 'li, *beauty of style*; 年記 .nien ki',  
 years; 名字 .ming tsi', *name*; 煩悶 .fan men', *grieved*; 銀庫  
 .yin k'u', *treasury*; 容貌 .yung mau', *countenance*; 承認 .c'heng  
 jen', *to acknowledge*; 靈驗 .ling yen', *effectual*; 奇怪 .k'i (t'si)  
 kwai', *strange*; 隨意 .sui i', *as you please*; 明日 .ming jih, *to-  
 morrow*; 閑說 .hien shwoh, *idle talk*; 提筆 .t'i pih, *take up a  
 pencil*; 文約 .wen yoh, *a written security*; 難說 .nan shwoh,  
*hard to say*; 房居 .fang uh, *a house*; 連忘 .lien .mang, *im-  
 mediately*; 糊塗 .hu .t'u, *foolish*; 奴才 .nu .t'sai, *a slave*; 彈  
 琴 .t'an .k'in, *play the harp*; 回來 .hwei .lai, *to return*; 茶壺  
 .c'ha .hu, *tea-pot*; 欄杆旁 .lan ,kan .p'ang, *beside the balustrade*;  
 牆角邊 .t'siang kioh (.tsiau) ,pien, *at the corner of the wall*;  
 由他們 .yeu ,t'a .men, *let them do it*; 無奈何 .wu 'nai .ho,  
*no other plan of action*; 情愿來 .t'sing yuen' .lai, *I desired to  
 come*; 跑過來 .p'au kwo' .lai, *to run here*; 搖搖手 .yau .yau  
 'sheu, *to wave the hand*; 和尚們 .ho shang' .men, *Buddhist  
 priests*; 伶俐乖巧 .ling li' ,kwai 'k'iau, *clever and cunning*;  
 回過頭去 .hwei kwo' .t'eu k'ü' (t'sü'), *to turn the head away*;  
 尋死覓活 .siün 's'i mih hwoh, *some seeking death and others  
 life*; 原來如此 .yuen .lai ju 't'si, *it is still the same*; 同在一  
 處 .t'ung tsai' yih c'hu', *to be together at a place*; 無情無

義 .wu .t'sing .wu i', *without a feeling of kindness*; 從今日  
 起 .t'sung, kin (tsin) j'ih 'k'i, *beginning from this day*; 敘些寒得  
 温 .sü .sie .han ,wen, *to talk a little on the weather*; 如魚得  
 水 .ju .ü teh 'shui, *like fish on gaining the water*.

#### On Accent.

If the native pronunciation be carefully observed, an accent will be noticed in groups of two, three and four words, such as those in the preceding exercises. It falls in a group of two usually on the last syllable, for example in the Peking dialect. In a few dialects, as at Sung-kiang near Shanghai, the accent falls on the first of two combined words. The elocution in such dialects has an appearance of eagerness imparted to it as compared to that of other dialects.

Particles usually refuse the accent; e. g. 人是好的 .jen shi' 'hau tih, *the man is good*; the word 'hau is pronounced more emphatically than in 人是好漢 .jen shi' 'hau han', *the man is a hero*, because 的 being a particle the accent is thrown back on the preceding word.

In groups of three, four, and five words, there is a subordinate as well as a principal accent. It is placed on the first of three words, as in 臘燭香 lah chuh ,hiang (s), *candles and incense*; 銀子錢 .yin 'tsi .t'sien, *silver and copper money*; 孝父母 hiau' fu' 'mu, *to honour one's father and mother*.

It occurs on the second of four and five words, as in 禮義廉恥 'li i' .lien 'c'hi, *politeness, uprightness, honesty and modesty*; 古經古典 'ku ,king 'ku 'tien, *ancient classical books*; 古董玩器 'ku 'tung wan' k'i' (c'h), *curiosities and toys*; 金銀財寶 ,kin .yin .t'sai 'pau, *gold, silver, and valuables*; 金木水火土 ,kin muh 'shui 'ho 't'u, *metal, wood, water, fire and earth*; 貌言視聽思 mau' .yen shi' ,t'ing ,si, *features, speech, sight, hearing and thinking*.

The principal accent falls regularly on the last word in all such examples except when it is a particle.

In sentences of seven words, such as are met with in proverbs and ballads, there is a cæsura commonly after the fourth word;

dividing the sentence into two groups of four and three words each. These take the accent as if they formed independent groups; e. g. in 五穀豐登年歲好 'wu kuh ,fung ,teng .nien sui' 'hau, *the five kinds of grain are abundant, it is a good year*; 萬民共享太平日 wan' .min kung' 'hiang t'ai' .p'ing jih, *the people are together enjoying peaceful times*.

The word accent is here used in the sense in which it is applied to English words, as when the verb *convict* is said to differ from the substantive *cónvict*, in the accent being placed on the last syllable.

*On the present distribution of Words among the Tone-classes.*

The circumstance that the tone-classes, with the intonations applied to them, are subject to secular changes, explains many facts which otherwise it would be difficult to find a reason for. For example, the student is not to be surprised when he notices that the intonations used by any native do not correspond with the names he assigns them. Probably no dialect retains the intonations just as they were when they were first examined and their nomenclature decided on. Further as already shewn, the territorial extent of the same intonations is very limited. If a word said to be "in the even tone" does not appear even to the ear in one dialect, it may be so in another.

Another difficulty occurring to the student is that some words do not belong to the same tone-class in different dialects. According to the general analogy of the language they should do so; thus 歌 ,ko, *a song*; 交 ,kiau, *to join with*, are in the first tone-class or shang p'ing in all dialects. But why do words such as 婦 fu', *a married woman*; 重 chung', *heavy*; 柱 chu', *a pillar*, appear in the Canton dictionary Fen-yün in the lower shang sheng, while in mandarin they are in the k'ü sheng? The reason is that these with many other words, including all whose initials are mute or sibilant in the lower tone-series, have been slowly making a transition from the shang sheng or class VI, to the k'ü sheng or class VII. This transition is in the Canton, Shanghai, and some other dialects, not quite completed.

The circumstance that the class shang p'ing does not admit l, m,

n, j, r, except in a few words of colloquial origin, and that hia p'ing does not admit k, t, p, ts, ch, (except in words from the short tone,) is accounted for on the supposition, that these two classes were originally one. When this class separated into two, one appropriated certain initials, and the other the remainder. The aspirate and vowel initials still remain common to these two tone-classes.

In classes III and IV of mandarin many words have one sound, which differ in their tone in the southern provinces. Thus 救 kieu', *to save*, 舊 kieu', *old*, with 扇 shan', *a fan*, 善 shan', *virtuous*, and 帶 tai', *to carry*, 代 tai', *a generation*, are placed in classes III, VII, in the south eastern provinces, while they all belong to class III in the north and west. So also 失 shih', *to lose*, 石 shih', *a stone*, have one sound in Nanking and western mandarin, but are placed in classes IV and VIII respectively in the south west. The second tone-class furnishes no examples, because the mute and sibilant initials which should be found under class VI, have been long since transferred to class VII. In this point the modern pronunciation is in opposition to the national dictionaries, where 夏 'hia, *summer*; 後 'heu, *after*; 坐 'tso, *to sit*, and nearly two hundred other words are marked as belonging to the second tone, though in mandarin they are pronounced with the third tone, and in many of the south-eastern dialects with the seventh.

These changes in tone must not be confounded with that power which many words have of assuming two tones, according as they take the form of a substantive or verb. Thus 傳 c'hwen, *to hand down*, changes from class I to III, when it becomes a noun chwen', *a history*. Here the change in tone is to distinguish between two different but contemporaneous senses of the same word, and examples of this kind are not uncommon. The distinction in the case of some words having two senses, formerly marked by the intonation, has been obliterated by modern changes in pronunciation.

The following are examples of words having two tones now in use. 重新 t'sung sin, *afresh*; 頂重 'ting chung', *heaviest of all*. 好的 'hau tih, *good*; 好意的 hau' i' tih, *willing, desirous*. 少的 shau' tih, *a youth*; 少年的 'shau n'ien tih, *young*. 解送 'kiai sung', *to escort a prisoner*; 解說 'kiai shwoh, *to explain*.

行船 .hing .c'hwén, *set the boat sailing*; 修行 ,sieu hing', *to reform one's life.* [superior.]

長短 .c'hang 'twan, *long and short*; 長上 'chang shang', *a*  
長惡人 ngoh jen, *a bad man*; 可惡 'k'o wu', *hateful.*

便宜 .p'ien .i, *cheap*; 隨便 .sui pien', *as you please*; *at your convenience.* [the mark.]

中間 ,chung ,kien, *the middle*; 中了 chung' 'liáu, *he has hit*  
當兵 ,tang ,ping, *to be a soldier*; 典當 'tien tang', *a pawnshop.*

健強 .k'ien (t's) .k'iang (t's), *strong in body*; 強霸 'k'iang pa', *to claim unjustly.*

相好 ,siang 'hau, *friendly*; 相幫 siang' ,pang, *to assist.*

容易 .yung i', *easy*; 更易 ,keng yih (i'), *to change.*

爲人好不好 .wei jen 'hau puh 'hau, *is he a good man or not?* 因爲 ,yin wei', *because.*

種子 ,chung 'tsi, *seed*; 種上了 chung' shang' 'liáu, *it is planted.*

使喚 'shī hwan', *to employ a person*; 公使 ,kung shī', *an ambassador.*

占卦 ,chan kwa', *to divine by linear symbols*; 強占 'k'iang chan', *to seize upon unjustly.*

艱難 ,kien nan', *misfortunes*; 難得 .nan teh, *hard to procure.*

養育 'yang yuh, *to nourish*; 供養 kung' yang', *to attend upon.*

從容 ,t'sung .yung, *at ease*; 隨從 ,sui .t'sung, *to obey*; *follow.*

過往 ,kwo 'wang, *to pass by*; 過失 kwo' shih, *faults.*

度量 tu' liang, *generous*; 量一量 liang' yih liang', *measure it.*

泥土 .ni 't'u, *earth*; 國土 kwoh tu', *a kingdom.*

分開 ,fen ,k'ai, *to divide*; 名分 .ming fen', *share*; *duty.*

旋轉 .suien 'chwen', *to turn round*; 轉過來 chwen' kwo' .lai, *to turn back.* [chuen', *a biography.*]

相傳 ,siang .c'huen, *mutually hand down*; 一片傳 yih p'ien'

和睦 .ho muh, *harmonious*; 和調 ho' tiau', *to accord with.*

聽見 ,t'ing kien', *to hear*; 聽從 t'ing' .t'sung, *to obey.*

磨石 mo' shih, *a grindstone*; 研磨 .yen .mo, *to grind.*

釘子 ,ting 'tsi, *a nail*; 釘上 ting' shang', *to nail.*

應當 .ying .tang, *ought*; 應對 ying' tui', *to answer.*

看東西 k'an tung si, to watch over things; 看病 k'an ping',  
to attend sick persons.

老師 'lau shī, teacher; 元帥 yuen shwai', general in chief.

載米 tsai 'mi, to carry rice; 一年半載 yih (i) nien pan'  
'tsai, a year and a half.

In some words this distinction of tones has disappeared. The shang sheng intonation in the lower series (class VI) has been lost. For example, k'ü sheng was formerly used in pronouncing 上 shang, 下 hia and 在 tsai, in the first three of the following paired words, and shang sheng in the last three: 上京 shang' king, to go to the capital; 下船 hia' c'hwen, to leave a boat; 所在 'so tsai', a place; 上面 'shang mien', the upper side; 下面 'hia mien', below; 不在 puh 'tsai, he is not here. At present in all such words, 去聲 k'ü (c'h) sheng is used in all cases.

The dialects of Amoy and C'hau-cheu, in the provinces of Fuh-kien and Canton, contain some anomalies on which light is thrown by the hypothesis of progressive changes in tones. At Amoy, the words 老 'lau, old; 有 'yeu, have; 五 'wu, five; 兩 'liang, two; 瓦 'wa, tiles; 雨 'ü, rain; 耳 'ri, the ear; 網 'wang, a net, are all read as book words in the second tone-class, but in colloquial use they are in the seventh. These words all belong to the sixth tone-class in dialects where that subdivision exists. Supposing that it formerly existed at Amoy, and was gradually merged in the second, these and a few other words, preferring the low pronunciation they had originally, passed for a time into the seventh tone-class, where they could conveniently retain it.

In the Tie-chiu dialect the third tone-class of mandarin will be found divided into three. Of these, the 上去 shang k'ü corresponds to the tone-class of the same name in other dialects. The transition words already spoken of, will be found under 下去 hia k'ü, together with many words belonging to tone VII, with a very few from tone III, form a new class, viz. tone IX, called 去聲 k'ü sheng. The mode in which these tones are distributed may be seen in Rev. J. Goddard's Tie-chiu Vocabulary.

The following list of words formerly in the second, but now in the third tone-class has been formed partly from the dictionary 洪

武正韻 of the fourteenth century, quoted in 五車韻端. The rest come from a dictionary several centuries older, that called 廣韻 'Kwang yün'. The words have been checked one by one for their modern sound by the modern mandarin dictionary 五方元音, and by the pronunciation of a native of Peking.

Among them will be found none with vowel initials, or commencing with the consonants ng, n, m, l, r, j, the transition being limited to the mute and sibilant initials. Thus 往 'wang, to go, in class VI, coalesces with 枉 'wang, crooked, in class II. So also 右友酉誘 'yeu, 馬 'ma, 理禮里 'li, 惹 'je, etc. are all in class II. The former difference in sound between 往 'wang and 枉 'wang is considered by native writers to be that of the initial letters, and not a variation in tone. There can be little doubt that it was a variation in pitch, while the intonation was the same. It is carried through all the four tones. Thus 王右亦 'wang, 'yeu', 'yih., are said to differ in initial from 汪幼益 ,wang, 'yeu', 'yih. That this difference occurs in the earlier dictionaries in which four tones only are recognized, shews that the division of words into an upper and lower series existed when they were compiled, and that it was a variation in the height of the voice, but not in inflection. We cannot, as the Chinese do, call a high w and a low w different letters. They differ only in height. The modern pronunciation in Kiang-nan agrees with this account of the sound formerly given to words beginning with a vowel, and therefore confirms it.

*Table of words that have changed from shang sheng to k'ü sheng.*

炯動 tung, 重 chung, 奉 fung, 市恃是氏士柿禔視  
 shī, 被 pei, 伎妓踮 ki, 似已竣兇祀耜俟 sī, 弟悌  
 ti, 巨鉅駮拒炬苜距詎鑿 kü, 暨 shu, 柱貯佇  
 矜杼宁紵 chu, 序敘緒淑芋 sü, 簿部 pu, 杜土 tu,  
 戶怙岵鄔 hu, 附父婦負 fu, 罷 pa, 亥 hai, 在 tsai, 待  
 怠殆迨逮 tai, 倍 pei, 罪 tsui, 隊鏃銳慙 tui, 跪 kwei,  
 贖 pin, 盡贖 tsin, 朕 chen, 菌 kiün, 憤坵忿 fen, 近  
 kin, 旱悍 han, 伴 pan, 斷 twan, 限 hien, 棧 chan, 辦 pan,  
 辯辨 pien, 填簞 tien, 漸踐譏 tsien, 善膳墀鰓單

shan, 篆 環 chwen, 件 鍵 捷 健 kien, 窈 詵 佻 棹 tiau, 趙  
 兆 肇 chau, 皓 浩 hau, 抱 pau, 造 tsau, 道 稻 tau, 舵 墮  
 惰 to, 禍 ho, 坐 tso, 下 夏 廈 hia, 社 she, 象 像 椽 siang,  
 丈 仗 杖 chang, 上 shang, 蕩 揚 盪 蕩 tang, 沆 hang, 晃  
 滉 棍 hwang, 黨 tang, 並 併 ping, 幸 行 倖 杏 苜 hing, 靜  
 靖 婧 竅 tsing, 受 壽 綬 sheu, 白 舅 咎 舊 kieu, 厚 后  
 後 heu, 甚 shen, 噤 藥 kin, 啖 淡 贍 tan, 范 範 犯 fan.

In the distribution among other tone-classes of words in the juh-sheng 入聲, many changes occur in the vowels. It has therefore been thought better to give details on this subject after the initials and finals have been discussed.

#### CHAPTER IV.

##### On the Initials.

##### *Values of the Vowel symbols.*

I, see, sing; e, there (final), sun; èh, there; a, father; o, go;  
 u, rue; ü, tu; i, tassel.

The sounds of this language being all monosyllabic, it is convenient to treat them as the natives themselves do, that is to divide them into initials and finals for separate consideration. The initials are 30 in number, viz. k, k', ng, t, t', n, p, p', m, f, h, s, sh, j, ts, ts', ch, c'h, l, r, w, y, i, e, a, o, u, ü.

Of these *e* and *a*, in many mandarin dialects, take ng before them uniformly, and should not then count as initials.

Words written i, u and ü, e. g. 以 武 雨 are regarded by Chinese writers as divisible into parts like other sounds. Perhaps it is in consequence of this that foreigners have usually prefixed w and y to the two latter. To the Chinese ear u and wu are one sound, so that w though not necessary may be prefixed without misleading. In the Peking pronunciation, I hear the w distinctly in the words, 屋 wuh, 翁 wung, 窩 wo, 烏 wu, and therefore would omit the u entirely, as an initial in that dialect.

In Peking pronunciation, and also in the western provinces, ts and k, and s and h, are in certain instances undistinguishable, but this does not affect the number of initials, because it takes place only before the vowels i and ü. Thus a native of the metropolis cannot distinguish between the following words: —



晶京, tsing, ,king.....聚句 tsü', kü'.....妻欺, t'si, ,k'i,  
西希, si, ,hi.....虛須, hü, ,sü.....興星, hing, ,sing.

Dr. Morrison long since pointed out this peculiarity of the northern dialects, but without mentioning the coalescing of the consonants. The first of these northern consonants may be written ts, k or ch, the latter h or s. It is difficult to say which orthography best represents them.

Many speakers of mandarin place ng before the initials e, a, o, in all cases, reducing the number of initial letters to 27. Sometimes a guttural g takes the place of ng, which led Dr. Morrison to write this letter 'g. Thus there are three modes of pronouncing words such as follow:—

歐偶	eu, ngeu, geu.....	額	呢	eh, ngeh, geh.			
恩	en, ngen, gen.....	哀	愛	碍	ai, ngai, gai.		
凹	懊	傲	au, ngau, gau.....	安	諳	暗	an, ngan, gan.
阿	我	臥	wo or o, ngo, go.....	惡	愕	oh, ngoh, goh.	

In Peking and its neighbourhood, all three of these pronunciations exist, and in Nanking the first and second. At Si-ngan-fu ng, and at K'ai-fung-fu 'g are chiefly in use. At C'heng-tu-fu ng is employed, as also at Tsi-nan-fu. In the syllabic spelling of the imperial dictionaries, ng is the initial to words belonging to the lower-tone series, but it does not occur in the upper. Such is also the rule at Canton, Fuhcheu, Ningpo, and Sucheu. At Amoy g is used with the same law as to tone. Ng thus appears to be the best orthography.

When k precedes the vowels e, a, u, it receives in C'heng-tu pronunciation a sound like kr. In this peculiarity, there is a resemblance to the initials formed with r in the languages of the Birman peninsula, which probably have a common origin with the Chinese, and where kr, tr, br, etc. are common at the beginning of words.

N as an initial is in many dialects replaced by l. This happens at Nanking, at T'ien-tsin near Peking, and extensively in the western provinces. At C'heng-tu n is retained before i and ü, but becomes l before other vowels. In the mandarin dictionaries this substitution of l for n, and vice versâ, is never recognized.

S, ts and sh, ch, are sometimes used for each other. For example 生 sheng, 事 shī, 山 shan, 時 shī, are often heard seng, sī,

san, sī. Instances of the interchange of *ts* and *ch*, are the most numerous. Morrison has in consequence frequently given both sounds. In many words, the initial *sh* is in the province of Kansuh replaced by *f*. In reference to the initials *ts*, *ch*, *s*, *sh*, the Nanking and more particularly the Peking dialects are the best guides, agreeing as they do with the imperial dictionaries.

*J* is heard as *y* in parts of Shan-tung. In some dialects of the mandarin provinces it is sounded like *r*. Thus *jih*, *sun*, becomes the same in sound with *rī*, *son*.

The Chinese *r* is pronounced not with the tip of the tongue, but with the central part of that organ. It has no vibrating ring, so that the letter *r* has been avoided by continental writers, who have preferred *ll* as its symbol. It is not unlike the English *r*.

*J*, *f*, *ch* and *sh*, do not take *i* after them. Hence words usually written by foreigners *ching*, *shing*, *chin*, etc. should be spelt differently. The same vowel is found in the words 人 *jen*, 神 *shen*, 根 *ken*, 門 *men*, 臣 *chen*. Through the operation of this law, words such as 日 *jih*, 直 *chih*, 石 *shih*, originally in the short tone, when they become lengthened, invariably take the forms *jī*, *chī*, *shī*. This is their pronunciation even in Nanking where the short tone still exists. Hence also *k* and *ts* before *i*, though pronounced in some dialects nearly like *ch*, do not become confounded with words originally possessing that initial. Thus 經 *king* and 晶 *tsing*, when pronounced in a manner hardly distinguishable from *ching*, are not mistaken for 貞 (commonly written *ching*, but really pronounced) *cheng*.

A few words taking the initial *y*, as *ying* "hard," are in some dialects heard *ngeng*, e. g. in the city of C'heng-tu. In the mandarin dictionaries this word is *ying*. *Ng* is its old initial.

Of words having a vowel initial, some of those elsewhere pronounced *yen*, take a prefix *n* as at C'heng-tu. Words in *y* are pronounced with *j* in the province of Kwei-cheu. In the former case it is but a few words, as 疑 *i*, 硯 *yen*, etc. that assume the prefix. In the latter all words in *i* and *y* are heard with the initial *j*. In this respect, the Kwei-cheu pronunciation resembles the Hak-ka dialect, spoken in many parts of the provinces Kwang-tung and Kwang-si. At T'ien-tsin the initial *y* is also pronounced *j* in many words.

Morrison prefixes *n* to 業 *yeh*, and some other words in *y* without sufficient authority. He writes *s* in the sound of the characters 生, 事, 數, 森, 蓼, 省, 搜, etc. which are all pronounced with *sh* in Peking. Where he gives the initials *ts* and *ch* as both in use, *ch* is, according to Peking orthoëpy, to be preferred.

*Native Systems of Initials.*

There are several systems of initials for the mandarin language formed by Chinese authors. In the work called *Li-shi-yin-kien*, by a native of Peking, many of these are given. The author's own consists of 33 characters, viz.—

箇 ko',	對 tui',	博 po',	松 sung,	醉 tsui',	巒 .lwan,
空 ,k'ung,	陶 ,t'au,	盤 .p'an,	仙 sien,	翠 t'sui',	漣 .lien,
鷗 ,ngeu,	嫩 nun',	滿 'man,	水 'shui,	酒 'tsieu,	堯 .yau,
鷺 ,king,	蝶 tièh,	便 pien',	然 jan,	清 ,t'sing,	粉 'fen,
溪 ,k'i,	天 ,t'ien,	飄 ,p'iau,	中 ,chung,	紅 .hung,	
	鳥 'niau,	眠 .mien,	春 ,c'hun,	紅 .huen.	

Of these all which take *i* after the initial, 13 in number, are superfluous. *Sh*, *j*, *ch*, *f*, cannot take *i*. *Si* and *hi*, with *ki* and *tsi*, should be identified, according to the practice of the author in other parts of his work. In the tables constructed with the aid of this series of 33 initials, he however regards them as distinct, no doubt wishing to avoid the confusion that would arise from spelling many words in *k* and *h*, with *ts* and *s*. The same motive has led me in this work to retain the old consonants *k*, *h*, in such words as 氣 *k'i*, 虛 *hü*, in conformity with the common usage of French and English sinologues, instead of adopting *c'h* or *t's*, and *s*.

All the vowel initials are placed together under the characters *yau* and *ngeu*. The former includes under it *i*, *ü*, *y*, the latter *e*, *a*, *u*, *w*, with *ng*.

This work *Li-shi-yin-kien*, *Mirror of sounds* by *Li-ju-chen*, of the district *Ta-hing* in the city of Peking, was published in 1810, in four volumes. The order of the initials in his work is that of lines of poetry. For convenience of examination they are here arranged in a natural order.

Another system extensively known is that of the dictionary *Wu-fang-yuen-yin*, by a native of *Yau-shan*, or what is now called

T'ang-shan, in Peh-chī-li, the metropolitan province. It consists of the following characters, 20 in number, read from right to left.

金, kin,	剪 'tsien,	竹 chuh,	斗 'teu,	柳 pang,
橋 .k'iau,	鵲 t'sioh (,t'siau),	虫 .c'hung,	土 't'u,	匏 p'au',
火 'ho,	系 hi' (s),	石 shyh,	鳥 'niau,	木 muh,
蛙 ,wa,	雲 .yün,	日 jih,	雷 .lui,	風 ,fung.

As in the foregoing table, the vowels are included under two initials. W embraces e, a, o, u, with ng and w. Y includes i, ü, and y. Art may be observed in the arrangement of this table. Ng, n, m come under k, t, p, as from their natural affinity, they should do. F and h, are nearly allied to p and k. L is allied to the t series, for it frequently interchanges with n, and in some languages with d. Thus the law of a well-arranged alphabet, which consists in placing allied letters side by side, is closely adhered to.

This work was published in 1710 after the author's death. His native place is a little more than 200 miles S. W. of Peking. He does not mention the lengthening of the short tone, except in the case of a few words. In Chinese works on sound, not being compilations, it is always important to know where and when the authors lived, for not having alphabetic symbols to write with, their testimony is of value chiefly for their own dialect. The above 20 characters form the alphabet according to the order of which the dictionary is arranged. It is in two volumes, and is very extensively used, but contains only the most common meanings of words.

A new and extended edition of this work with many alterations, in four volumes, was prepared in 1810. The order of the initials and finals is somewhat different. The place of each word in the old tables of rhymes is pointed out, and more meanings are given to the characters; but it is less convenient for reference than the smaller one. It is called 增補剔弊五方元音. The editor often shows bad judgment in following old authorities, where they differ from modern usage. He also counts eight tones instead of five, through his desire to reconcile the old system with the new.

Another native writer in a dictionary called 中州全韻 C'hung-cheu-t'siuen-yün, describes the initials by their mode of

utterance, instead of selecting characters as symbols for them. He arranges them in 15 classes as linguals, dentals, gutturals, etc. and places all words in his dictionary in the order of these classes. He gives the Honan pronunciation from the testimony of several previous writers on the mandarin language, being himself a native of the district Chau-wen, in the city C'hang-shuh, near Su-cheu. In this work, the native method of spelling called Fan-t'sieh is used to write the sounds, as employed in the older dictionaries. Two pronunciations are given. One contains the soft initials for words in the tone-classes V to VIII, and represents the pronunciation in Su-cheu and cities near it. The other places the aspirates k', t', p', c'h, t's, instead of g, d, b, dj, dz, in tone V; and the hard initials, k, t, p, ch, ts, in tones VII, VIII, in place of the same soft consonants, i. e. it gives the mandarin or northern pronunciation called by him 原音 yuen yin. The order of the finals is essentially that of the common tonic dictionaries, formed by scholars of the Ta'ng and Sung dynasties.

The spelling and arrangement of this work are taken principally from an earlier production, 中原音韻 Chung-yuen-yin-yün by Cheu-teh-t'sing, a writer of the Yuen or Mongolian dynasty, A. D. 1264 to 1368. This author wrote down, by help of the Fan-t'sieh, the mandarin pronunciation, while it was in process of formation. His initials are the hard mutes and sibilants, k, t, p, f, ch, s, ts, the aspirates, k', t', p', c'h, t's, the soft initials, g, d, b, v, dj, dz, and the nasals, liquids and semivowels, ng, n, m, w, y, l, r. Of these the soft initials are found to their full extent only in the fifth tone-class. In the sixth they do not occur at all, and in the seventh and eighth only in a minority of cases. That the soft consonants are embraced as here stated, in the initials of Cheu-teh-t'sing, may be shewn in the following manner. The character 自 is not placed with 恣 t-ĩ' among the hard initials, nor with 次 t'sĩ' among the aspirates. Its initial must then be soft. To express that initial 慈 is used. Thus we learn that 日 and 慈 should be written dzi', dzi'. This orthography is confirmed by the inscriptions of century XIII, written with Baschpa's Mongolian alphabet. In that alphabet there is a symbol for dz, as also for g, d, b, z, and the characters which they are employed to write, such as, with d,

道大地同提瀆, b, 貧病備, g, 其及懼, z, 詞訟  
隨習, dz, 聚造材集, are so pronounced at the present day  
in Kiang-nan.

It is remarkable that the power of the Mongolian characters as known from the Tibetan alphabet, is in these monuments, for all the mutes and sibilants, the reverse of the Chinese sound. Thus k and p represent the Chinese g and b, and g and d are used to write the Chinese sounds k and t. Is this accounted for by the fact that letters in course of change are pronounced with an indistinctness which deceives a foreign ear?

To sh, there is on these monuments no correlate consonant. Thus 上, 恃, 臣, 常, 成, which might have been expected to be written with zh or dj, are all spelt with sh. The last three are now pronounced ch.

On the monuments, and in the book here under discussion the initial of words, such as 入 juh, 兒 rī is the same, j and r not being considered separate consonants.

Cheu-teh-t'sing's pronunciation is apparently more recent than that of the monuments, for very many words written there with the soft consonants are found in the book with the corresponding hard letters. Thus 坐 dzo' is pronounced as 左 tso', 奪 doh as 多, to, 象 ziang' as 相 siang', 地 di' as 帝 ti', 跪 gwei' as 貴 kwei', 罪 dzui' as 最 tsui', 薄 boh as 波, po. But on the other hand while 王 wang and 亡 vang, 吳 wu and 無 vu, etc. differ in orthography according to the spelling of the monuments, they would in the work in question be all spelt with w, which is the more recent pronunciation. By both these authorities ng in words such as 哀 ngai, 恩 ngen, is omitted.\*

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## CHAPTER V.

### *On the Finals.*

In mandarin pronunciation the only consonants that end a word are the letters n and ng. The vowel terminations are numerous,

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\* See Mr. Wylie's article on the Shanghai monument, in the Asiatic Transactions, Hongkong, 1854—56.

and the introduction of the vowels i, u, and more sparingly e, a, between the initial and final gives variety to the sounds. The finals formed by single vowels are the following :—

i	離 .li	記 ki'	ei	爲 .wei	u	布 pu'	古 'ku
ĩ	支 ,chĩ	世 shĩ'	en	身 ,shen	ü	句 kü'	紆 ,hũ
ih	筆 pih	疋 p'ih	eng	聲 ,sheng	uh	伏 fuh	牧 muh
ĩh	石 shĩh	職 chĩh	a	麻 .ma	ũh	局 küh	律 lüh
in	民 .min	牝 p'in	ah	蠟 lah	un	論 .lun	順 shun'
ing	明 .ming	病 ping'	an	站 chan'	ün	雲 .yün	
e	赦 she'	這 che'	ang	芒 .mang	ung	工 ,kung	中 ,chung
eh	百 peh	墨 meh	o	磨 .mo			
èh	浙 chèh	舌 shèh	oh	薄 poh			
				火 'ho			
				合 hoh			

The finals admitting diphthongs and triphthongs are the following :—

ie	邪 .sie	借 tsie'	eu	守 'sheu	口 'k'eu
ièh	業 yèh	借烈 lièh	ai	守埋 .mai	敗 'pai'
ieu	劉 .lieu	羞 ,sieu	au	貌 mau'	刀 ,tau
ia	家 ,kia	暇 hia'	ui	堆 ,tui	雷 ,lui
iah	夾 kiah	匣 hiah	uei	圭 ,kwei	暉 ,hwei
iai	戒 kiai'	鞋 .hiai	uen	滾 'kwen	葦 ,hwen
ien	兼 ,kien	顛 ,tien	ueng(?)	肱 ,kweng	橫 ,hweng
iang	彊 ,kiang	鄉 ,hiang	ua	寡 'kwa	化 hwa'
iau	囂 ,hiau	苗 .miau	uah	畫 hwah	刮 kwah
ioh	掠 lioh	覺 kioh	uai	揚 'kwai	懷 .hwai
iuh(ü)	局 kiuh	律 liuh	uan	亂 lwan'	冠 ,kwan
iüeh	決 kiueh	穴 hiueh	uang	廣 'kwang	凰 .hwang
iuen	卷 'kiuen	勸 k'iuen'	uo	果 'kwo	夥 'hwo(ho)
iün	軍 ,kiün	巡 .siun	uoh	惑 hwoh	說 shwoh
iung	兇 ,hiung	蚩 ,k'iuung			

The finals, according to this arrangement 54 in number, are compressed into 12 by the author of Wu-fang-yuen-yin. The characters he has chosen to represent them are given in the following table :—

<i>Class.</i>	<i>Finals included.</i>
1. 天, t'ien,.....	ien, an, wan, iuen.
2. 人, jen,.....	en, in, un, iün, wen.
3. 龍, lung,.....	ung, eng, ing, iung.
4. 羊, yang,.....	ang, iang, wang.
5. 牛, nieu,.....	ieu, eu.
6. 葵, ngau,.....	au, iau.
7. 虎, 'hu,.....	u, uh.
8. 駝, t'o,.....	o, wo, oh, ioh, woh.
9. 蛇, she,.....	e, ie, iue, eh, èh, ieh, iueh.
10. 馬, 'ma,.....	a, ia, wa, ah, iah, wah.
11. 豺, c'hai,.....	ai, iai, wai.
12. 地, ti',.....	i, i. ei, ui, ü, wei, ih. üh, ih.

The finals used in the work Chung-cheu-t'siuen-yün, and a small dictionary published in A. D. 1690, called 音韻須知, Yin yün' sū, chī, are borrowed from the earlier work of Cheu-teh-t'sing, the first of the mandarin dictionaries.\* In that older work the finals are taken from the tonic dictionaries of former dynasties, adapted to the modern dialect of northern China. They are the following:—

1. 東鐘, tung, chung, including ung, iung as in 紅, hung, 熊, hiung, 龍, lung, 籠, 'liung,

2. 江陽, kiang, yang, including ang, iang, wang.

3. 支思, chī, sī, including 之, chī, 詩, shī, 私, sī, 慈, t'sī, 兒, rī, and a few from the short tone, as 則, t'sī (tseh).

4. 齊微, tsi, wei, including i, ei, wei, ui, as in the words 西, si, 知, chi, 非, fei, 追, chui, 虧, k'wei, and a large number from the short-tone finals, eh, ih, oh, as 實, shi, 夕, si, 國, 'kwei, 黑, 'hei. In the Mongolian inscriptions already mentioned the characters 或, 國, 得 are spelt hwe, kwe, tei, if the vowels, which are difficult to decipher, may be so read.

\* Another small dictionary by a native of K'wen-shan near Su-cheu, called 中州音韻輯要 is compiled on the same plan.



5. 魚模 .ü, .mu, including all words in ü, u, and many from the short-tone finals iuh, uh, as 屈 'kü, 哭 'k'u, 錄 lü'.

6. 皆來 ,kiai, .lai, including ai, iai, wai, and many words from the short-tone finals eh, ah, as 陌 mai', 晝 .hwai, 百 'pai. In Baschpa's Mongolian characters 百 is spelt pai. He spells 大 with i final. By Cheu-teh-t'sing, it is written dai or tai.

7. 眞文 ,chen, .wen, including en, in, un, ün, iün, wen.

8. 寒山 .han, .shan, including an, and part of the finals ien, wan, as 姦 'kien, 還 .hwan, 班 ,pan, 關 ,kwan.

9. 桓歎 .hwön, .hwön (or hwon), including many words whose finals are now pronounced an, wan, as 官 ,kwan, 般 ,pan, 短 'twan, 換 hwan', 判 p'an'.

10. 先天 ,sien, t'ien, including the finals ien, en, iuen, uen, wen, as 連 .lien, 禪 shen', 玄 .hiuen, 原 .yuen, 傳 .c'hwén.

11. 蕭豪 ,siau, .hau, including the finals iau, au, and many short-tone words in ioh, oh, as 確 'k'iau, 作 'tsau, 學 .hiau. The last of these words is so spelt in Mongolian writing, being the same in written form as 校 hiaü'.

12. 歌戈 ,ko, ,kwo, including the finals o, wo, and many words in the short-tone finals uh, oh, woh, as 濁 .cho, 作 'tso, 濶 'k'wo.

13. 家麻 ,kia, .ma, including words in a, ia, wa, and almost all short-tone words in ah.

14. 車遮 ,c'he, ,che, including the finals e, ie, iue, and the corresponding short-tone finals, as 協 .hiè, 絕 .tsiüè.

15. 庚青 ,keng, ,t'sing, including words in eng, ing.

16. 尤候 ,yeu, .heu, including words in eu, ieu, and many words from the short-tone finals uh, as 叔 'sheu, 褥 jeu', for shuh, juh.

17. 侵尋 ,t'sim, .sim, including many words now pronounced with the finals in, en, as 音 ,yin, 深 ,shen.

18. 監咸 ,kiam, ,hiam, including many words now pronounced with the finals an, ien, as 感 'kan, 淹 ,yen, 鑑 kien'.

19. 廉纖 .liem, ,siem, including many words now pronounced with the finals an, ien, as 占 chan, 忝 t'ien.

The final m in the last three classes is known to be the sound

intended by the author, from comparison with the southern dialects, and particularly from monuments already mentioned, in the old Mongolian writing, where the sounds attached to Chinese characters in the 13th century, are expressed alphabetically.

These classes of finals representing the northern pronunciation in the time of the author, are headed by the same characters as those employed in many of the tonic dictionaries, but reduced from thirty to nineteen. Later writers have added to their number by separating ü from u, and ei from i, but they have not been bold enough to make the other changes in this system rendered necessary by the lapse of five centuries, e. g. the abandonment of the final m, and the union of such sounds as 官, 關, kwan and 知, 支, chī, under one heading according to the modern pronunciation.

Even the author of the Wu-fang-yuen-yin, though he has adopted an entirely new system of finals, and an alphabetical arrangement for the initials, has sometimes apparently relied too much on the older work of Cheu-teh-t'sing, as in spelling cheng', sheng 正, 聲, and other words ching, shing, and in separating 知 from 支, though they are both pronounced chī. These peculiarities may however have been required by the dialect familiar to the author, and his work is a most useful and convenient manual dictionary, being on account of the alphabetical order of the characters very easy of reference. There are many errors in it, but it would be difficult to point to a better guide to the mandarin sounds, there being no imperial dictionary in which they are detailed. Some instances in which it does not agree with the present mandarin sounds are the following. The words 船 c'huen, 常 c'hang, and some other words in c'h are spelt with sh. 祥, 囚, 詳, 昏, etc. have s for their initial, instead of t's. 猩 is sheng instead of sing. The words 恭 and 公 are spelt kiung, kung, whereas they are now both called kung. The same remark may be made of other words agreeing with these in sound. Very few of these faults are corrected in the newer edition.

The annexed table contains examples of all the sounds formed by the union of the initials and finals. Words in the short tone are here given in their short form as they appear in the foreign works, and some native dictionaries. The column iuh among the finals is merely a repetition of üh.

Table of syllables, made by joining the initials and finals.

	i	ih	ih	ih	ing	e	eh	eh	ei	en	eng	a	ah	an	ang	o	oh
k	奇	吉	巾	經	革		根	庚	干	岡	歌	各					
k'	欺	乞	欽	輕	刻		懇	坑	龕	康	科	渴					
ng							額	恩	硬	安	昂	餓	惡				
t	低	的	丁	得			登	大	達	丹	當	多	奪				
t'	梯	剔	聽	忒			疼	塌	貪	湯	拖	脫					
n	泥	溺	紉	寧			內	能	那	納	南	囊	娜	諾			
p	比	必	賓	冰	白		悲	奔	崩	巴	八	般	邦	波	薄		
p'	披	匹	貧	娉	拍		配	盆	烹	琶	扒	攀	滂	煩	潑		
m	迷	覓	民	明	乜	陌	梅	門	萌	馬	昧	瞞	忙	摩	莫		
f							非	分	法	番	方	縛					
h	希	吸	欣	興	赫		恨	亨	寒	杭	訶	合					
s	西	思	夕	辛	星	塞	僧	薩	三	桑	娑	索					
sh	詩	十	舍	瑟	舌		申	升	沙	殺	煽	傷	杓				
j		日	惹	熱			仁	仍	然	穰	若						
ts	擠	資	疾	浸	晶	賊	怎	憎	咱	雜	簪	葬	左	作			
ts'	妻	雌	戚	親	青	測	曾	擦	餐	倉	搓	錯					
ch	知	隻	遮	浙	真	貞	詐	閘	占	張	着						
ch'	痴	尺	車	徹	臣	稱	茶	察	纏	昌	綽						
l	犁	力	鄰	翎	勒	雷	楞	拉	刺	蘭	郎	羅	維				
r	而																
w							威	溫	瓦	空	彎	汪	窩	齷			
y	益	因	耶	葉			鴉	鴨	央	樂							

	ung	u	ü	ü	ün	ie	ieh	ieu	ia	iah	iai	ien	iang	iau	ioh	iung	iuh
k	公	孤	居	谷	局	結	鳩	加	甲	皆	堅	江	交	角	絳	菊	
k'	空	枯	區	哭	曲	茄	怯	丘	恰	揩	牽	腔	敲	却	穹	曲	
ng																	
t	東	都	突	敦	爹	跌	丟					顛	雕				
t'	通	土	禿	吞	帖							天	挑				
n	農	奴	女	嫩	捻	紐						年	娘	鳥			
p	遁	不			別	彪						邊	標				
p'	蓬	鋪			撇							偏	飄				
m	蒙	母	木		滅	謬						眠	苗				
f	風	夫	福														
h	轟	呼	吁	斛	音	歇	休	下	瞎	鞋	軒	香	囂	學	兄	畜	
s	松	蘇	須	俗	恤	孫	些	屑	修			先	相	消	削	恤	
sh	書	術	順														
j	戎	如	入	閩													
ts	宗	租	聚	卒	尊	嗟	節	酒				煎	將	焦	爵		
t's	忽	醋	趨	促	竣	村	且	切	秋			千	搶	諷	鵲		
ch	中	朱	竹	諄													
ch'	充	樞	出	春													
l	龍	路	呂	鹿	律	論	列	劉				連	良	獠	畧	律	
r																	
w	翁	烏	物														
y	雍	於	育	玉								煙				欲	



*Number of sounds.* The syllables contained in the foregoing table amount to 532. In the syllabic dictionary of Morrison there are 411. The difference is occasioned principally by his not counting aspirated words, as distinct from those not aspirated. The number would be much greater when the final m, and the soft initials g, d, b, v, etc. were still in existence, as under the Mongolian dynasty. There would then be at least 700 syllables.

*Finals in N NG.* The finals *in* and *ing* are kept distinct in northern mandarin (Peking and Si-ngan), but in the Nanking dialect, and in that of the western provinces they are confounded. At Nanking 親 t'sin and 青 t'sing are both called t'sing. In Si-c'hwen 四川, they are both read t'sin. In agreement with the pronunciation of Nanking, ng is the favourite final throughout the region east and south of that city as far as Fuhcheu, while Hunan and Hupeh like Si-c'hwen prefer n.

The finals *in*, *ing*, do not occur after f, ch, sh, j. In southern China they follow ch, sh and j in many words, but in all such words, the vowel e is used in place of i in the provinces where mandarin is spoken.

The final *ien* has the open sound of a in northern mandarin, e. g. at T'ien-tsin in the neighbourhood of Peking, and in 陝西 'Shan-si. Some natives of Peking prefer e, others a. In the dialects of Nanking and C'heng-tu representing central and western mandarin it is *ien*. Thus 典, 見, are written either *tian*, *kian*, (the a in *fan*), or *tien*, *kien* (the e in *fen*). As in other cases, the vowel *i* in this final refuses to take the soft sibilants *sh*, *ch*, *j*, before it. In C'heng-tu pronunciation the *i* is sometimes omitted, as in 咸 *hien*, pronounced *han*. Some words with the initial s, called *sien* by Morrison, insert u, e. g. 鮮, 暹, *sien* are pronounced *siuen* in Peking and in Si-c'hwen mandarin.

The final *iang* appears to be free from variations. It occurs only after the consonants k, k', s, ts, t's, n and l.

The final *iung* is used only after k, k' and h. In many parts of northern China, this final is heard *iong* (o as in *bone*).

The finals *iuen*, *iün*, occur after s, h, ts, k, and their aspirates. For the vowel e, a is often used, as in the case of the final *ien*.

The finals *en*, *eng*, rhyming with the English words *son*, *sung*,

are found after all the initials, except that *en* does not combine with *t*, *l*, or *s*. The number of words ranged under these finals is greatly increased by the transition of many characters formerly pronounced with *in* and *ing*, e. g. 申, 正, 辰, 成, ,shen, cheng', .c'hen, .c'heng.

Words in *wen*, *weng*, are rare and are met with only with the initials *k*, *k'*, *h*, e. g. 棍, 困, 渾, kwen, k'wen, hwen. In northern mandarin as at Peking, the syllables *kweng* 肱, *hweng* 橫, are heard *kung*, *hung*, though the latter is also heard in colloquial *heng*. Morrison has marked *kweng* and *hweng* as separate syllables, and Prémare has *kweng*, but there is good reason to omit them as is done by the author of *Wu-fang-yuen-yin*.

Words in *an* and *ang* are found after all the initials. The number is increased by the accession of many characters having the initials *sh*, *ch* and *j*; e. g. 善, 占, 然. These are spelt by Morrison (and in *Wu-fang-yuen-yin*) *shen*, *chen*, *jen*, to rhyme with the English words *ten*, *pen*; but at present the *a* in *father* is the sound given them whether in Nanking, Si-c'hwen, or the north. Thus 善 *shan*, 上 *shang*, are at Nanking the same in sound, the final *ng* in that city, when it follows *a*, being pronounced *n*.

The letter *w* in the final *wan*, is usually not clearly pronounced after the initials *j*, *l*, *s*, *t* and *y*. Thus 崑, 亂, are heard *toan*, *loan*, where *o* takes the place of *u*.

Among words in *wan* and *wang* are included by Morrison, Prémare, and other writers, many with the initials *p*, *m*; e. g. 半, 滿, *pan*, *man*. These I prefer to spell without the medial *w*, for though heard in provincial dialects, natives of the mandarin-speaking cities do not make use of that sound. The finals *wan* and *wang* coincide in the Nanking dialect, where 光 and 官 are both pronounced *kwan*. They are kept clearly separate in northern and western mandarin. This fact respecting the Nanking dialect, rests on the testimony of three teachers, natives of that city.

The final *ung* is usually so spelt by English writers, as 公 *kung* (*u* as in *rue*). Prémare uses *o*, rhyming with *go*, and that orthography agrees with the sound as heard from many native speakers of mandarin coming from various districts. But *u* represents better the Peking pronunciation. In some words belonging to this

final, the vowel is variable; e. g. in 風, 孟, 朋, pronounced feng, meng, p'eng, or fung, mung, p'ung, also 橫, hung, heng or hweng, 觥, 肱, kung or kweng. The syllable shung is recognized in Wu-fang-yuen-yin and exists at Suchou, but it is pronounced with c'h at Peking.

The final un, rhyming with *moon*, is often heard ün as 村 t'sun or t'sün, *a village*. The consonants k, ng, p, m, f, h, w, y, never take this final. At Peking un and ün are both used. In the mandarin of Nanking and Si-c'hwen un is preferred. The author of Wu-fang-yuen-yin makes lun and lün separate syllables. Thus 論 lun, *discourse*; 倫 lün, *human relations*.

*Vowel finals.* The final i refuses the initials ng, f, j, sh and ch. Thus 之, 尸, often written chi, shi, should be made to rhyme with 司, 茲, sī, tsī, according to the orthography of this work, and with sze, tsze, according to Morrison.

Words in ī are limited to the initials s, ts, sh, ch and r, with j, in the short tone, e. g. 死 'sī, 自 tsī', 耳 'rī. Some may doubt the propriety of using the same symbol for the vowel part of the sounds, 死 'sī, 耳 'rī, but this is what is done in the native mandarin dictionaries, and it seems to me that they are right.

Words in e take only the initials sh, ch, j, y and m in one instance 也 'me, or as it is perhaps more frequently called 'mie. For the pronunciation of C'heng-tu, the best standard of western mandarin, this final should be written é, as the a in *case*. At Nanking, it is nearer in sound to è, as the a in "care." In Peking pronunciation, when i does not precede, it approaches to o as in *go*; e. g. in 遮, che, *to hide*. After k, t, s and ts, this final requires the insertion of the vowel i, as 寫 'sie. It occurs without the medial i only after sh, j, ch, a limitation which also marks words in the short tone in èh; e. g. 舌 shèh.

Words in ei take only the initials p, m, f and w; e. g. 梅 .mei, *apricot*. Occasionally after p and f, this final becomes i; e. g. 非 ,fei, *not*, is sometimes heard fi. When w intervenes, the consonants k, h, also take ei, as in 閨, 徽, kwei, hwei. Words with the initials n, l, such as 內 nui, 雷 lui, are by many mandarin speakers pronounced nei, lei.



Words in a after k and h, insert the vowel i; e. g. 家, kia, 下 hia', or the vowel u, as in 卦 kwa', 話 hwa', otherwise the letter a refuses to follow those consonants.

The final o, in many parts north of the Yellow River is sounded ù, and is like the first vowel in the diphthong of words such as *how*, *cow*. Sh, ch, f and y, do not take this final. (Yet 所 is sho in Shan-tung). In the mandarin dictionaries another final is made by inserting u before o. Thus 歌, 戈, are pronounced ko, kwo respectively, and 賀, 禍, ho, hwo, but the w after h appears to be now falling into disuse. Morrison omits hwo, but it is recognized by Prémare.

Words in u in some dialects take ü or û for u after sh, j and ch; e. g. 書 shu, pronounced shü in Hu-peh, and shû at Si-ngan-fu. Prémare adopts without good authority, the orthography shü. At Si-ngan-fu, u after some consonants is changed to eu, so that 走 'tseu has the same sound with 祖 'tsu, pronounced 'tseu.

The final ü occurs only after k, n, h, s, ts, and standing alone; e. g. 居, 于, kü, ,ü. There is no need of the inserted i or initial y added to the spelling of such words as these in the current orthographies.

For remarks on the finals ie, ia, see e, a.

Words in iai take only the initials k, h; e. g. 街 kiai, but when i is not inserted, all the consonants except f and j are employed. At C'heng-tu the intermediate i is omitted in some words, as in 鞋 hiai', pronounced hai. The sound yai heard in Shan-tung, is ngai at Peking as in 挨, 矮, etc.

Words in iau take all the initials, except sh, j, ch, ng and f, which in this as in other cases cannot precede the medial vowel i.

The final eu takes all the initials. It rhymes nearly with the English word "prow," but an intermediate vowel, the e in "then," is usually heard.

In the finals ai, au, ui, wai, each letter has its full sound. After k, h, p, m, f, the termination ui does not occur.

*Short-tone finals.* The finals in the short tone all consist of vowels, which are lengthened in northern and western mandarin.

The final ih as commonly written, should be subdivided as in the table into ih and ih. This is rendered necessary by the fact that i does not take the soft sibilants, sh, ch, j before it. Thus 惜 sih,

becomes si in Peking, and is there identical with si, *west*, while in Nanking it remains sih with the vowel short. Words like 實 and 十 agree in tone and in vowel sound with 時, shī *time*, at Peking, and at Nanking in the vowel sound but not in tone. For the latter the spelling shih, and for the former shī, is here adopted.

The final eh, as in 白, 百 peh, spelt by French writers pe, and by Morrison pih, varies in sound in the mandarin dialects. In Peking it is predominantly ei, ai, or o; at Nanking eh (the e as u in *tun*); in Si-c'hwen èh (the e as in *there*); and in Honan ei and ai.

The final èh preserves the same vowel sound in all the dialects. It only occurs after the initials sh, j, ch, y, as is true also of the long final e, its correlate.

Words in ah become a (as a in father), in the northern and western dialects, as 八 pa, *eight*.

Words in oh take o, rhyming with "no," or au as 藥 yoh, pronounced like 要 yau' at Peking, and .yo at C'heng-tu.

Words in uh change their vowel to eu, u and ü in northern mandarin. When there is no consonant preceding, as in 玉, ü is the sound preferred in all the dialects. At C'heng-tu eu is not used. Thus 六 called lieu' in the north, and identical in sound with 溜 lieu', is heard .lu at C'heng-tu, agreeing in sound with 盧 .lu, and 奴 .nu, there pronounced .lu.

The final üh is usually written iuh by foreign authors, and both sounds are given in the preceding table. Almost all the words under this final are however pronounced ü at Nanking, and in the other dialects. Thus 律 lü not liuh, and 曲 k'ü (t'sü) not k'iuh.

In the final ièh many speakers of mandarin omit one of the vowels i or e. They are more firmly fixed in the mandarin of the north, than in that of other parts. Thus 蝶 tièh, *butterfly*, in Peking tie, is in C'heng-tu called ti agreeing in sound with 笛 ti, *a flute*; while at Nanking it is èh.

The final iah occurs only after k and h. It usually takes the form ia; e. g. 狹 .hia.

Words in ioh are lengthened to io or iau; e. g. 削 sioh, *to cut*, is heard siau at Peking, and .sio at C'heng-tu.

Words in iuh take ü in place of that final. The termination iuèh often loses the sound u or that of e, as in 雪 siuèh, pronounced

sio or sie. The finals iuh and iueh occur only after k, h, s, l and y.

The final woh often omits the medial w as in 活 ho, *living*. Many speakers change the o to ei; e. g. in 惑 pronounced hwei, in 陝西 'Shan-si and Honan. The place of o is also often taken by e, as in 或 hwoh, pronounced in Sī-c'hwen hwe. This and the final hwah (pronounced hwa), occur only after the consonants k, h and sh.

In the lengthening of words in the short tone, as detailed in the work 中原音韻 for the mandarin of century XIII, it appears that words in the lower juh-sheng or eighth tone, having mute or sibilant initials pass into p'ing-sheng, and chiefly the lower subdivision of it, viz. the fifth tone-class. Words in the upper juh-sheng with the same initials pass into the shang-sheng or second tone-class. Words whose initials are l, m, n, j, y, take the third or k'ü-sheng. The exceptions to these rules in that work are few, and it would be interesting to ascertain if they exist in the pronunciation of any large part of northern China at the present day.

In the tones of words lengthened from the juh-sheng in the Peking dialect, there is an approximation to the same law. By referring to the table, it will be seen that a clear majority of words in the lower juh-sheng with mute and sibilant initials, viz. k, t, p, s, f, h, ch, take their place in the lower p'ing-sheng, while almost all words commencing with l, m, n, r, j, y, are classed under the third tone or k'ü-sheng. The second tone however, though it embraces only words conforming with this rule, viz. characters having mute and sibilant initials belonging to the upper juh-sheng, contains but a minority of them, the greater number being distributed among the other three tone-classes, the first, third and fifth. Of these the first tone takes the most.

The distribution of the 入聲 for Honan (中原) in the Yuen dynasty, thus appears to be as follows:—

Original tone.	Initial.	Subsequent distribution.
IV. Upper juh-sheng	k, t, p, s, ch, f, h, w.	II.
VIII. Lower „	k, t, p, s, ch, f, h.	I.
„ „	g, d, b, z, dj, v, h.	V.
VIII. „ „	l, m, n, j, w, y.	III.

Cheu-teh-t'sing's dictionary does not say distinctly, how the

transition characters are distributed between the classes one and five. I suppose that words still having the soft initials (g, etc.) belong to class fifth, and such as had lost them to class first.

For Peking the following table nearly represents the distribution or the same characters.

Original tone.	Initial.	Tone at Peking.
IV. Upper juh-sheng	k, t, p, s, ch, f, h, w.	I, II, III, V.
VIII. Lower „	k, t, p, s, ch, f, h, w.	I, V.
VIII. „ „	l, m, n, j, y.	III.

It will be seen afterwards that the separation between the upper and lower juh-sheng, may be considered as having formerly consisted chiefly in the initial letters. According to this view, the mute and sibilant initials of the latter are all to be read, g, d, b, z, j, v, h, agreeing with the present pronunciation in Cheh-kiang and southern Kiang-nan.

The dialect of Tsi-nan-fu, the provincial capital of Shan-tung, appears to approach still less to such a law of distribution for the juh-sheng than that of Peking. Most of the words whose initials are l, m, n, etc. are indeed enunciated like words in the third tone class, but the rule extends no farther. Thus all words written sih, whether in the upper or lower juh-sheng are there identical in sound with 西, si, in the upper p'ing-sheng. All words such as 實, 識, shih, whether in the upper or lower juh-sheng are placed in the lower p'ing-sheng. So again all words written shuh, whether in the upper or lower series, are pronounced with the intonation of the k'ü-sheng.

The following table is extracted from the native work Li-shī-yin-kien. The words are there spelt by the method called Fan-t'sièh. Thus under 藥 yo, *medicine*, the direction given for the pronunciation is 印釣切音要, i. e. "combine the initial of yin' with the final of tiau'." It is the same in sound with yau', *to wish*." So also 麥 meh, *wheat* is followed by the words 悶壞切音賣, i. e. "it is to be pronounced as the two sounds men, hwai united, and is homophonous with mai', *to sell*." The characters 七濕, 十, 織, 沒, are directed to be pronounced as 欺, 詩, 時, 知, 梅, k'i (c'h), shī, shī, chī, mei, respectively, in spelling and in tone.

In transferring the sounds thus given to a place in this work, the process of Fan-t'sièh has been omitted, and the result only given, viz. the correct spelling and tone in the Peking dialect of all the short-tone characters contained in the table.

*Table to find the Peking lengthened sound of short-tone words, with the tone marks as there pronounced,*

Common orthography.	Peking sound.	Examples.
c'hah	c'ha	插, 鍤, 歛, 察
chah	cha	札, 紮, 柵, 闢, 燂, 札
chèh	che	磬, 折, 哲, 蜇, 蟄, 陟, 摺, 浙
chih	chī	隻, 汁, 擲, 隳, 織, 直, 殖, 秩, 帙, 姪 質, 執, 職, 室, 植
c'hih	c'hī	喫, 尺, 赤, 斥, 勅, 飭
choh	chau	着
"	cho	捉, 涿, 啄, 琢, 卓, 倬, 焯, 錫, 濁, 斲 茁, 濯, 擢, 灼, 酌
c'hoh	c'ho	綽, 戳, 綽
chuh	cho	逐, 築
"	chu	朮, 竹, 朮, 竺, 軸, 燭, 祝, 囑
"	cheu	妯, 柚, 粥
chuèh	chò	拙, 拙
c'huèh	c'hò	黠
c'huh	c'ho	蠹, 戳, 觸
"	c'hu	出
fah	fa	發, 伐, 筏, 闕, 乏, 罰, 法, 髮, 法
"	fo	佛, 幅
fuh	fu	福, 蝠, 匍, 伏, 茯, 服, 複, 復, 覆, 腹 幅, 拂, 弗, 鬚, 黻
heh	hei	黑
"	ho	核, 効, 赫, 紇
hiah	sia	瞎, 轄, 狎, 狹, 挾, 匣
hièh	hie	歇, 蠖, 協, 燮, 脅, 叶

Common orthography.	Peking sound.	Examples.
hih	si	吸, 翕, 皙, 臍, 歙
hioh	sio	學, 蓄, 畜
"	siau	學
hiuèh	sie	血 (or siue)
"	sio	穴 (or siue)
hiuh	sü	旭
hoh	ho	喝, 曷, 褐, 偈, 盍, 闔, 盍, 合, 鶴, 壑
	hau	鶴, 郝
hwah	hwa	滑, 猾
hwoh	hu	獲, 穫
hoh	ho	活, 或, 惑, 涸, 豁, 霍, 藿
hwuh	hu	笏, 斛, 獲, 壑, 紘, 齧, 忽
jèh	je	熱
jih	ji	日
joh	jo	若, 弱
juh	jeu	肉
	ju	入, 褥, 辱
keh	ko	隔, 隔, 革, 格, 酪, 搭, 駱, 貉, 膈, 鬲
k'eh	k'o	克, 尅, 客, 刻, 酷
kiah	tsia	夾, 蚨, 蚨, 袂, 甲, 甲
k'iah	t'sia	恰, 恰, 恰
kièh	tsie	揭, 棘, 結, 潔, 棘, 劫, 拮, 詰, 子, 碣
		竭, 桀, 傑, 桔
kih	tsi	激, 汲, 擊, 激, 汲, 擊, 伋, 級, 吉, 佶
		頡, 極, 急, 及, 伋, 戟, 給, 級, 及
k'ih	t'si	訖, 乞, 泣, 迄
kioh	tsiau	腳
"	tsio	角, 覺
k'ioh	t'sio	卻, 確, 碓
kiuèh	tsie	決, 訣, 玦, 厥, 掘, 譎
k'iuèh	t'siue	關, 缺
kiuh	tsü	鞠, 橘, 局, 菊

Common orthography.	Peking sound.	Examples.
k'ih	t'sü	麩, 屈, 曲, 曲
koh	ko	割, 攔, 鵠, 閣, 葛, 各
k'oh	k'o	磕, 殼, 渴, 殼, 谷, 鵠, 骨, 鶻
kuh	ku	鼓, 穀, 穀, 穀
k'uh	k'u	哭, 窟, 窟, 窟
kwah	kwa	括, 括, 括, 括
kwoh	kwo	號, 號, 號, 號
k'woh	k'wo.	濶, 廓, 廓, 廓
lah	la	拉, 蠟, 臘, 辣
leh	lei	勒, 勒, 勒, 肋
„	lo	勒, 肋, 肋
lièh	lie	列, 裂, 烈, 獵, 躡
lih	li	立, 笠, 粒, 歷, 麗, 栗, 慄, 力
lioh	liau	畧, 畧
„	lio	畧, 劣
liuèh	lie	劣, 律
liuh	lü	漉, 綠, 綠
loh	lau	絡, 酪, 酪, 落, 落
„	lo	絡, 酪, 酪, 落, 駱, 洛, 樂
luh	lu	祿, 碌, 碌, 錄, 鹿, 轆, 麓, 戮, 陸
„	lieu	六, 麥, 陌
meh	mai	麥, 陌
„	mo	墨, 默, 脉, 貊, 末, 沫, 莫, 漠, 寞, 陌
mièh	mie	滅, 蜜, 密, 宓, 覓
mih	mi	密, 宓, 覓
moh	mo	模, 沒, 沒
muh	mei	沒, 沒
„	mo	沒, 沒
„	mu	木, 沐, 目, 首, 牧, 驀, 睦, 穆
nah	na	納, 納
ngeh	ngo	額, 額
ngoh	ngo	惡, 惡

Common orthography.	Peking sound.	Examples.
nièh	nie	捻' 涅' 孽' 泉' 闌' 聶' 鐸' 躡'
nih	ni	匿' 臙' 溺'
nioh	no	虐'
noh	no	諾'
pah	pa	八' 捌' 魃' 拔' 跋'
p'ah	p'a	帕'
peh	pai	白' 百' 柏'
„	pei	北'
„	po	百' 柏' 白' 柏'
p'eh	p'ai	拍'
„	p'o	勃' 勃' 魄' 珀' 粕' 迫'
pièh	pie	瞥' 別' 鼈'
p'ieh	p'ie	撇' 撇'
pih	pi	逼' 徧' 必' 必' 筆' 必' 畢' 蹕' 謚' 壁'
p'ih	p'i	壁' 弼' 碧' 劈'
poh	pau	疋' 雹' 匹' 駝' 薄'
„	po	撥' 餽' 剝' 毫' 駁' 箔' 鉢' 脖' 藥' 搏'
p'oh	p'o	博' 薄' 黻'
„	p'u	潑' 撲' 璞' 朴'
„	po	卜' 不' 不'
puh	pu	僕' 僕' 濮' 樸' 朴'
„	p'u	撲' 撲' 撲' 撲'
p'uh	p'u	撲' 撲' 撲' 撲'
sah	sa	薩' 鞞'
seh	sai	塞'
„	shai, so	穢' 齷' 澁' 色' 瑟' se 塞'
shah	sha	殺'
„	sia	霎' 煞'
shèh	she	舌' 折' 涉' 歛' 設' 攝' 稽' 齷' 澁' 色' 瑟'
shih	shī	濕' 頰' 爽' 失' 識' 識' 十' 石' 拾' 食'



Common orthography.	Peking sound.	Examples.
shih	shī	實 蝕 什 室 釋 適 飾 式 軾 拭
shoh	shau	勺 芍
shuh	sheu	熟
„	shu	叔 孰 沐 秫 菽 贖 屬 蜀 夙 肅 餽 束 述 術 倏 淑
„	su	淑
shwah	shwa	刷
shwoh	shwo	說
sièh	sie	泄 褻
„	sio	薛
sih	si	惜 席 蓆 昔 襲 錫 習 惜 膝 悉 夕 襲 膝 析 隙 息 熄
„	sü	膝
sioh	siau	削
siuèh	sio	雪
siuh	sü	恤 戍
„	sio	恤 邨
soh	sho	朔 碩
„	so	縮 索
suh	su	速 粟 宿 俗 粟 速 宿 續 夙 肅 餽 束
„	sieu	宿
„	shwai	率
„	so	率
„	shu	夙 肅 餽 束
tah	ta	搭 達 答 踏
t'ah	t'a	搭 搥 榻
teh	to	得 德
„	tei	得 德
teh, t'eh	t'o	得 忒
tièh	tie	跌 迭 塹 跌 蝶 牒 謀 疊
t'ièh	t'ie	貼 鐵 帖

Common orthography.	Peking sound.	Examples.
tih	ti	滴.滴.笛.敵.嫡.翟.翟.荻.狄.的 迪.滌.覲.的.的
t'ih	t'i	剔.踢.倜
toh	to	奪.鐸
t'oh	t'o	脫.託.橐
tsah	tsa	雜.匝
tseh	chai	摘.宅.翟.擇.窄
„	tsei	賊
„	tso	則.澤.擇.仄.昃
t'seh	t'so	測.策.冊.測
tsièh	tsie	接.瘡.節
t'sièh	t'sie	切.妾.切.竊
tsih	tsi	稜.縑.啣.屐.集.寂.勣.籍.脊.迹 蹟.稷.蹠.捷.疾.疾.螂.卽.稷.嫉
„	tsie	捷
t'sih	t'si	七.柰.漆.戚.緝.楫.輯.戢
tsioh	tsiau	嚼.爵
„	tsio	雀
t'sioh	t'siau	雀
tsiuèh	tsie	絕 or tsiue.
tsoh	tso	昨
t'soh	t'so	撮.蹙.顛.琫.蹶.蹶.蹶.錯
tsuh	tsu	足.卒
t'suh	t'su	族
tuh	tu	督.讀.犢.犢.匱.毒.獨.瀆.瀆
t'uh	t'u	禿
wah	wa	髀.挖.轆
wuh	wo	沃
„	wu	物.勿.杌.屋.渥.幄.兀
„	wa	杌
yah	ya	鴨.押
yèh	ye	葉.業.鄴.謁.掖.液.腋

Common orthography.	Peking sound.	Examples.
yih	i	一, 壹, 乙, 胤, 梹, 揖, 檄, 邑, 益, 益, 鷓, 譯, 驛, 釋, 懌, 斲, 亦, 奕, 億, 臆, 佚, 沃, 翼, 翌, 逸, 弋, 易, 抑, 侷
yoh	yau	鑰, 籥, 瘡, 藥, 葯, 躍
„	yo	約, 藥, 葯, 嶽, 岳, 樂, 躍
yuèh	yue	日, 月, 別, 悅, 閱, 闕, 軌, 域, 越
yuh	ü	玉, 郁, 獄, 鬱, 欲, 慾, 育, 澳, 聿, 浴, 疫, 役

*Note.* In this table the finals eh, oh, often coalesce through the extensive use of the latter in Peking. The words 核, 効, heh are the same in sound with 合 hoh, and 革, 隔, keh with 閣, 葛, koh. The words 稽, 齋, 澁, 色, 瑟, are read by Morrison sih, in our orthography seh. In the dictionary Wu-fang-yuen-yin, they are pronounced shèh, while words such as 舌 are read shièh. The medial i in 舌 etc. is not now heard. The word 虐 is oftener pronounced yo or yau. The n stands for the old initial ng now disappearing.

When characters have two meanings, they are frequently distinguished in the lengthening process, by different tones; thus 曲 **子** a song, is read 'c'hü 'tsi, while 曲 **弯** is read .c'hü. So also 甲 in the sense of coat of mail, as in 盔甲 k'wei tsia, is heard 'tsia, but as a symbol in the denary cycle, it is called tsia'.

*Examples.* One of the most marked peculiarities in the pronunciation of Peking and the north generally, is the altered form of juh-sheng words. The following examples are given to aid in familiarizing to the eye of the reader, the orthography of such words as actually heard.—

大暑如此 ta' liau' (o) ju 't'si, generally speaking it is as follows; 藥喫不好 yau' .c'hi pu' 'hau, he takes medicine without benefit; 七十六, t'si .shī lieu', seventy-six; 綠顏色 lü' 'yen she', of a green colour; 麥沒割了 mai' .mei, ko' liau, the wheat is not yet cut; 打獵 'ta lie', to hunt; 花局子, hwa .tsü 'tsi, a place for showing flowers; 一粒飯躑踏不得, i li' fan'

,tsau t'a' pu' .to, a single grain of rice must not be trodden upon ; 被脚踏壞了 pei' 'tsiau t'a' hwai' 'liau, it was trodden upon and destroyed ; 拙忩, cho pen', stupid ; 確實 t'sio' .shī, accurately true ; 恰好 t'sia' 'hau, just at the time ; fortunately ; 曲曲彎彎, c' hü, c' hü, wan, wan, winding about ; 褻瀆神佛 sie' to' .shen .fo, to insult the gods and Buddhas ; 作樂 tso yo, to play music ; 歇一歇, sie i, sie, rest a little ; 作惡犯法 ts' ngo' fan' .fa, to do wrong and break the laws ; 護膝 hu' .si, a padded covering for the knee ; 腳底下濕了 'tsiau 'ti sia' .shī 'liau, wet under foot ; 差役 .c'hai i', a messenger ; 更易, keng i', to change ; 房室 .fang, shī, a house ; 勅封 c'hi' .fung, to canonize ; 黃歷, hwang li', imperial calendar ; 豎立 shu' li', upright ; 出力, c'hu li', to exert strength ; 殺賊 sha .tsei, to kill thieves ; 沉溺 .c'hen ni', to be drowned ; 勝了仇敵 sheng' 'liau .c'heu ti', he has conquered his enemies ; 測度不出 .t'soh .to pu' .c'hu, cannot find it out by thinking ; 洩漏 sie' leu', to let water through ; 揀擇 'kien .chai, to choose ; 找不着 'chau pu' .chau, cannot find him ; 吃了飯沒有, c'hi 'liau fan' .mei 'yeu, have you breakfasted (dined) yet or not? 難得 .nan, to, difficult to get ; 今天嗑粥, tsin, t'ien, ho, cheu, to-day I take congee ; 不黑不自 pu' .hei pu' .pai, it is neither black nor white ; 姪子出去了 .chī 'tsī .c'hu c' hü' 'liau, my nephew is gone out ; 水鴨子 'shui, ya 'tsī, a duck ; 蠟燭火滅了 la' 'chu 'ho mie' 'liau, the candle is gone out ; 石頭掇殺了 .shī .t'eu .tsa, sha 'liau, he was stoned to death ; 收拾車軸, sheu .shī .c'he .cheu, mend the carriage axle ; 心窄, sin 'chai, he has a narrow heart ; 隔了六七日 'ko 'liau lieu' .t'si jī', after six or seven days ; 女瞎子 'nü, sia 'tsī, a blind woman ; 鹿角 lu' .tsio, stag horns ; 不明白 pu' .ming .pai, he does not understand ; 真是活佛出世, chen shī' .ho .fo .c'hu shī', he is truly a living Buddha born into the world ; 大麥 ta' mai', wheat ; 尺寸不對 c'hi' .t'sun pu' tui', the measurement does not agree ; 血脈不活 'sue mo' pu' .ho, the blood is not active ; 自己的骨肉 tsī' 'chi .ti 'ku jeu', one's own blood relations ; 日頭太毒 jī .t'eu 'tai' .tu, the

*sun is very powerful (poisonous); 不要太心急* pu' yau' t'ai' ,sin ,chi, *do not be too anxious*; 缺少物件, c'hiue 'shau .wu chien', *there are some things missing*; 暴虐百姓 pau' yo' 'pai sing', *he oppresses the people*; 三魂六魄, san .hwen lieu' p'ot, *three souls and six animal principles*; 親戚, t'sin ,t'si, *relations*; 拍手, p'ai 'sheu, *to clap the hands*; 錫箔, si .po, ün-foil; 沒有糧食, mei 'yeu .liang .shī, *they have no provisions*; 木塞子 mu' ,sai 'tsi, *a wooden palisade*; 不認識他 pu' jen' ,shī ,t'a, *I do not know him*; 唱曲子 c'hang' 'c'hü 'tsi, *to sing songs*; 菊花 .chü ,hwa, *chrysanthemum*; 住在山谷中 chu' tsai' ,shan 'ku ,chung, *he lives in a mountain valley*; 雀兒唱得好聽 't'siau .rī shau' .ti 'hau .t'ing, *the birds sing sweetly*; 嘴裡渴 'tsui 'li 'k'o, *I am thirsty*; 接續, tsie sü', *to connect*; 耐不得 nai' pu' .to, *it is unbearable*; 香客很多 'siang k'o' 'hen ,to, *the visitors who come to burn incense are very numerous*; 別個人 .pie ko' jen, *another man*; 月亮好 yue' liang' 'hau, *the moonlight is beautiful*; 這裡不行的 che' 'li pu' .sing .ti, *it is not done here*; 禁在獄裡 tsin' tsai' yo' (ü) 'li, *to shut up in prison*; 同心合意 .t'ung ,sin .ho i', *of one mind and heart*; 摸摸看, mo ,mo k'an', *touch it and see*; 家業 .tsia ye', *family property*; 字母 tsī' mu', *written characters*; 親熱, t'sin je', *to attach one's-self closely to*; 房屋相接 .fang ,wu .siang .tsie, *the houses join on*; 一庄兒住的人, i ,chwang .rī chu' .ti jen', *men who live in one village*; 百凡事情 'pai .fan shī' .t'sing, *all kinds of things*; 正直無私 cheng' .chī .wu ,sī, *upright and unselfish*; 說的好, shwo .ti 'hau, *he speaks well*; 吃得虧是好漢, c'hī ,to ,k'wei shī' 'hau han', *he who bears an injury is a hero*; 半黑半白 pan' ,lei pan' .pai, *half black and half white*; 嚇詐人 ho cha' .jen, *to frighten and deceive people*; 冰雪在地, ping 'sio tsai' ti', *ice and snow are on the ground*; 一隻船, i ,chī .c'hwen, *a boat*; 記著 tsi' .cho, *remember*; 少不得 'shau pu' .to, *it is indispensable*; 說不定, shwo pu' ting', *I cannot say certainly*; 福分有限 .fu fen' 'yeu sien', *his share of happiness is small*; 沒有着落, mei 'yeu .chau lo', *without a*

home; 數目不真 shu' mu' pu' ,chen, the calculation is wrong; 積蓄銀錢, tsi sio' (sü) .yin .t'sien, to add constantly to his gains; 捨不得吃穿 'she pu' .to ,c'hī ,c'hwen, he will not spend even for food and clothing; 發財發福 ,fa .t'sai ,fa .fu, he is rich and happy; 獨自一人 .tu tsi' ,i jen, he, a single man; 齷齪齷齪的 ngo ngo t'su t'su .ti, close and pinching; 徧處設立些學館 pien' c'hu' she' li' ,sie ,siau 'kwan, everywhere establish schools; 各處逛一逛 'ko c'hu' kwang' ,i kwang', he went everywhere amusing himself; 擺個陣式 'pai ko' chen' shī, he arranged them in order of battle; 特意來 t'o' i' .lai, come intentionally; 繩索 .sheng 'so, string; rope; 折本 .she 'pen, to lose capital; 歇息歇息 ,sie si' ,sie si', rest, rest; 冤曲在心 ,yuen c'hü' tsai' .sin, the injury he has suffered is in his thoughts; 害百姓的賊 hai' 'pa' sing' .fi .tsei, the thieves that plunder the people; 不中聽 pu' ,chung ,t'ing, not pleasing to hear; 入客店 ju' k'o' tien', he entered the lodging-house; 六人一帶坐下來 lieu' jen ,i tai' tso' sia' .lai, the six men sat down together.

The ensuing table exhibits in one view, the principal variations to which the short-tone finals are subject in the mandarin dialects. The column marked 中原 contains the sounds given by Cheu-teh-t'sing.

Final.	Nanking.		Peking.	Tsi-nan.	C'heng-tu.	中原
ih	立 lih	必 pih	li' .pi	li'	.li .pi	li' 'pi
ih	日 j'ih	質 ch'ih	j'i' .ch'i	j'i' .ch'i	j'i' .ch'i	j'i' 'ch'i
eh	北 peh	賊 tseh	'pei .tsei	'pei .tsei	.pe	'pei .tsei
	白 peh	麥 meh	.pai mai'	.pei mei'	.pe	.pai mai'
	百 peh	得 teh	'pai .to	,pei ,tei	.pe	'pai 'tei
	色 seh	塞 seh	so' sai'	'shei sei	.se .se	'sai 'sai
	瑟 seh	塞 seh	she' se'	.sho	.se .se	'sī 'sī
èh	舌 shèh	熱 jèh	.she je'	.she hwo	.she je'	.she je'
ah	雜 tsah	八 pah	.tsa ,pa	tsa pa'	.tsa .pa	.tsa 'pa
oh	落 loh	薄 poh	lau' .pau	lo' po'	.lo .po	lau' .pau

Final.	Nanking.		Peking.	Tsi-nan.	C'heng-tu.	中原
oh	落 loh	薄 poh	lo' .po	.....	.....	lo' .po
	藥 yoh	索 soh	yau' 'so	yo' 'so	yo .so	yau' 'sau
	藥 yoh	索 soh	yo'	.....	.....	'so
uh	六 loh		lieu'	lieu'	.lu	lieu'
	肉 juh		jeu'	jeu	.ju	jeu
	入 juh	卜 puh	ju' . 'pu	lu' p'u	ju poh	ju' 'pu
	佛 fuh		.fo	.fu	.fu	.fo .fu
	沒 muh		.mei mo'	mo'	.mo	mu'
	獄 yüh		ü' or yo'	.ü	.yo	ü'
	玉 yü		ü'	ü'	ü'	ü'
	率 suh		shwai'	.....	.....	'shwai
ièh	別 péh	滅 méh	.pie mie'	.pie mie'	.pi .mi	'pie mie'
iah	睛 hiah	恰 k'iah	.sia t'sia'	.sia t'sia'	.sia .t'sia	'hia k'ia
ioh	腳 kioh		.tsiau	tsio'	.tsio	'kia
	覺 kioh		.tsio	.tsio	.tsio	'kia
iuh	局 küh	屈 k'üh	.tsü .t'sü	tsü' t'sü'	.tsü .t'sü	k'ü 'k'ü
	恤 süh	戍 süh	sio' or sü'	sio' sü	.sio	'sü
iüèh	血 hiüèh		'sie	.sie	.sie	'hie
	雪 siüèh		.sie .siue	.....	.sie	'siue
	月 yüèh		yue'	yue'	.yue	yue'
weh	國 kweh		.kwo	.kwei	.kwe	'kwei
wah	刮 kwah		.kwa	.kwa	.kwa	'kwa
woh	闊 k'weh		k'wo'	.k'wo	.k'wo	'k'wo
	活 hwoh		.ho	.hwo	.ho	.ho
	或 hwoh		.ho	.hwei	.hwe	.hwei

In 'Shan-,si the lengthening of words in the short tone, may be judged of by the following examples obtained from a native of 三元縣, San-yuen-hien', in 西安府 Si-ngan-fu.

六 leu or lieu, 尸 c'hi, 喫 c'hi, 拙 chue, 或 ,hwei, 獲 'hwei, 忽 ,hu, 日 ,ri, 入 j'i, 左 ,shī, 木 mu, 及 ,ki, 石 ,shī, 匹 'p'i, 角 kio, 瞎 ha, 血 ,hie, 合 .ho, 局 .kü, 各 ,ko, 朮 'shu, 夕 ,si, 折 'chè, 一 ,i, 革 ,ke, 肉 zeu', 辱 'zeu, 得 ,tei, 國 ,kwei, 欲 .ü.

*Faults in Mandarin Dialects.*

In regard to the pronunciation in Peking and the north generally, it may be observed that the lengthening of the juh-sheng, and the coalescing of k and ts before i and ü, and that of h and s before the same vowels are not faults, but rather steps in the regular development of the language. From the lengthening of the juh-sheng results an inconvenient variety in the vowels of the lengthened words, as when 得 is pronounced tei in Shan-tung, to in Peking, and te in the west. These however cannot be considered as faults in either case. We do not know which form of the vowels will ultimately prevail.

By Peking speakers some words in ung with f and m preceding are pronounced eng, as in 風 feng. The lower classes pronounce some words in l, as if they had n for their initial and vice versâ; e. g. 弄 lung 'pronounced nung', *to meddle with*. Some Peking men place ng after some of the personal pronouns as 你 'ning for 'ni, *you*, 咱們 tsang men for tsa men, *we*, and 他們 t'ang men for t'a men, *they*. W is inserted in words, which should be pronounced ho, as in 火 'hwo, *fire*, 夥 'hwo, *an assistant*, 禍 hwo', *calamity*, 貨 hwo', *goods*. By some 都, tu, *all* is pronounced ,teu. The final ng in 肯 k'eng is changed to n. The use of 兒 as an affix to substantives affects the sound of final n, as in 人兒 jen .rī, *a man*, pronounced nearly like jèr, in 門兒 .men .rī, *a door*, which is like mèr, and in 木板兒 mu' ,pan .rī, *wooden board*, heard like mu' par. Aspirates are incorrectly used in the words 卜 puh pronounced p'u, 特 'teh pronounced t'o, 隨 .sui often pronounced .t'sui. Further, words in iai, iue are heard ie.

In Nanking n is very commonly pronounced l, as in 南 nan, *south*, pronounced lan. The vowel i in such words as 列, 切 lièh, t'sièh is often omitted. Words such as 天 tien 年 nien are frequently heard t'én, nén. The final n becomes ng after i, and ng becomes n after a. Thus 心 sin, *heart* is the same in sound with 星 sing, *a star*, and 板 ,pan, *a plank*, with 邦 ,pang, *a kingdom*. In this city the mandarin pronunciation has not penetrated deeply among the lower classes. At a few miles distance from the walls, the soft initials g, d, b, etc. prevail among the country people. Bad speakers of mandarin are more common among Nanking



men, than among those from Peking and the other mandarin-speaking cities, because the former city is on the boundary between the northern and southern systems of pronunciation, while the others are in the midst of a population using the same dialect with slight differences.

In the western provinces, the initial *n* gives place to *l*, except before the vowels *i*, *ü*. At C'heng-tu, the capital of the province of Si-c'hwen, *g* is heard in words such as 義 *i'*. In 嘗, 常 .c'hang, the initial is *sh*. The vowel *i* is omitted in words such as 咸 .hien, *complete* (heard han), 鞋 .hiai, *shoe* (heard hai). Some words in *ie*, as 些 .sie, are heard *i*, dropping the last vowel *e*. The words 孕 *yün'*, 永 'yung, 血, 穴 *hiue*, 是 *shí'*, are called *yin'*, 'yün, .hie, *sí'*. In 果, 過 *kwo*, *w* is omitted.

At Tsi-nan-fu the capital of Shan-tung *l* is often substituted for *j*, as in 若 *jo*, 如 *ju*. *Y* is also found for *j* as in 閩 *jun'* called *yün*. Words in *y* often substitute *l* as in 庸 .lung for .yung.

In the north, the variation in the vowel part and the tone of juh-sheng words gives rise to much inconvenience. From the preceding tables it appears, that many words have two or three pronunciations even in Peking itself. The word 學 for example, is there called .hio or .hiau (*s*), and 勒 has the three sounds .lei, lei' and lo'. Some words that have gone far from their original form in the colloquial, are much nearer to it when pronounced as book words. Thus 肉 *juh*, *flesh* is heard in colloquial *jeu'*, but in reading it is called *ju'*.

At T'ien-tsin the port of Peking, there are some important differences in the initial letters; e. g. *j* for *y*, and *ts* for many words in *ch*.

The pronunciation in large cities adheres more closely than country dialects, to the standard pronunciation. That of Hang-cheu, for example, is much in advance of neighbouring cities in approximation to mandarin sounds. The vowels usually agree accurately with the recognized orthography, but the initial consonants still retain among them the soft letters, *g*, *d*, *b*, *z*, etc. e. g. 船 *jwen*, *a boat* for .c'hwen, 茶 .dza for .c'ha, *tea*. So the country dialect near Tsi-nan-fu in Shan-tung does not confound the initials *k* and *ts* before *i* and *ü*, nor *h* and *s* before the same letters, as *i* that city.

## CHAPTER VI.

*Native mode of Writing Sounds.*

*Dictionaries of local dialects.* Works for teaching the colloquial pronunciation of particular cities, represent the sounds with the help of the Fan-t'sièh, or syllabic spelling. A series of characters suited to represent the initials, and another the finals of a dialect, are chosen as a standard of pronunciation. By means of them the sounds of all other words are expressed. In many cases however, words to represent the sound are chosen without regard to any series. Examples illustrating this method are here given.—

Example.	Initial.	Final.	Sound	Authority.
叢 奇	慈 dz	松 iúng	dziúng	Chung-yuen-yin-yün.
	擎 g	移 í	gí	" "
	青 t's	忽 úng	t'sung	Chung-cheu-t'siuen-yün
	器 k'	夷 í	k'í	" "
	鵲 t's	龍 úng	.t'súng	Wu-fang-yuen-yin.
	橋 k'	地 í	.k'í	" "
	爭 ch	春 úng	chúng	Fuh-cheu dictionary.*
	求 k	之 í	kí	" "
	會 ch	公 ong	chong	Chang-cheu dictionary †
	求 k	其 í	kí	" "
	從 t's	東 úng	.t'súng	Canton dictionary. ‡
	其 k'	幾 i	.k'í	" "
存 t's	紅 úng	t'súng	Peking dictionary. §	
強 k'	移 í	k'í	" "	

\* This dictionary of the dialect of Fuh-cheu is called 八音合訂 Pah, yin hoh ting'.

† This dictionary of the dialect of Chang-cheu 漳州 in southern Fuh-kien, is called 十五音 shih' wu, yin.

‡ This dictionary of the dialect spoken in the city of Canton, is called 分韻撮要合隻, Fen yün' tsuh yau' hoh tsih, or more briefly Fen-yün.

§ 李氏音鑑. The pronunciation only is given in the dictionary included in this work. The words are arranged according to their initials as in our own alphabetic dictionaries, but in a different order.

*Syllabic Spelling.*

This method of syllabic spelling, the Fan-t'sièh 反切, from fan, *to turn over*, and t'sièh, *to touch, to rub*, was introduced to China by the Hindoos in the 5th and 6th centuries. The first dictionary, in which it was employed for giving the sound of characters was the 玉篇 Yuh p'ien, by Ku-ye-wang, published 543. Some specimens of the mode of spelling adopted in that work, with the probable pronunciation of that period attached to the characters, are here appended.

Example.	Initial.	Final.	Sound.
帝	丁 táng t	計 ké' é	té'
上	市 'zhí zh	讓 'nióng ióng	'zhíóng
甘	古 'kó k	藍 lám ám	kám
可	口 'k'ú k'	我 'ngá á	'k'á
肉	如 .nió ni	六 lók ók	niók,
舌	時 .zhí zh	列 let et	zhet,
徑	古 'kó k	定 diáng' iáng	kiáng'
十	時 .zhí zh	入 nip	zhip,

It is in this manner that all words are spelt throughout the dictionary. The tone of the sound thus written is known by that of the final, and four tones only are recognized, viz. p'ing, shang, k'ü, juh, without subdivisions. This dictionary has a cumbrous system of radicals 590 in number, which renders it inconvenient for reference.

Other works soon followed in which the characters were differently arranged, while sounds were expressed syllabically in the same manner. Near the end of the sixth century, the lost dictionary T'sièh-yün' the basis of that called 'Kwang-yün' 廣韻, was compiled by Luh-fah-yen. The latter, still extant, appeared early in century XI. It was succeeded by the Tsih-yün 集韻, 'Wu-yin-tsih-yün' 五音集韻, and Yün'-hwei' 韻會, the last of these in the 13th century under the Mongols. A few years later appeared Hung-wu-cheng-yün 洪武正韻, in the time of the first Ming emperor. The work called 唐韻 T'ang-yün'

published in century VIII, was an enlargement of Luh-fah-yeŕ's dictionary.

The first of these dictionaries had originally a system of 206 finals, which afterwards (century XIII) were reduced by Lieu-p'ing-shui to a little more than one hundred. His system with slight variations has continued in use to the present time. The finals may be still further diminished one half by not counting differences in tone.

In consulting these dictionaries, it is necessary to know (1) the tone and (2) the final, all words having the same intonation being placed together, so that the most general division of the book is into four parts, one for each tone. Subordinate to this is the classification according to finals.

Through the greater part of China, the pronunciation preserved in these early works is now obsolete, but they are still the standard according to which literary candidates write poetry for the national examinations. The traditionary sounds of the T'ang dynasty as here registered, form the rule according to which all Chinese poetry is still composed. The natives consult these works with facility from knowing by the habit of reference where a word is to be expected.

The syllabic spelling learned from the Hindoos was soon followed by systems of initials and finals, which very much assisted the natives in comprehending the analysis of sounds.

The initials were arranged nearly in the order of the Sanscrit alphabet. Thus, k 見 *kien'*, k' 奚 *k'í*, g 郡 *giun'*, n 疑 *ngí*, t 端 *twán*, t' 透 *t'u*, d 定 *diáng'*, n 泥 *ní*, ch 知 *chí*, c'h 徹 *c'het*, dj 澄 *djing*, ni 娘 *niúng*, p 幫 *pong*, p' 滂 *p'ong*, b 並 *'biáng*, m 明 *miáng*, f 非 *fí*, f 敷 *fo*, v 奉 *'vung*, v 微 *ví*, ts 精 *tsiáng*, t's 清 *t'siáng*, dz 從 *dzúng*, s 心 *sim*, z 邪 *ziá*, ch 照 *chó*, c'h 穿 *c'hön*, dj 狀 *'djúng*, sh 審 *'shim*, j 禪 *jön*, y 影 *'yáng*, h 曉 *'hió*, u 喻 *ú*, h 匣 *háp*, l 來 *lói*, ni 日 *nyit*.

We are told (Li-shī-yin-kien, vol. 2, p. 6.) that a priest of the T'ang dynasty, named She-li 舍利 formed this system, but without the six characters 娘, 牀, 幫, 滂, 微, 奉. These were afterwards added, and in fact some of them are superfluous. For

the first two can be identified with the initials 日 nyit and 澄 djing, and the last four with the initials 非, 敷, 並, 明, by reading p for f. In the Sanscrit alphabet there is no f, and in the fifth century words afterwards placed under the initials f, v, were pronounced with p, b. Thus 弗 fuh, 佛 fuh, had for their phonetic value at that time the Sanscrit syllables put, bud, and were changed for other characters by later translators of the Buddhist books when aiming to express the Hindoo sounds accurately, shewing that the power assigned to these characters had changed in the interval. Many other words now pronounced f and v, may be concluded from various sources to have been formerly heard p, so that f is perhaps of comparatively recent appearance among Chinese sounds.

The characters selected to represent the finals in the dictionary Kwang-yün are the following:—

First tone-class. 東冬鐘江 (eng, áng, ong, iong,) 支脂之微 (ī, í, ei,) 魚虞模 (ü, ò, ú,) 齊 (é,) 佳皆灰哈 (á, iá, ói, ái,) 真諄臻 (in, ün,) 文欣元魂 (iún, ún, wún,) 痕寒桓 (én, ón, wón,) 刪山 (án, wán,) 先仙 (ièn,) 蕭宵肴豪 (ó, ió, áú, iáú,) 歌戈麻 (á, wá,) 陽唐 (íong, óng,) 庚耕清 (áng, iáng,) 青蒸登 (éng, ing, èng,) 尤候幽 (ú, èú, iú,) 侵 (im,) 覃談 (ám,) 鹽添 (ièm,) 咸銜 (iám,) 嚴凡 (wám.)

Fourth tone-class. 屋沃燭 (ók, iók,) 覺 (ok,) 質 (it,) 術櫛物 (üt, ut,) 迄月沒 (wèt, èt,) 曷末 (ót,) 黠鐸 (át, iát,) 屑薛 (ièt,) 藥鐸陌麥 (iák, ák, áik,) 昔錫職德 (ik, èk,) 緝 (ip,) 合盍 (áp,) 葉帖 (ièp,) 洽狎業 (iáp,) 之 (wáp.)

In this arrangement, there is an approach to the order of the vowels in the Sanscrit alphabet. That order is a, á, i, í, u, ú, é, ai, ó, au. The unaccented *a* in a closed syllable corresponds to *e* as used in the present work. The vowel *á* is placed near *ó* in the Chinese system, doubtless because of the close connexion of those two vowels in Chinese pronunciation. The order of the consonants used as finals is also nearly the same as in the Sanscrit alphabet, viz. ng, n, m, k, t, p.

The finals in the second and third tone-classes being like those of the first are not here transcribed. In the common rhyming dictionaries now used for versification, the 91 classes here found, are reduced to about half that number.

In all the national dictionaries, embracing in addition to those already mentioned, **正字通** Cheng-tsi-t'ung, **字彙** Tsi-hwei, **佩文韻府** P'ei-wen-yün-fu, **康熙字典** K'ang-hi-tsi-tien, words are spelt according to the Fan-t'sièh method, with the initials and finals as here described. In these works, published since the growing up of the mandarin pronunciation, the traditional sounds of the characters are quoted from earlier books. To read the old pronunciation correctly the values of all the initials and finals need to be carefully ascertained. An attempted approximation to them is given in this chapter. It is derived from many sources, viz. from old transcriptions of Sanscrit sounds in Chinese, and of Chinese sounds in Japanese, Korean, and Cochin-Chinese; also from the existing state of provincial dialects in China itself.

### *Phonetic Characters.*

Among the details connected with the Chinese methods of writing sounds, there should be some reference to the phonetic characters. About 2,500 of the characters are ideographic. The remainder upwards of 20,000 are formed phonetically. Many of these are of recent invention. There are about 10,000 characters in the Shwoh-wen, a dictionary of the Han dynasty. Examination shews that certain laws guided the inventor of these symbols, and that at this remote period, after all the changes through which the language has passed during several thousand years, some of these laws are not beyond the reach of observation. Phonetic and ideographic characters are found mixed in the oldest remains of Chinese literature, and tradition ascribes them to one inventor **倉頡** T'sang-kièh, who lived before the time of Yau and Shun, in the reign of Hwang-ti, said to be B. C. 2600. But though there is no traditional evidence of any lengthened time elapsing between the formation of the two kinds of symbols, we may be allowed to assume it.

A few examples will illustrate the phonetic writing, adopted in the early formation of Chinese characters.

Phonetics.	Compounds.
封 ,fung.....	封 ,fung, 幫 ,pang.
尙 shang'.....	裳 .shang (zh), 賞 'shang, 掌 'chang, 倘 't'ang, 當 ,tang, 堂 ,t'ang.
分 ,fen.....	忿 fen' (ven), 盆 .p'en (ben), 頒 ,pan, 邠 ,pin.
兼 ,kien (m)...	嫌 .hien, 廉 .lien, 謙 ,k'ian.
咸 .hien (m)...	減 'kien, 憾 han', 憾 ,k'ien.
玄 .hiuen.....	弦 .hien, 洵 hiuen'.
差 ,c'ha.....	嗟 ,tsie, 嗟 .t'so, 傜 ,t'so.
者 'che.....	諸 ,chu, 都 ,tu, 緒 sū', 署 'shu.
果 'kwo.....	窠 'k'o, 夥 'ho, 裸 'lo.
也 'ye.....	池 .c'hi, 地 ti', 他 ,t'a, 陲 .t'o, 醜 .i, 蛇 .she.*
易 yih (k).....	錫 sih (k), 惕 t'ih (k).
發 fah' (t).....	撥 poh (t), 潑 p'oh (t).
甲 kiah (p)....	鴨 yah (p), 狎 hiah (p).

Of characters thus used as phonetics, there are in Callery's enumeration a few more than a thousand. It appears therefore that after the inventors of the Chinese characters had determined on the more than 2,000 ideographs which the language contains, they appropriated nearly half of them as symbols of sound. The sound assigned to them was the name of the object of which they were primarily chosen to be the ideograph. Probably therefore sufficient time intervened for the symbols first formed to become well known, and suggest at a glance a certain sound. As already remarked however, there is no direct evidence of such an interval of time having existed. New characters when formed are always phonetic.

It is found that the final consonant of the phonetic belongs generally to all the compounds that it helps to form. Taking the pronunciation of southern China as a starting point, the final whether be it ng, n, m, k, t, or p, in almost all cases is the same in compound characters as in their phonetics. This fact belongs to the first formation of Chinese writing, and proves the existence of the whole of these final consonants at that time.

\* In the seal character 也 and 宅 have the same form.

The same circumstance characterizes the vowels whether medial or final. But it is only partially open to observation, on account of the numerous changes that have taken place during the lapse of thousands of years. Characters which once rhymed together, and therefore contain the same phonetic, have separated frequently, and now find their place under three, four or more different rhymes. Thus among the preceding examples 者 che has three values, and 也 ye no fewer than five. These mark changes in the language, and it remains to ascertain which is the oldest, and which the newest form of the vowel, before an approximation can be made to the primitive sound.

While the medial and final letters of the sound attached to compound characters agree with those of their phonetics, the initial often differs. When the initial consonants are not the same, they are usually closely allied. Thus f and p, k and h, ch and ts, ch and sh are often the initials of words having the same phonetic. But there is no certain rule in regard to initials. It was apparently only in the final, that identity of sound was held to be requisite in forming phonetic characters.

The following are examples of phonetics with consonant finals.

Ng 丁 亡 工 方 亢 印 公 中 正 生 令 央 羊 戎 成  
共 并 行 各 同 良 笠 更 甬 廷 聿 呈 宗 空 京 享 青  
麥 朋 尚 重 陽 童 登

n 干 刃 川 山 文 允 元 反 勻 斤 屯 分 玄 參 旦  
尖 良 旬 全 因 完 君 免 延 夬 見 員 宛 官 菱 昆 宣  
軍 奕 建 真 兼 連 隣 間

m 已 凡 心 乏 欠 今 甘 占 任 受 采 炎 忝 奄 林  
念 金 音 咸 甚 斬 陰 參 敢 尋 稟 厭

k 力 乞 勻 厄 朮 乍 由 宅 式 百 各 伏 曳 告 足  
豕 亟 或 昔 叔 卓 易 度 冨 辱 專 蕘 學 畢 蜀 蕘

t 乙 勿 穴 必 友 弗 失 旦 出 列 吉 舌 血 字 折 別  
殺 躬 忽 曷 厥 發 敝


p 十 乏 及 內 立 占 甲 合 夾 邑 妾 念 葉 耳 翁 轟



In the present state of our knowledge, the original value of the vowel finals in the phonetic characters cannot readily be determined. Vowels change much more easily and frequently than consonants do. We can only conjecture that as in the case of the words ending in consonants, all characters having the same phonetic must have rhymed together.

*Modern Alphabetic Writing.*

In the native dictionaries of foreign languages, as in 清文鑑 T'sing-wen-kien, the Chinese characters used to express sound represent single letters instead of syllables. Thus the symbols 阿 a 尼 n 伊 i 鴉 y 阿 a, stand for *aniya*, the Manchu word for *year*. This is alphabetic spelling. The characters however are so

阿 伊 尼 阿 鴉  
 printed as to suit the syllabic nature of Manchu writing. This kind of spelling is called 三合切音, San-hoh-t'sièh-yin, or *spelling by the collocation of three characters*, from the frequent occurrence of trilateral syllables.

切	三
音	合

字	蒙
古	古

鳥 枯  
 衣  
 鳥 圖  
 恩



bles. Thus the Mongolian word K'uit'un, *cold*, in the work 西域同文志, is spelt with two trilateral syllables. It will be observed that the character which represents n in the first example, contains in its sound the vowel i, the same that belongs to the next symbol 伊. So in all other cases.

It does not appear that this mode of spelling has ever been used to represent the variations in sound of Chinese dialects.

CHAPTER VII.

*On the Age of the Mandarin Pronunciation.*

Cheu-teh-t'sing 周德清 of the Yuen dynasty (century XIII) is mentioned as the first writer who, by noticing the separation of the old first tone-class into two, was led to speak of five tones.\* The first description of the distribution of the short tone-class among the other four is also attributed to him.† He was a native of 高安 Kau-ngan. Several cities have borne that name. It is

\* Li-shi-yin-kien, vol. 1, page 8.

† Preface to Chung-cheu-t'siuen-yün.

uncertain which is meant. From the dictionary compiled by this author, Chung-yuen-yin-yün, a name which points to Honan (中原) as the place of his residence, the mandarin pronunciation as spoken in his province 600 years ago, can be known with great accuracy. He retains the final *m* of the old tables, and of the southern dialects in the present day. Thus 心 .sim, 林 .lim, 南 .nam, are distinguished from 新 .sin, 鄰 .lin, 難 .nan. There is no trace of the finals *k*, *t*, *p*, in the short-tone, the words that formerly had them, being there pronounced with vowel finals of long quantities.

Words with the initials, *g*, *d*, *b*, *v*, *dj*, *dz*, *z*, *zh*, and a weak aspirate, in the old tables, (i. e. words in the lower tone with the initials, *k*, *t*, *p*, *ch*, *ts*, &c. aspirated or not, in the southern dialects,) keep that form in this dictionary, always in the fifth tone, and frequently in the others. The consonants *k*, *t*, *p*, *ch*, *ts*, are also very commonly the initials of these words in the third and fourth tones. Thus 並, 病, ping' agree accurately with 柄 ping', in all respects, according to this author, though they differ in central and southern China. Ting' 定 formerly pronounced with *d* is written ding' or ting'. In modern mandarin, the aspirated form is uniformly found in the fifth tone-class, and omitted in the others (second, third and fourth).

The singular law of distribution of words in the juh-sheng or short-tone among the others has already been mentioned. Words with the initials, *k*, *t*, *p*, *f*, *ch*, *ts*, *s*, *sh*, take the second tone; those having, according to the old tables, *g*, *d*, *b*, *v*, *dj*, *dz*, *z*, *zh*, take the fifth; and the rest embracing words in *l*, *m*, *n*, *r*, *y*, *j* (*ni*), find their place in the third tone.

A few circumstantial differences in the sound of many words in *an*, *i*, and some other finals as now pronounced, also then existed, for which see the chapter on finals. Variations in the initials are very few, see above.

This analysis, which the work of Cheu-teh-t'sing enables us to make of the pronunciation of his time, shews that the mandarin dialect was then in course of formation. The existence of the old soft initials and of the final *m*, important features of the older dialect, and used as has been seen at the court of the Mongol emperors,

forbid the supposition that the mandarin dialect was then fully formed. Part of the period which the Ming dynasty occupied, A. D. 1368 to 1644 must be included therefore in the time during which we conclude that the consolidation of this dialect was completed. In the dictionary Wu-fang-yuen-yin written at the end of that dynasty, the distinction of m and n as finals is entirely lost, as it is also in K'ang-hi's second set of tabulated finals, 等韻 'teng yün', published a few years later.

The manner in which the 入聲 juh-sheng is represented in these two authorities requires some notice. Words with this tone are given with long vowels, but instead of being read as long-tone words, they are still counted as being in the short tone. E. g. in Wu-fang-yuen-yin 麥, 陌, 脈, etc. at Nanking read meh, are placed under the rhyme ai, according to the usage of the northern provinces where these words are frequently read mai. Words such as 學, 若, 度, and many others have assigned to them two or three pronunciations. Hieh, joh, toh, are regarded as their correct spelling; but they are also written hieu, hiau; jeu, jau; teu, tau. Words such as 曲 k'üh, 玉 üh, 律 lüh, 恤 süh, 獄 üh, 欲 üh, are written in this one mode exclusively.

In K'ang-hi's tables, words such as 刻 k'eh, 德 teh, 北 peh, 黑 heh, are written not only in that mode, but k'ei, tei, pei, hei, yet without being displaced from the short tone. The characters 作, 惡, 落, are written tsoh, oh, loh; tsau, au, lau; and tseu, eu, leu. The characters 約, 脚, 藥, 畧, 學, are written yoh, kioh, yoh, lioh, hioh; also yau, kiau, yau, liau, hiau, and yeu, kieu, yeu, lieu, hieu. The characters 玉, 曲, are written yuh, k'üeh, or üh, k'üh. The characters 革, 客, 白, are given as ko, k'oh, poh, or keh, k'eh, peh. The characters 敕, 石, 日, are written c'hih, shih, jih; and 率 is shwai.

All these words are retained in the short tone, while they take the lengthened pronunciation of the northern provinces. The compilers of these tables were unwilling to recognize the northern dialect as the standard of sound, but they wished to introduce as much of it as they could do, without altering the tone-system sanctioned by the old dictionaries.

The emperor Hung-wu who founded the Ming dynasty, and reigned from A. D. 1368 to 1398, had the sounds of the language re-arranged, and published under the title 洪武正韻. Hung-'wu-cheng'-yün'. He resided at Nanking, and the existence of the short tone in the tables contained in this work need not therefore surprise us. In that city it still exists, though without the three final consonants k, t, p, which are preserved in these tables. The hia-p'ing or fifth tone is wanting, and the soft initials are found through all the four tone-classes. The only difference from the older dictionaries is in the vowels, which approximate to their state in modern mandarin. In regard to consonants initial or final, there is no variation. The pronunciation therefore in the court at Nanking in the fourteenth century cannot be regarded as the same dialect with modern mandarin.

The Tsi-hwei 字彙, published in southern Kiang-nan early in the seventeenth century, contains new tables of sounds, but says nothing on the mandarin dialect. Among the old final consonants, the only one that it shows to have been at all disturbed is t. That letter is omitted after the vowel i; thus 七 is pronounced t'sih, not t'sit. This work also aids in explaining some difficulties in the Mongolian inscription. Thus 崇, 士, written in that inscription djung; dji, in mandarin are pronounced t'sung, shī. They are spelled as in the inscription by the compiler of the Tsi-hwei, and were correlate to ch, not to ts and sh. So also 事 now pronounced shī, was formerly as the 廣韻 'Kwang-yün' states read dji, and so it is written in the inscription alluded to. The opposite process has taken place in many words, t' being prefixed to s and sh in the fifth tone; e. g. 詳, 常, are read in the 廣韻 ziang, zhang, as correlate to s, sh, but in mandarin they are t'siang, c'hang.

These circumstances taken together, point out a period extending from about A. D. 1000 to 1500, as that which witnessed the formation of the modern mandarin pronunciation.

If the loss of the true sound of k and h, before the vowels i, ü, be considered an essential characteristic of the mandarin dialect, the time of its formation must be extended to the eighteenth century. For in the spelling of Manchu sounds with Chinese characters in works then compiled, syllables such as ki, kü, are not read

with a sibilant initial, but with the hard sound k. Among writers on mandarin only those of the present century, so far as I have seen, mention this change in the value of k and h. Perhaps however, a leaning to authority may have so far influenced the transcribers of Manchu sounds, and writers native and foreign on the kwan-hwa, as to lead them not to depart from the pronunciation as settled by previous authors.

The kwan-hwa appears destined to extend more widely through the country. The final m now reaches no farther north than the Yang-tsi-kiang. A triangle whose vertex is the Po-yang lake in Kiang-si, and having one of its base angles in Kwang-si, and the other midway up the coast of Fuh-kien embraces probably the whole region where it is used. The final k still preserved in parts of Kiang-nan is pronounced with an indistinctness, which seems to indicate its approaching disappearance. The same is true of the initials b, g, d, v, dz and z, in that region. They are often heard nearly like the corresponding hard letters k, t, p, ts, s, &c. towards which, they are tending.

Among the words spelt with m final by Cheu-teh-t'sing, several are omitted having the initials, p, p', f. For example 貶 'p'ien, 砣 p'ien', 凡 fan, 梵 fan', 犯 fan', 汜 fan', 品 'p'in, all spelt by this author with n, are in the older dictionaries pronounced with m. This shews that words in f and p, were the first to throw off the final m, as they have also done in the southern Fuh-kien and Canton dialects. A reference to Goddard's Tie-chiu Vocabulary will shew that the Tie-chiu dialect is in this one respect older than either, for it retains m after f, as in 犯 fan spelt hwam', though not after p', 品 e. g. being written 'p'in. In Medhurst's Corean Vocabulary, these words are spelt with m, shewing that the pronunciation of that work must be earlier than the 13th century.

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### CHAPTER VIII.

*On the Parent stem of the Mandarin and other Modern Dialects.*

As Latin which was once spoken over all western Europe became the mother of several modern languages, so the dialects of modern China may be supposed to have grown out of an older colloquial language spreading over the whole country. Differences

of dialects were noticed indeed as early as the Han dynasty, and a work of that time still extant, 方言, fang yen records many examples of such variations. But it speaks of words only, saying nothing on sounds. There is no information in the common books on sounds of any local differences in pronunciation, till after the T'ang dynasty. They must have existed to some extent, but they are probably beyond the reach of inquiry. In the absence of such information, there is room for the hypothesis that in the first centuries of the Christian era, a common dialect was spoken throughout China with trifling local differences.

It was a system of monosyllables, not existing in its complete form in any modern dialect, but capable of restoration by selecting fragments from each. Its alphabetic elements were briefly, such as,—

#### 1. Initials.

Hard mutes and sibilants,.....k, t, p, ch, f, ts, s, sh, h.  
 Aspirated do. ....k', t', p', ch', ts'.  
 Soft mutes and sibilants,.....g, d, b, dj, v, dz, z, j, zh.  
 Nasals and linguals,.....ng, n, m, ni, l.  
 Vowels and semivowels,.....i, e, a, o, u, w, y.

#### 2. Finals.

Nasals and mutes,.....ng, n, m, k, t, p.  
 Vowels,.....i, e, a, o, u.

#### 3. Medials.

Various vowels and diphthongs.

#### 4. Tones.

Four in number, viz. p'ing, shang, k'ü, juh.

This is also the system of the Indo-Chinese languages, which are of common origin with the Chinese; except that the number of their tones differs, there being six in Cochin-Chinese, and three in Siamese.

A comparison of this ancient pronunciation with several modern dialects will now be made, so far as seems necessary to explain their origin, and to shew what portions of them belong to the old language of the country, and what are of local growth.

(a.) Northern provinces. Here the greatest changes have taken place, eight initial and one final consonant having been exchanged for others, three finals lost, one tone exchanged for

others, and a new tone formed. That the system just detailed prevailed here can be shewn indisputably from the circumstance, that it was at Lo-yang in Ho-nan, and C'hang-ngan in 'Shan-si, that the court resided, and that the Buddhist books were translated. It is their dialects that would form the standard from which the Japanese transcriptions, and many of the dictionaries containing the old Chinese pronunciation were successively made. That the Japanese transcriptions, which furnish the most distinct proof of the existence of the finals, k, t, p, in a multitude of Chinese words, were taken from the northern and not any southern dialect, is certain from the fact that the second of them is called the Go-won; 魏音 from the Tartar dynasty of that name which ruled in northern China, A. D. 387 to 557, and had its capital at Lo-yang.

The alterations made by successive Buddhist translators, in the transcription of Sanscrit sounds from A. D. 70 to A. D. 650 are an accurate index to the changes then slowly proceeding in the language of north China.

(b.) Kiang-nan and Cheh-kiang. Along the southern bank of the Yang-tsi-kiang and a little to the north of it, the old initials are all preserved, as also through Cheh-kiang to Fuh-kien. Among the finals m is exchanged for n; t, p are lost, and also k except in some country districts. The tones are four upper and four lower, and they often differ in inflexion as well as elevation, so that they may be counted as being from four to eight in number. The hard consonants and aspirates take the upper series, the soft consonants and nasals the lower. The vowels are common to both series. Probably in the time of the old system of four tones, the same distributions of initial consonants into an upper and lower series prevailed, for it is difficult to see how otherwise words such as 汪, 王, wang, wang could be distinguished. Both taking the first tone, the difference must have been marked by a change in the pitch of the voice, as now in Kiang-nan and Cheh-kiang.

Some words have two forms, one used colloquially, and one appropriated to reading. The former is the older pronunciation, and the latter more near to mandarin.

The cities of Su-cheu, Hang-cheu, Ningpo and Wen-cheu with

the surrounding country may be considered as having one dialect, spoken probably by thirty millions of people.

Local dictionaries for these dialects are not in use. The old dictionaries, radical and tonic, answer every purpose, because the tones and initials substantially agree. I have met with only one local dictionary belonging properly to this system, compiled at Ning-kwoh-fu south west of Nanking. It is called 音韻正訛. It has four tones with two series of initials. In the lower series, j, dz and z are much confounded, h disappears before w, n often precedes i, and w is often v. The finals n, ng, coincide before i, while m, k, t, p, are all wanting.

The city of Hwei-cheu has a dialect of its own. The soft initial consonants are exchanged for hard and aspirated ones. The finals n and ng, are in many words entirely omitted in the colloquial form of speech,\* though retained in reading. The other consonant finals none of them occur. For peculiarities in tones in this dialect, see the chapter on tones.

(c.) Kiang-si. At Fū-cheu-fu in the eastern part of this province, the soft initials have all been replaced by aspirates. Of the six final consonants only k is wanting. The tones are seven, and are irregular in pitch.

At Nan-k'ang-fu on the east of the Po-yang lake, the old initials are retained, and of the finals only k and t are wanting. The tones are four, in two series of a regular elevation. At the provincial capital Nan-c'hang, the hard and aspirate initials are used in the lower series of tones irregularly.

(d.) Hu-nan. In many parts of this province, the soft initials still linger,† but in the city of C'hang-sha, the spoken dialect has the five tones of mandarin, and the aspirated and other initials distributed in the same manner.

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\* Thus 申, 深, 升, 十, are identical in sound with 斯 sī, and 輕, 清, with 妻 t'si.

† I noticed them in conversing with natives of the following places.—  
Ngan-hwa 安化 in C'hang-sha-fu, T'sing-t'siuen 清泉 in Heng-cheu-fu; Yung-cheu-fu 永州府 near the boundary of Kwang-si, Yuen-ling-hien 沅陵縣 in Shen-cheu near the Sī-c'hwen boundary, and 沅州 Yuen-cheu near the Kwei-cheu boundary.



(e.) Canton. The Hakka dialect 客家話 spoken in many parts of Kwang-tung and Kwang-si, is that used by descendants of emigrants from Kia-ying-cheu, who in the reign of K'ang-hi left their homes, proceeded westward, and took up their abode in many country districts, where they now form about one third of the population. The soft initials are in this dialect displaced by aspirates, or which is the same thing, all words in the lower tones that can take an aspirate do so. *Y* is replaced by *zh* (*j*). Of the finals *k*' is displaced by *t*. The tones are six, the second and third being the same with the sixth and seventh. The Hakka dialect differs very little from that of Kia-ying-cheu itself. In the dialect of Canton or Pen-ti 本地 dialect, the soft initials are displaced by hard or aspirated consonants irregularly. The six final consonants are all in use. The tones are eight and are regular in elevation; i. e. they correspond as actually enunciated, so far as their highness or lowness is concerned, with the names they bear. There is a circumstance in which the tones of words in this dialect agree better with the ancient system than with that which now prevails. Many words with mute and sibilant initials, e. g. 婦 *fu*, 重 *chung* are pronounced in the lower *shang-sheng*, being elsewhere in *k'ü-sheng*. These form part of a large class of characters, which formerly belonged to the second tone-class as they are marked in the dictionaries, and had soft initials *v*, *j*, etc. They afterwards passed into the third tone-class, where they are now found in all mandarin and in many provincial dialects.

In the island of Hai-nan, there is a distinct approach to the form that Chinese words assume in the language of Annam. Many of the hard consonants are softened, instead of the reverse process taking place as in other parts of China. Thus 帝 *tí*, 地 *dí*, both *tí*' in mandarin, are both pronounced *dí*' in Hai-nan. *B* and *p* are both used for many words, whose initials are *w* and *f* in mandarin; e. g. 萬 *ban*, 父 *p'u*.

The dialect of C'hau-cheu-fu (Tie-chiu or Chin-chiu), a department bordering on Fuh-kien, very much resembles the pronunciation of the southern part of that province, in its vowels and consonants, but the tones differ. There are eight tone-classes including three subdivisions of the 去聲 *k'ü-sheng*. The old finals

m, k, t, p, are all in use, but in the colloquial ng, n, m, are frequently nasalized, and k, t, p, often omitted.

The peculiarities among the initials, appear to be in fact vestiges of an old national pronunciation. Words in h commence with k, e. g. 行 kiang, 况 k'wang, 汗 kwan, 繪 kwai, 滑 kut, 縣 kuin, 呵 k'ò, 厚 kau, 猴 ,kau, 効 kio. Words in ch commence with t, as 中, 蟲, 寵, 誅, 茶, 猪, 黜, 唇, 著, and many others. Words in f commence with p, 幅, 放, 紡, 蜂, 父, 斧, 縫, 飛, 分, and others. Words in j sometimes commence with n, 肉, 懦, 汝. Words in w are pronounced with m, 勿, 緩, 物, 微, 間. Words in y are begun with j, 愈, 踰, 諭, 裕, 悅, 允. B is found for w, in 未, 毋, 巫, 侮, 務, 亡, 文. Ng is found before y, w and i, in 宜, 言, 雅, 嚴, 堯, 午, 五, 銀, and many others. Ch and c'h, are found for s and sh, 十 chap., 星, c'he<sup>ng</sup>, 醒 c'he<sup>ng</sup>, 叔 chek, 膝 c'hek, 僧 cheng, 已 chi, 舌 chi, 市 c'hi, 試 c'hi, 鮮 c'hi<sup>n</sup>, 石, 上, 深, 尋, 樹, 手, 蛇, 徐, 水, etc. In the examples here given, the colloquial is preferred to the reading sound as being the older.

Ng raised above the line denotes that it is nasalized as final n in French. N and m are also often pronounced in the same manner, but in the reading sound ng, n, m, are always restored. When the mute finals k, t, p, are dropped in the colloquial, they are also restored in the reading pronunciation.

(f.) Fuh-kien. For the dialect of C'hang-ch'eu' which may be considered as representing the southern part of the province, almost the same description as that just given of the Tie-chiu dialect would serve. There are the same initials and finals differing only in particular cases; e. g. 下 ké, low, 染 ní<sup>n</sup>, 讓 nióng, 軟 nú<sup>n</sup>, 佛 pút. In both dialects the initials ts and t's, sh and f, give place uniformly to ch, c'h, s and hw, except where ch occurs for sh, and p for f. The sounds bat for 白, and ji or ju for 字, seem to contain vestiges of the early soft initials b and dz, which were formerly assigned to those characters. For the old initial ng, which is usually preserved in the Tie-chiu dialect, g is substituted in southern Fuh-kien. A few words in k final are pronounced t in colloquial usage, e. g. 力 lát read liék, also so heard in the Tie-

chiu colloquial. The characters 白, 得, are also examples of this anomaly, which occurs as a uniform law in the Hakka dialect. In words ending with m, p, the Tie-chiu follows the old system more closely than the southern Fuh-kien; e. g. 凡犯, hwam are read hwan, in the last-mentioned dialect, while 法 hwap is also read hwat. Both these dialects agree in refusing to admit m and p, when the initial is p, but only the Fuh-kien rejects it after hw.

The peculiar initials found in these dialects, are—

k for h	p for f	m, b for w	j for y
t for ch	ch for s	ng for i, y, w	n for j

The reasons for supposing them to belong in fact to the old national pronunciation are briefly, that in Kiang-nan some instances, though few, occur of the same initials; e. g. 防 bang, 敷 p'u, 環 .gwan, 問 men', that in Shan-si v occurs for w, that at T'ien-tsin f occurs for y, and that generally antiquated colloquialisms where they occur, tend to support this view. Further, native critics have detected many of these initials in studying old books as is shown farther on, and the Buddhists have at intervals changed their spelling for Sanscrit words, when alterations in sounds required it; e. g. 恒 heng, changed to 克 k'ing 伽 k'ia for Ganga, these characters being at that time doubtless read Gang-ga. So also 陳 .chen has the value din, in the name Godinia. Further, the early transcriptions of Chinese sounds by foreigners also help to confirm this hypothesis.

The dialect of Fuh-cheu in the north of the same province, differs much from those that precede. The finals n, m, are replaced by ng, and t, p, are omitted. The tones are seven as at Chang-cheu. Many of the colloquial initials are like those just described; e. g. 行 kiang, 分 p'ung, 重 teing. Ts, t's, sh and f, also give place to ch, c'h, s and f. T is heard in some words as if it were d. The initial j has its place supplied by y or n. Ng at the beginning of words, is found often where it is wanting in mandarin.

(g.) Western provinces. In Kwang-si, the Hakka dialect is much spoken in the eastern parts, but a mandarin like that of Sichwen prevails in some portions of the province. Thus the fourth and fifth tones coalesce; e. g. 何 ho is the same in sound with 合. Also the final ng, coalesces with n; thus 平 p'ing with 貧 p'in.

In C'heng-tu, the provincial capital of Si'-c'hwen, the consonant *g* is retained before the vowel *i*, in some words where *ng* formerly stood, as 義 *gi*'. This old initial is well preserved in many words in the dialects of Fuh-cheu and Su-cheu, where 外 is called *ngwei* and *nga*, and 月 *ngoh* and *ngöh*.

In the province of Kwei-cheu, it is common to begin all words in *y* with a soft *j*, as in the Hakka dialect.

The information gained on the old language from the sources already referred to, divides itself into two parts.

The changes of *p* and *k*, to *f* and *h*, (with their correlates *b* and *g*, to *v* and *h*), seem to belong to an older stage of the language. So also *m* to *w*. Following the guidance of the Buddhist translations, these earlier initial letters were not found in the general language, after the seventh century of our era.

The changes of *g*, *d*, *b*, *v*, *z*, *j*, to *k*, *t*, *p*, *f*, *s*, *sh*, with and without aspirates, belong to a more recent period. With them should also be placed the loss of *ng* from words now beginning with *i*, *w*, *y*, as 外, 月. The loss of the short-tone finals belongs to the same period. The change of the final *m* to *n*, did not occur till the 14th century as has been seen.

The coincidence of some Anamese sounds with those of Fuh-kien, as in the omission of the sibilant in many words in *ch*,\* seems to indicate a widely spread pronunciation of this kind at an early period. The same remark may be made respecting the old form of the initial *m*, as found in southern Fuh-kien, and eastern Kwang-tung, viz. *b*,† which also occurs in the Japanese transcriptions of early Chinese sounds.

This view of the mother language from which mandarin and the other modern dialects have sprung, would be incomplete without a reference to the former condition of the vowel sounds. The principal variations are given in the following table, where each

\* For example 茶 *te*, 中 *tiong*, 治 *ti*, 傳 *tuan*, in Fuh-kien, for *c'ha*, *chung*, *chī*, *c'hwen*, in mandarin. In Anamese, 傳 *truyen*, 常 *hang*, 城 *t'anh*, 處 *tū*. So also *t* precedes *sh* in words such as 水 *chui*, 食 *chiah*, 深 *c'him*, in Fuh-kien, and takes the place of *sh* or precedes it in words such as 神 *t'an*, 受 *chin*, in Anamese.

† For example 米 *bi*, 望 *bong*, in Fuh-kien.

character represents many other tens of words which have gone through the same change.

Examples.	Old sound.	Modern sound.
東風	,teng, ,feng or ,táng, ,fáng	,tung, ,fung
江	,kong	,kiang
支兒	,chí, ní	,chī, .rī
威衣	,wúi, ,úí	,wei, ,i
書諸	,shü, ,chü	,shu, ,chu
菩路	,bó, ,ló' or ,bú, ,lú'	,p'u, lu'
低西	,té, ,sé	ti, si
街來	,kái, ,lói or ,lái	,kiai, ,lai
真文	,chin, ,mún	,chen, .wen
安官	,ón, ,kwón	,ngan, ,kwan
天間	t'ín or t'én, ,kan	t'ien, ,kien
扇然	shèn', ,jèn	shan', ,jan
少超	'shió, c'hió	'shau, c'hau
刀毛	,tó, ,mó or ,tò, ,mò	,tau, ,mau
歌佻	,ká, ,dá'	,kò, to'
邪茶	,ziá, ,djé or djá (and da)	.sie, c'ha
陽方	,yóng, ,fong	.yang, ,fang
京生	,kiáng, ,sháng or k'éng, shéng	king, sheng
京秋	,u or ,iú, ,t'siú or ,t'seu	.yeu, ,t'sieu
屋局	ók, ,kiók	wuh, ,küh
角活	kák, ,hwát	kioh, ,hwo
日七	nit, ,t'sit	zhī, ,t'si
麥隻	mak, ,chiak	meh, ,chī

The vestiges of the older pronunciation of the language that exist in Buddhist and Chinese native books, and in modern dialects have not been unnoticed by native critics. A recent writer\* remarks, that from Buddhist books it appears that formerly 扶fu,

\* 錢大昕 in the work called 十駕齋養新錄 Shih kia chai yang sin luh. This writer, a native of Kia-ting near Su-cheu, lived at the close of the last century.

had the same initial as 菩 p'u; i. e. they were both bu, being used to represent the same Sanscrit sound. He also shews from other sources, that 服, 伏, 負,\* now called fuh and fu were primarily pronounced with the initial b. which afterwards became v and then f. He also observes that 文 was formerly men, and illustrates his remark by the Kiang-nan colloquial pronunciation of 蚊, viz. men. He then proceeds to shew that many words in ch formerly commenced with t. Thus, by means of old dictionaries and the interchange of characters, he identifies 直 chih with 特 tch, 竹 chuh with 篤 tuh, 豬 chu with 都 tu, 追 chui with 堆 tui.† The Fuh-kien and Tse-chiu pronunciation agrees remarkably with this author's investigations, the words in question being there read 直 tit, 竹 tiek, 豬 ti, 追 tui.

The rhymes of the Shī-king, Tau-teh-king and Yih-king, and subsequent books of poetry give the means of investigating the old language to the 11th century B. C. Among other writers on this subject, a recent editor of the Shwuh-wen 說文, named 段玉裁 Twan-yuh-t'sai, states that "it appears on examination that in the Cheu, T'sin and Han dynasties (B. C. 1100 to A. D. 250), there were but three tone-classes, the third or 去聲, being not yet formed. Under the Wei and Tsin families, A. D. 200 to 400, many words in the 2nd and 4th tone-classes, united to form the 3rd, which then makes its first appearance. At the same time, many words in the p'ing-sheng passed into the other three classes, and the four tone-classes were thus completed." He adds, "Formerly

\* So also 附, 苻, 佛, 繫, were pronounced according to the same author bu', bu, but, and ban. The values he gives to some other characters, are 弗 put, 拂 but, 敷 pu or p'u, 方 pang, 封 pang, 勿 mut, 罰 bat, 匪 pei, 妃 p'ei, 微 mei, 無 mo, 鳳 bung, 反 pien, 房 bong, 務 mu, 發 pat, 府 pu, 符 bu, 武 mu, 芳 p'ang.

† Other values he obtains are 陳 dien, 姪 dit, 卓 tik, 棖 dang, 抽 t'au, 舟 tiau, 專 toan, 支 ti, 貯 tiu, 池 da, 沈 dam. In Fuh-kien, these words are 陳 tin or tan, 姪 tit, tok, tong, t'iu, chiu, chwau, chi, ti, .ti; tim. Of these, there occurs in Morrison's Coghin-Chinese dictionary 舟 tau, 沈 dam.

words were arranged into great groups. The first contained the modern p'ing-sheng and shang-sheng; the second, the modern k'ü-sheng and juh-sheng. The tone-class called shang-sheng came into existence at the time when the Shi-king 詩經 was written. That called 去聲 k'ü-sheng, was formed under the Wei and Tsin dynasties."

These conclusions the author arrives at by forming tables of the rhyming words in the works already mentioned. Supposing his views to be correct, light is thus thrown upon some difficulties connected with the phonetics. In several instances, words in the third and fourth tone-classes have a common phonetic. E. g. 告 kau is the phonetic of the characters, 枯 kuh, 焮 kuh, 鵠 huh, etc. By this author's researches it appears that it rhymes with short-tone words in k, four times in the Shi-king, and once in the Yih-king. Of the words which take 至 chi and 害 hai, for their phonetics, e. g. 姪 chih, 贍 hiah, three-fourths are in the short tone. Both these words are repeatedly found rhyming with short-tone words in the Shi-king with a final t.\* In other cases, the phonetic has remained in the short tone, while some characters that contain it have passed over to the third tone-class; e. g. 醉 tsui, is in the Shi-king pronounced in the short tone, thus agreeing with its phonetic 卒 tsuh.

These views will also be found useful in explaining many double pronunciations of the same characters met with in books. Thus 北 peh or pei', i. e. 背 pei', 度 toh or tu', 復 fuh or feu', 作 tsoh or tso' (做 is the same word written differently), 惡 oh or ú', 識 shih or chih', 易 yih or i', 食 shih or shi', are examples of words that have passed from the short tone to the third. In such cases, the primitive sense is retained in the short tone, while the derived sense belongs to the other. The same is true of words in the first and second, transferred to the third tones; e. g. 好 hau',

\* Other words placed in the short tone by this author, are 大, 外, 妹, 敗, 利, 世, 歲, 艾, 比 with final t, and with final k 戒, 來, 意. The characters 內, 兌, 世, much used as phonetics for words in the short tone in t, are also thus shown by the Shi-king, to have been themselves formerly so pronounced.

to love, from 好 'hau, good; 使 shī', a messenger, from 'shī, to send; 衣 i', to dress, from ,i, clothes; 語 ü', to address, from 'ü, words; 釘 ting', to nail, from ,ting, a nail. So also 雨 ü', to rain, 膏 kau', to anoint.

In the majority of cases, the new meaning of a word is expressed by the third tone-class, which would naturally result from that class having been in a state of formation, when the new sense was given, or when the necessity of a distinctive tone for it began to be felt. So in the mandarin of the western provinces, when the short-tone words were changing their tone, they fell into that which was newly formed, viz. hia' .p'ing, in preference to one of the old ones.

That the third tone is not exclusively used for the new meaning of words, may perhaps also be shewn by examples. Thus 處 'c'hu, to dwell, to manage a case, and 處 c'hu', a place; 盛 .c'heng, to fill, and sheng', flourishing; 舍 'she, to throw away, and she', a cottage. Which is the earlier meaning in such words is however uncertain. The noun and the verb have in each case classical authority, but it is customary among the natives to apply the distinctive tonal mark to the verb sense only, implying that the other meaning is regarded as the primitive one.

It may be observed of these earlier changes in the language, that they were partial, while those of more recent date are exhaustive. Thus it appears to have been only part of the words having the initials k, t, p, and m, that assumed h, ch, f and w, instead of those letters. So it was only part of the words in the second and fourth tones, that united to form a third tone. But in the modern changes all the soft initials, and hard finals have been lost together, while all the short-tone words have passed together to the other tones.

The general result of these researches into the early form of the language, is that there were at first only two tones, .p'ing 平 and juh 入, or perhaps three .p'ing, shang 上, and juh. If the former, it is the same thing as saying that there were at first no tones at all, for the long tone embraced words ending in ng, n, m, and the vowels, while the short tone appropriated the finals, k, t, p. The difference of tone then resolves itself into a difference in vowels and consonants. According to this hypothesis a new tone is formed once in 1000 or 1500 years. The second or shang', sheng,



dates from B. C. 1000. The third or 去聲 k'ü' sheng, from A. D. 250. The fifth or 下平 hia' p'ing, from A. D. 1300.

The foregoing investigation has been carried farther back, than was needed to shew the characteristics of the dialect that immediately preceded mandarin. The pronunciation contained in the national dictionaries, and expressed there by means of the Fan-t'sièh, is that of the period embraced between the fifth and the eleventh centuries. It is from this that mandarin and the other dialects sprang. A description has been given of it in this chapter, supplying the means of restoring it from the modern pronunciation. At least the principles of such a restoration can be stated in something like the following manner. Join the first and fifth tone-classes, changing the hard and aspirated initials of the latter into the corresponding soft consonants; e. g. t' to d, and s to z. Restore the lengthened juh-sheng words to their short form, and affix to them the final consonants k, t, p, using as authorities the dictionaries and dialects. Change the hard initials of a certain part of the words in the third and fourth classes to the corresponding soft initials; e. g. t to d, and ch to j, relying for aid as before on the dictionaries and dialects. Transfer a part of the words having soft initials from the third to the second class, following the guidance of the dictionaries. Change final n in many words to m, and alter the vowels according to the table of vowel changes given in page 85.

These processes having been performed, and the old sounds of Chinese characters recovered, the imperial dictionaries can be consulted with advantage in regard to pronunciation. The editions published in the Sung dynasty and subsequently, of the classical and other old books, all contain the sound of uncommon words written in this manner; e. g. the school editions of the Four books with Chu-hi's commentary, the new critical editions of the dictionaries 爾雅 Rí-ya, and 說文 Shwòh-wen and others. Since that time the dictionaries 字彙 Tsi-hwei, 康熙字典 K'ang-hi-tsi-tien, 佩文韻府 P'ei-wen-yün-fu and others, have simply adopted the spelling of an earlier period, and are therefore of no authority for contemporary pronunciation.

PART III.  
THE PARTS OF SPEECH.

CHAPTER I.  
*Introductory.*

In the preceding chapters it has been shewn, that the mandarin pronunciation is spread over the north and west of China. It has a better title than any other to be called the national pronunciation, embracing as it does about two-thirds of the whole country. The term mandarin is sometimes used in the sense of *public*, as a *public highway*, is called 官路, kwan lu', a legal *foot measure* 官尺, kwan c'hih. So kwan-hwa is the standard form of the language, that used in the metropolitan cities, and recognized publicly as the correct mode of speech.

In now entering on the department of etymology, opportunity will be afforded of shewing that the use of words in various provinces, harmonizes with the statement that mandarin is the popular dialect over the greater part of China. The pronouns usually serve well as one of the characteristics of a dialect. Now the usual mandarin pronouns 我 'wo, 你 'ni, 他, t'a, *I, thou, he*; 這 che', 那 'na, *this, that*, with the other common particles, prevail in the popular language in the same parts of China, where the mandarin pronunciation is found. It appears also, that where that pronunciation does not exist, the pronouns and other particles differ from those of mandarin. An exception occurs in the case of Hang-cheu, where the mandarin particles are used, but the pronunciation not so.

A list of the principal particles with their compounds will here be given, as forming a criterion of the mandarin dialect, whether in books or in the speech of individuals.

*A list of Mandarin Particles.*

我 'wo, *I*; 我們 'wo .men, *we*; 你們 'ni .men, *ye*; 他們, t'a .men, *they*; 這箇 che' ko', *this*; 這裏 che' 'li, *here*; 這樣 che' yang', *thus*; 這麼樣 che' 'mo yang', *thus*; 那裏 'na 'li, *where?* 那 'li, *there*; 那樣 'na yang', *which kind?* 那 'na' yang', *that kind*; 自己 ts'i' 'ki, *self*; 什麼, 甚麼 shih' 'mo, shen'

'mo, *what?* 怎麼 'tsen 'mo, *how?* 都 ,tu, *all*; 各 koh, *each*; 些 ,sie, *a little of*; 的 tih, *sign of possessive*; 和 ,ho, t'ung, *with*; 向 hiang', *towards*; 在 tsai', *at*; 到 tau' (motion), *to*; 東西 ,tung ,si, *a thing*; 事體,事情 shī' 't'i, shī' .t'sing, *an affair, thing*; 給 kih (kei), *give*; 被 pei', auxiliary verb for the passive; 拿 ,na, 把 'pa, 將 ,tsiang, *to take*, instrumental auxiliaries; 了 'liau, *sign of the past*; 說 shwoh, *to say*; 不 puh, *not*; 沒有 ,mei 'yeu, *there is not*; 呢 ,ni, 麼 'mo, interrogative particles.

Such particles as these form a fair criterion of mandarin, so far as words are concerned.

#### *Native Literature in the Mandarin Dialect.*

In books the purest mandarin is found in works such as the 聖諭廣訓直解 Sheng' ü' 'kwang hiün' chih 'kiai, *Imperial homilies on the duties of life plainly paraphrased*; and 紅樓夢 Hung-leu-mung, *Dream of the Red Chamber*, a novel of the present dynasty. These two works are in Peking mandarin. So also is a more recent novel, called 品花寶鑑 'P'in ,hwa 'pau kien'.

The work 水滸傳 Shui-hu-chwen, *History of Robbers*, has the pronouns used in Shan-tung. It was written in the 12th century, and its style though thoroughly colloquial is somewhat antiquated.

The mandarin found in other novels is of a more general character. Such is the style of 好逑傳 Hau-k'ieu-chwen *The Fortunate union*; 玉嬌梨 Yüh-kiau-li *The two Cousins*; 西遊記 Si-yeu-ki *Narrative of Travels in the West*; 岳說 Yoh-shwoh *The story of Yoh-fei*, etc.

Some works classed among romances are written in a style midway between that of conversation and that of the books; e. g. 三國志 San-kwoh-chi', *History of the Three kingdoms*. The wide interval between the copiousness of the conversational medium, and the terseness found in books, readily admits intermediate grades in style. Hence some phrases peculiar to the novels have come into existence, as 話說 hwa' shwoh, *the story says, to continue the narrative*.

The dialogue in dramatic productions, as in those of the Yuen dynasty, is in the common conversational style.\* So also much of the writings of Chu-fu-tsi, the philosopher and critic of the 11th century.

In the later plays, the Su-cheu dialect is frequently introduced in conjunction with mandarin. See for examples the collection 綴白裘 Chuèh-peh-k'ieu, *Book of Dramas*.

Moral discourses for popular use are often prepared in a colloquial form. Besides the paraphrase to the Sacred edict noticed above, there is the 家庭講話 Kia-t'ing-kiang-hwa, *Moral lectures for family use*, with various commentaries on works such as 感應篇 Kan-ying-p'ien, *Book of rewards and punishments*; 金剛經 Kin-kang-king, a Buddhist work.

#### *Subdivisions in Style.*

If mandarin be compared with the book style 古文 'Ku wen, the language of the classics, histories, and books of criticism, and philosophy, some particles and most of the nouns, adjectives, and verbs, will be found the same in each. Many particles however differ, and a large number of words have gone out of use. The Ku-wen is terse and expressive, aiming to give the greatest quantity of meaning in the fewest possible words. The kwan-hwa is copious and full of compound terms and repetitions. These however carefully confirm to the national standard of good taste (文理 wen 'li), which rules the kwan-hwa as well as the Ku-wen. The kwan-hwa being addressed only to the ear, while the Ku-wen speaks to the eye, it became more copious through the repetition of ideas that was necessary to convey the meaning.

These two styles are the national growth of the language, but that of the literary essays 文章 Wen chang is forced and artificial, and is regarded as an inferior accomplishment by native

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\* See 元人百種曲 .Yuen jen peh chung k'ieh (c'ü), edited by 臧晉叔 Tsang-tsin-shuh. The pronunciation given in this work in syllabic spelling is that of Cheu-teh-t'sing, corresponding closely with the spelling contained in his dictionary Chung-yuen-yin-yün already described.

scholars who can write in the Ku-wen. Authors of eminence on general subjects almost always prefer the ancient style.

In the Kwan-hwa itself some subdivisions may also be traced. There are localisms in the dialect of Peking or the King-hwa, 京話 *Metropolitan dialect*, and in other dialects bearing the name of kwan-hwa. Thus the word 俺 ngan, *I*, is peculiar to Shan-tung, and the term 咱們 tsa men, *we*, used there and in the province of Peking (Chih-li), is not heard in western mandarin.

There is also a distinction existing in all the provinces between the dialect of scholars, and that of the common people. This is occasioned by the frequent occurrence of book phrases in the speech of literary men. These receive the name of 文話 wen hwa', *the literary dialect*. This kind of speech it is necessary to be familiar with, but it belongs more to the grammar of the 古文 'Ku wen, than to that of the true kwan-hwa 真官話, chen, kwan hwa', and it will therefore be found but sparingly illustrated in this work. A certain magistrate of a district was degraded by his superior in office, because he constantly used phrases such as 然而 jan ri, *however*, and 但是 tan' shi', *but*, in common conversation. His fondness for bookish expressions was considered to indicate, that he was incompetent for public duties.

## CHAPTER II.

### On Words.

Many of the words used in the modern spoken dialect are old, such as are used in the ancient books.

人 jen, man.	鹿 luh, deer.	逆 nih, to disobey.
水 'shui, water.	山 shan, hills.	冰 'ping, ice.
火 'ho, fire.	海 'hai, sea.	富 fu', rich.
龍 lung, dragon.	田 t'ien, field.	酒 'tsieu, wine.
來 lai, come.	往 'wang, go.	老 'lau, old
用 yung', use,	正 cheng', right.	滿 'man, full.
黑 heh, black.	行 hing, to do.	用 yung', to use.

Some compounds of two words each found in books are also employed. They are examples of the principle of combination, by

which two words are linked together in common usage, and come to have a single meaning.

可以 'k'o 'i, it may be.	彷彿 'fang fuh, like.
然後 jan heu', then afterwards.	主人 'chu jen, host.
先生 ,sien ,sheng, teacher.	兄弟 ,hiung ti', brother.
祭祀 tsi' si', to sacrifice.	朋友 .p'eng 'yeu, friend.
喪事 ,sang shi', funeral.	父母 fu' 'mu, parents.

In many such cases, the sense is one and indivisible, and the characters (in the colloquial language) inseparable.

The same phenomenon meets us in the history of words. that has been found to exist in the sounds that express them. Time changes their meaning as it does their sound. Thus, many old words are retained in compounds, but have lost their original signification. E. g. 口 'k'eu, *mouth*, has been replaced in colloquial usage by 嘴 'tsui, but it is still employed extensively in compound terms and in derived senses. Thus 快口 k'wai' 'k'eu, *a rapid talker*; 門口 .men 'k'eu, *door*; 口氣兩樣 'k'eu k'i' 'liang yang', *his speech is different*; 口外 'k'eu wai', *beyond China proper*; 關口 ,kwan 'k'eu, *custom house*; 一口棺材 yih 'k'eu ,kwan .t'sai, *a coffin*. 有口才的 'yeu 'k'eu .t'sai tih, *he can talk well*; 隨口說話 ,sui 'k'eu shwoh hwa', *talking at random*.

So also 目 muh (mu'), the original word for *eye*, has given place to 眼睛 'yen ,tsing or 'yen alone, as in 瞎瞎 hiah 'yen, *blind eyes*. It is however employed in combination with other words in derived senses. E. g. 賬目 chang' muh, *a money account*. 目下 muh hia', *at present*. 目錄 muh luh, *table of contents*. 題目 .ti' muh, *a theme*. 頭目 .t'eu muh, *a chief*. 目花 muh ,hwa, *indistinct vision*. 目紅 muh ,hung, *inflamed eyes*.

The primitive word for "head" 首 'sheu, has been replaced by 頭 .t'eu, but is retained with various words in combination.

賊首 tseh 'sheu, <i>robber chief</i> .
首位 'sheu wei', <i>chief seat</i>
房首 .fang 'sheu, <i>householder</i> .
兵首 ,ping 'sheu, <i>chief of the soldiery</i> .

船首 c'hwen 'sheu, *captain of a boat.*

會首 hwei 'sheu, *chief of a society.*

首事人 'sheu shī' jen, *chief person in charge.*

Some old words are used in new senses alone, and not simply in combination, the old signification being retained in books; e. g. 他, t'a, formerly meant *other*, but now signifies *he*, so also 了 'liau, originally a verb *to destroy*, is now used as a particle expressive of past time, but occasionally also in its earlier sense. Most of the numeratives or numeral particles are words which once had a clear sense. This in several instances was lost, when they came to be used merely as auxiliary words.

Many new words have been introduced, e. g. 脚 kioh, *the foot*; 喫 c'hīh, *to eat*; 撕, sī, *to tear*; 朶 'to, a numerative applied to flowers and clouds, as yih 'to, hwa, *a flower*; it is also appended to 耳, to form a compound substantive 'ri 'to, *the ear*; 娘 niang, *mother*; 擔, tan, *to carry with a yoke over one shoulder*; 担子, tan 'tsī, *a bamboo yoke used by porters.*

On the subject of changes in words, much has been done by the native lexicographers. The work called 方言, fang .yen, *On dialects*, compiled by Yang-hiung, under the Han dynasty in the first century, treats on the differences in regard to words, that then existed in the various provinces of China. It says, for instance, that the word c'hwen, *a boat or junk*, was then used in Kwan-si (Shan-si), while the old book term 舟 cheu, was employed in Kwan-tung (Chih-li). In Kiang-nan 豬子, chu 'tsī, was then the word for *pig*, as in modern Chinese, but the old word 豕 'chī was still in use in Shan-si. *An arrow*, in Shan-si and Chih-li was then called 矢 shī, which is the word used in books. T sien 箭, the modern term was then used in Shen-si. The same authority says, that 涉濟 shèh tsi', *to cross a ferry*, had then given place to 過渡 kwo' tu', the modern phrase.

By helps of this sort, the history of words may be traced back, and it can thus be shewn that the terms used in the ancient books constituted the colloquial phraseology of the time. This might in itself be regarded as probable, but on the authority of books like that now referred to, it may be proved by shewing that a large

number of words at present obsolete, formerly belonged to the popular phraseology. It is not so easy to determine, whether the language of that early date was as terse when spoken, as when it was committed to writing. With the pronunciation now in use, it is difficult to conceive, how the book style could ever have constituted a medium for conversation. An extension of single words into compounds by means of synonyms, antithesis, &c. such as is found in the modern spoken dialect, appears necessary to bring the book style into a form fitted for vivâ voce intercommunication of ideas. If however, the great changes in the sounds that have taken place are duly considered, there is ground for supposing that a much closer resemblance formerly existed between the spoken and written language than at present, and this not only in the use of the same words, but in brevity and in the mode of constructing sentences.

In deciding this question it should be remembered that the earliest Chinese compositions, for example the oldest parts of the Shu-king and Yih-king, are in a poetical form. Native scholars from their accurate knowledge of the rhymes of the old language, are all conscious of this. Poetry indicates the existence of literary art, so that the pure colloquial dialect would be subjected to various changes before being written down.

*Arrangement.* The analysis of sentences unfolds the arrangement of the words whether single or combined. It is marked by great nicety in distinctions and attention to euphony. The words may be observed to fall into groups of two, three, or four words in close juxtaposition. These groups, connected with each other by particles, form complete sentences. The examination of the groups referred to is in great part the province of etymology. Their union by the help of particles into sentences, it is the office of syntax to expound. Take the following sentence: 養活百姓們的根本, 不過是衣食兩件, yang<sup>h</sup> hwoh peh sing<sup>men</sup> tih, ken<sup>'</sup> pen, puh kwo<sup>'</sup> shī<sup>'</sup>, i shīh liang<sup>'</sup> kien<sup>'</sup>, *the chief thing in the support of the people, is simply (that they should have) food and clothing.* Here yang-hwoh is a verb compounded of two others *to nourish* and *to live*, together meaning *to keep alive*. Peh sing men, is a noun, consisting of peh, *one hundred*, sing, *family name*, and men, the common plural particle. Peh sing, means *all the*



*families, the people.* Tih is the sign of the genitive or possessive case. Ken pen is a noun, consisting of two words both meaning *root*. Puh kwo', *not passing*, is here an adverb *only*, qualifying the verb 是 shī', *is*. ,I shīh liang' kien', *food and clothing, those two things*, may be considered as a substantive group, in which *food* and *clothing* constitute the compound noun, and *these two*, with the word "things" understood, are added to shew that the sense is complete, and for the sake of the rhythmus.

There are here several instances of the mode in which compound verbs, nouns, and adverbs, are formed. They originate either in the juxtaposition of synonyms, or in that of two or more words from various parts of speech, which lose their independent character in that of the compound they assist to form.

This peculiarity belongs much less to the book language than to the colloquial. Both styles are given in the colloquial edition of the Sacred edict of the emperor K'ang-hi. The preceding sentence is as there found in the book language, 養民之本, 在於衣食 yang' min ,chī 'pen, tsai' ,ü ,i shīh. The meaning is the same, but it is expressed much more briefly. One word instead of two, is used for *to nourish* and also for *root*. Min, *people*, is a book word. Chī, the book particle for the possessive case, is replaced in colloquial by 的 tih. Tsai ü, are prepositions meaning *in*. In this instance, tsai is a verb, *consists in*, while ü repeats the sense *in*, and forms with tsai one compound word.

Thus it appears that the same principle belongs to both styles, but much more extensively to the spoken dialect. Words placed together without connecting particles, blend into a compound belonging to their own or another part of speech, and are then treated as single words. In the term peh-sing, *people*, literally *hundred names*, the two words, while they maintain their relation to each other as adjective and substantive, constitute in the general syntax of the sentence a single noun. Their individual sense and mutual relation are not indeed destroyed, but in common use are entirely forgotten.

Such being the mode of constructing sentences, the departments of etymology and syntax will be found often to interfere with each other. Thus one word may govern another, and yet the two may

form together a group, which should be treated of under the parts of speech. In 打魚的 'ta .ü tih, a fisherman, .ü, fish, is the regimen to 'ta, to catch, yet the three words together may be properly treated as a substantive. In 改正你們的心 'kai cheng' 'ni .men tih ,sin, set your hearts right, the adjective 正 cheng', correct, is closely combined with the verb 'kai, to change, and they need to be considered together as a verb group, having the same power of governing a substantive that belongs to any simple verb. In this case they govern 心 ,sin, heart. When however, these words are considered by themselves, they are seen to have a relation to each other, such as is properly discussed under that part of grammar called syntax. Cheng' qualifies the action expressed by the word kai. Such phrases as 買不來 'mai puh .lai, I cannot buy; 買不起 'mai puh 'k'i (c'hi), I cannot afford to buy, can be viewed as compound verbs, or as moods of verbs, or they may be analyzed, and shewn to be under the control of the laws of syntax like longer and more complex sentences.

### CHAPTER III

#### *Division of words into Parts of Speech.*

If a common sentence be examined it is usually found to contain words of two kinds, viz. some that have a sense of their own independent of their use in any particular sentence, and others that 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.

天晚了都是睡覺去了, t'ien wan' 'liau ,tu shi' shui' kiau' k'ü' (c'hü' 'liau, it is late, they are all gone to bed. In this sentence tu and liau mean nothing when viewed apart from the context. They are employed as subordinate words or particles, under the control of certain grammatical laws. We thus obtain the first and most obvious subdivision of words, and it is that commonly used by the Chinese. They call significant words, 實字 shih tsi', full characters, while the auxiliary words or those which are non-significant, they term 虛字, hü (sü) tsi', empty characters, particles.

Words may also be viewed as expressive of actions (verbs) and

things (nouns). These two kinds of words are called **活字** hwoh tsī', *living characters*, and **死字** 'sī tsī', *dead characters*. The importance of this distinction in Chinese school instruction, arises principally from the very frequent interchange of the verb and the noun. The phrases **當死字用**, tang 'sī tsī' yung', *it is used as a noun*; **當活字用**, tang hwoh tsī' yung', *it is used as a verb*, and similar expressions are in constant requisition in the explanation of the book language.

The importance of considering Chinese words in this simple manner is apparent, when the character of many of them is kept in view. They may be used as noun, adjective, or verb. To place such a word as **孝** hiau', in any one of these three parts of speech would be inconvenient, for it belongs equally to all. In the phrase **忠孝節義**, chung hiau' tsièh i', *fidelity, filial piety, temperance and uprightness*, it is a substantive; in **孝子孝女** hiau' 'tsī hiau' 'nü, *filial sons and daughters*, it is an adjective; in **孝敬父母** hiau' king' fu' mu, *to reverence parents*, it is a verb. It can only be properly classed under a wider division of words, such as that made use of by the Chinese, consisting of significant words and particles.

Some other examples will be now given, of words which require to be classed in succession under the same three parts of speech; **信** sin' in **孝悌忠信** hiau' ti', chung sin', *filial piety, brotherly love, fidelity and trustworthiness*; **信實** sin' shih, *honest, truthful*; **相信**, siang sin', *to believe; to trust to*. **忠**, chung in **盡忠報國** tsin', chung pau' kwoh, *to be grateful to the state and be perfect in fidelity*; **忠臣**, chung .c'hen, *a faithful subject*; **忠君報國**, chung ,kiün pau' kwoh, *to be faithful to the prince and grateful to the kingdom*. **禮拜** 'li pai', in **我們的禮拜兩樣** 'wo .men tih 'li pai' 'liang yang', *our worship is different*; **禮拜日** 'li pai' jih, *worship-day*; **磕頭禮拜** k'oh .t'eu 'li pai', *to bow to the ground and worship*. **害** hai' in **害處** hai' c'hu', *injury*; **太利害** t'ai' li' hai', *very severe*; **自害自** tsī' hai' tsī', *injury one's-self*. **平** .p'ing in **平安** .p'ing ,ngan, *tranquillity*; **不公平** puh ,kung .p'ing, *not just*; **平天下** .p'ing ,t'ien hia', *to give peace to the empire*. **臥** wu' as **被臥**

pei' wu', *bed quilt*; 臥房 wu' .fang, *a sleeping room*; 臥在那裡 wu' tsai' 'na 'li, *where shall I sleep?* 去 k'ü' (c'hü) in 去向 k'ü' hiang' (s), *the place to which he is gone*; 去年 k'ü' .nien, *last year*; 去過了 k'ü' kwo' 'liau, *I have gone there*. It is the position of such words in the group and the sentence to which they belong, that determines to what part of speech they should be referred.

Some examples will shew that there is the same difficulty in deciding to what part of speech, many of the particles should be assigned. Thus 前 .t'sien, *before*, is an adverb, adjective or preposition, according to its place in the group of which it forms a part. 從前 .t'sung .t'sien, *before*; 前門 .t'sien .men, *the front door*; 胸前 ,hiung .t'sien, *before my breast, or before me*. So also 連 .lien, is a verb, adverb or preposition. 上句連下句 shang' kü' .lien hia' kü', *the upper sentence is connected with the lower*; 連忙 .lien .mang, *immediately*; 父親連兒子都燒殺了 fu' ,t'sin .lien .ri 'tsi ,tu ,shau shah 'liau, *the father with his son were together burnt to death*.

From these examples it appears, that the Chinese do not without reason content themselves with a twofold division of words, into those that are significant and those that are particles.

Another thing taught by these examples is that words must be present to the student's view in groups, before their true character can be understood. The natives study the characters one by one, and if they consider them in their grammatical connection with each other, it is only in the study of the book language. The colloquial medium of communication, they do not make a subject of inquiry. By the foreigner however, it deserves to be carefully examined, if only for its philological interest, shewing as it does, how an extensive system of grouping, entirely compensates for the absence of terminations and prefixes to words. By the laws of combination, the part of speech to which a word belongs is at once seen, the cases of nouns and the moods and tenses of verbs are clearly expressed, and various kinds of derivatives are formed among all the principal parts of speech. The accident of western languages can do no more than this.

## CHAPTER IV.

*On the Substantive.*

Substantives consist either of one word or more. In view of this they may be termed simple or compound. Simple substantives are such as 茶 .c'ha, *tea*; 花 ,hwa, *flower*; 泥 .ni, *earth, mud*; 鐘 ,chung, *a bell, a clock*; 紙 'chī, *paper*. Compounds are composed of two or more words, as 鳥鎗 'niau 't'siang, *a fowling piece*. The number of simple substantives is much diminished in the northern provinces, by the frequent use of the suffix 兒 .rī. Thus the examples given above usually have this appendage in the dialect of the north, except when in combination with some other words.

*Formation of Compounds.*

Compound substantives are formed according to certain laws of combination regulating the arrangement of the constituent words. The word denoting species precedes that which marks genus. Thus 閏月 jun' yueh, *intercalary month*; 正月 cheng' yueh, *first month*; 母親 'mu ,t'sin, *the maternal relative, mother*; 鄉親 ,hiang ,t'sin, *village relatives*; 洋貨 .yang ho', *foreign goods*; 白銀 peh (pai) .yin, *silver*; 水銀 'shui .yin, *mercury*; 香珠 ,hiang ,chu, *fragrant beads*; 心事 ,sin shī', *a matter of anxiety*; 心腸 ,sin .c'hang, *the heart*; 雜貨舖 tsah ho' p'u', *shop for miscellaneous articles*; 回話計 .hwei hwa' ki', *plan for replying*; 世務 shī' wu', *things of the world*; 當家人 ,tang ,kia .jen, *the chief in a family*; 肋旁骨 leh (lei) .p'ang ku, *a rib*; 母猪 'mu ,chu, *a sow*; 脾氣 .p'i k'i' (c'h), *disposition*; 公獅子 ,kung ,shī 'tsi, *a male lion*.

The whole precedes its part, and substance any accident. 家伙 ,kia 'ho, *house furniture*; 家庭 ,kia .t'ing, *family hall*; 家堂 ,kia .t'ang, *family hall where ancestors are worshipped*, and hence *ancestral tablets*; 腳根 kioh (chiao) ,ken, *heel*; 腳底 kioh .ti, *sole of the foot*; 腳指頭 kioh 'chī ,t'eu, *toes*; 刀尖兒 ,tau ,tsien .rī, *point of a knife*; 刀把兒 ,tau 'pa .rī, *knife handle*; 刀刃兒 ,tau jen' .rī, *edge of a knife*; 桌裙 choh .k'üün,

fringe round a table; 桌面 choh mien', surface of a table; 耳珠 'rī, chu, earring.

Matter precedes form, as in the following examples. 帳房 chang' .fang, (curtain house) a tent; 腦袋 'nau tai', the brain, (tai, a bag). 銅盆 .t'ung .p'en, a copper basin; 土墩 't'u tun', an earthen mound; 綉帶 .c'heu tai', silk sash; 石橋 shih .k'iau, a stone bridge; 石磨 shih mo', a grind-stone; 石界牌 shih kiai' pei', a monumental boundary stone; 鐵鎖 t'ieh 'so, an iron lock; 鐵尺 t'ieh c'hīh, an iron measure; 鐵鏈子 t'ieh chen' 'tsī, an iron anvil; 磁罐 .t'sī kwan', a hardware sauce-pan; 磁瓶 .t'sī .p'ing, a hardware bottle.

Words are sometimes repeated to form compounds, especially relative nouns, as in 哥哥 ,ko ,ko, elder brother; 太太 t'ai' t'ai', aged lady; 妹妹 mei' mei', younger sister; 姐姐 'tsie 'tsie, a young lady; 奶奶 'nai 'nai, a married lady.

Some diminutives also take the repeated form, as 一點點 yih 'tien 'tien, a very little; 一系系兒 yih ,sī ,sī ,rī, a very little.

Other substantives when repeated often undergo a modification in the meaning, thus 天 ,tien, a day, becomes ,t'ien ,t'ien, daily; and 男男女女 .nan .nan 'nü 'nü, means men and women in great number, or all the men and women.

Rhythm, antithesis, or some similar cause regulates the formation of many compound substantives and phrases composed of correlate words. 禍福 ho' fuh, misery and happiness; 時氣 shī k'ī' (c'hi'), the weather; 銀錢 .yin .t'sien, silver and copper money; 家鄉 ,kia ,hiang, home; 匠役 tsiang' yüh (or i'), artificers and servants; 箱櫃 ,siang kwei', chests and boxes; 天地神佛 ,t'ien ti' .shen fuh (fo), heaven, earth, spirits and Buddhas; 筆墨紙硯 pih meh 'chī yen', pencil, ink, paper, and inkstone.

When relative nouns are placed together, those that express superiority usually stand first, as in 母女 'mu 'nü, mother and daughter; 君子小人 ,kiün 'tsī 'siau .jen, the good man or the man of honour, and the bad man or the man of no principle; 老子娘 'lau 'tsī ,niang, father and mother; 兄弟姊妹 ,hiung ti' ,tsī mei', elder and younger brothers and sisters.

Verbs and adjectives help to form many compound substantives. Thus 生, sheng, *to bear, raw*, a verb and adjective, becomes part of several nouns, as 畜生 c'huh, sheng, *domestic animals*; 先生, sien, sheng, *teacher*; 使用 shí' yung', *the use to which a thing is applied*; 來意 lai i', *the object of coming*; 見識 kien' shih, *mode of viewing; a judgment*; 打扮 'ta pan', *costume*; 關係, kwan hi', *the consequences*; 休書, hieu, shu, *a certificate of divorce*; 俗語, suh 'ü, *a proverb*; 描紅, miao, hung, *vermilion*; 後世, heu' shí', *the coming life*; 馬褂, 'ma kwa', *a jacket*; 補褂, 'pu kwa', *a square piece of embroidery on a mandarin's robes*.

Many compounds are borrowed as they are from the book style, for example many titles, the Tauist names of different parts of the human body, the 24 solar terms, and very many others. The principle of arrangement in such terms belongs to the grammar of the book language. 天庭, t'ien, t'ing, (*heaven's hall*) *the forehead*; 兩太陽 'liang t'ai' yang, (*two suns*) *the temples*; 春分, c'hun, fen, *vernal equinox*; 夏至 hia' chí', *summer solstice*; 皇后, hwang heu', *the empress*; 晌午, shang 'wu, *midday*; 下午 hia' 'wu, *afternoon*.

The words 法 fah and 處 c'hu', placed after adjectives and verbs form abstract nouns. 這樣做法 che' yang' tso' fah, *this is the way of doing it*; 沒好處 muh (.mei) 'hau c'hu', *there is no benefit in it*; 沒有去處, mei 'yeu k'ü' (c'ü) c'hu', *there is no place to go to*; 這麼樣走法 'tsen .mo yang' 'tseu fah, *which way should I go?* The word 法 fa when thus used is pronounced fa' in Peking, while in the sense of *law* it is heard .fa. In Shan-tung the sound is the same for both meanings.

There are some auxiliary words 頭 .t'eu, *head*, 兒, rí, *son*, 子 'tsí, *son*, which are employed to define and individualize substantives. They are placed as suffixes after substantives of one or two words. Examples of the use of .t'eu will now be given. 眉頭, mei .t'eu, *the forehead*; 鑷頭, lien .t'eu, *a sickle*; 骨頭, kuh .t'eu, *a bone*; 馬籠頭, 'ma, lung .t'eu, *horse reins*; 枕頭, chen' .t'eu, *a pillow*; 抽頭, c'heu .t'eu, *a drawer*; 木頭, muh

.t'eu, wood; 瑪頭 'ma .t'eu, a jetty; 城頭 .c'heng .t'eu, a city wall; 舌頭 shèh .t'eu, the tongue; 日頭 jih .t'eu, the sun; 心頭 ,sin .t'eu, the heart; 口頭 'k'eu .t'eu, the mouth.

兒 .rī, a son, as a suffix to nouns is more loosely attached than the others to its word. 雀兒 t'sioh ('t'siau) .rī, a bird; 帖兒 t'ieh .rī, an invitation card; 物兒 wuh .rī, a thing; 話兒 hwa .rī, words; 聲音兒 ,sheng ,yin .rī, sound; 地方兒 tī' ,fang .rī, a place; 桃兒 .t'au .rī, a peach; 名兒 .ming .rī, a name; 人兒 jen .rī, a man; 孫女兒 ,sun 'nü .rī, grand-daughter. In the north 兒 .rī is very much used, as also at Hang-cheu. The words to which it can be affixed are determined by the custom of the dialect. Thus 雀兒 't'siau .rī, a bird, in Peking, is 雀子 .t'sio' t'sī, at C'heng-tu-tu. This enclitic may often be used or omitted at pleasure.

子 'tsī, is used in 箱子 ,siang 'tsī, a chest; 繩子 ,sheng 'tsī, rope; 身子 ,shen 'tsī, the body; 主子 'chu 'tsī, the master; 狀子 chwang' 'tsī, an indictment; 女子 'nü 'tsī, a woman; 姪子 chih' 'tsī, a nephew; 套子 t'au' 'tsī, a coat; 玉戒子 ü' kiai' (ts) 'tsī, a jade-stone ring; 老婆子 'lau .p'o' 'tsī, my wife, an old woman; 花園子 ,hwa .yuen 'tsī, a flower garden; 小夥子 'siau 'ho' 'tsī, a young man; 旗子 .k'i' 'tsī, a flag; 書子 ,shu 'tsī, a letter; 梯子 ,t'i' 'tsī, a ladder; 竹籃子 chuh .lan 'tsī, a bamboo basket.

Various classes of agents are described by appropriated words. 夫 ,fu is used, e. g. in 馬夫 'ma ,fu, a groom; 轎夫 kiau' ,fu, a chair-bearer; 水夫 'shui ,fu, a water-bearer; 車夫 ,c'he ,fu, a carriage-driver.

手 'sheu, hand, is used in 惡手 ngoh 'sheu, a bad man; 精細手 .tsing si' 'sheu, a neat and clever workman; 水手 'shui 'sheu, sailors; 笨手 pen' 'sheu, a stupid artificer; 巧手 'k'iau 'sheu, a clever artificer; 鎗手 't'siang 'sheu, the buyer of another's essays to pass well at the examination.

匠 tsiang', artificer, is used in 木匠 muh tsiang', a carpenter; 泥瓦匠 .ni 'wa tsiang', a bricklayer; 雕刻匠 ,tiau k'eh



tsiang', an engraver and carver; 油漆匠 .yeu t'sih tsiang', oilman and painter.

作 tsoh, to do, is used in 細作 si' tsoh, a spy; 木作 muh tsoh, a carpenter; 石作 shih tsoh, a stone-mason; 瓦作 'wa tsoh, a tiler; 泥水作 .ni 'shui tsoh, a bricklayer.

工 ,kung, work, a workman, is used in examples such as 針工 ,chen ,kung, a tailor; 畫工 hwa' ,kung, a painter.

師傅 ,shī fu', a teacher, helps to form many terms, as 裁縫師傅 .t'sai ,fung ,shī fu', a tailor; 魯班師傅 .lu ,pan ,shī fu', a builder; 剃頭師傅 t'í' .t'eu ,shī fu', a barber; 廚子師傅 .c'hu 'tsí ,shī fu', a cook; 鐵匠師傅 t'ieh tsiang' ,shī fu', a blacksmith; 尼姑師傅 .ni ,ku ,shī fu', a nun; 打繩師傅 'ta ,sheng ,shī fu', a rope-maker; 拳腳師傅 .k'üen kioh ,shī fu', a pugilist.

人 jen, a man, is used in 買賣人 'mai mai' jen, a trader; 客人 k'eh jen, a guest; traveller; 打柴人 'ta .c'hai jen, a fuel gatherer; 莊家人 ,chwang ,kia jen, a villager; 種地人 chung' ti' jen, a tiller of the soil; 打鳥人 'ta 'niau jen, a shooter of birds; 做官人 tso' ,kwan jen, a mandarin; 行醫人 .hing ,i jen, a medical man; 讀書人 tuh ,shu jen, a scholar.

頭 .t'eu, head, is found in 飯頭 fan' .t'eu, cook in a monastery; 老頭 'lau .t'eu, a jailor; 饅饅頭 .mo .mo .t'eu, a baker; 對頭 tui' .t'eu, an enemy; 丫頭 ,ya .t'eu, female servant.

家 ,kia (ts), family, is employed in 行家 .hing ,kia, the acting party; 透家 t'eu' ,kia, a very intelligent man; 當家 ,tang ,kia, the principal in an establishment; 舖家 ,p'u' ,kia, shop-keeper; 買賣家 'mai mai' ,kia, a trader; 東家 ,tung ,kia, master; 冤家 .yuen ,kia, a private enemy; 莊農家 ,chwang .nung ,kia, a villager; 財主家 .t'sai 'chu ,kia, a rich man; 窮漢家 .k'üung han' ,kia, a poor man; 貧賤家 .p'in tsien' ,kia, a poor man; 富貴家 fu' kwei' ,kia, a rich man (or family); 鄰身家 .lin ,shen ,kia, a neighbour.

The use of an active verb, with its object followed by 的 tih, for agents is very common. Thus 打魚的 'ta .ü tih, a fisher-

man; 趕車的, kan, c'he tih, a carriage driver; 讀書的 tuh, shu tih, a student; 打獵的 'ta lièh tih, a hunter; 打拳的 'ta k'iuen tih, a pugilist; 唱戲的 c'hang' hi' tih, a player; 教書的 kiau', shu tih, a teacher; schoolmaster; 做官的 tso', kwan tih, a mandarin; 當差的, tang, c'hai tih, a mandarin's servant; 出殯的 c'huh pin' tih, one who has funeral ceremonies; 娶親的 t'sü', t'sin tih, a bridegroom; 算卦的 swan' kwa' tih, a diviner; 變戲法的 pien' hi' fah tih, a performer of juggling tricks; 當兵的, tang, ping tih, a soldier; 習武的 sih 'wu tih, one who practises military accomplishments; 當書辦的, tang, shu pan' tih, a writer in a government office; 打鼓兒的 'ta, ku, ri tih, a drummer; 印書的 yin', shu tih, a printer; 擺攤兒的 'pai, t'an, ri tih, a dealer in small articles; 跑文書的 .p'au, wen, shu tih, a government runner who carries despatches; 走信的 'tseu sin' tih, a letter-carrier; 放馬的 fang' 'ma tih, a horse-keeper, from fang', to let go (out to grass); 放羊的 fang' .yang tih, a goat-keeper.

Many words when they enter into compounds pass from a special to a general sense. Some examples will be given. The words 場, c'hang, a piece of ground, and 頭, t'eu, head, are used after nouns and verbs to form compounds, in the sense of a place devoted to any special purpose; thus 馬場 'ma, c'hang, a place for horses; 在廟頭 tsai' miao' t'eu, at the temple; 荒場 'hwang, c'hang, common ground; 法場 fah, c'hang, place for execution; 木場 muh, c'hang, a timber yard; 鹽場 yen, c'hang, place for manufacturing salt; 街頭 kini' t'eu, in the streets; 橋頭 k'iau (c'h) t'eu, at the bridge; place near a bridge; 考場 k'au, c'hang, place for holding examinations; 戰場 chan' c'hang, battle field; 圍場 wei, c'hang, hunting ground.

The words 口 k'eu, mouth, and 門, men, door, are used in compounds for any opening or entrance, as in 腦門 nau, men, the forehead, or entrance to the brain; 心口, sin k'eu, the heart; 衙門 ya, men, magistrate's office; 教門 kiau' men, mode of instruction; a religion; 山口, shan k'eu, a mountain pass; 門

口 .men 'k'eu, *entrance*; 路口 lu' 'k'eu, *a thoroughfare*; 窓口 ,c'hwang 'k'eu, *a window*; 教場口 kiau' .c'hang 'k'eu, *entrance to the review ground*; 衚衕口 hu .lung 'k'eu, *entrance to a lane*.

In some of these examples, the generic words may be observed to be merely euphoniouſ suffixes. This occurs when the specific term is complete in itself, as in the case given of *sin, heart*.

Substances in the form of leaf take after them the word 箔 poh; of small fragments, 渣 ,cha and 屑 sièh; of dust, 末 moh, *end*; of shavings, 花 ,hwa, *flowers*; as in 金箔, kin poh, *gold-leaf*; 錫箔 sih poh, *tin-foil*; 葦箔 'wei poh, *a reed frame*; 炭渣 t'an' ,cha, *fragments of charcoal*; 石渣 shih ,cha, *small pieces of stone*; 鋸末 kü' moh, *sawdust*; 鐵末 t'ieh moh, *iron filings*; 鉋花 pau' ,hwa, *shavings*: 木花 muh ,hwa, *wood shavings*.

Many of the numeratives admit of being placed after the nouns to which they belong. For example 飯粒 fan' lih, *rice crumbs*; 馬疋 'ma p'ih, *horses*; 碗盞 'wan 'chan, *china bowls*; 鐵條 t'ieh .t'iau, *an iron bar*; 布疋 pu' p'ih, *pieces of cloth*; 石塊 shih k'wei', *pieces of stone*; 戲本 hi' 'pen, *play books*; 歷本 lih 'pen, *an almanac*; 尾把 'wei (i) 'pa, *a tail*; 刀把 ,tau 'pa, *knives*; 房間 .fang ,kien, *rooms*; 物件 wuh kien', *things*; 車輛 ,c'he .liang, *carriages*; 綾羅緞疋 ,ling ,lo twan' p'ih, *pieces of silk and satin*: 一樣的毛片 yih yang' tih .mau p'ien', *hair of the same colour*: 多少船隻 .to 'shau .c'hwèn chih, *how many boats?* 肋條 leh (lei) .t'iau, *rib bones*.

Words expressive of direction and place help to form many compound nouns. Those chiefly used are the following: 面 mien', *face*; 方 ,fang, *square*; *a region*; 首 'sheu, *head*; 邊 ,pien, *side*; 頭 .t'eu, *head*. These combine with the words 東 ,tung, *east*; 西 ,si, *west*; 南 ,nan, *south*; 北 peh (pei), *north*; 左 'tso, *left*; 右 'yeu, *right*; 前 .t'sien, *before*; 後 heu', *behind*; 上 shang', *above*; 下 hia', *below*; 裏 'li, *within*; 外 wai', *without*. E. g. 外面 wai' mien', *the outside*. Fang however is less used than the others, and many of the possible combinations of these words are not em-

ployed. (See the chapter on adverbs.) 兒 *rĭ* is added frequently to any of these compounds, as 東頭兒, *tung t'eu rĭ*, the east side.

### Different kinds of Nouns.

Material nouns are the names of substances, as 藥 *yoh (yau')*, medicine; 紙 *'chĭ*, paper; 鐵 *t'ieh*, iron; 肉 *juh (jeu')*, flesh. They refer to the material of which individual objects are composed. Such objects are compounded of matter and form, and the names which they receive are appellative nouns. The suffixes 子 *'tsĭ*, 頭 *t'eu*, 兒 *rĭ*, found commonly with appellatives, are also sometimes used with material nouns, as in 沙子, *sha 'tsĭ*, sand; 木頭 *muh t'eu*, wood; 金子, *kin (ch) 'tsĭ*, gold.

Appellative nouns are the names of single objects complete in themselves. Thus 帽兒 *mau' rĭ*, a hat; 河 *ho*, a river; 一科樹木 *yih 'k'o shu' muh*, a tree; 槁, *kau*, a wooden or bamboo pole; 刀子, *tau 'tsĭ*, a knife. The names of individual objects, organisms, genera, and species are all appellative nouns.

Some words are material and appellative. Thus we may speak of 半斤羽毛 *pan' kin 'ü mau*, half a catty of feathers: or of 一根羽毛 *yih ken 'ü mau*, a feather.

Relative nouns are those that express relations, as 王 *.wang*, a king; 上輩 *shang' pei*, a superior; 同伴 *.tung pan'*, companion; 皇上 *.hwang shang'*, emperor; 父母 *fu' mu*, father and mother; 學生 *hioh sheng*, a pupil.

The names of trades and professions are also embraced in this class of nouns, as 念書的 *nien' shu tih*, a reader of books. Relative nouns differ from those called appellative, in having the idea of personality attached to them.

Abstract nouns are of two kinds. Some concern the form, situation and various qualities of material objects, as in 南面 *.nan mien'*, the south side; 點兒 *'tien rĭ*, a very little, from *'tien*, a point; 外頭 *wai' t'eu*, the outside; 去向 *k'ü' (c'h) hiang' (s)*, the direction in which he is gone, from *k'ü'*, to go, and *hiang'*, to face an object, or to go towards; 形狀 *.hing chwang'*, appearance.

Physical qualities are often expressed by adjectives, as in 幾多輕重 'ki ,to ,k'ing (*light*) chung' (*heavy*). *how much weight?* 深藍 ,shen lan, *a deep blue*. The adjective 空 ,k'ung, *empty*, on becoming a substantive changes its tone, as in 有空再來 'yeu k'ung' tsai' lai, *when you have time come again*.

Some abstract nouns are the names of mental qualities, and the immaterial objects of thought. 恩典 ,ngan 'tien, *favour*; 好處 'hau c'hu', *goodness*; 緣故 ,yuen ku', *a cause*; 權任 ,k'iuen (t's) jen, *authority and office*; 道理 tau' 'li, *doctrine; mode of action*; 主意 'chu i', *will; the mastery*; 理 'li, *reason*; 仁愛 ,jen ngai', *love*; 分別 ,fen pièh, *difference*; 務藝 wu' i', *accomplishments*.

Many abstract nouns are formed from substantives having a physical sense and retaining it in common use. 鄉風 ,h'iang ,fung, *country customs*; 良心 'liang ,siu, *conscience*; 權柄 ,k'iuen ping', *authority*; 文氣 ,wen k'i', *an air of literary polish*; 文風 ,wen ,fung, *a learned air*; 志氣 ,chi' k'i', *a man's disposition*; 毒心 tuh ,sin, *a bad heart*; 風氣 ,fung k'i', *popular notions*; 風俗 ,fung suh, *customs*; 規矩 ,kwei 'kü, *propriety*; 神氣 ,shen k'i', *a likeness; the soul*; 起頭 'k'i .t'eu, *the beginning*; 結局 ,kièh küh, *the end*; 煞尾 shah 'wei, *the end*; 總結 'tsung kièh, *the end*; 末尾 moh 'wei, *end*; 中心 ,chung ,sin, *the centre*; 末了 moh 'liau, *end*; 悶氣 men' k'i', *sadness*; 義氣 i' k'i', *integrity*; 威風 ,wei ,fung, *a dignified air*; 靈氣 ,ling k'i', *cleverness*; 傲氣 ngau' k'i', *a proud air*; 狂氣 ,k'wang k'i', *foolhardiness*; 煩氣 ,fan k'i', *disposition to take offence*.

In the preceding expressions, many material words are used with abstract meanings. E. g. 風 ,fung, *wind*; 柄 ping', *handle*; 氣 k'i' (c'h), *vapour*; 規 ,kwei, *instrument for drawing circles*; 矩 'ku, *instrument for drawing a square*; 尾 'wei, *tail*; 心 ,sin, *heart*.

On the other hand many words of an abstract kind are often used in a limited specific sense, by the application of words of number and auxiliary particles; e. g. 做了兩工 tso' 'liau 'liang ,kung, *he has done two day's work*; where kung, *work*, means

a day's work. ,Fen 分 to divide, is the name of one member in a division of equal parts, as 十分 shih, fen, ten parts. ,K'ung 空 empty space, in 留兩空 .lieu 'liang k'ung', leave two spaces. The primary idea in such words is abstract, and the concrete sense grew out of it. When the abstract word is a verb in such cases, the tone often changes in the concrete, see 磨 .mo, 種 chung', etc. in page 29, and k'ung' above.

Nouns which are the names of qualities, actions, and agents are usually compounded of an adjective or verb and a particle. Such words may be called for distinction's sake, *derivative* nouns.

Names of qualities are formed by affixing the word 處 c'hu', to adjectives, or combining two adjectives opposite in meaning; e. g. 惡處 ngoh c'hu', badness, from ngoh, bad; 短處 'twan c'hu', faults, from 'twan, short; 有幾多輕重 'yeu 'ki ,to ,k'ing chung', what is its weight?

Sometimes an adjective stands alone as a substantive; e. g. 深 ,shen, deep, in 海在這裡多少深 'hai tsai' che' 'li, to 'shau ,shen, what is the depth of the sea at this place?

Actions are expressed by affixing 法 fah and 處 c'hu' to verbs. E. g. 種 chung', to cultivate, in 那樣種法不對 na' yang' chung' fah puh tui', that mode of cultivation is unsuitable; 又是一樣弄法 yeu' shi' yih yang' lung' fah, that is a different way of acting; 怎樣走法 'tsen yang' 'tseu fah, which way should I go? 沒有站處 .mei 'yeu chan' c'hu', there is no standing room; 在時候上有買處 tsai' shi' heu' shang' 'yeu 'mai c'hu', in season it can be bought.

Many other words are also appended to verbs to form compound substantives. 愛情 ngai' .t'sing, love, from ngai', to love, and .t'sing, feeling; 招牌 ,chau (to call to) .p'ai, a sign-board; 抽匣 ,c'heu (to draw) hiah, a kind of box; 護胸 hu' ,hiung, a protector for the breast; breastplate; 探子 t'an' 'tsi, a spy, from 探 t'an', to investigate; 發條 fah .t'iau, a spring of a watch, from fah, to give out; put in motion; 唱本 c'hang' 'pen, a song book, from c'hang', to sing. The reason why the verb precedes in these cases, is that it makes the following word specific and species pre-

cedes genus, or else that the following word is the object which it governs.

One, two or more verbs when alone are often construed as substantives; e. g. 'mai mai', *to buy and sell*, in 做小買賣 tso' 'siau 'mai mai', *he carries on a small trade*; 過失 kwo' shih, *a fault*, (from kwo' *to pass*, shih *to lose*); 行爲 .hing wei, *actions*; 嫖賭喫穿 .p'iau 'tu c'h'ih, c'h'wen, *licentiousness, gaming, food and dress*. This is the order of the words in Kiang-nan. In the north, the collocation is somewhat different, c'h'ih hoh .p'iau 'tu, where 喝 hoh, *drinking*, takes the place of *dress*.

Agents are often described by means of verbs, as in the case of 作 tsoh, used in some names of artisans; e. g. 玉器作 üh c'hi' tsoh, *a jeweller*.

Transitive verbs with a noun after them, followed by 的 tih are employed to designate agents, as in 辦事的 pan' shi' tih, *a manager*. Such examples are both compound, inasmuch as the verb and its object retain their meaning, and derivative since tih is nothing more than a termination.

The verb also becomes a substantive, when it stands as the subject of a proposition; i. e. when it is in the infinitive mood, e. g. 讀書須要專 tuh shu sü yau' chwen, *reading requires the whole attention*. For further discussion on words in the other parts of speech being used as nouns, see the syntax.

#### *Sex and Gender.*

The distinction of male and female is expressed by the adjectives 男 .nan, *male*, and 女 'nü, *female*, prefixed to 人 jen, or any other substantive meaning *man*. 男工 .nan kung, *workmen*; 女工 'nü kung, *workwomen*. 'Nü, when used for *a daughter*, as in 姪女 chih 'nü, *a niece*; 孫女 sun 'nü, *a grand-daughter*, retains one of its meanings in the book language, but when not forming part of a compound, it always in colloquial means *female*.

For winged animals, the words 雌 t'si, *female*, 雄 hiung, *male*, are employed. Animals that walk are divided into 牝 'p'in, *female*, 牡 'meu, *male*. The words 公 kung, *male*, 母 'mu, *female*.

are used for all animals. The words 豚 .t'un, *female*, 豨 tsung', *male*, are applied to swine only. The words 騾 k'ó', *female*, and 驃 shan', *male*, are applied to horses only.

The words kung, 'mu, are those most commonly used in conversation. 母鷄 'mu, ki, *a hen*; 公鷄 kung, ki, *a cock*; 公狼 kung .lang, *a wolf*; 母熊 'mu .hiung, *a she-bear*; 公猪 kung ,chu, *a boar*; 母狗 'mu 'keu, *bitch*; 母狐狸 'mu .hu .li, *a she-fox*.

### Number.

The plural of men is expressed by 們 .men, as in 老爺們 'lau .ye .men, *gentlemen; mandarins*; 太太們 t'ai' t'ai' .men, *aged ladies*; 兄弟們 ,hiung ti' .men, *brothers*; 姊妹們 ,tsi mei' .men, *sisters*; 先生們 ,sien ,sheng .men, *teachers*; 徒弟們 .t'u ti' .men, *pupils*.

When numerals or other words containing within them a plural sense are employed, the plural suffix may be omitted, as in 三位先生 ,san wei' ,sien ,sheng, *three teachers*.

For substantives not being persons, there is no proper plural particle. The plural is expressed by numerals and adjective pronouns. 有兩個山羊在那裡養生哩 'yeu 'liang ko' ,shan .yang tsai' na' 'li 'yang ,sheng 'li, *there are two goats there kept alive from charity*.

The adjective pronouns used as plural particles are prefixed or affixed. The prefixes are 衆 chung', *many*; 幾個 'ki ko', *several*; 許多 ,hü ,to, 多多 ,to ,to, 好多 'hau ,to, *many*. Thus, 衆人講和了 chung' jen 'kiang ,ho 'liau, *they all propose peace*; 衆人會見了他 chung' jen hwei' kien' 'liau ,t'a, *they have all met him*; 有幾個匪類人 'yeu 'ki ko' fei' lui' jen, *there are some bad men*; 好多兵逃走了 'hau ,to ,ping .t'au 'tseu 'liau, *very many soldiers run away*; 其餘的幾個被敵兵殺了 .k'i .ü tih 'ki ko' pei' tih ,ping shah 'liau, *the rest were killed by the enemy*.

The adjective pronouns, containing in them the sense of *all*, used as plural affixes are 都 ,tu, 皆 ,kiai, 全 .t'siuen, *all*. Thus, 這



都是犯人 che', tu shī' fan' jen, *these men are all criminals* ; 那些人皆與我不對 'na, sie jen, kiai 'ü 'wo puh tui', *that kind of man does not agree with me* ; 瞧光景全是些個強盜 t'siau', kwang 'king .t'siuen shī', sie ko' .k'iang tau', *to judge from appearances they are all something like robbers* ; 一家全上了當了 yih, kia .t'siuen shang' 'liau tang' 'liau, *the family have all been deceived* ; 錢都那來 .t'sien, tu .na .lai, *bring the money here* ; 人全不要 jen .t'siuen puh yau', *no men want it* ; 人皆怕我 jen, kiai p'a' 'wo, *men all fear me*.

Repetition of nouns, or of their numeratives, indicates that they are in the plural number. 家家人來了, kia, kia jen .lai 'liau, *the men are all come* ; 船船開了 .ch'wen, ch'wen, k'ai 'liau, or 個個 ko' ko' .ch'wen, k'ai 'liau, or 隻隻 chih chih .ch'wen, k'ai 'liau, *the boats have all left*.

The plural is known by the use of numbers taken in an indefinite sense, as 千山萬水, t'sien, shan wan' 'shui, *very many hills and rivers* ; 千軍萬馬, t'sien, kiün wan' 'ma, *many armies and horses* ; 五湖四海, 'wu .hu si' 'hai, *the five lakes and four seas* ; 三宮六院, san, kung luh (lieu') yuen', *the (three) palaces and (six) offices of the emperor* ; 百官, peh, kwan, *the mandarins* ; 百福駢臻, pai fuh .pien, chen, *a hundred kinds of happiness together came*. In such examples the plural is formed according to the principles of the book language, for colloquial usage usually requires a numerative between the number and its noun. But such sentences are so numerous in common conversation, that it becomes necessary to notice them, while exemplifying the modes of forming the plural.

Among the adjective pronouns, which are used with nouns as prefixes or affixes, and partly serve as plural particles, are 各 koh, *every* ; 諸, chu, *all* ; 列 lièh, *ranged in order* ; 俱 kü', *all* ; 大凡 ta' .fan, 大槩 ta' kai', *all, etc.* 諸位先生, chu wei', sien, sheng, *those teachers, or gentlemen* ! 列位弟兄 lièh wei' ti' ,hiung, *brothers* ! 各人都是這樣 koh jen, tu shī' che' yang', *all men are so* ; 大凡人俱皆不服 ta' .fan jen kü' ,kiai puh fuh, *every one refused submission* ; 這塊兒的人

大槩是詭道的 che' k'wei' .rī tih jen ta' kai' shī' 'kwei tau' tih, *the men of this place are mostly deceitful.*

The word 等 'teng, 輩 pei', used as plural particles, in the style of official documents, and in semi-colloquial novels, are also heard in conversation; as in 軍民人等, kiün .min jen 'teng, *the army, the people, and men generally*; 小輩 'siau pei', *inferiors.*

#### Case.

The relation of one substantive to another (possessive case) is expressed by 的 tih, as in 世界上的人 shī' kiai' shang' tih .jen, *men of the world*; 煤炭的價錢貴 .mei t'an' tih kia' .t'sien kwei', *the price of coal and charcoal is high*; 皇帝的意思 .hwang ti' tih i' ,sī, *the emperor's opinion.* This particle also frequently stands between an adjective and its noun, as 好的東西 'hau tih ,tung ,si, *good things*; 聚會的人 tsü' hwei' tih jen, *the assembled persons*; 做官的人 tso' ,kwan tih jen, *office-bearing persons.* 之 Chī the possessive particle used in books, is frequently employed in the wen-li style of conversation often used by the educated.

The possessive particle is often omitted, as in 世界上人 shī' kiai' shang' .jen, *men of the world*; 外國人 wai' kwoh .jen, *foreigners*; 中國人 chung' kwoh .jen, *a Chinese*; 匪類人 'fei lui' .jen, *men of bad character*; 農夫活 .nung ,fu hwoh, *agricultural work*; 工匠手藝 ,kung tsiang' 'sheu i', *the skill of handicraftsmen*; 前朝人 .t'sien .c'hau .jen, *men of the former dynasty*; 後世人 heu' shī' .jen, *men of the after age*; 古世人 'ku shī' .jen, *men of antiquity.*

The word to (dative) after words meaning "to say," is expressed by several particles as 於 .ü, 對 tui', 向 hiang', 替 ti', 與 'ü, 和 .ho. 我對你的令郎言講 'wo tui' 'ni tih ling' .lang .yen 'kiang, *I say to your son*; 你向父親告訴告訴 'ni hiang' fu' ,t'sin kau' su' kau' su', *tell your father*; 我與這人說好話 'wo 'ü che' .jen shwoh 'hau hwa', *I spoke to the man kindly*; 我和他的令弟說 'wo .ho ,t'a tih ling' ti' shwoh, *I said to his brother.*

The dative of giving usually takes no case particle; the verbs *to give* 給 kih or kei, 與 'ü, 送 sung', *to present*, 捨 'she, *to give in alms*, etc. govern both the thing given, and the person to whom it is given, without a preposition. 我給哥哥這東西 'wo kei ,ko ,ko che' ,tung ,si, *I give my brother this thing*. The person usually stands immediately after the verb, as in this example, but not always so, thus 給你飯吃 keh (kei) 'ni fan' c'hih, *give you rice to eat*, and 給飯你吃 kei fan' 'ni c'hih, are both used. 賞二個官頭品頂戴 'shang rī' ko' ,kwan .t'eu 'p'in 'ting tai', *he presented two mandarins with the ball of highest rank*; 送他的兒子一匹好馬 sung' ,t'a tih rī 'tsī yih p'ih 'hau 'ma, *he gave his son a good horse*; 賜你雙眼花翎 sī 'ni ,shwang 'yen ,hwa .ling, *I present you two peacock's feathers*; 與你一樣東西 'ü 'ni yih yang' ,tung ,si, *I will give you something*; 限那個人一個月 hien' na' ko' ,jen yih ko' yuèh, *I limited that man to one month*.

The word 與 'ü, is often used as a dative case particle, after verbs of bestowing, and giving alms. 送與那婦人一朶花 sung' 'ü na' fu' ,jen yih 'to ,hwa, *he gave that woman a flower*; 講與眾人聽 'kiang 'ü chung' ,jen ,t'ing, *I tell it for all to hear*; 賜與我用 sī 'ü 'wo yung', *he gives it me to use*; 送與窮人穿 sung' 'ü .k'iung ,jen ,c'hwen, *I gave it to poor men to put on*.

The words 與 'ü, 和 .ho, 同 .t'ung, are used in the sense of *or from* (ablative) with verbs of asking, advising, etc. 我問與先生一件事 'wo wen' 'ü ,sien ,sheng yih kien' shī', *I ask you sir, one thing*; 同閣下問 .t'ung koh hia' wen', *I ask of you, sir?* 我和先生求一難事 'wo .ho ,sien ,sheng .k'ieu yih .nan shī', *I ask from you, one thing hard to grant*; 我去問與賤內 'wo k'ü' (c'hü) wen' 'ü tsien' nuy' (nei), *I will go and ask my wife*.

The words 與 'ü, 和 .ho, 同 .t'ung, 對 tui', 替 t'í', are used in the sense of *for* (dative), as in 與我請他來 'ü 'wo 't'ing ,t'a ,lai, *invite him here for me*; 我把少爺與老太爺送了去哩 'wo ,pa shau' .ye 'ü 'lau t'ai' .ye sung' 'liau k'ü' 'li, *I am escorting this mandarin's son for the old gentleman his father*; 我

和那二位先生買東西 'wo .ho na' rī' wei' ,sien ,sheng  
'mai ,tung ,si, *I am buying things for those two gentlemen*; 對  
這個寡婦辦喪事 tui' che' ko' 'kwa fu' pan' ,sang shī',  
*for this widow I am superintending the burial.*

*Along with* is expressed by the words 同 .t'ung and 和 .ho, for which 合 hoh is often written, these characters being coincident in sound in the northern provinces. 你同這位先生進京 'ni .t'ung che' wei' ,sien ,sheng tsin' .king, *you will with this gentleman enter the capital*; 你和小弟去一趟 'ni .ho 'siau ti' k'ü' yih t'ang', *go you with me one time*; 我和朋友逛一逛去 'wo .ho .p'eng 'yeu kwang' yih kwang' k'ü', *I am going a walk with friends to amuse ourselves*; 你走我同你去 'ni 'tseu 'wo .t'ung 'ni k'ü', *if you go I go with you*; 我同那個人一道兒去 'wo .t'ung na' ko' jen yih tau' .rī k'ü', *I went with the man.*

There are several phrases, such as 一道 yih tau', 一齊 yih .t'si, 一夥兒 yih 'ho .rī, 一塊兒 yih k'wei' .rī, 一同兒 yih .t'ung .rī, which are placed after the noun, when the case-particle *with* governs it, in the sense of *together*. The numeral yih, *one*, found in all these phrases, qualifies without a numeral particle, the following noun. This is according to the syntax of the book language, in accordance also with which the adjectives .t'si and .t'ung, are construed as substantives. The particle 兒 .rī is added or not at pleasure.

Another connecting particle is .lien, *together with*, properly a verb *to connect*. 父母連子女都餓死了 fu' 'mu .lien 'tsi 'nü ,tu wo' 'sī 'liau, *the parents together with the children were starved to death.*

*Motion to a place* is expressed by the words 到 tau', 至 chī', of which the former is the commoner word; the latter belongs rather to the literary colloquial style. 到那裡去 tau' 'na 'li k'ü', *to what place are you going?* 到這裡 tau' che' 'li, *to this place*; 到家裡 tau' ,kia 'li, *to my house*; 到外頭 tau' wai' .t'eu, *to the outside*; 到此地 tau' 't'si ti', *to this place*; 走至那裡 'tseu chī' 'na 'li, *where are you going?* 逃至日本 pen, chī' jih 'pen, *he has run away to Japan.*

The sense of *for, instead of, for the sake of*, is given by the words 代 tai', *for*; 替 t'i', *for*; 爲 wei', *for the sake of*; 代替 tai' t'i', *instead of*; 替國家代勞 t'i' kwoh, kia tai' lau, *for his country he bore suffering*; 代老人家寫字 tai' 'lau jen, kia 'sie tsī', *write for his father*; 代苦人稟報 tai' 'k'u jen 'pin pau', *inform him by petition for these poor persons*; 替人爲難 t'i' jen, wei nan, *for men's sake to do what is difficult*; 爲人遭難 wei' jen, tsau nan, *for the sake of men he met calamities*; 爲別人沒什麼要緊 wei' pièh jen .mei shih 'mo yau' 'kin, *so far as others are concerned it is not important*.

The case particles *at* and *in* (locative case), are expressed occasionally by 當, tang, but oftener by 在 tsai', *at, to be at a place*, before its noun and by several suffixes. 在那裡住 tsai' 'na 'li chu', *in what place do you live?* 在椅子上坐下 tsai' i' 'tsī shang' tso' hia', *sit down on the chair*; 在家不在家 tsai' ,kia puh tsai' ,kia, *is he at home or not?* 在一邊兒站之 tsai' yih ,pien .rī chan' chī', *he stood on one side*; 在家敬父母 tsai' ,kia king' fu' 'mu, *at home she honours her parents*; 當晚, tang wan', *at night*; 拜在地下 pai' tsai' ti' hia', *he bowed to the ground*; 在鄉下住 tsai' ,hiang hia' chu', *he lives in the country*.

The words 裡 'li, *inside*; 內 nui' (nei'), *inner*; 中, chung, *middle*; 上 shang', *above*; 下 hia', *below*, follow substantives in the sense of *in* or *at*. 家裡頭好看, kia 'li, t'eu 'hau k'an', *in the house all looks well*; 樓裡面有人, leu 'li mien' 'yeu jen, *there are men in the upper room*; 衙門裡有人情, ya .men 'li 'yeu jen .t'sing, *in the mandarin office there is a kind feeling operating*; 衢衢裡走不通, hu .lung 'li 'tseu puh, t'ung, *you cannot go by that lane*; 事情中, 有緣故 shi' .t'sing ,chung 'yeu .yuen ku', *there is a cause for it in the thing itself*; 京城中人烟廣, king .c'heng ,chung jen (men) ,yen (smoke) 'kwang, *in the metropolis the population is widely spread*; 朝中大亂, .c'hau ,chung ta' lwan', *in the palace there is great confusion*; 船上涼, .c'huen shang' .liang, *it is cool in the boat*; 心下煩腦, sin hia' .fan nau, *he is grieved in his mind*.

The words 從 .t'sung, 打 'ta, 自 tsī', 由 .yeu, tsī' .t'sung, express the sense of *from*, or *by* (ablative). .Yeu, is used more to signify *by* than *from*, and is less common than the others. 'Ta is purely colloquial. Tsī' is scarcely used except in combination with .t'sung. 從那裡來 .t'sung 'na 'li .lai, *from what place are you come?* 從西洋來 .t'sung ,si .yang .lai, *I am come from the western ocean*; 打那裡走 'ta 'na 'li 't'seu, *which way are you walking?* 打這裡走 'ta che' 'li 't'seu, *I am going this way*; 他由海路走 ,t'a .yeu 'hai lu' 't'seu, *he went by sea*; 我的病自從上一回到如今總沒有好 'wo tih ping' tsī' .t'sung shang' yih .hwei tau' ju .kin (ch) 'tsung .mei 'yeu 'hau, *my sickness from the former time till now is still the same*.

Instead of prepositions, verbs are used for the instrumental case. They are such as 拿 .na, *to bring*; 將 ,tsiang, *to take*; 用 yung', *to use*. They represent our word *with*, or they connect the agent with the instrument. 拿棍子來打破 .na kwen' 'tsī .lai 'ta p'o', *break it open with a club*; 拿鎗來穿死他 .na 't'siang .lai ,ch'wen 'sī ,t'a, *he pierced him dead with a spear*; 把隻腳亂踢 ,pa chih kioh (chiao) lwan' t'ih, *with one foot he kicked indiscriminately*; 拿鎌劈殺的 .na .lien .p'i shah tih, *he struck him dead with a reaping hook*; 把麻繩子拴好 ,pa .ma .sheng 'tsī ,shwen 'hau, *tie it with a hempen cord*; 用筆寫了字 yung' pih 'sie 'liau tsī', *he wrote with a pencil*; 將一把刀殺死他 ,tsiang yih ,pa ,tau shah 'sī ,t'a, *he killed him with a sword*. Pa is most frequently followed by the object of the action, while na and tsiang mark the instrument. Pa sometimes precedes the instrument as in the examples.

The book particle 'i is also often used in colloquial, as in 以劍傷人 'i kien' ,shang jen, *he wounded men with a sword*.

Our word *by* when used to mark the relation of the object to the actor, or to the instrument of the action, is represented by 被 pei' and 捱 .yai, of which the latter is purely colloquial, and is the more common phrase in Ch'ih-li and Shan-tung. 捱了父的打了 .yai (ngai) 'liau fu' tih 'ta 'liau, *by his father he was beaten*; 捱了老師的責 .yai 'liau 'lau ,shī tih tseh (chai), *he was*

*punished by his teacher*; 搥了大哥的一把掌 .yai 'liau ta' ,ko tih yih ,pa 'chang, *he was slapped by his elder brother*; 被差人鎖拿了去了 pei' ,c'hai jen 'so ,na 'liau k'ü' 'liau, *by mandarin messengers he was bound with chains and removed*; 被了刀傷好些處 pei' 'liau ,tau ,shang 'hau ,sie c'hu', *he was wounded with a knife in several places*; 被老爺叫了念書的 pei' 'lau .ye kiau' 'liau nien' ,shu tih, *he was required by the mandarin to learn to read*.

The vocative case is sometimes expressed by 阿 a, after the name or title of the person addressed. But usually no sign of the vocative is in use. 婦人阿 fu' jen ,a, *woman!* 老人阿 'lau .jen ,a, *aged man!* The character 阿 when read is ,nga or ,ngo, but as a vocative suffix it is heard a. The guttural initial is a recent addition, as also the change from a to o.

The ablative particle of, when it expresses the material of which a thing is made, is represented by 的 tih, as 鐵的也有木頭的也有 t'ieh tih 'ye 'yeu muh ,t'eu tih 'ye 'yeu, *there are some of iron and also some of wood*; 銅做的結實的 .t'ung tso' tih kièh sh'ih tih, *those made of brass are strong*.

The case particles of substantives are not prepositions alone. Many of them are verbs. Such are the words expressing the relation of the subject to the instrument, na, etc. and to the agent, pei', etc. The locative preposition tsai' partakes of the nature of a substantive verb, combined with the sense *at* or *here*, as 不在家 puh tsai' ,kia, *he is not at home*; 不在 here. The dative case particles 給 kih, etc. are also verbs. So also many of the words for *towards*, *to* a place, and *from* a place. The causative auxiliary verbs 叫 kiau' and 使 shi', have as much right to be noticed in treating on the cases of nouns as the instrumental and passive auxiliaries, but the reader will be more likely to look for them among the verbs, where they will accordingly be found.

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## CHAPTER V.

### *On the Auxiliary Substantives or Numeral Particles.*

Words such as *pair, set, suit, in a pair of shoes, a set of china,*

a *suit of clothes*, are called numeratives by De Sacy. Like the words *yard*, *pound*, *bushel*, they are substantives descriptive of the number and quantity of other substantives. They constitute a secondary class of nouns, and are concerned with the quantity of things somewhat as adjectives are with their qualities. This class of nouns is very much extended in the Chinese colloquial language, where not only collectives with weights and measures exist, but also certain words appropriated to appellative nouns; e. g. 一張桌子 yih ,chang choh 'tsi, a *table*; 一尾魚 yih 'wei .ü, a *fish*. There are about forty such words, and of these arbitrary usage determines which shall be employed with any noun. Ko' 個 the numerative for *man*, may in northern mandarin be used with any appellative or relative noun in place of the proper numerative. Some writers call these words numeral particles, others classifiers, others simply numerals.

Numbers and demonstrative pronouns precede the numerative. 那隻羊 na' chih .yang, *that goat*; 這個羊 che' ko' .yang, *this goat*; 三個人 ,san ko' .jen, *three men*.

Commonly in mandarin a numeral must intervene between a number and its noun, but this rule is not universal for men, thus it is proper to say 一千兵 yih ,t'sien .ping, *1,000 soldiers*; 二萬多鄉勇 rī' wan' ,to ,hiang 'yung, *20,000 or more militia-men*; 二三人 rī' ,san jen, *two or three men*.

T'sien 錢 *copper cash*, is also sometimes used without its numeral 個 ko', as in 三四十錢 ,sap si' shih ,t'sien, or ,san si' shih ko' ,t'sien, *thirty or forty cash (a penny or three half-pence)*.

In this chapter, the following are the kinds of words which will be treated of. (1.) Numerals of appellative nouns, e. g. 件 kien', 隻 chih. They have no meaning of their own, when used with these nouns. Their office is merely distinctive, and they may therefore be called distinctive numeral particles. (2.) Numerals applied to material nouns. We constantly need to speak of the various kinds of matter in quantities definite and indefinite. The indefinite words are such as a *piece* of, a *heap* of, a *faggot* of. The definite words employed are weights and measures. Thus we require a new name *significant numerals*, divided into definite and indefinite. (3.) Collectives are the names of the groups into which



appellative nouns are formed; e. g. 羣 .k'iun (c'h), *a flock*; 串 .c'hwen, *a chain*; 對 tui', *a pair*. (4.) Words expressive of *kind* or *manner*, are applied to appellative nouns in the same manner as collectives. 三樣做法, san yang' tso' fah, *three ways of doing it*. From their signification these words might receive some such name as modal nouns. (5.) Numeral particles applied to verbs. The number of times that the action of a verb is repeated, is expressed by words such as 下 hia', 次 t'si', e. g. 敲了一下鐘, k'iau 'liau yih hia', chung, *the clock has struck one*. These words take the place of numeral adverbs; 如今來第二回, ju, kin .lai ti' ri' .hwei, *I am now come for the second time*.

#### *Distinctive Numeral Particles.*

Where in English we use the indefinite article, the Chinese say 一 yih, *one*, followed by a numeral; 我看見一個老虎吃羊, 'wo k'an' kien' yih ko' 'lau 'hu c'hīh .yang, *I saw a tiger eating a goat*. Where we speak of this or that tiger, two or three tigers, the Chinese use not only a pronoun or number, but also a numeral particle following it. A list of the numeral particles applied to appellative nouns will be now given.

盞 'chan, *a small cup*; numeral of lamps, tea-cups, china trays, wine cups, tea-pots, etc. 一盞燈 yih 'chan ,teng, *a lamp*; 幾盞茶碗 'ki 'chan .c'ha 'wan, *several tea-cups*; 這盞盤 che' 'chan .p'an, *this plate*.

張, chang, *to stretch*; numeral of tables, bows (弓, kung), silk nets (絹羅 kiuen' .lo); 布機 pu' ,ki, *cotton looms*; 書廚, shu .c'hu, *bookcases*.

乘 .c'heng, old word for *carriage*; numeral of sedan chairs. 送兩乘轎子去 sung' 'liang .c'heng kiau' 'tsi' k'ü', *he accompanied the two sedan chairs*.

隻 chīh, *standing alone*; numeral of fowls, sheep, boats, chests, shoes, eyes, hands, etc. 一隻鷄 yih chīh ,ki, *a fowl*; 兩隻鞋 'liang chīh .hiai, *two shoes*; 雇兩隻船 ku' 'liang chīh .c'hwen, *engage two boats*; 養十幾隻鵝, 'yang shīh 'ki chīh .ngo, *he keeps ten and more geese*.

枝, chī, *branch*; numeral of pencils, fifes, branches. 拿一

枝筆來 .na yih ,chī pih .lai, *bring a pencil*; 兩枝大樹  
枝 'liang ,chī ta' shu' ,chī, *two great tree branches*.

軸 chuh, *axle*; numeral of pictures, and maps on rollers. —  
軸畫 yih chuh hwa', *a picture*.

牝 chu', *cow*; numeral for the feminine of cattle. It is seldom  
used.

處 c'hu', *a place*; numeral of houses and places. 那處地  
方 na' c'hu' ti' ,fang, *that place*; 買一處房子 mai' yih c'hu'  
.fang 'tsi, *buy a house*.

株 chu, *root of a tree*; an old numeral for trees. Used in 水  
滸傳 Shui hu chwen.

椿 chwang, *a pointed club*; *a pile*; numeral of things, matters,  
doctrines (道理 tau' 'li). 一椿理 yih ,chwang 'li, *a doctrine*;  
一椿事情 yih ,chwang shi' .t'sing, *a matter*; 幾椿新聞  
'ki ,chwang ,sin .wen, *several matters of news*.

封 ,fung, *to seal*; numeral of letters. 一封書信 yih ,fung  
,shu sin', *a letter*; 寫信一封 'sie sin' yih ,fung, *to write one  
letter*.

腔 k'iang, *the chest*; used in some books as the numeral of sheep.

杆 kan, *a pole*; numeral of fowling-pieces, forks, balances, etc.  
一杆鎗 yih ,kan 't'siang, *a gun*; 兩杆三股釵 'liang ,kan  
,san ku' ,c'ha, *two three-pronged forks*.

架 kia', *a support*; used of eagles, cannons, bells, clocks, machines.  
一架鶯 yih kia' ,ying, *an eagle*; *hawk*; 一架炮 yih kia'  
p'au', *a cannon*; 兩架坐鐘 'liang kia' tso' ,chung, *two time-  
pieces*.

根 ken, *root*; used of poles, masts, clubs, chopsticks, roof tim-  
bers. 一根杆子 yih ,ken ,kan 'tsi, *a pole*; 一根桅杆  
yih ,ken .wei ,kan, *a mast*; 一根棍子 yih ,ken kwen' 'tsi, *a  
staff*; *club*.

口 'k'eu, *mouth*; used of coffins, bells, men, knives, anchors,  
water vessels. 一口人 yih 'k'eu jen, *one man*; 把一口  
刀拿來 ,pa yih 'k'eu ,tau .na .lai, *bring a knife*; 一口鐘  
yih 'k'eu ,chung, *a bell*.

件 kien', *to divide*; name of the divisions of a 牛 or bullock

when cut up, hence the form of the character. Numeral of things, clothes. 這件衣裳 che' kiên' .i .shang, *this article of clothing*; 一件汗衫 yih kien' han' ,shan, *a perspiration jacket*; 幾件事情 'ki kien' shì' .t'sing, *several things*.

卷 kiuen', *to roll up*; a chapter of a book; used with 冊子. 一個 ko', also written 箇 and 个, used of men, cash, loaves, bears, tigers, lions, watches, dials, etc. 一個人 yih ko' jen, *one man*; 兩個錢 'liang ko' .t'sien, *two cash*.

顆 'k'o, *a small head*; numeral of pearls and grain. 一顆珍珠 yih 'k'o ,chen ,chu, *a pearl*.

科 k'o, *rank*; *order*; *examination*; numeral of trees. 一科樹 yih ,k'o shu', *a tree*.

管 kwan, *pipe*; numeral of pencils, fifes. 一管笛 yih 'kwan tih, *a fife*; 一管簫 yih 'kwan ,siau, *a flageolet*; 一管筆 yih 'kwan pih, *a pencil*.

欸 k'wan, *order*; *a mark*; numeral of matters. 那欸事情 na' k'wan shì' .t'sing, *that matter*; 調奏了數欸 't'iau tseu' 'liau shu' 'k'wan, *he represented to the emperor several matters*.

塊 k'wei', *a piece of*; numeral of dollars, bricks, stones, gardens, monumental boards. 一塊洋錢 yih k'wei' .yang .t'sien, *a dollar*; 幾塊匾 'ki k'wei' 'pien, *several monumental boards*; 皇上賜給的立匾 .hwang shang' sī' kih tih lih 'pien, *an upright monumental board given by the emperor*.

領 'ling, *neck*; *to lead*; *a collar*; numeral of mats, jackets. 一領席子 yih 'ling sih 'tsi, *a mat*; 一領草衫子 yih 'ling 't'saou ,shan 'tsi, *a straw jacket*; 兩領葦箔 'liang 'ling 'wei poh, *two reed frames*.

門 .men, *door*; numeral of cannon. 兩邊擺列五十門大炮 'liang ,pien 'pai lièh 'wu shih .men ta' p'au', *on both sides are placed 50 large guns*; 一門炮着得三担藥 yih .men p'au' choh teh ,san tan' yoh (yau'), *one gun required three peculs of powder*.

枚 .mei, *a stem*; numeral of fruits. 杏一枚 .hing yih .mei, *a plum*.

面 mien', *face*; numeral of drums, gongs, flags, mirrors. 一

面鑼 yih mien' .lo, a gong; 十面銅鏡 shih mien' .t'ung king', ten brass mirrors; 幾面鼓 'ki mien' 'ku, several drums; 一面白旂 yih mien' peh .k'i (.c'hi), a white flag.

把 'pa, to hold; a handful; numeral of knives, spoons, chairs. 這把刀子 che' 'pa ,tau 'tsi, this knife; 一把剪刀 yih 'pa ,tsien ,tau, a pair of scissors; 二把杓子 ri' 'pa shoh 'tsi, two spoons; 那把刷子 na' 'pa shwah 'tsi, that hair brush; 這把笤帚 che' 'pa .t'iau ,cheu, this straw brush.

本 'pen, root; numeral of books, account books. 這本書 che' 'pen ,shu, this book; 一本賬 yih 'pen chang', an account book.

匹 p'ih, to pair; numeral of horses, mules, asses, camels. 那一匹馬 na' yih p'ih 'ma, which horse? 二匹驢子 ri' p'ih .lo 'tsi, two mules.

柄 ping', a handle; numeral of knives, hatchets, etc.

鋪 p'u', to spread out; numeral of beds. 客寓有十幾鋪床 k'eh ü' 'yeu shih 'ki p'u' .c'hwang, in the inn there are more than ten bedsteads; 家裡不多兩鋪炕, kia 'li puh ,to 'liang p'u' k'ang', in the house there are two or more heated couches.

步 pu', a step; numeral of situations. 這步田地 che' pu' .t'ien ti', such a position as this.

所 'sho ('so), which; as in 所在 'sho tsai', the place at which he is; a place; numeral of houses and places. 一所房子 yih 'sho .fang 'tsi, a house.

頭 .t'eu, head; used of animals. 一頭牛 yih .t'eu .nieu, a bullock; 二百頭馬 ri' peh (pai) .t'eu 'ma, two hundred horses; 賣幾頭羊 mai' 'ki .t'eu .yang, to sell several sheep.

條 .t'iau, sprout; branch; contains the idea of length, and is the numeral of dogs, dragons, fish, foxes, carpets, coverlids, rainbows, snakes, threads, doctrines, etc. 一條狗 yih .t'iau 'keu, a dog; 這條被 che' .t'iau pei', this coverlid; 一條虹霓 yih .t'iau .lung .i, a rainbow; 那一條理 na' yih .t'iau 'li, that doctrine; 一條線 yih .t'iau sien', a thread.

頂 'ting, summit; numeral of hats, sedan chairs, umbrellas. 戴

一頂氈帽 tai' yih 'ting, chan mau', *he wears a felt hat*; 兩頂轎子 'liang 'ting kiau' 'tsi, *two sedan chairs*.

朶 'to, numeral of flowers, butterflies. 摘一朶花 tseh (chai') yih 'to, hwa, *pluck a flower*.

堵, tu, *a low wall*; numeral of walls, palisades. 一堵大牆 yih, tu ta' .t'siang, *a great wall*; 兩堵板牆 'liang ,tu 'pan .t'siang, *two wooden palisades*.

端 twan', *orderly*; numeral of things, affairs. 兩端事情 'liang twan' shi' .t'sing, *two matters*.

座 tso', *a seat*; numeral of houses, temples, hills, graves, wells, clocks. 一座高山 yih tso', kau, shan, *a high hill*; 這座廟 che' tso' miao', *this temple*; 修造兩座墳, sieu tsa' 'liang tso' .fen, *to make two graves*.

尊, tsun, *honourable*; numeral of cannon, idols. 一尊大炮 yih, tsun ta' p'au', *a large cannon*.

文 .wen, numeral of copper cash. 一文錢 yih .wen .t'sien, *a cash*; 分文不圖, fen .wen puh .t'u, *I do not desire the tenth part of a cash*; 不值半文錢 puh chih pan' .wen .t'sien, *it is not worth half a cash*.

尾 .wei, *tail*; numeral of fish. In the north it is pronounced colloquially i, in 尾把 .i, pa, *tail*, but .wei in other cases. 打一尾魚 'ta yih .wei .ü, *catch a fish*.

位 wei', numeral of scholars, mandarins, and cannon. 五位大炮 'wu wei' ta' p'au', *five large guns*; 三位大人, san wei' ta' jen, *three high mandarins*.

眼 'yen, *eye*; numeral of wells, and muskets.

There are many local differences in the use of the numeral particles. The following are some instances of the numerals employed with certain substantives in Si-c'hwen, differently from the usage of north China; 一張嘴 yih chang' .tsui, *a mouth*; 一條羊 yih .t'iau .yang, *a sheep*.

#### *Significant Numeratives.*

Words that express the quantities and measures of material nouns will now be illustrated, and first those that are indefinite. These words retain their meaning, and consequently almost always admit

of translation, which is not the case with the numeral particles that have been already discussed.

張, chang, a sheet of paper. 取兩張高麗紙做扇子  
't'sü 'liang, chang, kau .li 'ch'i tso' shan' 'tsi, he took two sheets of  
Corean paper to make fans.

車, c'he, a carriage-load of anything. 三車木柴, san, c'he  
muh, c'hai, three wagon-loads of firewood.

折 ch'èh, to fold; a fold of paper, etc. 用紙做八折摺  
子 yung' 'ch'i tso' pah ch'èh ch'èh 'tsi, make with paper a memo-  
randum book of eight folds.

陣 chen', a gust of wind. 一陣大雨 yih chen' ta' 'ü, a  
great storm of rain; 刮一陣大風 kwah yih chen' ta' ,fung  
(feng), a great gale of wind blew.

棹 choh, table. 一棹飯 yih choh fan', a table of rice.

柱, chu, a stick of incense. 一柱香 yih ,chu ,hiang.

重, c'hung, afresh; ideas of repetition; story of pagodas and  
houses. 九重天 'kieu, c'hung, t'ien, nine heavens; 一重衣  
裳 yih, c'hung, i, shang, one thickness of dress; 三重鐘樓  
, san, c'hung, chung, leu, a bell tower of three stories.

方, fang, square; a square piece of. 十方石頭 shih, fang  
shih, t'eu, ten squares of smooth stone.

幅 fuh, a fold of paper, cloth. 幅子 fuh 'tsi is also used. 取  
幅紙來 t'sü' fuh 'ch'i .lai, bring a piece of paper.

封, fung, to seal; a sealed packet of. 一封銀子 yih, fung  
,yin 'tsi, a sealed parcel of silver; 一封糖菓子 yih, fung  
,t'ang 'kwo 'tsi, a sealed catty or more of sugar-preserved fruits.

項, hiang', a heap of silver, etc. 一項金銀珠寶 yih  
hiang' ,kin .yin ,chu 'pau, a heap of gold, silver, pearls and pre-  
cious stones.

口 'k'eu, mouth; a mouthful. 一口水也咽不下去  
yih 'k'eu 'shui 'ye yen' puh hia' k'ü', he could not swallow even a  
mouthful of water; 吃口飯兒也沒空, c'h'i 'k'eu fan' ,r'i  
'ye .mei, k'ung, he had not time to eat a mouthful of rice.

角 kioh, horn; used in some books for a drinking-horn of wine.

間, kien, apartment of a house. 一間房 yih, kien, fang, an

apartment in a house; 兩三間樓 'liang ,san ,kien .leu, two rooms upstairs.

句 k'ü, sentence. 一句話 yih k'ü' ,hwa, a sentence or two.

塊 k'wei', a piece of land, cloth, stone, flesh, etc. 一塊土 yih k'wei' 't'u, a piece of land.

紮 'k'wen, to tie up; a bundle of wood, string, etc. 紮兩紮

柴 'k'wen 'liang 'k'wen .c'hai, tie up two faggots of wood; 紮四

紮繩子 'k'wen si' 'k'wen .sheng 'tsi, make four balls of string;

一縷紫血 yih ,leu 'tsi hiuèh, a stream of purple blood.

粒 lih, a grain of corn, etc. 一粒小麥 yih lih 'siau meh (mai'), a grain of wheat.

疏 .lieu, a line or stream of flags, wind, water, dust, smoke.

把 'pa, to hold; a handful of. 一把米 yih 'pa 'mi, a handful of rice.

包 .pau, to fold; a bundle of. 幾包糖 'ki ,pau .t'ang, several packages of sugar.

瓢 .p'iau, a cocoa-nut scoop. 一瓢水 yih ,p'iau 'shui, a scoop of water.

篇 p'ien', a piece of writing; division of a discourse. 幾篇文章

章 'ki p'ien' .wen ,chang, several pieces of literary composition.

片 p'ien', a piece of. 一片雲彩 yih p'ien' .yün 'tsai, a

piece of cloud; 一片青草 yih p'ien' ,t'sing 't'sau, a piece of

fresh grass; 一片雪 yih p'ien' siuèh, a piece of snow.

疋 p'ih, formerly 匹 p'ih, a piece of cloth 40 feet in length.

Sometimes it is used in an indefinite sense. 一疋布 yih p'ih

pu', a piece of cotton cloth.

席 sih, a mat; a feast; a dinner party. 一席客 yih sih k'eh,

a party of guests; 一席酒 yih sih 'tsieu, a wine feast.

扇 shan', a fan; to fan; a fold of a door. 兩扇門 'liang

shan' .men, folding doors; 雙扇門 ,shwang shan' .men, a pair

of folding doors.

手 'sheu, hand; as in 一手血 yih 'sheu hiuèh, a hand covered with blood. See of earth, etc.

擡 .t'ai, to carry (of two persons) a load. 一擡嫁奩 yih

.t'ai ,kia ,chwang, a load of marriage gifts; 好幾擡食盒

'hau 'ki .t'ai shih hoh, *several trays and boxes of eatables.*

擔 tan', *to carry a load* (of one person). 一擔水 yih tan' 'shui, *a load of water*; 一擔筐 yih tan' ,k'wang, *a load of baskets.*

刀 ,tau, *knife*; *a joint of pork of several catties weight cut in a particular manner.* 送你兩刀肉 sung' 'ni 'liang ,tau juh, *I present you with two pieces of pork.*

頭 .t'eu, *head*; *an end or piece of string, etc.* 一頭繩子 yih .t'eu sheng 'tsi, *one piece of string*; 兩頭纓子 'liang .t'eu ying 'tsi, *two pieces of fringe.*

道 tau', *path*; *used for a stream of light*; as in 一道光 yih tau' ,kwang, *a stream of light.*

挑 ,t'iau, *to carry a load* (of one person). 一挑子柴火 yih ,t'iau 'tsi .ch'ai 'ho, *a load of firewood.*

條 .t'iau, *a length of anything.* 一條石頭 yih .t'iau shih .t'eu, *a long piece of stone*; 四條界石 si' .t'iau kiai' shih, *four boundary stones*; 這幾條木頭 che' 'ki .t'iau muh .t'eu, *these several pieces of wood*; 兩條東西地 'liang .t'iau ,tung ,si ti', *two pieces of land lying east and west.*

吊 tiau', *to hang*; hence *a chain of copper cash.* 一吊錢 yih tiau' .t'sien, *a chain of 1,000 cash.* At Peking 500 cash are called 1,000, 100 are 50, and so on, so that a chain of 1,000 copper cash, consists of 'liang tiau', or 'liang ,t'sien. This usage does not extend south of the Yellow River.

帖 tièh, *a piece of paper*; *a card.* 一帖膏藥 yih tièh ,kau yoh (yau'), *a piece of plaster*; 兩帖金箔 'liang tièh ,kin poh (pau'), *two pieces of gold-leaf.*

點 'tien, *to mark*; *dot*; *a little of.* 'Tsi is also appended. 一點水 yih 'tien 'shui, *a little water*; 兩點雨點 'liang 'tien 'ü 'tien, *two drops of rain.*

綫 .t'o, *a ball, made by winding.* 'Tsi is also appended. 一綫子線 yih .t'o 'tsi sien', *a ball of thread*; 兩綫白布 'liang .t'o peh pu', *two bundles of white cloth.*

頓 tun', *a meal of rice*; *a beating* (with 打 'ta). 受一頓好打 sheu' yih tun' hau' 'ta, *receive a good beating*; 三頓飯 ,san tun' fan', *three meals of rice.*



堆 ,tui, a heap of earth, etc. 六堆劈柴 lieu' ,tui p'ih  
c'hai, six heaps of chopped wood.

團 .t'wan, anything round. 成一團心火 .c'heng yih  
.t'wan ,sin 'ho, collected a mass of internal heat (as from running  
fast); 幾團線 'ki .t'wan sien', several balls of string.

餐 ,t'san, a meal. 日食三餐 jih sh'ih ,san ,t'san, eat three  
meals a day; 吃兩餐飯 c'h'ih 'liang ,t'san fan', he ate two  
meals of rice.

層 .t'seng, a story. 九層樓 'kieu .t'seng .leu, a building of  
nine stories; 好幾層紙 'hau 'ki .t'seng 'ch'i, several thick-  
nesses of paper.

節 tsièh, a joint. 兩節書 'liang tsièh ,shu, two sentences  
of a book; 七節鞭 t'sih tsièh ,pien, seven joints of a whip.

丸 .wan, a pill, as in 丸藥 .wan yoh, medicine in the form of  
pills; 一丸藥 yih .wan yoh (yau'), a pill.

味 wei', taste, kinds of medicine, food, etc. 有幾味良藥  
'yeu 'ki wei' .liang yoh, there are several kinds of good medicine.

Names of weights, measures of time, length and capacity of  
vessels, and divisions of books, are all used like numeral particles.  
The following is a list of those in common use.

盞 'chan, a small cup. 站 chan', (in Kiang-nan) 90 li; (in  
north China) a stage varying from 80 to 130 'li. 張 ,chang, leaf  
of a book. 章 ,chang, section of a book. 丈 chang', 10 feet.  
抄 c'hau', 1000th part of a ,sheng or pint. 秤 c'heng', 100 cat-  
ties weight. 尺 c'h'ih, a foot. 櫥 .c'hu, a wardrobe; bookcase.  
錘子 ,chung 'ts'i, a cup. 分 ,fen, a candareen, or tenth part  
of a mace; one cent; tenth of an inch; a minute. 毫 .hau,  
a small measure of length; tenth of a ,fen. 下 hia', a stroke  
of the clock; an hour. 匣子 hiah 'ts'i, a small box. 歇  
hièh, an instant. 壺 .hu, a tea-pot, or wine-pot. 斛 huh, a  
measure of five 'teu. 日 jih, day. 甌 ,kang, a large water  
vessel. 刻 k'eh, quarter of an hour. 斤 ,kin, a catty, or 1½ lb.  
頃 'k'ing, 100 mu of land. 角 kioh, a drinking-horn; tenth  
of a dollar. 卷 kiüen', chapter of a book. 合 koh, tenth of a

sheng. 弓, kung, five feet in length; used in measuring land.  
 句 k'ü, a sentence. 罐 kwan', a pitcher; a pot. 櫃 kwei', an  
 almira; wardrobe. 鍋 kwoh, a frying pan. 籃 .lan, a basket.  
 簍 'leu, a hamper. 兩 'liang, a tael, 1½ oz. 畝 'meu, 240 square  
 pu'. 秒 'miau, a second. 年 .nien, a year. 盤 .p'an, a plate.  
 盆 .p'en, a dish. 鬲 peng', an earthen pitcher. 盃 .pei, wine-  
 cup. 瓢 p'iau, a cocoa-nut scoop. 瓶 .p'ing, a bottle; a vase.  
 疋 p'ih, 40 feet of cloth. 步 pu', five feet; used in measuring  
 land. 煞 shah, an instant. 晌 shang', a forenoon, or afternoon.  
 首 'sheu, a piece of poetry. 升, sheng, a pint measure. 首  
 'sheu, a piece of poetry. 世 shī, a generation. 時 .shī, an hour  
 (two English hours). 石 shih, ten 'teu; one shih weighs 150  
 catties. 箱 .siang, a chest. 系 .sī, 100th of a .hau. 歲 sui', a  
 year. 代 tai', a generation. 袋 tai', a bag. 擔 tan', a pecul;  
 the same as shih 石 stone. 鑊 .t'an, a pitcher. 邊 t'ang', a co-  
 lumn of characters. 斗 'teu, 10 sheng, a measure. 碟子 tièh  
 'tsi, a plate. 天, 'tien, a day. 節 tsièh, a sentence, or small di-  
 vision of a book; a solar term, 24th of a year. 錢 .t'sien, a mace;  
 10th part of an ounce ('liang); a piece of coined money. 撮 tsoh,  
 100th of a sheng or pint. 寸 t'sun', an inch, 10th of a foot. 桶  
 't'ung, a cask. 甕 ung', large water vessel. 碗 'wan, a small  
 basin. 葉 yèh, a leaf of a book. 月 yuèh, a month.

Of these words 時 .shī, 日 jih and 月 yuèh, often take ko' be-  
 fore them. 'Chen 辰 follows .shī when ko' precedes. 'Tsi 子  
 follows 日 jih in the same case. Time in the abstract is usually  
 expressed colloquially by 工夫, kung, fu, e. g. 兩天工夫  
 'liang, 'tien, kung, fu, two days time. .Shī heu' 時候 is also  
 used both abstractly for time, and for a certain time, as in 那箇  
 時候 na' ko' .shī heu', at that time.

Ko' 個 is the common numeral particle for all these words, when  
 they are used as full substantives; e. g. 一個碗 yih ko' 'wan,  
 a rice basin. The words 櫃 kwei' and 櫥 .c'hu, also take 張  
 ,chang, and 桶 't'ung and 箱 .siang also take 隻 chih. For the  
 five-foot measure of length, the words pu', kung are used together

with 個 *ko'*. 'K'eu 口 is a numeral for ,kang and ung', *large water vessels.*

*Collectives.*

The following words are collectives, i. e. they speak of objects in groups. Such objects are all appellative nouns.

枝, *chī* or ,*chī 'tsī*, a branch. 一枝花兒 *yih ,chī ,hwa ,rī*, a branch of flowers; 分三枝子人烟 *fen ,san ,chī 'tsī ,jen ,yen*, became divided into three family branches; 這是那裡的一枝子兵 *che' shī' 'na 'li tih yih ,chī 'tsī ,ping*, from what place is this division of troops come?

串, *c'hwen*, a chain. 兩串大錢 *'liang ,c'hwen ta' .t'sien*, two chains of cash of 1000 each; 三串珠 *san ,c'hwen ,chu*, three chains of pearls; 念幾串經 *nien' 'ki ,c'hwen ,king*, he read several chains' length of prayers; 兩串念珠 *'liang ,c'hwen nien' ,chu*, two chains of praying beads; 十串數珠 *shīh ,c'hwen shu' ,chu*, ten chains of number beads.

副 *fu'*, a pair; a set. 兩副對子 *'liang fu' tui' 'tsī*, two pairs of antithetical sentences; 三副瑑子 *san fu' ,chu 'tsī*, three pairs of earrings; 一副繩子 *yih fu' ,sheng 'tsī*, a pair of porters' ropes.

行 *hang*, a rank. 兩行杏樹 *'liang .hang .hing shu'*, two rows of plum trees; 四行引線 *sī' .hang 'yin sien'*, four parallel threads.

壺 *hu*, a quiver of arrows.

夥 *'hwo*, to combine; a company of men. 見一夥人來 *kien' yih 'hwo jen .lai*, he saw a party of men come.

軍 *.kiün*, an army. 領兵三軍 *'ling ,ping ,san .kiün*, he led three armies of soldiers.

貫 *kwan'*, to join. 萬貫金珠寶貝 *wan' kwan' .kin ,chu 'pau pei'*, ten thousand chains of gold, pearls and precious stones.

羣 *.k'üün*, a flock. 五羣猪 *'wu .k'üün ,chu*, five herds of swine; 猛虎不敵羣狼 *.meng 'hu puh tih .k'üün .lang*, a tiger though fierce will not attack a flock of wolves.

股 *'ku*, the thigh bone; shares in trade; divisions of an army.

兩股賊匪 'liang 'ku tseh (tsei) 'fei, two divisions of rebels;  
 三股買賣 san 'ku 'mai mai', three partners in trade; 五股  
 藤繩 'wu 'ku .ma .sheng, a piece of cordage with five strings.

局 küh, a set of two or three animals used in ploughing.

排 .p'ai, a raft; from to place together. 一排木頭 yih .p'ai  
 muh .t'eu, a raft of timber; 八排竹竿 pah .p'ai chuh .kan,  
 eight rafts of bamboo; 十人一排 shih jen yih .p'ai, ten men  
 on each raft.

班 pan, a set of men; a rank of soldiers.

片 p'ien', a splinter. 一片房子 yih p'ien' .fang 'tsi, a  
 collection of buildings.

雙 ,shwang, a pair. 一雙鞋子 yih ,shwang .hai 'tsi, a  
 pair of shoes; 三雙襪子 san ,shwang wah 'tsi, three pairs  
 of stockings; 給我一雙筷子 kih 'wo yih ,shwang k'wai'  
 'tsi, give me a pair of chopsticks.

刀 ,tau', knife; parcel of 100 or more sheets of paper. 買幾  
 刀紙 'mai 'ki ,tau' 'ch'i, buy several parcels of paper; 一百  
 張一刀紙 yih peh ,chang yih ,tau' 'ch'i, 100 sheets make one  
 parcel of paper.

套 t'au', a covering. 一套衣裳 yih t'au' ,i .shang, a suit  
 of clothes; 四套的一部書 si' t'au' tih yih pu' ,shu, a book  
 in four covers.

劑 'tsi, a mixture of various medicines.

族 tsuh, kindred. 一族的人 yih tsuh tih jen, men of one  
 family.

簇 t'suh, a troop of horses, etc. 一簇人馬 yih t'suh jen  
 'ma, a troop of men and horses. Used in 水滸傳.

隊 tui', a party of five or more soldiers. 兩隊殺成一  
 處 'liang tui' shah .c'heng yih c'hu', the two parties fought at one  
 place.

對 tui', opposite; to suit; a pair. 一對小鷄 yih tui' 'siau  
 ,ki, a pair of small fowls; 那兩扇門不成一對 na' liang  
 shan' .men puh .c'heng yih tui', those two doors do not make a pair.

伍 'wu, a company of five men.

Several words signifying, *kind of, division of, etc.* are used with appellative or generic nouns, without being specially appropriated to certain words.

派 p'ai', *division; streams of water.* 一派匪類人 yih p'ai' 'fei lui' jen, *a kind of bad persons; 那* 一派風俗 'na yih p'ai' ,fung suh, *that kind of custom.*

種 'chung, *a seed; sort of.* 這種人類 che' 'chung jen lui', *this sort of men; 那* 種東西 'na 'chung ,tung ,si, *that sort of thing.*

類 lui', *kind; sort.* 一類人 yih lui' jen, *men of one kind; 兩* 類事情 'liang lui' shī' .t'sing, *things of two kinds.*

樣 yang', *kind; model.* 這樣人品 che' yang' jen 'p'in, *this kind of man; 兩* 樣模樣 'liang yang' .mu yang', *two kinds of models; 這* 樣古怪事 che' yang' 'ku kwai' shī', *this kind of strange affair.*

般 ,pan, *remove; separate class.* 這般人 che' ,pan jen, *this kind of man; 這* 般光景 che' ,pan ,kwang 'king, *this kind of appearance.*

項 hiang', *sort of.* 每項生意 'mei hiang' ,sheng i', *every kind of trade; 這* 項事情 che' hiang' shī' .t'sing, *this kind of thing.*

杆 ,kan, *stem.* 他們都是一杆人 ,t'a .men ,tu shī' yih ,kan jen, *they are all that one sort of men.*

These words may be described as the names of classes, into which appellative nouns may be divided. They are also most of them applicable to material nouns. They are applied to nouns in classes, while the numeral particles are employed with individuals. They might be called modal nouns. Their syntax is the same as that of the numeral particles, and they are therefore placed with them here, but they are also sometimes used as full substantives; e. g. 一個樣 yih ko' yang', *one kind.*

#### *Numeral Particles to Verbs.*

There are several imperfect substantives used to express the number of *times*, that the action of a verb has taken place. 邊 t'ang', *time*: 翻 ,fan, *to turn over*; 次 t'si', *order*; 遭 ,tsau,

to meet with; 遍 pien', completely; 會子 hwei' tsī', a meeting; 回 hwei, return; 下 hia', to go down; 合 hoh, combine.

我已經告訴你兩次 'wo 'i, king' kau' su' 'ni 'liang t'si', I have already told you twice; 去了一邊 k'ü' 'liau yih t'ang', I have gone once; 此翻來何意 t'si' fan lai ho i', what are you come for this time? 這一邊買賣我作傷了 che' yih t'ang' 'mai mai' 'wo tsoh, shang 'liau, this time of trading I have been disappointed.

遍 pien', to go completely round, is used where the action is exhaustive: e. g. 睇過那本書兩遍 tsiau kwo' na' 'pen, shu 'liang pien', I have looked through that book twice.

下 hia', is used for the strokes of a clock, for blows. 打了三下 'ta 'liau, san hia', it has struck three times; 打他三十下 'ta, t'a, san shih hia', or 'ta, t'a, san shih, give him thirty blows.

遭 tsau, is used of revolutions, as of oxen grinding, the sun revolving, etc. 出了幾遭征 c'huh 'liau 'ki, tsau, cheng, he has gone out several times to fight; 日頭一天轉一遭 jih t'eu yih, t'ien 'chwen yih, tsau, the sun in one day goes round once; 轉了一遭 'chwen 'liau yih, tsau, he has gone round once.

合 hoh, is found in some books for the number of blows in single combats, but it is not now in common use.

There are some other substantives used to express the extent, to which the action of a verb is continued. They are such as 場 c'hang, a place; 聲 sheng, a sound. 哭了一場 k'uh 'liau yih c'hang, fell into a fit of weeping; 病了一場 ping' 'liau yih c'hang, he has had a time of sickness; 鬧了一場 nau' 'liau yih c'hang, he made a disturbance; 笑了一聲 siau' 'liau yih sheng, he laughed a little; 叫了一聲 kiau' 'liau yih sheng, he uttered a call; 哭了一聲 k'uh 'liau yih sheng, he wept a little.

These words are also often placed in juxtaposition with the verbs or abstract nouns to which they refer; 這場鬧 che' c'hang nau', this piece of disturbance; 那場事 na' c'hang shi', that piece of disturbance; 叫聲他 kiau' sheng, t'a, call to him.

The strokes of a pencil in writing also follow numbers without an intervening particle; e. g. 一橫 yih .hung, or 一劃 yih hwah, a horizontal stroke; 一撇 yih p'ih, a down stroke from right to left.

## CHAPTER VI.

## On Adjectives.

The names of qualities naturally arrange themselves in opposite pairs; e. g. 寬窄 ,k'wan tseh ('chai), wide, narrow; 輕重 ,k'ing chung', light, heavy; 高低 ,kau ,ti, high, low; 軟硬 'jwan ying', soft, hard; 清濁 ,t'sing choh, clear, muddy; 富賤 .k'üung fu', poor, rich; 實空 shih ,k'ung, full, empty; 貴 賤 kwei' tsien', honourable, humble; 華素 ,hwa su', ornamented, plain; 橫豎 .hung shu', horizontal, upright; 厚薄 heu' poh (pau'), thick, thin; 好歹 'hau 'tai, good, bad; 稀稠 ,hi .c'heu, few, crowded; 陳新 .c'hen ,sin, stale, fresh; 苦甜 'ku .t'ien, bitter, sweet; 方圓 ,fang .yuen, square, round; 善惡 shan' ngoh, virtuous, wicked; 快鈍 k'wai' tun', sharp, blunt; 涼熱 .liang jèh, cold, hot; 遲速 .c'hi suh, slow, quick; 太平 亂 t'ai' .p'ing lwan', peaceful, disorderly; 富貴貧賤 fu' kwei' .p'in tsien', rich and honourable, poor and humble; 懶惰 勤謹 'lan to' .k'in ,kin, lazy, diligent.

Adjectives similar in meaning are placed side by side in groups of two and four. 省儉 'sheng 'kien, sparing and economical; 挺硬 t'ing ying', upright and hard; 奢侈 ,she 'c'hi, extravagant; 輕閒 ,k'ing .hien, negligent and leisurely; 梗直 ,keng chih, resolved and straight forward; 淺薄 t'sien poh, not profound; 清秀 ,t'sing ,sieu, fresh and beautiful; 淡薄 tan' poh, thin; 巧妙 'k'iau miao', clever and ingenious; 愚魯 .ü 'lu, ignorant and stupid; 堅固 ,kien ku', firm.

Substantives go into combination with adjectives, so as to form compound words. When the substantive stands first, it qualifies the following adjective. 冰涼 ,ping liang, icy cold; 羅瑣 .lo 'so, (net-work) confused; without order; 雪白 siuèh peh, snow

white; 鋒快, fung k'wai', keen as a knife-edge; 壁直 pih chih, straight (as a wall).

In many compound adjectives, a substantive follows an adjective that qualifies it. 大胆 ta' 'tan (liver), brave; 公道 kung (just) tau' (doctrine), just; 小器 'siau (small) k'i' (vessel), parsimonious; 威風, wei ,fung (appearance, expression), dignified; 和氣 .ho k'i' (expression), peaceably disposed.

Verbs with the potential particles 可 'k'o and 好 'hau, or with an adjective preceding or following, form compound adjectives. 可憐得狠 'k'o .lien teh 'hen, very lamentable; 好笑 'hau siau', laughable; 出奇 c'huh .k'i' (c'hi), wonderful, rare (c'huh, to come out to view). 牢靠 .lau k'au' (to rest on), firm, secure; 謙讓 ,k'ien jang', (to yield to), humble.

Many three-word groups are formed by repeating sometimes the first, and at other times the second word of a compound adjective. 淨淨光 tsing' (clear) tsing', kwang (smooth), empty; 短短粗 'twan 'twan ,t'su, short; 菲菲薄 'fei 'fei poh, thin; 禿禿平 t'uh t'uh .p'ing, smooth; 酩酩醉 ,ting ,ting tsui', intoxicated; 精精細 ,tsing ,tsing si', elegant; fine; 滾滾圓 'kwen 'kwen .yuen, round; 冷清清 'leng ,t'sing ,t'sing, retired; 文雅雅 .wen 'ya 'ya, having a literary polish; 甜甘甘 .t'ien ,kan ,kan, sweet; 硬棒棒 ying' pang' (a staff) pang', hard; 紫英英 ,tsi ,ying ,ying, a fine purple; 黑洞洞 heh (,hei) tung' tung', black; 平正正 .p'ing cheng' cheng', even; 暖煦煦 'nwan ,hü ,hü, warm; 結實實 kièh shih shih, secure; 囫圇圇 hwuh ,lun ,lun, complete; 清楚楚 ,t'sing ,c'hu ,c'hu, distinct; 乾燥燥 ,kan ,sau ,sau, dry; 亂闐闐 lwan' ,hung ,hung, disorderly.

Phrases of four adjectives similar in meaning, or of three adjectives with a negative particle are also in use. 光明正大 ,kwang .ming cheng' ta', illustrious, upright and great; 聰明睿智 ,t'sung .ming jui' ch'i', intelligent and wise; 正直無私 cheng' chih .wu ,sī, correct, upright, and impartial; 荒唐不經 .hwang .t'ang puh ,king, rash, boastful, and incorrect.



Double adjectives are often extended by repetition into four-word sentences. 古古怪怪 'ku 'ku kwai' kwai', *strange*; 平平常常 .p'ing .p'ing .c'hang .c'hang, *common*; 委委曲曲 'wei 'wei k'ü'h (c'h) k'ü'h, *secret sense of being injured*; 小小器器 'siau 'siau k'i' k'i', *narrow-spirited*; 糊糊塗塗 .hu .hu .t'u .t'u, *stupid*; 生氣氣 sheng, sheng k'i' k'i', *angry*; 長長遠遠 .c'hang .c'hang 'yuen 'yuen, *distant*.

Many words are used indifferently as verbs or adjectives. 怪 kwai', *to wonder at*; *strange*; 喜歡 'hi ,hwan, *to be fond of*; *glad*; 貪 ,t'an, *to covet*; *covetous*; 稀奇 ,hi k'i' (c'hi), *to wonder at*; *wonderful*; 對 tui', *to correspond to*; *opposite to*; *fitting*; 活動 hwoh tung', *to move*; *moveable*; 死 'si, *to die*; *dead*, as in 死牛 'si ,nieu, *a dead bullock*.

Tih 的 a rhythmical particle is placed after adjectives, when they stand alone, and when they are followed by a substantive. 利害的 li' hai' tih, *dangerous*; 四方的 si' ,fang tih, *square*; 粗的 ,t'su tih, *large*; *coarse*; 齊整的樣子 .t'si 'cheng tih yang' 'tsi, *in an orderly manner*. When tih follows substantives they often become adjectives; e. g. 紙的 'ch'i tih, *of paper*; 金的 ,kin tih, *golden*.

Many adjectives combine with 輩 pei' and 類 lui', *class*, to form nouns: as 前輩 .t'sien pei', *ancestors*; 晚輩 wan' pei', *juniors*; 上輩 shang' pei', *seniors*; 老輩 'lau pei', *ancestors*; *aged persons*; 長輩 'chang pei', *elders*; 惡類 ngoh lui', *bad persons*; 匪類 'fei lui', *bad persons*; 同類 .t'ung lui', *of the same class*. These expressions correspond to our usage of the article *the* with adjectives, forming a noun in the plural; as in *the virtuous*, *the aged*.

### Comparison of adjectives.

#### Comparative.

The comparative degree of adjectives is formed—(1) by adverbs signifying *more*; (2) by verbs expressing increase and diminution, contraction and expansion, etc. (3) by placing after the adjective certain words meaning *a little*; (4) by using the verb 'pi, *to compare*.

Adjectives are placed in the comparative degree by prefixing adverbs meaning *more*, 更, keng; *again*, 又, yeu', 再, tsai'; and *still*, 還, hwan (colloquially hai). The verb 加, kia, *to add*, is used after, keng, yeu' and tsai'; 要, yau', *to desire, to need*, after tsai' and hwan. The verb 比, 'pi, *to compare*, is expressed or understood before 又, yeu', as often before the others. 你好學, 更容易, 'ni hau' hioh, keng yung i; *if you are fond of learning it will be easier*; 更加奇妙, keng, kia, k'i (c'hi) miau', *still more wonderful*; 更良善的人, keng liang shan' tih jen, *a more virtuous man*; 更加危險, keng, kia 'wei 'hien, *more dangerous*; 這個人又加好, che' ko' jen yeu', kia 'hau, *this man is still better*; 河開了口子下雨又多, ho, k'ai 'liau 'k'eu 'tsi hia' 'ü yeu', *to, when the river had overflowed the rain fell more abundantly*; 再好沒有, tsai' 'hau mauh (.mei) 'yeu, *there is no better*; 沒有再細的, mei 'yeu tsai' si' teh, *there is no finer*; 再多裝不下了, tsai', to, chwang puh hia' 'liau, *more cannot be stowed away*; 還有好的, hwan 'yeu 'hau teh, *there is still better*; 搖船還要快, yau, c'hwen hwan yau' k'wai', *I want you to scull still faster*; 米價比前貴多, mi kia' 'pi, t'sien kwei', *to, the price of rice is much higher than before*. In this case the word 多, to, is an adverb "much." For the double comparative, as in "the more, the better;" 越, yuèh, *to pass over*, or yuèh fah are used; and occasionally 益發, yih (i) fah, and 愈, ü', *more*. 越閒越懶, yuèh, hien yuèh 'lan, *the more time he has, the more lazy he becomes*; 越多越好, yuèh, to yuèh yau', *the more it is the better*; 越有越方便, yuèh 'yeu yuèh, fang pien', *the more you have, the easier it is to live*; 越來越多, yuèh lai yuèh, to, *the more come, the more there will be*; 愈精愈純, ü', tsing ü', shun, *the purer, the more complete*; 愈信愈篤, ü' sin' ü' tuh, *the more confiding you are, the more firmly you will be convinced*; 人愈稠地愈窄, jen ü' c'heu ti' ü' chai', *the more crowded men are, the narrower the land they occupy*; 越發讀書越發明白, yuèh fah tuh, shu yuèh fah ming peh, *the more you read, the more you will un-*

*derstand.* Yuèh fah and yih fah, are also sometimes used, where the comparison is simple. 善人益發其多 shan' jen yih fah .k'i (c'h), to, *good men grew more numerous*; 你要習武益發好了 'ni yau' sih 'wu yih fah 'hau 'liau, *if you wish to practice the military art, it will be better*; 念書越發懂得多 nien' ,shu yuèh fah 'tung teh ,to, *those who read understand more.*

The comparative is also expressed by verbs containing the idea of increase and diminution. 多加分量, to ,kia ,fen liang', *make the weight greater*; 減小你的難過 'kien 'siau 'ni tih .nan kwo', *make your pain of mind less*; 減輕刑罰 'kien .k'ing (c'h) .hing fah, *make his punishment less*; 洗了要縮小了 'si 'liau yau' shuh 'siau 'liau, *when washed it will shrink*; 小河要開寬一點 'siau ho yau' ,k'ai .k'wan yih 'tien, *the stream needs to be made wider*; 多添一點, to ,t'ien yih 'tien', *add a little more*; 添多纜殼斤數, t'ien, to ,t'sai keu', kin shu', *add more yet and the number of catties will be complete.*

The particle 於, ü, used in books for comparing, is also sometimes heard in conversation, as in 山水硬於河水, shan 'shui ying' ,ü .ho 'shui, *spring water is harder than river water.*

The comparative is also formed by appending certain words meaning "a little," to adjectives. 短些兒 'twan ,sie .rī, *shorter*; 天氣晴些, t'ien k'i' ,tsing ,sie, *the weather is finer*; 好看一點兒 'hau k'an' yih 'tien .rī, *a little better looking*; 貴一點子 kwei' yih 'tien 'tsi, *a little dearer*; 這個賤點 che' ko' tsien' 'tien, *this is cheaper*; 做大一點兒 tso' ta' yih 'tien .rī, *make it a little larger*; 大量點兒 ta' liang' 'tien .rī, *a little more generous*; 要鬆一點兒 yau' ,sung yih 'tien .rī, *let it be a little looser*; 做長一點 tso' .c'hang yih 'tien, *make it a little longer.*

The comparative is also expressed by means of 比 'pi, a verb signifying *to compare.* When sentences are formed with the help of these words, the adjective in the predicate is in the comparative degree, whether the adverbs of comparing are prefixed to it or not. 銅的比錫的貴, t'ung tih 'pi sih tih kwei', *those*

made of brass are dearer than those of tin; 今天比昨天熱, kin, t'ien 'pī tsoh, t'ien jèh, to-day is hotter than yesterday; 他比我好, t'a 'pi 'wo 'hau, he is better than I; 他比你更老實, t'a 'pi 'ni, keng 'lau shih, he is a more honest man than you; 我同他較量起來總不勝他, 'wo .t'ung, t'a kiau' liang' 'k'i .lai 'tsung puh sheng', t'a, if I am compared with him, I cannot surpass him; 這個鳥較前哨的好聽, che' ko' 'niau kiau' .t'sien shau' tih 'hau, t'ing, this bird sings better than before; 我比他較好, 'wo 'pi, t'a kiau' 'hau, I am better than he. The verb of comparing is often omitted, as in 這塊長一尺, che' k'wei' .ch'ang yih c'hīh, this piece is one foot longer; 那個山倒高, 'na ko', shan 'tau, kau, that hill is higher.

As in the case particles of nouns, so in the degrees of comparison of adjectives, verbs are extensively employed. This will be further exemplified in discussing the modes of forming the superlative.

#### The Superlative.

The superlative is formed—(1) by adverbial prefixes meaning *very, exceedingly*; (2) by using the ordinal number 第一 t'ī yih, *first*, or the phrase 十分 shih, fen, *entire*, before the adjective; (3) by the verb 得 teh, with a word meaning *extremity, or severity*, following the adjective.

The adverbial prefixes made use of are the following:—

頂 'ting, *summit*, hence *chief*, as the latter word from *caput*. 這個茶葉頂高, che' ko' .c'ha yèh 'ting kau', *this tea is the best*; 頂大的力量, 'ting ta' tih lih liang', *very great strength*; 那個人頂能幹的, 'na ko' jen 'ting .neng .kan tih, *that man is exceedingly able*.

極 kih, *end; point of arrival or cessation*; is used as a superlative article both before and after its adjective. 極大一座廟, kih ta' yih tso' miau', *a very large temple*; 極深奧的道理, kih shen' ngau' tih tau' 'li, *very profound doctrines*; 大極的恩典, ta' kih tih, ngen 'çien, *very great favour*.

最 tsui', *exceedingly*. 最利害的皇上, tsui' li' hai' tih

.hwang shang', a very imperious and exacting emperor; 最好  
不過 tsui' 'hau puh kwo', very good, without a rival; 恩典最  
大, ngen 'tien tsui' ta', his favour is very great.

狠 'hen, severe, an adjective in 兇狠, hiung 'hen, violent; as  
an adverb very, it precedes its word or follows it with 得 teh; 狠  
奇妙的 'hen .k'i miao' tih, very strange and wonderful; 罪  
狠大 tsui' 'hen ta', his crime is very great; 狠深的井 'hen  
, shen tih 'tsing, a very deep well.

怪 kwai', to wonder at; strange; hence as an adverb strangely;  
very. 怪體面的人 kwai' 't'i mien' tih jen, a very respect-  
able man; 怪輕省的 kwai' ,k'ing 'sheng tih, very much  
lighter.

好 'hau, good, here used in the sense very, as in English a good  
many. 好多日子沒來 'hau ,to jih 'tsi .mei .lai, he has not  
come for several days; 好大膽子 'hau ta' 'tan 'tsi, very great  
courage.

.Man a particle very, for which there being no character, 蠻  
.man is used. 蠻長的人 man' .c'hang tih jen, a very tall  
man; 蠻大的個魚 man' ta' tih ko' .ü, a very large fish.

太 t'ai', very; too. Of these meanings the latter is more common.  
太淺的條河 t'ai' 't'sien tih .t'iau .ho, a very shallow river;  
這個樓太高 che' ko' .leu t'ai' ,kau, this upper story is too  
high.

至 ch'i', to arrive at; the highest point; hence highest; most. This  
and the two following words are less colloquial than the preceding.  
至仁愛的皇后 ch'i' jen ngai' tih .hwang heu', a very bene-  
volent queen; 天本至高至大, t'ien 'pen ch'i' ,kau ch'i' ta',  
heaven is originally most high and majestic.

甚 shen', very. 力量甚小 lih liang' shen' 'siau, his strength  
is very little.

絕 tsiuèh, to cut off; strange; hence as an adverb, strangely.  
絕妙絕妙 tsiuèh miao' tsiuèh miao', exceedingly good; 絕  
乾淨的塊玉 tsiuèh ,kan tsing' tih k'wei' yüh, a very clear  
piece of jade-stone.

The sense too, is mixed up with the superlative particles in the

case of 太 *t'ai'*, which means both *too* and *very*. The difference between *very* and *most*, is but faintly seen in the use of these particles. The words meaning *most* are 頂, 最, 極, 至, 絕. The rest usually signify *very*. The words 至 *chi'*, 甚 *shen'*, and 絕 *tsiuèh* are less colloquial than the others, and they are therefore placed last.

The ordinal 第一 *ti' yih*, *the first*, is also used as a superlative. 第一艱難 *ti' yih 'kien .nan*, *the most calamitous*.

十分 *shih ,fen*, *ten parts*; as a superlative, *extremely*; *ten parts in ten*. In expressing proportion and comparison, parts of ten are used. 十分伶俐 *shih ,fen .ling .li*, *extremely clever*; 十二分人材 *shih rī' ,fen jen .t'sai*, *very beautiful in countenance*.

The verb 得 *teh*, *to obtain*, with certain words meaning *extremity*, *severity*, *tight*, etc. places adjectives in the superlative; as in the following sentences formed with 狠 *'hen* and 極 *kih (chi)*. 利害得狠 *li' hai' teh 'hen*, *very severe and violent*; 脆得狠 *t'sui' teh 'hen*, *very brittle*; 窮苦得極 *.k'iuŋ 'k'u teh kih*, *extremely poor*; 聖明得極 *sheng' .ming teh kih*, *very wise*.

利害 *li' hai'*, *severe*; *dreadful*; *dangerous*; properly an adjective, is used as an adverb to qualify adjectives in the sense *very*: as in 害怕得利害 *hai' p'a' teh li' hai'*, *very much afraid*; 疼得利害 *.t'eng teh li' hai'*, *very painful*.

緊 *'kin*, *close*; *tight*; is used in the same manner. 穩當得緊 *wen ,tang teh 'kin*, *very secure*.

The verb 過 *kwo'*, *to pass*, with the negative, is also employed. 好不過 *'hau puh kwo'*, *exceedingly good*; 容易不過 *.yung i' puh kwo'*, *very easy*.

The word 最 *tsui'* usually precedes; as in 最苦不過 *tsui' 'k'u puh kwo'*, *extremely wretched*; 最香不過 *tsui' ,hiang puh kwo'*, *very fragrant*.

The word 的 *tih* is sometimes used instead of 得 *teh*, as in the following examples. 快樂的狠 *k'wai' loh tih 'hen*, *very glad*; 高大的狠 *'kau ta' tih 'hen*, *very high and great*; 憂愁的極 *,yeu .c'heu tih kih*, *very much grieved*; 新鮮得極 *,sin*

,sien tih kih, *very fresh*; 凶的利害, hiung tih li' hai', *very fierce*. In some examples tih and 'kin change places, thus we may hear 穩當緊的, wen, tang 'kin tih, *very secure*; 'kin also occurs last, 熱鬧的緊 jèh nau' tih 'kin, *very bustling*.

Some of the superlative adverbs follow the adjective which they qualify. They are kih, 'kin, and shah. The latter is never a prefix and is exclusively colloquial. 苦極 'k'u kih, *very wretched*; 疼極 t'ung' (t'eng') kih, *very painful*; 亂極 lwan' kih, *very confused*; 重緊 chung' 'kin, *very heavy*; 難緊兒 nan 'kin rī, *very hard*; 滑緊 hwah 'kin, *very slippery*; 暢快煞 c'hang' k'wai' shah, *very glad*; 涼快煞 liang k'wai' shah, *very cool*; 暖活煞 'nwan hwoh shah, *very warm*; 軟活緊兒 j'wan hwoh 'kin rī, *very elastic*.

The sense *too* is expressed by 太 t'ai', 忒 t'eh, 過 kwo', and 過于 kwo', ü. T'eh, a purely colloquial word is not uncommon; as in 水流的忒急 'shui lieu tih t'eh kih, *the water flows too fast*; 忒貴買不起 t'eh kwei' 'mai puh k'i' (c'hi), *it is too dear, I cannot afford to buy it*; 水漲的太過 'shui 'chang tih t'ai' kwo', *the water rises too high, or very high*; 過熱 kwo' jèh, *too hot*; 性情過傲 sing' t'sing kwo' ngau', *his disposition is too proud*; 貪酒過多, t'an 'tsieu kwo' to, *he is too fond of wine*; 賊匪過多殺不完 tseh (tsei) 'fei kwo', to shah puh, wan, *the rebels are too numerous to be all killed*; 長的過于高 'chang tih kwo', ü, kau, *he is very tall*. This should mean he has grown *too tall*; but as we before observed, *too* and *very* are but slightly different in Chinese grammar. 皇帝的殺伐過重, hwang ti' tih shah fah kwo' chung', *the emperor's use of capital punishments is too severe*; 教書的規矩太輕 kiau' shu tih, kwei' kü t'ai', k'ing, *the method of teaching is too lax*; 王法太嚴 wang fah t'ai' yen, *the law is too severe*; 學規太鬆 hieh, kwei' t'ai', sung, *his rule of teaching is too lax*; 肝火太勝 kan 'ho t'ai' sheng', *his liver is too much inflamed*.

#### Numbers.

In written Chinese numbers have the same syntax with adjec-

tives, and therefore may be regarded as such. They precede the substantive they qualify without an intervening word; e. g. 五穀百菓 'wu kuh peh 'kwo, *the five kinds of grain, and the hundred kinds of fruits*; 三回九轉, san hwei 'kieu (ch) 'chwen, *he has come back several times*. Phrases such as these though colloquial, are constructed according to the principles of the written language.

In phrases formed in accordance with the true colloquial grammar, numeratives are introduced between the number and its noun; e. g. 三個差人, san ko', c'hai jen, *three messengers*. Words of number appear therefore to be related to the numeral particles or numeratives, as adjectives are to substantives. It is worthy of notice, that common adjectives are not placed before the distinctive numeral particles, but before the substantive itself; e. g. 一隻大船 yih chih ta' c'hwen, *a large boat*. Thus the syntax of words of number differs in colloquial from that of adjectives.

Numerals.	Running hand.	Other symbols.
一 yih (i), <i>one</i> ,.....	一	一
二 rī', <i>two</i> ,.....	二	二
三 san, <i>three</i> ,.....	三	三
四 sī', <i>four</i> ,.....	四	四
五 'u, <i>five</i> ,.....	五	五
六 luh, <i>six</i> ,.....	六	六
七 t'sih, <i>seven</i> ,..	七	七
八 pah, <i>eight</i> ,.....	八	八
九 'kieu, <i>nine</i> ,.....	九	九
十 shih, <i>ten</i> ,.....	十	十
十一 shih yih, <i>eleven</i> ,..	十一	十一
十二 shih rī', <i>twelve</i> ,..	十二	十二
二十 rī' shih, <i>twenty</i> ,...	二十	二十
三十 san shih, <i>thirty</i> ,..	三十	三十
百 peh, <i>hundred</i> ,.....	百	百
千 t'sien, <i>thousand</i> ,.....	千	千
萬 wan', <i>ten thousand</i> ,...	萬	萬



The word 半 pan', *half*, is an adjective or noun according to its position: as in 半月 or 半個月 pan' ko' yuèh, *half a month*; 月半 yuèh pan', *a month and a half*. Pan' is sometimes used for lesser divisions; as 分三半 ,fen ,san pan', *divide it into three*; but for small divisions 分 fen' is more common, as 三分裏一分 ,san ,fen 'li yih fen', *a third part*; 四分之一 sì' ,fen ,chī yih, *the fourth part*. Shares in trade and divisions of an army, are expressed by 股 'ku, as 生意分三股 ,sheng i' ,fen ,san 'ku, *three shares in trade*.

Ordinal numbers are often the same as cardinal numbers, as in 二月十八 rī' yuèh shīh pah, *the 18th of the second month*; 昨日三十 tsoh jih ,san shīh, *yesterday was the 30th*.

The word 第 ti', properly meaning *order*, is used as a prefix for ordinal numbers, as in 第七本 ti' t'sih 'pen, *the 7th volume*; i. e. *in order the seventh volume*. The original use of this word is still preserved in a phrase both literary and colloquial, 次第 t'sī' ti', *order*.

In naming the days of the month, the word 初 ,c'hu, *first, or beginning*, is prefixed to the first decade, thus 初十 ,c'hu shih, *the tenth*. For the second and third decades the cardinal numbers are used alone, thus 十三 shih ,san, *the 13th*.

Of the months, the first is called 正月 cheng' yuèh, and the 12th 臘月 lah yuèh.

The cycles of ten and twelve are used to denote years. They are 甲 kiah, 乙 yih, 丙 'ping, 丁 ,ting, 戊 'wu, 己 'ki, 庚 ,keng, 辛 ,sin, 壬 jen, 癸 ,kwei; and 子 'tsī, 丑 'c'heu, 寅 .yin, 卯 'mau, 辰 .c'hen, 巳 sī', 午 'wu, 未 wei', 申 ,shen, 酉 'yeu, 戌 siuh (sü), 亥 ,hai. The year 1855 was 乙卯 yih 'mau, 1856 丙辰 'ping .c'hen. The present cycle of 60 years will be completed in 1873 癸亥 ,kwei ,hai.

To the latter series are attached the names of animals; viz. 1. 鼠 'shu, *the rat*. 2. 牛 .nieu, *cow*. 3. 虎 'hu, *tiger*. 4. 兔 t'u', *hare*. 5. 龍 .lung, *dragon*. 6. 蛇 ,she, *snake*. 7. 馬 'ma, *horse*. 8. 羊 .yang, *sheep*. 9. 猴 ,heu, *monkey*. 10. 鷄 ,ki, *fowl*. 11. 狗 'keu, *dog*. 12. 猪 ,chu, *pig*. The years counted

according to the duodenary cycle, are said to belong to these animals respectively. Thus it is said of persons born in 1856, that they *belong to the dragon* 屬於龍 shuh, ü lung.

The use of numbers as adverbs may be observed in the following instances of distributives, and in the examples given in the preceding chapter corresponding to numeral adverbs. Distributives are formed by repeating numbers with numeral particles following them; e. g. 一個一個走出來 yih ko' yih ko' 'tseu c'huh lai, *one by one they came out*; 兩個兩個送會走 'liang ko' 'liang ko' sung' hwei' 'tseu, *two and two they walked in the procession*; 一串一串的都壞了 yih ,c'hwen yih ,c'hwen tih ,tu hwai' 'liau, *the chains are all broken one by one*; 一排一排的撐過去 yih .p'ai yih .p'ai tih ,c'heng kwō' k'ü, *the floats one by one were pushed by*.

The use of numbers as adjectives is exemplified in the formation of many phrases containing the ideas of indefiniteness, completeness, variety, separation and union. Many verbs and adjectives are treated as abstract nouns, and preceded by numbers which give them these ideas.

Indefiniteness and universality are expressed by large whole numbers, such as 百, 千, 萬, peh (pai), ,t'sien, wan', 100, 1000, 10000; as in 千難萬疑, t'sien nan wan' i, *many difficulties and suspicions*; 萬古千秋 wan' 'ku, t'sien, t'sieu, *ten thousand past ages and a thousand autumns*; 百依百隨 peh (pai) ,i peh ,sui, *he submitted to him and obeyed him in all respects*; 百事通 peh shī' ,t'ung, *all his affairs succeeded*; 百樣花草 peh yang' ,hwa 't'sau, *all kinds of flowers and grasses*; 萬百樣東西 wan' peh (ai) yang' ,tung ,si, *all kinds of things*; 千軍萬馬, t'sien ,kiün wan' 'ma, *thousands of soldiers and myriads of horses*.

Small numbers are used in many phrases to indicate change and diversity. 不要七手八脚 puh yau' t'sih 'sheu pah kioh, *do not put out your hands and feet (to strike or trespass)*; 七曲八彎 t'sih k'ü' pah ,wan, *many windings*; 三心二意, san ,sin ri' i', *he has different objects in view*.

Small numbers sometimes from the nature of the case imply

universality, as in 四海之內 *si' 'hai, chī nui' (nei)*, *within the four seas; through the whole world*; 四方之民 *si' ,fang, chī min*, *the people of the four cardinal points, of the whole world.*

Entireness, continuity, sameness and union, are expressed by 一 *yih*, *one*; 一夜 *yih ye'*, *the whole night*; 一天到晚 *yih ,t'ien tau' wan'*, *all day till evening*; 一路朝前 *yih lu' .c'hou .t'sien*, *he proceeds uninterruptedly on the way*; 一直走 *yih chih 'tseu*, *walk straight on*; 一路平安 *yih lu' ,p'ing ,ngan*, *prosperity through the whole journey*; 一塊兒走 *yih k'wei' .rī 'tseu*, *walk together*; 一心專念 *yih ,sin ,chuen nien'*, *with his whole mind bent on it*; 一心一意 *yih ,sin yih i'*, *the same mind*; 一連讀下來 *yih .lien tuh hia' .lai*, *read it down connectedly*; 一氣念完 *yih k'ī nien' ,wan*, *he read it connectedly till he had done*; 一生一世 *yih ,sheng yih shī'*, *his whole life.*

Separateness and diversity are indicated by 兩 *'liang*, *two*: 兩樣 *'liang yang'* (kind), *different*; 兩齊 *'liang .t'si*, *apart*; 兩下 *'liang hia'*, *apart*; 擺在兩處 *'pai tsai' 'liang c'hu*, *place them apart*; 按在兩頭兒 *ngan' tsai' 'liang .t'eu .rī*, *put them separate*; 兩樣的人 *'liang yang' tih jen*, *he is a different man*; 有兩種的 *'yeu 'liang chung' tih*, *they are of two kinds.*

In the view thus obtained of the extended use of these words, they may be observed to lose their definiteness as numbers, and to develop a new power by which they express various ideas usually belonging to adjectives proper, to pronouns or to adverbs.

*Yih* is an adjective for example, in 一切 *yih .t'si*, *the whole*. When sameness is expressed by *yih yang'*, or *yih ko' yang' 'tsi'*, a numeral and a substantive together correspond to a pronoun, *idem*, *the same*; 兩處 *'liang c'hu'* is equivalent sometimes to the adjective *different*, and at other times to the adverb *apart*.

In such phrases as 一連 *yih .lien*, *together*, 一齊 *yih .t'si*, *together*, 一同去 *yih .t'ung k'ü' (c'hü')*, *go together*, the numeral with the word that follows it correspond to the adverb *together*. *Yih* has also an adverbial signification in 一定 *yih ting'*, *certainly*; 一到 *yih tau'*, *the moment that he arrived.*

*Further remarks on the Degrees of Comparison.*

When the comparison is intensified in English by the addition of the word *much*, the adjective 多, *to, more*, is appended with the connective verb 得 *teh*; 高得多, *kau teh, to, much higher*; 水淺得多, *shui 't'sien teh, to, the water is much shallower*. These expressions are nearly the same in meaning, as 過高 *kwo' ,kau, 過淺 kwo' 't'sien passing common height and shallowness*; 人比前多得多 *jen 'pi .t'sien ,to teh ,to, men are much more numerous than before*. 的 *Tih* 的 is also used for 得 *teh*, a circumstance which seems to shew that both words are merely connectives, and that the comparative power is in the position of the qualifying word. This remark applies also to the various forms of the superlative containing *tih* and *teh*.

There are some negative forms which may be noticed here. In 不大哩好 *puh ta' 'li 'hau, it is not very good*; 一點不好 *yih 'tien puh 'hau, it is not at all good*. There is a change in the terms; otherwise the negative is used with the words already given, expressing the various degrees in intensity of the adjective without change, as in 更不好, *keng puh 'hau, still worse*. For further illustration of these and similar forms, see the chapter on adverbs.

The threefold division of the degrees of comparison is inconvenient for the Chinese language. There are in fact at least six degrees expressed readily, and with distinctness by adverbs and other words, as in the case of 長 *.c'hang, long*; 長些 *.c'hang ,sie, a little longer*; 更長 *,keng .c'hang, longer*; 長得多 *.c'hang teh, to, much longer*; 狠長 *'hen .c'hang, very long*; 頂長 *'ting .c'hang, the longest*. These varieties in the mode of qualifying adjectives by adverbs, etc. might be greatly increased by adding 倍 *pei', double*, with its multiples, as in 多三倍, *to ,san pei', three times as much*; and 分, *fen* the words for decimal parts, as in 多三分, *to ,san ,fen, three tenths greater*.

## CHAPTER VII.

*On the Pronoun.*

The pronouns vary much in the south eastern provinces, and

even in some parts of the region where mandarin is spoken. The number of primitive pronouns is diminished by the extensive use of adjectives in a possessive sense, and of adjectives and verbs for the adjective pronouns.

*Personal Pronouns.*

The words used for the first personal pronoun are 我 'wo or 'ngo, 咱 'tsa or 咱 'tsan (in Shantung tsan, in Peking tsa), 俺 'ngan (used in Shantung). The plural is formed by adding 們 .men; 我們回來再瞧你 'wo .men .hwei .lai tsai' t'siau 'ni, *we will come back and see you again*; 你別心煩我 'ni piéh ,sin .fan 'wo, *do not annoy me (my mind)*; 我給他銀子 'wo kih (c'hi or 'kei) t'a' .yin 'tsi, *I gave him money*; 他們又耽擱了一回 t'a' .men yeu' ,tan koh 'liau yih .hwei, *they again waited for a time*; 咱們沒有見過這樣規矩 'tsa .men .mei 'yeu kien' kwo' che' .yang ,kwei 'kü, *we have not seen this sort of custom*; 他們替咱買 t'a' .men t'i' 'tsa 'mai, *they will buy it for me*. In Peking it is common to use 'wo .men, 'ni .men, t'a' .men, when the singular is meant.

Of the two sounds 'ngo and 'wo for 我 *I*, 'wo is new. The initial ng is assigned to it in the old spelling. It is nga at Hweichew, and ngwa or gwa in Fuh-kien. 'Ni 你 is the same as 爾 'ri, formerly pronounced 'ni. When the reading sound changed, the old pronunciation was retained in colloquial use. The abridged form 你 of the character 爾 was appropriated to the colloquial pronoun, and 爾 retained for the reading sound. In Peking 恁納 'nin na' is used respectfully for *you*. Premare says 恁 'jen is used. The dictionary 五方元音 gives 'nin, and this is corroborated by the pronunciation of native speakers.

The old book words for the third person 伊 .i and 其 .k'i, are much used in the south eastern dialects. At Canton 渠 .kui is employed. In the higher colloquial mandarin dialect .k'i (c'hi) is common, as in 有其生必有其死 'yeu .k'i ,sheng pih 'yeu .k'i 'si, *what has life must also die*; 凡其所有 .fan .k'i 'sho 'yeu, *all that he has*; 恐其不能 'kung .k'i puh .neng, *I fear lest he cannot*.

There are several other suffixes for the plural occasionally made use of. They are 儕 .c'hai, 等 'teng, 曹 .t'sau. These words are used in letters, and in official proclamations, but are not heard in conversation.

The personal pronouns form like substantives, a possessive case with 的 tih, rendering possessive pronouns unnecessary; 我們的本子比你的清楚 'wo .men tih 'pen 'tsi' pi 'ni tih ,t'sing 'c'hu, *our volume is more clearly printed than yours*; 彷彿我的一樣模樣 'fang fuh 'wo tih yih yang' .mu yang', *it is like mine*; 俺的馬不快 ngan tih 'ma puh k'wai', *my horse is not swift*. For tih the book particle, 之 chī is sometimes used, but only in the .wen 'li 文理 colloquial; e. g. 我之說好即在讀書 'wo ,chī shwoh 'hau tsih tsai' tuh ,shu, *what I say I like is a scholar's life*; 非我之事我不要管他 ,fei 'wo ,chī shi' 'wo puh yau' 'kwan ,t'a, *it is not my affair and I do not wish to interfere with him*.

The case particles employed with substantives, are used in the same manner with pronouns, as in 當他面前 ,tang ,t'a mien' .t'sien, *before his face*; 不要向我哭 puh yau' hiang' 'wo k'uh, *do not come weeping to me*; 你和他說明 'ni .ho ,t'a shwoh .ming, *tell him plainly*.

When the prepositions signifying *to* and *from* are applied to the personal pronouns, some word is appended to denote place. 我從他那裡來 'wo ,t'sung ,t'a 'na 'li .lai, *I am come from him*.

#### Reflexive Pronouns.

The reflexive pronoun is 自己 tsī' 'ki, or 自家 tsī' ,kia. Thus 自己錯了主意 tsī' 'ki t'so' 'liau 'chu i', *you yourself were wrong in your opinion*; 這是我自家的 che' shi' 'wo tsī' ,kia tih, *this is my own*; 自己喫了虧 tsī' 'ki ,c'hi' 'liau ,k'wei, *he himself has suffered loss*; 他自家上了擋 ,t'a tsī' ,kia shang' 'liau tang', *he himself has been deceived*. Tsī' ,kia seems to be older than tsī' 'ki. It is common in old mandarin books such as Shui-hu-c'hwen, and the works of Chu-fu-tsi, but tsī' ki is now more used.

In fixed phrases, the syntax of which is that of the books, tsī' and 'ki are used alone, as in 自傷身體 tsī' ,shang ,shen, 't'i, *he wounded his own body*; 損人利己 'sun jen li' 'ki, *injuring others to benefit one's-self*.

In the reflexive mood of verbs 自 tsī' is used alone, and is placed before and after the verb. Yet 'ki and ,kia are frequently appended to tsī' in such cases; 自欺自 tsī' ,k'i tsī', *he cheats himself*; 自哄自 tsī' 'hung tsī', *he deceives himself*; 自誇自 tsī' ,k'wa tsī', *boasting of one's-self*.

The reflexive pronoun takes after it the possessive particle tih, and the other case particles, like nouns and other pronouns, but the personal pronouns are usually prefixed; 昨日和你自己說 tsoh jih .ho 'ni tsī' 'ki shwoh, *yesterday I said it to you yourself*.

The personal pronouns when followed by 的 tih, represent our possessive pronouns. Tih is however merely connective and rhythmical, for it is often omitted. 你的良心不壞 'ni tih ,liang ,sin puh hwai', *you will not lose a good conscience*; 他的丈夫 ,t'a tih chang' ,fu, *his father-in-law*; 我妻家裡有病 'wo ,t'si ,kia (ch) li' 'yeu ping', *my wife is ill*: 我父母年老了 'wo fu' 'mu .nien 'lau 'liau, *my parents are old*.

#### Demonstrative Pronouns.

The common demonstratives are 這 che', *this*, and 那 na', *that*. When applied to appellative nouns, they are usually followed by numeratives: 這個日子不能穀了 che' ko' jih 'tsī puh .neng keu' 'liau, *it cannot be done to-day*: 那個人不講情理 na' ko' jen puh 'kiang ,j'sing 'li, *that man does not attend to reason and propriety*; 這個東西叫甚麼 che' ko' ,tung ,si kiau' shen' .mo, *what is this thing called?* 那端道理 na' ,twan tau' 'li, *that doctrine*: 這塊地方 che' k'wei' ti' ,fang, *this place*.

The particle 個 ko' is inserted after the demonstratives before any objects, whether they have a special numeral or not; 這個水鹹的 che' ko' 'shui shien tih, *this water is salt*; 那個柴船 na' ko' .c'hai .c'hwén, *that wood boat*. Che' and na' are some-

times used without an intervening particle; 這橋堅固 che' .k'iau, kien ku', *this bridge is firm.*

The demonstrative pronouns are understood to be in the plural when they are followed by ,sie; 這些羊 che' ,sie .yang, *these sheep*; 那些房子 na' ,sie ,fang 'tsi, *those houses.*

These demonstratives are used in forming adverbs of place; e. g. 這裏 che' 'li, *here*; 那裏 na' 'li, *there*; 這塊兒 che' k'wei' .rī, *here, etc.*

The book words 彼此 pei 't'si, *that, this*, are used together in the sense of *this and that*, as in 兩國彼此相爭 'liang kwoh, pei 't'si, siang, cheng, *the two countries this and that contended together*; 說此道彼 shwoh 't'si tau', pei, *he spoke of this and that*; 至此至彼 chi' 't'si chi' ,pei, *to this place and that*. T'si, is also used in 此地 't'si ti, *here*; and in 豈有此理 'k'i 'yeu 't'si 'li, *how can this be?*

The old form of 這 che', was 者 'che; K'ang-hi quoting the 增韻 says “者箇 'che ko' in all cases may stand for 此個 't'si ko', *this*. Instead of it 這 che' is now commonly written.”

#### Interrogative Pronouns.

The interrogative pronouns are numerous. They are 誰 .shui, *who?* 誰的 .shui tih, *whose?* 那個 'na ko', *which?* 何 .ho, *甚麼* shen' .mo, *什麼* shih .mo, 嘎 sha', *what?* Also 怎 'tsen in the adverb, 怎麼樣 'tsen .mo yang', *how?* .Shui is a substantive pronoun, while the rest take a noun after them. Shui also occasionally takes a noun to follow it: 敲門的是誰 'k'iau .men tih shi' .shui, *who knocks at the door?* 誰來 .shui .lai, *who comes?* 誰人 .shui jen, *what man?* 那牌樓是誰的 na' .p'ai .leu shi' .shui tih, *whose is that monumental arch?* 那 'na, *which?* is sometimes followed by 個 ko', which is really a numeral particle. It is read 'no, but in colloquial usage it retains its old vowel  $\alpha$ . So 拿 .na, the verb *to bring*, in extensive colloquial use, has also through that circumstance kept the old vowel. 何 .ho, an old word for *what*, is used occasionally, but it is not purely colloquial. Persons who affect a 文理 .wen 'li,



(literary) style sometimes employ *ho*. It is also found in some common phrases; 無奈之何, *wu nai', ch' ho*, *there was nothing which could be done.*

甚麼 *shen'.mo*, *what?* The old sound was *jim'.ma*, hence 恁 *jim'* is used in some old books. The old sound of 什 *sh'ih* was *jep*. Premare gives examples of *shen'* without *.mo*, as in 不敢道他甚的 *puh 'kan tau', t'a shen' tih*, *I do not dare to say anything to him*; 干你甚的事, *kan 'ni shen' tih shi'*, *what does it matter to you?* It is more common to use *mo*. The omission has the air of a literary affectation.

The word 麼 *.mo*, is sometimes to be regarded as by itself constituting a pronoun *what?* for it is so used in parts of the metropolitan province and of Shantung, where it is called *.ma*. In other cases it appears to mean *mode*, and is used only for rhythmical purposes, as in 這麼樣 *che' .mo yang'*, *in this way*; 怎麼樣 *'tsen .mo*, *how?* 那麼樣 *na' .mo yang'*, *in that mode*; 這麼 *che' .mo*, *in this way*; 怎麼樣 *'tsen .mo yang'*, *in what way?*

The comparison of 怎 *'tsen* (old sound *'tsim*) with *che'* and *na'*, in expressions such as the preceding seems to require that it should be called a pronoun. In native dictionaries it is explained 何 *ho*, *what?* It answers to *quo* in *quomodo how*, when 樣 *yang'* *mode*, follows it. In Kiang-nan *na'* 那 is used for 怎 *'tsen*. It is spelt *'tseng* by Premare, and is so pronounced in some parts. But *'tsen* is more correct. Some other words in *en* are also variable in sound; e. g. 肯懇 *'k'eng* or *k'en*, 參 *shen* or *seng* (old sound *shim*).

'*Ki* 幾 *several*, *how many?* one of the indefinite pronouns, is also used interrogatively, as in 幾時 *'ki sh'ih*, *at what time?* 幾個天 *'ki ko', t'ien*, *how many days?*

The phrase 多少 *to 'shau*, compounded of two adjectives *many*, *few*, also asks the question *how many?* When in an indicative sentence the derived use of these words is readily understood, as in 沒說多少 *muh shwoh*, *to 'shau*, *he has not said if they are many or few*, i. e. *how many*. The interrogative use may have grown out of this.

*Relative Pronouns.*

The interrogative pronouns become relative in the answers to the questions which they ask, as in the following cases. 他是誰, 't'a shī' .shui, *who is he?* 不曉得是誰 puh 'hiau teh shī' .shui, *I do not know who he is;* 偷東西的是那個, 't'eu ,tung ,si tih shī' 'na ko', *which is the one that stole?* 沒知道是那個 muh ,chī tau' shī' 'na ko', *I do not know which it is;* 這個魚什麼名 che' ko' .ü shen' .mo .ming, *what is the name of this fish?* 叫不出甚麼名 kiau' puh c'huh shen' .mo .ming, *I cannot tell what is its name;* 甚麼價錢 shen' .mo kia' .t'sien, *what is its price?* 不值甚麼錢 puh ch'ih shen' .mo .t'sien, *it costs nothing;* 怎樣解說 'tsen yang' 'kiai shwoh, *in what way is it to be explained?* 說不來怎樣解說 shwoh puh .lai 'tsen yang' 'kiai shwoh, *I cannot say in what way it is to be explained;* 幾時開花 'ki .shī ,k'ai ,hwa, *when does it flower?* 不知是三月裡還是幾時 puh ,chī shī' ,san yuèh 'li .hwan shī' 'ki .shī, *I do not know if it is in the third month or when it is;* 那一夥人裡頭有幾個進學的 'na yih 'ho .jen 'li .t'eu 'yeu 'ki ko' tsin' hioh tih, *in that company of men how many bachelors of arts are there?* 未知清楚有幾個進學的 wei' ,chī ,t'sing ,c'hu 'yeu 'ki ko' tsin' hioh tih, *I do not know exactly how many bachelors of arts there are;* 有多少轎夫在 'yeu ,to 'shau kiau' ,fu tsai', *how many chair-bearers are there at hand?* 沒有問多少 muh 'yeu wen' ,to 'shau, *I have not asked how many there are;* 來了幾個人 .lai 'liau 'ki ko' .jen, *how many persons have come?* 不知有幾個 puh ,chī 'yeu 'ki ko', *I do not know what number.*

Where we use a relative pronoun agreeing with the nominative of a verb to express an actor, it is only necessary to use a verb with its object followed by *tih*. *Tih* represents the particle 者 *che'* of the book style. The latter word though found in some of the south eastern dialects, as in that of Chang-cheu in Fuh-kien, does not occur in the conversation of the north except in quotations.

It will be seen in the ensuing examples, that *tih* is also found in the absence of 所 *'sho* or *'so*, the word which regularly intro-

duces a relative clause. Thus in 你剛纔說的法子有趣 'ni ,kang ,t'sai shwoh tih fah 'tsi 'yeu t'sü', *the method which you just proposed is good*, 的 tih is the only particle to mark the relative clause. This is in fact an extension of its possessive force, as the modern representation of the genitive particle 之 ,chī. The relative clause in a Chinese sentence has a fixed position, which allows of 所 'so being dropped without rendering the sentence indistinct. Such a clause is in fact a prolonged compound noun in the possessive case, including a verb with its object. 古人說爲善者天降之百祥 'ku jen shwoh .wei shan' che ,tien kiang' ,che peh ,t'siang, *the ancients said, that on those who acted well heaven would send down many blessings*. In mandarin this quotation would be, 大凡人爲善的天要給他多多的福氣 ta' fan jen .wei shan' tih ,tien yau' 'kei ,t'a ,to' ,to tih fuh 'ki. The sentence 無不臣者 .wu puh .ch'en 'che, would be in mandarin 沒有不做官的 muh 'yeu puh tso' ,kwan tih, *there were none who did not take office*. The old 我之懷矣 'wo ,chī .hwai .i, *my thoughts*, would be in colloquial 我的思想 'wo tih ,si 'siang.

Further examples are such as 有錢的不肯開消 'yeu .t'sien tih puh 'k'en ,k'ai ,siau, *those who have money are unwilling to spend it*; 吃房錢的人家 c'hih .fang ,t'sien tih jen ,kia (chia), *those persons who live on house property*; 有地土的要笑他 'yeu ti' 't'u tih, *those who have land*; 講學問的要笑他 'kiang hioh .wen tih yau' siau' ,t'a, *those who have learning will laugh at him*; 來的是甚麼人 .lai tih shī' shen' .mo jen, *who is he that has come?*

The book particle 所 'sho ('so), often introduces a relative clause after the subject of a proposition. 我所造的房子是堅固的 'wo 'sho tsau' tih .fang 'tsi shī' ,kien ku' tih, *the house which I have built is strong*; 他所爲的事情 ,t'a 'sho .wei tih shī' .t'sing, *that which he has done*.

In all such sentences 'so may be omitted, as in 他寫的文章不精工 ,t'a 'sié tih .wen ,chang puh ,tsing ,kung, *the essays which he has written are not good compositions*.

'Sho 所 is also used in some common expressions in combination with other words; e. g. 公所, kung 'sho, a public place; 所在 'sho tsai', a place; 所以 'sho 'i, therefore. A .wen 'li phrase often used, is 住在何所 chu' tsai' .ho 'sho, where do you live? Another is 他都是仁義所爲, t'a ,tu shi' jen i' 'sho .wei, all his actions are just and benevolent. Other phrases readily understood in conversation, are such as 無所不在 .wu 'sho puh tsai', there is no place in which he is not; 無所不爲 .wu 'sho puh .wei, there is nothing he does not do.

#### Distributive Pronouns.

The words 各 koh, 逐 chuh, 每 'mei, every, each, are used as distributive pronouns. 各人有各主意 koh jen 'yeu koh 'chu i', each man has his own opinion; 各國有各國的話 koh kwoh 'yeu koh kwoh tih hwa', each kingdom has its own language; 各有各樣 koh 'yeu koh yang', every man has his peculiarities; 各人管自己 koh jen 'kwan tsī' 'ki, each man attends to himself; 逐條事不順心 chuh .t'iau shi' puh shun', sin, each of these things failed to please him; 那奸臣的事逐一調奏皇上 na', kien .c'hen tih shi' chuh yih ,t'iau tseu' .hwang shang', that traitorous mandarin's affair was reported in every particular to the emperor; 每條當開在紙上 'mei .t'iau ,tang ,k'ai tsai' 'chī shang', each particular ought to be written out on paper; 逐一辨明 chuh yih pien' .ming, let each matter be clearly explained; 每年出門一次 'mei .nien c'huh .men yih t'si', every year I go out once; 每樣存好心 'mei yang' ,t'sun 'hau ,sin, in every thing keep a good conscience. Koh, also has the meaning all. Chuh, means each in succession. 'Mei, repeated denotes always.

The numerals when repeated take a distributive sense, as in 條條有理 .t'iau .t'iau 'yeu 'li, each statement is reasonable; 層層擺開 .t'seng .t'seng 'pai ,k'ai, they were placed in heaps one above another.

## Indefinite Pronouns.

'Meu means *some person or thing*. In negative sentences, and those having an interrogative particle, shen' .mo and shih' .mo, are used in the sense of *any person, or thing*. 某位醫生 'mei wei' ,i,sheng, *a certain physician*; 有某樁事情 'yeu 'mei,chwang shi' .t'sing, *there is some matter*; 沒甚麼空房子 muh shen' .mo, k'ung .fang 'tsi, *there is no empty house*; 有甚麼信來呢 'yeu shen' .mo sin' .lai .ni, *has any letter come?* 不出產甚麼 puh c'huh 'c'han shen' .mo, *it does not produce anything*; 不差什麼 puh ,c'ha shih' .mo, *there is no great mistake*; 買甚麼吃嗑呢 'mai shen' .mo c'hih hoh .ni, *have you bought anything to eat?* 想甚麼做甚麼 'siang shen' .mo tso' shen' .mo, *if he thinks of anything he does it*.

Several and the plural of *some*, are translated by 幾 'ki. 有幾個壽數長的老前輩來 'yeu 'ki ko' sheu' shu' .c'hang tih 'lau .t'sien pei' .lai, *several aged persons came*; 有幾科老樹木在那裡 'yeu 'ki ,k'u 'lau shu' muh tsai' na' 'li, *there are some old trees there*.

Anything is also expressed by 些 ,sie, *a little*. This particle has already occurred as forming a plural to the demonstratives che' and na', and in the comparison of adjectives, as expressing a weak superiority. 生意沒些鬧熱 sheng i' .mei ,sie nau' jèh, *trade is not brisk*; 有些吃沒有 'yeu ,sie c'hih muh 'yeu, *is there anything to eat or not?* 掛在牆上有些畫兒 kwa' tsai' .t'siang shang' 'yeu ,sie hwa' .rī, *on the wall hang some pictures*; 耽擱些日子 tan koh ,sie jih 'tsī, *waited a few days*.

This use of the word ,sie is also found exemplified in the phrase 好些 'hau ,sie, *many*, when in agreement with the subject of a proposition. The same words are translated *a little better*, when they form the predicate of some noun, as in 今日好些兒 ,kin jih 'hau ,sie .rī, *to-day I am better*. ,Sie also follows 多 ,tu, as in 買得不多些兒 'mai teh puh ,tu ,sie .rī, *I have not bought much*.

A *very little*, is expressed by 一些 yih ,sie or yih ,sie .rī, as in 一些兒影踪也沒有 yih ,sie .rī 'ying ,tsung 'ye muh

'yeu, *there is not the least trace of it*; 有一些兒粗魯的形狀 'yeu yih ,sie ,rī ,t'su 'lu tih .hing chwang', *there is a little appearance of vulgarity in him*.

,Sie also follows verbs in the sense *some, a little*, with or without one of the interrogative relatives. 他聽見些個風聲 ,t'a ,t'ing kien' ,sie ko' ,fung (feng) ,sheng, *he heard some little rumour of it*; 他養些個金魚在鋼裡 ,t'a yang' ,sie ko' ,kin .ü tsai' ,kang 'li, *he kept some gold-fish in a basin*; 他做些甚麼糊裡糊塗的事情 ,t'a tso' ,sie shen' .mo .hu .li .hu .t'u tih shī' .t'sing, *he did some foolish thing*.

### Adjective Pronouns.

The most common adjective pronouns used in the sense of *all*, are 都 ,tu, 全 ,t'siuen, 皆 ,kiai. They form the plural of substantives as already explained. The substantive to which they belong forms the subject, while they themselves introduce the predicate. 人都曉得 jen ,tu 'hiau (s) teh, *men all know it*; 我想皆是一心 'wo 'siang ,kiai shī' yih ,sin, *I think they are all of one mind*; 一家全被害 yih ,kia (ch) .t'siuen pei' hai', *the whole family suffered*; 我們都不怕他 'wo .men ,tu puh p'a' ,t'a, *we do not fear them*.

Words less often used in conversation, are 俱 kü', 凡 .fan, 俱皆 kü' ,kiai, and 概 kai', *all*. 天下人俱是一理 ,t'ien hia' ,jen kü' shī' yih 'li, *all men are one as to their moral principles*; 人概知有善報惡報 jen kai' ,chī 'yeu shan' pau' ngoh pau', *men all know that there is retribution for virtue and vice*.

There are several words meaning *all*, which are used in addressing persons, and before their noun or a numeral; such are 諸 ,chu, 各 koh, 例 lièh, 眾 'chung. Lièh, means *arranged in order*; 諸位 ,chu wei', *gentlemen!* 眾弟兄 chung' ti' ,hiung (s), *brothers!*

The *whole number, in all*, are expressed by 大統 ta' ,t'ung, 攏總 'lung 'tsung, 共總 kung' 'tsung, 共統 kung' ,t'ung, 統共 ,t'ung kung', 統同 ,t'ung .t'ung, 統眾 ,t'ung chung', 一概 yih kai', 一總 yih 'tsung, 一統 yih ,t'ung, 一共 yih

kung', 一切 yih t'sièh, 一齊 yih .t'si. The pronouns 都, tu, 全, t'siuen, are sometimes used after these forms; 一總都是 這樣 yih 'tsung, tu shī' che' yang', *the whole of them are so*, but they are also often used themselves as indefinite pronouns.

The sense *whoever, whatever*, is expressed by 凡 .fan. *all*; 大凡 ta' .fan, *in general*; 大概 ta' kai', 大都 ta' ,tu, 大率 ta' shwai', 大抵 ta' ,ti, all meaning *upon the whole, in general*. 大抵人心之所好功名富貴而已 ta' ,ti jen ,sin ,chī 'sho 'hau ,kung .ming fu' kwei' .rī 'i, *generally speaking men's minds are fond of literary reputation riches and honour, and these alone*; 大凡沒有這條理 ta' .fan muh 'yeu che' .t'iau 'li, *among mankind generally this doctrine does not exist*; 凡人生的容貌須要端方 .fan jen ,sheng tih .yung .mau ,sü yau' ,twan ,fang, *all men in their behaviour should be correct*. The phrases .fan, ta' .fan, and ta' kai' are colloquial. The others more properly belong to the book style, but are sometimes heard in conversation.

The verbal phrases 不拘 puh ,kü, *not restraining, not limiting*; 不論 puh .lun, *without considering*; 隨便 .sui pien', or 隨意 .sui i', *as you please, according to your convenience*, are used in the sense *whatever*, in conjunction with an interrogative pronoun following. The interrogative pronoun then becomes relative: 不拘是誰 puh ,kü shī' .shui, *whoever it may be*; 隨便甚麼時候 .sui pien' shen' .mo shī' heu', *at whatever time*; 不論何人何事 puh lun' .ho jen .ho shī', *whatever man or matter it be*; 不拘多少 puh ,kü ,tu 'shau, *however many there be*; 隨意甚麼地方 .sui i' shen' .mo ti' ,fang, *at whatever place*.

Other, another are expressed by 別 pièh, with or without a substantive. When the noun is not used ko' or tih is found instead; 不用這人要叫別的 puh yung' che' jen yau, kiau' pièh tih, *do not use that man but call another*; 有別人 'yeu pièh jen, *there are others*; 別位先生 pièh wei' ,sien ,sheng, *other teachers*; 別樣的飛鳥 pièh yang' tih ,fei 'niau,

another kind of birds; 有別個解說 'yeu pièh ko' 'kiai shwòh, *there is another explanation.*

Another mode of giving the same sense is by the use of 另 ling' and 又 yeu', followed by the substantive verb. 另是一個道理 ling' shí' yih ko' tau' 'li, *that is another matter*; 又是一個人 yeu' shí' yih ko' jen, *that is another man*; 另一個日子再來 ling' yih ko' jih 'tsí tsai' .lai, *the equivalent to 改日再來 'kai jih tsai' .lai, on another day I will come again.*

Tan, single, and tuh, alone, are used in an adjective and pronominal sense, as in 獨個子 tuh ko' 'tsí, *a person alone*; 獨自一人 tuh tsí' yih jen, *one by himself*; 你單個子來 'ni ,tan ko' 'tsí' .lai, *are you come alone?* 獨個子住在山上 tuh ko' 'tsí chu' tsai' ,shan shang', *he lives alone on a hill.* Yih ko' 'tsí 一個子, *a person, alone, without family, without companions.* In Kiang-nan 干 ,kan is used for 個 ko'.

Kièh, 子 alone, and 孤 ,ku, single, are used in some phrases, as in 子身一人 kièh ,shen yih jen, *a man alone*; 孤身一人 ,ku ,shen yih jen, *a man alone*; 孤孤單單 ,ku ,ku ,tan ,tan, *solitary.*

#### Substitutes for Pronouns.

The adjectives used in place of pronouns are numerous. For the personal pronouns *I* and *thou*, there are in use phrases such as 老夫 'lau ,fu, 小弟 'siau ti', *I*; 老兄 'lau ,hiung, 大哥 ta' ,ko, 哥哥 ,ko ,ko, 大兄 ta' ,hiung, 台兄 ,t'ai ,hiung, 仁兄 jen ,hiung (*benevolent brother*), 賢兄 .hien (*wise*), hiung, *thou.*

As demonstratives should be noticed, 本 'pen, *original, belonging to this place*; 今 ,kin (ch), *the present.* 'Pen, means *this*, usually in reference to place, and ,kin *this*, in regard to time. 本地人 'pen ti' jen, *native of this place*; 本國話 'pen kweh hwa', *the language of this country*; 本朝打扮 'pen ,ch'au ta' ,pan, *the costume of the present dynasty*; 他是本官府 ,t'a shí' 'pen ,kwan ,fu, *he is the magistrate of this place*; 今天 ,t'ien, *this day*; 今年 ,kin .nien, *this year.*



For the reflexive pronoun self, 親, t'sin, *own, my own*, is much used. 親手, t'sin 'sheu, *with my own hand*; 親眼看見, t'sin 'yen k'an' kien', *with my own eyes I saw it*; 親口吩咐, t'sin 'k'eu, fen, fu, *he commanded with his own lips*.

For the interrogative *how many?* 多少, to 'shau, *many, few*, are used in combination. ,To is used also in 'ki, *to, how many?*

For the possessive *my*, the adjectives used are depreciating. They are 賤 tsien', *cheap, poor*; 寒 han, *cold*; 敝 pi', *spoilt, vulgar*; 小 'siau, *small*; 草 t'sau, *coarse*. 賤姓 tsien' sing', *my poor family name*; 賤名 tsien' ming, 賤字 tsien' tsi', *my name*; 敝姓 pi' sing', *my family name*; 敝名 pi' ming, *my proper name*; 敝處 pi' c'hu', 敝地 pi' ti', 敝鄉 pi' 'hiang, *my native place*; 寒舍 han she', 寒家 han, kia, 寒門 han, men, *my home*; 寒荆 han, king (thorn), *my wife*; 小名 'siau ming, *my name*; 小兒 'siau ri, *my son*; 小犬 'siau 'k'iuen (small dog), *my son*; 小孫 'siau sun, *my grandson*; 小徒 'siau t'u (your little scholar), *I*; 草字 t'sau tsi', *my name*; 草名 t'sau ming, *my name*; 賤夫人 tsien' fu jen, *my wife*; 賤內 tsien' nui' (nei'), *my wife*.

The words 舍 she', *cottage*; and 家, kia, *family*, are also used for *my, our*. 舍弟 she' ti', *my younger brother*; 舍姪 she' chih, *my nephew*; 舍妹 she' mei', *my younger sister*; 舍親 she' t'sin, *my relations*; 舍生 she' sheng, 舍徒 she' t'u, *my scholar*; 家父 kia fu', *my father*; 家兄 kia, 'hiung, *my elder brother*; 家嫂 kia sau', *my elder brother's wife*; 家姐 kia, tsie, *my elder sister*; 家叔 kia shuh, *my father's elder brother*.

For the second possessive *thy, your*, several words expressive of respect are employed. They are 貴 kwei', 尊, tsun, *honourable*; 高, kau, *high*; 令 ling', *good, honoured*; 老 'lau, *old*; 大 ta', *great*; 貴府 kwei' 'fu (palace), *your house*; 貴體 kwei' 'ti, *your body*; 貴處 kwei' c'hu', 貴地 kwei' ti', *your native place*; 貴姓 kwei' sing', *what is your family name?* 貴庚 kwei' k'eng (watch), *your age*; 貴國 kwei' kwoh, *your country*; 尊姓, tsun sing', *your family name*; 尊庚, tsun, k'eng, *your age*; 尊

字, tsun tsü', *your name*; 高姓, kau sing', *your family name*; 高壽, kau sheu', *your age*; 高名, kau ming', *your name*; 令正, ling' cheng', *your wife*; 令尊, ling' tsun', *your father*; 令郎, ling' lang', *your son*; 令堂, ling' t'ang', *your mother*; 令公, ling' kung', *your son*; 令女, ling' nü', 令愛, ling' ngai', *your daughter*; 令少爺, ling' shau .ye', *your son* (of persons styled 'lau .ye); 令婆婆, ling' p'o .p'o', *your grandmother*; 大名, ta' ming', *your name*; 大號, ta' hau', *your literary name*. So also 台, t'ai', *high, honoured*, is used in 台名, t'ai' ming', *your name*; 台號, t'ai' hau', *your literary name*.

'Pau 寶, *valuable*, is used in conjunction with some nouns, as in 寶行, 'pau .hang', *your shop*; 寶舟, 'pau ,cheu', *your boat*; 寶號, 'pau hau', *the name of your shop*.

Shang' 上, *upper*, and 下, hia', *lower*, are used in several compounds as possessive and personal pronouns, as in 府上, 'fu shang', *your house*; 台上, t'ai' shang', *you*. 舍下, she' hia', *my cottage (house)*; 閣下, koh hia', *you (under your pavilion)*; 台下, t'ai' hia', *you (under your elevation)*; 足下, tsoh hia', *you (under your feet)*.

## CHAPTER VIII.

### On the Verb.

Verbs are simple or compound. The former are single words, such as 裱, 'piau', *to mount on rollers*; 刻, k'eh', *to engrave*; 吞, tun', *to swallow*; 順, shun', *to submit*. The verbs in the following phrases are examples of simple verbs; 幾時動工, 'ki .shü tung', *kung, when do you begin to work?* 開學堂, k'ai hieh .t'ang', *to open a school*.

### Formation of Compounds.

#### Co-ordinates.

Verbs alike or co-ordinate in meaning are placed together in an order determined by custom. 化銷, hwa' 'siau', *to waste money*; 應酬, ying' .c'heu', *to return favours; to entertain friends*; 起居動靜, k'i ,kü tung' tsing', *to rise; remain; move and rest*; i. e.

actions generally; 調換 tiau' hwan', to exchange; 孝順 hiau' shun', to be filial and compliant; 觀看 kwan k'an', to look at carefully; 逍遙 ,siau ,yau, to be self-composed; 違逆 'wei nih (i), to disobey; 憂思恐懼 'yeu ,si 'k'ung kü', to grieve, ponder, and fear; 觀看睢猜試, kwan k'an' .t'siau ,t'sai shī', to look at, gaze upon, conjecture about and make trial of; 逸游 ih ,yeu, to wander about at leisure; 講習討論 'kiang sih 't'au lun', to study, practise and discuss; 欺騙, k'i p'ien', to deceive; 凌辱 .ling juh, to treat contemptuously.

In some combinations the order is variable, as in 恨怨 hen' yuen', or yuen' hen', to dislike, hate.

Some words have a tendency to stand first or last, as 欺, k'i, to deceive; in 欺瞞, k'i man, to deceive and conceal from; 欺負, k'i fu', to cheat and injure; 欺哄, k'i hung', to cheat.

When a verb is the object of another transitive verb, the latter precedes: 討厭 't'au yen', to provoke dislike; 怕羞恥 p'a' ,sieu 'c'hi, to fear doing what is shameful; 奏銷 tseu' ,siau, to report the government expenditure; 領教 'ling kiau', to receive instruction.

To this heading may also be referred many expressions containing 打 'ta, to beat, to practise, as 打仗 'ta chang', to fight; 打算 'ta swan', to meditate; to plan; 打疊 'ta tièh, to raise in layers; 打探 'ta t'an', to investigate; 打磕睡 'ta k'oh shui', to sleep while sitting; 打把事 'ta ,pa shī', to live by one's wits. That 'ta governs the latter word in all these cases, and is not co-ordinate with it, seems probable because it governs kièh, a knot, in 打結 'ta kièh, to tie. For we hear 打兩個結 'ta 'liang ko' kièh, tie two knots. It is also used in a transitive manner, in 不會打算盤 puh hwei' 'ta swan' .p'an, he cannot use the counting board; 打舒身 'ta 'shu ,shèn, to stretch one's body. Here also may be placed phrases formed by 可 'k'o, may, and another verb, as 可怕 'k'o p'a', formidable; where as will be shewn 可 'k'o, becomes a mood particle.

Verbs placed together, two or three in number, may be all ex-

pressive of motions, or of actions without motion, or of both these combined. When motion is an element in each verb, the order in which they stand is that of priority in time. 走上來 'tseu shang' .lai, they walked up; 跪拜 kwei' pai', to kneel and bow; 擺倒 'pai 'tau, to shake and overturn; 跑去 'p'au k'ü', go (running); 走來 'tseu .lai, (walking) come; 拿去 .na k'ü', take away.

When the verbs do not contain the idea of time, they often stand in the relation of species and genus, the former as in the case of substantives standing first. 騰寫 'teng 'sie, to write out a fair copy; 抄寫 c'hau 'sie, to copy; 護送 hu' sung', to escort for protection; 解送 kiai' sung', to escort as a criminal; 押送 yah sung', to escort as a prisoner; 拜望 pai' wang', to visit on ceremony; 弔望 tiau' wang', a visit to console mourners; 仰望 yang wang', to look up to and expect; 指教 'chi kiau', to instruct by giving directions; 訓教 hiün' kiau', to give instruction; 生養 sheng yang', to bear, produce; 供養 kung' yang', to give presents to and support; 培養 p'ei yang', to attend to and bring up. 定做 ting' tso', to make to order; 保做 'pau tso', to make goods by contract.

When one of two or three verbs in a compound expresses action or the action beginning, and another time or the action concluded, the latter stands last. 添補 'tien 'pu, to add and make complete; 殺上來 shah shang' .lai, they came on fighting; 請坐 't'sing tso', please sit down; 請起 't'sing 'k'i, please to rise; 點化 'tien hwa', to reform by instruction; 跌死 tièh 'si, he has fallen down and killed himself; 去過 k'ü' kwo', I have gone there. To these examples may be added compounds formed with 弄 lung', as 弄殺 lung' shah, to kill; 弄倒 lung' 'tau, to overturn; 弄壞 lung' hwa', to meddle with and injure; 燒焦 shau, tsiau, to boil a thing till it is burnt.

An intimation of an action precedes the action, 我要說句話 'ngo ('wo) yau' shwoh kü' hwa', I am going to say something; 不要說話 puh yau' shwoh hwa', do not speak.

*Auxiliary words.**Groups of two.*

Auxiliary words are such as losing their own independent character and governing power, are applied to limit other words in their action or signification. When two verbs stand together, one being the principal word (and usually transitive), and the other auxiliary (and intransitive), the former precedes. Examples of auxiliaries which limit the verb to a single act of perception will be first given.

得 *teh*, *to get*, 或 的 *tih* are joined to a few simple verbs, as 曉得 *'hiau (s) teh*, *to know; be aware of*; 記得 *ki' teh*, *to remember*; 聽得 *t'ing teh*, *to hear of*; 懂的 *'tung tih*, *I understand*.

見 *kien'*, *to perceive*, often expresses instantaneous meeting, and separate acts of perception, as in 遇見 *ü' kien'*, *to meet*; 聞見 *.wen kien'*, *to hear of*; 逢見 *.fung kien'*, *to meet with*.

着 *choh* is employed more extensively than the preceding words, being used in expressing single actions generally, as in 記着 *ki' choh*, *to remember*; 打着 *'ta choh*, *to strike*; 想着 *'siang choh*, *to think of*; 踢着 *t'ih choh*, *to kick*; 睡着 *shui' choh*, *to go to sleep*; 站着 *chan' choh*, *to stand*.

得 *teh*, is also occasionally employed to express the limited possibility of an action, as in 使得 *shí' teh*, *it may be done*; 做得 *tso' teh*, *it may be done*. The best test for judging if a verb following another is co-ordinate or auxiliary, is to observe if it will bear the insertion before it of *得* or *不*. If not it should be considered as co-ordinate. Thus 使不得 *shí' puh teh*, *it ought not to be done*. This test fails in a very few cases, as in that of 曉得 *'hiau teh*, which admits no intermediate word.

Some auxiliaries give direction to the action of the verb. The verbs employed for this purpose, are such as 上 *shang'*, *to go up*; 過 *kwo'*, *to pass*; 上 *shang'*, *to pass; above; on; superior*; 搬上 *pan shang'*, *to remove upwards*; 補上 *'pu shang'*, *to mend; to complete*; 稜上 *to' shang'*, *to pile up*; 擺上 *'pai shang'*, *to put on in order*; 縫上 *.fung shang'*, *to sew on*. 下 *hia'*, *below; to go below; inferior*; 拉下 *la hia'*, *to draw down*; 留下 *.lieu*

hia', to leave behind; 捨下 'she hia', to throw away; 許下 'hü hia', promised; 存下 .t'sun hia', to leave in a place.

過 kwo', to pass by; past; 走過 'tseu kwo', to walk by; 搖過 .yau kwo', to scull past; 飛過 ,fei kwo', to fly past.

進 tsin', to enter; 殺進 shah tsin', to fight one's way in; 收進 ,sheu tsin', to receive inside.

出 c'huh, to go out; 拿出 .na c'huh, to bring out; 流出 .liu c'huh, to flow out; 逃出 .t'au c'huh, to run away from.

轉 'chwen, to turn; to turn round; 迴轉 .hwei 'chwen, to turn back; 翻轉 'fan 'chwen, to turn over; 拉轉 ,la 'chwen, to pull round.

前 .t'sien, before; front; an adverb or adjective is used in the same manner as the preceding verbs. So also 後 heu', after; behind; e. g. 你跑前我跑後 'ni .p'au .t'sien 'wo .p'au heu', you walk before and I will walk behind; 退後 't'ui' heu', to go back; 走前 'tseu .t'sien, to advance. These two words however are less common than 上 shang' and 下 hia', not being used as verbs when standing alone in the colloquial; whereas 上 and 下 have a full verbal power, as in 上京去了 shang', king k'ü' 'liau, he is gone to the capital.

Some auxiliaries describe the beginning, cessation and completion of an action. The beginning is expressed by 起 'k'i, to rise; begin, which corresponds sometimes to our adverb up after verbs, as in 站起 chan' 'k'i, to stand up; 做起 tso' 'k'i, to begin doing; 搬起 ,pan 'k'i, to begin removing.

The cessation of an action is indicated by 停 .t'ing, 罷 pa', to stop; cease; 工夫做停了 ,kung ,fu tso' .t'ing 'liau, the work is stopped; 吹罷 ,c'hui pa', to finish blowing; 做罷 tso' pa', to finish doing.

Of the words that denote the completion of actions, .wan and shah are colloquial, while tsin' and pih are somewhat bookish.

完 .wan, to end; to finish; complete; 弄完 lung' .wan, to have done acting; 講完 'kiang .wan, to finish speaking.

煞 shah, to end; originally this word is the same with 殺 shah,

to kill; hence to end; as in 收煞, *sheu shah*, to end; 平煞, *p'ing shah*, to pacify completely.

畢 *pih*, to end; separate; 說畢 *shwoh pih*, to finish speaking; 彈畢 *t'an pih*, to finish harping.

盡 *tsin'*, to bring to an end; finish; 滅盡 *mièh tsin'*, to finish the destruction of; 收盡 *sheu tsin'*, to finish gathering in.

成 *c'heng*, to complete; 工夫做成 *kung fu tso' c'heng*, his work is completed.

到 *tau'*, to arrive at; to; as an auxiliary verb and intransitive to arrive; 送到 *sung' tau'*, arrival of presents, or of an escort; 臨到 *lin tau'*, to arrive; 來到 *lai tau'*, to come to.

Other auxiliary words give the idea of collection and separation. 攏 *'lung*, gives the idea of collection, as in 走攏 *'tseu 'lung*, to come together; 并攏 *'ping 'lung*, to bring into union.

開 *k'ai*, to open, expresses separation, as in 分開 *fen k'ai*, to separate; 說開 *shwoh k'ai*, to converse on a matter and agree to have done it; 均開 *kiün k'ai*, to divide equally; 走開 *'tseu k'ai*, to walk away.

In some dialects 散 *san'* is used as an auxiliary of separation or dispersion; in mandarin however, it is only used as a co-ordinate, as in 發散銀錢 *fah san' yin t'sien*, to give out money; 離散 *li san'*, to leave and separate.

Words expressive of restraining, resisting, and destruction form another class of auxiliaries. 住 *chu'*, to dwell at, adds to the verb the idea of fixedness or restraint: 綁住 *'pang chu'*, to tie up; 鎖住 *'so chu'*, to lock up; 攔住 *lan chu'*, to resist; impede; 管住 *'kwan chu'*, to govern and restrain; 靠住 *k'au' chu'*, to rely upon.

掉 *tiau'*, common in Nanking mandarin, as an auxiliary to verbs of abandonment and destruction, is seldom used in northern mandarin. 推掉 *t'ui tiau'*, to push away; 捨掉 *'she tiau'*, to throw away.

去 *k'ü'*, to go; auxiliary to verbs of driving, resistance, etc. is common in the north: 丟去 *tieu k'ü'*, to throw away; 棄去

k'ü' k'ü', *to throw away*; 推去 t'ui k'ü', *to push away*.

死 'sī, *die*; as in 打死 'ta 'sī, *to kill*. 殺 shah, *to kill*; 弄殺 lung' shah, *to kill*. 壞 hwai', *to destroy*; 弄壞 lung' hwai', *to spoil; injure*. 滅 mièh, *to destroy*; 吹滅那個火, c'huī mièh na' ko' 'ho, *blow out that light*; 襲滅 sih mièh, *to destroy*.

The foregoing three words completing the action of the preceding verb, might be placed among co-ordinate compounds, but they all admit of the insertion of teh and puh the positive and negative particles, and therefore may be properly classed as here among the auxiliaries of destruction.

Words expressive of excess and superiority form another class. They consist of 過 kwo', 死 'sī, and such as describe victory and defeat. 過 kwo', *to pass; to exceed*; 饅頭發過 man t'eu fah kwo', *the bread has risen too much* (of bread-making); 水漲過 'shui chang' kwo', *the water has risen too high*; 太陽晒過 t'ai' yang shai kwo', *it has been sunned too much*. Kwo' qualifies verbs here just as it qualifies adjectives, as in 熟過 shuh kwo', *too ripe*. It points out that there is excess in the action or quality of the noun constituting the subject of the proposition. The verb must be intransitive. Thus a neuter verb and an adjective, in the predicate of a proposition, are the same thing in Chinese grammar.

死 'sī, *to die*, is used figuratively to express the violent effects of actions. 唱死 c'hang' 'sī, *to sing a person to death*; 氣死他 k'i' 'sī t'a, *to be violently angry with him*.

贏 ying, *to conquer*; 賭贏 'tu ying, *to win a game*; 打贏 'ta ying, *to win a battle*.

輸 shu, *to be defeated*; 賭輸 'tu shu, *to lose a game*; 戰輸 chan' shu, *to lose a battle*.

勝 sheng', *to conquer*; 殺勝 shah sheng', *to gain a battle*; 爭勝 cheng sheng', *to prevail in a dispute*.

敗 pai', *to be defeated*; 殺敗 shah pai', *to be vanquished*.

The decisiveness of an action is expressed by 定 ting', *to fix*; 說定 shwoh ting', *to say decidedly*; 議定 i' ting', *to advise upon and decide*; 安定 ngan ting', *to place at rest*.



殺 shah, *to kill*; firm; fixed; 說殺 shwoh shah, *speak decidedly*.

死 'sī, *die*; fixed; 事情講死 shī', t'sing 'kiang 'sī, *the thing has been discussed and determined on*. It should be observed that the law of arrangement is the same, whether among auxiliaries or co-ordinates, that substance precedes and accident follows, and that the action which occurs last is last in order.

Substantives are sometimes combined with verbs in groups of two or three words, as 工, kung, *work*; in 成工 .c'heng, kung, *to complete*; 吃飯 c'hīh fan', *to (eat rice) dine, or breakfast*; 騎馬 .k'i .ma, *to ride (a horse)*; 讀書 tuh ,shu, *to study (books)*; 寫字 'siē tsi', *to write (characters)*. The proper force of the substantive is lost in these expressions, at least in translation.

To such examples may be added some formed with 有 'yeu and 無 .wu. or 沒 muh, as 有趣兒 'yeu t'sü' .rī, *it is good*; 沒趣 muh t'sü', *it is not good*.

Many adjectives follow verbs to limit the extent of their action, just as is done by the auxiliary verbs already exemplified. 被人看破 pei' jen k'an' p'o', *he was looked contemptuously on by others*; 走近 'tseu kin' (ch), *to walk near*; 打爛 ta' lan', *to beat to tatters*; 說明 shwoh .ming, *to speak plainly*; 懂透 'tung t'eu', *to understand thoroughly*; 河一定要開深 .ho yih ting' yau' ,k'ai ,shen, *the river must be deepened*; 弄平 lung' .p'ing, *to make smooth*; 打碎 'ta sui', *to break by beating*; 說妥 shwoh 't'o, *to speak decidedly upon*; 擺正 'pai cheng', *to place properly*; 挖空 wah ,k'ung, *to scoop hollow*; 加重 ,kia chung', *to add weight*; 用光 yung' ,kwang, *to use up completely*.

One adjective 好 'hau is used after any verb, in the sense of completion, as 寫好呢 'sie 'hau .ni, *have you finished writing it?*

Some adjectives also precede verbs to decide the mode of their action. 橫看豎看 .hung k'an' shu' k'an', *to look at horizontally and perpendicularly*; 正寫 cheng' 'sie, *to write characters in full*; 小寫 'siau 'sie, *to write small characters*.

## Groups of three and four.

Many three-word groups are formed by the conjunction of an auxiliary of two characters with the principal verb. Thus **完畢** .wan pih, *to finish*, in **做完畢** tso' .wan pih, *to finish doing*; **造成工** tsau' .c'heng ,kung, *to finish building*; **說停當** shwoh t'ing' ,tang, *to speak decisively*.

Some adjectives of two characters combine with verbs, as **講明白** 'kiang .ming peh, *to explain clearly*; **做完全** tso' .wan .t'siuen, *to make complete*; **說妥當** shwoh 't'o ,tang, *to speak decisively*; **算清楚** swan' ,t'sing 'c'hu, *to calculate accurately*; **做恰當** tso' k'iah ,tang, *to do it well*; **畢妥當** pih (pei) 't'o ,tang, *to finish safely*; **說仔細** shwoh 'tsi' si', *to speak distinctly*; **分均勻** fen ,kiün .yün, *to divide equally*.

The words **來** .lai, *come*, and **去** k'ü', *go*, are added at pleasure to the auxiliaries of direction and motion. **飛出來** ,fei c'huh .lai, *to fly out*; **趕進去** ,kan tsin' k'ü', *to drive in*; **回轉來** ,hwei 'chwen .lai, *to come back*; **轉回來** 'chwen ,hwei .lai, *to turn back*.

.Lai **來** is added to auxiliaries expressive of beginning, collection and separation: **謙讓起來** ,k'ien jang' 'k'i .lai, *to yield politely to*; **揚起來** .yang 'k'i .lai, *to spread out*; **坐起來** tso' 'k'i .lai, *to sit down*; **聚攏來** tsü' 'lung .lai, *to collect together*; **散開來** san' ,k'ai .lai, *to separate*.

,Tsiang **將** *about to*, is inserted often between the verb and the suffix **起來** 'k'i .lai; as in **站將起來** chan' ,tsiang 'k'i .lai, *to stand up*; **看將起來** k'an' ,tsiang 'k'i .lai, *he began looking*. This usage is not purely colloquial in the north or in Kiangnan; it is found however in mandarin novels.

Reflexive action is expressed by placing **自** tsü', *self*, before and after the verb, as in **自害自** tsü' hai' tsü', *to injure one's-self*.

'Ki **己** *self*, is sometimes used in place of the second tsü' in four-word phrases, as **自傷己命** tsü' ,shang 'ki ming', *to injure one's own life*; **自損己財** tsü' 'sun 'ki .t'sai, *to lose one's own money*; **自恨己過** tsü' hen' 'ki kwo', *to be grieved at one's own faults*.

Sometimes the second 自 tsī' is omitted entirely in four-word phrases constructed in a literary manner, as in 拔劍自刎 pah kien' tsī' 'wen, *to take a sword and cut off one's head*; 以繩自縊 'i .sheng tsī' yih, *to strangle one's-self with a cord*.

*Affirmative and Negative Groups.*

Groups such as 說不明 shwoh puh .ming, *you do not say clearly*; 走得 outcomes 'tseu teh c'huh, *you can walk out*, we may regard as being originally propositions with a subject, copula, and predicate complete. As they are now used, however, this is scarcely perceptible, and it becomes more convenient to consider them as verb groups or compound verbs.

The principal verb (the subject) stands first, and is followed by 得 teh or 不 puh, for the affirmative and negative respectively (copula). The last word a verb or adjective (predicate), limits in some way the action of the principal verb. Thus in 招不着他 ,chau puh ,chau ,t'a, *I cannot find him*, chau expressing the success of the action ,chau, *to seek*, is put in the negative by means of puh, *not*. When the object ,t'a, *him*, stands last, as in the example, the words preceding form manifestly a compound verb. If as often happens ,t'a is placed second in the sentence, the original character of the verb group as an independent proposition becomes evident.

The nature of the predicate in these groups furnishes a law for their classification. It is predicated of the agent by means of the word 來 .lai, that the action is possible for him (absolute or natural possibility) or the contrary. 寫得來 'sie teh .lai, *he can write characters*; 寫不來 'sie puh .lai, *he cannot write*; 念不來 nien' puh .lai, *he cannot read*; 說不來 shwoh puh .lai, *he cannot speak*; 看不來 k'an' puh .lai, *I cannot cure*; 會不來 hwei' puh .lai, *I cannot do it*; 喊不來 han' puh .lai, *I cannot call out*. The auxiliaries 出來 c'huh .lai, and 上來 shang' .lai, are used in the same sense. 念不上來 nien' puh shang' .lai, *he cannot read*; 看不出來 k'an' puh c'huh .lai, *I cannot see it*.

It is predicated of the agent, that he is in a condition to perform the action or the contrary (limited or moral possibility). The word 起 'k'i, *to rise*, gives this sense. 抬不起 .t'ai puh 'k'i, *we cannot carry it*; 要不起 yau' puh 'k'i, *I cannot venture to ask it*; 賠不起 .p'ei puh 'k'i, *I am not in circumstances to replace it*.

The natural or moral possibility of the action, is also indicated by 去 k'ü', as in 過不去 kwo' puh k'ü', *it cannot pass by*; 說不去 shwoh puh k'ü', *it cannot be said*; 下不去 hia' puh k'ü', *hard to endure, or it cannot be done*.

The success of the action, or the contrary, is indicated by 着 choh, 出 c'huh, 見 kien', 了 'liau. Verbs of *striking* and *seeking* take choh (chau); those of *thinking* and *perception* take choh, c'huh and kien'. 撞得着 p'eng' teh choh, *he can be met with*; 看不見 k'an' puh kien', *I do not see it*; 會不見 hwei' puh kien', *I did not meet with him*; 受不了 sheu' puh 'liau, *he failed to receive*; 看不出 k'an' puh c'huh, *I do not see it*; 叫不出 kiau' puh c'huh, *I do not know what to call it*; 賣不了 mai' puh 'liau, *he cannot sell them*.

It is predicated of the action, that it is right or wrong to do it, by 得 teh and 不得 puh teh, as in 去不得 k'ü' (c'hiü') puh teh, *you ought not to go*; 聽不得 ,t'ing puh teh, *he ought not to hear it*.

The direction of motion of the action is expressed by the words 出 c'huh, *out*; 進 tsin', *in*; 下 hia', *down*; 去 k'ü', *down; away*; 上 shang', *up; upon*; 過 kwo', *past*; 轉 'chwen, *turning*; 開 ,k'ai, *away from*. Each of these words predicates of the action that it can or cannot be performed in its own particular direction. 染不上 'jen puh shang', *it will not take a dye upon it*; 脫不下 t'oh puh hia', *I cannot take (this clothing) off*; 戴不上 tai' puh shang', *you cannot put (this hat) on*; 進得去 tsin' teh k'ü', *can enter*; 伸不開 ,shen puh ,k'ai, *I cannot open it out*; 走不轉 'tseu puh 'chwen, *it is not possible to walk round*; 跑不過 .p'au puh kwo', *I cannot walk past him*; 進得進 tsin' teh tsin', *able to enter*; 存不下 .t'sun puh hia', *there re-*

mains not; 上得去 shang' teh k'ü', *it will go up*; 轉不回 'chwen puh .hwei, *not able to turn*.

It is predicated of verbs of motion, resistance, endurance, and destruction, by help of words cognate in meaning, viz. 動 tung', *to move*, 了 'liau, *destroy*, etc. that the action can or cannot take place. 推不動 ,t'ui puh tung', *it will not move for pushing*; 咬得動 'yau teh tung', *moveable by biting*; 站不住 chan' puh chu', *not able to stand*; 攔不住 .lan puh chu', *unable to resist*; 管不住 'kwan puh chu', *unable to rule*; 耐不住 nai' puh chu', *unable to endure*; 逃不脫 .t'au puh t'oh, *unable to escape*; 滅不了 mièh puh 'liau, *not able to destroy*; 解得了 'kiai teh 'liau, *it can be got rid of*; 耐不下 nai' puh hia', *I cannot endure it*; 罷不了 pa' puh 'liau, *cannot do without*.

The completion or non-completion of the action, is expressed in the negative and affirmative form by 成 .c'heng, *complete*, 完 .wan, *to end*, 了 'liau, 畢 pih, 盡 tsin', *to exhaust*, 成工 .c'heng ,kung, *to complete*, and 煞 shah, *end*, (as in 結煞 kièh shah, *end*). 弄不成了 lung' puh .c'heng 'liau, *he cannot complete it*; 念得完 nien' teh .wan, *he can read it through*; 做不了 tso' puh 'liau, *he has not completed it*; 來不了 .lai puh 'liau, *he has not come*; 念不畢 nien' puh pih, *he cannot finish reading it*; 種不盡 chung' puh tsin', *it cannot be all sown*; 做得成工 tso' teh .c'heng ,kung, *it can be completed*; 埋不煞 .mai puh shah, *they cannot all be interred*; 殺不煞 shah puh shah, *they cannot be all killed*.

By 及 kih (.chi), *to reach to, arrive at*, the fact that there is time or not for the action is expressed. 來不及 .lai puh kih (.chi), *there is not time for it*; 辦得及 pan' teh kih, *there is time to do it*; 等不及 'teng puh kih, *I cannot wait*.

The word 下 hia' is used to express the fact, that there is space or not for the action of the verb. 攔得下 koh teh hia', *it can be placed inside*; 放不下 fang' puh hia', *it cannot be placed there*; 心放不下 ,sin fang' puh hia', *his heart cannot be at*

rest. K'ü' 去 also follows, as in 做不下去 tso' puh hia' k'ü', *he cannot find space to do it.*

The word 過 kwo' indicates that the agent will conquer or be defeated. 打得過 'ta teh kwo', *he can be conquered by blows*; 辯不過 pien' puh kwo', *he cannot be conquered in argument.*

The decisiveness of an action is expressed in the negative and affirmative by 定 ting', as in 說不定 shwoh puh ting', *it cannot be certainly said*; 議得定 'i teh ting', *it cannot be settled by taking advice.* The words 停當 .t'ing ,tang, *to fix*, have the same force, as in 講不停當 'kiang puh .t'ing ,tang, *he cannot settle it by talking.*

The verbs 理 'li, *to control*, 殺 shah, *to kill*, 死 'sī, *to die*, 應 ying', *to answer*, 攏 'lung, *to come together*, add their own meaning to the verb they follow. 說不理 shwoh puh 'li, *he will not attend to what is said to him*; 打不死 'ta puh 'sī, *he was not or could not be killed*; 喊不應 han' puh ying', *to call without receiving an answer*; 合不攏來 hoh puh 'lung .lai, *cannot be brought together.* The auxiliary 'lung with 起 'k'i, *to raise up*, might also be classed among the auxiliaries of direction or motion.

When the verbs 有 'yeu, *to have*, and 沒 muh (.mei), *not to have*, form groups with 得 teh, and some other verb, in such groups a fact only is asserted and not a possibility. 有得穿 'yeu teh ,c'hwen, *he has (clothing) to put on*; 沒得吃 ,mei teh c'hüh, *he has nothing to eat*; 一點兒事情沒得做 yih 'tien .rī shī' .t'sing muh teh tso', *I have not anything at all to do.*

The words 來 .lai, *come*, and 去 k'ü', *go*, are placed after many of the preceding auxiliaries, when they express motion, e. g. after 進 tsin', 出 c'huh, etc. with 起 'k'i, *to rise up*, and 攏 lung', *to bring together.* 講不出來 'kiang puh c'huh .lai, *he cannot deliver a discourse*; 拷不進去 k'au' puh tsin' k'ü', *it cannot be hammered in*; 分得開來 ,fen teh ,k'ai .lai, *it can be separated*; 想不起來 'siang puh 'k'i .lai, *I could not have thought*

it; 寫不上來 'sie puh shang' .lai, *he will not go on writing* ;  
道不出來 tau' puh c'huh .lai, *he will not speak*.

Many adjectives are used in these combinations predicating of the action, that it can or cannot be performed to the extent or in the manner indicated by the adjective itself. 讀不全 tuh puh .t'siuen, *he cannot read it through* ; 立不直 lih puh chih, *he cannot stand upright* ; 說得滿 shwoh teh 'man, *he can say it in full* ; 貫不通 kwan' puh ,t'ung, *it cannot be conveyed inside* ; 想不透 'siang puh t'eu', *he cannot think it completely out* ; 商量得妥 ,shang liang' teh 't'o, *it can be made secure by conference*.

Often in these groups there is nothing said of possibility, but the fact only is asserted and denied that the quality in the predicate belongs to the action, as in 走得快 'tseu teh k'wai', *he walks quickly* ; 說得通 shwoh teh ,t'ung, *he speaks reasonably* ; 差不多 ,c'ha puh ,to, *it differs little* ; 寫不明 'sie puh .ming, *he has written it indistinctly* ; 算不清 swan' puh ,t'sing, *it is wrongly calculated*.

#### Groups formed by Repetition and Antithesis.

Many single verbs are repeated, as 瞧瞧 .t'siau .t'siau, *look* ; 磨磨 .mo .mo, *rub* ; 跳跳 t'iau' t'iau', *to jump* ; 喝喝 hoh hoh, *drink*.

Transitive verbs are repeated before the word they govern. 洗洗臉 'si 'si 'lien, *to wash the face* ; 開開心 ,k'ai ,k'ai ,sin, *he is glad* ; 閉閉眼 pi' pi' 'yen, *to shut the eyes* ; 抬抬頭 .t'ai .t'ai .t'eu, *to lift the head* ; 做做活 tso' tso' hwoh, *to do work* ; 出出氣 c'huh c'huh k'i', *to give out steam* ; 閉閉眼 pi' pi' 'yen, *close the eyes*.

The verbs 看 k'an', *to see*, commonly, and 可 'k'o, *may, can*, occasionally follow a repeated verb in a tentative sense. 瞧瞧可 .t'siau .t'siau 'k'o, *let us go and look* ; 猜猜看 ,t'sai ,t'sai k'an', *try to guess* ; 聽聽看 ,t'ing ,t'ing k'an', *listen and try*.

The verbs 罷 pa' and 去 k'ü', are used in their own sense after a repeated verb, as in 歇歇罷 hièh hièh pa', *rest a little* ;

看看去 k'an' k'an' k'ü', *go and look*; 歇歇去罷 hiè hiè k'ü' pa', *go and rest a little*.

Compound verbs consisting of two words are often repeated in an order direct or alternate. 拜望拜望 pai' wang' pai' wang', *to visit on ceremony*; 盤論盤論 .p'an lun' .p'an lun', *to discourse upon*; 睇試睇試 .t'siau shì' .t'siau shì', *to look at and try*; 談談論論 .t'an .t'an lun' lun', *to converse upon*; 說說笑笑 shwoh shwoh siau' siau', *to talk and laugh*; 揣度揣度 'chui toh 'chui toh, *to think of*; 估量估量 ,ku liang' ,ku liang', *to meditate upon*.

A transitive verb is repeated when its object is varied. The substantives thus employed are co-ordinate in meaning. 有禮有貌 'yeu 'li 'yeu mau', *he has a polite appearance*; 動鎗動刀 tung' 't'siang tung' ,tau, *to put in action spears and swords*; 沒邊沒岸 muh ,pien muh ngan', *there is no side or shore*; 沒君沒臣 muh ,kiün muh .c'hen, *no prince or subject*; 沒王沒法 muh .wang muh fah, *there is no law*.

In other cases, the transitive verb and its object are both varied. The verbs and substantives must be co-ordinate in meaning. 搖頭擺尾 .yau .t'eu 'pai 'wei, *to shake the head and wave the tail*, i. e. *boastful and extravagant*; 怨天尤人 ,yuen ,t'ien ,yeu ,jen, *to murmur against heaven and complain of men*; 昊天呼地 .hau ,t'ien ,hu ti', *to invoke heaven and pray to earth*; 托親賴友 t'oh ,t'sin lui' 'yeu, *to trust relations and depend on friends*.

In a group of two words, principal and auxiliary, the former is often repeated, while the latter is varied. 飛上飛下 ,fei shang' ,fei hia', *to fly up and down*; 走來走去 'tseu .lai 'tseu k'ü', *to walk backwards and forwards*.

After a repeated verb sometimes occurs 'yeu for the affirmative, and 無 .wu, 不 puh and 沒 muh, for the negative with a verb or substantive following. 念念不忘 nien' nien' puh wang', *to think of without forgetting*; 欲言不言 yüh .yen puh .yen, *he wishes to speak but will not*.



The verb is also repeated with the intervention of 一 yih, *one*, as in 歇一歇 hièh yih hièh, *wait a little*; 等一等 'teng yih 'teng, *wait a little*; 跪一跪 kwei' yih kwei', *kneel a little*.

### *Different kinds of Verbs.*

Verbs are transitive or intransitive according as they can take after them an object or not. The verbs in the following examples are transitive. 修橋梁, siu .k'iau .liang, *to rebuild bridges*; 幫人, pang jen, *to assist others*. Simple and compound verbs obey the same law; thus in 開銷銀錢, k'ai, siau .yin .t'sien, *to expend money*. Intransitives such as 來 .lai, *come*, are few; thus 坐 tso', *to sit* is transitive, in 椅子坐滿了還要 'i 'tsī tso' 'man 'liau .hwan yau', *the chairs are all occupied and more are needed*.

A verb often loses its transitive power by being repeated with 一 yih, *one*, before it. It then becomes a substantive. 走一走 'tseu yih 'tseu, *take a little walk*; 站一站 chan' yih chan', *stand a little*; 逛一逛 kwang' yih kwang', *go out for a little amusement*. Many verbs become numeral particles by taking numbers before them; e. g. 包, pau, *to wrap; a bundle*; 把, pa, *to take hold of; a handle*.

Verbs considered as to their place in a sentence are subjective, substantive, or predicative. Substantive verbs will be first discussed. The substantive verbs in most common use, are 是 shī', *to be; it is so; right*; 做 tso', *to do; to be*. They are negated by prefixing 不 puh, *not*, which is the particle of particular denial (contradictory), as 沒 muh is of general denial (contrary). 孝是萬善的頭 hiau' shī' wan' shan' tih .t'eu, *filial piety is the chief of all the virtues*; 這是極苦 che' shī' kih 'k'u, *this is very unfortunate*; 不做父母 puh tso' fu' 'mu, *they do not act as a father and mother*; 化做仁里 hwa' tso' .jen 'li, *being reformed it became a benevolent neighbourhood*. Tso' is sometimes preceded by kiau' and han', *to call*, as in 百姓都是上天的赤子故叫做天民 peh sing' ,tu shī' shang' ,t'ien tih c'hīh 'tsī ku' kiau' tso' ,t'ien min, *the people are all the*

children of high heaven, and are therefore called "heaven's people."

Substantive verbs less commonly used are 當 ,tang, 爲 .wei, to be; 作 tsoh, to do. 當家的 ,tang ,kia tih, he who is head of a family; 當差的 ,tang ,c'hai tih, he who is a messenger; 爲師的 .wei ,shī tih, he who is a teacher; 爲人在世 .wei ,jen tsai' shī', he who is a man in the world; 轉悲作喜 'chwen ,pei tsoh 'hi, his sorrow was changed into joy; 我作主意 'wo tsoh 'chu i', I am master.

The book particles 乃 'nai, it is, and 非 ,fei, it is not, are also used occasionally, as in 德乃天理色是人慾 teh 'nai ,t'ien 'li, seh (shai) shī' .jen yūh, virtue is the law of heaven, lust comes from men's passions; 關係非淺 ,kwan hi' ,fei 't'sien, the consequences are not slight.

Yeu', to have, is also employed as a substantive verb. It then loses its possessive signification. It is negated by 沒 muh (.mei), not. The contrary negative 沒 muh, also sometimes stands without 有 'yeu in the same sense. So does 無 .wu the corresponding book word, which never takes 有 'yeu after it. In southern Fuh-kien 有 'u, have, is the affirmative, and 無 .bo, not to have, the negative. 父母有怒 fu' 'mu 'yeu nu', his parents are angry; 自身有過犯 tsi', shen 'yeu kwo' fan', he himself has faults; 沒什麼趣兒 muh shīh .mo t'sü' .rī, there is no pleasure in that; 這句話沒有講頭 che' kü' hwa' muh 'yeu 'kiang .t'eu, on this sentence there is nothing to be said.

The book particle 無 .wu is also used in some expressions, as 毫無關涉 .hau .wu ,kwan sièh, it has nothing to do with it.

The locative verb and preposition, 在 tsai', to be at a place, at, is also used as a copula. 不在這裏 puh tsai' che' 'li, he is not here; 五七箇獵戶都在那裏 'wu t'sih ko' lièh hu' ,tu tsai' na' 'li, five or six hunters were there.

The verb 要 yau', is sometimes necessarily translated as a substantive verb, as in 務要真真切切 wu' yau' ,chen ,chen t'sièh t'sièh, you must be true and earnest. It may however here be explained as meaning *must*.

The verb is connected with substantives in the subject, and with

adjectives in the predicate of a simple sentence. Thus in the sentence 走轉來也是容易 'tseu 'chwen .lai 'ye shi' .yung i', *to come back is easy*; the first verb group is to be taken as a substantive: so in 打仗更好 'ta chang' ,keng 'hau, *to fight is better*; 買賣不通 'mai mai' puh ,t'ung, *trade cannot be carried on*.

The approach of verbs to adjectives is seen in the repetition groups common to both, as also in the groups formed with 得 *teh*, and some word following or with 得 *teh* and 不得 *puh teh* alone. 寬不得 ,k'wan puh *teh*, *cannot be widened*; 少不來 'shau puh .lai, *it cannot be done without*; 好不過 'hau puh kwo', *cannot be better than*. These groups serve instead of adverbs to intensify adjectives, as in 兇得利害 ,hiung *teh li' hai'*, *very violent, or hard-hearted*.

The close connection of the verb and adjective is seen particularly in the predicate of propositions, where there is found a class of words, which may be termed verbal adjectives. Such are 明 *ming peh*, *to understand; clear*; 鬧 *nau'*, *to be noisy; noisy*; 對 *tui'*, *to be opposite to; opposite*; 動 *tung'*, *to move; moving*; 通 ,t'ung, *to be reasonable or feasible or passable; right; passable*; 響 'hiang, *to sound; audible*; 活 *hwoh*, *to live; living*; 死 'si, *to die; dead*. These words are used indifferently as intransitive verbs or as adjectives; e. g. 鬧得慌 *nau' teh ,hwang*, *noisy to confusion, or they are very noisy*.

There are three classes of auxiliary verbs used respectively, to connect the cause with its consequence (causative), the act with the instrument (instrumental), and the actor with the object (passive).

For the causative 教 *kiau'*, *to teach*, is used. 你這樣不好教我也沒法 'ni che' yang' puh 'hau *kiau' 'wo 'ye muh fah*, *you by behaving so ill cause me to feel difficulty*; 他太鬧教我不能說話 ,t'a t'ai' nau' *kiau' 'wo puh .neng shwoh hwa'*, *he was so noisy that I could not speak*; 只求教他讀書 *chih .k'ieu kiau'*, *t'a tuh ,shu*, *I only ask that he should be made to learn to read*.

The corresponding book words, are 使 *shi'*, *to cause*, and 令

ling', to command. In colloquial usage they with 惹 'je, to provoke, are also sometimes heard. 使他終身受苦 shī' ,t'a ,chung ,shen sheu' 'k'u, cause him to be miserable all his life; 惹得孩兒們不學好 'je teh .hai .rī .men puh hieh 'hau, causing the boys not to learn to do right.

Kiau' 教 to teach. The causative is sometimes written 叫 kiau', to call, but incorrectly. One of the dictionary meanings of 教 kiau' is to cause, 令 ling'. Prémare remarks, that 交 ,kiau is also used erroneously for 教 kiau'. This has arisen from the twofold pronunciation of 教 viz. ,kiau or kiau'. The dictionary 五方元音 prefers the former sound, but the latter is more common colloquially.

The passive instead of being expanded into a voice co-ordinate in form with the active, is expressed by an auxiliary 被 pei' or 挨 ,yai, which reflects the action of the preceding verb on the following object. 明被人欺 .ming pei' jen ,k'i (,c'hi), to be openly insulted by others; 我被他鬧乏了 'wo pei' ,t'a nau' fah 'liau, I have been worried to death by her.

Sheu' 受 to receive, 吃 c'hīh, to eat, to suffer, are from their natural suitableness in meaning, also used as signs of the passive. 受他的欺負 sheu' ,t'a tih ,k'i fu', I was insulted by him; 吃虧得大 c'hīh ,k'wei teh ta', he is made to suffer great loss; 吃害 c'hīh hai', to be injured.

Kien' 見 to perceive, which is used in the books like 爲 .wei, to denote the passive, is also found in many colloquial phrases. 見效 kien' hiau', to be effectual; 見笑 kien' siau', to be laughed at; 見痊 kien' .t'siuen, to recover; 見褒 kien' 'pau, to be praised.

The instrumental auxiliary verbs are 拿 .na, to bring; 把 ,pa, to take hold of; 將 ,tsiang, to take hold of. These words admit of division into two classes.

.Na with the verb 用 yung', to use, are applied more properly to the instrument of an action. 拿石頭撥死的 .na shīh .t'eu' tsah 'sī tih, he was killed with a stone; 拿刀動杖 .na ,tau tung' chang', he took a sword to begin fighting; 用棍打

死 yung' kwen' ta' 'si, *he took a club and beat him to death.*

,Pa 把 and 將, tsiang, are used to introduce the object before the verb that governs it. 把上人來欺瞞, pa shang' jen .lai, k'i .man, *he deceived his superiors*; 把他細起來, pa, t'a .n'wen 'k'i (c'hi) .lai, *(take him and) tie him up*; 把他請來, pa, t'a 't'sing .lai, *invite him to come*; 將他打死, tsiang, t'a ta' 'si, *take him and beat him to death*; 把他們的拿來做新法, pa 'tsa .men tih .na .lai, *take ours and bring it*; 把舊規改做新法, pa kieu' ,kwei 'kai tso' ,sin fah, *take the old custom and change it for a new one*; 把活記放下, pa hwoh ki' fang' hia', *she set down her work.*

This division of the instrumental auxiliaries is by no means universal, as will appear from the following examples. 把善報天地, pa shan' pau' ,t'ien ti', *recompense heaven and earth by virtue*; 把孝報父母, pa hiau' pau' fu' 'mu, *recompense your parents by piety.* In these cases, pa is properly instrumental like 拿 .na.

Auxiliary verbs placed close to the verbs they qualify are either prefixes or suffixes.

Auxiliary prefixes are the following:—1. Permissive, 可 'k'o, *ought to be*; 可以 'k'o 'i, *may*, as in 可愛 'k'o ngai', *to be loved*; *lovely*. 2. Prohibitive, 休, hieu, 休說, hieu shwoh, *do not say*; 不要 puh yau' in 不要打 puh yau' 'ta, *do not beat him*. 3. Potential, 能 .neng, *physical power*; 會 hwei', *acquired power*. 4. Willingness, 肯, k'eng, *willing*. 5. Liking, 愛 ngai', *love*; 愛吃葷 ngai' c'h'ih ,hwen, *he is fond of eating flesh*. 6. Future, 要 yau', *to be about to*; *to desire*.

The suffixes may be compared to derivative verbs. They are—Inchoative, 點起火來 'tien 'k'i 'ho .lai, *light a fire*. Collective, 收攏來, sheu 'lung .lai, *to collect together*. Separative, 折開來 c'hai (t'sch), k'ai .lai, *to undo*; *take down*. Words of completion and cessation, 念畢 nien' pih, *to finish reading*. Resisting and destroying, 閑住 .hien chu', *to limit*; *resist*. Reflexion (middle voice), 自殺自 ts'i' shah ts'i', *to kill one's-self*. Direction and motion (in all eleven words, if 前 .t'sien and 後 heu' be

included), 拿過來 .na kwo' .lai, *bring over*. Past time, 過  
kwo'; 對過 tui' kwo', *I have compared them*.

### Modes of Verbs.

In many cases the mood is determined entirely from the sense, and has no particular sign. Thus the indicative and imperative are often only distinguished by the personal pronouns. E. g. 我去做 'wo k'ü' tso', *I will go and do it*; 你去做 'ni k'ü' tso', *do you go and do it*; 家私化盡, kia, sī, hwa tsin', *his property is entirely wasted*.

Verbs whether simple or compound have the same construction. In 我害怕他 'wo hai' p'a', t'a, *I fear him*; hai' p'a' is used in the same manner as p'a', *to fear*. They are also both employed intransitively for *to be afraid*.

In the colloquial of Shantung and Peking, 之, chī is placed after many verbs in the indicative, and infinitive or taken as participles; e. g. 會站之不會坐之 hwei' chan', che puh hwei' tso', chī, *he can stand but he cannot sit*. This is a colloquialism not authorized by books, nor is it correct mandarin. Perhaps it is a corruption from 着 choh, which is also used by correct speakers. 走了十幾步路就站着 'tseu 'liau shih 'ki pu' lu' tsieu' chan' choh, *after walking a few steps he stood still*.

A verb is conditional in a subordinate sentence preceding an indicative sentence. The present and past conditional are both embraced under this rule. So also is the present and past participle. The word "conditional" is here used for all hypothetical, relative, and participial clauses. 說的都是些孩子話 shwoh tih, tu shī' ,sie ,hai 'tsī hwa', *what he says is all children's talk*; 我讓過這遭便鄉里都來欺負我 'wo jang' kwo' che', tsau pien', hiang 'li, tu ,lai ,k'i fu' 'wo, *if I pass it over this time, I shall have all the neighbourhood coming to insult me*.

Conditional sentences sometimes take as a concluding particle 嗎 'ma, as in 你嗎要往東他嗎要往西 'ni 'ma yau' 'wang, tung, t'a 'ma yau' 'wang, si, *as for you, you wish to go east, as for him he wishes to go west*; 日落嗎就黑天 jih loh 'ma tsieu' heh, t'ien, *when the sun has set it is then dark*.

The verb in a participial sentence sometimes takes after it the particle 之, chī, as in 對之面看 tui', chī mien' k'an', *turning his face towards it he looked*. 'Liau 了 is used in the same manner.

A potential mood is formed in the negative and affirmative respectively, by placing 不 puh and 得 teh, with some auxiliary verb corresponding in meaning after the principal verb. 過得來 kwō' teh .lai, *it can pass*; 弄不轉 lung' puh 'chwen, *it cannot be made to turn*; 還不起 .hwan puh 'k'i, *I cannot find means to return it*.

The auxiliaries 會 hwei', *I can (have the skill to do)*, and 能 .neng, *can (have the power to do)*, also give a potential force to the verb which follows them: 不會做文章 puh hwei' tso' .wen ,chang, *I cannot write essays*; 不能來 puh .neng .lai, *I cannot come*.

A permissive and prohibitive mood are formed, by placing 得 teh and 不得 puh teh after the verb, as in 去得 k'ü' teh, *you can go*; 去不得 k'ü' puh teh, *you ought not to go*. The compound 可以 'k'o 'i, is also used in a permissive sense before another verb, as in 不可以去 puh 'k'o 'i k'ü', *you ought not to go*. Further, 好 'hau, *good*, is employed in the same way. 不好上去 puh 'hau shang' k'ü', *you may not go up, or it will not be well to go up*.

An optative mood to a verb is formed by prefixing to it certain compounds suited in meaning; viz. 恨不得 hen' puh teh, *I am vexed that I cannot, i. e. would that*; 巴不能殼 ,pa puh .neng keu', 巴不得 ,pa puh teh, *would that I could*; 恨不能殼 hen' puh .neng keu', *would that*. Hen' means *to be vexed*. ,Pa is used of the eyes expressing desire, as in 眼巴巴的盼你大 'yen ,pa ,pa tih ,p'an 'ni ta', *with earnest eyes they desire that you should grow tall*.

The mode of expressing the imperative varies as it is affirmative or negative. In the former case the verb stands alone, or is followed by 可 'k'o or 罷 pa'. 猜猜 ,t'sai ,t'sai, *guess*; 殺他 shah ,t'a, *kill him*; 看看可 k'an' k'an' 'k'o, *look at it*; 你

去罷 'ni k'ü' pa', *you go*; 吃罷 c'hih pa', *eat (without another word)*.

The negative imperative is formed by 別 pièh, 不用 puh yung', 不要 puh yau', 別要 pièh yau', 休 ,hieu, *to stop*, or 莫 moh, as in 休教飲食有缺 ,hieu kiau' 'yin shih 'yeu k'üèh, *do not cause provisions to be wanting*; 不要罵人 puh yau' ma' jen, *do not revile men*; 別教你老子生氣 pièh kiau' 'ni 'lau 'tsi ,sheng k'i' (c'hi), *do not make your father angry*; 不用動氣 puh yung' tung' k'i' (c'hi'), *do not be angry*; 別要多說 pièh yau', *to shwoh, do not say much*; 別不做活 pièh puh tso' hwòh, *do not cease work*; 莫做此事 moh tso' 't'si shí', *do not do this thing*.

A verb is in the infinitive, when it forms the subject of a proposition. Many of the negative and affirmative groups may be considered sentences, containing a verb in the infinitive as their subject. 奪別人的物件不是理 toh pièh jen tih wuh kien' puh shí' 'li, *to rob the property of others is not in reason*; 飛不起來 ,fei puh 'k'i .lai, *he does not begin to fly*; 寫不出 'sie puh c'huh, *he ceases to write*; 道不出來 tau' puh c'huh .lai, *he ceases to speak*.

After verbs of willing and desiring, a verb is translated in the infinitive, as in 不肯賣 puh 'k'eng mai', *not willing to sell it*; 不願意去 puh yuen' i' k'ü', *he does not desire to go*; 自己不要來 tsi' 'ki puh yau' .lai, *he was himself unwilling to come*. 願意 yuen' i' and 情願 .t'sing yuen', also take yau' after them, which 'k'eng does not.

When a verb takes case particles, it is translated as a participle or gerund. 他在考 ,t'a tsai' 'k'au, *he is being examined*; 敗家的緣故 pai' ,kia tih ,yuen ku', *the cause of the family's inclining*; 畫畫裡頭有規矩 hwa' hwa' 'li .t'eu 'yeu ,kwei 'kü, *in drawing there is method*.

After verbs of liking, a verb is translated as a gerund, as in 不愛騎馬 puh ngai' k'i 'ma, *he does not like riding*; 好賭博 hau' 'tu poh, *fond of gaming*; 好遊玩 hau' ,yeu .wan, *fond of sauntering for pleasure*; 喜歡游水 'hi .hwan ,yeu



'shui, *fond of swimming*. Ngai' and hau' are auxiliaries of the gerund, as yau' and 'k'eng are for the infinitive.

After 可 'k'o verbs are translated as passive gerunds, as in 可殺 'k'o shah, *ought to be killed*.

Many instances might be given of the gerund, or of verbs occurring after other verbs, and requiring to be so translated; e. g. 只管罵人 chih 'kwan ma' jen, *he only thinks of reviling others*; 不想回來 puh 'siang .hwei .lai, *does not think of returning*; 不留心讀書 puh .lieu ,sin tuh ,shu, *he does not attend to reading*. The distinction is important chiefly when the preceding verb becomes an auxiliary, because the second verb then retains its independent character as a verb. When the first verb continues to exert its full power, the second becomes rather a substantive than a verb.

Verbs are made interrogative by appending the particles 呢 .ni and 麼 'mo (pronounced 'ma), as in 可以麼 'k'o 'i 'ma, *can it be so?* 要進去呢 yau' tsin' k'ü' .ni, *do you wish to enter?*

The interrogative is also formed by repeating the verb, with the negative 不 puh before it. The interrogative particle 呢 .ni, is often placed before the negative particle; 去不去 k'ü' puh k'ü', *will you go or not?* 做活呢不做活 tso' hwoh .ni puh tso' hwoh, *do you work or not?*

#### *Particles of Time forming Tenses of Verbs.*

When a verb is without a tense particle, it is taken to be in present, past, or future time, according as the sense requires. 我不笑你 'wo puh siau' 'ni, *I do not (or did not) laugh at you*; 捱次行禮 ,yai t'si' .hing 'li, *in order they performed their bows and prostrations*.

The past is marked by appending to the principal verb, the word 過 kwo', *to pass*: 學過了 hieh kwo' 'liau, *he has learnt it*; 住過了 chu' kwo' 'liau, *he has lived there*.

To kwo' the word 歇 hièh, *to rest, an instant*, is sometimes added, as in 聽過歇 ,t'ing kwo' hièh, *I have heard it*. This usage is however not common, and is unauthorized by native books.

'T'seng 曾 is used for the past before its verb. In the affirmative it follows 可 'k'o, and in the negative 不 puh, or 未 wei'.  
 可曾到過麼 'k'o .t'seng tau' kwo' 'mo, *have you gone there?*  
 未曾說 wei' .t'seng shwoh, *he has not said it*; 不曾見過 puh .t'seng kien' kwo', *he has not seen it*. It is also sometimes used alone, as in 你會到過麼 'ni .t'seng tau' kwo' 'mo, *have you gone there?*

'Liau 了 is another particle for the past, following its verb. 也  
 請了安 'ye 't'sing 'liau .ngan, *he also asked how he was*; 野  
 馬上了籠頭 ye' 'ma shang' 'liau 'lung .t'eu, *the wild horse  
 has been entrapped*; 又站了一回兒 yeu' chan' 'liau yih  
 .hwei .ri, *he then stood for some time longer*; 讀了兩次就  
 明白 tuh 'liau 'liang t'si' tsieu' .ming peh, *after reading it twice  
 I understood it*; 中了計了 chung' 'liau ki' 'liau, *we have fallen  
 into a snare*. 'Liau is not limited to the past; thus in 善人不敢  
 瞞了父母 shan' jen puh 'kan .man 'liau fu' 'mu, *the vir-  
 tuous man does not dare to conceal anything from his father and  
 mother*, it is used for euphony.

The old book particle 之, chi, is employed occasionally for 了  
 'liau in the northern provinces, and in Kiang-nan. 跪之他兩  
 次 kwei' chi' t'a 'liang t'si', *he knelt to him twice*. This how-  
 ever is not considered correct mandarin; 'liau should be used.

The negatives 沒有 muh 'yeu, *not to have*, and 沒 muh, ex-  
 press past time; as 你上頭去過了沒有 'ni shang' .t'eu  
 k'ü' kwo' 'liau muh 'yeu, *have you gone above or not?* 一向沒  
 做什麼 yih hiang' muh tso' shih 'mo, *hitherto I have done no-  
 thing*.

Among the future tense particles occurs 將, tsiang, as in 將  
 來, tsiang .lai, *henceforth*; 將有事, tsiang 'yeu shi', *there will  
 be a disturbance*. This auxiliary stands first, so that in a negative  
 sentence it cannot be used.

The verb 要 yau' also expresses the future, as in 明早要去  
 .ming 'tsau yau' k'ü', *I shall go to-morrow*. In the negative  
 yau' does not take a future sense, but preserves its own proper  
 meaning *willing* or *must*. 他不要去考就罷, t'a puh yau'

k'ü' 'k'au tsieu' pa', *he does not wish to go to the examination, then be it so.*

The negative future is expressed by a verb of motion, and a negative particle before it, without any auxiliary of time. 他不來, t'a puh .lai, *he will not come, or he has not come.* It is also expressed by 不見 puh kien', *it will not*, preceding the verb with a connecting particle, as in 不見得下雨 puh kien' teh hia' 'ü, 不見的下雨 puh kien' tih hia' 'ü, 不見要下雨 puh kien' yau' hia' 'ü, 不見起下雨 puh kien' 'k'i hia' 'ü, *it is not likely to rain, or as I see it, it will not rain.*

### CHAPTER IX.

#### On Prepositions and Postpositions.

Most of the prepositions are also in common use as verbs. They are all more or less transitive in their nature, and as such precede their words. Few examples are here given. More will be found in the chapter on substantives.

至 chi', *to arrive at, to*, is a book word used occasionally in colloquial. 做官至太子太保 tso' ,kwan chi' t'ai' 'tsi' t'ai' 'pau, *he rose in office to the post of guardian to the imperial prince.*

向 hiang', *towards; to go towards, or to look towards; to* (dative of addressing). 背親向疎 pei' t'sin hiang' ,su, *to turn away from relations and go to strangers.*

和 ho (sometimes 合 hoh), *with; (along with)*, as an adjective *harmonious; for* (dative); *of or from* (after verbs of asking); *as* (after the same). 和我一樣 ho 'wo yih yang', *the same as I.*

以及 'i kih, *with; the same as* 及 kih, but less familiarly used.

給 kih, *to give; for* (dative). 你來給我揭去一層被 'ni .lai kih 'wo kièh k'ü' yih .t'seng pi', *come and take off a coverlid for me* (said by a sick man).

及 kih, *arrive at; with.* 及早 kih (.chi) 'tsau, *early*; 及時 kih .shī, *arrived at its time; mature*; 我及你都會 'wo kih 'ni ,tu hwei', *I and you both can do it.*

連 .lien, *together with*, as a verb *to connect.*

并 ping', *certainly, and further*, is an adverb and conjunction.

As a connective conjunction it frequently does not differ from a preposition. 我與他并眾人說閒話 'wo 'ü ,t'a ping' chung' jen shwoh .hien hwa', *with him and them all I idly conversed.*

代 tai', *instead of; to act instead of; 代替 tai' t'i', instead of; 代人贖罪 tai' jen shuh tsui', to redeem men from sin.*

打 'ta, *to beat; to practise; its use as a preposition from, is exclusively colloquial.*

當 ,tang, *at; in front of; is used in 當初 ,tang ,c'hu, at a former time; 當面 ,tang mien', before his face; 當時 ,tang .shī, at the time; 當中 ,tang ,chung, in the middle. This word properly a verb to meet, to be at, is not used colloquially as a preposition, except in a few phrases. In such instances as 當我的面前 ,tang 'wo tih mien' .t'sien, before my face, ,tang may be translated at will as a verb or preposition.*

到 tau', *to arrive at; to; till; the colloquial equivalent of 至 chi'. 走二十里到家 'tseu rī' shīh 'li tau' ,kia, it is a walk of twenty li to my house; 等到天明 'teng tau' ,t'ien .ming, wait till daylight.*

替 t'i', *for (substitutional); to (dative of addressing); for (dative). 替他做工夫 t'i' ,t'a tso' ,kung ,fu, do work instead of him.*

在 tsai', *at a place; to be at; 他在那裏 ,t'a tsai' 'na 'li, at what place is he? 一個老人在傍說 yih ko' 'lau jen tsai' .p'ang shwoh, an old man on one side said. Tsai' is used adverbially at the end of a sentence: 都有該盡的忠在 ,tu 'yeu ,kai tsin' tih ,chung tsai', all (such things) contain in them duties to be discharged faithfully.*

自 tsī', *from (of motion), is a book word occasionally used in colloquial, as in 自從 tsī' .t'sung, from; 自此無事 tsī' 't'sī .wu shī', from this time nothing happened.*

從 .t'sung, *from (of motion); by (of direction), as a verb to follow. 從孝父母的心推到別人的老 .t'sung hiau' fu' 'mu tih ,sin ,c'hui tau' pièh jen tih 'lau, from reverencing parents, proceed to honour the aged among other persons.*

對 tui', towards; to (dative of addressing); in front of; opposite; for (dative).

同 .t'ung, with (together with); for (dative); of (from after verbs of asking). 同他藏躲 .t'ung ,t'a .t'sang to', to hide with him.

與 'ü, to give; for (dative); of or from (ablative); to (dative of giving); to (dative of addressing). 不與父母相干 puh 'ü fu' 'mu ,siang ,kan, it does not concern the father and mother.

於,于 ,ü, at (locative); to (dative of addressing). 至于 chī' ,ü in regard to 于是 ,ü shī', upon this. This word is not properly colloquial. It is used only in bookish expressions, as in 裝于船上 ,chwang ,ü .c'hwen shang', stow it away in the boat. It is also employed in the sense of than, as in 過於大 kwo' ,ü ta', more than great, very great.

爲 wei', for the sake of, or 因爲 ,yin wei'. 是爲你的不是爲我的 shī' wei' 'ni tih puh shī' wei' 'wo tih, it is for your sake not for mine.

因 ,yin, because of; ,yin is sometimes heard without 爲 wei' following it: 這樁官司皆因你起 che' ,chwang ,kwan ,sī ,kiai ,yin 'ni 'k'i, this lawsuit is solely for your sake.

由 .yeu, from; by (of direction); as a verb to spring from; originate; depend upon. 必由此路 pih .yeu 't'si lu', you must go by that road. The verbal use of this word is exemplified in 由己不由人 .yeu 'ki puh .yeu jen, it depends on yourself not on others.

Other book prepositions, such as 以 'i, 諸 ,chu, are used only in combination with other words.

### Postpositions.

The words used for the locative case<sup>9</sup> are postpositions. They are primarily adjectives, as the preceding prepositions are commonly verbs. These adjectives when used as locative particles, do not retain like the prepositions their original character. They become abstract signs of place, and are translated as substantives, adverbs, or prepositions, according to the exigencies of the occasion, as in

他在上我在下, 't'a tsai' shang' 'wo tsai' hia', *he is above and I below.* Here perhaps it is most correct to say that shang' and hia' are substantives governed by the verb tsai'.

中, chung, *central; within.* 心中, sin, chung, *in the heart;* 端了茶飯到他房中, twan 'liau .c'ha fan' tau', 't'a .fang, chung, *he took tea and eatables into his room.*

後 heu', *behind; after.* 等一年後就可以 'teng yih .nien heu' tsieu' 'k'o 'i, *wait till after a year and then it may be so.*

下 hia', *below, as a verb to go down.* 不在話下 puh tsai' hwa' hia', *it need not be set down in words.*

裏裡, li, *within, is found in the adverbs 這裏 che' 'li, here; 那裡 .na 'li, there; and in the compounds, 裏面 'li mien', inside; 裡頭 'li .t'eu, inside, etc. 你心裡不慙愧 'ni, sin 'li puh .t'san k'wei', you-do not in heart repent.*

內 nui' (or nei), *within: 在內躲了幾日 tsai' nui' 'to 'liau 'ki jih, he hid himself several days within; 廚內 .c'hu nei', in the kitchen.*

上 shang', *above; to ascend.* 身上有十兩銀子, shen shang' 'yeu shih 'liang .yin 'tsi, *he has with him ten taels of silver.*

前 .t'sien, *before.* 學前 hieh .t'sien, *before the temple of Confucius; 正在門前 cheng' tsai' .men .t'sien, just before the door.*

外 wai', *outside.* 城外 .c'heng wai', *outside the city; 北門外 peh .men wai', outside the north gate.* 外 wai' is sometimes a verb and precedes its noun, as in 古來的好風俗不多勤儉兩字 'ku .lai tih 'hau, fung suh puh, .to .k'in kien' 'liang ts'i', *the good customs of antiquity consisted in nothing more than diligence and economy.*

The original character of prepositions as verbs, may be seen exemplified further in the use of the instrumental auxiliaries for the preposition *with*, and in other modes of speech for *beside, beyond, except, regarding, after, for*, etc. some of which here follow:— 除了父母以外誰肯, c'hu 'liau fu' 'mu 'i wai', shui 'k'eng, *except his own father and mother who would be willing? 萬里長城過去三百里 wan' 'li .c'hang .c'heng kwo' k'ü', san*

peh 'li, 300 li beyond the Great wall; 論到打官司也不好辦 lun' tau' 'ta ,kwan ,sī 'ye puh 'hau pan', as to going to law it is difficult; 除兩畝地以外沒甚麼產業 .c'hu 'liang 'meu ti' 'i wai' muh shen' 'mo 'c'han yèh, except two meu of land he had no property: 離了養蠶織布的你們把甚麼穿在身上呢 .i 'liau 'yang .c'han chih pu' tih 'ni .men ,pa shen' .mo .c'hwen tsai' shen' shang' .ni, excepting silk-worm cultivation and weaving cloth, from whence could you be clothed? 歇了三日 hièh 'liau ,sau jih, after three days; 過兩天 kwo' 'liang ,t'ien, after two days; 連兩日 lien 'liang jih, after two days.

## CHAPTER X.

## On Adverbs.

Adverbs are primitive or derived. The former are very generally simple, the latter compound. Simple adverbs are such as 再 tsai', again; 最 tsui', very. Words applied to qualify adjectives are usually simple adverbs. For example 更 ,keng, more; 狠 'hen, very; 太 t'ai', too. Adverbs of time, and those used in affirmation and negation, are usually primitives. They are either simple or compound; e. g. 纔 .t'sai or 剛纔 ,kang .t'sai, just now.

## On compound Adverbs.

Adverbs qualifying verbs are derived from adjectives by repeating them with a suffix. The words 的 tih, 兒 .rī, and 裏 'li are the most common endings to these groups. 空空的 ,k'ung ,k'ung tih, in an empty manner; 細細的 si' si' tih, accurately; 高高的 ,kau ,kau tih, high; 遠遠的 'yuen 'yuen tih, distantly; 好好裏 'hau 'hau 'li, well; 明明裡 .ming .ming 'li, clearly; 常常裡 .c'hang .c'hang 'li, constantly; 白白裏 peh peh 'li, in vain; 私私裏 ,sī ,sī 'li, secretly; 暗暗裏 ngan' ngan' 'li, secretly; 輕輕兒 ,k'ing ,k'ing .rī, lightly; 涼涼兒 .liang .liang .rī, cool.

Simple and dissyllabic adjectives take the same endings without repetition, as 暗地裏 ngan' ti' 'li, secretly; 鋒快兒 ,fung

k'wai' .rī, *sharply*; 趕緊兒, kan 'kin .rī, *quickly*.

Words not adjectives are used in the same manner, as in 特裡 *teh teh 'li, on purpose*, where *teh* is an adverb, and in 偷偷裡, t'eu, t'eu 'li, *secretly*, from t'eu *to steal*.

Terminations less common are 乎 .hu, 然 jan and 之, chī, all of them book words and limited in their use to certain phrases. 斷斷乎 t'wan' t'wan' .hu, *certainly*; 幾幾乎 'ki 'ki .hu, *almost*; 欣欣然, hin, hin jan, *rejoicingly*; 芒芒然歸 .mang .mang jan, kwei, *hurriedly returning*; 斷乎 t'wan' .hu, *certainly*; 忻然, hin jan, *gladly*; 徒然, t'u jan, *uselessly*; 恰然 k'iah jan, *truly*. Jan originally means *thus*, in the book language. Hence its use as a particle for adverbs of manner. 偷偷之, t'eu pei' ,chī, *secretly*; 明之不要暗之 .ming, chī puh yau' ngan' ,chī, *it should be done openly not secretly*. These forms with 之, chī are not found in the mandarin of books. They are essentially the same idiom as the participle formed with ,chī, the distinction of verbs and adjectives being in such cases not regarded.

An adjective repeated before a verb becomes an adverb; 明明說 .ming .ming shwoh, *he spoke plainly*.

There are many simple adjectives used as adverbs, which enter into combination with simple verbs, often in four-word groups, as 白白, *uselessly*; 慢慢, *slowly*; 徒徒, *uselessly*, as in 白白費工夫, peh (pai) fei' ,kung, fu, *spend time uselessly*; 慢慢去, man' k'ü', *slowly go*, i. e. *good-bye*; 順風相送, shun' ,fung ,siang sung', *favourable winds attended him*.

Primitive adverbs are sometimes repeated, as in 剛剛來, kang, kang .lai, *I am just come*.

Two primitive adverbs are often compounded, as in 況且, hwang 't'sie, *and much more when*; *further*.

Many compound adverbs consist of a primitive adverb and another word, as 已經, i, king, *already*.

The numbers 一 yih, *one*, 兩 'liang, *two*, combine with various words to form adverbs expressive of union, uniformity, separation, universality, etc. 一齊 yih .t'si, *together*; 兩齊 'liang .t'si, *apart (in two places)*; 一連 yih .lien, *joined together*; 一下



yih hia', 兩下 'liang hia', *together; separately*; 一直 yih chih, *directly*; 一切 yih t'sièh, *the whole*; 一道 yih tau', *together*.

Nouns of time become adverbs of time by repetition. 年年一樣的 .nien .nien yih yang' tih, *year by year the same*.

Numbers with numeral particles are repeated to form adverbs of succession. 一個一個走出去 yih ko' yih ko' 'tseu c'huh k'ü', *one by one they went out*.

Between the repeated words when they refer to time, the verb 過 kwo' is introduced to represent succession in time. Thus five-word groups are formed. 一世過一世 yih .shī kwo' yih .shī, *one generation after another*.

When a number and its numeral are repeated with an adjective placed between them, they give it the sense of gradual increase or diminution. 一點大一點 yih 'tien ta' yih 'tien, *little by little it grows great*; 一層高一層 yih .t'seng ,kau yih .t'seng, *by successive layers it grows higher*.

#### *Adverbs of Manner.*

Adjectives are used as adverbs with or without the suffixes already described: 多用心思 ,to yung' ,sin ,sī, *he thinks much*; 高得多 ,kau teh ,to, *much higher*.

The auxiliary substantives (see page 133) of manner, with yih, *one*, or 'liang, *two*, are used adverbially at the end of sentences. 和父母一樣 .ho fu' 'mu yih yang', *the same as one's father and mother*.

The words *thus, so, how?* are expressed by compounds, consisting of pronouns and substantives, as 這樣 che' yang', *thus*; 怎樣 'tsen yang', *how?* 如此 ju 't'si, *thus*. For other examples, see chapter on pronouns. 怎麼 'tsen 'mo, means *how?* or *thus*, 是怎麼呢 .shī 'tsen 'mo .ni, *is it thus?* 怎的 'tsen tih, 怎麼的 'tsen 'mo tih, *how?*

The words *as* and *like*, are expressed by 如 ju, *as, like*; 好像 'hau siang', 像 siang', 倒像 'tau siang', 如同 ju .t'ung, *like*. In purely colloquial examples formed from these words, the phrase 一樣 yih yang', or 一般 yih ,pan, *of one kind*, follows.

the word to which the subject is compared. 如同皇帝一樣的 *ju .t'ung .hwang ti' yih yang' tih, the same as the emperor.*

Reciprocity is expressed by words such as 相, *siang, mutually*; 大家 *ta' ,kia, mutually*; 相商, *siang ,shang, to take counsel together.*

#### *Adverbs of Intensity and Quantity.*

Words applied to qualify adjectives admit of being classified according to the degrees of comparison. (For examples, see adjectives): Those that form the comparative, are 更, *keng, to change*; 還, *hwan, 又, yeu', again*; 再, *tsai', again*; 越加, *yuèh ,kia, 越發兒, yuèh fah .rì, much.*

The particles forming the superlative, are 頂, *'ting, 極, kih, 至, ch'ì, 絕, tsiuèh.*

Intensive particles (meaning *very*), are 狠, *'hen, 快, kwai', 好, 'hau, 好不, 'hau puh, 甚, shen', preceding their word, and 極, kih, 緊, 'kin close; 煞, shah, end, used as suffixes.*

The sense *too* is given to adjectives, by 太, *t'ai', 忒, t'eh, 過, kwo', to pass, or 過於, kwo' ,ü, surpassingly.*

Some of these adverbs are employed to form a double comparative, as 越, *yuèh, 愈, 'ü, as in 越滿越好, yuèh 'man yuèh 'hau, the fuller the better.* This indeed is the proper use of 越, *yuèh* and 愈, *'ü.* They are employed but sparingly to express the single comparative.

Many of these adverbs are also applied to verbs, as in 狠知道, *'hen ,ch'ì tau', I know it well; 狠動氣, 'hen tung' k'ì', he was very angry; 更愛他, keng ngai' ,t'a, he loves him more.*

The following words singly or in compounds are used adverbially some before and some after verbs or adjectives.

只, *ch'ih, only*; 只得一個, *ch'ih teh yih ko', only one.*

止, *'ch'ì, to stop*; with 不, *puh, merely*, as in 不止一人, *puh 'ch'ì yih jen, not only one, or there were more than one.*

光景, *kwang 'king, form; appearance*; used for *about*, as in 三四百光景, *san si' pai', kwang 'king, about 300 or 400.*

限 hien<sup>4</sup>, *limit*, is used with 有 'yeu, *to have*, for a little, as in 學問有限 hioh wen<sup>4</sup> 'yeu hien<sup>4</sup>, *his learning is not much*.

還 .hwan (colloquially .hai), *still, more*.

毫 .hau, a small division, used with 一 yih and 絲 ,sī, for a very little, the least, as in 絲毫不對 ,sī .hau puh tui<sup>4</sup>, *it does not in the least suit*.

畧 loh, a compendium, as an adverb a little; 畧須好些 loh ,sü 'hau ,sie, a little better.

滿 'man, full; fully; as in 不滿二斤 puh 'man rī<sup>4</sup> ,kin, *not fully two catties*.

把 'pa, a handful; about; as in 丈把 chang<sup>4</sup> 'pa, *about 10 feet*; 寸把 t'sun<sup>4</sup> 'pa, *about an inch*; 斤把 ,kin 'pa, *about a catty*; 斤把二斤來的 ,kin 'pa rī<sup>4</sup> ,kin .lai tih, *about a catty or two are come*; 千把 ,t'sien 'pa, *about a thousand*.

罷 pa<sup>4</sup>, ended. after 不 puh, *not*, signifies merely, as in 三十不罷總有五十 ,san shīh puh pa<sup>4</sup> 'tsung 'yeu 'wu shīh, *there are more than thirty, there must be fifty*.

半 pan<sup>4</sup>, half, is used adverbially, in 半官半私 pan<sup>4</sup> ,kwan-pan<sup>4</sup> ,sī, *half public and half private*; 半假半真 pan<sup>4</sup> 'kia pan<sup>4</sup> ,chen, *half true and half false*; 大一半兒 ta<sup>4</sup> yih pan<sup>4</sup> .rī, *the greater part*, or 一大半兒 yih ta<sup>4</sup> pan<sup>4</sup> .rī.

頗 p'o<sup>4</sup>, rather; in a small degree; 身體頗安 ,shen 't'i p'o<sup>4</sup> ,ngan, *I enjoy tolerable health*; 笛聲頗尖 tih ,sheng p'o<sup>4</sup> ,tsien, *the sound of the fife is high and clear*.

不過 puh kwo<sup>4</sup>, *not passing; only*; 不過是你自己受苦 puh kwo<sup>4</sup> shī<sup>4</sup> 'ni tsī<sup>4</sup> 'ki sheu<sup>4</sup> 'k'u, *you only yourself suffer*.

少 'shau, few; not much; as in 少好 'shau 'hau, *not much of goodness*; 少用 'shau yung<sup>4</sup>, *use little*.

絲 ,sī, name of a small division, used with 一 yih and 毫 .hau, as in 一絲無錯 yih ,sī .wu ,t'so, *not in the least wrong*.

消 ,siau, *to use; spend; necessarily*; in the negative, as in 不消二里路 puh ,siau rī<sup>4</sup> 'li lu<sup>4</sup>, *not so much as two li*.

些 ,sie, a little, is used in the compounds. 些爲 ,sie .wei, a little; 些須 ,sie ,sü, a little; as in 些須會寫寫字 ,sie ,sü hwei<sup>4</sup> 'sie 'sie tsī<sup>4</sup>, *I can write a little*.

須, sü, *must, a little* is used in 須爲, sü .wei, 須少, sü 'shau, *a little*, as in 須爲有些害怕, sü .wei 'yeu ,sie hai' p'a', *he fears a little*.

大 ta', is used with the negative 不 puh, for *not very*. The particle 哩 'li usually follows, as in 不大哩行 puh ta' 'li .hing, *it is not much practised; it will not do*.

單, tan, *single*, is used as an adverb for *only; singly*: as in 不單一個 puh ,tan yih ko', *not one only*; 單單他會, tan ,tan ,t'a hwei', *only he can do it*.

但 tan', *but; only*; as in 但見晝夜生雲不見雲中下雨 tan' kien' cheu' ye' ,sheng .yün, puh kien' .yün ,chung hia' 'ü, *he only saw clouds collecting night and morning, but did not see rain fall from them*.

到 tau', *to reach*, after the negative 不 puh, means *so much as*; as in 不到一千 puh tau' yih ,t'sien, *not so much as 1,000*.

頭 t'eu, *about*, in reference to numbers; as in 頭三四里路 t'eu ,san sī' 'li lu', *about three or four li*.

總 'tsung, *the whole, most, altogether*, is used in some compounds, as 一總 yih 'tsung, 共總 kung' 'tsung, *all*.

獨 tuh, *alone; singly*; 獨一個 tuh yih ko', *only one*.

爲 .wei, *to be*, one of the substantive verbs is used in some compounds of an adverbial nature, as in 少爲 'shau .wei, *a little*.

惟 .wei, *only*, a book word, used in the compound, 惟獨 .wei tuh, *only*, as in 惟獨二人 .wei tuh rī' ,jen, *only two men*.

約 yoh, *to make an agreement, about, in general*, is used in several compounds, as 約歸 yoh ,kwei, 約模 yoh .mo, 約數 yoh shu', 大約 ta' yoh, 約畧 yoh lioh, *about, of numbers*.

#### Adverbs of Time.

Primitive adverbs of time are numerous.

暫 chan', *temporarily*; as in 暫且 chan' 't'sie, and 暫時 chan' .shī, *for the time*.

初, c'hu, *at first*; as in 初到這裏, c'hu tau' che' 'li, *on first coming here*; 起初 'k'i ,c'hu, *at the beginning*; 初始, c'hu 'shī, *at the beginning*.

方 ,fang, at that time; just now; 方纔 ,fang .t'sai, just now;  
 方到 ,fang tau', just come; 方來 ,fang .lai, just come.

忽 hwuh, suddenly; as in 忽然 hwuh .jan, suddenly; 忽然  
 之間 hwuh .jan ,chī ,kien, in an instant.

向 hiang', hitherto; to go towards; 向來 hiang' .lai, 一向  
 yih hiang', hitherto.

現 hien', at present; 現在 hien' tsai', now; 現今 hien'  
 ,kin. 當現 ,tang hien', now.

還 .hwan, again; 還要來 .hwan yau' .lai, I shall come a-  
 gain.

已 'i, finished, as in 已經 'i ,king, already. It is also used  
 in the phrases 不得已 puh teh 'i, necessarily, 而已 .rī 'i,  
 and that alone.

既 ki', already; as in 既然 ki' .jan, already; 既是 ki' shī',  
 if it is already so.

剛 ,kang, recently; as in 剛剛來 ,kang ,kang .lai, just come.

今 ,kin, now; as in 如今 ju ,kin, 當今 ,tang ,kin, now;  
 至今 chī' ,kin, till now.

難 .nan, difficult, is used in the sense seldom; as in 難得來  
 .nan teh .lai, he comes seldom.

昔 sih, formerly; 昔時 sih .shī, in former times; 昔日 sih  
 jih, formerly; 往昔 'wang sih, in past times.

便 pien', then; 便是 pien' shī', that then is it; 不來便  
 罷來必殺他 puh .lai pien' pa', .lai pih shah ,t'a, if he does  
 not come let it be so, but if he comes kill him.

先 ,sien, formerly; 在先 tsai' ,sien, formerly.

再 tsai', again; 再去一回子 tsai' k'ü' yih hwei' 'tsī, go  
 once more.

纔 .t'sai, just now; as in 纔來 ,t'sai .lai, he is just come.

曾 .t'seng, already, past, is used as a particle for the past tense.  
 It follows some other word, as 未 wei', 不 puh, in the sense not  
 yet or not, and 可 'k'o as a past interrogative, have you?

卽 tsih, at once; as in 隨卽 .sui tsih, immediately; 卽刻  
 tsih k'eh, immediately; 卽便 tsih pien', that then is it.

將 ,tsiang, about to; as in 將來 ,tsiang .lai, about to come.

就 tsieu', *immediately*; as in 就來 tsieu' .lai, *come at once*.

昨 tsoh, *yesterday*; as in 昨天 tsoh ,t'ien, *yesterday*; 昨  
來了幾個客人 tsoh .t'sien .lai 'liau 'ki ko' k'eh jen, *a few  
days ago came several visitors*.

預 ü, *previously*, is used with 先 sien its synonym; as in 預  
先防備 ü ,sien .fang pei', *guard against it beforehand*.

又 yeu', *again*; 又是一回寫了 yeu' shi' yih .hwei 'sie  
'liau, *he has written it again*.

The demonstrative pronouns combine with substantives of time to form compound adverbs of time. 那時 na' .shī, *at that time*; 此刻 't'si k'eh, *now*; 這個時候 che' ko' .shī heu', *now*; 那個時辰 'na ko' .shī .c'hen, *at what time?* 不論幾時 puh lun' 'ki .shī, *no matter at what time*.

Several adjectives are borrowed to form compound adverbs of time. They are 常 .c'hang, *constant*; 後 heu', *after*; 下 hia', *below*; 舊 kieu', *old*; 近 kin', *near*; 古 'ku, *ancient*; 去 k'ü, *departed*; 明 ming, *bright*; 新 sin, *new*; 多 ,to, many; 早 'tsau, *early*; 前 .t'sien, *before*; 次 t'si', *next*. Examples: 不常 puh .c'hang, *frequently*; 常來 .c'hang .lai, *constantly came*; 時常 shī .c'hang, *constantly*; 後來 heu' .lai, *afterwards*; 後日 heu' jih, *the day after to-morrow*; 後今 heu' ,kin, *after this*; 目下 muh hia', *at present*; 當下 tang hia', *at present*; 下午 hia' 'wu, *in the afternoon*; 舊年 kieu' .nien, *last year*; 去年 k'ü' .nien, *last year*; 近日 ,kin jih. *to-day*; 古時間 'ku .shī ,kien, *in ancient times*; 明年 .ming .nien, *next year*; 明天 .ming ,t'ien, *to-morrow*; 新年 ,sin .nien, *new year*; 多日 ,to jih, *many days*; 早早 'tsau 'tsau, *early*; 前日子 .t'sien jih 'tsi, *the day before yesterday*; 次日 t'si' jih, *the next day*.

#### *Adverbs of Place and Direction.*

Adverbs of place are formed by demonstrative pronouns joined with certain substantives. In addition to the common demonstratives 這 che', *this*, and 那 na', *that*, the words 此 'tsi' and 彼 pei' are also used in some phrases.

*Here* is expressed by 這塊 che' k'wei', 這裏 che' 'li, 這

頭 che' .t'eu, 這兒 che' .rī, 這處 che' c'hu', 這方 che' ,fang. *There* is formed by 那塊 na' k'wei', 那裏 na' 'li. 那頭 na' .t'eu, 那處 na' c'hu', 那方 na' ,fang. For *here* are also found, 此地 't'sī ti', 此處 't'sī c'hu'; and for *there*. 彼地 ,pei ti', 彼處 ,pei c'hu'. For *on this side* are found, 這邊 che' ,pien, 這面 che' mien', 這半邊 che' pan' ,pien; and for *on that side*, the corresponding forms with na'.

The postpositions, or case particles answering to our locative prepositions, enter similar phrases. *Above* is expressed by 上邊 shang' ,pien, 上頭 shang' .t'eu, 上面 shang' mien'; *below* by 下邊 hia' ,pien, etc. with 底下 'ti hia'; *within*, by 裏面 'li mien', 裏邊 'li ,pien, etc.; *without*, by 外 wai', with the same adjuncts.

*Before* and *behind*, are expressed by 前 .t'sien and 後 heu', with the words 面 mien', 頭 .t'eu, 邊 ,pien, 底 'ti, 底下 'ti hia', 半邊 pan' ,pien.

*Right* and *left*, are expressed by 左 'tso, 右 yeu', with the subjoined words 手 'sheu 半邊 pan' ,pien.

Other adverbs of place and direction, are 周圍 ,cheu .wei, *all round*; 四周圍 sī' ,cheu .wei, *all round*; 直走 chih 'tseu, *walk straight*; 斜直 .sie chih, *obliquely*; 踝彎兒 kwai' ,wan .rī, *obliquely*.

Several prepositions, as 前 .t'sien, 後 heu', 上 shang', 下 hia', 外 wai', 內 nui', are placed with 以 'i, at the end of sentences to define the direction of the action, 如今以後 ju ,kin 'i heu', *from this time forward*. 來 to come is also thus used, as in 自古以來 tsī' 'ku 'i ,lai, *from ancient times till now*.

#### Affirmative, Negative, and Emphatic Particles.

The affirmative of fact is usually 是 shī', 是的 shī' tih, *it is so*; *yes*. It is also expressed by the words 差 ,c'ha, or 錯 ,t'so, with the negative 不 puh, *not*, preceding; 不錯 puh ,t'so, *it is so*.

The contradictory of any proposition is expressed by 不是 puh shī', *it is not so*.

Puh 不 is the contradictory negative before verbs and adjectives generally. 不能 puh .neng, *you cannot*; 不通 puh .t'ung, *it is not reasonable*; 不多 puh ,to, *not many*. Puh is sometimes affirmative, as when preceded by 好 'hau, e. g. in 好不容易 'hau puh .yung i', *very easy*; but this would be in Peking *very difficult*.

Our affirmative *yes* is expressed by 有 'yeu, *to have*, when the possession or existence of things is spoken of; 銀子有呢有的 .yin 'tsi 'yeu 'ni? 'yeu tih, *have you silver? I have, or is there silver? there is*.

The opposite of the affirmative of possession and existence, is 沒 muh, as in 沒銀子 muh .yin 'tsi, *there is no silver*; 沒王沒法 muh .wang muh fah, *they are under no law*. 'Yeu is sometimes used after muh, as in 沒有人 muh 'yeu jen, *there is no one*.

Other negatives borrowed from the books, and used in some phrases, are 非 ,fei, the equivalent of 不是 puh shī', and 無 .wu, the same as 沒有 muh 'yeu. They are sometimes combined as in 無非是要你們忠厚 .wu ,fei shī' yau' 'ni .men ,chung heu', *it is that you may be faithful and upright, and for that only*.

The affirmative is defined more clearly by certain particles, viz. 正 cheng', 便 pien', 就 tsieu', 正是 cheng' shī', *it is just so*; 便是 pien' shī', *that then is it*; 就是 tsieu' shī', *that is it; it is so*; 纔是 .t'sai shī', *that is it*. These words sometimes precede other verbs, as 便可 pien' 'k'o, *that then can be done*. 就 tsieu', before other verbs takes the sense of *immediately*; as in 就打 tsieu' 'ta, *he immediately beat him*.

The emphasis of positive certainty is conveyed by two sets of particles, one applied to affirmations and negations, the other to negations only. The former are such as 畢竟 pih king', 實在 shih tsai', 斷乎 t'wan' .hu, 卻 k'ih, with 也 'ye following, as in 卻也不難 k'ih 'ye puh .nan, *certainly not difficult*.

In negative phrases 並 ping' is employed; as in 並不是 ping' puh shī', *certainly it is not*.



Some words assert that something *must* be so (moral certainty). 總 'tsung, 必定 pih ting', 一定 yih ting', are examples.

That a thing is naturally so is expressed by certain words, such as 自然 tsü' jan, 本來 'pen lai, 原來 .yuen lai, 原本 .yuen 'pen, 本底 'pen 'ti, 本底子 'pen 'ti 'tsü, *originally*.

These phrases are often prefixed to the substantive verb, as in 原是儆戒沒良心的 .yuen shī', king kiai' .mei .liang ,sin tih, *this is a warning to the wicked*.

That a thing ought and ought not to be done, is expressed by prefixing to the negative various words. For the affirmative are employed 總要 'tsung yau', 務要 wu' yau'.

For the negative are used 決 kiuèh, 切 t'sièh, 千萬 ,t'sien wan'; as in 千萬不可 ,t'sien wan' puh 'k'o, *certainly you may not*; 斷乎不可 twan' hu' puh 'k'o, *certainly you may not*.

Some adverbs prefixed to 不 puh are interrogative. They are 豈 'k'i, *how?* 難道 .nan tau', *hard to be said; is it so then?* The suffix 不成 puh .c'heng, is also interrogative.

A double negative is sometimes interrogative, as 莫非 .moh fei, *is it not?*

## CHAPTER XI.

## On Conjunctions.

The prepositions meaning *with* 和 .ho, 同 .t'ung, 及 kih, 以及 'i kih, are used as copulative conjunctions, to connect nouns. In Peking hai' is common as a preposition and conjunction, meaning *with* or *and*.

並 ping', an adverb *certainly*, is also used as a conjunction *and*, to connect nouns.

Clauses are connected by means of 還 .hwan, *still*, and .hai, a colloquial pronunciation of the same word, probably shortened from an old form .hain.

'Ye 也 *also*, is also used to join clauses together, in the sense *even, also, and*.

'T'sie 且 *and, further*, is used only in compounds 並且 ping' 't'sie, *and further*; 權且 .k'iuèn (c'h) 't'sie, *under the circum-*

stances. 而且 .rī 't'sie, and further, by 尙且 shang' 't'sie, if still further. The .rī occurring in books between two adjectives, in the sense *and*, is also expressed by 而且 .rī 't'sie, as in 深而且清 .shen .rī 't'sie .t'sing, *deep and clear*. 況且 is used for *how much more, when further*.

A new subject is introduced by 還有 .hwan 'yeu, *and further*, and 再者 tsai' 'che, *again*.

*Adversative conjunctions.* When our word *but* means *merely, only*, it is expressed by 但是 tan' shī', or 不過 puh kwo', 只 chih. Tan' and chih combine with various verbs, as with 請 't'sing, *please*, in the sense *I only ask you to*, and hence *just only*. Tan' kien' 但見 *he only saw*. This however is an adverbial usage.

Our word *but* in its lighter sense is more nearly expressed by 倒 'tau, *on the other hand, however*, and 倒底 'tau 'ti, *in the end, however, and yet*. Less frequently 反 'fan is employed for *on the other hand*.

When perversity is implied 偏 .p'ien is used for 'tau.

The phrases 雖然 .sui .jan and 然而 .jan .rī, *although, yet*, are used to commence separate clauses. For 然而 .jan .rī, the phrases 究竟 kieu' king', and 倒底 'tau 'ti, *however*, are also used.

*Disjunctives.* When two clauses are introduced by *either, or*, the word 或 hwoh, or compound 或者 hwoh 'che, is placed at the beginning of each.

The phrases 不是 puh shī', 就是 tsieu' shī', *if it be not, then it is*, answer the same purpose.

When the first clause is interrogative, and the second commences with *or*, the interrogative .ni is used at the end of the first clause, and 還是 .hwan shī', at the beginning of the second. 是你呢還是別的 shī' 'ni .ni .hwan shī' pièh tih, *is it you or another?*

'Ye 也 *and*, and 又 yeu', *again*, are used with 不 puh, *not*, and a verb for *neither, nor*.

*On the one hand, and on the other hand*, are expressed by 一

件 yih kien', 一面 yih mien', 一頭 yih .t'eu, 一半 yih pan'. When either of these compounds is used, it is repeated at the head of each clause.

*Not only, but even*, are expressed by 非獨 ,fei tuh, 就是 tsieu' shī'. For the latter, 連 .lien, *together with*, is also found. Pub tan' 不但 and 也 'ye, are also used for *not only, but also*. Ning 寧 *it would be better to*, supplies the place of "than." 寧死不要做惡事 .ning 'sī puh yau' tso' ngoh shī', *it would be better to die than to do what is wrong*.

*Causal conjunctions*. 因 ,yin, 因為 ,yin .wei, 爲之 .wei ,chī, all introduce clauses with the sense *because*. The word 故 ku', *cause*, placed at the end of a clause with 之 ,chī, the possessive particle before it, or 緣故 .yuen ku', *cause*, with 的 tih, also gives the meaning *because*.

*Illative conjunctions*. 所以 'so 'i, 故此 ku' 't'sī, 故所 ku' 'so, 故所以 ku' 'so 'i, 因此 ,yin 't'sī, *therefore, because of this*, all introduce clauses in colloquial.

The *final* conjunction *that*, is expressed by 以 'i, *in order to*, preceding certain verbs, as 以免 'i mien', *in order to avoid*. A plainer colloquial mode of expressing this conjunction is by the auxiliary causative verbs, 使 shī', 教 kiau', and 要 yau'.

The *consequential* conjunction *so that*, is also expressed by the auxiliary verbs, 教 kiau', 使 shī'.

*Lest* is expressed by 常恐 .c'hang 'k'ung, 常怕 .c'hang p'a', 恐怕 'k'ung p'a', 恐則 'k'ung tseh, 怕 p'a'.

*Hypothetical conjunctions*. Joh 若 *if*, combines with 然 jan, *if so*, 是 shī', *if it be that*, or is used alone.

Another conditional particle used alone or in compounds, is 倘 't'ang, *if*. The compounds, 倘或 't'ang hwoh, 倘使 't'ang shī', 倘然 't'ang jan are common; 倘若 't'ang joh also occurs.

Ki' 既 *already*, is used conditionally, in 既然 ki' jan, *if it were already so*, and when it stands alone.

Another conditional particle is 縱 'tsung, *although, even, if*. Further 要是 yau' shī', means *if*, as in 要是你不合我

去 yau' shī' ni' puh hoh 'wo k'ü', *if you will not go with me.*

Tsieu' shī' 就是 means *even if*, when commencing the first of two clauses. 就是他哭而且鬧也不要讓他 tsieu' shī' ,t'a k'uh .rī 'tsie nau' 'ye puh yau' jang' ,t'a, *even if she weeps and makes a noise yet do not listen to her.*

If, with the negative is represented by 不然 puh .jan, or 再不然 tsai' puh .jan, *should it not be so.*

The use of 如 ju, *like, if*, as a conjunction is only found colloquially in phrases such as 譬如 'pi ju, 比如 'pi ju, 假如 'kia ju, and perhaps even here it should rather be regarded as an adverb.

## CHAPTER XII.

### Miscellaneous Particles and Interjections.

The particles that cannot be conveniently classed under any part of speech are the following.

的 tih, the sign of the possessive. This word is also placed after adjectives and verbs. After verbs it often has the power of a relative pronoun: 不是我說的 puh shī' 'wo shwoh tih, *it was not I who said it*; 來的人不少 lai tih jen puh 'shau, *those who came were not a few.* When it follows material nouns it changes them into adjectives. It is also used convertibly with 得 teh after verbs. In mandarin books 地 ti' and 底 ti' are often used for this word from identity of sounds in northern dialects. 之 Chī is the book representative of the preceding word, and is used in bookish expressions in conversation.

Ko' 箇 or 個 or 个 is a numeral particle for many nouns, and follows the demonstrative pronouns as an expletive.

'Liau 了 is the sign of the preterite, and the past participle.

.Men 們 is a plural particle for substantives.

The final particles are—哩 'li, which is indicative and sometimes interrogative. 這方是能務本業哩 che' fang shī' .neng wu' 'pen yèh 'li, *this then is to be able to apply to one's own business*; 體他的好心纔是哩 'ti ,t'a tih 'hau ,sin .t'sai shī' 'li, *sympathize with his kind heart, let it be so.*

'Mo 麼 is the interrogative of remonstrance while 呢 .ni is that of simple questions. For 麼 the character 嗎 'ma is also used. The old sound 'ma is frequently heard in colloquial usage, and this new character has been invented to express it. Both are found in the Sacred Edict. 麼 'mo is also used after several of the interrogative pronouns, as 甚 shen', etc. It is there also pronounced 'mo or 'ma.

'Mo is also employed in sentences headed by the initial interrogatives 豈 'k'i, *how?* 難道 .nan tau'. After the latter, the phrase 不成 puh c'heng, often takes its place as a final interrogative in northern mandarin.

,La 拉 and 咯 .lo, are used occasionally in Peking as finals in indicative sentences. Thus 是拉 shi' ,la and shi' .lo, for *yes, it is so*, are both heard, as also 是呀 shi' ,ya.

,Na 那 is another expletive used at the close of indicative sentences. 我知道那 'wo ,chi tau' ,na, *I know it*.

,A or ,nga 阿 is used in addressing persons. 老人阿 'lau jen ,a, *old man!*

The *interjections* are such as the following: 噢 ,ai (,ngai) an answer to one who calls, intimating that he is heard. 阿 ,o (,ngo) is also used in the same sense.

,Cho is used in speaking to mandarins in the same sense as the last. It is, as used in Peking, 官話 ,kwan hwa', *public*, while the preceding is 私話 ,si hwa', *private*.

,Eu or ,o, means *mind what I say*. It follows the advice or instruction which it refers to.

噯呀 ,ngai ,ya, *alas!* Premare has 阿 ,a or ,o for the second of these words; he spells it .ho, a pronunciation unknown at Peking.

呀 ,ya, *wonderful!*

唔 .m, is used interrogatively for *what do you say?*

PART III.  
SYNTAX.

CHAPTER I.

On Government.

The rules for the relative position of words in a sentence are few and simple. They will be first considered in sentences of an uninvolved form.

When a noun is united with another by the connecting particle 的 *tih*, it is related to it as an attributive genitive to its object, and it always precedes. 百姓們的福分 *peh sing' .men tih fuh fen'*, *the people's share of happiness.*

Adjectives precede their substantives. Frequently 的 *tih* is inserted, which as in the foregoing instance indicates an attribute. 正經書 *cheng' ,king ,shu*, *correct and classical books*; 謊話 *,hwang hwa'*, *false words*; 家中有兩尊活佛 *,kia ,chung 'yeu 'llang ,tsun hwoh fuh (fo)*, *in your homes you have two living Buddhas, viz. parents.*

Transitive verbs precede their objects. 尊敬長上 *,tsun king' 'chang shang'*, *reverence elders*; 蓋房子住 *kai' .fang 'ts'i chu'*, *build a house to live in*; 穿紅掛綠 *,c'hweng .hung kwa' lüh*, *to dress in red and put on green.*

When the object is twofold (double accusative), rhythmus regulates the position of the object. In 送他一本書 *sung' ,t'a yih 'pen ,shu*, *give him a book*; 拿一本書送他 *,na yih 'pen ,shu sung' ,t'a*, 送一本書與他 *sung' yih 'peu ,shu 'ü ,t'a*, all meaning *give him a book*, there are three modes of placing the words, viz. (1) verb-direct object-indirect object; (2) indirect object-verb-direct object; (3) verb-indirect object-direct object. The most natural order in this case, is for the direct object to follow the verb, as is shewn by the necessity in the other two modes of introducing a case particle or an instrumental verb. But rhythmus often makes the third mode more natural.

Adverbs usually precede the adjectives and verbs they qualify. 明日愁來明日當 *.ming jih .c'heu .lai .ming jih ,tang*, *should grief come to-morrow let it be borne to-morrow*; 浪用 *lang'*

ying', *to use wastefully*; 不要專講做文做詩 puh yan',  
chwen 'kiang tso' .wen tso' shi', *do not think exclusively of making  
essays and poetry.*

The prepositions as the name denotes, precede their words. The  
postpositions or case particles follow the nouns to which they be-  
long; as in 身上, shen shang', *on the body*; 家裏有, kia (ts)  
'li 'yeu, *at home there are some*; 從今以後 .t'sung, kin 'i heu',  
*from this time forward.*

## CHAPTER II.

### *Influence of Position on the Parts of Speech.*

Very many words admit of being classed under several parts of  
speech. That to which they belong is usually known from their  
position without difficulty.

#### *The Substantive.*

One substantive frequently qualifies another, and may then be  
viewed as an adjective. 更樓, keng .leu, *watch tower*; 城  
牆 .c'heng .t'siang, *city wall*; 城門樓子 .c'heng .men .leu  
'tsi, *tower over a city gate.*

#### *The Adjective.*

Adjectives become substantives when they follow a substantive  
with or without 的 tih. 這樣好不見起有 che' yang'  
'hau puh kien' 'k'i 'yeu, *this kind of goodness is not likely to be  
found*; 河的彎曲多 ho tih, wan c'hüh, *to, the windings of  
the river are many.*

When adjectives follow transitive verbs they also become sub-  
stantives. 房子蓋多孟高 .fang 'tsi kai' ,to meng' ,kau,  
*how high is the house built?* (to meng' is used in Peking for 多少  
,to 'shau, *how many?*) 看他們的聰明 k'an' ,t'a .men tih  
,t'sung .ming, *considering their intelligence*; 學好爲善 hieh  
(.siau) 'hau .wei shan', *learn goodness and do what is good*; 做  
兇 tso', hiung (s), *to act the part of a violent man*; 發兇 fah  
,hiung, *to use violence.*

An adjective is sometimes governed by another adjective. It

is then a substantive: 深綠, shen lüeh, *light green*; 輕的痛, k'ing tih t'eng, *a slight pain*; 淡黃, tan' .hwang, *pale yellow*.

Adjectives preceding verbs are treated as adverbs: 多說幾句話, to shwoh 'ki kü' hwa', *speaks a few words more*; 少用些, 'shau yung', sie, *use a little less*; 痛哭, t'ung' k'uh, *painfully weeping*; 大有攻勞, ta' 'yeu, kung .lau, *he has great merit*. (The word *great* cannot be made in the translation to qualify the verb.)

Collective and distributive adjectives are frequently used without a substantive following. They are then pronouns; thus 各, koh, *every*; in 各管各, koh 'kwan koh, *let each one attend to his own affairs*; 別的有, pièh tih 'yeu, *others have it*.

#### The Verb.

A verb as the subject of a proposition is a substantive. 喫穿也難, c'h'ih, c'hwèn 'ye .nan, *to find food and clothing is difficult*; 跑路不行, p'au lu' puh .hing, *it will not do to walk*.

As attributive genitive to a noun as object, a verb is also a substantive. 讀書的時候, tuh, shu tih .shī heu', *the time of studying*.

Verbs when they qualify nouns become adjectives. 說不來的苦, shwoh puh .lai tih 'k'u, *unspeakable misery*; 那個愛寵的臣子, na' ko' ngai' 'c'hung tih .chen 'tsi, *that favoured mandarin*.

A verb becomes a substantive when governed by another verb. 學買賣, hioh (.siau, siüè) 'mai mai', *to learn a trade*.

When verbs become gerunds by taking case particles before or after them, they may also be viewed as assuming the form of substantives. 他在想別對他說話, t'a tsai' 'siang pièh tui', t'a shwoh hwa', *he is thinking, do not speak to him*; 做官之中有許多為難, tso' ,kwan ,chī ,chung 'yeu 'hü, to .wei nan', *in being a mandarin there are many difficulties*.

The facility with which words pass from one to another part of speech permits many verbs to become numeratives to nouns. 有兩種人不好的, 'yeu 'liang ,chung jen puh 'hau tih, *there*



are two kinds of bad people; 一套碗盞家伙 yih t'au' wan chan' ,kia 'ho, a set of china and other furniture.

#### *Prepositions and Postpositions.*

The prepositions are almost all freely used as verbs, being such originally. In both cases they precede nouns, so that their character as prepositions or verbs in any individual case, must be decided by the sense, not by position. 到 tau', to is a verb, in 一日可以到得了 yih jih 'k'o 'i tau' teh 'liau, in one day you can reach it; 一到京裏 yih tau' ,king 'li, when once you have reached the capital; and a preposition, in 到京裏去了 tau' ,king 'li k'ü' 'liau, he is gone to the capital.

The postpositions are freely used as adjectives. When they follow their word they are postpositions; when they precede they are adjectives. Among them should be included the points of the compass. 中原 ,chung .yuen, China; 心中 ,sin ,chung, in the mind; 西江 ,si ,kiang (ts), the western river; 江西 ,kiang ,si, the west of the river; 內地 nui' (nei) ti', the interior of the country; 城內 .c'heng nei', within the walls.

#### *The Adverb.*

Adverbs derived from pronouns or adjectives, and auxiliary substantives are employed freely as attributive genitives to nouns, or as nouns under the government of case particles. 這兒的人 che' .rī tih jen, the men of this place; 那塊兒的百姓 na' k'wei' .rī tih peh sing', the people of that place; 他沒到此地來 ,t'a .mei tau' 't'sī ti' .lai, he has not yet come here.

Adverbs derived from adjectives may form the predicate of a proposition, and are then translated as adjectives. 人是好好兒的 jen shī' 'hau 'hau .rī tih, the man is very good.

### CHAPTER III.

#### *Reduction and Expansion.*

In colloquial Chinese may be witnessed the development of a remarkable power, which probably belongs to no other language in an equal degree, the power of expansion and contraction under

the control of certain laws. These laws are those of rhythmus, and the position and grouping of words.

Many phrases used colloquially have all the laconic, contracted character of the book style, from which they are many of them quotations. A process of expansion is gone through, when such sentences are changed for more familiar phraseology. Thus 禍無門惟人自召 ho' fuh .wu .men .wei jen ts'i' chau', is expressed more familiarly, 凡人的禍害福氣無一定的門路 fan jen tih ho' hai' fuh k'i' .wu yih ting' tih .men lu', *men's happiness and misery have no fixed origin*; 只在人自做自受 chih tsai' jen ts'i' tso' ts'i' sheu', *they only spring from men's own actions and deserts*. In this paraphrase each important word is doubled, and various particles etc. are inserted, by which the sentence is increased to nearly three times its original length. In the Sacred Edict the sentence 生人不能一日而無用 sheng jen puh .neng yih jih .ri .wu yung', is thus paraphrased, 人生在世 jen sheng tsai' shi', 喫飯穿衣 c'hih fan' ,c'hwēn ,i, *men living in the world, eating and drinking*, 交接來往 kiau (ts) tsieh .lai 'wang, *mingling with others and going hither and thither*, 那一日沒有費用 'na yih jih .mei 'yeu fei' yung', *what day do they pass without expense?* Here the verb 無 .wu becomes 沒有 muh 'yeu, *to be without*; and 用 yung', *to use*, is expanded into 費用 fei' yung', *expense*.

It is with this expansion, or paraphrasing of the more terse phraseology of the book language, that we have now to do, more than with the converse process. The principle on which it is based, is simply to choose such groups of words, and modes of arrangement, as are euphonious and in common use. This is done by the natives instinctively.

To accord with the rhythmus of the language, the numerical constitution of groups of words, whether of two, three, four, or more numbers must be maintained. Thus in the sentence 錢財立刻用盡了 .t'sien .t'sai lih k'eh yung' tsin' 'liau, *your money will be at once expended*, there are three doubled words from the original, 財立匱矣 .t'sai lih k'wei' .i. In the sentence 夫孝者天之經地之義 fu hiau' (s) 'che ,t'ien ,ch'i

,king (ts) ti' ,chī i', now *filial piety is law in heaven and duty on earth*, as expanded into 這孝順爹娘在天地間爲當然的道理 che' hiau' shun' ,tie .niang tsai' ,t'ien ti' ,kien (ts) .wei ,tang jan tih tau' 'li, the word hiau' *filial piety*, is developed into a four-word group hiau' shun' ,tie .niang. In the other part of this paraphrase occurs an instance of reduction. Two members of an antithesis *law in heaven and duty on earth*, coalesce in the words *the binding law of heaven and earth*.

Among these examples the briefer ones are taken from the book style. Many reduced sentences are however as already observed, also found in common colloquial use. Thus 日月星辰 jih yuèh ,sing ,c'hen, *sun, moon and stars*, which is expressed more familiarly 日頭和月亮和星星 jih ,t'eu hai' yuèh liang' hai' ,sing ,sing, in the Peking dialect. 今東 ,kin ,tung, 明西 ,ming ,si, *to-day he goes east and to-morrow west*, for 今天朝東明天朝西 ,kin ,t'ien ,c'hau ,tung .ming ,t'ien ,c'hau ,si.

These processes are facilitated by the readiness with which many particles are at will dispensed with or introduced. In the first sentence just preceding, *sun, moon and stars*, no conjunction is necessary. The words are bound together by rhythmus instead. When however the one group is broken up into three, the particle *and* is twice inserted. In a western language the conjunction would be only used once. The Chinese ear regards this as a violation of symmetry.

The law of expansion here briefly illustrated is the principle on which the modern idiom of conversation has been formed. The old colloquial was probably very like, if not identical with Ku-wen. As words, tones, and dialectic differences multiplied, it was found necessary to use two or more words, where previously one was enough, otherwise the meaning would not have been distinctly conveyed.

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#### CHAPTER IV.

##### *Internal Structure of Groups.*

In the preceding chapter it has been observed, that the expansion of a familiar colloquial sentence from a terse one like those in

books, is done in consistency with the laws of grouping words. These laws will now be considered.

In regard to internal arrangement, the words in a group are either in the order of government in syntax, of antithesis, of repetition, of species and genus, of matter and form, of natural priority, of time, of arbitrary choice, or lastly, they may constitute of themselves an entire sentence.

#### *Government in Groups.*

Very many groups exhibit an internal syntactical order, with which their external relation to the rest of the sentence does not interfere. 惟游手好閒之人有幾種病 .wei ,yeu 'sheu hau' .hien ,ch'i jen 'yeu 'ki ,chung ping' ; *but people fond of rambling and loitering have several faults.* In this sentence the four-word group ,yeu 'sheu hau' .hien, consists of two members. ,Yeu 'sheu, *a wandering fellow* and 好閒 hau' .hien, *fond of indolence*, form together an adjective to the word 人 jen, *man*. The verb ,yeu forms an adjective to the substantive 'sheu, *hand*, used metaphorically for agents generally, and .hien is the object to the transitive verb hau' .

Groups of two members which might be analysed in a similar manner as each consisting of a verb and its noun, are such as the following: 逢時過節 .fung ,shī kwo' tsièh, *on the arrival of festivals*; 爲冤結仇 .wei ,yuen kièh .c'heu, *to be an enemy and form grudges*; 嫉賢妒能 tsih .hien tu' .neng, *to envy the wise and talented.*

Many groups are formed of two members, each consisting of an adjective preceding a substantive. 大同小異 ta' .t'ung 'siau i', *nearly like*; 慈父孝子 .t'si fu' hiau' (s) 'tsi, *kind fathers and filial sons*. Or an adverb qualifies a verb, as in 直去直來 chih k'ü' chih .lai, *go at once and come back at once*. Or a compound verb governs a compound noun, 耽擱工夫 ,tan koh ,kung ,fu. *to waste time*. Or there may be an adverb, verb and noun, as in 白費銀錢 peh (pai) fei' .yin .t'sien, *to spend money uselessly*. Or two nominatives may govern two verbs, 天崩地裂 ,t'ien ,peng ti' lièh, *heaven falling and earth bursting*.

So a verb may govern two nouns, or an adjective and noun. 敬天地 king' t'ien ti', *reverence heaven and earth*; 尋死路 .siün 'sī lu', *to seek death by one's own hand*.

In the composition of adverbs with other words, the order of the words is usually that of syntax; e. g. in 只得 chih teh, *he could only*; 只管 chih 'kwan, *to attend only to*; 不過 puh kwo', *only*; chih 'hau, in 只好由他 chih 'hau .yeu t'a, *she could only let him do as he pleased*; 少爲 shau .wei, *a little*; 只怕 chih p'a', *perhaps*; 不料 puh liau', *unexpectedly*; 不覺 puh kioh, *involuntarily*.

So it might easily be shewn by examples, that these fixed groups consist of words, bearing to each other all the grammatical relations, which spring from their position and the parts of speech to which they belong.

#### *Antithesis.*

Antithesis occurs in single groups or in sentences. It will now be illustrated as found in single groups of words.

A pair of words naturally opposed to each other stand first and third in a four-word group, or second and fourth. 不必大驚小怪 puh pih ta' .king 'siau kwai', *you need not fear much or wonder little*, i. e. *there is no ground for fear*; 談天說地 .t'an t'ien shwoh ti', *to converse about heaven and earth*, i. e. *things generally*; 修文演武 ,sieu .wen 'yen 'wu, *to cultivate literary and military accomplishments*; 棄暗投明 ki' (t's) ngan' ,t'eu .ming, *forsake the dark and seek the light*; 左隣右舍 'tso .lin yeu' she', *neighbours on the right and left*; 走南往北 'tseu .nan 'wang peh (.pei), *going to the north and to the south*; 東喚西叫 ,tung han' ,si kiau', *calling to the eastward and shouting to the westward*; 嘴甜心苦 'tsui .t'ien .sin 'k'u, *sweet in the mouth but bitter in the heart*; 長吁短歎 .c'hang ,hü 'twan t'an', *long sighs and short lamentations*.

Antithesis of adjectives and verbs, in some cases changes them to substantives. 萬丈深淺地穴 wan' chang' ,shen 't'sien ti' hinèh, *a pit of ten thousand fathoms depth*; 不管人家的

死活 puh 'kwan jen ,kia tih 'si hwoh, *men's living or dying he does not care for*; 不知輸贏 puh ,chī ,shu ,ying, *not to know whether they lost or gained*.

Two pairs of opposed adjectives may form a four-word group; 長幼大小 'chang yeu' ta' 'siau, *old and young, great and small*.

### Repetition.

The repetition of nouns frequently affects their grammatical sense. But in the case of adjectives and verbs its use is rhythmical or for emphasis. Repetition of nouns gives them a plural sense; 父父子子 fu' fu' 'tsī 'tsī, *all fathers and sons*; 子子孫孫 'tsī 'tsī ,sun ,sun, *sons and grandsons*; 家家東西搶完了 ,kia ,kia ,tung ,si 't'siang ,wan 'liau, *all the houses have been robbed of their property*; 街街都不好走 ,kiai ,kiai ,tu puh 'liau 'tseu, *the streets are all impassable*.

The repetitions of subdivisions of time, weight, etc. and of numeratives to nouns, gives a plural sense to the noun. 他刻刻來 ,t'a k'eh k'eh .lai, *he is coming every quarter of an hour*; 牛隻隻害病 ,nieu chih chih hai' ping', *the cows are all of them sick*; 天天有 ,t'ien ,t'ien 'yeu, *they are to be had every day*; 個個人都走了 ko' ko' jen ,tu 'tseu 'liau, *the men have all gone away*.

Many names of relatives when consisting of one word are repeated. This is without any alteration of the sense: 舅舅 kieu' kieu', *mother's younger brother*; 姑姑 ,ku ,ku, *father's sister*; 奶奶 'nai 'nai, *any mistress of a family*.

Several of the formulæ for the repetition of adjectives and verbs are the same. Two coordinate adjectives or verbs are each repeated, or the first or second of them is repeated, while the other is not so. 說說談談 sh'woh sh'woh ,t'an .t'an, *they talked and conversed*; 爭爭嚷嚷 ,cheng ,cheng 'jang 'jang, *they wrangled noisily*; 鬧鬧闐闐 nau' hung' hung', *noisy*; 滿騰騰 'man .t'eng .t'eng, *full to overflowing*; 遊玩玩 ,yeu wan' wan', *to wander for amusement*; 飄流流 ,p'iau .lieu .lieu, *to wander*

without a home; 弄弄掃 lung' lung', sau, to attend to and sweep clean; 亂慌慌 lwan', hwang', hwang, in confusion; 翁翁響, wung, wung 'hiang, noise of wind.

The constituents of compound verbs are also repeated in an alternate order. 議論議論 i' .lun i' .lun, to take advice upon.

In three and four-word groups a repeated adjective forms an adverb to a simple or compound verb. 暗暗歡喜 ngan' ngan', hwan 'hi, secretly pleased; 悄悄下山 t'siau' t'siau' hia' (s) shan, quietly he went down the hill; 活活打死 hwoh hwoh 'ta 'si, to beat to death; 快快走 k'wai' k'wai' t'seu, walk quickly; 半信半疑 pan' sin' pan' .i, he partly believed it and partly doubted it; 齊齊跪下 .t'si .t'si kwei' hia', together they knelt down; 實實可憐 shih shih 'k'o .lien, truly to be pitied; 緊緊追趕 'kin 'kin ,chui ,kan, closely pursued him.

Some nouns take after them a repeated word expressing some quality or mode of appearance in them. 眼睜睜的 'yen ,tseng ,tseng tih, the eyes looking angrily; 眼巴巴的 'yen ,pa ,pa tih, the eyes looking wistfully.

Very many groups expressive of qualities, sounds, and appearances, are in use, consisting of a pair of repeated words. They approach nearly to the character of adverbs. 雨水點兒八搭八搭 'ü 'shui 'tien .rì ,pa ,ta ,pa ,ta, the rain drops pattering; 乒乒乒乒 ,ping ,pang ,ping ,pang, sound of hail; 登登登登 ,teng ,tèng ,teng ,teng, sound of firing cannon; 呼呼呼呼 ,t'sih ,t'ung ,k'u ,t'ung, noise of men rushing together; 息喇花喇 ,si ,la ,hwa ,la, noise of the sea.

In many groups the idea is repeated by means of synonyms. 四面八方 s' mien' pah ,fang, the four quarters and eight regions; 五湖四海 'wu .hu s' 'hai, the five lakes and four seas.

Numbers occur in groups as adjectives denoting variety, in the first and third places. 七搭八搭 t'sih tah pah tah, in a meddling manner; 七大八大 t'sih ta' pah ta', of different sizes; but 七大八小 t'sih ta' pah 'siau, is more common; 紛紛不一 ,fen ,fen puh yih, confused and various.

Numbers also occur in the second and fourth places as ordinals.

何六何七 .ho luh (lieu') .ho t'sih, *some one number six and some one number eight*; 橫三豎四 .hung ,san shu' sī', *making repeated strokes down and athwart*.

#### Order of Species and Genus.

In compound nouns where one word specifies and defines another, the former precedes. 星光 ,sing ,kwang, *the light of stars*; 炮响 p'au' 'hiang, *noise of cannon*; 山羊 ,shan ,yang, *a goat*; 綿羊 ,mien ,yang, *a sheep*; 桅杆 ,wei ,kan, *a mast*; 旗杆 .k'i (t's) ,kan, *a flag-pole*; 沙袋 ,sha tai', *sand bags*; 口味 'k'eu wei', *taste*; 說話响 shwoh hwa' 'hiang, *noise of talking*.

Any word expressing the use or nature of another precedes it. Hence adjectives precede substantives, and a verb entering into composition with an auxiliary substantive also precedes it. 截他的歸路 tsih ,t'a tih ,kwei lu', *cut off his retreat*; 過了宿頭 kwo' 'liau suh .t'eu, *having past the place for passing the night*.

#### Order of Matter and Form.

In compound nouns, where one word expresses matter and the other form, the former precedes. 鐵笛 t'ieh tièh, *an iron fife*; 竹器 chuh k'i' (t's), *bamboo articles*; 石龜 shih ,kwei, *stone tortoise*; 石板兒 shih 'pan .rī, *a flat stone*; 紙角 'chī kih, *corner of a sheet of paper*; 菓品 'kwo p'in, *kinds of fruit*.

Further, all auxiliary substantives, as 子 'tsi, 頭 .t'eu, etc. and all numeral particles, when compounded with substantives, stand last. 火把 'ho 'pa, *a torch*; 孫子 ,sun 'tsi, *grandson*; 犁把 .li pa', *handle of a plough*; 嘴巴子 'tsui ,pa 'tsi, *instrument of torture for striking on the mouth*.

#### Order of Natural Priority.

君臣父子夫婦兄弟朋友 ,kiün .c'hen fu' 'tsi ,fu fu' ,hiung (s) ti' ,p'eng 'yeu, *prince and subject, father and son, husband and wife, elder and younger brother, friend and friend*; 老婆兒女 'lau .p'o .rī 'nü, *wife, sons and daughters*; 父母妻子 fu' 'mu ,t'si 'tsi, *father, mother and wife*; 天地人 ,t'ien



ti' jen, *heaven, earth, and man*; 子孫 'tsi, *sun, sons and grandsons*.

### Order of Time.

When the action is gradual in a compound verb, the word first in time is first in order. 坐定 tso' ting', *to sit still*; 砍倒 k'an 'tau, *to strike and throw down*; 推落 t'ui loh, *to push down*; 走遍 'tseu pien', *to go through the whole extent of*.

When one verb expresses power, and the other action, the former precedes, as in the case of the potential auxiliaries. 不會 跑路 puh hwei' .p'au lu', *he cannot walk*.

Most of the auxiliary prefixes to verbs are originally mental acts, which naturally precede physical acts; e. g. 肯 'k'eng, *willing*; 要 yau', *to desire*.

The suffixes to verbs describe the progress and issue of the action. In 走上前來 'tseu shang' .t'sien lai, *to walk up and come forward*, one action is described, viz. *coming forward*. The first verb represents the action generally, 'tseu, *walking*. Shang' and .t'sien describe the direction taken *up* and *before*. Lai indicates the conclusion of the action. Thus the several words are arranged according to the extent of their speciality. The most specific stands first, 'tseu *walk*, and the most general last, lai *come*. The law of order is the same for verbs as for substantives.

When one verb is the object of another verb, it follows it; 不 叫打 puh kiau' 'ta, *they did not call out to beat him*; 不 想動身 puh 'siang tung' ,shen, *he does not think of setting out*; 不 敢辭 puh 'kan ,t'si, *he does not dare refuse*.

The first verb is in such cases usually a mental action, or it expresses permission or prohibition. This rule embraces therefore the one above regarding prefixes. 看跑馬去 k'an' .p'au 'ma k'ü' (t's), *he is gone to see the horse-race*; 休說虛話 ,hiu shwoh ,hü hwa', *cease to speak falsely*.

### Order of Arbitrary Choice.

Words alike or coordinate in signification are placed in an order determined by custom. 會齊 hwei' .t'si, *to meet and assemble*;

稽查, ki .c'ha, *to examine into*; 賊盜 tseh tau', *robbers*; 學問 hioh (.siau) wen', *learning*; 厭惡 yen' u', *to dislike and hate*; 登降跪拜, teng kiang' kwei' pai', *to go up and descend, kneel and make prostrations*; 增添, tseng, t'ien, *to add*; 庇佑 pi' yeu', *to protect*; 輸贏, shu, ying, *defeat and victory*; 水酒蔬飯 'shui 'tsieu su' fan', *water, wine, vegetables and rice*; 顛倒迷妄, tien 'tau .mi 'wang, *overturned, confused and wrong*; 找尋, chau .siün, *to seek*; 急忙 kih .mang, *hasty*.

### Order of a Proposition.

In some groups of closely connected words, there are both subject and predicate, the former preceding. Thus a substantive may be followed by a repeated adjective. 威風凜凜, wei, fung .lin .lin, *an air of nobleness*; 相貌堂堂 'siang mau' .t'ang 't'ang, *his appearance was dignified*.

Or a substantive may precede a verb as predicate. 萬夫不當的氣力 wan' ,fu puh ,tang tih k'i' lih, *a strength which ten thousand could not resist*.

The verb groups formed with 得 teh and 不 puh, are to be regarded as originally propositions, though they are used in the same manner as simple verbs. 補不足 'pu puh tsuh, *cannot be filled completely up*.

A subordinate clause in agreement with the noun forming the subject, may even be introduced between the subject and predicate. 物離鄉貴 wuh .li ,hiang kwei', *all things away from home, are dear*. In proverbial expressions like this, the most varied modes of a proposition may occur, but it is needless to multiply examples.

### Variation in Order.

The order of repetition in four-word groups is in many cases direct or alternate, as the speaker pleases. This privilege is limited by custom to certain groups, of which some examples are here given. The order in two-word groups, where the terms are synonymous, is also often varied. 結實結實 kièh shih kièh shih, or 結結實實 kièh kièh shih shih, *secure*; 朋友 .p'eng

'yeu or 'yeu .p'eng, *friends*; 整齊, cheng .t'si or .t'si ,cheng, *in order*; 纔剛 .t'sai ,kang or ,kang .t'sai, *just now*; 緊要 'kin yau' or yau' 'kin, *important*; 兄弟, hiung ti', *elder and younger brothers*, or ti' ,hiung, *brothers*.

## CHAPTER V.

*External Relations of Groups.*

Groups of words such as those described in the last chapter, bear the same relation to the other parts of a sentence as single words do. Thus in the sentence, 收入監內的時候, sheu juh ,kien nui' (nei') tih .shī heu', *at the time of his being placed in prison*, the first group of four words is related to the compound noun, .shī heu' as a single word would be, 來的時候 .lai tih .shī heu', *the time of his coming*. So in the sentence 把無影無形的話陷害他 'pa .wu 'ying .wu .hing (s) tih hwa' hien' (s) hai' ,t'a, *bring him into trouble by groundless charges*, the four-word group .wu 'ying .wu .hing, might be replaced by any single word meaning *false*. The government of the words 'ying and .hing by the verb .wu is for the time lost sight of. 仇恨到解不開的田地, c'heu'hen' tau' 'kiai puh ,k'ai tih .t'ien ti', *their enmity proceeded to an incurable length*. Here 'kiai puh ,k'ai, *it cannot be untied*, in itself a proposition, becomes an adjective to the following noun. 一味忍耐到死不變的人 yih wei' jen' nai' tau' 'sī puh pien' tih jen, *a man who is all patience, who does not change till death*.

Groups of two are frequently repeated. 不怕不怕 puh p'a' puh p'a', *I do not fear, I do not fear*; 如此如此 ju 't'si ju 't'si, *thus and thus*; 來了來了 .lai 'liau .lai 'liau, *I am coming, I am coming*; 望候望候 wang' heu' wang' heu', *to visit friends*; 替你們分解分解 t'i' 'ni .men ,fen 'kiai ,fen 'kiai, *I will separate them for you*; 不過頑耍頑耍罷了 puh kwo' wan' 'shwa wan' 'shwa pa' 'liau, *he is only playing, that is all*.

Some groups admit of the introduction of other words into them. Others are too closely compacted to allow of this. Thus 打技 'ta chang', *to fight*, may be extended into 打了一個敗仗

'ta 'liau yih ko' pai' chang', *he has fought and been defeated*. But the constituent words in 打聽 'ta ,t'ing, *to seek intelligence*, cannot be separated without affecting their meaning. Thus it appears that the words in a group are not combined in all cases with the same degree of closeness. They may be separable or inseparable. The latter will now be considered.

### Inseparable Groups.

Among inseparable groups are some phrases originally dissyllabic. 玻璃 ,po li', *glass*, from the Sanscrit sphatika; 鴉片 'ya p'ien', *opium*; 嗟喲 ,ai ,ya, *alas!* 彷彿 'fang fuh, *like*; 叮嚀 ,ting .ning, *to intimate*; 啞吧 'ya ,pa, *a dumb person*; 躊躇 ,c'heu c'hu', *perplexed*; 狐狸 .hu .li, *a fox*.

None of the words in these groups are used alone in the same sense, but some of them may be replaced by another word; e. g. 啞子 'ya 'tsi', *a dumb person*; 叮囑 ,ting chuh, *to give directions*.

Among inseparable groups are many whose constituent words would have a different force if separated. Many verbs resign their governing power when they enter these combinations, taking the character of the entire group whether substantive or adjective; e. g. 封 ,fung, *to seal*, in 封皮 ,fung .p'i, *a paper pasted on doors to seal them up*; 隨 ,sui, *to follow*, in 親隨 ,t'sin .sui, *his own servants*; 來 ,lai, *to come*, in 來歷 ,lai lih, *origin*; 動靜 tung' tsing', *to move, to rest*, in 言行動靜 ,yèn .hing (s) tung, tsing', *his words, actions and movements*; 別人的是非 pièh .jen tih shī' ,fei, *other men's virtues and faults*.

So also many substantives and adjectives lose their proper force when they enter into combination with verbs, and assume the character of the whole group. 口供 'k'eu ,kung, *to confess a crime*; 光照 ,kwang chau', *to shine upon*; 他們氣殺了 ,t'a .men k'i' shah 'liau, *they died of grief*. 罰 fah, *punishment*, becomes a verb, in 責罰 tseh (chai) fah, *to punish*. 'Tsui, *lips, mouth*, is a verb, in 親嘴他 ,t'sin 'tsui ,t'a, *he kissed him*. In 總要小心他 'tsung yau' 'siau ,sin ,t'a, *you must be careful of him*. Siau *little*, and sin *heart*, join to form a verb *be careful*. Ki', *a project*,

in 暗裏算計人 ngan' 'li swan' ki' jen, *secretly he plots against men*, is part of a verb.

Substantives in a group whose predominant character is adjective, then take that force. Thus in 人山人海 jen ,shan jen 'hai, *men in vast numbers*, ,shan and 'hai, *mountains and seas*, mean *very numerous*, from the space they occupy in a landscape. 貪嘴愛酒的 ,t'an 'tsui ngai' 'tsieu tih, *gluttonous and fond of wine*; 人面獸心的人 jen mien' sheu' ,sin tih jen, *a man human in face but a brute in heart*; 比我更年輕的 'pi 'wo ,keng nien ,k'ing tih, *he is younger than I*. Here the substantive .nien, *years*, forms with ,k'ing *light*, an adjective after the adverb ,keng *more*. In 細心 si' ,sin, *careful*, sin *heart*, is an adjective.

In names of agents many verbs are employed, which then lose their activity. 原告 .yuen kau', (*accuse*) *plaintiff*; 被告 pei' kau', *defendant*; 同知 .t'ung ,chī, *assistant officer in a department*.

In many inseparable groups one of the component words adds nothing to the sense, as 光 ,kwang, *light*, in 光景 ,kwang 'king, *appearance of things*. 風 ,fung, *wind*, in 老風景 'lau ,fung 'king, *an old wrinkled look*. 丁 ,ting, *a man*, in 兵丁 ,ping ,ting, *a soldier*. 氣 k'ī, in 力氣 lih k'ī' or k'ī' lih, *strength*. 首 'sheu, *head*, in 尸首 shī 'sheu, *a corpse*. 目 muh, *eye*, in 字目 tsī' muh, *characters* (used in Kiang-nan); and in 勢目 shī' muh, *influence*. In some of these examples, the reason for the use of the superfluous words may be detected. Thus in the last, muh *eye*, indicates that he who has influence is looked up to by others. In ,shī 'sheu, sheu *head*, is probably an old numeral particle, which as such regularly follows its substantive, when no number is used. In ,ping ,ting, ,ting is an agent.\* In some such names of things the etymology cannot be discovered; e. g. 董 'tung, in 古董 'ku 'tung, *a curiosity*. In 東西 ,tung ,si, *a thing*, both words lose their own sense, and join to form a meaning entirely different.

#### *Separable Groups.*

In a group of two co-ordinate words, a governing term may be

\* See chapter on substantives.

prefixed to each. 各鄉各村 koh ,hiang koh t'sun', *each hamlet and village*; 大醒大悟 ta' 'sing ta' wu', *greatly wakened and enlightened*; 可敬可愛 'k'o king' 'k'o ngai', *to be revered and loved*; 有倚有靠 'yeu .i 'yeu k'au', *he has something to trust to and rely upon*; 高談闊論 ,kau ,t'an k'woh lun', *loud and boastful words*; 寡婦孤女 ,kwa fu' ,ku 'nü, *widows and orphan girls*; 如膠似漆 ,ju ,kiau si' t'sih, *sticking together as if with glue and paint*; 翻來覆去 ,fan .lai fuh k'ü', *turning backwards and forwards*; 屏聲息氣 ,p'ing ,sheng sih k'i', *holding their breath from speaking*; 巧言花語 'k'iau .yer ,hwa ü', *flowery and subtle words*.

An object may follow each member of a group of two coordinate words. 縱情放肆 ,tsung .t'sing fang' ,si, *giving loose to the feelings*; 省喫儉用 'sheng c'h'ih 'kien yung', *to be economical in food and expenditure*. In the first of these examples, the order of the two verbs is inverted. 榮宗耀祖 ,yung ,tsung yau' 'tsu, *to bring honour on one's ancestors*; 千真萬確 ,t'sien ,chen wan' k'ioh, *perfectly true and accurate*; 稱三讚四 ,c'heng ,san tsan' si', *to praise on various accounts*; 顯祖揚名 hien' 'tsu .yang .ming, *to glorify ancestors and spread one's fame*.

Adjectives are inserted between numeral particles and their substantives. 一匹赤馬 yih p'ih c'h'ih 'ma, *a red horse*; 一乘素轎 yih .c'heng su' k'iau' (ch), *a plain sedan chair*; 一番大道理 yih ,fan ta' tau' 'li, *a great doctrine or argument*; 好一張利口 'hau yih ,chang li' 'k'eu, *a very sharp mouth* (cutting in speech). But where a numeral particle, or the name of a subdivision of a substance is qualified by an adjective, the adjective precedes it, as in 二十多 (or 來 ,lai, *come*) 丈地 rī' sh'ih ,to chang' ti', *more than 200 feet of land*; 十來匹馬 sh'ih .lai p'ih 'ma, *more than 10 horses*; 一座破廟 yih tso' p'o' m'iau', *a ruined temple*; 一根玉簪 yih ,ken ü' ,tsan, *a jade hair-pin*; 那匹赤馬 na' p'ih c'h'ih 'ma, *that red horse*; 拾了一塊小石片 sh'eh 'liau yih k'wei' 'siau sh'ih p'ien', *he picked up a small stone*.

Auxiliary particles and other words are inserted between a verb

and its object. 打完了結子 'ta .wan 'liau kièh 'tsi, *finished tying this knot*; 養一養神 yang' yih yang' .shen, *to refresh one's spirits a little*; 一同帶了來的 yih .t'ung 'lai' 'liau .lai tih, *brought with him*; 打錯了算盤 'ta t'so' 'liau swan' .p'an, *he has calculated wrong on the abacus*.

Auxiliary and other words occur between a verb and its auxiliaries. 跑了出去 .p'au 'liau c'huh k'ü', *he walked out*; 慌忙立起身來 ,hwang .mang lih 'k'i ,shen .lai, *hastily he raised himself up*; 回轉馬頭來 ,hwei 'chwen 'ma .t'eu .lai, *he turned the horse's head round*; 想起舊事來 'siang 'k'i kieu' shi' .lai, *he began to think of old things*; 擺上酒來 'pai shang' 'tsieu .lai, *set on wine*; 那淚更似走珠一般滾了下來 na' lei' (ui) ,keng si' 'tseu ,chu yih .pan 'kwen 'liau hia' .lai, *those tears yet more like moving pearls rolled down*.

In negative verb groups, an adverb is sometimes placed after the principal verb. 聽大不出 ,t'ing ta' puh c'huh, *I do not hear well*. This may be regarded as abbreviated from 不大哩聽得出 puh ta' 'li ,t'ing teh c'huh. It is not admissible at Peking.

In verb potential groups with the negative and affirmative particles, the object is frequently introduced after the principal verb. 說他不過 shwoh ,t'a puh kwo', *I cannot overcome him with words*.

When repeated verbs with the tentative 看 k'an' or 可 k'o, separate to receive a word expressing the object, the division takes place before k'an' and k'o. 打打他看 'ta 'ta ,t'a k'an', *strike him and see*.

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## CHAPTER VI.

### On Simple Propositions.

A proposition in its simplest form contains a subject (主 'chu, *host*), and predicate (賓 'pin, *guest*). The subject precedes, 潮來 .c'hau .lai, *the tide comes*; 天好 ,t'ien 'hau, *the weather is fair*. The predicate is an adjective or verb, 長毛利害 .c'hang .mau li' hai', *the long-haired men are formidable*; 朋友回來 .p'eng 'yeu .hwei .lai, *my friend has returned*.

In the case of some verbs as 出, 下 c'huh, hia', the subject follows the verb; 出痘子 c'huh teu' 'tsi', *to have the small-pox*; 下雨 hia' 'ü, *it rains*; 落潮 loh .c'hau, 落水 loh 'shui, *the tide falls*; 下雪 hia' (s) siuèh, *it snows*. Yet in such examples the noun may also be considered as the object of the verb, and a nominative, supposed to be lost by ellipsis, supplied.

The copula is inserted or omitted, as clearness and rhythm require. 我是房東 'wo shi' .fang ,tung, *I am the landlord (of a house)*; 飯好 fan' 'hau, *the rice is ready*; 他不是買賣人 ,t'a puh shi' 'mai mai' jen, *he is not a trader*; 別人不知道 pièh jen puh ,ch'i tau', *others do not know*. The omission of the copula before adjectives is as common as before verbs. 夜深 ye' ,shen, *the night is far advanced*; 人多 jen ,to, *the men are numerous*.

A proposition in a still fuller form contains also an object, viz. the noun governed by a transitive verb. 我不恨他 'wo puh hen' ,t'a, *I do not dislike him*; 有錢的是權喜遊山玩景 'yeu .t'sien tih shi' ,hwan hi' .yeu ,shan wan' 'king, *those who have money are fond of wandering among hills and fine scenery*.

A subject may consist of a substantive, or a substantive group, or of a pronoun, a verb or verb group, an adverb of place and time, or an adjective construed as nouns. 親自勸他歸順 ,t'sin ts'i' k'ien' ,t'a ,kwei shun', *he himself exhorted him to submit*; 善有善報 shan' 'yeu shan' pau', *virtue has a good reward*; 開恩這會子是不能的 ,k'ai ,ngen che' hwei' 'ts'i shi' puh ,neng tih, *to show mercy this time is impossible*; 人馬三千一同來了 jen 'ma ,san ,t'sien yih .t'ung .lai 'liau, *three thousand men and horses came together*.

The pronoun or noun is often not expressed, so that a proposition sometimes may appear to be without a subject. 總要小心閒人 'tsung yau' 'siau ,sin .hien jen, *you must be careful of loiterers*; 就去了 tsieu' k'ü' (ç'h) 'liau, *he went at once*; 已是黃昏時分了 'i shi' ,hwang ,hwen .shī fen' 'liau, *it is already the time of twilight*; 豈不是好 'k'i puh shi' 'hau, *is it not good?*



In very many sentences, the predicate is a transitive verb with an object, consisting of a single word or a group of co-ordinate words. Sometimes there is a double object, one direct and one indirect. 兵都回營, ping, tu hwei ying, *the soldiers all returned to the camp*; 三人都下馬, san jen, tu hia' 'ma, *the three men dismounted from their horses*; 他便拍手, t'a pien' p'eh 'sheu, *he then clapped his hands*; 他就與他二十兩銀子爲盤費, t'a tsieu' 'ü, t'a rī' shih 'liang .yin 'tsī .wei .p'an fei, *he then gave him twenty taels of silver for his travelling expenses*. The place of the object is after the governing verb, but there are exceptions to this arrangement. 他世事不知, t'a shī' shī' puh ,chī, *he does not understand the business of the world*.

#### *Extension of the Subject.*

Great variety is introduced into sentences, without the addition of separate clauses, by applying qualifying words and groups to the parts just enumerated. The subject is extended, for example, by prefixing an adjective. 小題便改做大題, 'siau .t'i pien' ka' tso' ta' .t'i, *a small charge is then magnified into a great one*; 善良人不做這樣事, shan' .liang jen puh tso' che' yang' shī', *a good man will not do such things*.

Numbers and numeral particles are prefixed to substantives. 一千年已經過了, yih ,t'sien .nien 'i ,king kwo' 'liau, *a thousand years have already passed*; 這個人是賊, che' ko' jen shī' tseh (tsei), *this man is a thief*; 三個人都在, san ko' jen ,tu tsai', *the three men are all here*.

A substantive is preceded by another, expressing some speciality or attribute belonging to it, with or without the connecting particle 的 tih. 國家的法度是難寬鬆的, kwoh ,kia tih fah tu' shī' .nan ,k'wan ,sung tih, *the law of the state is hard to relax*; 衙役不來, ya yuh puh .lai, *the yamen police did not come*; 鼓樓蓋好了, 'ku .leu kai' 'hau 'liau, *the drum tower is completed*; 北邊的人心直的, peh ,pien tih jen ,sin chih tih, *the men of the north are straight-forward in their disposition*.

Adverbs of time and place are prefixed to a substantive, in the

same manner as attributive substantives, with or without 的 tih. 這裏人忠厚 che' 'li jen ,chung heu', *the men here are honest and liberal*; 從前的方法好 .t'sung .t'sien tih ,fang fah 'hau, *the method formerly used is good*.

Substantives with prepositions or postpositions also precede another substantive with or without 的 tih, to form the subject. 屋裡人多 uh 'li jen ,to, *the people in the house are many*.

A reflexive pronoun often follows a noun or pronoun in the sense of *self*. 他自己不想做官 ,t'a tsi' 'ki puh 'siang tso' ,kwan, *he himself does not desire to become a mandarin*; 我自有道理 'wo tsi' 'yeu tau' 'li, *I myself have a way of acting*.

A numeral particle sometimes follows a noun in the subject. 父子兩個一同死 fu' 'tsi' 'liang ko' yih .t'ung 'si, *the father and son died together*.

Demonstrative, possessive and other adjective pronouns precede a substantive to form the subject. 眾人聽見 chung' jen ,t'ing kien', *all the people heard it*; 他的虎威被人冒犯了 ,t'a tih 'hu ,wei pei' jen mau' fan' 'liau, *his tiger pride has been rudely injured by some one*.

A verb with its objective case may form a subject. 做奸細難 tso' ,kien si' .nan, *to be a spy is difficult*.

Each member of such an extended subject may further be qualified by some other word. 廊下伺候的兩個老人都去了 .lang hia' si' heu' tih 'liang ko' 'lau jen ,tu k'ü' 'liau, *the two old men who wait in the verandah have both gone*; 他那一種目中無人的光景沒有了 ,t'a na' yih ,chung muh ,chung .wu .jen tih ,kwang 'king .mei 'yeu 'liau, *that air of his, expressing universal contempt for mankind, is gone*.

#### *Extension of the Predicate.*

The predicate is extended in a similar manner. Thus it may consist of a substantive with its adjective. 這塊是假玉 che' k'wei' shi' 'kia ü', *this piece is false jade-stone*.

A number and numeral particle with a substantive may form a predicate, or the substantive may constitute a subject, and the number and particle a predicate with 有 'yeu, *to be*; 原來是

一副地理圖 .yuen .lai shī' yih fu' ,ti 'li .t'u, *it was a map* ;  
 這房屋二十間 che' .fang uh ri' shī' .kien, *this house has*  
*twenty rooms* ; 都是一場大夢 ,tu shī' yih .c'hang ta' meng',  
*it was all a long dream.*

Another substantive expressing some speciality or attribute may be prefixed to the principal substantive in the predicate. 我是外路人 'wo shī' wai' lu' .jen, *I am a traveller from other parts* ; 這樣兇惡不是天理 che' yang' ,hiung ngoh puh shī' ,t'ien 'li, *this violence does not agree with heavenly reason.*

Demonstrative, adjective and other pronouns are also prefixed to the substantive. 我有我的緣故 'wo 'yeu 'wo tih .yuen ku', *I have my reasons* ; 此是一共的價錢 't'si shī' yih kung' tih kia' .t'sien, *this is the price of the whole.*

When the principal word in the predicate is an adjective, an adverb may be prefixed or affixed to it. 那個獸子倒低標緻 na' ko' .ngai 'tsī 'tau 'ti ,piau chī', *that idiot is indeed pretty* ; 他的身體冷得狠 ,t'a tih ,shen 't'i 'leng teh 'hen, *his body is very cold.*

Adjectives also take the verbal auxiliary 起來 'k'i .lai, as verbs do the adverbs that qualify adjectives. 天氣冷起來 ,t'ien k'i' 'leng 'k'i .lai, *the weather is getting cold.*

The predicate may consist of two or more verbs in apposition. 官府要來問 ,kwan ,fu yau' .lai wen', *the mandarin will come to ask* ; 那庄丁不敢上前 na' ,chwang ,ting puh 'kan shang' .t'sien, *that villager did not dare approach* ; 他就出去開方 ,t'a tsieu' c'huh k'ü' ,k'ai ,fang, *he then went out to write a perscription* ; 就放他回國 tsieu' fang' ,t'a .hwei kwoh, *he then let him go back to his country.*

The predicate may consist of a verb and its object, and further the object may be double, viz. direct, and indirect. The direct object is usually next to the verb. 他不知事務 ,t'a puh ,chī shī' wu', *he does not know business* ; 埋伏的兵回營 .mai fuh tih ,ping .hwei .ying, *the soldiers in ambush returned to the camp* ; 他不會意 ,t'a puh hwei' i', *he does not understand what is meant* ; 啲們不用通知他 'tsa .men puh yung'

,t'ung ,chī ,t'a, *we need not inform him*; 父親打他一頓  
fu' ,t'sin 'ta ,t'a yih tun', *his father gave him a beating*; 皇帝  
送他龍鳳旗 .hwang ti' sung' ,t'a .lung fung' .k'i, *the em-  
peror presented him a dragon and phoenix banner.*

A substantive with a preposition or postposition, preceding another substantive may form a predicate. 這是家裡的寶  
貝 che' shī' ,kia 'li tih 'pau pei', *this is a thing of value belonging  
to the family.*

A verb with 得 *teh* or 不 *puh*, and an adverb following it form a predicate. 宮殿蓋得精巧 ,kung tien' kai' *teh* ,tsing  
'k'iau, *the palace is ingeniously built*; 道理說得明白 tau'  
'li shwoh *teh* .ming peh, *the argument is clearly expressed*; 他  
懂得狠 ,t'a 'tung *teh* 'hen, *he understands extremely well.*

A verb and adverb form a predicate. 你沒有全然  
溫習 'ni ,mei 'yeu ,t'siuen jan ,wen sih, *you have not yet learnt  
it perfectly*; 那婦人戰兢兢的跪下 na' fu' jen chan'  
king' king' tih kwei' hia', *the woman tremblingly kneeled down*;  
一家盡行抄滅 yih ,kia tsin' .hing ,c'hau mièh, *the family  
was entirely exterminated*; 我已經告訴過 'wo 'i ,king kau'  
su' kwo', *I have already informed him*; 這娃娃十分明  
白 che' ,wa ,wa shih ,fen .ming peh, *this child understands per-  
fectly well.*

A noun expressing the cause, manner, time, or place of an action combines with a verb to form a predicate. The noun may have a preposition or postposition attached to it. 今日出門  
,kin jih' c'huh .men, *he is gone out to-day*; 他們從後門出  
去 ,t'a .men .t'sung heu' .men c'huh k'ü', *they went out by the back  
door*; 他們小房裡安歇 ,t'a .men 'siau .fang' 'li ,ngan  
hièh, *they went to rest in the small room*; 一個人在燈下  
坐 yih ko' jen tsai' ,teng hia' tso', *a man sat beside a lamp*; 用  
手指他 yung' 'sheu' chī ,t'a, *with his hands he pointed at him*;  
他因此不來 ,t'a ,yin 't'si puh .lai, *he on account of this did  
not come.*

The noun with its adjunct follows when the order of time requires it. 拿桶放下井中 .na 't'ung fang' hia' 'tsing ,chung,

he took a bucket and let it down into the well; 走到馬前 'tseu tau' 'ma .t'sien, he walked to the space before the horse.

Each member of an extended predicate may have a qualifying word attached to it. 那隻小船直抵湖岸 na' chih 'siau .c'hwen chih 'ti .hu ngan', that small boat came direct to the shore of the lake; 那一隊兵好生固守城門 na' yih tui' .ping 'hau, sheng ku' 'sheu .c'heng .men, that company of soldiers kept good guard at the city gate; 他索性激起一腔悶氣來 ,t'a soh sing' kih 'k'i yih ,k'iang men' k'i' .lai, he quickly began to feel a bosom full of grief; 夫妻兩個住在一頂破牛皮帳房內 fu' ,t'si .liang ko' chu' tsai' yih 'ting p'o' .nieu .p'i chang' .fang nui', the husband and wife lived in a torn cow-skin tent.

Sometimes expletive particles terminate the predicate. 夜靜了 ye' tsing' 'liau, the night is quiet; 衣服也當完了 i fuh 'ye tang' .wan 'liau, his clothes also are all pawned; 只有兩三個丫頭看屋子呢 chih 'yeu 'liang ,san ko' ,ya .t'eu ,k'an uh 'tsi .ni, there were only two or three girls watching the house.

#### Extension of the Copula.

Rhythmus throws many adjectives, adverbs, and conjunctions before the copula, even when it is simply connective, and has no significance of its own, as in 又是一個 yeu' shī' yih ko', that is another; 就是這樣 tsieu' shī' che' yang', it is in this way; 心最是活的 ,sin tsui' shī' hwoh tih, the heart is very variable. Hence it becomes proper in Chinese grammar to speak of the extension of the copula.

The copula is extended by prefixing a negative particle. 不是正經 puh shī' cheng' ,king, it is not correct. Before a verb predicate, 不 puh stands alone; 這人不作聲 che' .jen puh tsoh ,sheng, the man did not speak. Shī' is omitted in any case where the rhythmus would be improved without the sense being injured. .Mei and .mei 'yeu are both used before verbs; 一個錢沒看見過 yih ko' .t'sien .mei k'an' kien' kwo', I have not seen a single cash.

It is further extended by prefixing emphatic adverbs expressive of what is known to be (positive or objective certainty), of what ought to be (moral or subjective certainty), and of what is by nature (natural certainty). 竟沒聽明白 *king' muh ,t'ing .ming peh*, *we have certainly not yet heard clearly*; 正是要累親人 *cheng' shi' yau' lui' ,t'sin .jen*, *this must involve relatives*; 他聽了並不生氣 *,t'a ,t'ing 'liau ping' puh ,sheng k'i'*, *when he heard it he certainly was not angry*; 這樣一定是要折本 *che' yang' yih ting' shi' yau' shèh 'pen*, *in this way you must lose money*; 自然是他拿去了 *ts'i' jan shi' ,t'a .na k'ü' 'liau*, *of course it is he that has taken it away*; 本是要上京 *'pen shi' yau' shang' ,king*, *he originally wished to go to the capital*; 定然是好人 *ting' jan shi' 'hau .jen*, *he is certainly a good man*.

Other adverbs also precede the copula. 這影敢是個鬼 *che' 'ying 'kan shi' ko' 'kwei*, *this shadow is probably a ghost*; 明日就是上好的日子 *.ming jih tsieu' shi' shang' 'hau tih jih 'tsi*, *to-morrow then is a most lucky day*.

In the same manner conjunctions are thrown before the copula. 倒不愿意出門 *'tau puh yuen' i' c'huh .men*, *but he is unwilling to go out*.

The pronouns that mark the plural precede the copula. 兩家都是做官的 *'liang ,kia ,tu shi' tso' ,kwan tih*, *both the families have members who are mandarins*; 飲食全無措辦 *'yin shih .t'siuen .wu t'su' pan'*, *their food and drink they were entirely without means of procuring*; 深為奇怪 *,shen .wei .k'i kwai'*, *it is much to be wondered at*.

Some adjectives precede the copula 有 *'yeu*, and occasionally 是 *shi'*, etc. 早有人進去告訴他 *'tsau 'yeu jen tsin' k'ü' kau' su' ,t'a*, *there was some one who had gone in betimes to tell him*; 多有冒犯 *,to 'yeu mau' fan'*, *I have greatly insulted you*.

Adverbs precede not merely 是 *shi'*, the common substantive verb but also copulas. 他另有意思 *,t'a ling' 'yeu i' ,si'*, *he has other plans*; 狠不受用 *'hen puh sheu' yung'*, *he was very*

*ill-satisfied*; 他們毫無道理只低頭作活, t'a .men .hau .wu tau' 'li ch'ih ,ti .t'eu tsoh liwoh, *they were left with nothing to say, and could but bend down their heads and work*; 甚是可喜 shen' shi' 'k'o 'hi, *it is greatly to be rejoiced in.*

Many verbs not having a full predicate sense, may be taken as little more than an extension of the copula or substitutes for it. 這人不叫好人 che' jen puh kiau' 'hau jen, *this man is not to be considered good*; 不算我的 puh swan' 'wo tih, *it is not to be considered mine.* The verb 做 tso', is used before relative nouns, professions, etc. 我不做管帳的 'wo puh tso' 'kwan chang' tih, *I am not a keeper of accounts.*

The negative 不 puh, when taking as its opposite 得 teh, *to obtain*, forms degrees of comparison and intensitive adverbs to adjectives, and the potential mood to verbs. In such cases the verb and adjective precede. 封不得他做官, fung puh teh, t'a tso' ,kwan, *he should not be appointed to office*; 這是少不得的 che' shi' 'shau puh teh tih, *this is indispensable*; 四歲的孩子那裡做得來皇帝 si' sui' tih .hai 'tsi' 'na 'li tso' teh .lai .hwang ti', *a child of four years, how can he act the part of emperor?*

The object is frequently taken from its position, after the verb, and placed before the copula. When in such cases the subject is omitted by ellipsis, the object seems to take its place. 兩隻手却不敢動 liang ch'ih 'sheu k'ioh puh 'kan tung', *he does not dare move his two hands*; 一句話沒說完 yih k'ü' hwa' .mei shwoh .wan, *he had not finished one sentence.*

#### Commands and Questions.

Commands, prohibitions, entreaties and questions, are expressed by sentences constructed like those already described, or varied by peculiar prefixes and suffixes. Pa' 罷 is a common affix to commands, but they are still more frequently without any particular sign. 自己吃罷 tsi' ki' c'h'ih pa', *eat it yourself then*; 我替你說罷 'wo t'i' 'ni shwoh pa', *let me speak for you*; 你們聽他這刁話 'ni .men ,t'ing ,t'a che' tiau' hwa', *listen you to*

*his wicked words*; 你告訴他 'ni kau' su' ,t'a, *do you tell him.*

The interrogative pronouns take the same place in a sentence, as the personal pronouns as subject or object. 誰不認得誰 ,shui puh jen' teh ,shui, *who (in a village) does not know every one else?* 何如忍耐些的高 .ho ju jen' nai' ,sie tih ,kau, *how is it not better to be a little forbearing?*

The interrogative adverbs precede the substantive or other verbs like the intensitive adverbs. 豈不好嗎 'k'i puh 'hau 'ma, *is it not good?* 此恨怎消 't'si hen' 'tsen 'siau, *how shall this hatred be removed?* 豈不是絕好的風俗麼 'k'i puh shi' tsiueh 'hau tih ,fung suh 'mo ('ma), *is it not an exceedingly good custom?*

The final interrogatives occur sometimes after the preceding. At other times they are the only mark of a question. 在那裡呢 tsai' 'na 'li .ni, *where is it?* 便宜却在那裏呢 pien' .i k'ioh tsai' 'na 'li .ni, *where then is the advantage?* 他過了呢 ,t'a kwo' 'liau .ni, *is he dead?*

## CHAPTER VII.

### Subordinate Sentences.

A compound sentence may consist of one or more subordinate clauses with a principal clause, or of coordinate clauses. Generally a subordinate clause stands first, as in 聽見不雅忙用話解勸 ,t'ing kien' puh 'ya .mang yung' hwa' 'kiai k'iuen', *hearing them use rude language, he hastily by words exhorted them to peace.*

### Circumstantial Clauses.

Many subordinate clauses consist of circumstances of origin, instrumentality and mode. They usually precede the principal clause. 在他母親面上饒過他這次 tsai' ,t'a 'mu ,t'sin mien' shang' ,jau kwo' ,t'a che' t'si', *for the sake of his mother forgive him this time*; 因風好早到 ,yin ,fung 'hau 'tsau tau', *because the wind was fair they arrived early*; 害騷起來不肯來 hai' ,sau 'k'i .lai puh 'k'eng .lai, *beginning to feel ashamed, he would not come*; 他被風吹病了 ,t'a pei' ,fung ,c'hu



ping' 'liau, *he was attacked by illness from the blowing of the wind.*

Verbs preceded by 一 yih, *one*, form circumstantial introductory clauses. 一看是個兒子 yih k'an' shī' ko' .rī' 'tsī, *on looking, it was her son*; 明兒一早打發小廝們去 .ming .rī' yih 'tsau 'ta fah 'siau ,sī .men k'ü', *the next day as soon as it was light she sent some waiting boys.*

Subordinate clauses expressive of time and place, also precede the principal clauses. 老太太去世時我還小 'lau t'ai' t'ai' k'ü' shī' .shī' 'wo .hwan 'siau, *when the old lady left the world I was still young*; 從牆上走下來了 .t'sung .t'siang shang' 'tseu hia' .lai 'liau, *from the wall he came down*; 死了有棺材 'sī 'liau 'yeu ,kwan .t'sai, *when he dies he has a coffin*; 歲寒知松柏之心國難見忠真之節 sui' .han ,chī ,sung peh ,chī ,sin, kwoh nan' kien' ,chung ,cheng ,chī tsièh, *in the cold part of the year we know the constancy of the pine and cypress, and in the troubles of the state we see the loyalty of the faithful and the upright*; 正商議着只見人來 cheng' ,shang .i choh chih kien' .jen .lai, *just while they were deliberating they saw a man come.*

Many subordinate circumstantial clauses are introduced by verbs, and precede the principal clause. These are our participial clauses, and are present or past in time. Among verbs in the present, forms corresponding to our gerunds are included. 怕錢不穀 p'a' .t'sien puh keu', 多送你二百, to sung' 'ni rī' peh, *fearing that the money will be insufficient, I give you two hundred cash more*; 等太平時就可以 'teng t'ai' .p'ing .shī tsieu' 'k'o 'i, *wait till a time of peace and you may*; 趕到八月水頂大, kan tau' pah yuèh 'shui 'ting ta', *passing on to the eighth month the water is highest*; 開口就說謊話, k'ai' k'eu tsieu' shwoh 'hwang hwa', *on opening his mouth he at once utters falsehoods.*

Verbs in the past in a circumstantial clause correspond to our past participles. 拜別過宗祠及老母起身而去 pai' pièh kwo' ,tsung .sī kih 'lau 'mu 'k'i ,shen .rī k'ü', *when he had made his prostrations before his ancestral temple, and his mother, he set out*; 天色已晚退兵, t'ien seh 'i 'wan t'ui' ,ping,

when it was late in the day he withdrew his soldiers; 擒了他再作道理 .k'in 'liau ,t'a tsai' tsoh tau' 'li, having captured him, form some other plan.

The circumstantial and principal clauses are often drawn by rhythmus into one four-word group. 刀下留人 ,tau hia' .liu jen, let the beheading of that man be delayed; 待人無心 tai' .jen .wu ,sin, in treating others he is neglectful; 解糧纔來 kiai' .liang .t'sai .lai, he is just arrived with the grain; 拜客回來 pai' k'eh .hwei .lai, after calling on visitors he has returned.

#### The Object as a Separate Clause.

When the object is made a separate clause, it is often introduced by a verb of speaking. 說到讀書認字他不能說的 shwoh tau' tuh ,shu jen' tsī' ,t'a puh .neng keu' tih, as to study and reading he cannot; 抄到治病他不知道 ,c'hau tau' chī' ping' ,t'a puh ,chī tau', as to healing diseases he knows nothing.

The object often takes an instrumental verb before it, and thus forms a subordinate introductory clause. 把頭一剃 'pa .t'eu yih t'i', he shaved his head; 把家私都帶了過來了 'pa ,kia ,sī ,tu tai' 'liau kwo' .lai 'liau, taking his property he brought it over here; 把鎗一起打來 'pa 't'siang yih 'k'i 'ta .lai, taking the spear he lifted it and came on attacking; 用手一指說 yung' 'sheu yih 'chī shwoh, with his finger he pointed and said; 將船一擺跟着他 ,tsiang .c'hwen yih 'pai ,ken choh ,t'a, taking the boat he sculled it and followed.

The object also stands before its verb without an introductory verb. 風搖的樹枝兒錯認了人 ,fung .yau tih shu' ,chī .ri t'so' jen' 'liau jen, branches waving in the wind, he mistook for men; 破悶的法子他生不出 p'o' men' tih fah 'tsī ,t'a ,sheng puh c'huh, he cannot think of a way to remove his grief.

#### Relative Clauses.

Among subordinate clauses are many consisting of a verb, with a substantive which it qualifies. Such clauses correspond to our relative clauses in use, and to our participle taken as an adjective in form. 世間告謊狀的狠多 shī' ,kien kau' 'hwang

chwang' tih 'hen ,to, in the world those who bring false charges are very numerous; 你僱的車裝不下 'ni ku' tih ,c'hè chwang' puh hia', the carriage which you have hired will not hold it. The whole subordinate clause may also in such sentences be taken as the logical subject, in distinction from the grammatical subject, which consists of the substantive only.

Another kind of relative clauses, consists of those which contain an interrogative pronoun preceded by some one of certain verbs. 說不論什麼話沒用 shwoh puh lun' shih 'mo hwa' .mei yung', whatever he says it is of no use; 隨便幾件事都擱在我身上 .sui pien' 'ki kien' shi' ,tu koh tsai' 'wo ,shen shang', however many things there be they are all put upon me; 不拒是誰叫他去 puh ,kü shi' .shui kiau' ,t'a k'ü', whoever it be tell him to go; 憑你說是誰就是誰 .p'ing 'ni shwoh shi' .shui tsieu' shi' .shui, whoever you say it is, then it is he.

A relative clause is sometimes placed after the principal proposition. 不曉得他怎麼樣死 puh 'hiau teh ,t'a 'tsen .mo yang' 'sü; I do not know in what way he died.

#### Final Clauses.

Clauses expressing the object of an act usually follow the sentence that contains the act. 打發個孩子安歇 'ta fah ko' .hai 'tsi' ,ngan hièh, she sent away the children to rest; 我少不得打起精神來答他 'wo 'shau puh teh 'ta 'k'i ,tsing .shen .lai tah ,t'a, I must rouse my spirits a little, to answer him; 潛至窗外偷看 tsien' chi' ,c'hwang wai' ,t'eu k'an', secretly he walked to the outside of the window to look furtively in; 叫他出來問問 kiau' ,t'a c'huh .lai wen' wen', he called him out to ask him; 每日過去請安 .mei jih kwo' k'ü' 't'sing ,ngan, every day they went over to ask, how he was; 可以報知好做準備 'k'o 'i pau' ,ch'i 'hau tso' 'chun pei', you can announce it so that preparation may be made.

The final *that* or *to*, is often expressed by the auxiliary verbs 以 'i, 要 yau' and 教 kiau'. 通報這事情要他速遣將官擒拿 ,t'ung pau' che' shi' .t'sing yau' ,t'a suh 'kien ,tsiang ,kwan .k'in .na, they reported this affair to him that he

might send officers to capture them ; 就罵他要他認罪  
tsieu' ma' ,t'a yau' ,t'a jen' tsui' , he then reproached him to make  
him confess he was wrong ; 總要說明教他懂 'tsung yau'  
shwoh .ming kiau' ,t'a 'tung , you must speak plainly that he may  
understand ; 小心小心以免火災 'siau ,sin 'siau ,sin 'i  
mien' 'ho ,tsai , take care, take care, that it may not catch fire.

The final *that* being not seldom unexpressed, rhythmus often draws the two verbs expressing the action, and the object into one clause. 回去喫飯 .hwei k'ü' (c'hü') c'hih fan' , he is gone home to dine ; 以火攻火以毒攻毒 'i 'ho ,kung 'ho 'i tuh ,kung tuh , take fire to combat fire, take poison to conquer poison.

The instrument of an action is often made to take the form of a full proposition, by means of the instrumental verbs. The principal action then follows as a final clause. 把筆寫字 'pa pih 'sie tsü' , he took the pen to write ; 拿錢去買 .na .t'sien k'ü' 'mai , take the money to buy it.

#### Explanatory Clauses.

An explanatory clause such as describes what has been, or is, heard, seen, thought, or wished for, follows that which contains the action. 自知不能討饒 tsü' ,chü puh .neng 'tau jau , he himself knew that he could not ask to be forgiven ; 不認得是兒子 puh jen' teh shü' .rï 'tsü' , he did not know him to be his son ; 我叫你送這個給他去了 'wo kiau' 'ni sung' che' ko' kih ,t'a k'ü' 'liau , I require that you should take this and present it to him ; 你當我是畫工 'ni ,tang 'wo shü' hwa' ,kung , you think that I am a painter ; 恐怕不得閒 'k'ung p'a' puh teh .hien , I fear that I shall not have leisure.

The explanatory clause also sometimes precedes. 添過一兩個人你早知道了 ,t'ien kwo' yih 'liang ko' jen' 'ni 'tsau ,chü tau' 'liau , that one or two more men had been added you already knew ; 買賣的事情不好我不曉得 'mai mai' tih shü' .t'sing puh 'hau 'wo puh 'hiau teh , that trade is in a bad condition I do not know ; 惟有理可以服人一句話要放在心上 .wei 'yeu 'li 'k'o' 'i fuh jen yih kü' hwa'

yau' fang' tsai', sin shang', you must keep in mind the words, "only by reason can men be controlled."

### Comparing Clauses.

Clauses containing comparisons are introduced by 比 'pi, to compare, or more rarely 較 kiau', compare, and are placed before the predicate of the principal proposition. 他比不得我們的會說話, t'a 'pi puh teh 'wo .men tih hwei' shwoh hwa', he cannot compare with us in ability to talk; 比我們買的強些 'pi 'wo .men 'mai tih .k'iang ,sie, it is better than that which we bought; 這病比前利害 che' ping' 'pi .t'sien li' hai', this illness is more severe than before; 比在屋裡悶坐着倒底好些 'pi tsai' uh 'li men' tso' cho' tau' ti' hau ,sie, it is really better than sitting gloomily in the house; 比他得人心兒 'pi ,t'a teh jen ,sin .r'i, she obtained men's good opinion more than he did; 比母親的話反難回答 'pi 'mu ,t'sin tih hwa' 'fan .nan .hwei tah, compared with his mother he was more difficult to answer.

When the compared objects are in a fixed ratio to each other, so that they increase and decrease together, the adverbs 越 yuèh and 愈 'ü, are used in both clauses. 仇恨越深忿怒越大 .c'heu hen' yuèh ,shen 'fen nu' yuèh ta', the deeper the enmity, the greater was his anger.

For the negative 不比 puh 'pi, and 不如 puh .ju are employed. 你不如夜半去好 'ni puh .ju ye' pan' k'ü' 'hau, it would be better that you should go at midnight.

### Clauses expressing Similarity.

When resemblance is asserted, a clause introduced by 如 .ju or 像 siang', is placed before the predicate of the principal proposition. 我就像到了天堂裡的一樣 'wo tsieu' siang' tau' 'liau ,t'ien .t'ang 'li tih yih yang', I feel as if I had gone up to heaven; 見他殘疾的人猶如兄弟的困苦一般 kien' ,t'a .t'san tsih tih jen .yeu .ju ,hiung ti' tih k'wen' 'k'u yih ,pan, he regards those maimed persons as if they were brothers.

Sometimes the predicate precedes the comparing clause, and

forms with it one sentence usually of three words. 深如海, shen ju 'hai; *deep as the sea*; 心堅如鉄, sin ,kien ju t'ieh, *his heart is firm as iron*; 安然如堵, ngan jan ju 'tu, *tranquil as a wall*.

### Conditional Clauses.

Many conditional clauses are without the appropriate particles. They precede the principal clause. 自盡的命案定說毆死 ts'i' tsin' tih ming' ngan' ting' shwoh ngeu' 'si, *if any one has put an end to himself, he is sure to say that he has been beaten to death*; 再添一個人熱鬧些 tsai', t'ien yih ko' jen jeh nau' 'sie, *if another man be added, it will be more lively*; 再作聲的罰一壺酒 tsai' tsoh ,sheng tih fah yih .hu 'tsieu, *if you speak again you must forfeit a pot of wine*; 我打他一下他也打我一下 'wo 'ta, t'a yih hia', t'a 'ye 'ta 'wo yih hia', *if I strike him a blow, he will strike me a blow*.

Some verbs are used to give to a clause a conditional force. 要是我家這樣我就立刻坐船了 yau' shi' 'wo ,kia che' yang' 'wo tsieu' lih k'eh tso' ,c'hwen 'liau, *if my house were like this, I would at once go a boating*.

Sometimes an interrogative suffix marks a conditional clause. 天旱了呢就去求雨, t'ien han' 'liau .ni tsieu' k'ü' (c'hü) .k'ieu 'ü, *if there is drought, they then go to pray for rain*; 不肯服麼正法他 puh 'k'eng fuh 'ma cheng' fah ,t'a, *if he does not submit, he must be put to death*.

Many conditional clauses are introduced by conjunctions. 或一時逢着兇必然化做吉 hwoh yih .shī fung' choh ,hiung pih ,jan hwa' tso' kih, *if any time you meet evil it will turn to good*; 若是輸了他却一毫事也沒有 joh shi' ,shu 'liau ,t'a k'ioh yih ,haü shi' 'ye .mei 'yeu, *if he is defeated, he suffers nothing at all*; 若畫這大幅的也就可惜了 joh hwa' che' ta' fuh tih 'ye tsieu' 'k'o sih 'liau, *if you paint this large picture, it would be a pity*.

Sometimes when the conditional clause has no conjunction, the principal clause takes 倒 'tau, *yet, however*. 一齊進去倒

省事 yih ,t'si tsin' k'ü' (tsü) 'tau 'sheng shi', if they go in together it will save trouble.

In the preceding examples the conditional clause is a case supposed. It may also be a fact introduced. 既然非親即友 ki' jan ,fei ,t'sin tsih 'yeu, if it is not a relation it is a friend; 既是老太太高興何不就商議定了 ki' shi' 'lau t'ai' t'ai' ,kau ,hing (s) .ho puh tsieu' ,shang .i ting' 'liau, since this old lady is willing why should we not make up our minds to it at once?

The conditional clause is sometimes placed in the middle of the principal clause. 母親雖病心裡却明白 'mu ,t'sin ,sui ping' ,sin 'li k'ioh .ming peh, my mother although ill was in mind quite clear; 他雖然不是我也有些過失 ,t'a ,sui jan puh shi' 'wo 'ye 'yeu ,sie kwo' shih, although he is wrong, I also have faults.

Even if, is expressed by 就是 tsieu' shi', or 便 pien'. 便有銀子沒處去買 pien' 'yeu .yin 'tsi .mei c'hu' 'mai, if I had the money there is no place to buy it; 縱是國家的恩典寬大也不能穀把殺人的不償命, tsung shi' kwoh ,kia tih ,ngen 'tien ,k'wan ta' 'ye puh .neng keu' 'pa shah ,jen tih puh .shang ming', although the state bestows its favour abundantly, it cannot let the murderer escape the forfeit of his life.

#### Superadded Clauses.

Some fragmentary clauses at the end of a proposition, consist of another proposition curtailed of its subject. Such are the phrases 為主 .wei 'chu, 爲君 .wei ,kiün, etc. 須要小心準備 為主 ,sü yau' 'siau ,sin 'chun pei' .wei 'chu, you must carefully prepare, this is important; 船有水淺的地方許多 .c'hw'en 'yeu 'shui 't'sien tih ti' ,fang 'hü ,to, the boats meet with shallow places in great numbers; 依河爲界 ,i .ho .wei kiai', taking the river as the boundary.

There are several short and imperfect sentences, used to conclude the sense of the principal proposition, or to interrogate, or to qualify adjective and verb predicates. They may on account of the weakness of their own signification, be considered as subordinate sentences.

A proposition is more clearly defined by adding certain verbs with 纔 .t'sai, 便 pien', or 就 tsieu', as in 東門外大橋西首便是 ,tung .men wai' ta' .k'iau ,si 'sheu pien' shī', *it is outside the east gate on the west of the great bridge*; 只管依他就是了 chih 'kwan ,i ,t'a tsieu' shī' 'liau, *she only thinks of doing as he wishes that is all*.

A numeral particle with a number often follows a substantive to define it more clearly. Sometimes the class to which a substantive belongs is added to the numeral. 就爲錢這件東西 tsieu' wei' .t'sien che' kien' ,tung ,si, *it was for money*; 仁義兩個字最是要緊的 jen i' 'liang ko' tsī' tsui' shī' yau' 'kin tih, *benevolence and integrity, these two things are all-important*; 我的父母兩個都死了 'ngo tih fu' 'mu 'liang ko' ,tu 'sī 'liau, *my parents are both dead*.

Yih 一 one, with 同 .t'ung together, 氣 k'i', 齊 .t'si, etc. follows nouns governed by prepositions of motion or union. 和兄弟一氣向裡面走 .ho ,hiung ti' yih k'i' (c'hi') hiang' 'li mien' 'tseu, *with my brother I went inside*.

After verbs of motion and nouns of place, adverb, such as 那裡 na' 'li, *there*, are commonly used. 到他們那裡去問 tau' ,t'a .men na' 'li k'ü' wen', *go to them and ask*; 我們那裡有 'ngo .men na' 'li 'yeu, *with us there are some*; 次日走過老家這邊來 't'sī jih 'tseu kwo' 'lau ,kia che' ,pien .lai, *the next day he came home here*.

In interrogation and remonstrance 不成 puh .c'heng is used at the end of a sentence. 難道難道 usually begins such a sentence. 難道除了你家天下就沒有好男人不成 .nan tau' .c'hu 'liau 'ni ,kia ,t'ien hia' tsieu' muh 'yeu 'hau .nan jen puh .c'heng, *is it so that excepting in your family, there is no good husband to be found in the world?* 難道于心不足還要眼看着他死了纔去不成 .nan tau' ,ü ,sin puh tsuh .hwan yau' 'yèn k'an' ,t'a 'sī 'liau .t'sai k'ü' puh .c'heng, *are you not then content, but wish to see him die and then go?*

Likeness is expressed by adding 似的 sī' tih, *it is like*, to a sentence. 別叫人家看着無理似的 pièh kiau' .jen



,kia k'an' choh .wu 'li sī' tih. *do not cause others to notice that you seem destitute of reason*; 沒事人似的 .mei shī' jen sī' tih, *like a man with nothing to do*. 也似 'yè sī' is also employed, as 飛也似 ,fei 'ye sī', *like flying*. 一般 yih ,pan, 一樣 yih yang', 一同 yih .t'ung, are used in nearly the same manner; 和父母一般 .ho fu' 'mu yih ,pan. *like a father and mother*.

Many phrases formed of a verb or adjective, and a negative particle, are used as intensitive particles. 感謝不盡 'kan sie' puh tsin', *he is inexhaustibly thankful*; 稱讚不已 ,c'heng tsan' puh 'i, *he praises him incessantly*; 笑個不住 siao' ko' puh chu', *he laughed without stopping*.

### CHAPTER VIII.

#### Coordinate Sentences.

Under this denomination are included not only sentences complete in themselves, but also all those commenced by conjunctions corresponding to each other.

#### Simple Connection.

There may be several subjects to one predicate or several clauses or sentences connected without a conjunction. 只知吃酒賭錢眠花宿柳爲樂 chih ,chī c'hīh 'tsieu 'tu .t'sien .mien ,hwa suh .lieu .wei loh, *he only considered drinking wine and gaming, lying among flowers and sleeping under willows to be happiness*; 主子奴才名分最大 'chu 'tsī .nu .t'sai .ming fen' tsui' ta', *the difference between the master and the slave is very great*; 老子要戒兒子哥郎要戒弟郎 'lau 'tsī yau' kiai' .rī 'tsī ,ko .lang yau' kiai' ti' .lang, *the father should warn his son, and elder brothers should warn their younger brothers*; 幾個年老公道的人和他說理 'ki ko' .nien 'lau ,kung tau' tih jen .ho ,t'a shwoh 'li, *several aged and upright men reasoned with him*; 從父兄的教訓聽親友的勸解 .t'sung fu' ,hiung tih kiau' hiun' ,t'ing ,t'sin 'yeu tih k'iuen' 'kiai, *they listen to the instructions of fathers and elder brothers, and to the exhortations of relatives and friends*; 放在條桌上當古董的 fang' tsai' .t'iau choh shang' ,tang 'ku 'tung tih, *he*

placed it on the long table and regarded it as an antique curiosity;  
 埋怨生埋怨死 .mai yuen' ,sheng .mai yuen' 'sī, he com-  
 plains of life and of death.

There may be several predicates to one subject, or two impera-  
 tive sentences, or two complete propositions connected without a  
 conjunction. 真是風清月朗銀河微隱 ,chen shī'  
 ,fung ,t'sing yuè .lang .yin .ho .wei ,yin, truly the air was clear,  
 the moon bright, and the milky way a little indistinct; 王大醫  
 忙躬身低頭含笑 .wang t'ai' ,i .mang ,kung ,shen ,ti .t'eu  
 .han siao', Wang, the imperial physician hastily bowed, bent his  
 head down and laughed; 你並無別症偶然感了一  
 點風寒 'ni ping' .wu pièh cheng' .ngeu jan 'kan 'liau yih 'tien  
 ,fung .han, you have no other ailment, you have accidentally caught  
 a little cold; 這個留下給我罷 che' ko' .lieu hia' kih 'wo  
 pa', leave this here, and give it to me; 你們兵民都要着  
 實小心謹慎 'ni .men ping' .min ,tu yau' choèh shīh 'siau ,sin  
 'kin shen', you soldiers and people should all be earnest, attentive  
 and diligent; 沒有父母兄弟隻身一人 muh 'yeu  
 fu' 'mu ,hiung ti' chīh ,shen yih jen, he has no parents or brothers,  
 he has only himself to look to.

#### Connective Particles.

The propositions 和 .ho, 並 ping', 同 .t'ung, 連 .lien are used  
 to connect coordinate clauses or sentences. 老太太和奶奶  
 並那些小姐們連各房裡的姑娘們都來了  
 'lau t'ai' t'ai' .ho 'nai 'nai ping' na' ,sie 'siau ,tsie .men .lien koh  
 ,fang 'li tih ,ku .niang .men ,tu lai 'liau, the old lady with the mis-  
 tress, and those young ladies, and also the young ladies in each  
 room, all came; 別人有本事不但遮瞞并要挫  
 折他 pièh jen 'yeu 'pen shī' puh tan' ,che .man ping' yau' t'so'  
 chèh ,t'a, when others have talent he not only hides it, he also seeks  
 to deprive him of it.

The conjunctions 也 'ye, 又 yeu', also, and 還 .hwan (.hai)  
 introduce a new clause. 又見這官府迎了出來 yeu'  
 kien' che' ,kwan 'fu .ying 'liau c'huh .lai, he also saw this mandarin  
 come out to escort him; 我也不知道 'wo 'ye puh ,chī tau',

*I also do not know*; 他忽見有一副床帳他此時又帶了七八分的酒又走乏了便坐在床上, t'a hwuh kien' 'yeu yih fu' .c'hwang chang', t'a 't'si .shī yeu' tai' 'liau t'sih pah ,fen tih 'tsieu yeu' 'tseu fah 'liau pien' tso' tsai' .c'hwang shang', *he suddenly saw a curtained couch ; at this time he was intoxicated seven parts in ten, and had also walked himself weary ; he at once sat down on the couch ; 人都不理會也就罷了* jen ,tu puh 'li hwei' 'ye tsieu' pa' 'liau, *they none of them understood him, and so it ended.*

The conjunctions 而 .rī, with 且 't'sie, and its compounds also commence a new clause. 說畢告辭而去 shwoh pih kau' .t'si .rī c'hü', *having finished what he had to say, he took leave and went away*; 豈不因小事而害大事麼 'k'i puh ,yin 'siau shī' .rī hai' ta' shī' 'mo, *is it not to suffer great loss for the sake of a small advantage?* 況且殺人者死 'hwang 't'sie shah jen 'che 'sī, *and still more when to kill a man is a capital crime*; 上車而去 shang' ,c'he .rī k'ü', *he ascended his carriage and went away*; 風大況且天色將晚 ,fung ta' 'hwang 't'sie ,t'ien seh ,tsiang 'wan, *the wind is high and further, it is growing late.*

The conjunctions 也 'ye and 又 yeu', are repeated at the head of two and sometimes three clauses in the sense *both-and*. 又驚又喜 yeu' ,king yeu' 'hi, *both frightened and pleased*; 也有你吃過的也有你沒吃過的 'ye 'yeu 'ni c'hīh kwo' tih 'ye 'yeu 'ni ,mei c'hīh kwo' tih, *there are both what you have tasted and what you have not tasted.*

*Not only—but even*, are expressed by 非獨 ,fei tuh, and some other compound adverbs in the first clause, and 就是 tsieu' shī', *even*, etc. in the second. 不但不能常進且壞了式樣 puh tan' puh .neng .c'hang tsin' 't'sie hwai' 'liau shīh yang', *he not only could not steadily advance, but further his plan was broken up*; 不但無法可處就是爭辯起來 puh tan' .wu fah 'k'o 'c'hu tsieu' shī' ,cheng pien' 'k'i .lai, *there was not only no way of acting, they even began to quarrel.*

*Sentences with Adversative Conjunctions.*

*But and however*, are expressed by conjunctions introducing a new sentence. 眼開眼開只做不知 'yèn k'ai 'yèn k'ai chih tso' puh ,chi, *his eyes were open to it, but he professed not to know it*; 反說他糊塗 'fan shwoh ,t'a hu .t'u, *you however say that he is foolish*; 往下一看原來不是他 'wang hia' yih k'an' .yuen .lai puh shī' ,t'a, *he went down and looked but it was not he*; 倒不如今年上京 'tau puh ju ,kin .nien shang' ,king, *but it will be better to go to the capital this year*; 倒反要逼起我的命來 'tau 'fan yau' pih 'k'i 'wo tih ming' .lai, *you yet wish to oppress me to death*.

Sometimes no adversative particle is used. 說時遲那時快 shwoh .shī .c'hī na' .shī k'wai', *it was long in the telling, but quick in the doing*.

The antithetic particles 雖然 ,sui jan, *although*, 然而 ,jan .rī, *yet*, and some others, precede two sentences which are opposed to each other. The second sentence may also be without a particle. 雖然如此還要感得四方的豪傑望風而來 ,sui jan ju 't'sī .hwan yau' 'kan teh sī' ,fang tih .hau kiéh wang' ,fung .rī .lai, *although it is so, yet it is needful to induce heroes from all parts to observe what is passing and come*; 布疋雖然比不得綢帛到底是衣服 pu' p'ih ,sui jan 'pi puh teh .c'heu peh 'tau 'ti shī' ,i fuh, *cotton cloth, although it cannot be compared with silk stuffs, is still used in dress*; 雖有人的名實與禽獸差不多 ,sui 'yeu .jen tih .ming shih 'ü .k'in sheu' ,c'ha puh ,to, *although he has the name of a man he differs little from a beast*.

*Sentences with Disjunctive Particles.*

Particles are repeated to introduce sentences of the form *either—or, neither—nor, whether—or*. 或送人或自己留下 hwoh sung' .jen hwoh tsī' 'ki .lieu hia', *either give it away, or keep it for yourself*; 或者氣他或者笑他 hwoh 'che k'i' ,t'a hwoh 'che siao' ,t'a, *he was either angry at him or laughed at him*; 我也沒有欠過債不還也不會惹氣打械 'wo 'ye muh 'yeu k'ien' kwo' chai' puh .hwan 'ye puh .t'seng 'je k'i' 'ta

kia', *I have neither failed to pay my debts, nor have I done anything to provoke anger and fighting*; 要隨常的東西好也罷歹也罷 yau' .sui .c'hang tih ,tung ,si 'hau 'ye pa' 'tai 'ye pa', *I want common things, whether good or bad, it does not matter.*

The form *whether—or not*, is also expressed by a proposition affirmed and derived. 不知是與不是 puh ,chī shī' 'ü puh shī', *I do not know if it is so or not?* 他醒不醒那裡可知 ,t'a 'sing puh 'sing 'na 'li 'k'o ,chī, *whether he will wake or not, how can we know?*

*On the one hand—on the other hand*, are expressed by 一面 yih mien', and some other similar forms at the head of each clause. 一面說一面慢慢的伸手出來 yih mien' shwoh yih mien' man' man' tih ,shen 'sheu c'huh .lai, *while she spoke she slowly put out her hand*; 一面哭一面嘆 yih mien' k'uh yih mien' t'an', *he both wept and sighed*; 一面整備火藥 一面暗點人馬 yih mien' ,cheng pei' 'ho yoh yih mien' ngan' 'tien jen 'ma, *on one hand he prepared powder, and on the other hand secretly collected men and horses.*

*Some—and others*, are often expressed by placing the principal verb with tih at the beginning of each sentence. 死的死得命的逃了些回去 'sī tih 'sī teh ming' tih ,t'au 'liau ,sie .hwei k'ü', *some died and others ran away home again*; 跳的跳舞的舞 t'iau' tih t'iau' 'wu tih 'wu, *some jumped and others clapped their hands.*

*While—at the same time*, are expressed in various ways, as 一路哭一路罵 yih lu' k'uh yih lu' ma', *while he walked, he used reviling words*; 帶哭帶罵 tai' k'uh tai' ma', *while he wept, he uttered reproaches.*

#### *Illative and Transition Sentences.*

The illative conjunctions introduce these sentences. 聽見你來了所以請教 ,t'ing kien' 'ni .lai 'liau 'so 'i 't'sing kiau', *I heard that you had come and therefore ask for instruction*; 因問他說 ,yin wen' ,t'a shwoh, *he therefore asked him*; 他先

進京因此無事, t'a ,sien tsin' ,king ,yin 't'sī .wu shī', *he first entered the capital and therefore it came to nothing.*

Adverbs of time introduce sentences, which describe the consequences of the action related in a preceding sentence. 人有大方的心方能無事 jen 'yeu ta' ,fang tih ,sin ,fang .neng .wu shī', *let a man have a liberal heart, he will then be without trouble*; 落了身分後來必大害家財 loh 'liau ,shen fen' heu' .lai pih ta' hai' ,kia .t'sai, *he lost his position and so afterwards his family revenues.*

Illative sentences are sometimes introduced by a causative verb. 累着一房丫嬛們都不能睡 lei' choh yih .fang ,ya .hwan .men ,tu puh .neng shui', *causing a roomful of waiting girls to have a sleepless night.*

Among such verbs are 怕 p'a', *to fear*, and 恐 'k'ung, *to fear*, meaning *lest*. 把自己的兒子捨在廟裡做了和尚怕他養活不大 'pa tsī' 'ki tih .rī 'tsī 'she tsai' miau' 'li tso' 'liau .ho shang' p'a' ,t'a yang' hwoh puh ta', *he cast off his son into a temple to be a monk, lest he should not be able to bring him up.*

#### Questions consisting of Two Sentences.

A common mode of asking questions is to use two correlative clauses, one the contradictory of the other. An interrogative particle is sometimes placed between them, or at the end of the second clause. 回來了不會 hwei .lai 'liau puh ,t'seng, *has he come back or not?* 我吃不吃與你甚麼相干 'wo c'hīh puh c'hīh 'ü 'ni shen' 'mo ,siang ,kan. *whether I eat it or not, what matters it to you?* 是不是呢 shī' puh shī' .ni or shī' .ni puh shī', *is it so or not?* 這勾當可饒不可饒 che' keu' ,tang 'k'o jau puh 'k'o jau. *can this matter be pardoned or not?* 是同鄉的人呢還是不認得的 shī' .t'ung ,hiang tih jen .ni .hwan shī' puh jen' teh tih. *is he of the same village as yourself, or is he a stranger?* 你釘死了那個砲門沒有 'ni ting' 'sī 'liau na' ko' p'au' .men muh 'yeu, *have you spiked those guns or not?*

Comparison.

For example, and such like phrases are expressed by 比方 'pi fang, and other compound phrases. 假如你做下歹事不能饒你罪 'kia ju 'ni tso' hia' 'tai shi' puh .neng jau 'ni tsui', *supposing that you have done what is wrong, you cannot look for forgiveness*; 譬如病入心下不能救了 p'ia' ju ping' juh ,sin hia' puh .neng kieu' 'liau, *for example, when disease has entered the parts below the heart, there is no chance of safety.*

Like and as if, are expressed by adverbs of similarity commencing new sentences. 似有要水要湯的光景 si' 'yeu yau' 'shui yau' ,t'ang tih ,kwang 'king, *he seemed as if he wished for water and broth*; 如同成就了一個和平世界 ju .t'ung .c'heng tsieu' 'liau yih ko' .ho .p'ing shi' kiai', *as if a peaceful world had been established*; 從此天下和美只像一個人家 .t'sung 't'si ,t'ien hia' .ho 'mei chih siang' yih ko' jen ,kia, *from this time the empire will be at peace, just like a family*; 彷彿出死力的兵丁 'fang fuh c'huh 'si lih tih ,ping ,ting, *like a soldier who fights for life and death*; 像遇見親人的 siang' ü' kien' ,t'sin jen tih, *the same as if he had met a relation*; 待兵如子 tai' ,ping ju 'tsi, *he treats the soldiers as if they were his children.*

CHAPTER IX.

*Ellipsis and Pleonasm.*

Among the figures of speech used in conversation, the most worthy of notice are ellipsis, pleonasm, repetition (already illustrated), and antithesis. In regard to the first of these it may be remarked, that for elegance, words which can be understood from the circumstances are omitted. 拜壽 pai' sheu', *to visit and bow to any one on his birth-day*; 拜年 pai' .nien, *to make new year's-day visits*; 結拜了生死弟兄 kièh pai' 'liau ,sheng 'si ti' ,hiung (s), *they bowed (to each other and became) sworn brothers for life*; 所以官至宰相 'so 'i ,kwang chi' 'tsai siang', *therefore (he rose in) rank till (he became) chief minister*; 告老 kau'

'lau, he announced (that he was too) old (for work); 告病 kau' ping', he announced that he was ill; 飛馬而來 ,fei 'ma .ri .lai, he came on horse-back and at flying speed; 打扮做汴京人模樣 'ta ,pan tso' 'pien ,king jen .mu yang', (for his) dress he assumed the appearance of a native of Pien-liang the capital; 能知道過去未來 ,neng ,chī tau' kwo' k'ü' wei' .lai, he knows past and future (things); 再三請罪 tsai' ,san 't'sing tsui', two or three (times) he asked (pardon for his) fault.

In the use of respectful and self-depreciating adjectives for the possessive pronouns, there is an ellipsis of those pronouns before such adjectives, thus we hear 你有幾位令郎 'ni 'yeu 'ki wei' ling' .lang, or 'ki wei' ling' .lang, how many sons have you? 他必要謀陷令尊性命 ,t'a pih yau' .meu .hien ling' tsun' sing' ming', he was resolved on planning the destruction of your father.

The omission of the personal pronouns in complimentary conversation is also common, when the substituted adjectives are not used. 討光 't'au ,kwang, (I) beg (your) favour; 借光 tsie' ,kwang, (may I) borrow (this by your) favour? 久仰 'kieu .niang, (I have) long looked up (to you); 久慕 'kieu mu', (I have) long desired (to meet you); 豈敢 'k'i 'kan, how (can I) dare? 謝謝 sie' sie', (I) thank (you).

When the language in use is not complimentary, the pronouns are also very frequently omitted. 不聽見 puh ,t'ing kien', I did not hear it; 他聽了便去伸手拿了過來 ,t'a ,t'ing 'liau pien' k'ü' ,shen 'sheu .na 'liau kwo' .lai, having heard it he then went, stretched out his hand, and drew it over. Here the words *it, his, and, it,* are omitted without injury to the sense.

Affirmations are repeated by mentioning their opposite with a negative particle. 是真的不是假的 shī' ,chen tih puh shī' 'kia tih, it is true, it is not false; 存心要廣大不要狹小 .t'sun ,sin yau' 'kwang ta' puh yau' hiah 'siau, the heart should be kept liberal and open, it should not be contracted and close; 好做嗎可以做不好做嗎不要做 'hau tso' 'ma 'k'o' i tso' puh 'hau tso' 'ma puh yau' tso', if it is practicable do it, and if it is impracticable do not attempt it.



Clauses are repeated, or the idea they convey is repeated by means of synonyms. 殺不散打不開 shah puh san' 'ta puh ,k'ai, *killing and striking did not cause them to disperse*; 不差 不差 puh ,c'ha puh ,c'ha, *it is, it is*; 尅了何人之糧減了何人之草 k'ih 'liau .ho .jen ,che .liang 'kien 'liau .ho .jen ,che 't'sau, *what man have I deprived of his amount of corn?* 牢記牢記 .lau ki' .lau ki', *bear that in mind.*

An idea contained in a verb is often repeated in the substantive which it governs. 殺他的性命 shah ,t'a tih sing' ming', *he killed him.*

Unnecessary words are inserted in many combinations on rhythmical grounds. Such words are chosen as are partly connected in meaning with those to which they are united. 聽說是太師相請 ,ting shwoh shī' t'ai' ,shī ,siang 't'sing, *they heard that the prime minister had invited them.* Here ,siang is introduced to form 請 't'sing into a two-word group. So also in 相煩通報 ,siang .fan ,t'ung pau', *I will trouble you to announce to me.* .Lai and k'ü' are pleonastic in many verb groups, as 站起來 chan' 'k'i .lai, *to stand up*, for chan' 'k'i.

## CHAPTER X.

### Antithesis.

Antithesis in the formation of groups of coordinate words has been already considered. The antithesis of propositions will now be illustrated. This very common figure of speech pervades Chinese conversation as well as written compositions. 貨要真價要實 ho' yau' ,chen kia' yau' shih, *the articles must be good and the prices true*; 一個人唱百個人和 yih ko' .jen c'hang' peh ko' .jen ho', *one man sang and a hundred joined in harmony*; 天有不測風雨人有旦夕禍福 ,t'ien 'yeu puh t'seh ,fung (feng) 'ü jen 'yeu ,tan sih ho' fuh, *heaven has unexpected clouds and rain, man has unexpected turns of good and ill fortune*; 我生是你的人死是你的鬼 'wo ,sheng shī' 'ni tih .jen 'sī shī' 'ni tih 'kwei, *living I am your slave and when dead I will attend you as a ghost*; 也不好推也不好任 'ye

puh 'hau ,t'ui 'ye puh 'hau .jen, *he could not refuse nor yet say he was willing*; 心裡有什麼口裡說什麼, sin 'li 'yeu shih 'mo 'k'eu 'li shwoh shih 'mo, *what you have in your heart, utter with your lips*; 人不知鬼不覺, jen puh ,ch'ī 'kwei puh kioh, *men did not know it, demons did not suspect it*; 弓開似滿月箭發像流星, kung ,k'ai s'ī 'man yuèh tsien' fah siang' .lieu ,sing, *the bow opened like the full moon, the arrows flew like falling stars*; 看民如家人看事如家事, k'an' .min .ju ,kia .jen k'an' sh'ī' .ju ,kia sh'ī', *he regarded the people as if they were his family, and public business as if it was family affairs*; 衣服要華美喫飯要暈腥, i fuh yau' .hwa 'mei c'h'ih fan' yau' ,hwen ,sing, *his dress he wishes to be elegant, and he must live on animal food*; 尸如山積血若川流, sh'ī ju ,shan tsih h'iuèh joh ,c'hwen .lieu, *corpses were heaped like mountains, and blood flowed like rivers*.

Many pairs of propositions begin with opposed adjectives and other words, such as 上 shang', 下 hia', 明 .ming, *bright, ostensible*, 暗 ngan', *dark, covert*. 上有天堂下有蘇杭, shang' 'yeu ,t'ien .t'ang hia' 'yeu ,su .hang, *above is heaven and below are Suchou and Hongcheu*; 明是一盆火暗是一把刀, .ming sh'ī' yih .p'en 'ho ngan' sh'ī' yih 'pa ,tau, *externally he seemed like a mass of fire (so warm was his friendship), while secretly he was a knife (to destroy)*; 魂飛天外魄散九霄, .hwen ,fei ,t'ien wai' p'eh san' 'kieu ,siau, *his soul fled beyond heaven, and his spirit to the nine celestial regions (said of fright)*; 孝順還生孝順子忤逆還生忤逆兒, hiau' shun' .hwan ,sheng hiau' shun' 'ts'ī wu' nih .hwan ,sheng wu' nih .rī, *the filial have filial children, the disobedient give birth to disobedient children*.

## CHAPTER XI.

### Rhythmus.

By rhythmus is meant the symmetrical arrangement of groups of words, and of clauses and sentences. It belongs to conversation as it does to written styles. It causes words to fall into groups of two, three, or four words each. Their position in these groups is

retained by all speakers, depending not upon the caprice of an individual, but on the custom of the language. Thus in 豪傑 *hau kièh*, a *hero*, a *man of ability*, the two component words are constantly used together and in one order.

It is this rhythmus that regulates the formation of new sentences, when the processes of reduction and expansion occur. A few illustrations of its influence are here given. Redundant words used in short sentences are omitted in long ones. 殺他的性命 *shah ,t'a tih sing' ming'*, *kill him (his life)*; and 可以殺他 *'k'o 'i shah ,t'a*, *he may be put to death*. The sentence stops where it does in this last example, because a four-word group is already complete.

The new sentences which the exigencies of each individual lead him to construct, are invariably formed in conformity with this rhythmus; as much so as with the rules of government in syntax. 你扶我上馬回營罷 *'ni ,fu 'wo shang' 'ma ,hwei ,ying pa'*, *assist me to mount my horse and return to the camp*. Here the words 上馬回營 consisting of two actions in succession, form a symmetrical four-word group. Then follow the words 張保扶他上了馬回至本營 *,chang 'pau ,fu ,t'a shang' 'liau 'ma ,hwei chī' 'pen ,ying*, *Chang-pau assisted him to mount his horse, and he then returned to his encampment*. Here when the first of the actions is lengthened by inserting 了 *'liau*, a time particle, there is also an addition made to the second action. The words 至本 form it into a new and symmetrical four-word group.

The omission of pronouns, and the fewness of tense particles and connective conjunctions, very much aids the rhythmical construction of sentences.

Rhythmus frequently binds into one four-word sentence two coordinate clauses, or one subordinate and one principal clause. 死再去再醒 *'sī k'ü' tsai' 'sing*, *he fainted away and revived*; 帶去收監 *tai' k'ü' ,sheu ,kien*, *he was taken away and placed in prison*; 打做一包 *'ta tso' yih ,pau*, *he tied it up into a bundle*; 把馬勒住 *'pa 'ma leh chu'*, *he reined up his horse*; 不知不罪 *puh ,chī puh tsui'*, *what is done without knowing is not*

a sin ; 望空拜謝 wang' ,k'ung pai' ,sie' , *looking into space he bowed his thanks.*

Three-word groups are somewhat less common than those of two and four members. When they occur they usually consist of words in some order of syntax. 出林虎 c'huh .lin 'hu, *a tiger from the forest* ; 接過來 tsieh kwo' .lai, *he took it.*

The connection of accent with rhythmus arises from the numerical character of the groups into which words naturally fall. To mark these groups an accent is usually placed on the last word. This occurs whether the group consist of two, three, or four words. In a group of four a weaker accent is also placed on the second word. This subject is more fully discussed in the first part of this work. It is by rhythmus that the expression of thought is brought into a finished state, adapted for vocal utterance with the constant accompaniment of an accent of position and the tones. For it is only to sentences disencumbered of expletives, and arranged symmetrically, that these peculiarities of pronunciation can be conveniently applied.

THE END.

## APPENDIX I.

### *On recent Philological researches in China.*

The ancient sounds given by Chu-hi, in his edition of the *Shi-king*, or *Book of Poetry*, are those of Wu-t'sai-lau 吳才老. That author was a little earlier than Chu-hi. His investigations on this subject are contained in his work 韻補 Yün-pu, a book rarely to be met with. He is the founder of this branch of literature in China.

The author of 五車韻府, from which Morrison formed his syllabic dictionary, wrote a short treatise on ancient sounds 古韻疏. Towards the end of the Ming dynasty, C'hen-ti a native of T'ing-cheu in Fuh-kien, wrote on the sounds of the *Shi-king*, and the poetry at the close of the Cheu dynasty. He has given in the former, the old sound of 500 words. He has been influenced by his own dialect too much, but in many cases has been led by it to correct results. Though he added little to what was before known, he imparted an impulse to this branch of study, and subsequent authors freely express their acknowledgments to him.

At the close of the Ming period, and the beginning of the present dynasty, flourished Ku-yen-wu, who among the multifarious subjects he studied, gave much attention to ancient sounds. His five works 音學五書 Yin-hieh-wu-shu, consist of 音論 *On the literature of sounds*, 詩本音 *On the sounds of the Book of Poetry*, 易音 *On the sounds of the Book of Changes*, 唐韻正 *On the tables of sounds made in the T'ang dynasty*, 古音表 *Tabular view of the old sounds*. In these works he has given what he supposed to be the ancient pronunciation both in regard to particular words, and as to its general features. He also wrote 韻補正 a critique on the work of Wu-t'sai-lau.

Mau-si-ho of Shau-hing followed this author in studying the ancient sounds of the Yih-king, and the tables of the tonic dictionaries. See his **易韻** and **韻學要指**. The finals *m* and *p*, now lost from mandarin, he describes clearly as labials, pronounced by shutting the mouth. He states that in Canton province they are still pronounced.

Kiang-yung of Hwei-cheu is one of the best authors on the subject of sounds. His three works are **音學辨微** *Critique on the science of sounds*, **古韻標準** *Dictionary of old sounds*, **四聲切韻表** *Tables of sounds arranged according to the tones*. He makes frequent reference to modern dialects to illustrate the old pronunciation, and marks the various differences between it and the present mandarin.

Twan-yuh-t'sai has followed the three preceding authors in reducing the rhymes of the tonic dictionaries to a small number. He has one arrangement of seventeen classes, and another of six. The latter is in fact that of the final letters, whether vowels or consonants. He was the first to state clearly the late origin of the **去聲** or third tone-class. Others had erroneously believed that it was the fourth tone-class *juh sheng*, which was wanting in the ancient pronunciation. He shewed that the phonetic part of a character indicates to what class a word belongs. His system is contained in **六書音均表**.

T'sien-ta-hing has attended to changes in the initials. In this department his predecessors have committed errors which he has rectified. He was the first to remark that these phonetic changes do not belong to individuals, but to large groups of words having the same initial. See p. p. 85, 86, of this grammar.

A more recent author K'ung-kwang-seng, in his work on the pronunciation of the Book of Poetry **詩聲類**, has assumed that the fourth tone-class (*juh sheng*) is modern, and the third tone-class old. This erroneous view has very much vitiated his conclusions. In other respects he adheres to the results of modern investigation, as in the statement he cites from Yen-peh-shī, that "ancient and modern sounds differ, just as the dialects in modern times of two places distant from each other."

A great variety of information, both on the old language and on

the mandarin dialect, is collected in 李氏音鑑. The author, who lived early in this century, knew the Kiang-nan dialect, as well as that of Peking. When he writes on the ancient sounds he exercises a good judgment, and gives a fuller account of alphabets (formed with Chinese characters) than any other author.

The work of Kiang-tsin-san, called 音學 *The science of sounds*, I have not seen.

The above are the most noted writers on this subject in the present dynasty.

With regard to the parts of speech and syntax, I know of no recent work which has advanced the knowledge of the Chinese on the nature of their language, except that of Pih-hwa-tsun 論文淺說, of which I have spoken at large in my Shanghai grammar.

## APPENDIX II.

*On Mandarin Literature.*

This subject has been admirably treated by M. Bazin in his "Siecle des Youen." It was in the Yuen dynasty, A. D. 1280 to 1368, that the colloquial literature of China originated, and was most flourishing. It had begun in the preceding period, that of the Southern Sung, and the works of Chu-hi, and the Shantung novel Shui-hu-chwen, are consequently the earliest examples of it, if the latter does not belong to the Yuen period. This date synchronizes with that of the origin of the modern mandarin pronunciation, as shewn in the early part of this work.

At the same time, the dramas composed of songs and familiar dialogue, became popular. Previously the national poetry had been sung, but at this epoch, it was displaced by songs 曲 k'üh (c'h). This was the natural result of the great change in the language that then reached its crisis. The close connection between the origin of the dramas, and that of the mandarin pronunciation, is shewn by the fact that Cheu-teh-t'sing's dictionary for mandarin sounds, published in the Yuen dynasty, was used as the standard for pronunciation in the collection of 100 plays of the Yuen period, and in the songs and dramas of North China generally. Yet these

songs are not purely colloquial, though much freer in construction than common poetry. Works partly in dialogue, and partly consisting of songs are called 傳奇 Chwen-k'i, or 雜劇 Tsab-kih. In the catalogue of reprints called 彙刻書目 Hwei-k'eh-shu-muh, several hundreds of these works are mentioned. They are given mostly with the names of the authors. A writer may acknowledge a drama as his composition, but a novel is always anonymous or a fictitious name is assumed. The novels are not included in this catalogue, nor are the lives of their authors found in books of biography. Both novels and dramas are excluded from the imperial catalogue.

These works are regarded simply as books of amusement, and as not worthy of the study of scholars. To the foreigner however, they are not only interesting as an oriental development of the imagination, similar to that which has created our own schools of dramatists and romancists, but as furnishing an easy introduction to the history, manners and language of the country.

In the work called 封神 Fung shen, the early part of the Cheu period, B. C. 1100 is described. In 列國志 we have the last part of the same dynasty. The Western and Eastern Han periods are illustrated in 西漢演義 東漢演義. The next period, when the empire was divided into two states north and south, is described in 南北朝演義. The time of the Sui and T'ang dynasties, is illustrated in 隋唐演義, and the fall of the latter in 殘唐. The history of Yoh-fei and the Shui-hu, describe the state of the country during the Sung period. The manners of the metropolis during the present dynasty are depicted in 紅樓夢 Hung-leu-mung and 品花寶鑑 P'in-hwa-pau-kien.

M. Bazin has translated copious contracts from the Shui-hu-chwen and Si-siang-ki, the best novel and the best dramatic production of the Chinese, in his "Siecle des Youen." In the same work he has given a detailed account of the 100 plays of the Yuen dramatists. In a separate volume he has translated at length the P'i-pa-ki, or *Tale of a guitar*. The beautiful and touching story of the P'i-pa-ki needs no arguments to win the suffrage of the reader in its favour, but it is interesting to know from the original pre-



fatory matter which M. Bazin with excellent judgment, decided on translating, the position which this work holds in native estimation. They regard it as the second of its class, but since its rival *Si-siang-ki* is, says M. Bazin, deficient in plot, a foreign judgment will perhaps reverse the native one.

In the Yuen dynasty, there were more than 200 dramatists, from whose works the 100 plays above-mentioned are but a selection. The generic name for writings of this class is 曲 *k'iu* (*c'ü*).\* They originated in the Kin dynasty, immediately preceding that of the Mongols. Among works that may be referred to on this subject, is 曲律 by 方諸生 a native of Kwei-ki (*Shau-ling*) in *Chèh-kiang*. He wrote in the reign *Wan-lih* of the Ming period. He states that dramatic productions, called *k'iu*, were in the Yuen dynasty divided into two schools, the north and the south. For the former, he states that the work of *Cheu-teh-t'sing* 中原音韻 is the standard in regard to pronunciation. For the *Nan k'iu*, *southern song-dramas*, the dialect of the *Wu* country (*Su-cheu*) is made use of. It is the first of these schools that belongs to mandarin literature. The *Su-cheu* dramas have a different dialect, which may be seen exemplified in my *Shanghai grammar*. The author here mentioned says, that among celebrated southern airs (*tiau'*), are many by natives of *Hai-yèn*, *K'wen-shan*,† and *T'ai-t'sang*, all near *Su-cheu*. In the poetry of the *Sung* dynasty there was a kind, called 詩餘 *Shi-ü*, which approached the character of the more recent species of compositions, known as *k'iu*, but in those productions the pronunciation and general rules of versification were still the same as in regular poetry. In the *Kin* dynasty (centuries *XI* and *XII*) the modern pronunciation began to be adopted, and this change was completed in the *Yuen* period.

The songs in these dramas, form then a popular poetry for northern China, in the old mandarin dialect of the *Mongolian* dynasty. From the rules for constructing these songs, given by the same author, I extract the following. "The rhymes must agree with the arrangement of words according to their finals in *Cheu-teh-t'sing's* dictionary. The upper and lower 平聲 *p'ing sheng*, are not

\* M. Bazin has followed *Premaré* in omitting the last word, a very important one, in the name of the collection 元人百種曲.

† The *K'wen k'iu*, or songs made at *K'wen-shan* are considered to be the best of the southern songs.

allowed to rhyme together. Words in 入聲 juh sheng may rhyme with those in 平聲 p'ing sheng. Two sentences should not begin with a character having the same sound. Four consecutive words should never all have the same tone. Not more than two alliterative words should be used consecutively. Three words in 入聲 juh sheng, should not be used consecutively. Not more than two words whose finals rhyme together, should be used consecutively. A sentence ending with a word in m, must rhyme with another sentence, having the same final. M must not rhyme with n. Two words both ending in m are not allowed to stand together, but a single word in m may be repeated. When two words in 上聲 shang sheng, and two in 去聲 k'ü sheng, come together, the tones should alternate."

These rules of versification are much more simple than those of the regular poetry of the T'ang and Sung dynasties. A good ear would be to the poet a sufficient guide. The regular poetry still made by the literati at examinations is the result of learned labour in the tonic dictionary, and rigid adherence to antiquated rules. This newer poetry is the more direct expression in a modern garb of the finer feelings of the heart, and is suited to be sung, appreciated, and enjoyed by the people generally.

The author of the above-mentioned work, states that the 北曲 peh k'üeh, are in their dialogue (called 白 peh) adapted to be widely understood, because of the homogeneousness of the mandarin dialect in the northern provinces. On the other hand, he says, in the south (Suchéu, etc.), the dialect of each city has its provincialisms, so that many phrases used in one, would be unintelligible in another. He lays it down as a rule of composition, that such expressions only should be used as will be understood by persons from a distance. Yet in many southern dramas the localisms of Suchéu and its neighbourhood are freely employed.

In mandarin literature, there may be distinguished three principal styles. There is the style of familiar conversation, a half-literary and half-conversational style, and that of the songs. The dialogue parts in the dramas, and many of the novels are in the free style of conversation; but only such arrangement and choice of words is admitted as is agreeable to the ear, and in the case of plays, suited for chanting in the usual native manner. It is these

parts of the mandarin literature, which may be studied with advantage by the student of that dialect. The language in some of the older specimens (e. g. Shui-hu) is now antiquated as noticed elsewhere in this work.

Specimens are here given of the style of the two works **品花寶鑑** P'in-hwa-pau-kien and **紅樓夢** Hung-leu-mung, both in the metropolitan dialect.

*A meeting of scholars.*

答應了是 tah ying' 'liau shī, he replied yes; 只見一人又拿了一盞燈出來 chih kien' yih jen yeu' .na 'liau yih 'chan ,teng c'huh .lai, they then saw a man bring out another lanthorn; 將先掛的那盞燈換了, tsiang ,sien kwa' tih na' 'chan ,teng hwan' 'liau, he took the lanthorn that was hanging there before, and exchanged it for this one; 見屏門後頭走了出一箇人來 kien' .p'ing .men heu' .t'eu 'tseu 'liau c'huh yih ko' jen .lai, they further saw some one come out from behind a screen door; 子玉見他有三十來歲 'Tsi ü' kien' ,t'a 'yeu ,san shih .lai sui', Tsi-ü noticed that he was past thirty years old; 生得眉清目秀氣體高華, sheng teh .mei ,t'sing muh sieu' k'i' 't'i ,kau .hwa, as to his appearance, he had a clear forehead, beautiful eyes, and handsome features; 穿得一身雅淡衣服, c'hwen teh yih ,shen 'ya tan' ,i fuh, he wore an elegant and plain dress; 閑閑雅雅的過來 .hien .hien 'ya 'ya tih kwo' .lai, leisurely and elegantly he came forward; 見文澤仲清王恂三人一齊迎上前來 kien' .Wen tseh Chung' ,t'sing .Wang .siün ,san jen yih .t'si .ying shang' .t'sien .lai, to see Wen-tseh, Chung-tsing and Wang-siün, who together advanced to meet him; 稱呼他爲靜宜先生, ch'eng ,hu ,t'a .wei Tsing' .i ,sien ,sheng, they addressed him as Mr. Tsing-i; 那人與三人見了禮 na' jen 'ü ,san jen kien' 'liau 'li, this gentleman and the three friends having mutually paid their compliments; 又向子玉作了個揖 yeu' hiang' 'Tsi ü' tsoh 'liau ko' yih, he approached Tsi-ü with hands joined respectfully; 子玉連忙還禮 'Tsi ü' .lien .mang .hwan 'li, Tsi-ü instantly returned the compliment; 文澤卽對蕭次賢說道這位是梅庾香 .Wen tseh tsih tui'

'Siau t'si' hien shwoh tau', che' wei' shi' .Méi .ü ,hiang, *Wen-tseh then said to Siau-t'si'-hien, this gentleman is Mei-ü-hiang*; 是當今無雙士 shi' ,tang ,kin .wu ,shwang shi', *he is at the present time a scholar without a rival*; 靜宜先生沒有會過麼 Tsing' .i ,sien ,sheng .mei 'yeu hwei' kwo' 'ma, *have you not yet met him?* 次賢道今日識荆實爲萬幸 T'si' .hien tau' ,kin jih shih ,king shih .wei wan' hing', *T'si'-hien (Mr. Tsing-i) said, to-day I have become acquainted (king following shih, means your appearance, you; it is an elegant phrase used in letter writing); truly it is my extreme good fortune*; 便請四人進內 pien' 't'sing si' jen tsin' nei', *he then invited the four men inside*; 子玉道今晚便服未免不恭 'Tsi' ü' tau' ,kin 'wan pien' fuh wei' 'mien puh ,kung, *Tsi-ü said, this evening we are not in full dress, it would necessarily be disrespectful*; 容另日專誠晉謁罷 .yung ling' jih ,chwen .c'heng tsin' hoh pa', *let us another day with all respect call again (tsin hoh, an elegant expression for calling on any one)*; 次賢笑道庾香先生當今名士 T'si' .hien siau' tau' .Ü ,hiang ,sien ,sheng ,tang ,kin .ming shi', *T'si'-hien said, you sir, a celebrated scholar of the present time*; 不應瑣瑣及此 puh ying' 'so 'so kih 't'si, *ought not for a trifling reason to come here*; 況主人也不在家 'hwang 'chu jen 'ye puh tsai' ,kia, *further the master of the house is not at home*; 我輩聊以聚談 'wo ,pei .liäu 'i tsü' .t'an, *let us meanwhile converse together*; 切勿拘以禮節 t'sièh wuh ,kü 'i 'li tsièh, *do not on any account stand on ceremony*; 子玉只得同着走出亭子 'Tsi' ü' chih teh .t'ung choh 'tseu c'huh .t'ing 'tsi, *Tsi-ü could but go out with him from the arbour.*

The following is from the Hung-leu-mung.

*Dream of Pau-ü after the death of the object of his attachment.*  
 寶玉聽了不禁放聲大哭 Pau-ü on hearing it, could not restrain himself, but wept aloud; 倒在床上忽然眼前漆黑 he threw himself on the bed, when suddenly before his eyes all became pitch-dark; 辦不出方向 he could not distinguish the direction of anything; 心中正自光惚 his mind was stirred by restless thoughts; 只見眼前好像有

人走來 *he saw before him what appeared to be a man approaching*; 寶玉茫然問道 *Pau-ü hurriedly asked him*; 借問此是何處 *I beg to ask what place this is?* 那人道此陰司泉路 *the man replied, this is the way to the (nine) fountains, where resides the ruler of Hades*; 你壽未終何故至此 *your term of life is not completed, why have you come here?* 寶玉道適聞有一個人已死遂尋訪到此不覺迷途 *Pau-ü replied, I have heard that when any one has died, this is the place to seek for him, but I have missed my way*; 那人道故人是誰 *the man asked, who is the departed one?* 寶玉道姑蘇林黛玉 *Pau-ü answered Lin-tai-ü of Su-chu*; 那人冷笑道林黛玉生不同人死不同鬼 *the man laughed sardonically and said, Lin-tai-ü and yourself could not be united as men, nor can you as a ghosts*; 無魂無魄何處尋訪 *her perceptive and material souls are gone, how then can you find her?* (魄 p'eh, a kind of soul supposed to be possessed by vegetables as well as all animals; 魂 .hwen, a soul possessed by all animals; its office is said to be chī kioh, perception.) 凡人魂魄聚而成形散而爲氣生前聚之死則散焉 *the souls of men when they collect, form the body; when they separate they become vapour; in life they collect; at death they are dispersed*; 常人尙無可尋訪 *with regard to men universally, there are no means of finding them*; 何況林黛玉呢 *how much more an individual, Lin-tai-ü?* 不如快回去罷 *you had better go quickly back*; 寶玉聽了呆了半晌 *Pau-ü on hearing this became lost in thought for a short time*; 道既云死者散也又如何有這個陰司呢 *he then said, since you tell me that the dead disperse into vapour, how is it that there is a ruler of Hades?* 那人冷笑道那陰司說有便有說無就無 *the man smiling answered, as to the ruler of hell, if you say he exists, then he does exist; if you say there is none, then there is none*; 皆爲世俗溺乎生死之說 *all this arises from groundless notions current in the world respecting life and death*; 設言以警世 *they are stories invented to terrify mankind*; 便道上天深怒愚人或不守分安常

he further remarked, high heaven is very angry at those foolish people, who do not perform their duties; 或生祿未終自行夭折 or who before their term of life is completed, put an end to themselves; 或嗜淫慾尙氣逞凶 or who are guilty of fornication, and proneness to anger and violence; 特設此地獄囚其魂魄 on purpose to imprison the souls of such is this prison of hell appointed; 受無邊的苦 that they may receive unlimited suffering; 以償生前的罪 in retribution for the sins of their life; 如尋黛玉是無故自嚼 you seek Tai-ü who has without reason put an end to herself; 他已歸太虛幻境 she has already returned into vacant space, into the regions of oblivion; 如若有心尋訪 if you wish to seek for her; 潛心修養自然有時相見 and will earnestly cultivate virtue, you will be sure some day to see her; 如不安生卽以自行夭折之罪 if unwilling to live, you shorten your days by your own act; 囚禁陰司除父母外欲圖一見黛玉終不能矣 you will be kept a prisoner under the ruler of hell; excepting her father and mother, whoever wishes to see her, it cannot be; 那人說畢袖中取出一石 the man when he had finished what he had to say, took a stone from his sleeve; 向寶玉心口擲來 and threw it at Pau-ü's breast; 寶玉聽了這話又被這石子打着心窩嚇得卽欲回家 Pau-ü after hearing these words, and being struck on the heart by the stone, felt alarmed and wished to return home; 只恨迷了道路 he only regretted that he had missed the path; 正在躊躇忽聽那邊有人喚他 while he was hesitating, he suddenly heard some one on one side calling him; 回頭看時不是別人正是母親和家中的人 when he turned his head round to look, it was none other than his mother and others of the family; 圍繞哭泣叫着 who stood round him weeping and calling; 自己仍舊躺在床上 he was himself still reclining on the bed; 見案上紅燈窻前皓月 he saw on the table a red lantern, and before the window the white moon; 依然錦綉叢中繁華世界 as before there was a charming view of a grove

*in all its beauty; 定神一想原來竟是一場大夢*  
*applying his mind to think, he saw that it was in reality only a*  
*very noteworthy dream.*

In these specimens there are some phrases which are not purely conversational. It is indeed difficult to select passages, which are entirely free from expressions of the kind called *wen-li*. There is however much more of this higher colloquial in the San-kwoh-chī and similar works, which constitute the second branch of mandarin literature.

The work **正音撮要**, an introduction to the Peking dialect, by a native of Canton should be mentioned here. A part of it has been translated by the late R. Thom, Esq. in his Chinese speaker. The dialogues are good, but the pronunciation of the metropolis was not properly understood by the author, nor by his translator. The vocabulary, which has not been translated, contains useful lists of common words, but the author's attempt to teach the orthoepy of Peking is disfigured by such defects as are natural to a southerner, when aiming to describe the dialect of northern China.

An example or two will be given here of the style of popular songs or **曲子** *k'iu' tsi*, which are often purely colloquial or nearly so.

**不想朝廷怒將咱祖家遷** *puh 'siang .c'hau .t'ing nu' tsiang 'tsa 'tsu ,tsung ,t'sien.*

**滿門兒女遭刑憲** *'man .men .rī 'nü ,tsau .hing hien'.*

**望巴巴有眼無有見** *wang' .pa ,pa 'yeu 'yèn' .wu 'yeu ien'.*

**哭啼啼血淚空如霞** *k'uh .t'ī .t'ī hiuèh lei' ,k'ung ju en'.*

*Little thought I that the court would be angry, and remove the grave of my ancestors; and that all my family, both sons and daughters would meet with punishment officially awarded. Looking earnestly, I have eyes but cannot see. I weep, and bloody tears will like sleet, till their source is dry.*

**夜色將闌晨光欲散** *ye' shai' ,tsiang .lan .c'hen ,kwang san'.*

**珠簾捲移步丹墀** *'pa ,chu .lien 'kiuen ,i pu' ,tan .c'hī.*

**羅列着金龍案** *'pai liè' .cho ,kin .lung ngan'.*

*The colour of night is passing away; the light of morning is spreading. I will draw aside the bamboo curtains, and walk out on the red pavement. I will put this table in its place.* (P'i p'a ki)  
 孩兒一去無消息雙親老景難存濟 .hai .rī yih  
 k'ü' .wu ,siau 'si ,shwang ,t'sin 'lau 'king .nan .t'sun tsi'.

*Our boy since he left us, we have heard nothing of. We, his two parents, in our old age find it hard to sustain life.* (P'i p'a ki)

In these compositions the number of syllables in each line, is determined by the requirements of the music to which they are sung. In the last example is an instance of a word in the 入聲 juh sheng, rhyming with another in one of the longer tones. This is in conformity with the regulations already referred to. It could not occur in regular poetry.

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### APPENDIX III.

#### *On Southern Mandarin.*

The dialect of the 南曲 nan k'üeh, or southern songs and dramas is that of Sucheu or the neighbouring city K'wen-shan. This is not however the southern mandarin. It is the dialect of Nanking that more properly receives this title. When it is said by some native writers, that the northern pronunciation is in use at Nanking, it is meant that the dialect of that city has an equal claim with that of the northern provinces to the title of mandarin. The five-tone mandarin of Nanking extends north and west of that city with more or less purity, but how far I have not yet been able to ascertain. The Yangcheu dialect has five tones like that of Nanking, but the initial consonants are many of them less pure. In the southern mandarin a common auxiliary verb to give is 把 'pa for 結 kih. For *yes, it is so*, 着 cho is common, as occasionally in the north. This is the same word as tloh in the Changcheu dialect in Fuhkien, but differently pronounced. Many men from Kiangnan reside in Peking, especially of the class of scholars. They retain many peculiarities of the southern pronunciation, even after the lapse of three or four generations. In such cases the tones of Peking are sometimes used in conjunction with the initials and finals of Nanking.



ERRATA.

Page	Line from top	Line from bottom	For	Read
3	11	_____	e	e, è
"	18	_____	u	ü
6	6	_____	pieh	peih
7	12	_____	System	Systems
8	20	_____	older	other
9	_____	2	u	ü
20	_____	4	t'ieh	t'ieh
29	_____	6	.c'huen	.c'hwèn
"	_____	7	chuen'	chwen'
36	_____	1	C'	C
39	_____	8	é, e, e	è, è, è
"	_____	5	,k'i	.k'i
45	1	_____	iueh	iuèh
52	5	_____	or	of
61	12	_____	.ti	,to
"	_____	14	mu'	'mu
64	20, 21	_____	By—,teu	<i>dele</i>
79	4	_____	and that	when
85	_____	10	hwo	hwoh
87	16	_____	.chih	chih
99	_____	3	<i>injury</i>	<i>to injure</i>
100	_____	14	there	their
101	_____	4	.ti	'ti
102	8, 9	_____	t'ieh	t'ieh
103	_____	11	這	怎
"	_____	"	.mo	'mo
109	_____	6	'ku	'kü
112	_____	5	run	ran
134	10	_____	.tsiau	.t'siau
136	_____	1	.hw	,hw
138	18	_____	teh	tih
139	12	_____	.k'	,k'
"	14	_____	ho	.ho
140	_____	8	.kan	,kan
145	6	_____	,fen	fen'
147	6	_____	wan'	'wan
149	_____	2	'k	'k'
152	_____	13	.mo	'mo

Page	Line from top	Line from bottom	For	Rea
153	4, etc.	_____	.mo	'mo
"	4, 13	_____	.ma	'ma
154	8, etc.	_____	.mo	'mo
155	_____	-11	.wen	wen'
157	6, etc.	_____	.mo	'mo
"	_____	4, 5	,tu	,to
158	_____	6	;	.
159	_____	16	.lun	lun'
"	_____	9	,tu	,to
162	_____	10	,tun	,t'un
163	4	_____	'yeu	,yeu
178	19	_____	'u	u'
"	22	_____	.mo	'mo
181	2, etc.	_____	,Pa	'Pa
182	8	_____	化	花
184	"	6	<i>inclining</i>	<i>declini</i>
191	7	_____	,pa	'pa
194	14	_____	快	怪
198	_____	11	近	今
200	3	_____	.t'ung	,t'ung
202	4	_____	.shen	,shen
"	"	_____	.t'sing	,t'sing
216	_____	15	tièh	tih



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